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GREEK-ENGLISH LEXICON

OF THE

NEW TESTAMENT

ἀρχὴ παιδείσεως ἢ τῶν ὀνομάτων ἐπίσκεψις.

ΕΠΙΚΤΕΤΟΣ, Diss. i. 17, 12

maius quiddam atque divinius est sermo humanus quam quod totum mutis
litterarum figuris comprehendi queat.

HERMANN, Opuscc. iii. 253.

ΤΑ ΡΗΜΑΤΑ Α ΕΓΩ ΛΕΛΑΛΗΚΑ ΥΜΙΝ ΠΝΕΥΜΑ ΕΣΤΙΝ ΚΑΙ ΖΩΗ ΕΣΤΙΝ

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A

GREEK-ENGLISH LEXICON

OF THE

NEW TESTAMENT

BEING

Grimm's Wilke's Clavis Novi Testamenti

TRANSLATED REVISED AND ENLARGED

BY

JOSEPH HENRY THAYER, D.D.

HON. LITT.D. DUBLIN

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THE DIVINITY SCHOOL OF HARVARD UNIVERSITY

CORRECTED EDITION

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PREFACE.

TOWARDS the close of the year 1862, the "Arnoldische Buchhandlung" in Leipzig published the First Part of a Greek-Latin Lexicon of the New Testament, prepared, upon the basis of the "Clavis Novi Testamenti Philologica" of C. G. Wilke (second edition, 2 vols. 1851), by Professor C. L. WILIBALD GRIMM of Jena. In his Prospectus Professor Grimm announced it as his purpose not only (in accordance with the improvements in classical lexicography embodied in the Paris edition of Stephen's Thesaurus and in the fifth edition of Passow's Dictionary edited by Rost and his coadjutors) to exhibit the historical growth of a word's significations and accordingly in selecting his vouchers for New Testament usage to show at what time and in what class of writers a given word became current, but also duly to notice the usage of the Septuagint and of the Old Testament Apocrypha, and especially to produce a Lexicon which should correspond to the present condition of textual criticism, of exegesis, and of biblical theology. He devoted more than seven years to his task. The successive Parts of his work received, as they appeared, the outspoken commendation of scholars diverging as widely in their views as Hupfeld and Hengstenberg; and since its completion in 1868 it has been generally acknowledged to be by far the best Lexicon of the New Testament extant.

An arrangement was early made with Professor Grimm and his publisher to reproduce the book in English, and an announcement of the same was given in the *Bibliotheca Sacra* for October 1864 (p. 886). The work of translating was promptly begun; but it was protracted by engrossing professional duties, and in particular by the necessity — as it seemed — of preparing the authorized translation of Lünemann's edition of Winer's New Testament Grammar, which was followed by a translation of the New Testament Grammar of Alexander Buttmann. Meantime a new edition of Professor Grimm's work was called for. To the typographical accuracy of this edition liberal contributions were made from this side the water. It appeared in its completed form in 1879. "Admirable", "unequaled", "invaluable", are some of the epithets it elicited from eminent judges in England; while as representing the estimate of the book by competent critics in Germany a few sentences may be quoted from Professor Schürer's review of it in the *Theologische Literaturzeitung* for January 5, 1878: "The use of Professor Grimm's book for years has convinced me that it is not only unquestionably the best among existing New Testament Lexicons, but that, apart from all comparisons, it is a work

of the highest intrinsic merit, and one which is admirably adapted to initiate a learner into an acquaintance with the language of the New Testament. It ought to be regarded by every student as one of the first and most necessary requisites for the study of the New Testament, and consequently for the study of Theology in general."

Both Professor Grimm and his publisher courteously gave me permission to make such changes in his work as might in my judgment the better adapt it to the needs of English-speaking students. But the emphatic commendation it called out from all quarters, in a strain similar to the specimens just given, determined me to dismiss the thought of issuing a new book prepared on my predecessor's as a basis, and — alike in justice to him and for the satisfaction of students — to reproduce his second edition in its integrity (with only the silent correction of obvious oversights), and to introduce my additions in such a form as should render them distinguishable at once from Professor Grimm's work. (See [] in the list of "Explanations and Abbreviations" given below.) This decision has occasionally imposed on me some reserve and entailed some embarrassments. But notwithstanding all minor drawbacks the procedure will, I am sure, commend itself in the end, not only on the score of justice to the independent claims and responsibility of both authors, but also on account of the increased assurance (or, at least, the broader outlook) thus afforded the student respecting debatable matters, — whether of philology, of criticism, or of interpretation.

Some of the leading objects with the editor in his work of revision were stated in connection with a few specimen pages privately printed and circulated in 1881, and may here be repeated in substance as follows: to verify all references (biblical, classical, and — so far as practicable — modern); to note more generally the extra-biblical usage of words; to give the derivation of words in cases where it is agreed upon by the best etymologists and is of interest to the general student; to render complete the enumeration of (representative) verbal forms actually found in the New Testament (and exclude all others); to append to every verb a list of those of its compounds which occur in the Greek Testament; to supply the New Testament passages accidentally omitted in words marked at the end with an asterisk; to note more fully the variations in the Greek text of current editions; to introduce brief discussions of New Testament synonyms; to give the more noteworthy renderings not only of the "Authorized Version" but also of the Revised New Testament; to multiply cross references; references to grammatical works, both sacred (Winer, Buttmann, Green, etc.) and classical (Kühner, Krüger, Jelf, Donaldson, Goodwin, etc.); also to the best English and American Commentaries (Lightfoot, Ellicott, Westcott, Alford, Morison, Beet, Hackett, Alexander, The Speaker's Commentary, The New Testament Commentary, etc.), as well as to the latest exegetical works that have appeared on the Continent (Weiss, Heinrici, Keil, Godet, Oltramare, etc.); and to the recent Bible Dictionaries and Cyclopædias (Smith, Alexander's Kitto, McClintock and Strong, the completed Riehm, the new Herzog, etc.), besides the various Lives of Christ and of the Apostle Paul.

Respecting a few of these specifications an additional remark or two may be in place:

One of the most prominent and persistent embarrassments encountered by the New Testament lexicographer is occasioned by the diversity of readings in the current editions of the Greek text. A slight change in the form or even in the punctuation of a passage may

entail a change in its construction, and consequently in its classification in the Lexicon. In the absence of an acknowledged consensus of scholars in favor of any one of the extant printed texts to the exclusion of its rivals, it is incumbent on any Lexicon which aspires after general currency to reckon alike with them all. Professor Grimm originally took account of the text of the 'Receptus', together with that of Griesbach, of Lachmann, and of Tischendorf. In his second edition, he made occasional reference also to the readings of Tregelles. In the present work not only have the textual statements of Grimm's second edition undergone thorough revision (see, for example, "Griesbach" in the list of "Explanations and Abbreviations"), but the readings (whether in the text or the margin) of the editions of Tregelles and of Westcott and Hort have also been carefully noted.

Again: the frequent reference, in the discussion of synonymous terms, to the distinctions holding in classic usage (as they are laid down by Schmidt in his voluminous work) must not be regarded as designed to modify the definitions given in the several articles. On the contrary, the exposition of classic usage is often intended merely to serve as a standard of comparison by which the direction and degree of a word's change in meaning can be measured. When so employed, the information given will often start suggestions alike interesting and instructive.

On points of etymology the statements of Professor Grimm have been allowed to stand, although, in form at least, they often fail to accord with modern philological methods. But they have been supplemented by references to the works of Curtius and Fick, or even more frequently, perhaps, to the Etymological Dictionary of Vaniček, as the most compendious digest of the views of specialists. The meaning of radical words and of the component parts of compounds is added, except when it is indubitably suggested by the derivative, or when such words may be found in their proper place in the Lexicon.

The nature and use of the New Testament writings require that the lexicographer should not be hampered by a too rigid adherence to the rules of scientific lexicography. A student often wants to know not so much the inherent meaning of a word as the particular sense it bears in a given context or discussion:—or, to state the same truth from another point of view, the lexicographer often cannot assign a particular New Testament reference to one or another of the acknowledged significations of a word without indicating his exposition of the passage in which the reference occurs. In such a case he is compelled to assume, at least to some extent, the functions of the exegete, although he can and should refrain from rehearsing the general arguments which support the interpretation adopted, as well as from arraying the objections to opposing interpretations.

Professor Grimm, in his Preface, with reason calls attention to the labor he has expended upon the explanation of doctrinal terms, while yet guarding himself against encroaching upon the province of the dogmatic theologian. In this particular the editor has endeavored to enter into his labors. Any one who consults such articles as *αἰών*, *αἰώνιος*, *βασιλεία τοῦ θεοῦ* etc., *δίκαιος* and its cognates, *δόξα*, *ἐλπίς*, *ζωή*, *θάνατος*, *θεός*, *κόσμος*, *κύριος*, *πίστις*, *πνεῦμα*, *σάρξ*, *σοφία*, *σώζω* and its cognates, *υἱὸς τοῦ ἀνθρώπου*, *υἱὸς τοῦ θεοῦ*, *Χριστός*, and the like, will find, it is believed, all the materials needed for a complete exposition of the biblical contents of those terms. On the comparatively few points respecting which doctrinal opinions still differ, references have been

added to representative discussions on both sides, or to authors whose views may be regarded as supplementing or correcting those of Professor Grimm.

Convenience often prescribes that the archæological or historical facts requisite to the understanding of a passage be given the student on the spot, even though he be referred for fuller information to the works specially devoted to such topics. In this particular, too, the editor has been guided by the example of his predecessor; yet with the constant exercise of self-restraint lest the book be encumbered with unnecessary material, and be robbed of that succinctness which is one of the distinctive excellences of the original.

In making his supplementary references and remarks the editor has been governed at different times by different considerations, corresponding to the different classes for whose use the Lexicon is designed. Primarily, indeed, it is intended to satisfy the needs and to guide the researches of the average student; although the specialist will often find it serviceable, and on the other hand the beginner will find that he has not been forgotten. Accordingly, a caveat must be entered against the hasty inference that the mention of a different interpretation from that given by Professor Grimm always and of necessity implies dissent from him. It may be intended merely to inform the student that the meaning of the passage is still in debate. And the particular works selected for reference have been chosen — now because they seem best suited to supplement the statements or references of the original; now because they furnish the most copious references to other discussions of the same topic; now because they are familiar works or those to which a student can readily get access; now, again, because unfamiliar and likely otherwise to escape him altogether.

It is in deference, also, to the wants of the ordinary student that the references to grammatical works — particularly Winer and Buttmann — have been greatly multiplied. The expert can easily train his eye to run over them; and yet even for him they may have their use, not only as giving him the opinion of eminent philologists on a passage in question, but also as continually recalling his attention to those philological considerations on which the decision of exegetical questions must mainly rest.

Moreover, in the case of a literature so limited in compass as the New Testament, it seems undesirable that even a beginner should be subjected to the inconvenience, expense, and especially the loss of facility, incident to a change of text-books. He will accordingly find that not only have his wants been heeded in the body of the Lexicon, but that at the close of the Appendix a list of verbal forms has been added especially for his benefit. The other portions of the Appendix will furnish students interested in the history of the New Testament vocabulary, or investigating questions — whether of criticism, authorship, or biblical theology — which involve its word-lists, with fuller and more trustworthy collections than can be found elsewhere.

Should I attempt, in conclusion, to record the names of all those who during the many years in which this work has been preparing have encouraged or assisted me by word or pen, by counsel or book, the list would be a long one. Express acknowledgments, however, must be made to GEORGE B. JEWETT, D.D., of Salem and to Professor W. W. EATON now of Middlebury College, Vermont. The former has verified and re-verified all the biblical and classical

references, besides noting in the main the various readings of the critical texts, and rendering valuable aid in correcting many of the proofs; the latter has gathered the passages omitted from words marked with a final asterisk, completed and corrected the enumeration of verbal forms, catalogued the compound verbs, had an eye to matters of etymology and accentuation, and in many other particulars given the work the benefit of his conscientious and scholarly labor. To these names one other would be added were it longer written on earth. Had the lamented Dr. ABBOT been spared to make good his generous offer to read the final proofs, every user of the book would doubtless have had occasion to thank him. He did, however, go through the manuscript and add with his own hand the variant verse-notation, in accordance with the results of investigation subsequently given to the learned world in his *Excursus* on the subject published in the First Part of the *Prolegomena* to Tischendorf's *Editio Octava Critica Major*.

TO DR. CASPAR RENÉ GREGORY of Leipzig (now Professor-elect at Johns Hopkins University, Baltimore) my thanks are due for the privilege of using the sheets of the *Prolegomena* just named in advance of their publication; and to the Delegates of the Clarendon Press, Oxford, for a similar courtesy in the case of the Seventh Edition of Liddell and Scott's *Lexicon*.

No one can have a keener sense than the editor has of the shortcomings of the present volume. But he is convinced that whatever supersedes it must be the joint product of several laborers, having at their command larger resources than he has enjoyed, and ampler leisure than falls to the lot of the average teacher. Meantime, may the present work so approve itself to students of the Sacred Volume as to enlist their co-operation with him in ridding it of every remaining blemish

— ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζεται.

J. H. THAYER.

CAMBRIDGE, MASSACHUSETTS.

Dec. 25, 1885.

In issuing this "Corrected Edition" opportunity has been taken not only to revise the supplementary pages (725 sq.), but to add in the body of the work (as circumstances permitted) an occasional reference to special monographs on Biblical topics which have been published during the last three years, as well as to the Fourth Volume of Schmidt's *Synonymik* (1886), and also to works which (like Meisterhans) have appeared in an improved edition. The Third edition (1888) of Grimm, however, has yielded little new material; and Dr. Hatch's "Essays in Biblical Greek" comes to hand too late to permit references to its valuable discussions of words to be inserted.

To the correspondents, both in England and this country, who have called my attention to errata, I beg to express my thanks; and I would earnestly ask all who use the book to send me similar favors in time to come: — ἀτελὲς οὐδὲν οὐδενὸς μέτρον.

April 10, 1889.

LIST OF ANCIENT AUTHORS

QUOTED OR REFERRED TO IN THE LEXICON.

N. B. In the preparation of this list, free use has been made of the lists in the Lexicons of Liddell and Scott and of Sophocles, also of Freund's Triennium Philologicum (1874) vols. i. and ii., of Smith's Dictionary of Greek and Roman Biography, of Smith and Wace's Dictionary of Christian Biography, of Engelmann's Bibliotheca Scriptorum Classicorum (8th ed. 1880), and of other current works of reference. An asterisk (*) before a date denotes birth, an obelisk (†) death.

	B.C.	A.D.		B.C.	A.D.
ACHILLES TATIUS		500?	ARETAEUS		80?
<i>Acts of Paul and Thecla, of Pilate, of Thomas, of Peter and Paul, of Barnabas, etc., at the earliest from</i>		2d cent. on c. 180	ARISTAENETUS		450?
ÆLIAN			ARISTEAS ¹	270	
ÆSCHINES	345		ARISTIDES, P. ÆLIUS		160
ÆSCHYLUS	*525, †456		ARISTOPHANES	*444, †380	
ÆSOP ¹	570		ARISTOPHANES, the grammarian	200	
ÆTIUS		c. 500	ARISTOTLE	*384, †322	
AGATHARCHIDES	117?		ARRIAN (pupil and friend of Epictetus)		*c. 100
ALCÆUS MYTILENAEUS	610		ARTEMIDORUS DALDIANUS (oneirocritica)		160
ALCIPHON		200?	ATHANASIAS		†373
ALCMAN	610		ATHENÆUS, the grammarian		228
ALEXANDER APHRODISIENSIS		200	ATHENAGORAS of Athens		177?
ALEXIS	350		AUGUSTINE, Bp. of Hippo		†430
AMBROSE, Bp. of Milan		374	AUSONIUS, DECIMUS MAGNUS		†c. 390
AMMIANUS MARCELLINUS		†c. 400	BABRIUS (see <i>Rutherford</i> , Babrius, Intr. ch. i.)	(some say 50?)	c. 225
AMMONIUS, the grammarian		390	BARNABAS, Epistle written		c. 100?
ANACREON ²	530		<i>Baruch</i> , Apocryphal Book of		c. 75?
ANAXANDRIDES	350		<i>Basilica</i> , the ²		c. 900
ANAXIMANDER	580		BASIL THE GREAT, Bp. of Cæsarea		†379
ANDOCIDES	405		BASIL of Seleucia		450
ANTIPHANES	380		<i>Bel and the Dragon</i>	2d cent.?	
ANTIPHON	412		BION		200
ANTONINUS, M. AURELIUS		†180	CAESAR, GAIVS JULIUS	†March 15, 44	
APOLLODORUS of Athens	140		CALLIMACHUS		260
APOLLONIUS DYSCOLUS		140	<i>Canons and Constitutions</i> , Apostolic . .		3d and 4th cent.
APOLLONIUS RHODIUS	200		CAPITOLINUS, JULIUS (one of the "Hist. August. scriptores sex")		c. 310
APPIAN		150	CEBES		399
APPULEIUS		160	CEDRENIUS		1050
AQUILA (translator of the O. T.) . . .		{ 2d cent. (under Hadrian.)			
ARATUS	270				
ARCHILOCHUS	700				
ARCHIMEDES, the mathematician . . .	250				
ARCHYTAS	c. 400				

¹ But the current Fables are not his; on the History of Greek Fable, see *Rutherford*, Babrius, Intr. ch. ii.

² Only a few fragments of the odes ascribed to him are genuine.

¹ But his letter is spurious; see *Hody*, De Bibl. text. orig. l. i.; *A. Kurz*, Arist. ep. etc (Bern 1872).

² The law-book of the Byzantine Empire, founded upon the work of Justinian and consisting of sixty books. It was begun under the emperor Basil of Macedonia (†886), completed under his son Leo, and revised in 945 under Constantine Porphyrogenitus; (ed. Heimbach, 6 vols. 1833-70).

	B.C.	A.D.		B.C.	A.D.
CELSUS, A. CORNELIUS, the medical writer		20	EUTHYMIUS ZIGABENUS or Zigadenus (Zygadenus)		1100
CHARES	320		FLORUS, JULIUS		c. 125
CHARITON		450 ?	GALEN		*131, <i>tc.</i> 197
CHRYSIPPUS of Tyana (in Athenaeus)		?	GELLIUS, AULUS (author of <i>Noctes Atticae</i>)		150
CHRYSOSTOM, DIO, the orator, see Dio Chrys.			GENESIUS		950
CHRYSOSTOM, JOHN, Bp. of Constantinople		†407	<i>Geoponica</i> (20 bks. on agriculture compiled by Cassianus Bassus)		c. 925
CICERO		†Dec. 7, 43	GERMANUS of Constantinople, the younger		c. 1230
CLEMENS ALEXANDRINUS		200	GORGAS of Leontini	430	
CLEMENS ROMANUS, Epistle written		93-97	GREGORY of Nazianzus		†390
CLEOMEDES		100 ?	GREGORY of Nyssa		†395
COLUMELLA		50	HARPOCRATION (lexicon to the Ten Attic Orators)		350 ?
CONSTANTINUS PORPHYROGENITUS, emperor from		911-959	HECATAEUS	510	
<i>Constitutiones apostolicae</i>		3d and 4th cent.	HEGESIPPUS (quoted in Eusebius)		c. 175
CRATINUS	†423		HELIODORUS, Bp. of Tricca in Thessaly		390 ?
CRITIAS	411		HERACLIDES PONTICUS (but the Alleg. Homer. are spurious)	390	
CTESIAS	401		HERACLITUS	500	
CURTIUS		50	HERMAS		140 ?
CYPRIAN		†257	HERMIPPUS	432	
CYRIL of Alexandria		†444	HERMOGENES		170
CYRIL of Jerusalem		†386	HERO ALEXANDRINUS	250	
DEMOCRITUS		430	HERODIAN, the grammarian		160
DEMOSTHENES		*385, †322	HERODIAN, the historian		†240
DEXIPPUS, the historian		c. 270	HERODOTUS	*484, †408	
DIDYMUS of Alexandria		c. 395	HESIOD	850 ?	
DIO CASSIUS		200	HESYCHIUS of Alexandria, the lexicographer		600 ?
DIO CHRYSOSTOM		100	HIEROCLES		450
DIOCLES	470		HIERONYMUS, see Jerome.		
DIODORUS SICULUS	40		HIMERIUS		360
DIODEGENES LAËRTIUS		c. 200	HIPPOCRATES	430	
DIODORUS, Epistle to		2d or 3d cent.	HIPPOLYTUS		225
DIONYSIUS PSEUDO-AREOPAGITA		500 ?	HIPPONAX	540	
DIONYSIUS of Halicarnassus	30		HIRTIVS (the continuator of Caesar's Commentaries)	†43	
DIONYSIUS PERIEGETES		300 ?	HOMER	900 ?	
DIOSCORIDES		100 ?	HORAPOLLO, grammarian		400 ?
DIPHILUS	300		HORACE	†8	
<i>Ecclesiasticus</i> (Wisdom of Jesus the Son of Sirach; Grk. trans.)		c. 132 ?	HYPERIDES	†322	
ENNIUS		†169	IGNATIUS		c. 110
<i>Enoch, Book of</i>		2d cent. on	IRENÆUS, Bp. of Lyons		178
EPHREM SYRUS		c. 375	ISAEUS	370	
EPICHRMUS		480	ISIDORUS HISPALENSIS, Bp. of Seville		†636
EPICTETUS		100	ISOCHRATES	*436, †338	
EPICURUS		*342, †270	JAMBlichus		300
EPIMENIDES		600	<i>Jeremiah, Ep. of</i> (6th ch. of Baruch)		1st cent. ?
EPIPHANIUS, Bp. of Salamis		†403	JEROME (Sophronius (?) Eusebius Hieronymus)		†420
ERATOSTHENES		† c. 196	JOANNES DAMASCENUS		730
<i>Esdras, First Book of</i> (Vulgate <i>Third</i>)	1st cent. ?		JOANNES MOSCHUS		†620
<i>Esdras, Second Book of</i> (Vulgate <i>Fourth</i>)	1st cent. ?		JOSEPHUS		75
<i>Esther, Additions to</i>	2d cent. ?		<i>Judith</i>	175-100	
<i>Etymologicum Magnum</i>		1000 ?	JULIAN, Roman emperor from		361-363
EUBULUS		350	JUSTINIAN, Roman emperor from		527-565
EUCLID		300	JUSTIN, the historian		150 ?
EUPOLIS		429	JUSTIN MARTYR		150
EURIPIDES		*480, †406	JUVENAL		100
EUSEBIUS, Bp. of Caesarea ¹		† c. 340			
EUSTATHIUS of Constantinople, grammarian		1160			

¹ - Called Pamphili (as friend of the martyr Pamphilus).

	B.C.	A.D.		B.C.	A.D.
LACTANTIUS		310	NUMENIUS (as quoted by Athen.)	c. 350	
LAMPRIDIUS, the historian		310	OCELLUS LUCANUS	400 ?	
LEO 'Philosophus', emperor		886	OECUMENIUS, Bp. of Tricca		950 ?
LIBANIUS, the rhetorician		350	OLYMPIODORUS, the Neo-Platonic phi-		
LIVY	*59	†17	losopher		525
LONGINUS		250	OPPIAN of Anazarbus in Cilicia (auth.		
LONGUS		400 ?	of the <i>ἀλιευτικά</i>)		180 ?
LUCAN, the epic poet		†65	OPPIAN of Apameia in Syria (auth. of		
LUCIAN of Samosata, the satirist		160 ?	the <i>κυνηγετικά</i>)		210 ?
LUCILIUS, the Roman satirist	†103		ORIGEN	† c. 254	
LUCRETIUS, the Roman poet	†55		OROSIUS PAULUS	415	
LYCOPHRON	c. 270		<i>Orphica, the</i>	†	
LYCURGUS of Athens, the orator	†329		OVID	†17	
LYNCEUS	300		PALAEOPHATUS	?	
LYSIAS, the Athenian orator, opened			PAPIAS, Bp. of Hierapolis, first half of		2d cent.
his school	410		PAUSANIAS	160	
LYSIPPUS	434		PETRUS ALEXANDRINUS	†311	
MACARIUS		c. 350	PHALARIS, spurious epistles of	?	
<i>Maccabees, First Book of</i>	105-63 ?		PHAVORINUS, VARINUS ¹		
<i>Maccabees, Second Book of</i>	c. 75 ?		PHILEMON, COMICUS	330	
<i>Maccabees, Third Book of</i>		c. 40 ?	PHILO	39	
<i>Maccabees, Fourth Book of</i>	1st. cent. ?		PHILODEMUS	50	
MACHON	280		PHILOSTRATUS	237	
MACROBIUS	420		PHOCYLIDES	540	
MALALAS, JOHN, the annalist	600 ?		PSEUDO-PHOCYLIDES (in the <i>Sibyl.</i>		
<i>Manasses, Prayer of</i>	1st cent. ?		<i>Orac., q. v.</i>)		1st cent. ?
MANETHO, the Egyptian priest	300		PHOTIUS (Patriarch of Constantinople)	850	
MARCION	140		PHRYNICHUS, the grammarian	180	
MAXIMUS TYRIUS	150		PHYLARCHUS	210	
MELA, POMPONIUS, the Roman geog-			PINDAR	*521 (4 yrs. after Aeschylus), †441	
rapher		45	PLATO, COMICUS, contemporary of Ari-		
MELEAGER, the founder of the epi-			stophanes	427	
gram. anthologies	60		PLATO, the philosopher	*427, †347	
MELITO, Bp. of Sardis		c. 175	PLAUTUS	†184	
MENANDER, the poet	325		PLINY the elder, the naturalist		†79
MENANDER, the Byzantine historian . . .	583		PLINY the younger, the nephew and		
MINNERMUS, the poet	c. 600		adopted son of the preceding		†113
MOERIS, the "Atticist" and lexicog-			PLOTINUS, the philosopher	†270	
rapher		2d cent.	PLUTARCH	†120	
MOSCHION		110 ?	POLLUX, author of the <i>ὀνομαστικόν</i> . .	180	
MOSCHUS	200		POLYAENUS, author of the <i>στρατηγή-</i>		
MUSONIUS RUFUS		66	<i>ματα</i>	163	
NEMESIUS		400 ?	POLYBIUS	†122	
NEPOS	*90, †24		POLYCARP	†155, Feb. 23	
NICANDER	160 ?		PORPHYRY, pupil of Plotinus	270	
NICEPHORUS, patriarch of Constanti-			POSIDIPPUS	280	
nople		†828	POSIDONIUS, philosopher (teacher of		
NICEPHORUS BRYENNIS, the histo-		†1137	Cicero and Pompey)	78	
rian			PROCLUS, philosopher	450	
NICEPHORUS GREGORAS, Byzantine his-		†1359	PROPERTIUS	*48, †16	
torian			<i>Proteuangelium Jacobi</i>		2d cent.
NICETAS ACOMINATUS (also Choniates),		1200	<i>Psalter of Solomon</i>	63-48 ?	
Byzantine historian			PSELLUS the younger, philosopher . .	1050	
<i>Nicodemus, Gospel of, see Acts of Pilate</i>			PTOLEMY, the geographer	160	
NICOLAUS DAMASCENUS	14		PYTHAGORAS	531	
NICOMACHUS GERASENUS		50	QUINTILIAN, rhetorician, teacher of		
NILUS, the pupil and friend of John		420	Pliny the younger	†95	
Chrysostom			QUINTUS SMYRNAEUS	380 ?	
NONNUS of Panopolis in Upper Egypt,					
the poet		500 ?			
NUMENIUS of Apameia, the philoso-		c. 150			
pher (as quoted by Origen)					

¹ The Latin name of the Italian Guarino Favorino, who died A. D. 1537, and was the author of a Greek Lexicon compiled mainly from Suidas, Hesychius, Harpocration, Eustathius, and Phrynichus. 1st ed. Rome, 1523, and often elsewhere since.

	B.C.	A.D.
SALLUST	*86, †35	
<i>Sapientia</i> (Sal.), see <i>Wisdom of Solomon</i> .		
SAPPHO	610	
SENECA, L. ANNAEUS , the philosopher (son of the rhetorician)		†65
<i>Septuagint</i> , Greek translation of O.T. c. 280-150		
SEXTUS EMPIRICUS		225 ?
<i>Sibylline Oracles</i> , of various dates, rang- ing perhaps from	170	to the 4th cent.
SILIUS ITALICUS , poet		†101
SIMONIDES of Amorgos, "Iambo- graphus"	693	
SIMONIDES of Ceos (author of the epi- taph on the Spartans that fell at Thermopylae)	525	
SIMPLICIUS , the commentator on Aris- totle and Epictetus		500
<i>Sirach</i> , see <i>Ecclesiasticus</i> .		
SOCRATES 'Scholasticus', of Constan- tinople, historian		439
SOCRATES (in Stobaeus)		
SOLINUS , surnamed Polyhistor		300 ?
<i>Solomon, Psalms of</i> , see <i>Psalter</i> etc.		
<i>Solomon, Wisdom of</i> , see <i>Wisdom</i> etc.		
SOLON , the lawgiver and poet	594	
<i>Song of the Three Children</i>	2d cent. ?	
SOPHOCLES	*496, †406	
SOPHRONIUS of Damascus		638
SOTADES	?	
SOZOMEN , historian		450
STATIUS , the Roman poet		†96
STOBAEUS , i. e. John of Stobi in Mace- donia (compiler of Anthol.)		500 ?
STRABO , the geographer	*66	†24
STRATON , epigrammatist		150 ?
STRATTIS , comic poet	407	
SUETONIUS , the historian, friend of Pliny the younger		†160
SUIDAS , the lexicographer		1100 ?
<i>Susanna</i>	1st cent. ?	
SYMMACHUS (translator of the O. T. into Greek)		200 ?
SYNESIUS , pagan philosopher and bishop of Ptolemais		410
TACITUS		† c. 117
TATIAN		c. 160
<i>Teaching of the Twelve Apostles</i>		2d cent. ?
TERENCE	†159	

	B.C.	A.D.
TERTULLIAN		†220 ?
<i>Testaments of the Twelve Patriarchs</i>		c. 125 ?
THEAGES	?	
THEMISTIUS		355
THEOCRITUS	280	
THEODORET		420
THEODORUS METOCHITA		1300
THEODOTION (translator of O. T. into Greek) before		160
THEOGNIS	540	
THEOPHILUS , Bp. of Antioch		180
THEOPHRASTUS , pupil and successor of Aristotle	322	
THEOPHYLACT , Abp. of Bulgaria		1078
THEOPHYLACT SIMOCATTA		610
THOMAS MAGISTER , lexicographer and grammarian		1310
THUCYDIDES	423	
TIBULLUS	†118	
TIMAEUS , the historian of Sicily	260	
TIMAEUS the Sophist, author of <i>Lexicon</i> to Plato		250 ?
TIMAEUS of Locri, Pythagorean phi- losopher	375 ?	
TIMON , the "Sillographus" or satirist	c. 279	
TIMOCLES		350
<i>Tobit</i>	c. 200 ?	
TRYPHIODORUS , a versifier		400 ?
TZETZES , Byzantine grammarian and poet		1150
VALERIUS MAXIMUS		30
VARRO , "vir Romanorum eruditissi- mus" (Quintil.)	†26	
VEGETIUS , on the art of war		420 ?
VERGIL	†19	
VITRUVIUS , the only Roman writer on architecture		30
VOPISCUS , historian (cf. Capitolinus)		c. 310
<i>Wisdom of Solomon</i> (abbr. <i>Sap.</i>)	c. 100 ?	
XENOPHANES , founder of the Eleatic philosophy		540
XENOPHON (Anabasis)		401
XENOPHON of Ephesus, romancer		400 ?
ZENO of Citium		290
ZENODOTUS , first librarian at Alexan- dria		280
ZONARAS , the chronicler		1118
ZOSIMUS , Roman historian		420

LIST OF BOOKS

REFERRED TO MERELY BY THEIR AUTHOR'S NAME OR BY SOME EXTREME
ABRIDGMENT OF THE TITLE.

- Alberti = *Joannes Alberti*, *Observationes Philologicae in sacros Novi Foederis Libros*. Lugd. Bat., 1725.
- Aristotle: when pages are cited, the reference is to the edition of the Berlin Academy (edited by Bekker and Brandis; index by Bonitz) 5 vols. 4to, 1831-1870. Of the Rhetoric, Sandys's edition of Cope (3 vols., Cambridge, 1877) has been used.
- Bäumlein = *W. Bäumlein*, *Untersuchungen über griechische Partikeln*. Stuttgart, 1861.
- B.D. = Dr. William Smith's Dictionary of the Bible, 3 vols. London, 1860-64. The American edition (4 vols., N. Y. 1868-1870), revised and edited by Professors Hackett and Abbot, has been the edition used, and is occasionally referred to by the abbreviation "Am. ed."
- BB.DD. = Bible Dictionaries: — comprising especially the work just named, and the third edition of Kitto's Cyclopædia of Biblical Literature, edited by Dr. W. L. Alexander: 3 vols., Edinburgh, 1870.
- Bhdy. = *G. Bernhardt*, *Wissenschaftliche Syntax der Griechischen Sprache*. Berlin, 1829.
- B. = *Alexander Buttmann*, *Grammar of the New Testament Greek*. (Authorized Translation with numerous Additions and Corrections by the Author: Andover, 1873.) Unless otherwise indicated, the reference is to the page of the translation, with the corresponding page of the German original added in a parenthesis.
- Btm. Ausf. Spr. or Sprchl. = *Philipp Buttmann*, *Ausführliche Griechische Sprachlehre*. (2d ed., 1st vol. 1830, 2d vol. 1839.)
- Btm. Gram. = *Philipp Buttmann's Griechische Grammatik*. The edition used (though not the latest) is the twenty-first (edited by Alexander Buttmann: Berlin, 1863). Its sections agree with those of the eighteenth edition, translated by Dr. Robinson and published by Harper & Brothers, 1851. When the page is given, the translation is referred to.
- Btm. Lexil. = *Philipp Buttmann's Lexilogus u. s. w.* (1st vol. 2d ed. and 2d vol. Berlin, 1825.) The work was translated and edited by J. R. Fishlake, and issued in one volume by John Murray, London, 1836.
- "Bible Educator" = a collection (with the preceding name) of miscellaneous papers on biblical topics by various writers under the editorship of Rev. Professor E. H. Plumptre, and published in 4 vols. (without date) by Cassell, Petter, and Galpin.
- Chandler = *Henry W. Chandler*, *A Practical Introduction to Greek Accentuation*. Second edition, revised: Oxford, 1881.
- Cremer = *Hermann Cremer*, *Biblisch-theologisches Wörterbuch der Neutestamentlichen Gräcität*. 'Third greatly enlarged and improved Edition': Gotha, 1883. Of the 'Fourth enlarged and improved Edition' nine parts (comprising nearly two thirds of the work) have come to hand, and are occasionally referred to. A translation of the second German edition was published in 1878 by the Messrs. Clark.
- Curtius = *Georg Curtius*, *Grundzüge der Griechischen Etymologie*. Fifth edition, with the co-operation of Ernst Windisch: Leipzig, 1879.
- Dict. of Antiq. = *Dictionary of Greek and Roman Antiquities*. Edited by Dr. William Smith. Second edition: Boston and London, 1869, also 1873.
- Dict. of Biog. = *Dictionary of Greek and Roman Biography and Mythology*. Edited by Dr. William Smith. 3 vols. Boston and London, 1849.
- Dict. of Chris. Antiq. = *A Dictionary of Christian Antiquities*, being a Continuation of the Dictionary of the Bible. Edited by Dr. William Smith and Professor Samuel Cheetham. 2 vols. 1875-1880.
- Dict. of Chris. Biog. = *A Dictionary of Christian Biography, Literature, Sects and Doctrines; etc.* Edited by Dr. William Smith and Professor Henry Wace: vol. i. 1877; vol. ii. 1880; vol. iii. 1882; (not yet complete).
- Dict. of Geogr. = *Dictionary of Greek and Roman Geography*. Edited by Dr. William Smith. 2 vols. 1854-1857.
- Edersheim = *Alfred Edersheim*, *The Life and Times of Jesus the Messiah*. 2 vols. Second edition, stereotyped. London and New York, 1884.
- Elsner = *J. Elsner*, *Observationes sacrae in Novi Foederis libros etc.* 2 vols., Traj. ad Rhen. 1720, 1728.
- Etym. Magn. = the *Etymologicum Magnum* (see List of Ancient Authors, etc.) Gaisford's edition (1 vol. folio, Oxford, 1848) has been used.
- Fick = *August Fick*, *Vergleichendes Wörterbuch der Indogermanischen Sprachen*. Third edition. 4 vols. Göttingen, 1874-1876.

- Göttling = *Carl Goettling*, Allgemeine Lehre vom Accent der griechischen Sprache. Jena, 1835.
- Goodwin = *W. W. Goodwin*, Syntax of the Moods and Tenses of the Greek Verb. 4th edition revised. Boston and Cambridge, 1871.
- Graecus Venetus = the Greek version of the Pentateuch, Prov., Ruth, Canticles, Eccl., Lam., Dan., according to a unique MS. in the Library of St. Mark's, Venice; edited by O. v. Gebhardt. Lips. 1875, 8vo pp. 592.
- Green = *Thomas Sheldon Green*, A Treatise on the Grammar of the New Testament etc. etc. A new Edition. London, Samuel Bagster and Sons, 1862.
- Also, by the same author "Critical Notes on the New Testament, supplementary to his Treatise on the Grammar of the New Testament Dialect." London, Samuel Bagster and Sons, 1867.
- Hamburger = *J. Hamburger*, Real-Encyclopädie für Bibel und Talmud. Strelitz. First Part 1870; Second Part 1883.
- Herm. ad Vig., see Vig. ed. *Herm.*
- Herzog = Real-Encyclopädie für Protestantische Theologie und Kirche. Edited by Herzog. 21 vols. with index, 1854-1868.
- Herzog 2 or ed. 2 = a second edition of the above (edited by Herzog †, Plitt †, and Hauck), begun in 1877 and not yet complete.
- Hesych. = *Hesychius* (see List of Ancient Authors, etc.) The edition used is that of M. Schmidt (5 vols. Jena, 1858-1868)
- Jelf = *W. E. Jelf*, A Grammar of the Greek Language. Third edition. Oxford and London, 2 vols. 1861. (Subsequent editions have been issued, but without, it is believed, material alteration.)
- Kautzsch = *E. Kautzsch*, Grammatik des Biblisch-Aramäischen. Leipzig, 1884.
- Keim = *Theodor Keim*, Geschichte Jesu von Nazara u. s. w. 3 vols. Zürich, 1867-1872.
- Klotz ad Devar. = *Matthaeus Devarius*, Liber de Graecae Linguae Particulis, ed. R. Klotz, Lips., vol. i. 1835, vol. ii. sect. 1, 1840, vol. ii. sect. 2, 1842.
- Krebs, Observv. = *J. T. Krebsii* Observationes in Nov. Test. e Flavio Josepho. Lips. 1755.
- Krüger = *K. W. Krüger*, Griechische Sprachlehre für Schulen. Fourth improved and enlarged edition, 1861 sq.
- Kypke, Observv. = *G. D. Kypke*, Observationes sacrae in Novi Foederis libros ex auctoribus potissimum Graecis et antiquitatibus. 2 vols. Wratisl. 1755.
- L. and S. = *Liddell and Scott*, Greek-English Lexicon etc. Seventh edition, 1883.
- Lob. ad Phryn., see Phryn. ed. *Lob.*
- Loesner = *C. F. Loesneri* Observationes ad Novum Test. e Philone Alexandrino. Lips. 1777.
- Lghtft. = *Dr. John Lightfoot*, the learned Hebraist of the 17th century.
- Bp. Lghtft. = *J. B. Lightfoot, D.D.*, Bishop of Durham; the 8th edition of his commentary on the Epistle to the Galatians is the one referred to, the 7th edition of his commentary on Philippians, the 7th edition of his commentary on Colossians and Philemon.
- Lipsius = *K. H. A. Lipsius*, Grammatische Untersuchungen über die Biblische Gräcität (edited by Prof. R. A. Lipsius, the author's son). Leipzig, 1863.
- Matthiae = *August Matthäi*, Ausführlich Griechische Grammatik. Third edition, 3 Pts., Leipz. 1835.
- McC. and S. = *McClintock and Strong's* Cyclopædia of Biblical, Theological, and Ecclesiastical Literature. 10 vols. 1867-1881; with Supplement, vol. i. (1885), vol. ii. with Addenda (1887). New York: Harper and Brothers.
- Meisterhans = *K. Meisterhans*, Grammatik der Attischen Inschriften. Berlin, 1885. (2d edition, 1888.)
- Mullach = *F. W. A. Mullach*, Grammatik der Griechischen Vulgarsprache u. s. w. Berlin, 1856.
- Munthe = *C. F. Munthe*, Observationes philolog. in sacros Nov. Test. libros ex Diod. Sic. collectae etc. (Hafn. et Lips. 1755.)
- Palairot = *E. Palairot*, Observationes philol.-crit. in sacros Novi Foederis libros etc. Lugd. Bat. 1752.
- Pape = *W. Pape*, Griechisch-Deutsches Handwörterbuch. Second edition. 2 vols. Brunswick, 1866. A continuation of the preceding work is the "Wörterbuch der Griechischen Eigennamen." Third edition, edited by G. E. Benseler. 1863-1870.
- Passow = *Franz Passow's* Handwörterbuch der Griechischen Sprache as re-edited by Rost, Palm, and others. Leipz. 1841-1857.
- Phryn. ed. *Lob.* = *Phrynichi* Eclogae Nominum et Verborum Atticorum etc. as edited by C. A. Lobeck. Leipzig, 1820. (Cf. Rutherford.)
- Poll. = *Pollux* (see List of Ancient Authors, etc.) The edition used is that published at Amsterdam, 1 vol. folio, 1706. (The most serviceable is that of William Dindorf, 5 vols. 8vo, Leipzig, 1824.)
- Pss. of Sol. = *Psalter of Solomon*; see List of Ancient Authors, etc.
- Raphel = *G. Raphelli* annotationes in Sacram Scripturam ... ex Xen., Polyb., Arrian., et Herodoto collectae. 2 vols. Lugd. Bat. 1747.
- Riddell, Platonic Idioms = A Digest of Idioms given as an Appendix to "The Apology of Plato" as edited by the Rev. James Riddell, M. A.; Oxford, 1867.
- Riehm (or *Riehm*, HWB.) = Handwörterbuch des Biblischen Altertums u. s. w. edited by Professor Edward C. A. Riehm in nineteen parts (2 vols.) 1875-1884.
- Rutherford, New Phryn. = The New Phrynichus, being a revised text of the Ecloga of the Grammarian Phrynichus, etc., by W. Gunion Rutherford. London, 1881.
- Schaff-Herzog = A Religious Encyclopædia etc. by Philip Schaff and associates. 3 vols. 1882-1884. Funk and Wagnalls, New York. Revised edition, 1887.
- Schenkel (or *Schenkel*, BL.) = Bibel-Lexikon u. s. w. edited by Professor Daniel Schenkel. 5 vols. Leipz. 1869-1875.
- Schmidt = *J. H. Heinrich Schmidt*, Synonymik der Griechischen Sprache. 4 vols. Leipz. 1876, 1878, 1879, 1886.
- Schöttgen = *Christiani Schoettgenii* Horae Hebraicae et Talmudicae etc. 2 vols. Dresden and Leipzig, 1733, 1742.
- Schürer = *Emil Schürer*, Lehrbuch der Neutestamentlichen Zeitgeschichte. Leipzig, 1874. The "Second Part" of a new and revised edition has already appeared under the title of Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi, and to this new edition (for the portion of the original work which it covers) the references have been made, although for convenience the title of the first edition has been retained. An English translation is appearing at Edinburgh (T. and T. Clark).
- Scrivener, F. H. A. = A Plain Introduction to the Criticism of the New Testament etc. Third Edition. Cambridge and London, 1883.

Bezae Codex Cantabrigiensis etc. Cambridge and London, 1864.

A Full Collation of the Codex Sinaiticus with the Received Text of the New Testament etc. Second Edition, Revised. Cambridge and London, 1867.

Six Lectures on the Text of the New Testament etc. Cambridge and London, 1875.

Sept. = the translation of the Old Testament into Greek known as the Septuagint. Unless otherwise stated, the sixth edition of Tischendorf's text (edited by Nestle) is referred to; 2 vols. (with supplement), Leipzig, 1880. The double verse-notation occasionally given in the Apocryphal books has reference to the edition of the Apocrypha and select Pseudepigrapha by O. F. Fritzsche; Leipzig, 1871. Readings peculiar to the Complutensian, Aldine, Vatican, or Alexandrian form of the text are marked respectively by an appended Comp., Ald., Vat., Alex. For the first two the testimony of the edition of Lambert Bos, Franck. 1709, has been relied on.

The abbreviations Aq., Symm., Theod. or Theodot., appended to a reference to the O. T. denote respectively the Greek versions ascribed to Aquila, Symmachus, and Theodotion; see List of Ancient Authors, etc.

"Lag." designates the text as edited by Paul Lagarde, of which the first half appeared at Göttingen in 1883.

Soph. = E. A. Sophocles, Greek Lexicon of the Roman and Byzantine Periods (from B.C. 146 to A.D. 1100.) Boston: Little, Brown & Co. 1870. The forerunner (once or twice referred to) of the above work bears the title "A Glossary of Later and Byzantine Greek. Forming vol. vii. (new series) of the Memoirs of the American Academy." Cambridge, 1860.

Steph. Thes. = the "Thesaurus Graecae Linguae" of Henry Stephen as edited by Hase and the Dindorfs. 8 vols. Paris, 1831-1865. Occasionally the London (Valpy's) edition (1816-1826) of the same work has been referred to.

Suid. = Suidas (see List of Ancient Authors, etc.) Gaisford's edition (2 vols. folio, Oxford, 1834) has been followed.

'Teaching' = The Teaching of the Twelve Apostles (Διδαχή τῶν δώδεκα ἀποστόλων.) The edition of Harnack

(in Gebhardt and Harnack's Texte und Untersuchungen u. s. w. Second vol., Pts. i. and ii., Leipzig 1884) has been followed, together with his division of the chapters into verses.

Thiersch = Friedrich Thiersch, Griechische Grammatik u. s. w. Third edition. Leipzig, 1826.

Trench = Abp. R. C. Trench's Synonyms of the New Testament. Ninth edition, improved. London, 1880.

Vaniček = Alois Vaniček, Griechisch-Lateinisches Etymologisches Wörterbuch. 2 vols. Leipz. 1877.

By the same author is "Fremdwörter im Griechischen und Lateinischen." Leipzig, 1878.

Veitch = William Veitch, Greek Verbs irregular and defective, etc. New Edition. Oxford, 1879.

Vig. ed. Herm. = Vigeri de praecipuis Graecae dictionis Idiotismis. Edited by G. Hermann. Fourth edition. Leipzig, 1834. A meagre abridgment and translation by Rev. John Seager was published at London in 1828.

Vulg. = the translation into Latin known as the Vulgate. Professor Tischendorf's edition (Leipzig, 1864) has been followed.

Wetst. or Wetstein = J. J. Wetstein's Novum Testamentum Graecum etc. 2 vols. folio. Amsterdam, 1751, 1752.

W. = G. B. Winer, Grammar of the Idiom of the New Testament etc. Revised and Authorized Translation of the seventh (German) edition of the original, edited by Lünemann; Andover, 1883. Unless otherwise indicated, it is referred to by pages, the corresponding page of the original being added in a parenthesis. When Dr. Moulton's translation of the sixth German edition is referred to, that fact is stated.

Win. RWB. = G. B. Winer, Biblisches Realwörterbuch u. s. w. Third edition. 2 vols., Leipzig and New York, 1849.

Win. De verb. Comp. etc. = G. B. Winer, De verborum cum praepositionibus compositorum in Novo Testamento usu. Five academic programs; Leipzig, 1843.

Other titles, it is believed, are so fully given as to be easily verifiable.

EXPLANATIONS AND ABBREVIATIONS.

As respects PUNCTUATION—it should be noticed, that since only those verbal forms (or their representatives) are given in the Lexicon which actually occur in the Greek Testament, it becomes necessary to distinguish between a form of the Present Tense which is in use, and one which is given merely to secure for a verb its place in the alphabet. This is done by putting a semi-colon after a Present which actually occurs, and a colon after a Present which is a mere alphabetic locum tenens.

Further: a punctuation-mark inserted before a classic voucher or a reference to the Old Testament (whether such voucher or reference be included in a parenthesis or not) indicates that said voucher or reference applies to other passages, definitions, etc., besides the one which it immediately follows. The same principle governs the insertion or the omission of a comma after such abbreviations as “absol.,” “pass.,” etc.

A hyphen has been placed between the component parts of Greek compounds only in case each separate part is in actual use; otherwise the hyphen is omitted.

[] Brackets have been used to mark additions by the American editor. To avoid, however, a complexity which might prove to the reader confusing, they have been occasionally dispensed with when the editorial additions serve only to complete a statement already made in part by Professor Grimm (as, in enumerating the forms of verbs, the readings of the critical editors, the verbs compounded with *σύν* which observe assimilation, etc. etc.); but in no instance have they been intentionally omitted where the omission might seem to attribute to Professor Grimm an opinion for which he is not responsible.

* An asterisk at the close of an article indicates that all the instances of the word's occurrence in the New Testament are noticed in the article. Of the 5594 words composing the vocabulary of the New Testament 5300 are marked with an asterisk. To this extent, therefore, the present work may serve as a concordance as well as a lexicon.

A superior ^a or ^b or ^c etc. appended to a verse-numeral designates the first, second, third, etc., occurrence of a given word or construction in that verse. The same letters appended to a page-numeral designate respectively the first, second, third, columns of that page. A small a. b. c. etc. after a page-numeral designates the subdivision of the page.

The various forms of the GREEK TEXT referred to are represented by the following abbreviations:

R or Rec. = what is commonly known as the Textus Receptus. Dr. F. H. A. Scrivener's last edition (Cambridge and London 1877) has been taken as the standard.¹ To designate a particular form of this “Protean text” an abbreviation has been appended in superior type; as, ^{ae} for Elzevir, ^{bs} for Stephen, ^{be} for Beza, ^{eras} for Erasmus.

G or Grsb. = the Greek text of Griesbach as given in his manual edition, 2 vols., Leipzig, 1805. Owing to a disregard of the signs by which Griesbach indicated his judgment respecting the various degrees of probability belonging to different readings, he is cited not infrequently, even in critical works, as supporting readings which he expressly questioned, but was not quite ready to expel from the text.

L or Lchm. = Lachmann's Greek text as given in his larger edition, 2 vols., Berlin, 1842 and 1850. When the text of his smaller or stereotyped edition (Berlin, 1831) is referred to, the abbreviation “min.” or “ster.” is added to his initial.

T or Tdf. = the text of Tischendorf's “Editio Octava Critica Major” (Leipzig, 1869-1872).

Tr or Treg. = “The Greek New Testament” etc. by S. P. Tregelles (London, 1857-1879).

WH = “The New Testament in the Original Greek. The Text Revised by Brooke Foss Westcott D.D. and Fenton John Anthony Hort D.D. Cambridge and London, Macmillan and Co. 1881.”

KC = “Novum Testamentum ad Fidem Codicis Vaticani” as edited by Professors Kuenen and Cobet (Leyden, 1860).

The textual variations noticed are of course mainly those which affect the individual word or construction under discussion. Where an extended passage or entire section is textually debatable (as, for example, Mk. xvi. 9-20; Jn. v. 3 fin.-4; vii. 53 fin.—viii. 11), that fact is assumed to be known, or at least it is not stated under every word contained in the passage.

As respects the NUMBERING OF THE VERSES—the edition of Robert Stephen, in 2 vols. 16^o, Geneva 1551, has been

¹ Respecting the edition issued by the Bible Society, which was followed by Professor Grimm, see Carl Bertheau in the *Theologische Literaturzeitung* for 1877, No. 5, pp. 103-106.

followed as the standard (as it is in the critical editions of Tregelles, Westcott and Hort, etc.). Variations from this standard are indicated by subjoining the variant verse-numeral within marks of parenthesis. The similar addition in the case of references to the Old Testament indicates the variation between the Hebrew notation and the Greek.

In quotations from the **ENGLISH BIBLE**—

A. V. = the current or so-called "Authorized Version";

R. V. = the Revised New Testament of 1881. But when a rendering is ascribed to the former version it may be assumed to be retained also in the latter, unless the contrary be expressly stated. A translation preceded by **R. V.** is found in the Revision only.

A. S. = Anglo-Saxon.

Abp. = Archbishop.

absol. = absolutely.

acc. or **accus.** = accusative.

acc. to = according to.

ad l. or **ad loc.** = at or on the passage.

al. = others or elsewhere.

al. al. = others otherwise.

Ald. = the Aldine text of the Septuagint (see **Sept.** in List of Books).

Alex. = the Alexandrian text of the Septuagint (see **Sept.** in List of Books).

ap. = (quoted) in

App. = Appendix.

appos. = apposition.

Aq. = Aquila (see **Sept.** in List of Books).

art. = article.

augm. = augment.

auth. or **author.** = author or authorities.

B. or **Btm.** see List of Books.

B. D. or **BB. DD.** see List of Books.

betw. = between.

Bibl. = Biblical.

Bp. = Bishop.

br. = brackets or enclose in brackets.

c. before a date = about.

Cantabr. = Cambridge.

cf. = compare.

ch. = chapter.

cl. = clause.

cod., **codd.** = manuscript, manuscripts.

Com., **Comm.** = commentary, commentaries.

comp. = compound, compounded, etc.

compar. = comparative.

Comp. or **Compl** = the Complutensian text of the Septuagint (see **Sept.** in List of Books).

contr. = contracted, contract.

dim. or **dimin.** = diminutive.

dir. disc. = direct discourse.

e. g. = for example.

esp. = especially.

ex., **exx.** = example, examples.

exc. = except.

excrpt. = an excerpt or extract.

fin. or **ad fin.** = at or near the end.

G or **Grsh.** = Griesbach's Greek text (see above).

Graec. Ven. = Graecus Venetus (see List of Books).

i. e. = that is.

ib. or **ibid.** = in the same place.

indir. disc. = indirect discourse.

init. or **ad init.** = at or near the beginning.

in l. or **in loc.** = in or on the passage.

i. q. = the same as, or equivalent to.

KC = Kuenen and Cobet's edition of the Vatican text (see above).

L or **Lchm.** = Lachmann's Greek text (see above).

L. and **S.** = Liddell and Scott (see List of Books).

l. or **lib.** = book.

l. c., **ll. cc.** = passage cited, passages cited.

Lag. = Lagarde's edition of the Septuagint (see **Sept.** in List of Books).

mrg. = the marginal reading (of a critical edition of the Greek Testament).

Opp. = Works.

opp. to = opposed to.

paral. = the parallel accounts (in the Synoptic Gospels).

Pt. or **pt.** = part.

q. v. = which see.

R or **Rec.** = the common Greek text (see above).

r. = root.

rel. or **relat.** = relative.

sc. = namely, to wit.

Skr. = Sanskrit.

sq., **sqq.** = following.

Steph. = Stephanus's Thesaurus (see List of Books).

Stud. u. Krit. = the Studien und Kritiken, a leading German Theological Quarterly.

s. v. = under the word.

Symm. = Symmachus, translator of the Old Testament into Greek (see **Sept.** in the List of Books).

T or **Tdf.** = Tischendorf's Greek text (see above).

Theod. or **Theodot.** = Theodotion (see **Sept.** in the List of Books).

Tr or **Treg.** = Tregelles's Greek text (see above).

u. i. = as below.

u. s. = as above.

v. = see.

var. = variant or variants (various readings).

Vat. = the Vatican Greek text (see above, and **Sept.** in the List of Books).

Vulg. = the Vulgate (see List of Books).

w. = with (especially before abbreviated names of cases).

writ. = writer, writers, writings.

WH = Westcott and Hort's Greek text (see above).

Other abbreviations will, it is hoped, explain themselves.

NEW TESTAMENT LEXICON.

A

A α, ἄλφα

Ἀβιάθαρ

A, α, ἄλφα, τό, the first letter of the Greek alphabet, opening the series which the letter ω closes. Hence the expression ἐγὼ εἰμι τὸ Α [L T Tr WH ἄλφα] καὶ τὸ Ω [Ω L WH], Rev. i. 8, 11 Rec., which is explained by the appended words ἡ ἀρχὴ καὶ τὸ τέλος, xxi. 6, and by the further addition ὁ πρῶτος καὶ ὁ ἔσχατος, xxii. 13. On the meaning of the phrase cf. Rev. xi. 17; Is. xli. 4; xlv. 6; xlviii. 12; [esp. B. D. Am. ed. p. 73].

A, when prefixed to words as an inseparable syllable, is **1. privative** (στερητικόν), like the Lat. *in-*, the Eng. *un-*, giving a negative sense to the word to which it is prefixed, as ἀβαρής; or signifying what is contrary to it, as ἄϊμος, ἀτιμός; before vowels generally ἀν-, as ἀναίτιος. **2. copulative** (ἀθροιστικόν), akin to the particle ἄμα [cf. Curtius § 598], indicating community and fellowship, as in ἀδελφός, ἀκόλουθος. Hence it is **3. intensive** (ἐπιτατικόν), strengthening the force of terms, like the Lat. *con* in composition; as ἀτενίζω fr. ἀτενής [yet cf. W. 100 (95)]. This use, however, is doubted or denied now by many [e. g. *Lob. Path. Element. i. 34 sq.*]. Cf. Kühner i. 741, § 339 Anm. 5; [Jelf § 342 δ]; *Buttm. Gram. § 120 Anm. 11*; [Donaldson, *Gram. p. 334*; *New Crat. §§ 185, 213*; L. and S. s. v.]*

Ἀαρών, indecl. prop. name (ὁ Ἀαρών, -ῶνος in Joseph.),

אֶרְרָא (fr. the unused Hebr. radical אֶרְרָא, — Syr. اَرَرَّ

libidinosus, lascivus, — [enlightened, Fürst; acc. to Dietrich *wealthy*, or *fluent*, like אֶרְרָא], acc. to Philo, de ebriet. § 32, fr. אֶרְרָא *mountain* and equiv. to ἀρεινός), Aaron, the brother of Moses, the first high-priest of the Israelites and the head of the whole sacerdotal order: Lk. i. 5; Acts vii. 40; Heb. v. 4; vii. 11; ix. 4.*

Ἀβαδδών, indecl., אֶבְדִּין, **1. ruin, destruction**, (fr. אֶבְדִּין to perish), Job xxxi. 12. **2. the place of destruction** i. q. *Orcus*, joined with אֶבְדִּין Job xxvi. 6; Prov. xv. 11. **3.** as a proper name it is given to the angel-prince of the infernal regions, the minister of death and author of havoc on earth, and is rendered in Greek by Ἀπολλύων *Destroyer*, Rev. ix. 11.*

ἀβαρής, -ές, (βάρος weight), *without weight, light*; trop. *not burdensome*: ἀβαρὴ ὑμῖν ἐμαυτὸν ἐτήρησα I have avoided burdening you with expense on my account, 2 Co. xi. 9; see 1 Th. ii. 9, cf. 6. (Fr. Aristot. down.)*

Ἀββᾶ [WH -βά], Hebr. אָב father, in the Chald. emphatic state, אָבִי i. e. ὁ πατήρ, a customary title of God in prayer. Whenever it occurs in the N. T. (Mk. xiv. 36; Ro. viii. 15; Gal. iv. 6) it has the Greek interpretation subjoined to it; this is apparently to be explained by the fact that the Chaldee אָב, through frequent use in prayer, gradually acquired the nature of a most sacred proper name, to which the Greek-speaking Jews added the appellative from their own tongue.*

Ἀβελ [WH Ἀβ. (see their Intr. § 408)], indecl. prop. name (in Joseph. [e. g. antt. 1, 2, 1] Ἀβελος, -ου), אָבֵל (breath, vanity), *Abel*, the second son born to Adam (Gen. iv. 2 sqq.), so called from his short life and sudden death [cf. B. D. Am. ed. p. 5], (Job vii. 16; Ps. xxxix. 6): Mt. xxiii. 35; Lk. xi. 51; Heb. xi. 4; xii. 24.*

Ἀβιά, indecl. prop. name (Joseph. antt. 7, 10, 3; 8, 10, 1 ὁ Ἀβίας [W. § 6, 1 m.], -α), אָבִיָּה (my father is Jehovah), *Abia* [or Abijah, cf. B. D. s. v.], **1.** a king of Judah, son of Rehoboam: Mt. i. 7 (1 K. xiv. 31; xv. 1). **2.** a priest, the head of a sacerdotal family, from whom, when David divided the priests into twenty-four classes (1 Chr. xxiv. 10), the class *Abia*, the eighth in order, took its name: Lk. i. 5.*

Ἀβιάθαρ, indecl. prop. name (though in Joseph. antt. 6, 14, 6 Ἀβιάθαρπος, -ου), אָבִיָּאָר (father of abundance), *Abiathar*, a certain Hebrew high-priest: Mk. ii. 26, — where he is by mistake confounded with Ahimelech his father (1 S. xxi. 1 sqq.); [yet cf. 1 S. xxii. 20 with 1 Chr. xviii. 16; xxiv. 6, 31; also 2 S. xv. 24–29; 1 K. ii. 26, 27 with 2 S. viii. 17; 1 Chr. xxiv. 6, 31. It would seem that double names were esp. common in the case of priests (cf. 1 Macc. ii. 1–5; Joseph. vit. §§ 1, 2) and that father and son often bore the same name (cf. Lk. i. 5, 59; Joseph. l. c. and antt. 20, 9, 1). See Mc Clellan ad loc. and B. D. Am. ed. p. 7].*

Ἀβιληνή [WH Ἀβειλ. (see s. v. εἰ)], -ῆς, ἡ, (sc. χώρα, the district belonging to the city Abila), *Abilene*, the name of a region lying between Lebanon and Hermon towards Phoenicia, 18 miles distant from Damascus and 37 [acc. to the Itin. Anton. 38] from Heliopolis: Lk. iii. 1. Cf. *Δυσανίας* [and B. D. s. v.].*

Ἀβιουδ, ὁ, indecl. prop. name, אֲבִיּוּד (father of the Jews [al. of glory]), *Abiud*, son of Zerobabel or Zerubabel: Mt. i. 13.*

Ἀβραάμ [Rec. Ἀβρ.; cf. *Tdf. Proleg.* p. 106] (Joseph. Ἀβραμος, -ου), אֲבִרָאָם (father of a multitude, cf. Gen. xvii. 5), *Abraham*, the renowned founder of the Jewish nation: Mt. i. 1 sq.; xxii. 32; Lk. xix. 9; Jn. viii. 33; Acts iii. 25; Heb. vii. 1 sqq., and elsewhere. He is extolled by the apostle Paul as a pattern of faith, Ro. iv. 1 sqq. 17 sqq.; Gal. iii. 6 (cf. Heb. xi. 8), on which account all believers in Christ have a claim to the title sons or posterity of Abraham, Gal. iii. 7, 29; cf. Ro. iv. 11.

ἄβυσσος, in classic Greek an adj., -ος, -ον, (fr. ὁ βυσσός i. q. βυθός), *bottomless* (so perhaps in Sap. x. 19), *unbounded* (πλούτος ἄβυσσος, Aeschyl. Sept. (931) 950). In the Scriptures ἡ ἄβυσσος (Sept. for דִּיְהִי) sc. χώρα, the pit, the immeasurable depth, the abyss. Hence of 'the deep' sea: Gen. i. 2; vii. 11; Deut. viii. 7; Sir. i. 3; xvi. 18, etc.; of *Orcus* (a very deep gulf or chasm in the lowest parts of the earth: Ps. lxx. (lxxi.) 21 ἐκ τῶν ἀβύσσων τῆς γῆς, Eur. Phoen. 1632 (1605) ταρτάρων ἄβυσσα χάσματα, Clem. Rom. 1 Cor. 20, 5 ἀβύσσων ἀνεξιχνίαστα κλίματα, ibid. 59, 3 ὁ ἐπιβλέπων ἐν ταῖς ἀβύσσοις, of God; [Act. Thom. 32 ὁ τὴν ἄβυσσον τοῦ ταρτάρου οἰκῶν, of the dragon]), both as the common receptacle of the dead, Ro. x. 7, and especially as the abode of demons, Lk. viii. 31; Rev. ix. 1 sq. 11; xi. 7; xvii. 8; xx. 1, 3. Among prof. auth. used as a subst. only by Diog. Laërt. 4, (5), 27 κατῆλθες εἰς μέλαιναν Πλούτως ἄβυσσον. Cf. *Knapp*, Scripta var. Arg. p. 554 sq.; [J. G. Müller, Philo's Lehre von der Weltschöpfung, p. 173 sq.; B. D. Am. ed. s. v. Deep].*

Ἀγαβος [on the breathing see *WH*, Intr. § 408], -ου, ὁ, the name of a Christian prophet, *Agabus*: Acts xi. 28; xxi. 10. (Perhaps from אָגַב to love [cf. B. D. s. v.].)*

ἀγαθοεργέω, -ῶ; (fr. the unused ΕΡΓΩ — equiv. to ἔρδω, ἐργάζομαι — and ἀγαθόν); *to be ἀγαθοεργός, beneficent* (towards the poor, the needy): 1 Tim. vi. 18 [A. V. *do good*]. Cf. ἀγαθουργέω. Found besides only in eccl. writ., but in the sense *to do well, act rightly*.*

ἀγαθο-ποιέω, -ῶ; 1 aor. inf. ἀγαθοποιῆσαι; (fr. ἀγαθο-ποιός); 1. *to do good, do something which profits others*: Mk. iii. 4 [Tdf. ἀγαθὸν ποιῆσαι; Lk. vi. 9]; *to show one's self beneficent*, Acts xiv. 17 Rec.; τινά, *to do some one a favor, .o benefit*, Lk. vi. 33, 35, (equiv. to שָׁחַד, Zeph. i. 12; Num. x. 32; Tob. xii. 13, etc.). 2. *to do well, do right*: 1 Pet. ii. 15, 20 (opp. to ἀμαρτάνω); iii. 6, 17; 3 Jn. 11. (Not found in secular authors, except in a few of the later in an astrological sense, *to furnish a good omen*.)*

ἀγαθοποιία [WH -ποιία (see i, ε)], -ας, ἡ, *a course of right action, well-doing*: ἐν ἀγαθοποιίᾳ, 1 Pet. iv. 19 i. q. ἀγαθοποιοῦντες acting uprightly [cf. xii. Patr. Jos. § 18];

if we read here with L Tr mrg. ἐν ἀγαθοποιίᾳς we must understand it of single acts of rectitude [cf. W. § 27, 3; B. § 123, 2]. (In eccl. writ. ἀγαθοπ. denotes *beneficence*.)*

ἀγαθοποιός, -όν, *acting rightly, doing well*: 1 Pet. ii. 14. [Sir. xlii. 14; Plut. de Is. et Osir. § 42.]*

ἀγαθός, -ή, -όν, (akin to ἀγαμαι to wonder at, think highly of, ἀγαστός admirable, as explained by Plato, Crat. p. 412 c. [al. al.; cf. *Donaldson*, New Crat. § 323]), in general denotes "perfectus, . . . qui habet in se ac facit omnia quae habere et facere debet pro notione nominis, officio ac lege" (Irmisch ad Hdian. 1, 4, p. 134), *excelling in any respect, distinguished, good*. It can be predicated of persons, things, conditions, qualities and affections of the soul, deeds, times and seasons. To this general signif. can be traced back all those senses which the word gathers fr. the connection in which it stands; 1. *of a good constitution or nature*: γῆ, Lk. viii. 8; δένδρον, Mt. vii. 18, in sense equiv. to 'fertile soil,' 'a fruitful tree,' (Xen. oec. 16, 7 γῆ ἀγαθή, . . . γῆ κακή, an. 2, 4, 22 χώρα πολλῆς κ. ἀγαθῆς οὐσῆς). In Lk. viii. 15 ἀγαθὴ καρδιά corresponds to the fig. expression "good ground", and denotes a soul inclined to goodness, and accordingly eager to learn saving truth and ready to bear the fruits (καρπὸς ἀγαθός, Jas. iii. 17) of a Christian life. 2. *useful, salutary*: δόσις ἀγαθή (joined to δώρημα τελειόν) a gift which is truly a gift, salutary, Jas. i. 17; δόματα ἀγαθά, Mt. vii. 11; ἐντολὴ ἀγ. a commandment profitable to those who keep it, Ro. vii. 12, acc. to a Grk. scholium equiv. to εἰς τὸ συμφέρον εἰσηγουμένη, hence the question in vs. 13: τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε θάνατος; ἀγ. μερὶς the 'good part,' which insures salvation to him who chooses it, Lk. x. 42; ἔργον ἀγ. (differently in Ro. ii. 7, etc.) the saving work of God, i. e. substantially, the Christian life, due to divine efficiency, Phil. i. 6 [cf. the Comm. ad loc.]; εἰς ἀγαθόν for good, to advantage, Ro. viii. 28 (Sir. vii. 13; πάντα τοῖς εὐσεβέσι εἰς ἀγαθά, . . . τοῖς ἀμαρτωλοῖς εἰς κακά, Sir. xxxix. 27; τὸ κακὸν . . . γίγνεται εἰς ἀγαθόν, Theognis 162); good for, suited to something: πρὸς οἰκοδομήν, Eph. iv. 29 [cf. W. 363 (340)] (Xen. mem. 4, 6, 10). 3. *of the feeling awakened by what is good, pleasant, agreeable, joyful, happy*: ἡμέραι ἀγ. 1 Pet. iii. 10 (Ps. xxxiii. (xxxiv.) 13; Sir. xiv. 14; 1 Mace. x. 55); εὐπρίς, 2 Th. ii. 16 (μακαρία εὐπρίς, Tit. ii. 13); συνειδήσις, a peaceful conscience, i. q. consciousness of rectitude, Acts xxiii. 1; 1 Tim. i. 5, 19; 1 Pet. iii. 16; reconciled to God, vs. 21. 4. *excellent, distinguished*: so τὶ ἀγαθόν, Jn. i. 46 (47).

5. *upright, honorable*: Mt. xii. 34; xix. 16; Lk. vi. 45; Acts xi. 24; 1 Pet. iii. 11, etc.; ποιητοὶ κ. ἀγαθοί, Mt. v. 45; xxii. 10; ἀγαθ. καὶ δίκαιος, Lk. xxiii. 50; καρδιά ἀγαθὴ κ. καλὴ, Lk. viii. 15 (see καλός, b.); fulfilling the duty or service demanded, δοῦλε ἀγαθὲ κ. πιστέ, Mt. xxv. 21, 23; upright, free from guile, particularly from a desire to corrupt the people, Jn. vii. 12: pre-eminently of God, as consummately and essentially good, Mt. xix. 17 (Mk. x. 18; Lk. xviii. 19); ἀγ. θησαυρός in Mt. xii. 35; Lk. vi. 45

involves the idea of affectionate reverence, prompt obedience, grateful recognition of benefits received: Mt. vi. 24; xxii. 37; Ro. viii. 28; 1 Co. ii. 9; viii. 3; Jas. i. 12; 1 Pet. i. 8; 1 Jn. iv. 10, 20, and elsewhere. With an acc. of the thing ἀγαπάω denotes to take pleasure in the thing, prize it above other things, be unwilling to abandon it or do without it: δικαιοσύνην, Heb. i. 9 (i. e. steadfastly to cleave to); τὴν δόξαν, Jn. xii. 43; τὴν πρωτοκαθεδρίαν, Lk. xi. 43; τὸ σκότος and τὸ φῶς, Jn. iii. 19; τὸν κόσμον, 1 Jn. ii. 15; τὸν νῦν αἰῶνα, 2 Tim. iv. 10, — both which last phrases signify to set the heart on earthly advantages and joys; τὴν ψυχὴν αὐτῶν, Rev. xii. 11; ζῶην, 1 Pet. iii. 10 (to derive pleasure from life, render it agreeable to himself); to welcome with desire, long for: τὴν ἐπιφάνειαν αὐτοῦ, 2 Tim. iv. 8 (Sap. i. 1; vi. 13; Sir. iv. 12, etc.; so of a person: ἡγαπήθη, Sap. iv. 10, cf. Grimm ad loc.). Concerning the unique proof of love which Jesus gave the apostles by washing their feet, it is said ἡγάπησεν αὐτούς, Jn. xiii. 1, cf. Lücke or Meyer ad loc. [but al. take ἡγάπ. here more comprehensively, see Weiss's Mey., Godet, Westcott, Keil]. The combination ἀγάπην ἀγαπᾶν τινα occurs, when a relative intervenes, in Jn. xvii. 26; Eph. ii. 4, (2 S. xiii. 15 where τὸ μῖσος ὁ ἐμίσησεν αὐτὴν is contrasted; cf. Gen. xlix. 25 εὐλόγησέ σε εὐλογίαν; Ps. Sal. xvii. 35 [in cod. Pseudepigr. Vet. Test. ed. Fabric. i. p. 966; Libri Apoc. etc., ed. Fritzsche, p. 588] δόξαν ἢ ἐδόξασεν αὐτήν); cf. W. § 32, 2; [B. 148 sq. (129)]; Grimm on 1 Macc. ii. 54.

On the difference betw. ἀγαπάω and φιλέω, see φιλέω. Cf. ἀγάπη, 1 fin.

ἀγάπη, -ης, ἡ, a purely bibl. and eccl. word (for Wyttenbach, following Reiske's conjecture, long ago restored ἀγαπήσων in place of ἀγάπης, ὦν in Plut. sympos. quaest. 7, 6, 3 [vol. viii. p. 835 ed. Reiske]). Prof. auth. fr. [Aristot.], Plut. on used ἀγάπης. "The Sept. use ἀγάπη for ἡγάπη, Cant. ii. 4, 5, 7; iii. 5, 10; v. 8; vii. 6; viii. 4, 6, 7; ["It is noticeable that the word first makes its appearance as a current term in the Song of Sol.; — certainly no undesigned evidence respecting the idea which the Alex. translators had of the love in this Song" (Zezschwitz, Profanraec. u. bibl. Sprachgeist, p. 63)]; Jer. ii. 2; Eccl. ix. 1, 6; [2 S. xiii. 15]. It occurs besides in Sap. iii. 9; vi. 19. In Philo and Joseph. I do not remember to have met with it. Nor is it found in the N. T. in Acts. Mk., or Jas.; it occurs only once in Mt. and Lk., twice in Heb. and Rev., but frequently in the writings of Paul, John, Peter, Jude" (Bretschn. Lex. s. v.); [Philo, deus immut. § 14].

In signification it follows the verb ἀγαπάω; consequently it denotes 1. affection, good-will, love, benevolence: Jn. xv. 13; Ro. xiii. 10; 1 Jn. iv. 18. Of the love of men to men; esp. of that love of Christians towards Christians which is enjoined and prompted by their religion, whether the love be viewed as in the soul or as expressed: Mt. xxiv. 12; 1 Co. xiii. 1-4, 8; xiv. 1; 2 Co. ii. 4; Gal. v. 6; Philem. 5, 7; 1 Tim. i. 5; Heb. vi. 10; x. 24; Jn. xiii. 35; 1 Jn. iv. 7; Rev. ii. 4, 19, etc. Of the love of men towards God: ἡ ἀγάπη

τοῦ θεοῦ (obj. gen. [W. 185 (175)]), Lk. xi. 42; Jn. v. 42; 1 Jn. ii. 15 (τοῦ πατρὸς); iii. 17; iv. 12; v. 3. Of the love of God towards men: Ro. v. 8; viii. 39; 2 Co. xiii. 13 (14). Of the love of God towards Christ: Jn. xv. 10; xvii. 26. Of the love of Christ towards men: Jn. xv. 9 sq.; 2 Co. v. 14; Ro. viii. 35; Eph. iii. 19. In construction: ἀγ. εἰς τινα, 2 Co. ii. 8 [?]; Eph. i. 15 [L WH om. Tr mrg. br. τὴν ἀγάπην]; τῇ ἐξ ἡμῶν ἐν ἡμῖν i. e. love going forth from your soul and taking up its abode as it were in ours, i. q. your love to us, 2 Co. viii. 7 [W. 193 (181 sq.); B. 329 (283)]; μεθ' ἡμῶν i. e. is present with (embraces) you, 1 Co. xvi. 24; μεθ' ἡμῶν i. e. seen among us, 1 Jn. iv. 17. Phrases: ἔχειν ἀγάπην εἰς τινα, 2 Co. ii. 4; Col. i. 4 [L T Tr, but WH br.]; 1 Pet. iv. 8; ἀγάπην διδόναι to give a proof of love, 1 Jn. iii. 1; ἀγαπᾶν ἀγάπην τινα, Jn. xvii. 26; Eph. ii. 4 (v. in ἀγαπάω, sub fin.); ἀγ. τοῦ πνεύματος i. e. enkindled by the Holy Spirit, Ro. xv. 30; ὁ υἱὸς τῆς ἀγάπης the Son who is the object of love, i. q. ἀγαπητός, Col. i. 13 (W. 237 (222); [B. 162 (141)]); ὁ θεὸς τῆς ἀγ. the author of love, 2 Co. xiii. 11; κόπος τῆς ἀγ. troublesome service, toil, undertaken from love, 1 Th. i. 3; ἀγ. τῆς ἀληθείας love which embraces the truth, 2 Th. ii. 10; ὁ θεὸς ἀγάπη ἐστίν God is wholly love, his nature is summed up in love, 1 Jn. iv. 8, 16; φίλημα ἀγάπης a kiss as a sign among Christians of mutual affection, 1 Pet. v. 14; διὰ τὴν ἀγ. that love may have opportunity of influencing thee ('in order to give scope to the power of love' De W., Wies.), Philem. 9, cf. 14; ἐν ἀγάπῃ lovingly, in an affectionate spirit, 1 Co. iv. 21; on love as a basis [al. in love as the sphere or element], Eph. iv. 15 (where ἐν ἀγ. is to be connected not with ἀληθεύοντες but with αὐξήσωμεν), vs. 16; ἐξ ἀγάπης influenced by love, Phil. i. 17 (16); κατὰ ἀγάπην in a manner befitting love, Ro. xiv. 15. Love is mentioned together with faith and hope in 1 Co. xiii. 13; 1 Th. i. 3; v. 8, Col. i. 4 sq.; Heb. x. 22-24. On the words ἀγάπη, ἀγαπᾶν, cf. Gelpke in the Stud. u. Krit. for 1849, p. 646 sq.; on the idea and nature of Christian love see Köstlin, Lehrgr. des Ev. Joh. etc. p. 248 sqq., 332 sqq.; Rückert, Theologie, ii. 452 sqq.; Lipsius, Paulin. Rechtfertigungsl. p. 188 sqq.; [Reuss, Théol. Chrét. livr. vii. chap. 13]. 2. Plur. ἀγάπαι, -ῶν, agapae, love-feasts, feasts expressing and fostering mutual love which used to be held by Christians before the celebration of the Lord's supper, and at which the poorer Christians mingled with the wealthier and partook in common with the rest of food provided at the expense of the wealthy: Jude 12 (and in 2 Pet. ii. 13 L Tr txt. WH mrg.), cf. 1 Co. xi. 17 sqq.; Acts ii. 42, 46; xx. 7; Tertull. Apol. c. 39, and ad Martyr. c. 3; Cypr. ad Quirin. 3, 3; Drescher, De vet. christ. Agapis. Giess. 1824; Mangold in Schenkel i. 53 sq.; [B. D. s. v. Love-Feasts; Diet. of Christ. Antiq. s. v. Agapae; more fully in McC. and S. s. v. Agape].

ἀγαπητός, -ή, -όν, (ἀγαπάω), beloved, esteemed, dear, favorite; (opp. to ἐχθρός, Ro. xi. 28): ὁ υἱὸς μου (τοῦ Θεοῦ) ὁ ἀγαπητός, of Jesus, the Messiah, Mt. iii. 17

[here WH mrg. take ὁ ἄγ. absol., connecting it with what follows]; xii. 18; xvii. 5; Mk. i. 11; ix. 7; Lk. iii. 22; ix. 35 (where L mrg. T Tr WH ὁ ἐκλελεγμένος); 2 Pet. i. 17, cf. Mk. xii. 6; Lk. xx. 13; [cf. Ascensio Isa. (ed. Dillmann) vii. 23 sq.; viii. 18, 25, etc.]. ἄγαπῆτοί Θεοῦ [W. 194 (182 sq.); B. 190 (165)] is applied to Christians as being reconciled to God and judged by him to be worthy of eternal life: Ro. i. 7, cf. xi. 28; 1 Th. i. 4; Col. iii. 12. (Sept., Ps. lix. (lx.) 7; cviii. (cviii.) 7; cxxvi. (cxxvii.) 2, ἀγαπῆτοί σου αὐτοῦ, of pious Israelites). But Christians, bound together by mutual love, are ἀγαπῆτοί also to one another (Philem. 16; 1 Tim. vi. 2); hence they are dignified with this epithet very often in tender address, both indirect (Ro. xvi. 5, 8; Col. iv. 14; Eph. vi. 21, etc.) and direct (Ro. xii. 19; 1 Co. iv. 14; [Philem. 2 Rec.]; Heb. vi. 9; Jas. i. 16; 1 Pet. ii. 11; 2 Pet. iii. 1; [1 Jn. ii. 7 G L T Tr WH], etc.). Generally foll. by the gen.; once by the dat. ἀγᾶπ. ἡμῖν, 1 Th. ii. 8 [yet cf. W. § 31, 2; B. 190 (165)]. ἀγαπήτος ἐν κριῶ beloved in the fellowship of Christ, equiv. to dear fellow-Christian, Ro. xvi. 8. [Not used in the Fourth Gospel or the Rev. In class. Grk. fr. Hom. Il. 6, 401 on; cf. Cope on Aristot. rhet. 1, 7, 41.]

"Ἄγαρ [WH "Αγ. (see their Intr. § 408)]. ἡ, indecl., (in Joseph. Ἀγάρα, -ης), ʾĀḡār (flight), *Hagar*, a bond-maid of Abraham, and by him the mother of Ishmael (Gen. xvi.): Gal. iv. 24, [25 L txt. T om. Tr br.]. Since the Arabians according to Paul (who had formerly dwelt among them, Gal. i. 17) called the rocky Mt. Sinai by a name similar in sound to ʾĀḡār (حجر i. e. rock), the apostle in the passage referred to employs the name Hagar allegorically to denote the servile sense of fear with which the Mosaic economy imbued its subjects. [Cf. B. D. Am. ed. pp. 978, 2366 note *; Bp. Lghtft.'s remarks appended to his Com. on Gal. i. c.] *

ἀγγαρεύω; fut. ἀγγαρεύσω; 1 aor. ἡγγάρευσαι; to employ a courier, despatch a mounted messenger. A word of Persian origin [used by Menander, Sicyon. 4], but adopted also into Lat. (Vulg. *angariare*). "Ἀγγαροὶ were public couriers (tabellarii), stationed by appointment of the king of Persia at fixed localities, with horses ready for use, in order to transmit royal messages from one to another and so convey them the more speedily to their destination. See Hdt. 8, 98 [and Rawlinson's note]; Xen. Cyr. 8, 6, 17 (9); cf. *Gesenius*, Thesaur. s. v. ʾĀḡār; [B. D. s. v. Angareuo; *Vaniček*, Fremdwörter s. v. ἄγγαρος]. These couriers had authority to press into their service, in case of need, horses, vessels, even men they met, [cf. Joseph. antt. 13, 2, 3]. Hence ἀγγαρεύειν τινά denotes to compel one to go a journey, to bear a burden, or to perform any other service: Mt. v. 41 (ὅστις σε ἀγγαρεύσει μίλιον ἐν i. e. whoever shall compel thee to go one mile); xxvii. 32 (ἡγγάρευσαν ἡμᾶς ἄρῃ i. e. they forced him to carry), so Mk. xv. 21.*

ἄγγειον, -ου, τό, (i. q. τὸ ἄγγος), a vessel, receptacle: Mt. xiii. 48 [R G L]; xxv. 4. (From Hdt. down.) *

ἄγγελία, -ας, ἡ. (ἄγγελος), a message, announcement, thing announced; precept declared, 1 Jn. i. 5 (where Rec. has ἐπαγγελία) [cf. Is. xxviii. 9]; iii. 11. [From Hom. down.] *

ἀγγέλλω; [1 aor. ἤγγειλα, Jn. iv. 51 T (for ἀπήγγ. R G L Tr br.); (ἄγγελος); to announce: ἀγγέλλουσα, Jn. xx. 18 L T Tr WH, for R G ἀπαγγέλλ. [From Hom. down. COMP.: ἀν-, ἀπ-, δι-, ἐξ-, ἐπ-, προ-επ-, κατ-, προ-κατ-, παρ-αγγέλλω.] *

ἄγγελος, -ου, ὁ. 1. a messenger, envoy, one who is sent: Mt. xi. 10; Lk. vii. 24, 27; ix. 52; Mk. i. 2; Jas. ii. 25. [Fr. Hom. down.] 2. In the Scriptures, both of the Old Test. and of the New, one of that host of heavenly spirits that, according alike to Jewish and Christian opinion, wait upon the monarch of the universe, and are sent by him to earth, now to execute his purposes (Mt. iv. 6, 11; xxviii. 2; Mk. i. 13; Lk. xvi. 22; xxii. 43 [L br. WH reject the pass.]; Acts vii. 35; xii. 23; Gal. iii. 19, cf. Heb. i. 14), now to make them known to men (Lk. i. 11, 26, ii. 9 sqq.; Acts x. 3; xxvii. 23; Mt. i. 20; ii. 13; xxviii. 5; Jn. xx. 12 sq.); hence the frequent expressions ἄγγελος (angel, messenger of God, ʾĀḡār) and ἄγγελου κυρίου or ἄγγ. τοῦ θεοῦ. They are subject not only to God but also to Christ (Heb. i. 4 sqq.; 1 Pet. iii. 22, cf. Eph. i. 21; Gal. iv. 14), who is described as hereafter to return to judgment surrounded by a multitude of them as servants and attendants: Mt. xiii. 41, 49; xvi. 27; xxiv. 31; xxv. 31; 2 Th. i. 7, cf. Jude 14. Single angels have the charge of separate elements; as fire, Rev. xiv. 18; waters, Rev. xvi. 5, cf. vii. 1 sq.; Jn. v. 4 [R L]. Respecting the ἄγγελος τῆς ἀβύσσου, Rev. ix. 11, see Ἀβαδδών, 3. Guardian angels of individuals are mentioned in Mt. xviii. 10; Acts xii. 15. 'The angels of the churches' in Rev. i. 20; ii. 1, 8, 12, 18; iii. 1, 7, 14 are not their presbyters or bishops, but heavenly spirits who exercise such a superintendence and guardianship over them that whatever in their assemblies is worthy of praise or of censure is counted to the praise or the blame of their angels also, as though the latter infused their spirit into the assemblies; cf. De Wette, Düsterdieck, [Alford,] on Rev. i. 20, and *Lücke*, Einl. in d. Offenb. d. Johan. ii. p. 429 sq. ed. 2; [Bp. Lghtft. on Phil. p. p. 199 sq.]. διὰ τοὺς ἄγγέλους that she may show reverence for the angels, invisibly present in the religious assemblies of Christians, and not displease them, 1 Co. xi. 10. ὥφθῃ ἄγγελοις in 1 Tim. iii. 16 is probably to be explained neither of angels to whom Christ exhibited himself in heaven, nor of demons triumphed over by him in the nether world, but of the apostles, his messengers, to whom he appeared after his resurrection. This appellation, which is certainly extraordinary, is easily understood from the nature of the hymn from which the passage ἐφανερώθη . . . ἐν δόξῃ seems to have been taken; cf. W. 639 sq. (594), [for other interpretations see *Ellic. ad loc.*]. In Jn. i. 51 (52) angels are employed, by a beautiful image borrowed from Gen. xxviii. 12, to represent the divine power that will aid Jesus in the discharge

of his Messianic office, and the signal proofs to appear in his history of a divine superintendence. Certain of the angels have proved faithless to the trust committed to them by God, and have given themselves up to sin, Jude 6; 2 Pet. ii. 4 (Enoch c. vi. etc., cf. Gen. vi. 2), and now obey the devil, Mt. xxv. 41; Rev. xii. 7, cf. 1 Co. vi. 3 [yet on this last passage cf. Meyer; he and others maintain that ἄγγ. without an epithet or limitation never in the N. T. signifies other than good angels]. Hence ἄγγελος Σατᾶν is trop. used in 2 Co. xii. 7 to denote a grievous bodily malady sent by Satan. See δαίμων; [Soph. Lex. s. v. ἄγγελος; and for the literature on the whole subject B. D. Am. ed. s. v. Angels, — and to the ref. there given add G. L. Hahn, Theol. des N. T., i. pp. 260–384; Delitzsch in Riehm s. v. Engel; Kübel in Herzog ed. 2, *ibid.*].

ἄγγελος, -εος, τό, (plur. ἄγγη), i. q. ἀγγέιον q. v.: Mt. xiii. 48 T Tr WH. (From Hom. down; [cf. *Rutherford, New Phryn.* p. 23].) *

ἄγε, (properly impv. of ἄγω), *come! come now!* used, as it often is in the classics (W. 516 (481)), even when more than one is addressed: Jas. iv. 13; v. 1.*

ἄγελη, -ης, ἡ, (ἄγω to drive), *a herd*: Mt. viii. 30 sqq.; Mk. v. 11, 13; Lk. viii. 32 sq. (From Hom. down.) *

ἀγενεαλόγητος, -ου, ό, (γενεαλογέω), *of whose descent there is no account* (in the O. T.), [R. V. *without genealogy*]: Heb. vii. 3 (vs. 6 μὴ γενεαλογούμενος). Nowhere found in prof. auth.*

ἀγενής, -έος (-οῦς), ό, ἡ, (γένος), opp. to εὐγενής, *of no family*, a man of base birth, a man of no name or reputation; often used by prof. writ., also in the secondary sense *ignoble, cowardly, mean, base.* In the N. T. only in 1 Co. i. 28, τὰ ἀγενῆ τοῦ κόσμου i. e. those who among men are held of no account; on the use of a neut. adj. in ref. to persons, see W. 178 (167); [B. 122 (107)]. *

ἀγιάζω; 1 aor. ἡγίασα; Pass., [pres. ἀγιάζομαι]; pf. ἡγίασμαι; 1 aor. ἡγιάσθην; a word for which the Greeks use ἀγίζειν, but very freq. in bibl. (as equiv. to ὡς, ὡς ἡγίασεν) and eccl. writ.; *to make ἅγιος, render or declare sacred or holy, consecrate*. Hence it denotes 1. *to render or acknowledge to be venerable, to hallow*: τὸ ὄνομα τοῦ θεοῦ, Mt. vi. 9 (so of God, Is. xxix. 23; Ezek. xx. 41; xxxviii. 23; Sir. xxxiii. (xxxvi.) 4); [Lk. xi. 2]; τὸν Χριστόν, 1 Pet. iii. 15 (R G θεόν). Since the stamp of sacredness passes over from the holiness of God to whatever has any connection with God, ἀγιάζειν denotes

2. *to separate from things profane and dedicate to God, to consecrate and so render inviolable*; a. *things* (πάν πρωτότοκον, τὰ ἀρσενικά, Deut. xv. 19; ἡμέραν, Ex. xx. 8; οἶκον, 2 Chr. vii. 16, etc.): τὸν χρυσόν, Mt. xxiii. 17; τὸ δῶρον, vs. 19; σκεῦος, 2 Tim. ii. 21. b. *persons*. So Christ is said by undergoing death to consecrate himself to God, whose will he in that way fulfils, Jn. xvii. 19; God is said ἡγιάσαι Christ, i. e. to have selected him for his service (cf. ἀφορίζειν, Gal. i. 15) by having committed to him the office of Messiah, Jn. x. 36, cf. Jer. i. 5; Sir. xxxvi. 12 [ἐξ αὐτῶν ἡγίασε, καὶ πρὸς αὐτὸν ἡγγασεν, of his selection of men for the priesthood]; xlv.

4; xlix. 7.

Since only what is pure and without blemish can be devoted and offered to God (Lev. xxii. 20; Deut. xv. 21; xvii. 1), ἀγιάζω signifies 3. *to purify*, (ἀπὸ τῶν ἀκαθαρσιῶν is added in Lev. xvi. 19; 2 S. xi. 4); and a. *to cleanse externally* (πρὸς τὴν τῆς σαρκὸς καθάροιαν), *to purify levitically*: Heb. ix. 13; 1 Tim. iv. 5. b. *to purify by expiation*, free from the guilt of sin: 1 Co. vi. 11; Eph. v. 26; Heb. x. 10, 14, 29; xiii. 12; ii. 11 (equiv. to ῥᾶ, Ex. xxix. 33, 36); cf. Pfleiderer, Paulinismus, p. 340 sqq., [Eng. trans. ii. 68 sq.]. c. *to purify internally by reformation of soul*: Jn. xvii. 17, 19 (through knowledge of the truth, cf. Jn. viii. 32); 1 Th. v. 23; 1 Co. i. 2 (ἐν Χριστῷ Ἰησοῦ in the fellowship of Christ, the Holy One); Ro. xv. 16 (ἐν πνεύματι ἀγίῳ imbued with the Holy Spirit, the divine source of holiness); Jude 1 (L T Tr WH ἡγαπημένοις [q. v.]); Rev. xxii. 11. In general, Christians are called ἡγιασμένοι [cf. Deut. xxxiii. 3], as those who, freed from the impurity of wickedness, have been brought near to God by their faith and sanctity, Acts xx. 32; xxvi. 18. In 1 Co. vii. 14 ἀγιάζεσθαι is used in a peculiar sense of those who, although not Christians themselves, are yet, by marriage with a Christian, withdrawn from the contamination of heathen impiety and brought under the saving influence of the Holy Spirit displaying itself among Christians; cf. Neander ad loc.*

ἁγιασμός, -οῦ, ό, a word used only by bibl. and eccl. writ. (for in Diod. 4, 39; Dion. Hal. 1, 21, ἁγισμός is the more correct reading), signifying 1. *consecration, purification, τὸ ἀγιάζειν*. 2. the effect of consecration: *sanctification of heart and life*, 1 Co. i. 30 (Christ is he to whom we are indebted for sanctification); 1 Th. iv. 7; Ro. vi. 19, 22; 1 Tim. ii. 15; Heb. xii. 14; ἁγιασμός πνεύματος sanctification wrought by the Holy Spirit, 2 Th. ii. 13; 1 Pet. i. 2. It is opposed to lust in 1 Th. iv. 3 sq. (It is used in a ritual sense, Judg. xvii. 3 [Alex.]; Ezek. xlv. 4; [Am. ii. 11]; Sir. vii. 31, etc.) [On its use in the N. T. cf. Ellie. on 1 Th. iv. 3; iii. 13]. *

ἄγιος, -α, -ον, (fr. τὸ ἄγος religious awe, reverence; ἄζω, ἄζομαι, to venerate, revere, esp. the gods, parents, [Curtius § 118]), rare in prof. auth.; very frequent in the sacred writ.; in the Sept. for ὡς; 1. properly *reverend, worthy of veneration*: τὸ ὄνομα τοῦ θεοῦ, Lk. i. 49; God, on account of his incomparable majesty, Rev. iv. 8 (Is. vi. 3, etc.), i. q. ἔνδοξος. Hence used a. of things which on account of some connection with God possess a certain distinction and claim to reverence, as places sacred to God which are not to be profaned, Acts vii. 33; τόπος ἅγιος the temple, Mt. xxiv. 15 (on which pass. see βδελύγμα, c.); Acts vi. 13; xxi. 28; the holy land or Palestine, 2 Macc. i. 29; ii. 18; τὸ ἅγιον and τὰ ἅγια [W. 177 (167)] the temple, Heb. ix. 1, 24 (cf. Bleek on Heb. vol. ii. 2, p. 477 sq.); spec. that part of the temple or tabernacle which is called 'the holy place' (ὡς ἡγίασεν, Ezek. xxxvii. 28; xlv. 18), Heb. ix. 2 [here Rec^a reads ἁγία]; ἁγία ἀγίων [W. 246 (231), cf. Ex. xxix. 37; xxx. 10, etc.] the most hallowed portion of the temple, 'the holy of holies,' (Ex. xxvi. 33 [cf. Joseph.

antt. 3, 6, 4]), Heb. ix. 3, in ref. to which the simple τὰ ἅγια is also used: Heb. ix. 8, 25; x. 19; xiii. 11; fig. of heaven, Heb. viii. 2; ix. 8, 12; x. 19; ἁγία πόλις Jerusalem, on account of the temple there, Mt. iv. 5; xxvii. 53; Rev. xi. 2; xxi. 2; xxii. 19, (Is. xlviii. 2; Neh. xi. 1, 18 [Comp.], etc.); τὸ ὅρος τὸ ἅγιον, because Christ's transfiguration occurred there, 2 Pet. i. 18; ἡ (θεοῦ) ἁγία διαθήκη i. e. which is the more sacred because made by God himself, Lk. i. 72; τὸ ἅγιον, that worshipful offspring of divine power, Lk. i. 35; the blessing of the gospel, Mt. vii. 6; ἀγιοπάτη πίστις, faith (quae creditur i. e. the object of faith) which came from God and is therefore to be heeded most sacredly, Jude 20; in the same sense ἁγία ἐντολή, 2 Pet. ii. 21; κλησὶς ἁγία, because it is the invitation of God and claims us as his, 2 Tim. i. 9; ἅγιοι γραφαί (τὰ βιβλία τὰ ἅγια, 1 Macc. xii. 9), which came from God and contain his words, Ro. i. 2. **b.** of persons whose services God employs; as for example, apostles, Eph. iii. 5; angels, 1 Th. iii. 13; Mt. xxv. 31 [Rec.]; Rev. xiv. 10; Jude 14; prophets, Acts iii. 21; Lk. i. 70, (Sap. xi. 1); (οἱ) ἅγιοι (τοῦ) θεοῦ ἄνθρωποι, 2 Pet. i. 21 [R G L Tr txt.]; worthies of the O. T. accepted by God for their piety, Mt. xxvii. 52; 1 Pet. iii. 5. **2.** set apart for God, to be, as it were, exclusively his; foll. by a gen. or dat.: τῷ κυρίῳ, Lk. ii. 23; τοῦ θεοῦ (i. q. ἐκλεκτὸς τοῦ θεοῦ) of Christ, Mk. i. 24; Lk. iv. 34, and acc. to the true reading in Jn. vi. 69, cf. x. 36; he is called also ὁ ἅγιος παῖς τοῦ θεοῦ, Acts iv. 30, and simply ὁ ἅγιος, 1 Jn. ii. 20. Just as the Israelites claimed for themselves the title οἱ ἅγιοι, because God selected them from the other nations to lead a life acceptable to him and rejoice in his favor and protection (Dan. vii. 18, 22; 2 Esdr. viii. 28), so this appellation is very often in the N. T. transferred to Christians, as those whom God has selected ἐκ τοῦ κόσμου (Jn. xvii. 14, 16), that under the influence of the Holy Spirit they may be rendered, through holiness, partakers of salvation in the kingdom of God: 1 Pet. ii. 9 (Ex. xix. 6), cf. vs. 5; Acts ix. 13, 32, 41; xxvi. 10; Ro. i. 7; viii. 27; xii. 13; xvi. 15; 1 Co. vi. 1, 2; Phil. iv. 21 sq.; Col. i. 12; Heb. vi. 10; Jude 3; Rev. v. 8, etc.; [cf. B. D. Am. ed. s. v. Saints]. **3.** of sacrifices and offerings; prepared for God with solemn rite, pure, clean, (opp. to ἀκάθαρτος): 1 Co. vii. 14, (cf. Eph. v. 3); connected with ἁμωμος, Eph. i. 4; v. 27; Col. i. 22; ἀπαρχή, Ro. xi. 16; θυσία, Ro. xii. 1. Hence **4.** in a moral sense, pure, sinless, upright, holy: 1 Pet. i. 16 (Lev. xix. 2; xi. 44); 1 Co. vii. 34; δίκαιος κ. ἅγιος, of John the Baptist, Mk. vi. 20; ἅγιος κ. δίκαιος, of Christ, Acts iii. 14; distinctively of him, Rev. iii. 7; vi. 10; of God pre-eminently, 1 Pet. i. 15; Jn. xvii. 11; ἅγιοι ἀναστροφάι, 2 Pet. iii. 11; νόμος and ἐντολή, i. e. containing nothing exceptionable, Ro. vii. 12; φίλημα, such a kiss as is a sign of the purest love, 1 Th. v. 26; 1 Co. xvi. 20; 2 Co. xiii. 12; Ro. xvi. 16. On the phrase τὸ ἅγιον πνεῦμα and τὸ πνεῦμα τὸ ἅγιον, see πνεῦμα, 4 a. Cf. Diestel, Die Heiligkeit Gottes, in Jahrb. f. deutsch. Theol. iv. p. 1 sqq.; [Baudissin,

Stud. z. Semitisch. Religionsgesch. Heft ii. p. 3 sqq.; Delitzsch in Herzog ed. 2, v. 714 sqq.; esp.] Cremer, Wörterbuch, 4te Aufl. p. 32 sqq. [trans. of 2d ed. p. 34 sqq.; Oehler in Herzog xix. 618 sqq.; Zetzschwitz, Profangrätigkeit u. s. w. p. 15 sqq.; Trench § lxxxviii.; Campbell, Dissertations, diss. vi., pt. iv.; esp. Schmidt ch. 181].

ἀγιότης, -ητος, ἡ, sanctity, in a moral sense; holiness: 2 Co. i. 12 L T Tr WH; Heb. xii. 10. (Besides only in 2 Macc. xv. 2; [cf. W. 25, and on words of this termination Lob. ad Phryn. p. 350].)*

ἀγιοσύνη [on the ω see reff. in ἀγαθωσύνη, init.], -ης, ἡ, a word unknown to prof. auth. [B. 73 (64)]; **1.** (God's incomparable) majesty, (joined to μεγαλοπρέπεια, Ps. xcvi. (xcvi.) 6, cf. cxliv. (cxlv.) 5): πνεῦμα ἀγιοσύνης a spirit to which belongs ἀγιοσύνη, not equiv. to πνεῦμα ἅγιον, but the divine (?) spiritual nature in Christ as contrasted with his σὰρξ, Ro. i. 4; cf. Rückert ad loc., and Zeller in his Theol. Jahrb. for 1842, p. 486 sqq.; [yet cf. Mey. ad loc.; Gifford (in the Speaker's Com.). Most commentators (e. g. Ellie. on Thess. as below) regard the word as uniformly and only signifying holiness]. **2.** moral purity: 1 Th. iii. 13; 2 Co. vii. 1.*

ἀγκάλη, -ης, ἡ, (ἀγκή, ἀγκάς [fr. r. ak to bend, curve, cf. Lat. unculus, angulus, Eng. angle, etc.; cf. Curtius § 1; Vaniček p. 2 sq.]), the curve or inner angle of the arm: δέξασθαι εἰς τὰς ἀγκάλας, Lk. ii. 28. The Greeks also said ἀγκὰς λαβεῖν, ἐν ἀγκάλας περιφέρειν, etc., see ἐναγκαλιζομαι. [(From Aeschyl. and Hdt. down.)]*

ἄγκιστρον, -ου, τό, (fr. an unused ἀγκίζω to angle [see the preceding word]), a fish-hook: Mt. xvii. 27.*

ἄγκυρα, -ας, ἡ, [see ἀγκάλη], an anchor — [ancient anchors resembled modern in form: were of iron, provided with a stock, and with two teeth-like extremities often but by no means always without flukes; see Roschach in Daremberg and Saglio's Dict. des Antiq. (1873) p. 267; Guhl and Koner p. 258]: ῥίπτειν to cast (Lat. jacere), Acts xxvii. 29; ἐκτείνειν, vs. 30; περιαιρεῖν, vs. 40. Figuratively, any stay or safeguard: as hope, Heb. vi. 19; Eur. Hec. 78 (80); Heliod. vii. p. 352 (350).*

ἄγναφος, -ου, ὁ, ἡ, (γνάπτω to dress or full cloth, cf. ἄρραφος), unmilled, unfulled, undressed: Mt. ix. 16; Mk. ii. 21. [Cf. Moeris s. v. ἄκναπτον; Thom. Mag. p. 12, 14.]*

ἀγνεία [WH ἄγνια (see I. e)], -ας, ἡ, (ἀγνεύω), purity, sinlessness of life: 1 Tim. iv. 12; v. 2. (Of a Nazirite, Num. vi. 2, 21.) [From Soph. O. T. 864 down.]*

ἀγνίζω; 1 aor. ἤγμισα; pf. ptep. act. ἡγνικώς; pass. ἡγμισμένος; 1 aor. pass. ἡγνίσθην [W. 252 (237)]; (ἀγνός); to purify; **1.** ceremonially: ἐμαντόν, Jo. xi. 55 (to cleanse themselves from leitical pollution by means of prayers, abstinence, washings, sacrifices); the pass. has a reflexive force, to take upon one's self a purification, Acts xxi. 24, 26; xxiv. 18 (ῥῆ, Num. vi. 3), and is used of Nazirites or those who had taken upon themselves a temporary or a life-long vow to abstain from wine and all kinds of intoxicating drink, from every defilement and from shaving the head [cf. BB. DD. s. v. Nazirite]. **2.** morally: τὰς καρδίας, Jas. iv. 8; τὰς ψυχάς, 1 Pet. i. 22; ἐαυτόν, 1 Jn. iii. 3. (Soph., Eur., Plut., al.)*

ἀγνισμός, -οῦ, ὁ, *purification, lustration*, [Dion. Hal. 3, 22; i. p. 469, 13; Plut. de defect. orac. 15]: Acts xxi. 26 (equiv. to ῥιζ, Num. vi. 5), Naziritic; see ἀγνίζω, 1.*

ἀγνοέω (ΓΝΟ [cf. γινώσκω]), -ῶ, [imprv. ἀγνοείτω 1 Co. xiv. 38 R G Tr txt. WH mrg.]; impf. ἡγνόουν; 1 aor. ἡγνόησα; [Pass., pres. ἀγνούμαι, ptep. ἀγνούμενος; fr. Hom. down]; **a.** *to be ignorant, not to know*: absol., 1 Tim. i. 13; *τινά, τί*, Acts xiii. 27; xvii. 23; Ro. x. 3; *ἐν τινι* (as in [Test. Jos. § 14] Fabricii Pseudepigr. ii. p. 717 [but the reading ἡγνόουν ἐπὶ πᾶσι τοῖς αἰσ is now given here; see Test. xii. Patr. ad fid. cod. Cant. etc., ed. Sinker, Cambr. 1869]), 2 Pet. ii. 12, unless one prefer to resolve the expression thus: *ἐν τοῖς αἰσ ἀγροῦσι βλασφημοῦντες*, W. 629 (584), [cf. B. 287 (246)]; foll. by ὅτι, Ro. ii. 4; vi. 3; vii. 1; 1 Co. xiv. 38 (where the antecedent clause ὅτι κτλ. is to be supplied again); οὐ θέλω ὑμᾶς ἀγνοεῖν, a phrase often used by Paul, [an emphatic] *scitote*: foll. by an acc. of the obj., Ro. xi. 25; *ὑπέρ τινος*, ὅτι, 2 Co. i. 8; *περί τινος*, 1 Co. xii. 1; 1 Th. iv. 13; foll. by ὅτι, Ro. i. 13; 1 Co. x. 1; in the pass. ἀγνοείται 'he is not known' i. e. acc. to the context 'he is disregarded,' 1 Co. xiv. 38 L T Tr mrg. WH txt.; ἀγνοούμενοι (opp. to ἐπιγνωσκόμενοι) *men unknown, obscure*, 2 Co. vi. 9; ἀγνοούμενός τινι *unknown to one*, Gal. i. 22; οὐκ ἀγνοεῖν *to know very well*, τί, 2 Co. ii. 11 (Sap. xii. 10). **b.** *not to understand*: τί, Mk. ix. 32; Lk. ix. 45. **c.** *to err, sin through mistake*, spoken mildly of those who are not high-handed or wilful transgressors (Sir. v. 15; 2 Macc. xi. 31): Heb. v. 2, on which see Delitzsch.*

ἀγνόημα, -τος, τό, *a sin*, (strictly, that committed through ignorance or thoughtlessness [A. V. *error*]): Heb. ix. 7 (1 Macc. xiii. 39; Tob. iii. 3; Sir. xxiii. 2); cf. ἀγνοέω, c. [and Trench § lvi.].*

ἀγνοια, -ας, ἡ, [fr. Aeschyl. down], *want of knowledge, ignorance*, esp. of divine things: Acts xvii. 30; 1 Pet. i. 14; such as is inexcusable, Eph. iv. 18 (Sap. xiv. 22); of moral blindness, Acts iii. 17. [Cf. ἀγροέω.]*

ἀγνός, -ή, -όν, (ἀζομαι, see ἄγιος). **1.** *exciting reverence, venerable, sacred*: πῦρ καὶ ἡ σπιδοός, 2 Macc. xiii. 8; Eur. El. 812. **2.** *pure* (Eur. Or. 1604 ἀγνός γὰρ εἰμι χεῖρας, ἀλλ' οὐ τὰς φρένας, Hipp. 316 sq. ἀγνός . . . χεῖρας αἵματος φέρεις, χεῖρες μὲν ἀγναί, φρὴν δ' ἔχει μίαισμα); **a.** *pure from carnality, chaste, modest*: Tit. ii. 5; παρθένος *an unsullied virgin*, 2 Co. xi. 2 (4 Macc. xviii. 7). **b.** *pure from every fault, immaculate*: 2 Co. vii. 11; Phil. iv. 8; 1 Tim. v. 22; 1 Pet. iii. 2; 1 Jn. iii. 3 (of God [yet cf. ἐκεῖνος 1 b.]); Jas. iii. 17. (From Hom. down.) [Cf. reff. s. v. ἄγιος, fin.; Weste. on 1 Jn. iii. 3.]*

ἀγνότης, -ητος, ἡ, [ἀγρός], *purity, uprightness of life*: 2 Co. vi. 6; in 2 Co. xi. 3 some critical authorities add καὶ τῆς ἀγνότητος after ἀπλότητος (so L Tr txt., but Tr mrg. WH br.), others read τῆς ἀγνότητος καὶ before ἀπλότ. Found once in prof. auth., see Boeckh, Corp. Inscr. i. p. 583 no. 1133 l. 15: δικαιοσύνης ἔνεκεν καὶ ἀγνότητος.*

ἀγνώως, adv., *purely, with sincerity*: Phil. i. 16 (17).*

ἀγνώσια, -ας, ἡ. (γνώσις), *want of knowledge, ignorance*: 1 Pet. ii. 15; 1 Co. xv. 34, (Sap. xiii. 1).*

ἄγνωστος, -ον, [fr. Hom. down], *unknown*: Acts xvii. 23 [cf. B. D. Am. ed. s. v. Altar].*

ἀγορά, -άς, ἡ, (ἀγείρω, pf. ἡγορα, to collect), [fr. Hom. down]; **1.** *any collection of men, congregation, assembly*. **2.** *place where assemblies are held*; in the N. T. the forum or public place, — where trials are held, Acts xvi. 19; and the citizens resort, Acts xvii. 17; and commodities are exposed for sale, Mk. vii. 4 (ἀπ' ἀγορᾶς sc. ἐλθόντες on returning from the market if they have not washed themselves they eat not; W. § 66, 2 d. note); accordingly, the most frequented part of a city or village: Mt. xi. 16, (Lk. vii. 32); Mk. vi. 56; Mt. xx. 3; xxiii. 7; Mk. xii. 38; [Lk. xi. 43]; xx. 46. [See B. D. Am. ed. s. v. Market.]*

ἀγοράζω; [impf. ἡγόραζον; fut. ἀγοράσω]; 1 aor. ἡγόρασα; Pass., pf. ptep. ἡγορασμένος; 1 2or. ἡγοράσθην; (ἀγορά); **1.** *to frequent the market-place*. **2.** *to buy* (properly, in the market-place), [Arstph., Xen., al.]; used **a.** *literally*: absol., Mt. xxi. 12; Mk. xi. 15; Lk. xix. 45 [not G T Tr WH]; τί, Mt. xiii. 44, 46; xiv. 15 and parallel pass., Jn. iv. 8; vi. 5; with παρά and gen. of the pers. fr. whom, Rev. iii. 18, [Sept., Polyb.]; ἐκ and gen. of price, Mt. xxvii. 7; simple gen. of price, Mk. vi. 37. **b.** *figuratively*: Christ is said to have purchased his disciples i. e. made them, as it were, his private property, 1 Co. vi. 20 [this is commonly understood of God; but cf. Jn. xvii. 9, 10]; 1 Co. vii. 23 (with gen. of price added; see τιμή, 1); 2 Pet. ii. 1. He is also said to have bought them for God ἐν τῷ αἵματι αὐτοῦ, by shedding his blood, Rev. v. 9; they, too, are spoken of as purchased ἀπὸ τῆς γῆς, Rev. xiv. 3, and ἀπὸ τῶν ἀνθρώπων, vs. 4, so that they are withdrawn from the earth (and its miseries) and from (wicked) men. But ἀγοράζω does not mean *redeem* (ἐξαγοράζω), — as is commonly said. [Comp.: ἐξαγοράζω.]

ἀγοραῖος (rarely -αία), -αῖον, (ἀγορά), *relating to the market-place*; **1.** *frequenting the market-place*, (either transacting business, as the κάπηλοι, or) *sauntering idly*, (Lat. subrostranus, subbasilicanus, Germ. Pflastertreter, our loafer): Acts xvii. 5, (Plat. Prot. 347 c. ἀγοραῖοι καὶ φαῖλοι, Arstph. ran. 1015, al.). **2.** *of affairs usually transacted in the market-place*: ἀγοραῖοι (sc. ἡμέραι [W. 590 (549)] or σίνοδοι [Mey. et al.]) ἄγονται, *judicial days or assemblies*, [A. V. mrg. *court-days*], Acts xix. 38 (τὰς ἀγοραῖους ποιείσθαι, Strabo 13, p. 932), but many think we ought to read ἀγόραιοι here, so G L cf. W. 53 (52); but see [Alf. and Tdf. ad loc.; Lipsius, Gram. Untersuch. p. 26;] Meyer on Acts xvii. 5; Götting p. 297; [Chandler ed. 1 p. 269].*

ἄγρα, -ας, ἡ, [ἄγω]; **1.** *a catching, hunting*: Lk. v. 4. **2.** *the thing caught*: ἡ ἄγρα τῶν ἰχθύων 'the catch or haul of fish' i. e. the fishes taken [A. V. *draught*], Lk. v. 9.*

ἀγράμματος, -ον, [γράμμα], *illiterate, without learning*: Acts iv. 13 (i. e. unversed in the learning of the Jewish schools; cf. Jn. vii. 15 γράμματα μὴ μεμαθηκώς).*

ἀγρ-αυλέω, -ῶ; *to be an ἄγραυλος (ἀγρός, ἀλλή), i. e. to live in the fields, be under the open sky, even by night*: Lk. ii. 8, (Strabo p. 301 a.; Plut. Num. 4).*

ἀγρεύω: 1 aor. ἤγρευσα; (ἄγρα); *to catch* (properly, wild animals, fishes): fig., Mk. xii. 13 ἵνα αὐτὸν ἀγρεύσωσι λόγῳ in order to entrap him by some inconsiderate remark elicited from him in conversation, cf. Lk. xx. 20. (In Anthol. it often denotes *to ensnare in the coils of love, captivate*; cf. παγιδεύω, Mt. xxii. 15; σαγηνεύω, Leian. Tim. 25.) *

ἀγρι-έλαιος, -ον, (ἄγριος and ἔλαιος or ἐλαία, like ἀγριάμπελος); 1. *of or belonging to the oleaster, or wild olive*, (σκυτάλην ἀγριέλαιον, Anthol. 9, 237, 4; [cf. Lob. Paralip. p. 376]); spoken of a scion, Ro. xi. 17. 2. As subst. ἡ ἀγριέλαιος *the oleaster, the wild olive*, (opp. to καλλιέλαιος [cf. Aristot. plant. 1, 6]), also called by the Greeks κότινος, Ro. xi. 24; cf. Fritzsche on Rom. vol. ii. 495 sqq. [See B. D. s. v. Olive, and Tristram, Nat. Hist. of the Bible, s. v. Olive. The latter says, p. 377, 'the wild olive must not be confounded with the Oleaster or Oil-tree'.] *

ἄγριος, -α, -ον, (ἀγρός), [fr. Hom. down]; 1. *living or growing in the fields or the woods*, used of animals in a state of nature, and of plants which grow without culture: μέλι ἄγριον *wild honey*, either that which is deposited by bees in hollow trees, clefts of rocks, on the bare ground (1 S. xiv. 25 [cf. vs. 26]), etc., or more correctly that which distils from certain trees, and is gathered when it has become hard. (Diod. Sic. 19, 94 fin. speaking of the Nabathæan Arabians says φέεται παρ' αὐτοῖς μέλι πολὺ τὸ καλούμενον ἄγριον, ὃ χρώνται ποτῶ μεθ' ὕδατος; cf. Suid. and esp. Suicer s. v. ἀκρίς): Mt. iii. 4; Mk. i. 6. 2. *fierce, untamed*: κύματα θαλάσσης, Jude 13 (Sap. xiv. 1). *

Ἀγρίππας, -α (respecting this gen. see W. § 8, 1 p. 60 (59); B. 20 (18)), ὁ, see Ἡρώδης, (3 and) 4.

ἀγρός, -οῦ, ὁ, [fr. ἄγω; prop. a drove or driving-place, then, pasturage; cf. Lat. *ager*, Germ. *Acker*, Eng. *acre*; Fick, Pl. i. p. 8]; a. *a field, the country*: Mt. vi. 28; xxiv. 18, Lk. xv. 15; [Mk. xi. 8 T Tr WH], etc. b. i. q. *χωρίον, a piece of land, bit of tillage*: Acts iv. 37; Mk. x. 29; Mt. xiii. 24, 27, etc. c. οἱ ἀγροὶ *the farms, country-seats, neighboring hamlets*: Mk. v. 14 (opp. to πόλις); vi. 36; Lk. ix. 12. [(From Hom. on.)]

ἀγρυπνέω, -ῶ (ἄγρυπνος equiv. to ἄπνους); *to be sleepless, keep awake, watch*, (i. q. γρηγορέω [see below]); [fr. Theognis down]; trop. *to be circumspect, attentive, ready*: Mk. xiii. 33; Lk. xxi. 36; εἰς τι, *to be intent upon a thing*, Eph. vi. 18; ὑπὲρ τινος, *to exercise constant vigilance over something* (an image drawn from shepherds), Heb. xiii. 17. [SYN. ἀγρυπνεῖν, γρηγορεῖν, νήφειν: "ἀγρυπνεῖν may be taken to express simply . . . absence of sleep, and, pointedly, the absence of it when due to nature, and thence a wakeful frame of mind as opposed to listlessness; while γρηγορεῖν (the offspring of ἐγρήγορα) represents a waking state as the effect of some arousing effort . . . i. e. a more stirring image than the former. The group of synonyms is completed by νήφειν, which signifies a state untouched by any slumberous or beclouding influences, and thence, one that is guarded against advances of drowsiness or

bewilderment. Thus it becomes a term for wariness (cf. νᾶφε καὶ μέμνος' ἀπιστεῖν) against spiritual dangers and beguilements, 1 Pet. v. 8, etc." Green, Crit. Notes on the N. T. (note on Mk. xiii. 33 sq.).] *

ἀγρυπνία, -ας, ἡ, *sleeplessness, watching*: 2 Co. vi. 5; xi. 27. [From Hdt. down.] *

ἄγω; imperf. ἤγον; fut. ἄξω; 2 aor. ἤγαγον, inf. ἀγαγεῖν, (more rarely 1 aor. ἤξα, in ἐπάγω 2 Pet. ii. 5); Pass., pres. ἄγομαι; imperf. ἡγόμην; 1 aor. ἤχθην; 1 fut. ἀχθήσομαι; [fr. Hom. down]; *to drive, lead*. 1. properly [A. V. ordinarily, *to bring*]; a. *to lead by laying hold of*, and in this way to bring to the point of destination: of an animal, Mt. xxi. 7; Lk. xix. 35; Mk. xi. 7 (T Tr WH φέρουσιν); [Lk. xix. 30]; τινά foll. by εἰς with acc. of place, Lk. iv. 9 [al. refer this to 2 c.]; x. 34; (ἤγαγον κ. εἰσήγαγον εἰς, Lk. xxii. 54); Jn. xviii. 28; Acts vi. 12; ix. 2; xvii. 5 [R G]; xxi. 34; xxii. 5, 24 Rec.; xxiii. 10, 31; ἐπὶ with acc., Acts xvii. 19; ἔως, Lk. iv. 29; πρὸς τινα, *to persons*, Lk. [iv. 40]; xviii. 40; Acts ix. 27; Jn. viii. 3 [Rec.]. b. *to lead by accompanying to (into) any place*: εἰς, Acts xi. 26 (25); ἔως. Acts xvii. 15; πρὸς τινα, *to persons*, Jn. i. 42 (43); ix. 13; Acts xxiii. 18; foll. by dat. of pers. to whom. Acts xxi. 16 on which see W. 214 (201) at length, [cf. B. 284 (244)], (1 Macc. vii. 2 ἄγειν αὐτοὺς αὐτῶ). c. *to lead with one's self*, attach to one's self as an attendant: τινά, 2 Tim. iv. 11; 1 Th. iv. 14, (Joseph. antt. 10, 9, 6 ἀπῆρεν εἰς τὴν Αἴγυπτον ἄγων καὶ Ἱερεμίαν). Some refer Acts xxi. 16 to this head, resolving it ἄγοντες Μνάσωνα παρ' ᾧ ξενισθῶμεν, but incorrectly, see W. [and B.] as above. d. *to conduct, bring*: τινά, [Lk. xix. 27]; Jn. vii. 45; [xix. 4, 13]; Acts v. 21, 26, [27]; xix. 37; xx. 12; xxv. 6, 23; πᾶλον, Mk. xi. 2 (where T Tr WH φέρετε); [Lk. xix. 30, see a. above]; τινά τιμῇ or τί τιμῇ, Mt. xxi. 2; Acts xiii. 23 G L T Tr WH. e. *to lead away, to a court of justice, magistrate, etc.*: simply, Mk. xiii. 11; [Acts xxv. 17]; ἐπὶ with acc., Mt. x. 18; Lk. xxi. 12 (T Tr WH ἀπαγομένους); [Lk. xxiii. 1]; Acts [ix. 21]; xviii. 12; (often in Attic); [πρὸς with acc., Jn. xviii. 13 L T Tr WH]; to punishment: simply (2 Macc. vi. 29; vii. 18, etc.), Jn. xix. 16 Grsb. (R καὶ ἀπήγαγον, which L T Tr WH have expunged); with telic inf., Lk. xxiii. 32; [foll. by ἵνα, Mk. xv. 20 Lehm.]; ἐπὶ σφαγῇ, Acts viii. 32, (ἐπὶ θανάτῳ, Xen. mem. 4, 4, 3; an. 1, 6, 10). 2. tropically; a. *to lead, guide, direct*: Jn. x. 16; εἰς μετάνοιαν, Ro. ii. 4. b. *to lead through, conduct, to something, become the author of good or of evil to some one*: εἰς δόξαν, Heb. ii. 10, (εἰς [al. ἐπὶ] καλοκάγαθίαν, Xen. mem. 1, 6, 14; εἰς δουλείαν, Dem. p. 213, 28). c. *to move, impel, of forces and influences affecting the mind*: Lk. iv. 1 (where read ἐν τῇ ἐρήμῳ [with L txt. T Tr WH]); πνεύματι θεοῦ ἄγεσθαι, Ro. viii. 14; Gal. v. 18; ἐπιθυμία, 2 Tim. iii. 6; simply, urged on by blind impulse, 1 Co. xii. 2 — unless impelled by Satan's influence be preferable, cf. 1 Co. x. 20; Eph. ii. 2; [B. 383 (328) sq.]. 3. *to pass a day, keep or celebrate a feast, etc.*: τρίτην ἡμέραν ἄγει sc. ὁ Ἰσραήλ, Lk. xxiv. 21 [others (see Meyer) supply αὐτός

or ὁ Ἰησοῦς; still others take ἀγει as impers., *one passes*, Vulg. *tertia dies est*; see B. 134 (118)]; *γενεσίων ἀγομέων*, Mt. xiv. 6 R G; ἀγοραῖοι (q. v. 2), Acts xix. 38; often in the O. T. Apocr. (cf. Wahl, *Clavis Apocr. s. v. ἀγω*, 3), in Hdt. and Attic writ. 4. intrans. *to go, depart*, (W. § 38, 1, p. 251 (236)); [B. 144 (126)]: ἀγωμεν *let us go*, Mt. xxvi. 46; Mk. xiv. 42; Jn. xiv. 31; πρὸς τινα, Jn. xi. 15; εἰς with acc. of place, Mk. i. 38; Jn. xi. 7, (Epict. diss. 3, 22, 55 ἀγωμεν ἐπὶ τὸν ἀνθύπατον); [foll. by ἴνα, Jn. xi. 16. COMP.: ἀν-, ἐπ-αν-, ἀπ-, συν-αν-, δι-, εἰς-, παρ-εισ-, ἐξ-, ἐπ-, κατ-, μετ-, παρ-, περ-, προ-, προσ-, συν-, ἐπι-συν-, ὑπ-άγω. SYN. cf. Schmidt ch. 105.] *

ἀγωγή, -ῆς, ἡ, (fr. ἀγω, like εἶδω fr. εἶδω); 1. properly, *a leading*. 2. figuratively, a. trans. *a conducting, training, education, discipline*. b. intrans. *the life led, way or course of life* (a use which arose from the fuller expression ἀγωγή τοῦ βίου, in Polyb. 4, 74, 1. 4; cf. Germ. *Lebensführung*): 2 Tim. iii. 10 [R. V. *conduct*], (Esth. ii. 20; 2 Macc. iv. 16; ἡ ἐν Χριστῷ ἀγωγή, Clem. Rom. 1 Cor. 47, 6; ἀγνή ἀγωγή, ibid. 48, 1). Often in prof. auth. in all these senses.*

ἀγών, -ῶνος, ὁ, (ἀγω); 1. *a place of assembly* (Hom. Il. 7, 298; 18, 376); spec. the place in which the Greeks assembled to celebrate solemn games (as the Pythian, the Olympian); hence 2. *a contest*, of athletes, runners, charioteers. In a fig. sense, a. in the phrase (used by the Greeks, see τρέχω, b.) *τρέχειν τὸν ἀγῶνα*, Heb. xii. 1, that is to say 'Amid all hindrances let us exert ourselves to the utmost to attain to the goal of perfection set before the followers of Christ'; any struggle with dangers, annoyances, obstacles, standing in the way of faith, holiness, and a desire to spread the gospel: 1 Th. ii. 2; Phil. i. 30; 1 Tim. vi. 12; 2 Tim. iv. 7. b. *intense solicitude, anxiety*: περὶ τινος, Col. ii. 1 [cf. Enr. Ph. 1350; Polyb. 4, 56, 4]. On the ethical use of figures borrowed from the Greek Games cf. Grimm on Sap. iv. 1; [Houson, *Metaphors of St. Paul*, Essay iv.; *Conybe. and Hows. Life and Epp. of St. Paul*, ch. xx.; Mc. and S. iii. 733^b sq.; BB.DD. s. v. Games].*

ἀγωνία, -ας, ἡ; 1. i. q. ἀγών, which see. 2. It is often used, from Dem. (on the Crown p. 236, 19 ἦν ὁ Φίλιππος ἐν φόβῳ καὶ πολλῇ ἀγωνίᾳ) down, of severe mental struggles and emotions, *agony, anguish*: Lk. xxii. 44 [L br. WH reject the pass.]; (2 Macc. iii. 14, 16; xv. 19; Joseph. antt. 11, 8, 4 ὁ ἀρχιερεὺς ἦν ἐν ἀγωνίᾳ καὶ δέει). [Cf. Field, *Otium Norv. iii. on Lk. l. c.*].*

ἀγωνίζομαι; impf. ἡγωνίζομην; pf. ἡγωνίσμην; a depon. mid. verb [cf. W. 260 (244)]; (ἀγών); 1. *to enter a contest; contend in the gymnastic games*: 1 Co. ix. 25. 2. *univ. to contend with adversaries, fight*: foll. by ἴνα μὴ, Jn. xviii. 36. 3. fig. *to contend, struggle, with difficulties and dangers antagonistic to the gospel*: Col. i. 29; 1 Tim. iv. 10 (L T Tr txt. WH txt.; for Rec. *δυνειδίζομεθα*); ἀγωνίζομαι ἀγῶνα (often used by the Greeks also, esp. the Attic), 1 Tim. vi. 12; 2 Tim. iv. 7. 4. *to endeavor with strenuous zeal, strive, to obtain something*; foll. by an inf., Lk. xiii. 24; ὑπὲρ τινος ἐν ταῖς

προσευχαῖς, ἴνα, Col. iv. 12. [COMP.: ἀντ-, ἐπ-, κατ-, συν-αγωνίζομαι].*

Ἀδάμ, indecl. prop. name (but in Joseph. Ἀδαμος, -ου), ὁ ἄδ (i. e. acc. to Philo, de leg. alleg. i. 29, Opp. i. p. 62 ed. Mang., γῆνινος; acc. to Euseb. Prep. Ev. vii. 8 γηγενῆς; acc. to Joseph. antt. 1, 1, 2 πυρρός, with which Gesenius agrees, see his Thesaur. i. p. 25); 1. *Adam*, the first man and the parent of the whole human race: Lk. iii. 38; Ro. v. 14; 1 Co. xv. 22, 45; 1 Tim. ii. 13 sq.; Jude 14. In accordance with the Rabbinic distinction between the former Adam (יְהוָה אָדָם), the first man, the author of 'all our woe,' and the latter Adam (יְהוָה אָדָם), the Messiah, the redeemer, in 1 Co. xv. 45 Jesus Christ is called ὁ ἔσχατος Ἀδάμ (see ἔσχατος, 1) and contrasted with ὁ πρῶτος ἄνθρωπος; Ro. v. 14 ὁ μέλλων sc. Ἀδάμ. [2. one of the ancestors of Jesus: Lk. iii. 33 WH mrg. (cf. Ἀδμεῖν).]*

ἀδάπανος, -ον, (δαπάνη), *without expense, requiring no outlay*: 1 Co. ix. 18 (ἵνα ἀδάπανον θῇσω τὸ εὐαγγέλιον 'that I may make Christian instruction gratuitous').*

Ἀδελφός or Ἀδελφὴ T Tr WH [see WH. App. p. 155, and s. v. εἰ, ε], ὁ, the indecl. prop. name of one of the ancestors of Christ: Lk. iii. 28.*

ἀδελφή, -ῆς, ἡ, (see ἀδελφός), [fr. Aeschyl. down], *sister*; 1. *a full, own sister* (i. e. by birth): Mt. xix. 29; Lk. x. 39 sq.; Jn. xi. 1, 3, 5; xix. 25; Ro. xvi. 15, etc.; respecting the sisters of Christ, mentioned in Mt. xiii. 56; Mk. vi. 3, see ἀδελφός, 1. 2. *one connected by the tie of the Christian religion*: 1 Co. vii. 15; ix. 5; Philem. 2 L T Tr WH; Jas. ii. 15; with a subj. gen., a Christian woman especially dear to one, Ro. xvi. 1.

ἀδελφός, -οῦ, ὁ, (fr. a copulative and δελφύς, *from the same womb*; cf. ἀγάστωρ), [fr. Hom. down]; 1. *a brother* (whether born of the same two parents, or only of the same father or the same mother): Mt. i. 2; iv. 18, and often. That 'the brethren of Jesus,' Mt. xii. 46, 47 [but WH only in mrg.]; xiii. 55 sq.; Mk. vi. 3 (in the last two passages also *sisters*); Lk. viii. 19 sq.; Jn. ii. 12; vii. 3; Acts i. 14; Gal. i. 19; 1 Co. ix. 5, are neither sons of Joseph by a wife married before Mary (which is the account in the Apocryphal Gospels [cf. Thilo, Cod. Apocr. N. T. i. 362 sq.]), nor cousins, the children of Alphaeus or Cleophas [i. e. Clopas] and Mary a sister of the mother of Jesus (the current opinion among the doctors of the church since Jerome and Augustine [cf. Bp. Lightf. Com. on Gal. diss. ii.]), according to that use of language by which ἀδελφός like the Hebr. אָחִי denotes any blood-relation or kinsman (Gen. xiv. 16; 1 S. xx. 29; 2 K. x. 13; 1 Chr. xxiii. 22, etc.), but own brothers, born after Jesus, is clear principally from Mt. i. 25 [only in R G]; Lk. ii. 7—where, had Mary borne no other children after Jesus, instead of υἱὸν πρωτότοκον, the expression υἱὸν μονογενῆ would have been used, as well as from Acts i. 14, cf. Jn. vii. 5, where the Lord's brethren are distinguished from the apostles. See further on this point under Ἰάκωβος, 3. [Cf. B. D. s. v. Brother; Andrews, *Life of our Lord*, pp. 104–116; Bib. Sacr. for 1864, pp. 855–869; for 1869

pp. 745–758; *Laurent*, N. T. Studien pp. 153–193; *McClellan*, note on Mt. xiii. 55.] 2. according to a Hebr. use of **רֵעַ** (Ex. ii. 11; iv. 18, etc.), hardly to be met with in prof. auth., *having the same national ancestor, belonging to the same people, countryman*; so the Jews (as the **σπέρμα Ἀβραάμ, υἱοὶ Ἰσραήλ**, cf. Acts xiii. 26; [in Deut. xv. 3 opp. to **ὁ ἀλλότριος**, cf. xvii. 15; xv. 12; Philo de septen. § 9 init.]) are called **ἀδελφοί**: Mt. v. 47; Acts iii. 22 (Deut. xviii. 15); vii. 23; xxii. 5; xxviii. 15, 21; Ro. ix. 3; in address, Acts ii. 29; iii. 17; xxiii. 1; Heb. vii. 5. 3. just as in Lev. xix. 17 the word **רֵעַ** is used interchangeably with **יָרֵא** (but, as vss. 16, 18 show, in speaking of *Israelites*), so in the sayings of Christ, Mt. v. 22, 24; vii. 3 sqq., **ἀδελφός** is used for **ὁ πλησίον** to denote (as appears from Lk. x. 29 sqq.) *any fellow-man*, — as having one and the same father with others, viz. God (Heb. ii. 11), and as descended from the same first ancestor (Acts xvii. 26); cf. Epict. diss. 1, 13, 3. 4. a fellow-believer, united to another by the bond of affection; so most frequently of Christians, constituting as it were but a single family: Mt. xxiii. 8; Jn. xxi. 23; Acts vi. 3 [Lchm. om.]; ix. 30; xi. 1; Gal. i. 2; 1 Co. v. 11; Phil. i. 14, etc.; in courteous address, Ro. i. 13; vii. 1; 1 Co. i. 10; 1 Jn. ii. 7 Rec., and often elsewhere; yet in the phraseology of John it has reference to the new life unto which men are begotten again by the efficiency of a common father, even God: 1 Jn. ii. 9 sqq.; iii. 10, 14, etc., cf. v. 1. 5. an associate in employment or office: 1 Co. i. 1; 2 Co. i. 1; ii. 13(12); Eph. vi. 21; Col. i. 1. 6. *brethren of Christ* is used of, a. his brothers by blood; see 1 above. b. all men: Mt. xxv. 40 [Lchm. br.]; Heb. ii. 11 sq. [al. refer these exx. to d.] c. apostles: Mt. xxviii. 10; Jn. xx. 17. d. Christians, as those who are destined to be exalted to the same heavenly **δόξα** (q. v. III. 4 b.) which he enjoys: Ro. viii. 29.

ἀδελφότης, -ητος, ἡ, *brotherhood*; the abstract for the concrete, a band of brothers i. e. of Christians, *Christian brethren*: 1 Pet. ii. 17; v. 9. (1 Macc. xii. 10, 17, the connection of allied nations; 4 Macc. ix. 23; x. 3, the connection of brothers; Dio Chrys. ii. 137 [ed. Reiske]; often in eccl. writ.)*

ἄ-δηλος, -ον, (δηλος), *not manifest*: Lk. xi. 44; *indistinct, uncertain, obscure*: **φωνή**, 1 Co. xiv. 8. (In Grk. auth. fr. Hes. down.) [Cf. **δῆλος**, fin.; Schmidt ch. 130.]*

ἀδηλότης, -ητος, ἡ, *uncertainty*: 1 Tim. vi. 17 **πλούτου ἀδηλότητι** equiv. to **πλούτου ἀδήλω**, cf. W. § 34, 3 a. [Polyb., Dion. Hal., Philo.]*

ἀδήλως, adv., *uncertainty*: 1 Co. ix. 26 **οὕτω πρέχω, ὥς οὐκ ἀδήλως** i. e. not uncertain whither; cf. Mey. ad loc. [(Thuc., al.)]*

ἀδημονέω, -ῶ; (fr. the unused **ἀδήμων**, and this fr. a priv. and **ἥμος**; accordingly uncomfortable, as *not at home*, cf. Germ. *unheimisch, unheimlich*; cf. Bttm. Lexil. ii. 136 [Fishlake's trans. p. 29 sq. But Lob. (Pathol. Proleg. p. 238, cf. p. 160) et al. connect it with **ἀδήμων, ἀδήσαι**; see Bp. Lghtft. on Phil. ii. 26]); *to be troubled, distressed*: Mt. xxvi. 37; Mk. xiv. 33; Phil. ii. 26.

(Xen. Hell. 4, 4, 3 **ἀδημονῆσαι τὰς ψυχάς**, and often in prof. auth.)*

Ἄιδης, ἄδης, -ου, ὁ, (for the older Ἄϊδης, which Hom. uses, and this fr. a priv. and **ιδεῖν**, *not to be seen*, [cf. Lob. Path. Element. ii. 6 sq.]); in the classics 1. a prop. name, *Hades, Pluto*, the god of the lower regions; so in Hom. always. 2. an appellative, *Orcus, the nether world, the realm of the dead* [cf. Theocr. idyll. 2, 159 schol. **τὴν τοῦ ἄδου κρούει πύλην τοῦτ' ἔστιν ἀποθανεῖται**]. In the Sept. the Hebr. **הַיְסוּד** is almost always rendered by this word (once by **θάνατος**, 2 S. xxii. 6); it denotes, therefore, in bibl. Grk. *Orcus, the infernal regions, a dark* (Job x. 21) and dismal place (but cf. **γένενα** and **παράδεισος**) in the very depths of the earth (Job xi. 8; Is. lvii. 9; Am. ix. 2, etc.; see **ἄβυσσος**), the common receptacle of disembodied spirits: Lk. xvi. 23; **εἰς ἄδου** sc. **δόμον**, Acts ii. 27, 31, acc. to a very common ellipsis, cf. W. 592 (550) [B. 171 (149)]; (but L T Tr WH in vs. 27 and T WH in both verses read **εἰς ἄδην**; so Sept. Ps. xv. (xvi.) 10); **πύλαι ἄδου**, Mt. xvi. 18 (**πυλωροὶ ἄδου**, Job xxxviii. 17; see **πύλη**); **κλείς τοῦ ἄδου**, Rev. i. 18; Hades as a power is personified, 1 Co. xv. 55 (where L T Tr WH read **θάνατε** for R G **ἄδη** [cf. Acts ii. 24 Tr mrg.]); Rev. vi. 8; xx. 13 sq. Metaph. **ὥς ἄδου** [**καταβαίνειν** or] **καταβιβάζεσθαι** to [go or] be thrust down into the depth of misery and disgrace: Mt. xi. 23 [here L Tr WH **καταβαίνειν**]; Lk. x. 15 [here Tr mrg. WH txt. **καταβαίνειν**]. [See esp. Boettcher, De Inferis, s. v. "Ἄιδης in Grk. index. On the existence and locality of Hades cf. Greswell on the Parables, App. ch. x. vol. v. pt. ii. pp. 261–406; on the doctrinal significance of the word see the BB.DD. and E. R. Craven in Lange on Rev. pp. 364–377.]*

ἀ-διά-κριτος, -ον, (διακρίνω to distinguish); 1. *undistinguished and undistinguishable*: **φωνή**, Polyb. 15, 12, 9; **λόγος**, Lcian. Jup. Trag. 25; for **ἵκη**, Gen. i. 2 Symm. 2. *without dubiousness, ambiguity, or uncertainty* (see **διακρίνω**, Pass. and Mid. 3 [al. *without variance*, cf. **διακρίνω**, 2]); **ἡ ἄνωθεν σοφία**, Jas. iii. 17 (Ignat. ad Eplh. 3, 2 **Ἰησοῦς Χριστὸς τὸ ἀδιάκριτον ἡμῶν ζῆν** [yet al. take the word here i. q. *inseparable*, cf. **Zahn** in Patr. Apost. Opp., ed. Gebh., Harn. and Zahn, fasc. ii. p. 7; see also in general **Zahn**, Ignatius, p. 429 note¹; Bp. Lghtft. on Ignat. l. c.; Soph. Lex. s. v. Used from Hippocr. down.]).*

ἀδιαλείπτως, -ον, (διαλείπω to intermit, leave off), *unintermitted, unceasing*: Ro. ix. 2; 2 Tim. i. 3. [Tim. Loc. 98 e.]*

ἀδιαλείπτως, adv., *without intermission, incessantly, assiduously*: Ro. i. 9; 1 Th. i. 2 (3); ii. 13; v. 17. [Polyb., Diod., Strabo; 1 Macc. xii. 11.]*

ἀ-δια-φθορία, -ας, ἡ, (fr. ἀδιάφθορος incorrupt, incorruptible; and this from **ἀδιαφθείρω**), *incorruptibility, soundness, integrity*: of mind, **ἐν τῇ διδασκαλίᾳ**, Tit. ii. 7 (L T Tr WH **ἀφθορίαν**). Not found in the classics.*

ἀδικέω, -ῶ; [fut. **ἀδικήσω**]; 1 aor. **ἡδίκησα**; Pass., [pres. **ἀδικοῦμαι**]; 1 aor. **ἡδικήθην**; literally *to be ἄδικος*. 1. absolutely; a. *to act unjustly or wickedly, to sin*: Rev. xxii. 11; Col. iii. 25. b. *to be a criminal, to have violated the laws in some way*: Acts xxv. 11, (often so

in Grk. writ. [cf. W. § 40, 2 c.]. **c.** *to do wrong*: 1 Co. vi. 8; 2 Co. vii. 12. **d.** *to do hurt*: Rev. ix. 19. **2.** transitively: **a.** τί, *to do some wrong, sin in some respect*: Col. iii. 25 (ὁ ἥδικησε 'the wrong which he hath done'). **b.** τινά, *to wrong some one, act wickedly towards him*: Acts vii. 26 sq. (by blows); Mt. xx. 13 (by fraud); 2 Co. vii. 2; pass. ἀδικεῖσθαι *to be wronged*, 2 Co. vii. 12; Acts vii. 24; mid. ἀδικούμαι *to suffer one's self to be wronged, take wrong* [W. § 38, 3; cf. Riddell, Platonic Idioms, § 87 sq.]: 1 Co. vi. 7; τινά οὐδέν [B. § 131, 10; W. 227 (213)], Acts xxv. 10; Gal. iv. 12; τινά τι, Philem. 18; [ἀδικούμενοι *μισθὸν ἀδικίας* (R. V. *suffering wrong as the hire of wrong-doing*), 2 Pet. ii. 13 WH Tr mrg.]. **c.** τινά, *to hurt, damage, harm* (in this sense by Greeks of every period): Lk. x. 19; Rev. vi. 6; vii. 2 sq.; ix. 4, 10; xi. 5; pass. οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου *shall suffer no violence from death*, Rev. ii. 11.*

ἀδικημα, -τος, τό. (ἀδικέω), [fr. Hdt. on], *a misdeed* (τὸ ἀδικον . . . ὅταν παραχθῇ, ἀδικμά ἐστιν, Aristot. Eth. Nic. 5, 7]: Acts xviii. 14; xxiv. 20; Rev. xviii. 5.*

ἀδικία, -ας, ἡ. (ἀδικος), [fr. Hdt. down]; **1.** *injustice*, of a judge: Lk. xviii. 6; Ro. ix. 14. **2.** *unrighteousness of heart and life*: a. univ.: Mt. xxiii. 25 Grsb.; Acts viii. 23 (see σύνδεσμος); Ro. i. 18, 29; ii. 8; vi. 13; 2 Tim. ii. 19; opp. to ἡ ἀλήθεια, 1 Co. xiii. 6; 2 Th. ii. 12; opp. to ἡ δικαιοσύνη, Ro. iii. 5; Heb. i. 9 Tdf.; owing to the context, the *guilt* of unrighteousness, 1 Jn. i. 9; ἀπάτη τῆς ἀδικίας *deceit which unrighteousness uses*, 2 Th. ii. 10; μισθὸς ἀδικίας *reward* (i. e. penalty) due to unrighteousness, 2 Pet. ii. 13 [see ἀδικία, 2 b. fin.]. **b.** spec., *unrighteousness by which others are deceived*: Jn. vii. 18 (opp. to ἀληθής); μαμωνᾶς τῆς ἀδικίας *deceitful riches*, Lk. xvi. 9 (cf. ἀπάτη τοῦ πλούτου, Mt. xiii. 22; others think 'riches wrongly acquired'; [others, riches apt to be used unrighteously; cf. vs. 8 and Mey. ad loc.]); κόσμος τῆς ἀδικίας, a phrase having reference to sins of the tongue, Jas. iii. 6 (cf. κόσμος, 8); *treachery*, Lk. xvi. 8 (οἰκονόμος τῆς ἀδικίας, [al. take it generally, 'acting unrighteously']). **3.** *a deed violating law and justice, act of unrighteousness*: πᾶσα ἀδικία ἁμαρτία ἐστίν, 1 Jn. v. 17; ἐργάται τῆς ἀδικίας, Lk. xiii. 27; αἱ ἀδικαί *iniquities, misdeeds*, Heb. viii. 12 (fr. Sept. Jer. xxxviii. (xxxix.) 34; cf. Dan. iv. 20 (24)); μισθὸς ἀδικίας *reward obtained by wrong-doing*, Acts i. 18; 2 Pet. ii. 15; spec., the wrong of depriving another of what is his, 2 Co. xii. 13 (where a favor is ironically called ἀδικία).*

ἀδικος, -ον. (δίκη), [fr. Hes. down]; *descriptive of one who violates or has violated justice*; **1.** *unjust*, (of God as judge): Ro. iii. 5; Heb. vi. 10. **2.** of one who breaks God's laws, *unrighteous, sinful*, (see ἀδικία, 2): [1 Co. vi. 9]; opp. to δίκαιος, Mt. v. 45; Acts xxiv. 15; 1 Pet. iii. 18; opp. to εὐσεβής, 2 Pet. ii. 9; in this sense acc. to Jewish speech the Gentiles are called ἄδικοι, 1 Co. vi. 1 (see ἁμαρτωλός, b. β.). **3.** spec., of one who deals fraudulently with others, Lk. xviii. 11; who is false to a trust, Lk. xvi. 10 (opp. to πιστός);

deceitful, μαμωνᾶς, ibid. vs. 11 (for other interpretations see ἀδικία, 2 b.).*

ἀδίκως, adv., *unjustly, undeservedly, without fault*: πάσχειν, 1 Pet. ii. 19 [A. V. *wrongfully*. (Fr. Hdt. on).]*

Ἀδμεῖν, ὁ, *Admēn*, the indeel. prop. name of one of the ancestors of Jesus: Lk. iii. 33, where Tdf. reads τοῦ Ἀδμεῖν τοῦ Ἀρρεί for Rec. τοῦ Ἀράμ (q. v.), [and WH txt. substitute the same reading for τοῦ Ἀμναδάβ τοῦ Ἀράμ of R G, but in their mrg. Ἀδάμ (q. v. 2) for Ἀδμεῖν; on the spelling of the word see their App. p. 155].*

ἄ-δόκιμος, -ον, (δόκιμος), [fr. Eur. down], *not standing the test, not approved*; properly of metals and coin, ἀργύριον, Is. i. 22; Prov. xxv. 4; νόμισμα, Plat. legg. v. p. 742 a., al.; hence, *which does not prove itself to be such as it ought*: γῆ, of sterile soil, Heb. vi. 8; in a moral sense [A. V. *reprobate*], 1 Co. ix. 27; 2 Co. xiii. 5-7; νοῦς, Ro. i. 28; περὶ τὴν πίστιν, 2 Tim. iii. 8; hence, *unfit for something*: πρὸς πᾶν ἔργον ἄγαθόν ἀδ. Tit. i. 16.*

ἄ-δολος, -ον, (δόλος), [fr. Pind. down], *guileless*; of things, *unadulterated, pure*: of milk, 1 Pet. ii. 2. [Cf. Trench § lvi.]*

Ἀδραμυττηνός, -ή, -όν, adj., of *Adramyttium* ('Ἀδραμύττιον, Ἀδραμύττειον, Ἀδραμύτειον [also Ἀτραμν-, etc., cf. Porro, Thue. pt. i. vol. ii. p. 441 sq.; Wetst. on Acts, as below; WH Ἀδραμυττηνός, cf. their Intr. § 408 and App. p. 160]), a sea-port of Mysia: Acts xxvii. 2, [modern *Edremüt, Ydramit, Adramiti*, etc.; cf. Mc. and S. s. v. *Adramyttium*].*

Ἀδρίας [WH Ἀδρ.], -ου, ὁ, *Adrias, the Adriatic Sea* i. e., in a wide sense, the sea between Greece and Italy: Acts xxvii. 27, [cf. B. D. s. v. *Adria*; Dict. of Grk. & Rom. Geog. s. v. *Adriaticum Mare*].*

ἀδρότης [Rec.* ἀδρ.], -ητος, ἡ, or better (cf. Bttm. Ausf. Spr. ii. 417) *ἀδρότης, -ητος*, [on the accent cf. Ebeling, Lex. Hom. s. v.; Chandler §§ 634, 635], (fr. ἀδρός thick, stout, full-grown, strong, rich [2 K. x. 6, 11, etc.]), in Grk. writ. it follows the signif. of the adj. ἀδρός; once in the N. T.: 2 Co. viii. 20, *bountiful collection, great liberality*, [R. V. *bounty*]. (ἀδρόσινη, of an abundant harvest, Hes. ἐργ. 471).*

ἀδυνατέω, -ῶ: fut. *ἀδυνατήσω*; (ἀδύνατος); **a.** *not to have strength, to be weak*; always so of persons in classic Grk. **b.** *a thing ἀδυνατεῖ, cannot be done, is impossible*; so only in the Sept. and N. T.: οὐκ ἀδυνατήσκει παρὰ τῷ θεῷ [τοῦ θεοῦ L mrg. T Tr WH] πᾶν ῥῆμα, Lk. i. 37 (Sept. Gen. xviii. 14) [al. retain the act. sense here: *from God no word shall be without power*, see παρὰ, I. b. cf. *Field*, Otium Norv. pars iii. ad loc.]; οὐδὲν ἀδυνατήσκει ὑμῖν, Mt. xvii. 20, (Job xlii. 2).*

ἀ-δύνατος, -ον, (δύναμαι), [fr. Hdt. down]; **1.** *without strength, impotent*: τοῖς ποσὶ, Acts xiv. 8; fig. of Christians whose faith is not yet quite firm, Ro. xv. 1 (opp. to δυνατός). **2.** *impossible* (in contrast with δυνατόν): παρὰ τινι, for (with) any one, Mt. xix. 26; Mk. x. 27; Lk. xviii. 27; τὸ ἀδύν. τοῦ νόμου 'what the law could not do' (this God effected by, etc.; [al. take τὸ ἀδύν. here as nom. absol., cf. B. 381 (326); W. 574 (534); Meyer or Gif-

ford ad loc.], Ro. viii. 3; foll. by acc. with inf., Heb. vi. 4, 18; x. 4; by inf., Heb. xi. 6.*

ᾄδω (ἀείδω); common in Grk. of every period; in Sept. for שָׁחַד; *to sing, chant*; 1. intrans.: *τυνί*, to the praise of any one (Judith xvi. 1 (2)), Eph. v. 19; Col. iii. 16, (in both passages of the lyrical emotion of a devout and grateful soul). 2. trans.: *ὠδήν*, Rev. v. 9; xiv. 3; xv. 3.*

ἀεί, [see αἰών], adv., [fr. Hom. down], *always*; 1. *perpetually, incessantly*: Acts vii. 51; 2 Co. iv. 11; vi. 10; Tit. i. 12; Heb. iii. 10. 2. *invariably, at any and every time* when according to the circumstances something is or ought to be done again: Mk. xv. 8 [T WH om.] (at every feast); 1 Pet. iii. 15; 2 Pet. i. 12.*

ἀετός, -οῦ, ὁ, (like Lat. *avis*, fr. *ἄημι* on account of its wind-like flight [cf. Curtius § 596]), [fr. Hom. down], in Sept. for שָׁחַד, *an eagle*: Rev. iv. 7; viii. 13 (Rec. ἀγγέλου); xii. 14. In Mt. xxiv. 28; Lk. xvii. 37 (as in Job xxxix. 30; Prov. xxx. 17) it is better, since eagles are said seldom or never to go in quest of carrion, to understand with many interpreters either the *vultur percnopterus*, which resembles an eagle (Plin. h. n. 10, 3 "quarti generis — viz. aquilum — est percnopterus"), or the *vultur barbatus*. Cf. Win. RWB. s. v. Adler; [Tristram, Nat. Hist. of the Bible, p. 172 sq.]. The meaning of the proverb [cf. exx. in Wetst. on Mt. l. c.] quoted in both passages is, 'where there are sinners (cf. πτώμα), there judgments from heaven will not be wanting'.*

ἄζυμος, -ον, (ζύμη), Hebr. חֲמֵץ, *unfermented, free from leaven*; properly: ἄρτοι, Ex. xxix. 2; Joseph. antt. 3, 6, 6; hence the neut. plur. τὰ ἄζυμα, חֲמֵץ, unleavened loaves; ἡ ἑορτὴ τῶν ἄζυμων, חֲמֵץ חֲמֵץ, the (paschal) festival at which for seven days the Israelites were accustomed to eat unleavened bread in commemoration of their exit from Egypt (Ex. xxiii. 15; Lev. xxiii. 6), Lk. xxii. 1; ἡ πρώτη (sc. ἡμέρα) τῶν ἄζ. Mt. xxvi. 17; Mk. xiv. 12; Lk. xxii. 7; αἱ ἡμέραι τῶν ἄζ. Acts xii. 3; xx. 6; the paschal festival itself is called τὰ ἄζυμα, Mk. xiv. 1, [cf. 1 Esdr. i. 10, 19; W. 176 (166); B. 23 (21)]. Figuratively: Christians, if such as they ought to be, are called ἄζυμοι i. e. devoid of the leaven of iniquity, free from faults, 1 Co. v. 7; and are admonished ἐορτάζειν ἐν ἄζυμοις εὐλκρινείας, to keep festival with the unleavened bread of sincerity and truth, vs. 8. (The word occurs twice in prof. auth., viz. Athen. 3, 74 (ἄρτον) ἄζυμον, Plat. Tim. p. 74 d. ἄζυμος σάρξ flesh not yet quite formed, [add Galen de alim. fac. 1, 2].)*

Ἀζόρ, Azor, the indeel. prop. name of one of the ancestors of Christ: Mt. i. 13 sq.*

Ἀζωτός, -ον, ἡ, (זִדְדָן, Azotus, Ashdod, one of the five chief cities of the Philistines, lying between Ashkelon and Jannia [i. e. Jabneel] and near the Mediterranean: Acts viii. 40; at present a petty village, Esdūd. A succinct history of the city is given by Gesenius, Thesaur. iii. p. 1366; Raumer, Palästina, p. 174; [Alex.'s Kitto or Me. and S. s. v. Ashdod].*

ἀηδία, -ας, ἡ, (fr. ἀηδής, and this fr. a priv. and ἡδός pleasure, delight), [fr. Lysip. down]; 1. *unpleasant-*

ness, annoyance. 2. *dislike, hatred*: ἐν ἀηδία, col. Cantabr. in Lk. xxiii. 12 for Rec. ἐν ἔχθρᾳ.*

ἀήρ, ἀέρος, ὁ, (ἄημι, ἄω, [cf. ἄνεμος, init.]), *the air* (particularly the lower and denser, as distinguished from the higher and rarer ὁ αἰθήρ, cf. Hom. Il. 14, 288), *the atmospheric region*: Acts xxii. 23; 1 Th. iv. 17; Rev. ix. 2; xvi. 17; ὁ ἄρχων τῆς ἐξουσίας τοῦ ἀέρος in Eph. ii. 2 signifies 'the ruler of the powers (spirits, see ἐξουσία 4 c. ββ.) in the air,' i. e. the devil, the prince of the demons that according to Jewish opinion fill the realm of air (cf. Mey. ad loc.; [B. D. Am. ed. s. v. Air; Stuart in Bib. Sac. for 1843, p. 139 sq.]). Sometimes indeed, ἀήρ denotes a hazy, obscure atmosphere (Hom. Il. 17, 644; 3, 381; 5, 356, etc.; Polyb. 18, 3, 7), but is nowhere quite equiv. to σκοτός, — the sense which many injudiciously assign it in Eph. l. c. ἀέρα δέρειν (cf. *verberat ictibus auras*, Verg. Aen. 5, 377, of pugilists who miss their aim) i. e. to contend in vain, 1 Co. ix. 26; εἰς ἀέρα λαλεῖν (*verba ventis profundero*, Lucr. 4, 929 (932)) 'to speak into the air' i. e. without effect, used of those who speak what is not understood by the hearers, 1 Co. xiv. 9.*

ἀθανασία, -ας, ἡ, (ἀθάνατος), *immortality*: 1 Co. xv. 53 sq.; 1 Tim. vi. 16 where God is described as ὁ μόνος ἔχων ἀθανασίαν, because he possesses it essentially — 'ἐκ τῆς οἰκείας οὐσίας, οὐκ ἐκ κληήματος ἄλλου, καθάπερ οἱ λοιποὶ πάντες ἀθάνατοι' Justin, quaest. et resp. ad orthod. 61 p. 84 ed. Otto. (In Grk. writ. fr. Plato down.)*

ἀθέμιτος, -ον, a later form for the ancient and preferable ἀθέμιστος, (θεμιτός, θεμιστός, θεμίζω, θέμις law, right), *contrary to law and justice, prohibited by law, illicit, criminal*: 1 Pet. iv. 3 [here A. V. *abominable*]; ἀθεμίτων ἐστί τι with inf., Acts x. 28.*

ἄθεος, -ον, (θεός), [fr. Pind. down], *without God, knowing and worshipping no God*, in which sense Ael. v. h. 2, 31 declares *ὅτι μηδεὶς τῶν βαρβάρων ἄθεος*; in classic auth. generally *slighting the gods, impious, repudiating the gods recognized by the state*, in which sense certain Greek philosophers, the Jews (Joseph. c. Ap. 2, 14, 4), and subsequently Christians were called ἄθεοι by the heathen (Justin, apol. 1, 13, etc.). In Eph. ii. 12 of one who neither knows nor worships the true God; so of the heathen (cf. 1 Th. iv. 5; Gal. iv. 8); Clem. Alex. protr. ii. 23 p. 19 Pott. ἀθέους . . . οἱ τὸν ὄντως ὄντα θεὸν ἡγνοήκασιν. Philo. leg. ad Gai. § 25 αἰγυπτιακὴ ἀθεότης, Hos. iv. 15 Symm. οἶκος ἀθείας a house in which idols are worshipped, Ignat. ad Trall. 10 ἄθεοι τουτέστιν ἄπιστοι (of the Docetae); [al. understand Eph. l. c. passively *deserted of God*, Vulg. *sine Deo*; on the various meanings of the word see Mey. (or Ellic.)].*

ἄ-θεσμος, -ον, (θεσμός), *lawless*. [A. V. *wicked*]; of one who breaks through the restraints of law and gratifies his lusts: 2 Pet. ii. 7; iii. 17. [Sept., Diod., Philo, Joseph., Plut.]*

ἀθετέω, -ῶ; fut. ἀθετήσω; 1 aor. ἡθέτησα; a word met with first (yet very often) in Sept. and Polyb.: a. properly, *to render ἄθετον*; do away with θετὸν τι i. e. something laid down, prescribed, established: διαθήκην. Gal.

iii. 15, (1 Macc. xi. 36; 2 Macc. xiii. 25, etc.); acc. to the context, 'to act towards anything as though it were annulled'; hence to deprive a law of force by opinions or acts opposed to it, to transgress it, Mk. vii. 9; IIeb. x. 28, (Ezek. xxii. 26); *πίστιν*, to break one's promise or engagement, 1 Tim. v. 12; (Polyb. 8, 2, 5; 11, 29, 3, al.; Diod. excerpt. [i. e. de virt. et vit.] p. 562, 67). Hence *b.* to thwart the efficacy of anything, nullify, make void, frustrate: *τὴν βουλὴν τοῦ θεοῦ*, Lk. vii. 30 (they rendered inefficacious the saving purpose of God); *τὴν σύνεσιν* to render prudent plans of no effect, 1 Co. i. 19 (1s. xxix. 14 [where *κρύψω*, yet cf. Bos's note]). *c.* to reject, refuse, slight: *τὴν χάριν τοῦ θεοῦ*, Gal. ii. 21 [al. refer this to *b.*]; of persons: Mk. vi. 26 (by breaking the promise given her); Lk. x. 16; Jn. xii. 48; 1 Th. iv. 8; Jude 8 (for which *καταφρονεῖν* is used in the parallel pass. 2 Pet. ii. 10). [For exx. of the use of this word see *Soph.* Lex. s. v.]*

ἀθέτησις, -εως, ἡ, (ἀθετέω, q. v.; like *νοθεύω* fr. *νοθεύειν*), abolition: Heb. vii. 18; ix. 26; (found occasionally in later authors, as Cicero ad Att. 6, 9; Diog. Laërt. 3, 39, 66: in the grammarians *rejection*; more frequently in eccl. writ.)*

Ἀθῆναι, -ων, αἱ, (on the plur. cf. W. 176 (166)), *Athens*, the most celebrated city of Greece: Acts xvii. 15 sq.; xviii. 1; 1 Th. iii. 1.*

Ἀθηναῖος, -αῖα, -αῖον, *Athenian*: Acts xvii. 21 sq.*

ἀθλέω, -ώ; [1 aor. subjunc. 3 pers. sing. *ἀθλήσῃ*]; (*ἄθλος* a contest); to engage in a contest, contend in public games (e. g. Olympian, Pythian, Isthmian), with the poniard [?], gauntlet, quoit, in wrestling, running, or any other way: 2 Tim. ii. 5; (often in classic auth. who also use the form *ἀθλεύω*). [COMP.: *συναθλέω*.]*

ἀθλήσις, -εως, ἡ, *contest, combat*, (freq. fr. Polyb. down); fig. *ἀθλήσις παθμάτων* a struggle with sufferings, trials, Heb. x. 32; [of martyrdom, Ign. mart. 4; Clem. mart. 25].*

ἀθροίζω: pf. pass. ptep. *ἡθροισμένος*; (fr. *ἄθρος* i. q. *θρόος* [a noisy crowd, noise], with a copulative [see A, a. 2]); to collect together, assemble; pass. *to be assembled, to convene*: Lk. xxiv. 33 L T Tr WH. ([*Soph.*] Xen., Plat., Polyb., Plut., al.; O. T. Apoc. r.; sometimes in Sept. for *ἱθροῖω*). [COMP.: *ἐπι-, συν-αθροίζω*.]*

ἀθυμέω, -ώ; common among the Greeks fr. [*Aeschyl.*] Thuc. down; *to be ἄθυμος* (*θυμός* spirit, courage), *to be disheartened, dispirited, broken in spirit*: Col. iii. 21. (Sept. 1 S. i. 6 sq., etc.; Judith vii. 22; 1 Macc. iv. 27.)*

ἄθωος [R G Tr], more correctly *ἀθώος* (L WH and T [but not in his Sept. There is want of agreement among both the ancient gramm. and modern scholars; cf. *Steph.* Thes. i. col. 875 c.; *Lob.* Path. Element. i. 440 sq. (cf. ii. 377); see I, ι], -ον, (*θωή* [i. e. *θωή*, cf. Etym. Mag. p. 26, 24] punishment), [fr. Plat. down], *unpunished, innocent*: *αἷμα ἀθώων*, Mt. xxvii. 4 [Tr mrg. WH txt. *δικαίων*], (Deut. xxvii. 25; 1 S. xix. 5, etc.; 1 Macc. i. 37; 2 Macc. i. 8); *ἀπό τινος*, after the Hebr. *יָצָא מִן* ([Num. xxxii. 22; cf. Gen. xxiv. 41; 2 S. iii. 28; W. 197 (185); B. 158 (138)]), 'innocent (and therefore far

from,' *innocent of*, Matt. xxvii. 24 (the guilt of the murder of this innocent man cannot be laid upon me); *ἀπὸ τῆς ἁμαρτίας*, Clem. Rom. 1 Cor. 59, 2 [cf. Num. v. 31]. The Greeks say *ἀθώος τινος* [both in the sense of *free from* and *unpunished for*].*

αἰγίος [WH -γίος; see their App. p. 154, and I, ι], -εία, -ειον, (αἶξ, gen. -γός goat, male or female), *of a goat*, (cf. *καμήλειος, ἱππείος, ὕειος, προβάτειος*, etc.): Heb. xi. 37. [From Hom. down.]*

αἰγιαλός, -οῦ, ὁ, *the shore of the sea, beach*, [fr. Hom. down]: Mt. xiii. 2, 48; Jn. xxi. 4; Acts xxi. 5; xxvii. 39, 40. (Many derive the word from *ἄγνυμι* and *ἄλς*, as though equiv. to *ἀκτή*, the place where the sea breaks; others fr. *αἶγες* billows and *ἄλς* [Curtius § 140; Vaniček p. 83]; others fr. *αἰσσω* and *ἄλς* [Schenk, L. and S., s. v.], the place where the sea rushes forth, bounds forward.)*

Αἰγύπτιος, -α, -ον, a gentile adjective, *Egyptian*: Acts vii. 22, 24, 28; xxi. 38; Heb. xi. 29.*

Αἴγυπτος, -ου, ἡ, [always without the art., B. 87 (76); W. § 18, 5 a.], the proper name of a well-known country, *Egypt*: Mt. ii. 13 sq.; Acts ii. 10; Heb. iii. 16, etc.; more fully *γῆ Αἴγυπτος*, Acts vii. 36 [not L WH Tr txt.], 40; xiii. 17; Heb. viii. 9; Jude 5, (Ex. v. 12; vi. 26, etc.; 1 Macc. i. 19; Bar. i. 19 sq., etc.); *ἡ γῆ Αἴγυπτος*, Acts vii. 11; *ἐν Αἰγύπτῳ* sc. *γῆ*, Heb. xi. 26 Lchm., but cf. Bleek ad loc.; B. 171 (149); [W. 384 (359)]. In Rev. xi. 8 *Αἴγ.* is figuratively used for Jerusalem i. e. for the Jewish nation viewed as persecuting Christ and his followers, and so to be likened to the Egyptians in their ancient hostility to the true God and their endeavors to crush his people.

αἰδιος, -ον, (for *αἰεῖδιος* fr. *αἰεῖ*), *eternal, everlasting*: (Sap. vii. 26) Ro. i. 20; Jude 6. (Hom. hymn. 29, 3; Hes. scut. 310, and fr. Thuc. down in prose; [freq. in Philo, e. g. de profug. § 18 (*ζωὴ αἰδῖος*), § 31; de opif. mund. § 2, § 61; de cherub. § 1, § 2, § 3; de post. Cain. § 11 fin. SYN. see *αἰώνιος*].)*

αἰδώς, (-όος) -οῦς, ἡ; fr. Hom. down; a sense of *shame, modesty*: 1 Tim. ii. 9; *reverence*, Heb. xii. 28 (*λατρεύειν θεῷ μετὰ αἰδοῦς καὶ εὐλαβείας*, but L T Tr WH *εὐλαβείας καὶ δέους*). [SYN. *αἰδώς, αἰσχύνη*: Ammonius distinguishes the words as follows, *αἰδώς καὶ αἰσχύνη διαφέρει, ὅτι ἡ μὲν αἰδώς ἐστὶν ἐντροπὴ πρὸς ἕκαστον. ὡς σεβόμενος τις ἔχει· αἰσχύνη δ' ἐφ' οἷς ἕκαστος ἁμαρτῶν αἰσχύνεται. ὡς μὴ δέον τι πράξας. καὶ αἰδεῖται μὲν τις τὸν πατέρα· αἰσχύνεται δὲ ὅς μεθύσκειται*, etc., etc.; accordingly *αἶδ.* is prominently objective in its reference, having regard to others; while *αἰσχ.* is subjective, making reference to one's self and one's actions. Cf. Schmidt ch. 140. It is often said that '*αἶδ.* precedes and prevents the shameful act, *αἰσχ.* reflects upon its consequences in the *shame* it brings with it' (*Cope*, Aristot. rhet. 5, 6, 1). *αἶδ.* is the nobler word, *αἰσχ.* the stronger; while "*αἶδ.* would always restrain a good man from an unworthy act, *αἰσχ.* would sometimes restrain a bad one." Trench §§ xix. xx.)*

Αἰθίοψ, -οπος, ὁ, (*αἰθῶ* to burn, and *ὤψ* [ὄψ] the face; *swarthy*), *Ethiopian* (Hebr. *עֲשָׂוִי*): Acts viii. 27, here

the reference is to upper Ethiopia, called Habesh or Abyssinia, a country of Africa adjoining Egypt and including the island Meroë; [see Dillmann in Schenkel i. 285 sqq.; Alex.'s Kitto or Mc. and S. s. v. Ethiopia. Cf. Bib. Sacr. for 1866, p. 515].*

αἷμα, -τος, τό, blood, whether of men or of animals;
1. **a.** simply and generally: Jn. xix. 34; Rev. viii. 7 sq.; xi. 6; xvi. 3 sq. 6^b (on which passages cf. Ex. vii. 20 sqq.); xix. 13; *ῥύσις αἵματος*, Mk. v. 25, [(πληγή αἵμ. 29)]; Lk. viii. 43 sq.; *θρόμβοι αἵματος*, Lk. xxii. 44 [L br. WH reject the pass.]. So also in passages where the eating of blood (and of bloody flesh) is forbidden, Acts xv. 20, 29; xxi. 25; cf. Lev. iii. 17; vii. 16 (26); xvii. 10; see Knobel on Lev. vii. 26 sq.; [Kalisch on Lev., Preliminary Essay § 1]; *Rückert*, Abendmahl, p. 94. **b.** As it was anciently believed that the blood is the seat of the life (Lev. xvii. 11; [cf. *Delitzsch*, Bibl. Psychol. pp. 238–247 (Eng. trans. p. 281 sqq.)]), the phrase *σὰρξ κ. αἷμα* (סָרֶס וְדָם, a common phrase in Rabbinical writers), or in inverse order *αἷμα κ. σὰρξ*, denotes man's living body compounded of flesh and blood, 1 Co. xv. 50; Heb. ii. 14, and so hints at the contrast between man and God (or even the more exalted creatures, Eph. vi. 12) as to suggest his feebleness, Eph. vi. 12 (Sir. xiv. 18), which is conspicuous as respects the knowledge of divine things, Gal. i. 16; Mt. xvi. 17. **c.** Since the first germs of animal life are thought to be in the blood (Sap. vii. 2; Eustath. ad Il. 6, 211 (ii. 104, 2) *τὸ δὲ αἷματος ἀντὶ τοῦ σπέρματος φασιν οἱ σοφοί, ὡς τοῦ σπέρματος ὄλην τὸ αἷμα ἔχοντος*), the word serves to denote generation and origin (in the classics also): Jn. i. 13 (on the plur. cf. W. 177 (166)); Acts xvii. 26 [R G]. **d.** It is used of those things which by their redness resemble blood: αἷ. σταφυλῆς the juice of the grape ['the blood of grapes,' Gen. xlix. 11; Deut. xxxii. 14], Sir. xxxix. 26; 1 Macc. vi. 34, etc.; Achill. Tat. ii. 2; reference to this is made in Rev. xiv. 18–20. *εἰς αἷμα*, of the moon, Acts ii. 20 (Joel ii. 31 (iii. 4)), i. q. *ὡς αἷμα*, Rev. vi. 12. **2.** *blood shed or to be shed by violence* (very often also in the classics); **a.** Lk. xiii. 1 (the meaning is, whom Pilate had ordered to be massacred while they were sacrificing, so that their blood mingled with the blood [yet cf. W. 623 (579)] of the victims); αἷ. ἀθῶν [or δίκαιον Tr mrg. WH txt.] the blood of an innocent [or righteous] man viz. to be shed, Mt. xxvii. 4; *ἐκχεῖν* and *ἐκχύνειν αἷμα* (ἐξ ἡβῶ, Gen. ix. 6; Is. lix. 7, etc.) to shed blood, slay, Mt. xxiii. 35; Lk. xi. 50; Acts xxii. 20; Ro. iii. 15; Rev. xvi. 6* [here Tdf. αἷματα]; hence αἷμα is used for the bloody death itself: Mt. xxiii. 30, 35; xxvii. 24; Lk. xi. 51; Acts [ii. 19, yet cf. 1 d. above;] xx. 26; Rev. xvii. 6; *μέχρις αἵματος* unto blood i. e. so as to undergo a bloody death, Heb. xii. 4, (τὸν αἷτιον τῆς . . . μέχρις αἵματος στάσεως, Heliad. 7, 8); *τιμὴ αἵματος* 'price of blood' i. e. price received for murder, Mt. xxvii. 6; *ἀγρὸς αἵματος* field bought with the price of blood, Mt. xxvii. 8, i. q. *χωρίον αἵματος*, Acts i. 19 — unless in this latter passage we prefer the explanation, which agrees better with the

context, 'the field dyed with the blood of Judas'; the guilt and punishment of bloodshed, in the following Hebraistic expressions: *ἐν αὐτῇ αἷματα* (Rec. αἷμα [so L Tr WH]) *εὐρέθη* i. e. it was discovered that she was guilty of murders, Rev. xviii. 24 (cf. πόλις αἱμάτων, Ezek. xxiv. 6); *τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς* (sc. ἐλθέτω) let the penalty of the bloodshed fall on us, Mt. xxvii. 25; *τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν* (sc. ἐλθέτω) let the guilt of your destruction be reckoned to your own account, Acts xviii. 6 (cf. 2 S. i. 16; Josh. ii. 19, etc.); *ἐπάγειν τὸ αἷμα τινος ἐπὶ τινα* to cause the punishment of a murder to be visited on any one, Acts v. 28; *ἐκζητεῖν τὸ αἷμα τινος ἀπὸ τινος* (פ' כ'ר פ' כ'ר ש'ק, 2 S. iv. 11; Ezek. iii. 18, 20; xxxiii. 8), to exact of any one the penalty for another's death, Lk. xi. 50; the same idea is expressed by *ἐκδικεῖν τὸ αἷμα τινος*, Rev. vi. 10; xix. 2. **b.** It is used specially of the blood of sacrificial victims having a purifying or expiating power (Lev. xvii. 11): Heb. ix. 7, 12 sq. 18–22, 25; x. 4; xi. 28; xiii. 11. **c.** Frequent mention is made in the N. T. of the blood of Christ (*αἷμα τοῦ Χριστοῦ*, 1 Co. x. 16; τοῦ κυρίου, xi. 27; τοῦ ἀρνίου, Rev. vii. 14; xii. 11, cf. xix. 13) shed on the cross (αἷ. τοῦ σταυροῦ, Col. i. 20) for the salvation of many, Mt. xxvi. 28; Mk. xiv. 24, cf. Lk. xxii. 20; the pledge of redemption, Eph. i. 7 (*ἀπολύτρωσις διὰ τοῦ αἵ. αὐτοῦ*; so too in Col. i. 14 Rec.); 1 Pet. i. 19 (see ἀγοράζω, 2 b.); having expiatory efficacy, Ro. iii. 25; Heb. ix. 12; by which believers are purified and are cleansed from the guilt of sin, Heb. ix. 14; xii. 24; [xiii. 12]; 1 Jn. i. 7 (cf. 1 Jn. v. 6, 8); Rev. i. 5; vii. 14; 1 Pet. i. 2; are rendered acceptable to God, Ro. v. 9, and find access into the heavenly sanctuary, Heb. x. 19; by which the Gentiles are brought to God and the blessings of his kingdom, Eph. ii. 13, and in general all rational beings on earth and in heaven are reconciled to God, Col. i. 20; with which Christ purchased for himself the church, Acts xx. 28, and gathered it for God, Rev. v. 9. Moreover, since Christ's dying blood served to establish new religious institutions and a new relationship between men and God, it is likened also to a *federative or covenant sacrifice*: *τὸ αἷμα τῆς διαθήκης* the blood by the shedding of which the covenant should be ratified, Mt. xxvi. 28; Mk. xiv. 24, or has been ratified, Heb. x. 29; xiii. 20 (cf. ix. 20); add, 1 Co. xi. 25; Lk. xxii. 20 [WH reject this pass.] (in both which the meaning is, 'this cup containing wine, an emblem of blood, is rendered by the shedding of my blood an emblem of the new covenant'), 1 Co. xi. 27; (cf. Cic. pro Sestio 10, 24 foedus sanguine meo ictum sanciri, Liv. 23, 8 sanguine Hannibalis sanciam Romanum foedus). *πίνειν τὸ αἷμα αὐτοῦ* (i. e. of Christ), to appropriate the saving results of Christ's death, Jn. vi. 53 sq. 56. [Westcott, Epp. of Jn. p. 34 sq.]* *αἱματεκχυσία*, -as, ἡ, (αἷμα and ἐκχύνω), shedding of blood: Heb. ix. 22. Several times also in eccl. writ.* *αἱμορροεῖω*, -ω; to be αἱμορροεῖν (αἷμα and ῥέω), to suffer from a flow of blood: Mt. ix. 20. (Sept. Lev. xv. 32, where it means *menstruous*, and in medical writ.)*

Αἰνέας, -ου, ὁ, *Aéneas*, the prop. name of the paralytic cured by Peter: Acts ix. 33 sq.*

αἰνέσις, -εως, ἡ, (αἰνέω), *praise*: θυσία αἰνέσεως (חֲבִית הַתּוֹרָה, Lev. vii. 13), Heb. xiii. 15 *a thank-offering*, [A. V. 'sacrifice of praise'], presented to God for some benefit received; see θυσία, b. (αἰνέσις often occurs in Sept., but not in prof. auth.)*

αἰνέω, -ῶ; (found in prof. auth. of every age ["only twice in good Attic prose" (where ἐπαυ. παραιν. etc. take its place), Veitch], but esp. freq. in Sept. and the Apocr. of the O. T.; from αἶνος); *to praise, extol*: τὸν θεόν, Lk. ii. 13, 20; xix. 37; xxiv. 53 [WH om. Tr txt. br.]; Acts ii. 47; iii. 8 sq.; Ro. xv. 11; with dat. of person, τῷ θεῷ, *to sing praises in honor of God*, Rev. xix. 5 L T Tr WH, as Sept. in 2 Chr. vii. 3 (for הוֹדָה הוֹדָה), 1 Chr. xvi. 36; xxiii. 5; Jer. xx. 13 etc. (for הָלַל הָלַל); [W. § 31, 1 f.; B. 176 (153). COMM. ἐπ., παραίνεω.]*

αἰνύγμα, -τος, τό, (common fr. [Pind. frag. 165 (190),] Aeschyl. down; fr. αἰνίσσονται or αἰνιττομαί τι to express something obscurely, [fr. αἶνος, q. v.]); 1. *an obscure saying, an enigma*, Hebr. חֲדָרָה (Judg. xiv. 13, Sept. πρόβλημα). 2. *an obscure thing*: 1 Co. xiii. 12, where ἐν αἰνύγματι is not equiv. to αἰνύματικῶς i. e. *obscurely*, but denotes the object in the discerning of which we are engaged, as βλέπειν ἐν τινι, Mt. vi. 4; cf. De Wette ad loc.: the apostle has in mind Num. xii. 8 Sept.: ἐν εἶδει καὶ οὐ δι' αἰνύμάτων. [Al. take ἐν locally, of the sphere in which we are looking; al. refer the pass. to 1. and take ἐν instrumentally.]*

αἶνος, -ου, ὁ. (often used by the Grk. poets); 1. *a saying, proverb*. 2. *praise, laudatory discourse*: Mt. xxi. 16 (Ps. viii. 3); Lk. xviii. 43.*

Αἰνών, ἡ, (either a strengthened form of אֵינַן and equiv. to אֵינַן, or a Chaldaic plur. i. q. אֵינַן springs; [al. al.]), *Aenon*, indecl. prop. name, either of a place, or of a fountain, not far from Salim: Jn. iii. 23, [thought to be Wady Fār'ah, running from Mt. Ebal to the Jordan; see Couder in Pal. Explor. Fund" for July 1874, p. 191 sq.; Tent Work in Palestine, i. 91 sq.; esp. *Sterens* in Journ. of Exeget. Soc., Dec. 1883, pp. 128-141. Cf. B. D. Am. ed.]*

αἶρεσις, -εως, ἡ; 1. (fr. αἰρέω), *act of taking, capture*: τῆς πόλεως, the storming of a city; in prof. auth. 2. (fr. αἰρέομαι), *choosing, choice*, very often in prof. writ.: Sept. Lev. xxii. 18; 1 Mace. viii. 30. 3. *that which is chosen*, a chosen course of thought and action; hence one's *chosen opinion, tenet*; acc. to the context, an opinion varying from the true exposition of the Christian faith (*heresy*): 2 Pet. ii. 1 (cf. De Wette ad loc.), and in eccl. writ. [cf. *Soph.* Lex. s. v.]. 4. *a body of men separating themselves from others and following their own tenets [a sect or party]*: as the Sadducees, Acts v. 17; the Pharisees, Acts xv. 5; xxvi. 5; the Christians, Acts xxiv. 5, 14 (in both instances with a suggestion of reproach); xxviii. 22, (in Diog. Laërt. 1 (13. 18 sq. al. used of the schools of philosophy). 5. *discussions* arising from diversity of opinions and aims: Gal. v. 20; 1 Co. xi. 19. [Cf. Mey. ll. cc.; B. D.

Am. ed. s. v. Sects; Burton, Bampton Lect. for 1829; Campbell, Diss. on the Gospels, diss. ix. pt. iv.]*

αἰρεῖσθαι: 1 aor. ἡρέτισα [Treg. ἡρ., see I, ε]; (fr. αἰρετός, see αἰρέω); *to choose*: Mt. xii. 18. (Often in Sept. in O. T. Apocr. and in eccl. writ.; the mid. is found in Ctes. Pers. § 9 [cf. Hdt. ed. Schweig. vi. 2, p. 354]. Cf. Sturz, De dial. Maced. etc. p. 144.)*

αἰρετικός, -ή, -όν, [see αἰρέω]; 1. *fitted or able to take or choose a thing*; rare in prof. auth. 2. *schismatic, factious*, a follower of false doctrine: Tit. iii. 10.*

αἰρέω, -ῶ; [thought by some to be akin to ἄγρᾱ, ἄγρῶ, χεῖρ, Eng. *grip*, etc.; cf. *Bttm.* Lexil. i. 131 — but see Curtius § 117]; *to take*. In the N. T. in the mid. only: fut. αἰρήσομαι; 2 aor. εἰλόμην, but G L T Tr WH εἰλάμην, 2 Th. ii. 13, cf. [Tdf. Proleg. p. 123; WH. App. p. 165:] W. § 13, 1 a.; B. 40 (35), see ἀπέρχομαι init.; [ptep. εἰλόμενος, Heb. xi. 25]; *to take for one's self, to choose, prefer*: Phil. i. 22; 2 Th. ii. 13; μᾶλλον foll. by inf. with ἥ (common in Attic), Heb. xi. 25. [COMM.: ἀν-, ἀφ-, δι-, ἐξ-, καθ-, περι-, προ-αἰρέω.]*

αἶρω (contr. fr. poet. αἰρέω); fut. ἀρώ; 1 aor. ἦρα, inf. ἄραι, impv. ἄρον; pf. ἦρκα (Col. ii. 14); Pass., [pres. αἶρομαι]; pf. ἦρμαι (Jn. xx. 1); 1 aor. ἦρθην; (on the rejection of iota subscr. in these tenses see *Bttm.* Ausf. Spr. i. pp. 413, 439; [W. 47 (46)]); 1 fut. ἀρθήσομαι; [fr. Hom. down]; in the Sept. generally i. q. נָשַׁב; *to lift up, raise*. 1. *to raise up*; a. *to raise from the ground, take up*: stones, Jn. viii. 59; serpents, Mk. xvi. 18; a dead body, Acts xx. 9. b. *to raise upwards, elevate, lift up*: the hand, Rev. x. 5; the eyes, Jn. xi. 41; the voice, i. e. speak in a loud tone, cry out, Lk. xvii. 13; Acts iv. 24, (also in prof. writ.); τὴν ψυχὴν, to raise the mind, i. q. excite, affect strongly (with a sense of fear, hope, joy, grief, etc.); in Jn. x. 24 to hold the mind in suspense between doubt and hope, cf. Lücke [or Meyer] ad loc. c. *to draw up*: a fish, Mt. xvii. 27 (ἀνασπᾶν, IIab. i. 15); σκάφην, Acts xxvii. 17; anchors from the bottom of the sea, Acts xxvii. 13, where supply τὰς ἀγκύρας; cf. Kuinoel ad loc.: [W. 594 (552); B. 146 (127)]. 2. *to take upon one's self and carry what has been raised, to bear*: τινὰ ἐπὶ χειρῶν, Mt. iv. 6; Lk. iv. 11, (Ps. xc. (xci.) 12); a sick man, Mk. ii. 3; ζυγόν, Mt. xi. 29 (Lam. iii. 27); a bed, Mt. ix. 6; Mk. ii. 9, 11 sq.; Lk. v. 24 sq.; Jn. v. 8-12; τὸν σταυρόν, Mt. [x. 38 Lchm. mrg.]; xvi. 24; xxvii. 32; Lk. ix. 23; Mk. viii. 34; x. 21 [in R Lbr.]; xv. 21; [λίθου,] Rev. xviii. 21; *to carry with one, [A. V. take]*: Mk. vi. 8; Lk. ix. 3; xxii. 36. Both of these ideas are expressed in class. Grk. by the mid. αἶρεσθαι. 3. *to bear away what has been raised, carry off*: a. *to move from its place*: Mt. xxi. 21; Mk. xi. 23, (ἀρθήναι be thou taken up, removed [B. 52 (45)], sc. from thy place); Mt. xxii. 13 [Rec.]; Jn. ii. 16; xi. 39, 41; xx. 1. b. *to take off or away what is attached to anything*: Jn. xix. 31, 38 sq.; to tear away, Mt. ix. 16; Mk. ii. 21; to rend away, cut off, Jn. xv. 2. c. *to remove*: 1 Co. v. 2 (cast out from the church, where ἀρθῆναι should be read for Rec. ἐξαρθῆναι); tropically: faults, Eph. iv. 31: τῶν

ἀμαρτίαν, Jn. i. 29, [36 Lchm. in br.], to remove the guilt and punishment of sin by expiation, or to cause that sin be neither imputed nor punished (ἀφαιρεῖν ἀμαρτήματα, 1 S. xv. 25; ἀνόμημα, 1 S. xxv. 28, i. e. to grant pardon for an offence); but in 1 Jn. iii. 5 τὰς ἀμαρτίας ἡμῶν ἀφαιρεῖν is to cause our sins to cease, i. e. that we no longer sin, while we enter into fellowship with Christ, who is free from sin, and abide in that fellowship, cf. vs. 6. **d.** to carry off, carry away with one: Mt. xiv. 12, 20; xv. 37; xx. 14; xxiv. 17 sq.; Mk. vi. 29, 43; viii. 8, 19 sq.; xiii. 15 sq.; Lk. ix. 17; xvii. 31; Jn. xx. 2, 13, 15; Acts x. 9. **e.** to appropriate what is taken: Lk. xix. 21 sq.; Mk. xv. 24. **f.** to take away from another what is his or what is committed to him, to take by force: Lk. vi. 30; xi. 52; τὸ ἀπό with gen. of pers., Mt. xiii. 12; xxi. 43; xxv. 28; Lk. viii. 12, 18; xix. 24, 26; [Mt. xxv. 29]; Mk. iv. (15), 25; Jn. x. 18; xvi. 22; perhaps also with the mere gen. of the pers. from whom anything is taken, Lk. vi. 29; xi. 22; Jn. xi. 48, unless one prefer to regard these as possessive gen. **g.** to take and apply to any use: Acts xxi. 11; 1 Co. vi. 15. **h.** to take from among the living, either by a natural death, Jn. xvii. 15 (ἐκ τοῦ κόσμου take away from intercourse with the world), or by violence, Mt. xxiv. 39; Lk. xxiii. 18; Jn. xix. 15; Acts xxi. 36; with the addition of ἀπὸ τῆς γῆς, Acts xxii. 22; αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, of a bloody death inflicted upon one, Acts viii. 33 (Is. liii. 8). **i.** of things; to take out of the way, destroy: χειρόγραφον, Col. ii. 14; cause to cease: τὴν κρίσιν, Acts viii. 33 (Is. liii. 8). [COMP.: ἀπ-, ἐξ-, ἐπ-, μετ-, συν-, ὑπερ-αἰρῶ.]*

αἰσθάνομαι: 2 aor. ᾗσθόμην; [fr. Aeschyl. down]; depon. mid. to perceive; **1.** by the bodily senses; **2.** with the mind; to understand: Lk. ix. 45.*

αἰσθησις, -εως, ἡ. (αἰσθάνομαι). [fr. Eurip. down], perception, not only by the senses but also by the intellect; cognition, discernment; (in the Sept., Prov. i. 22; ii. 10, etc., i. q. תָּבִין): Phil. i. 9, of moral discernment, the understanding of ethical matters, as is plain from what is added in vs. 10.*

αἰσθητήριον, -ον, τό, an organ of perception, external sense, [Hippoc.]; Plat. Ax. 366 a.; Aristot. polit. 4, 3, 9, al.; faculty of the mind for perceiving, understanding, judging, Heb. v. 14, (Jer. iv. 19 αἰσθητὴς τῆς καρδίας, 4 Mace. ii. 22 [com. text] τὰ ἔνδον αἰσθητήρια).*

αἰσχροκερδής, -ές, (αἰσχρός and κέρδος; cf. αἰσχροπαθής in Philo [de merc. meretr. § 4]), eager for base gain, [greedy of filthy lucre]: 1 Tim. iii. 3 Rec., 8; Tit. i. 7. (Hdt. i. 187; Xen., Plat., al.; [cf. turpilucricupidus, Plaut. Trin. 1, 2, 63].)*

αἰσχροκερδῶς, adv., from eagerness for base gain, [for filthy lucre]: 1 Pet. v. 2, cf. Tit. i. 11. Not found elsewhere.*

αἰσχρολογία(α, -ας, ἡ, (fr. αἰσχρολόγος, and this fr. αἰσχρός and λέγω), foul speaking (Tertull. turpiloquium), low and obscene speech, [R. V. shameful speaking]: Col. iii. 8. (Xen., Aristot., Polyb.) [Cf. Bp. Lghtft. ad loc.; Trench § xxxiv.]*

αἰσχρός, -ά, -όν, (fr. αἰσχος baseness, disgrace), base, dishonorable: 1 Co. xi. 6; xiv. 35; Eph. v. 12; Tit. i. 11.*

αἰσχροτής, -ητος, ἡ, baseness, dishonor: Eph. v. 4 [A. V. filthiness]. (Plat. Gorg. 525 a.)*

αἰσχύνη, -ης, ἡ, (αἰσχος [cf. αἰσχρός]); **1.** subjectively, the confusion of one who is ashamed of anything, sense of shame: μετ' αἰσχύνης suffused with shame, Lk. xiv. 9; τὰ κρυπτὰ τῆς αἰσχύνης those things which shame conceals, opp. to φανέρωσις τῆς ἀληθείας, 2 Co. iv. 2 (evil arts of which one ought to be ashamed). **2.** objectively, ignominy: visited on one by the wicked, Heb. xii. 2; which ought to arise from guilt, Phil. iii. 19 (opp. to δόξα). **3.** a thing to be ashamed of: ἡ αἰσχύνη τῆς γυμνότητος (gen. of appos.) nakedness to be ashamed of, Rev. iii. 18, cf. xvi. 15; plur. [cf. W. 176 (166)] αἰσχύναι basenesses, disgraces, shameful deeds, Jude 13. [(Aeschyl., Hdt., al.) SYN. see αἰδώς, fin.]*

αἰσχύνω: (αἰσχος [cf. αἰσχρός]); **1.** to disfigure: πρόσσωπον, Hom. Il. 18, 24, and many others. **2.** to dishonor: Sept. Prov. xxix. 15. **3.** to suffuse with shame, make ashamed: Sir. xiii. 7. In the N. T. only pass., αἰσχύνομαι; fut. αἰσχυνθήσομαι; 1 aor. ᾗσχύνην; to be suffused with shame, be made ashamed, be ashamed: 2 Co. x. 8; Phil. i. 20; 1 Pet. iv. 16; μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ that we may not in shame shrink from him, 1 Jn. ii. 28 (Sir. xxi. 22 αἰσχυνθήσεται ἀπὸ προσώπου [Is. i. 29; Jer. xii. 13; cf. B. § 147, 2]); foll. by inf. (on which see W. 346 (325)), Lk. xvi. 3. [COMP.: ἐπ-(-μαι), κατ-αἰσχύνω.]*

αἰτέω, -ῶ; fut. αἰτήσω; 1 aor. ᾗτησα; pf. ᾗτηκα; Mid., pres. αἰτούμαι; impf. ᾗτούμην; fut. αἰτήσομαι; 1 aor. ᾗτησάμην; [fr. Hom. down]; to ask; mid. to ask for one's self, request for one's self; absol.: Jas. i. 6; Mt. vii. 7; mid., Jas. iv. 3; Jn. xvi. 26; Mk. xv. 8; αἰτεῖσθαί τι, Jn. xv. 7; Mt. xiv. 7; Mk. vi. 24; x. 38; xi. 24; xv. 43; 1 Jn. v. 14 sq.; Lk. xxiii. 52; Acts xxv. 3, 15, etc.; αἰτεῖν with acc. of the pers. to whom the request is made: Mt. v. 42; vi. 8; Lk. vi. 30; αἰτεῖσθαι with acc. of the pers. asked for—whether to be released, Mt. xxvii. 20; Mk. xv. 6 [here T WH Tr mrg. παραιτ. q. v.]; Lk. xxiii. 25; or bestowed as a gift, Acts xiii. 21; αἰτεῖν τι ἀπὸ τινος, Mt. xx. 20 L Tr txt. WH txt.; [Lk. xii. 20 Tr WH]; 1 Jn. v. 15 L T Tr WH; (so αἰτεῖσθαι in Plut. Galb. 20) [cf. B. 149 (130)]; τι παρὰ τινος, Acts iii. 2; Mt. xx. 20 R G T Tr mrg. WH mrg.; Jas. i. 5; 1 Jn. v. 15 R G; foll. by the inf., Jn. iv. 9; mid., Acts ix. 2; [αἰτεῖν τι ἐν τ. ὀνόματι Χριστοῦ, Jn. xiv. 13; xvi. 24 (see ὄνομα, 2 e.); τὸ ἐν τῇ προσευχῇ, Mt. xxi. 22]; αἰτεῖν παρά τι, Mt. vii. 9; Lk. xi. 11; Mk. vi. 22; Jn. [xiv. 14 T but L WH Tr mrg. br.]; xvi. 23; ἐπὶ τινος foll. by ἵνα, Col. i. 9 [cf. B. 237 (204)]; αἰτεῖσθαι with the acc. and inf., Lk. xxiii. 23; Acts iii. 14; with inf. only, Acts vii. 46 (ᾗτήσατο εὐρεῖν he asked that he himself might find; others wrongly translate ᾗτήσατο desired); Eph. iii. 13. With the idea of demanding prominent: αἰτεῖν τι, Lk. i. 63; 1 Co. i. 22; τινὰ τι, Lk. xii. 48; 1 Pet. iii. 15.

[The constructions of this word in the Greek Bible, the

Apost. Fathers, etc., are exhibited in detail by Prof. Ezra Abbot in the No. Am. Rev. for Jan. 1872, p. 182 sq. He there shows also (in opposition to Trench, § xl., and others) that it is not "the constant word for the seeking of the inferior from the superior," and so differing from ἐρωτάω, which has been assumed to imply 'a certain equality or familiarity between the parties'; that the distinction between the words does not turn upon the relative dignity of the person asking and the person asked; but that αἰτέω signifies to ask for something to be given not done, giving prominence to the thing asked for rather than the person, and hence is rarely used in exhortation. 'Ερωτάω, on the other hand, is to request a person to do (rarely to give) something; referring more directly to the person, it is naturally used in exhortation, etc. The views of Trench are also rejected by Cremer, 4te Aufl. s. v. The latter distinguishes αἰτέω from similar words as follows: "αἰτέω denotes the request of the will, ἐπιθυμέω that of the sensibilities, δέομαι the asking of need, while ἐρωτάω marks the form of the request, as does εὐχέσθαι also, which in classic Greek is the proper expression for a request directed to the gods and embodying itself in prayer." 'Ερωτάω, αἰτέω and δέομαι are also compared briefly by Green, Critical Notes, etc. (on Jn. xiv. 13, 16), who concludes of ἐρωτάω "it cannot serve to indicate directly any peculiar position, absolute or relative, of the agent. The use of the word may, therefore, be viewed as having relation to the manner and cast of the request, namely, when carrying a certain freedom of aim and bearing; a thing inseparable from the act of direct interrogation"; cf. further Schmidt ch. 7. COMP.: ἀπ-, ἐξ-, ἐπ-, παρ-(-μαι), προσ-αἰτέω.]

αἵτημα, -τος, τό, (αἰτέω), [fr. Plato down], *what is or has been asked for*: Lk. xxiii. 24; plur. [A. V. *requests*], Phil. iv. 6 [cf. Ellie. ad loc.]; things asked for 1 Jn. v. 15. [See the preceding word, and Trench § li.]*

αἰτία, -ας, ἡ; 1. *cause, reason*: Acts x. 21; xxii. 24; xxviii. 20; κατὰ πᾶσαν αἰτίαν *for every cause*, Mt. xix. 3; δι' ἣν αἰτίαν *for which cause, wherefore*, Lk. viii. 47; 2 Tim. i. 6, 12; Tit. i. 13; Heb. ii. 11; cf. Grimm on 2 Macc. iv. 28. 2. *cause for which one is worthy of punishment; crime of which one is accused*: Mt. xxvii. 37; Mk. xv. 26; Jn. xviii. 38; xix. 4, [6; Acts xxiii. 28]; αἰτία θανάτου [A. V. *cause of death*] crime deserving the punishment of death, Acts xiii. 28; xxviii. 18. 3. *charge of crime, accusation*: Acts xxv. 18, 27. (All these signif. in prof. writ. also; [but L. and S. now make signif. 3 the primary].) In Mt. xix. 10 the words εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναῖκος find a simple explanation in a Latinism (causa i. q. res: *si ita res se habet*, etc.) *if the case of the man with his wife is so.**

αἰτίωμα, -τος, τό, see αἰτίωμα.

[αἰτιάομαι, -ώμαι: *to accuse, bring a charge against*; ἡττιασάμεθα is a various reading in Ro. iii. 9 for the προηττιασάμεθα of the printed texts. (Prov. xix. 3; Sir. xxix. 5; freq. in prof. writ.) SYN. see κατηγορέω.]*

αἴτιος, -α, -ον, *that in which the cause of anything resides, causative, causing*. Hence 1. ὁ αἴτιος *the author*: σωτηρίας, Heb. v. 9 (the same phrase is freq. in prof. writ.; cf. the opp. αἰ. τῆς ἀπωλείας in Bel and the Dragon vs. 41; τῶν κακῶν, 2 Macc. xiii. 4; Leian. Tim. 36 ed. Lips.; τῶν ἀγαθῶν, Isocr. ad Phil. 49 p. 106 a.; cf. Bleek on Heb. vol. ii. 2, p. 94 sq.). 2. τὸ

αἴτιον i. q. ἡ αἰτία; a. *cause*: Acts xix. 40 [cf. B. 400 (342) n.]. b. *crime, offence*: Lk. xxiii. 4, 14, 22. (αἴτιος culprit.) [See αἰτία, 3.]*

αἰτίωμα, -τος, τό, (αἰτιάομαι); in Acts xxv. 7 the reading of the best codd. adopted by G L T Tr WH for Rec. αἰτίαμα: *accusation, charge of guilt*. (A form not found in other writ.; [yet Mey. notes αἰτίωσις for αἰτίαςις, Eustath. p. 1422, 21; see B. 73; WH. App. p. 166].)*

αἰφνίδιος, -ον, (αἰφνης, ἀφανής, ἄφνω q. v.), *unexpected, sudden, unforeseen*: Lk. xxi. 34 [here WH ἐφνίδ., see their Intr. § 404 and App. p. 151]; 1 Th. v. 3. (Sap. xvii. 14; 2 Macc. xiv. 17; 3 Macc. iii. 24; Aeschyl., Thue. 2, 61 τὸ αἰφνίδιον καὶ ἀπροσδόκητον, Polyb., Joseph., Plut., Dion. Hal., al.)*

αἰχμαλωσία, -ας, ἡ, (αἰχμάλωτος, q. v.), *captivity*: Rev. xiii. 10; abstr. for concr. i. q. αἰχμάλωτοι (cf. ἀδελφότης above), Eph. iv. 8 (fr. Ps. lxxvii. (lxxviii.) 19, [cf. B. 148 (129); W. 225 (211)]); also εἴ τις αἰχμαλωσίαν συνάγει (acc. to the common but doubtless corrupt text), Rev. xiii. 10 (as in Num. xxxi. 12, etc.). [Polyb., Diod., Joseph., Plut., al.]*

αἰχμαλωτεύω; 1 aor. ἡχμαλώτευσα; a later word (cf. Lob. ad Phryn. p. 442; [W. 92 (88)]); *to make captive, take captive*: 2 Tim. iii. 6 Rec.; freq. in the Sept. and O. T. Apocr.; *to lead captive*: Eph. iv. 8 (Ezek. xii. 3; [1 Esdr. vi. 15]).*

αἰχμαλωτίζω; 1 fut. pass. αἰχμαλωτισθήσομαι; a. equiv. to αἰχμάλωτον ποιῶ, which the earlier Greeks use. b. *to lead away captive*: foll. by εἰς with acc. of place, Lk. xxi. 24, (1 Macc. x. 33; Tob. i. 10). c. fig. *to subjugate, bring under control*: 2 Co. x. 5 (on which passage see νόημα, 2); τινα τινα, Ro. vii. 23 [yet T Tr & etc. insert ἐν before the dat.]; *to take captive one's mind, captivate*: γυναικάμα, 2 Tim. iii. 6 [not Rec.], (Judith xvi. 9 τὸ κάλλος αὐτῆς ἡχμαλώτισε ψυχὴν αὐτοῦ). The word is used also in the Sept., Diod., Joseph., Plut., Arr., Heliod.; cf. Lob. ad Phryn. p. 442; [W. 91 (87)]; Ellie. on 2 Tim. i. c.]*

αἰχμ-άλωτος, -ον, (fr. αἰχμή a spear and ἀλωτός, verbal adj. fr. ἀλῶναι, prop. taken by the spear), [fr. Aeschyl. down], *captive*: Lk. iv. 18 (19).*

αἰών, -ωνος, ὁ, (as if αἰὲν—poet. for αἰεί—ἔω, so teaches Aristot. de caelo 1, 11, 9, vol. i. p. 279*, 27; [so Proclus lib. iv. in Plat. Timaeo p. 241; et al.]; but more probable is the conjecture [cf. Etym. Magn. 41, 11] that αἰών is so connected with ἀημι *to breathe, blow*, as to denote properly *that which causes life, vital force*; cf. Harless on Eph. ii. 2). [But αἰών (= αἰφών) is now generally connected with αἰεί, αἰεί. Skr. évas (aivas), Lat. aevum, Goth. aivs, Germ. ewig, Eng. aye, ever; cf. Curtius § 585; Fick, Pt. i. p. 27; Vaniček p. 79; Benfey, Wurzellex. i. p. 7 sq.; Schleicher, Compend. ed. 2, p. 400; Pott, Etym. Forsch., ed. 2, ii. 2, p. 442; Ebeling, Lex. Hom. s. v.; L. and S. s. v. αἰεί; Cremer, edd. 2, 3, 4 (although in ed. 1 he agreed with Prof. Grimm); Pott and Fick, however, connect it with Skr. áyus rather than évas, although both these forms are derived from i to go (see Pott, Schleicher, Fick, Vaniček, u. s.).] In

Greek authors 1. *age* (Lat. *aevum*, which is αἰών with the Aeolic digamma), a *human lifetime* (in Hom., Hdt., Pind., Tragic poets), *life itself* (Hom. II. 5, 685 μέ καὶ λίποι αἰών etc.). 2. *an unbroken age, perpetuity of time, eternity*, (Plat. Tim. p. 37 d. 38 a.; Tim. Loc. p. 97 d. [quoted below]; Plut., al.). With this signification the Hebrew and Rabbinic idea of the word עולם (of which in the Sept. αἰών is the equiv.) combines in the bibl. and eccl. writ. Hence in the N. T. used 1. a. univ.: in the phrases εἰς τὸν αἰῶνα, ὅς γε (Gen. vi. 3), *for ever*, Jn. vi. 51, 58; xiv. 16; Heb. v. 6; vi. 20, etc.; and strengthened εἰς τὸν αἰῶνα τοῦ αἰῶνος, Heb. i. 8 [fr. Ps. xlv. (xlv.) 7 Alex., cf. W. § 36, 2] (Tob. vi. 18; Ps. lxxxii. (lxxxiii.) 18, etc.); εἰς αἰῶνα, Jude 13; εἰς ἡμέραν αἰῶνος unto the day which is eternity (gen. of appos.), 2 Pet. iii. 18 [cf. Sir. xviii. 10 (9)]; with a negation: *never*, Jn. iv. 14 [Lehm. in br.]; viii. 51; x. 28; xi. 26; xiii. 8; 1 Co. viii. 13; or *not for ever, not always*, Jn. viii. 35; εἰς τοὺς αἰῶνας unto the ages, i. e. as long as time shall be (the plur. denotes the individual ages whose sum is eternity): [Lk. i. 33]; Ro. i. 25; ix. 5; xi. 36; [xvi. 27 R G Tr WH]; 2 Co. xi. 31; Heb. xiii. 8; εἰς πάντας τ. αἰῶνας, Jude 25; εἰς τοὺς αἰῶνας τῶν αἰώνων (in which expression the endless future is divided up into various periods, the shorter of which are comprehended in the longer [cf. W. § 36, 2; among the various phrases to express duration composed of this word with prep. or adjuncts, (which to the number of more than fifteen are to be found in the Sept., cf. Vaughan on Ro. i. 25), this combination of the double plural seems to be peculiar to the N. T.]): [Ro. xvi. 27 L T]; Gal. i. 5: [Phil. iv. 20]; 1 Tim. i. 17; [2 Tim. iv. 18; 1 Pet. iv. 11]; Rev. i. 6, 18; iv. 9 sq.; v. 13; vii. 12; x. 6; xi. 15; xv. 7; xix. 3; xx. 10; xxii. 5; εἰς αἰῶνας αἰώνων, Rev. xiv. 11; ὁ αἰὼν τῶν αἰώνων the (whole) age embracing the (shorter) ages, Eph. iii. 21 (cf. Mey. [or Ellie.] ad loc.); ἀπὸ τῶν αἰώνων from the ages down, from eternity, Col. i. 26; Eph. iii. 9; πρὸ τῶν αἰώνων before time was, before the foundation of the world, 1 Co. ii. 7; πρόθεσις τῶν αἰώνων eternal purpose, Eph. iii. 11. b. in hyperbolic and popular usage: ἀπὸ τοῦ αἰῶνος (ὁλνγν, Gen. vi. 4, cf. Deut. xxxii. 7) *from the most ancient time down, (within the memory of man), from of old*, Lk. i. 70; Acts iii. 21; xv. 18; (Tob. iv. 12 οἱ πατέρες ἡμῶν ἀπὸ τοῦ αἰῶνος; Longin. 34 τοὺς ἀπ' αἰῶνος ῥήτορας); also ἐκ τοῦ αἰῶνος, Jn. ix. 32, (1 Esdr. ii. 19, 22 (23); Diod. iv. 83 of the temple of Venus τὴν ἐξ αἰῶνος ἀρχὴν λαβόν, 17, 1 τοὺς ἐξ αἰῶνος βασιλεῖς, [excerpt. de legat. xl.] p. 632 τὴν ἐξ αἰῶνος παραδεδομένην ἐλευθερίαν). 2. by meton. of the container for the contained, οἱ αἰῶνες denotes *the worlds, the universe*, i. e. the aggregate of things contained in time, [on the plur. cf. W. 176 (166); B. 24 (21)]: Heb. i. 2; xi. 3; and (?) 1 Tim. i. 17; [Rev. xv. 3 WH txt.; cf. Ps. cxliv. (cxlv.) 13; Tob. xiii. 6, 10; Sir. xxxvi. 22; Philo de plant. Noë § 12 bis; de mundo § 7; Joseph. antt. 1, 18, 7; Clem. Rom. 1 Cor. 61, 2; 35. 3 (πατὴρ τ. α.); 55, 6 (θεὸς τ. α.); Constt. Ap. 7, 34;

see Abbot in Journ. Soc. Bibl. Lit. etc. i. p. 106 n.]. So αἰὼν in Sap. xiii. 9; xiv. 6; xviii. 4; the same use occurs in the Talmud, Chaldee, Syriac, Arabic; cf. Bleek, Hebräerbr. ii. 1, p. 36 sqq.; Gesenius, Thesaur. ii. p. 1036; [cf. the use of οἱ αἰῶνες in the Fathers i. q. the world of mankind, e. g. Ignat. ad Eph. 19, 2]. 3. As the Jews distinguished הַיָּמִים הָעוֹלָמִים the time before the Messiah, and הַיָּמִים הָעוֹלָמִים the time after the advent of the Messiah (cf. Riehm, Lehrb. d. Hebräerbr. p. 204 sqq.; [Schürer § 29, 9]), so most of the N. T. writers distinguish ὁ αἰὼν οὗτος *this age* (also simply ὁ αἰὼν, Mt. xiii. 22; Mk. iv. 19 G L T Tr WH: ὁ ἐνεστὼς αἰὼν, Gal. i. 4; ὁ νῦν αἰὼν, 1 Tim. vi. 17; [2 Tim. iv. 10]; Tit. ii. 12), the time before the appointed return or truly Messianic advent of Christ (i. e. the παρουσία, q. v.), the period of instability, weakness, impiety, wickedness, calamity, misery, — and αἰὼν μέλλων *the future age* (also ὁ αἰὼν ἐκείνος, Lk. xx. 35; ὁ αἰὼν ὁ ἐρχόμενος, Lk. xviii. 30; Mk. x. 30; οἱ αἰῶνες οἱ ἐπερχόμενοι, Eph. ii. 7), i. e. the age after the return of Christ in majesty, the period of the consummate establishment of the divine kingdom and all its blessings: Mt. xii. 32; Eph. i. 21; cf. Fritzsche on Rom. vol. iii. 22 sq. Hence the things of 'this age' are mentioned in the N. T. with censure: ὁ αἰὼν οὗτος, by meton. men controlled by the thoughts and pursuits of this present time, Ro. xii. 2, the same who are called υἱοὶ τοῦ αἰ. τούτου in Lk. xvi. 8; xx. 34; κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου conformably to the age to which this (wicked) world belongs, Eph. ii. 2 [cf. Trench § lix. sub fin.]; ἀγαπᾶν τὸν νῦν αἰῶνα, 2 Tim. iv. 10 (see ἀγαπάω); ἄρχοντες τοῦ αἰ. τούτου, 1 Co. ii. 6 (see ἄρχων); ὁ θεὸς τοῦ αἰ. τούτου the devil, who rules the thoughts and deeds of the men of this age, 2 Co. iv. 4; αἱ μέριμναι τοῦ αἰῶνος the anxieties for the things of this age, Mk. iv. 19; πλοῦσις ἐν τῷ νῦν αἰῶνι rich in worldly wealth, 1 Tim. vi. 17; σοφία τοῦ αἰ. τούτ. such wisdom as belongs to this age, — full of error, arrogant, hostile to the gospel, 1 Co. ii. 6; συζητητὴς τοῦ αἰ. τούτ. disputer, sophist, such as we now find him, 1 Co. i. 20; συντέλεια τοῦ αἰ. τούτ. the end, or rather consummation, of the age preceding Christ's return, with which will be connected the resurrection of the dead, the last judgment, the demolition of this world and its restoration to a more excellent condition [cf. 4 Esdr. vii. 43], Mt. xiii. 39 sq. 49; xxiv. 3; xxviii. 20; it is called συντέλεια τῶν αἰώνων in Heb. ix. 26 [so Test. xii. Patr., test. Levi 10, test. Benj. 11 (cf. Vorstman p. 133)]; τὰ τέλη τῶν αἰώνων the ends (last part) of the ages before the return of Christ, 1 Co. x. 11; δυνάμεις τοῦ μέλλοντος αἰῶνος powers which present themselves from the future or divine order of things, i. e. the Holy Spirit, Heb. vi. 5; τοῦ αἰῶνος ἐκείνου τυχεῖν to partake of the blessings of the future age, Lk. xx. 35. Among the N. T. writers James does not use the word αἰὼν.

[On the word in its relation to κόσμος see Trench § lix. Its biblical sense and its relation to ὁλνγν are discussed by Stuart, Exeget. Essays on Words relating to Fut. Punishment, Andover, 1830 (and Presbyt. Publ. Committee, Phil.); Tayler Lewis in Lange's Com. on Eccl. pp. 44-51; J. W. Hanson, Aion-Aionios, (pp. 174), Chicago, 1880. See esp.

E. Abbot, *Literature of the Doctrine of a Future Life*, etc., (New York, 1867), Index of subjects s. v. For its meanings in eccl. writ. see *Suicer*, Thesaur. Eccles. i. col. 140 sqq., cf. ii. col. 1609; *Huet*, *Origeniana* (App. to vol. iv. of *De la Rue's Origen*) lib. ii. c. ii. quaest. 11, § 26. Its use in Hom., Hes., Pind., Aeschyl., Soph., Eur., Aristot., Plato, Tim. Locr., is exhibited in detail by E. S. Goodwin in the *Christ. Exam.* for March and May, 1831, March and May, 1832. "On αἰών as the complete period, either of each particular life or of all existence, see *Arist. cael.* 1, 9, 15; on αἰών and χρόνος, cf. *Philo* [quis rer. div. her. § 34] i. 496, 18 sq.; [de mut. nom. § 47] i. 619, 10 sq." L. and S. ed. 6; see also *Philo* de alleg. leg. iii. § 70; quod deus immut. § 6 fin.; de prof. § 11; de praem. et poen. § 15; and (de mund. opif. § 7) esp. *J. G. Müller*, *Philo's Lehre v. d. Weltschöpfung*, p. 168 (Berl. 1864). Schmidt (ch. 44) gives the distinction, for substance, as follows: both words denote the abstract idea of time and with special reference to its extent or duration; χρόνος is the general designation for time, which can be divided up into portions, each of which is in its turn a χρόνος; on the other hand, αἰών, which in the concrete and simple language of Homer (*Pindar* and the *Tragedians*) denotes the allotted lifetime, even the life, of the individual (Il. 4, 478 μινυθόδιος δέ οἱ αἰών etc.), in Attic prose differs from χρόνος by denoting time unlimited and boundless, which is not conceived of as divisible into αἰώνες (contrast here biblical usage and see below), but rather into χρόνοι. In philosophical speech it is without beginning also. Cf. *Tim. Locr.* 97 c. d. χρόνω δὲ τὰ μέρεα τάσδε τὰς περιόδους λέγοντι, ἃς ἐκόσμησεν ὁ θεὸς σὺν κόσμῳ· οὐ γὰρ ἦν πρὸ κόσμου ἄστρο· διόπερ οὐδ' ἐνιαυτὸς οὐδ' ὥρᾶν περίοδοι, αἷς μετρέεται ὁ γενναῖος χρόνος οὗτος. εἰκὼν δέ ἐστι τῷ ἀγεννάτῳ χρόνῳ, ὃν αἰὼνα ποταγορένομεν· ὡς γὰρ ποτ' αἰδίων παράδειγμα, τὸν ἰδανικὸν κόσμον, ὅδε ὁ ὠρανὸς ἐγεννάθη, οὕτως ὡς πρὸς παράδειγμα, τὸν αἰὼνα, ὅδε ὁ χρόνος σὺν κόσμῳ ἐδαμιοργήθη — after *Plato*, *Timaeus* p. 37 d. (where see *Stallbaum's* note and reff.); *Isocr.* 8, 34 τοὺς δὲ μετ' εὐσεβείας κ. δικαιοσύνης ζῶντας (ὥρᾳ) ἐν τε τοῖς παροῦσι χρόνοις ἀσφαλὲς διαύγοντας καὶ περὶ τοῦ σὺμπαντος αἰῶνος ἡδύους τὰς ἐλπίδας ἔχοντας. The adj. ἄχρονος independent of time, above and beyond all time, is synon. with αἰώνιος; where time (with its subdivisions and limitations) ends eternity begins: *Nomus*, metaph. evang. *Johan.* i. 1, ἄχρονος ἦν, ἀκίχητος, ἐν ἀρρήτῳ λόγος ἀρχῇ. Thoroughly Platonic in cast are the definitions of *Gregory of Nazianzus* (orat. xxxviii. 8) αἰὼν γὰρ οὐτε χρόνος οὐτε χρόνον τι μέρος· οὐδὲ γὰρ μετρητόν, ἀλλ' ὅπερ ἡμῖν ὁ χρόνος ἡλίου φορὰ μετρούμενος, τοῦτο τοῖς αἰδίοις αἰὼν, τὸ συμπαρεκτενέμενον τοῖς οὖσιν οἶον τι χρονικὸν κίνημα καὶ διάστημα (*Suicer* u. s.). So *Clem. Alex. Strom.* i. 13, p. 756 a. ed. Migne, 'Ὁ γ' οὖν αἰὼν τοῦ χρόνου τὸ μέλλον καὶ τὸ ἐνεστώσ, αὐτὰρ δὴ καὶ τὸ παρῃχικὸς ἀκαριαῖος συνίστησι. Instances from extra-biblical writ. of the use of αἰών in the plural are: τὸν ἀπ' αἰώνων μόνον, *Anthol.* vol. iii. pt. ii. p. 55 ed. *Jacobs*; εἰς αἰῶνας, *ibid.* vol. iv. epigr. 492; ἐκ περιτροπῆς αἰώνων, *Joseph.* b. j. 3, 8, 5; εἰς αἰῶνας διαμένει, *Sext. Empir. adv. Phys.* i. 62. The discussions which have been raised respecting the word may give interest to additional reff. to its use by *Philo* and *Josephus*. *Philo*: ὁ πᾶς (ἅπας, σύμπας) or πᾶς (etc.) ὁ αἰών: de alleg. leg. iii. § 70; de cherub. § 1 (a noteworthy passage, cf. de congressu erud. § 11 and reff. s. v. θάνατος); de sacrific. Ab. et Caini § 11; quod det. pot. § 48; quod deus immut. § 1, § 24; de plantat. § 27; de sobrietate § 13; de migr. Abr. § 2; de prof. § 9; de mut. nom. § 34; de somn. ii. § 15, § 31, § 38; de legat. ad *Gaium* § 38; (ὁ) μακρὸς αἰ.: de sacrific. Ab. et Caini § 21; de ebrietate § 47; de prof. § 20; αἰ. μήκιστος:

de sobrietate § 5; de prof. § 21; ὁ ἄπειρος αἰ.: de legat. ad *Gaium* § 11; ὁ ἐμπροσθεν αἰ.: de praem. et poen. § 6; αἰ. πολὺς: de Abrah. § 46; τῆς αἰ.: de merc. meretr. § 1; δι' αἰ.: de cherub. § 26; de plantat. § 27; εἰς τὸν αἰ.: de gigant. § 5; ἐν (τῷ) αἰ.: de mut. nom. § 2 (bis) (note the restriction); quod deus immut. § 6; ἐξ αἰ.: de somn. i. § 3; ἐπ' αἰ.: de plantat. § 12 (bis); de mundo § 7; πρὸ αἰ.: de mut. nom. § 2; πρὸς αἰ.: de mut. nom. § 11; (ὁ) αἰ.: de prof. § 18; de alleg. leg. iii. § 70; de cherub. § 22; de migr. Abr. § 22; de somn. i. § 18, § 22; de *Joseph* § 5; de vita Moys. ii. § 3; de decalogo § 14; de victimis § 3; frag. in *Mang.* ii. 660 (*Richter* vi. p. 219); de plantat. § 12 (bis); de mundo § 7. *Josephus*: (ὁ) πᾶς αἰών: antt. 1, 18, 7; 3, 8, 10; c. Ap. 2, 11, 3; 2, 22, 1; μακρὸς αἰ.: antt. 2, 7, 3; πολὺς αἰ.: c. Ap. 2, 31, 1; τοσούτος αἰ.: c. Ap. 1, 8, 4; πληθὺς αἰῶνος: antt. proem. § 3; ἀπ' αἰ.: b. j. proem. § 4; δι' αἰ.: antt. 1, 18, 8; 4, 6, 4; b. j. 6, 2, 1; εἰς (τὸν) αἰ.: antt. 4, 8, 18; 5, 1, 27; 7, 9, 5; 7, 14, 5; ἐξ αἰ.: b. j. 5, 10, 5; (ὁ) αἰ.: antt. 19, 2, 2; b. j. 1, 21, 10; plur. (see above) 3, 8, 5. See αἰώνιος.]

αἰώνιος, -ον, and (in 2 Th. ii. 16; Heb. ix. 12; Num. xxv. 13; *Plat. Tim.* p. 38 b. [see below]; *Diod.* i. 1; [cf. *WH. App.* p. 157; *W. 69* (67); *B. 26* (23)]) -ος, -α, -ον, (αἰών); 1. without beginning or end, that which always has been and always will be: θεός, Ro. xvi. 26, (ὁ μόνος αἰώνιος, 2 Mace. i. 25); πνεῦμα, Heb. ix. 14. 2. without beginning: χρόνους αἰωνίους, Ro. xvi. 25; πρὸ χρόνων αἰωνίων, 2 Tim. i. 9; Tit. i. 2; εὐαγγέλιον a gospel whose subject-matter is eternal, i. e. the saving purpose of God adopted from eternity, *Rev.* xiv. 6. 3. without end, never to cease, everlasting: 2 Co. iv. 18 (opp. to πρόσκαιρος); αἰώνιον αὐτόν, joined to thee forever as a sharer of the same eternal life, *Philem.* 15; βάρος δόξης, 2 Co. iv. 17; βασιλεία, 2 Pet. i. 11; δόξα, 2 Tim. ii. 10; 1 Pet. v. 10; ζῳή (see ζῳή, 2 b.); κληρονομία, Heb. ix. 15; λύτρωσις, Heb. ix. 12; παράκλησις, 2 Th. ii. 16; σκηναί, abodes to be occupied forever, *Lk.* xvi. 9 (the habitations of the blessed in heaven are referred to, cf. *Jn.* xiv. 2, [also, dabo eis tabernacula aeterna, quae praeparaveram illis, 4 Esdr. (*Fritzsche* 5 Esdr.) ii. 11]; similarly *Hades* is called αἰώνιος τόπος, *Tob.* iii. 6, cf. *Ecel.* xii. 5); σωτηρία, Heb. v. 9; [so *Mk.* xvi. *WH.* in the (rejected) 'Shorter Conclusion']. Opposite ideas are: κόλασις, Mt. xxv. 46; κρίμα, Heb. vi. 2; κρίσις, *Mk.* iii. 29 (*Rec.* [but *L T WH Tr txt.* ἀμαρτήματος; in *Acta Thom.* § 47, p. 227 Tdf., ἔσται σοι τοῦτο εἰς ἄφεσιν ἀμαρτιῶν καὶ λύτρον αἰωνίων παραπτωμάτων, it has been plausibly conjectured we should read λύτρον αἰώνιον (cf. *Heb.* ix. 12)]); ὀλεθρος [*Lchm. txt.* ὀλέθριος], 2 Th. i. 9, (4 Mace. x. 15); πῦρ, Mt. xxv. 41, (4 Mace. xii. 12 αἰωνίῳ πυρὶ κ. βασάνοις, αἱ εἰς ὅλον τὸν αἰῶνα οὐκ ἀνήσουσι σε).

[Of the examples of αἰώνιος from *Philo* (with whom it is less common than αἰδῖος, q. v., of which there are some fifty instances) the following are noteworthy: de mut. nom. § 2; de caritate § 17; κόλασις αἰ. frag. in *Mang.* ii. 667 fin. (*Richter* vi. 229 mid.); cf. de praem. et poen. § 12. Other exx. are de alleg. leg. iii. § 70; de poster. Caini § 35; quod deus immut. § 30; quis rer. div. her. § 58; de congressu quaer. erud. § 19; de prof. § 38; de somn. ii. § 43; de *Joseph* § 24; quod omn. prob. lib. § 4, § 18; de ebrietate § 32; de Abrah. § 10; ζῳή αἰ.: de prof. § 15; θεός (ὁ) αἰ.: de plan

tat. § 2, § 18 (bis), § 20 (bis); de mundo § 2. From Josephus: antt. 7, 14, 5; 12, 7, 3; 15, 10, 5; b. j. 1, 33, 2; 6, 2, 1; κλέος al.: antt. 4, 6, 5; b. j. 3, 8, 5; μνήμη al.: antt. 1, 13, 4; 6, 14, 4; 10, 11, 7; 15, 11, 1; οἶκον μὲν αἰώνιον ἔχεις (of God), antt. 8, 4, 2; ἐφυλάχθη ὁ Ἰωάννης δεσμοῖς αἰώνιους, b. j. 6, 9, 4.

ΣΥΝ. ἀίδιος, αἰώνιος: ἀίδ. covers the complete philosophic idea — without beginning and without end; also either without beginning or without end; as respects the past, it is applied to what has existed *time out of mind*. αἰώνιος (fr. Plato on) gives prominence to the immeasurableness of eternity (while such words as *συνεχής* continuous, unintermitted, διατελής perpetual, lasting to the end, are not so applicable to an abstract term, like αἰών); αἰώνιος accordingly is esp. adapted to supersensuous things, see the N. T. Cf. Tim. Locr. 96 c. θεὸν δὲ τὸν μὲν αἰώνιον νόος ὁρᾷ μόνος etc.; Plat. Tim. 37 d. (and Stallbaum ad loc.); 38 b. c.; legg. x. p. 904 a. ἀνάλεθρον δὲ ὃν γενόμενον, ἀλλ' οὐκ αἰώνιον. Cf. also Plato's διαίωσις (Tim. 38 b.; 39 e.). Schmidt ch. 45.]

ἀκαθαρσία, -ας, ἡ, (ἀκάθαρτος), [fr. Hippocr. down], uncleanness; a. physical: Mt. xxiii. 27. b. in a moral sense, the impurity of lustful, luxurious, profligate living: Ro. i. 24; vi. 19; 2 Co. xii. 21; Gal. v. 19; Eph. iv. 19; v. 3; Col. iii. 5; 1 Th. iv. 7; used of impure motives in 1 Th. ii. 3. (Dem. p. 553, 12.) Cf. Tittmann i. p. 150 sq.*

ἀκαθάρτης, -ητος, ἡ, *impurity*: Rev. xvii. 4, — not found elsewhere, and the true reading here is τὰ ἀκάθαρτα τῆς.*

ἀκάθαρτος, -ον, (καθαίρω), [fr. Soph. down], in the Sept. i. q. נָצוּץ, not cleansed, *unclean*; a. in a ceremonial sense, that which must be abstained from according to the levitical law, lest impurity be contracted: Acts x. 14; xi. 8 (of food); Acts x. 28; 1 Co. vii. 14 (of men); 2 Co. vi. 17 (fr. Is. lii. 11, of things pertaining to idolatry); Rev. xviii. 2 (of birds). b. in a moral sense, *unclean in thought and life* (freq. in Plat.): Eph. v. 5; τὰ ἀκάθαρτα τῆς πορνείας, Rev. xvii. 4 (acc. to the true reading); πνεύματα, demons, bad angels, [in twenty-three pass. of the Gospels, Acts, Rev.]: Mt. x. 1; xii. 43; Mk. i. 23, 26; iii. 11, etc.; Lk. iv. 33, 36; vi. 18, etc.; Acts v. 16; viii. 7; Rev. xvi. 13; xviii. 2, (πνεύματα πονηρὰ in Mt. xii. 45; Lk. vii. 21; viii. 2; xi. 26; Acts xix. 12 sq. 15 sq.).

ἀκαιρέομαι, -οῦμαι: [imprf. ἡκαιρούμην]; (ἄκαιρος inopportune); to lack opportunity, (opp. to εὐκαιρέω): Phil. iv. 10. (Phot., Suid., Zonar.; ἀκαιρέιν, Diod. excerpt. Vat. ed. Mai p. 30 [frag. l. x. § 7, ed. Dind.].)*

ἀκαίρως, (καιρός), adv., *unseasonably*, [A. V. out of season], (opp. to εὐκαίρως): 2 Tim. iv. 2 (whether seasonable for men or not). (Sir. xxxv. 4; [Aeschyl. Ag. 808]; Plat. de rep. x. p. 606 b.; Tim. 33 a.; 86 c.; Xen. Eph. 5, 7; Joseph. antt. 6, 7, 2, al.)*

ἄκακος, -ον, (κακός); a. without guile or fraud, harmless; free from guilt: Heb. vii. 26; [cf. Clement. frag. 8 ed. Jacobson, (Bp. Lightf. S. Clement of Rome etc. p. 219): ἄκακος ὁ Πατὴρ πνεῦμα ἔδωκεν ἄκακον]. b. fearing no evil from others, *distrusting no one*, [cf. Eng. *guileless*]: Ro. xvi. 18. ([Aeschyl.,] Plat., Dem., Polyb., al.; Sept.) [Cf. Trench § lvi.; Tittmann i. p. 27 sq.]*

ἀκανθα, -ης, ἡ, (ἀκή a point [but see in ἀκμή]); a. a thorn, *bramble-bush, brier*: Mt. vii. 16; Lk. vi. 44; Heb. vi. 8; εἰς τὰς ἀκάνθας i. e. among the seeds of thorns, Mt. xiii. 22; Mk. iv. 7 [L. mrg. ἐπὶ], 18 [Tdf. ἐπὶ]; Lk. viii. 14 (vs. 7 ἐν μέσῳ τῶν ἀκανθῶν); ἐπὶ τὰς ἀκ. i. e. upon ground in which seeds of thorns were lying hidden, Mt. xiii. 7. b. a thorny plant: στέφανον ἐξ ἀκανθῶν, Mt. xxvii. 29; Jn. xix. 2, — for bare thorns might have caused delirium or even death; what species of plant is referred to, is not clear. Some boldly read ἀκάνθων, from ἀκανθος, *acanthus, bear's-foot*; but the meaning of ἀκανθα is somewhat comprehensive even in prof. writ.; cf. the class. Grk. Lexx. s. v. [On the "Crown of thorns" see BB.DD. s. v., and for reff. Mc. and S.]*

ἀκάνθινος, -ον, (ἀκανθα; cf. ἀμαράντινος), thorny, woven out of the twigs of a thorny plant: Mk. xv. 17; Jn. xix. 5. (Is. xxxiv. 13.) Cf. the preceding word.*

ἄκαρπος, -ον, (καρπός), [fr. Aeschyl. down], without fruit, barren; 1. prop.: δένδρα, Jude 12. 2. metaph. not yielding what it ought to yield, [A. V. unfruitful]: Mt. xiii. 22; Mk. iv. 19; destitute of good deeds, Tit. iii. 14; 2 Pet. i. 8; contributing nothing to the instruction, improvement, comfort, of others, 1 Co. xiv. 14; by litotes *pernicious*, Eph. v. 11, (Sap. xv. 4; cf. Grimm on Sap. i. 11).*

ἀκατά-γνώστος, -ον, (καταγνώσκω), that cannot be condemned, not to be censured: Tit. ii. 8. (2 Macc. iv. 47, and several times in eccl. writ.)*

ἀκατα-κάλυπτος, -ον, (κατακαλύπτω), not covered, unveiled: 1 Co. xi. 5, 13. (Polyb. 15, 27, 2; [Sept., Philo].)*

ἀκατά-κριτος, -ον, (κατακρίνω), *uncondemned*; punished without being tried: Acts xvi. 37; xxii. 25. (Not found in prof. writ.)*

ἀκατά-λυτος, -ον, (καταλύω), *indissoluble*; not subject to destruction, [A. V. endless]: ζῶη, Heb. vii. 16. (4 Macc. x. 11; Dion. Hal. 10, 31).*

ἀκατάπαυστος, -ον, — found only in 2 Pet. ii. 14 in codd. A and B, from which L WH Tr mrg. have adopted it instead of the Rec. ἀκαταπαύστους, q. v. It may be derived fr. πατέομαι, pf. πέπασμαι, to taste, eat; whence ἀκατάπαυστος *insatiable*. In prof. writ. κατάπαυστος [which Bttm. conjectures may have been the original reading] signifies besprinkled, soiled, from καταπάσσω to besprinkle. For a fuller discussion of this various reading see B. 65 (57), [and WH. App. p. 170].*

ἀκατάπαυστος, -ον, (καταπαύω), *unable to stop, unceasing*; passively, not quieted, that cannot be quieted; with gen. of thing (on which cf. W. § 30, 4), 2 Pet. ii. 14 [R G T Tr txt.] (eyes not quieted with sin, sc. which they commit with adulterous look). (Polyb., Diod., Joseph., Plut.)*

ἀκαταστασία, -ας, ἡ, (ἀκατάστατος), *instability, a state of disorder, disturbance, confusion*: 1 Co. xiv. 33; Jas. iii. 16; (Clem. Rom. 1 Cor. 14, 1; [Prov. xxvi. 28; Tob. iv. 13]); plur. disturbances, disorders: of dissensions, 2 Co. xii. 20; of seditions, 2 Co. vi. 5 (cf. Mey. ad loc.); of the tumults or commotions of war; Lk. xxi. 9. (Polyb., Dion. Hal.)*

ἀ-κατά-στατος, -ον, (καθίστημι), *unstable, inconstant, restless*: Jas. i. 8, and L T Tr WH in iii. 8 also, but less fitly; [cf. Hermæ Past. l. ii. mand. 2, 3 *πνηρὸν πνεῦμά ἐστιν ἢ καταλαλιά, καὶ ἀκατάστατον δαιμόνιον, μηδέποτε εἰρηνεύον, ἀλλά etc.*]. ([Hippocr. et al.] Polyb. 7, 4, 6, al. [Sept. Is. liv. 11].) *

ἀκατάσχετος, -ον, (κατέχω to restrain, control), *that cannot be restrained*: Jas. iii. 8 R G. (Job xxxi. 11; 3 Macc. vi. 17; Diod. 17, 38 *ἀκατ. δάκρυα*, al.) *

Ἀκελδαμά, or Ἀκελδαμάχ (Lehm.). [or Ἀκελδ. WH (see their Intr. cf. 408)], or Ἀχελδαμάχ (T Tr), fr. Chald. *ܐܚܬܐ ܚܪܩ* (field of blood), *Akeldama*: Acts i. 19; see *αἷμα*. 2 a. [B. D. s. v.; esp. *Kautzsch*, Gram. pp. 8, 173]. *

ἀκέρατος, -ον, (κεράννυμι); a. *unmixed, pure*, as wine, metals. b. of the mind, *without admixture of evil, free from guile, innocent, simple*: Mt. x. 16; Ro. xvi. 19; Phil. ii. 15; (and freq. in prof. writ.). [Cf. Ellic. on Phil. l. c.; Trench § lvi.; Tittmann i. 27 sq.] *

ἀκλινής, -ές, (κλίνω), *not inclining, firm, unmoved*: Heb. x. 23. (Freq. in prof. writ.) *

ἀκμάζω: 1 aor. *ἤκασα*: (ἀκμή); *to flourish, come to maturity*: Rev. xiv. 18. (Very freq. in prof. writ.) *

ἀκμή, -ης, ἡ, (cf. ἀκή [on the accent cf. Chandler § 116; but the word is a mere figment of the grammarians, Pape (yet cf. L. and S.) s. v.], *αἰχμή*, Lat. *acies, acuo*); among the Greeks a. prop. *a point*, to prick with (cf. [the classic] *αἰχμή*). b. *extremity, climax, acme, highest degree*. c. *the present point of time*. Hence accus.

[W. 230 (216), 464 (432 sq.); B. 153 (134)] *ἀκμήν* with adverbial force, i. q. *ἔτι, even now, even yet*: Mt. xv. 16. (Theocr. id. 4, 60; Polyb. 4, 36, 8; Strat. epigr. 3 p. 101 ed. Lips.; Strabo l. i. [c. 3 prol.] p. 56; Plut. de glor. Athen. 2, 85, al.) Cf. *Lob. ad Phryn. p. 123*. *

ἀκοή, -ης, ἡ, (fr. an assumed pf. form *ἤκοα*, cf. *ἀγορά* above [but cf. Epic *ἀκούῃ*; Curtius p. 555]); 1. *hearing*, by which one perceives sounds; *sense of hearing*: 1 Co. xii. 17; 2 Pet. ii. 8. Hebraistically, *ἀκοή ἀκούειν by hearing to hear* i. e. to perceive by hearing, Mt. xiii. 14; Acts xxviii. 26, (Is. vi. 9); cf. W. § 44, 8 Rem. 3 p. 339; § 54, 3 p. 466; [B. 183 sq. (159)]. 2. *the organ of hearing, the ear*: Mk. vii. 35; Lk. vii. 1; 2 Tim. iv. 3, 4; Acts xvii. 20; Heb. v. 11. 3. *thing heard*; a. *instruction*, namely oral; spec. *the preaching of the gospel*, [A. V. txt. report]: Jn. xii. 38; Ro. x. 16 sq. (*τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν*; fr. Is. liii. 1, Hebr. *הַשְׁמָעָה*, which in 2 S. iv. 4, etc., is rendered *ἀγγελία*); *ἀκοή πίστεως preaching on the necessity of faith*, (Germ. *Glaubenspredigt*), Gal. iii. 2, 5; *λόγος ἀκοῆς* i. q. *λ. ἀκουσθεῖς* [cf. W. 531 (494 sq.)]; 1 Th. ii. 13; Heb. iv. 2. b. *hearsay, report, rumor*; *τινός, concerning any one*: Mt. iv. 24; xiv. 1; xxiv. 6; Mk. i. 28; xiii. 7. (Freq. in Grk. writ.) *

ἀκολουθέω, -ω; fut. *ἀκολουθήσω*; impf. *ἠκολούθουν*: 1 aor. *ἠκολούθησα*; pf. *ἠκολούθηκα* (Mk. x. 28 L T Tr WH); (fr. *ἀκόλουθος*, and this fr. a copulative and *κέλευθος* road, prop. walking the same road); 1. *to follow one who precedes, join him as his attendant, accompany him*: Mt. iv. 25; viii. 19; ix. 19; xxvii. 55; Mk. iii. 7;

v. 24, [37 Lehm.]; xiv. 51 [R G]; Lk. xxii. 39, 54; xxiii. 27; Jn. i. 37 sq. 43 (44); vi. 2; xviii. 15; xx. 6, etc.; Acts xii. 8; xiii. 43; xxi. 36; 1 Co. x. 4; distinguished fr. *προάγειν* in Mt. xxi. 9; Mk. xi. 9; trop. *τὰ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν*, their good deeds will accompany them to the presence of God the judge to be rewarded by him, Rev. xiv. 13; on the other hand, *ἠκολούθησαν αὐτῆς αἱ ἀμαρτίαι ἄχρι τοῦ οὐρανοῦ*, Rev. xviii. 5, but here for *ἠκολούθησαν* G L T Tr WH have restored *ἐκολλήθησαν*; [*σήμεῖα τοῖς πιστεύσασιν ἀκολουθήσει ταῦτα*, Mk. xvi. 17 Tr WH txt. (where al. *παράκολ. q. v.*)]. to follow one in time, *succeed one*: Rev. xiv. 8 sq. (Hdian. 1, 14, 12 (6) *τὰ γούν ἀκολουθήσαντα*, al.) Since among the ancients disciples were accustomed to accompany their masters on their walks and journeys—[al. derive the usage that follows from the *figurative* sense of the word directly; cf. e. g. 2 Macc. viii. 36 *τὸ ἀκολουθεῖν τοῖς νόμοις*; M. Antonin. l. vii. § 31 *ἀκολουθήσον θεῷ*, and Gataker ad loc.], *ἀκολουθεῖω* denotes 2. *to join one as a disciple, become or be his disciple; side with his party*, [A. V. *follow him*]: Mt. iv. 20, 22; ix. 9; xix. 27 sq.; Mk. i. 18; viii. 34; Lk. v. 11, 27, etc.; Jn. viii. 12 (where Jesus likens himself to a torch which the disciple follows); *οὐκ ἀκολουθεῖ ἡμῖν* he is not of our band of thy disciples, Mk. ix. 38. *to cleave steadfastly to one, conform wholly to his example, in living and if need be in dying also*: Mt. x. 38; xvi. 24; Jn. xii. 26; xxi. 22. This verb is not found in the Epp. exc. in 1 Co. x. 4. As in the classics, it is joined mostly with a dat. of the obj.; sometimes with *μετά τινος*, Lk. ix. 49; Rev. vi. 8 [Treg. mrg. dat.]; xiv. 13; (so also in Grk. writ.; cf. *Lob. ad Phryn. p. 353 sq.*; [Rutherford, New Phryn. p. 458 sq.]); *ὀπίσω τινός*, Mt. x. 38; Mk. viii. 34 (where R L WH Tr mrg. *ἐλθεῖν*), Hebr. *הִלַּךְ אַחֲרָי, cf. 1 K. xix. 21*; see W. 234 (219); [B. 172 (150)], cf. *ἀκολ. κατὸπιν τινός*, Arstph. Plut. 13. COMP.: *ἐξ-, ἐπ-, κατ-, παρ-, συν- ἀκολουθεῖω*].

ἀκούω [on the use of the pres. in a pf. sense cf. W. 274 sq. (258); B. 203 (176)]; impf. *ἤκουον*; fut. (in best Grk. usage) *ἀκούσσομαι*, Jn. v. 25 R G L, 28 R G L; Acts iii. 22; vii. 37 R G; xvii. 32; [xxi. 22]; xxv. 22; xxviii. 28; [Ro. x. 14 Tdf.], and (a later form) *ἀκούσω*, Mt. xii. 19; xiii. 14, (both fr. the Sept.); [Jn. x. 16; xvi. 13 Tr WH mrg.; Acts xxviii. 26]; Ro. x. 14 [R G]; and T Tr WH in Jn. v. 25, 28, (cf. W. 82 (79); B. 53 (46) [Veitch s. v.]); [1 aor. *ἤκουσα*, Jn. iii. 32, etc.]; pf. *ἤκωκα*; Pass., [pres. *ἀκούομαι*; 1 fut. *ἀκουσθήσομαι*]; 1 aor. *ἠκούσθην*; [fr. Hom. down]; *to hear*. I. absol. 1. *to be endowed with the faculty of hearing* (not deaf): Mk. vii. 37; Lk. vii. 22; Mt. xi. 5. 2. *to attend to* (use the faculty of hearing), *consider* what is or has been said. So in exhortations: *ἀκούετε*, Mk. iv. 3; *ἀκούσατε*, Jas. ii. 5; *ὃ ἔχων ὦτα ἀκούειν ἀκουέτω*, Mt. xi. 15; xiii. 9, [in both T WH om. Tr br. *ἀκούειν*]; Mk. iv. 23; Lk. xiv. 35 (34); *ὃ ἔχων οὖς ἀκουσάτω*, Rev. ii. 7, 11, 17, 29; iii. 6, 13, 22, etc. 3. trop. *to understand, perceive the sense of what is said*: Mt. xiii. 15 sq.; Mk. viii. 18; 1 Co. xiv. 2. II. with an object [B. § 132, 17; W. 199 (187 sq.)];

1. ἀκούω τι, *to hear something*; a. *to perceive by the ear what is announced in one's presence, (to hear immediately)*: τὴν φωνήν, Mt. xii. 19; Jn. iii. 8; Rev. iv. 1; v. 11; xviii. 4; Acts xxii. 9, etc.; τὸν ἀσπασμόν, Lk. i. 41 (cf. 44); Γαλιλαίαν, the name 'Galilee,' Lk. xxiii. 6 [T WH om. Tr mrg. br. Γαλ.; cf. B. 166 (145)]; ἀνάστασιν νεκρῶν, the phrase 'ἀνάστ. νεκρῶν,' Acts xvii. 32; τὸν λόγον, Mk. v. 36 [R G L] (on this pass. see παρακούω, 2); Mt. xix. 22; Jn. v. 24, etc.; τοὺς λόγους, Acts ii. 22; v. 24; Mt. vii. 24; ῥήματα, 2 Co. xii. 4; εἰ λέγουσιν, Mt. xxi. 16; pass., Mt. ii. 18; Rev. xviii. 22 sq.; τὶ ἔκ τινος, 2 Co. xii. 6 [R G]; foll. by ὅτι [B. 300 (257 sq.)], Acts xxii. 2; Mk. xvi. 11; Jn. iv. 42; xiv. 28. b. *to get by hearing, learn (from the mouth of the teacher or narrator)*: Acts xv. 17; Mt. x. 27 (ὁ εἰς τὸ οὐδ' ἀκούετε, what is taught you in secret); Ro. xv. 21; Eph. i. 13; Col. i. 6; Jn. xiv. 24; 1 Jn. ii. 7, 24; iii. 11; Χριστόν i. e. to become acquainted with Christ from apostolic teaching, Eph. iv. 21 (cf. μαθεῖν τὸν Χριστόν, vs. 20 [B. 166 (144) note; W. 199 (187) note]); pass., Lk. xii. 3; Heb. ii. 1; τὶ with gen. of pers. fr. whom one hears, Acts i. 4; τὶ παρὰ τινος, Jn. viii. 26, 40; xv. 15; Acts x. 22; xxviii. 22; 2 Tim. ii. 2, (Thuc. 6, 93; Xen. an. 1, 2, 5 [here Dind. om. παρὰ]; Plat. rep. vi. p. 506 d., al.; [B. 166 (145); W. 199 (188)]); [παρὰ τινος, without an obj. expressed, Jn. i. 40 (41)]; ἔκ τινος, Jn. xii. 34 (ἔκ τοῦ νόμου, from attendance on its public reading); ἀπό with gen. of pers., 1 Jn. i. 5; with περί τινος added, Acts ix. 13; foll. by ὅτι, Mt. v. 21, 27, 33, 38, 43. c. ἀκούω τι, *a thing comes to one's ears, to find out (by hearsay), learn, (hear [(of)] mediately)*: with acc. of thing, τὰ ἔργα, Mt. xi. 2; ὅσα ἐποίησεν, Mk. iii. 8 [Treg. txt. ποιεῖ]; πολέμους, Lk. xxi. 9; Mt. xxiv. 6; Mk. xiii. 7; *to learn*, absol. viz. what has just been mentioned: Mt. ii. 3; xxii. 7 [R L]; Mk. ii. 17; iii. 21; Gal. i. 13; Eph. i. 15; Col. i. 4; Philem. 5, etc. foll. by ὅτι, Mt. ii. 22; iv. 12; xx. 30; Mk. vi. 55; x. 47; Jn. iv. 47; ix. 35; xi. 6; xii. 12; Gal. i. 23; περί τινος, Mk. vii. 25; τὶ περί τινος, Lk. ix. 9; xvi. 2; xxiii. 8 [R G L]; foll. by an acc. with ptep. [B. 303 (260)]; Lk. iv. 23; Acts vii. 12; 2 Th. iii. 11; 3 Jn. 4; foll. by acc. with inf. in two instances [cf. B. l. c.]: Jn. xii. 18; 1 Co. xi. 18. pass.: Acts xi. 22 (ἠκούσθη ὁ λόγος εἰς τὰ ὅτα τῆς ἐκκλησίας was brought to the ears); 1 Co. v. 1 (ἀκούεται πορνεία ἐν ὑμῖν); Mt. xxviii. 14 (ἐὰν ἀκουσθῇ τοῦτο ἐπὶ [L Tr WH mrg. ὑπὸ] τοῦ ἡγεμόνος); Mk. ii. 1; Jn. ix. 32 ἠκούσθη ὅτι. d. *to give ear to teaching or teacher*: τοὺς λόγους, Mt. x. 14; *to follow with attentive hearing*, τὸν λόγον, Jn. viii. 43; τὰ ῥήματα τοῦ θεοῦ, 47. e. *to comprehend, understand*, (like Lat. audio): Mk. iv. 33; Gal. iv. 21 ([Lchm. mrg. ἀναγινώσκετε] yet cf. Mey. ad loc.); (Gen. xi. 7). 2. ἀκούειν is not joined with the genitive of the obj. unless one hear the person or thing with his own ears [B. 166 (144)]; a. with gen. of a person; simply; a. *to perceive any one's voice*: οὗ i. e. of Christ, whose voice is heard in the instruction of his messengers (Lk. x. 16), Ro. x. 14, [W. 199 (187) note²]. β. *to give ear to one, listen,*

hearken, (Germ. ihm zuhören, ihn anhören): Mt. ii. 9; Mk. vii. 14; xii. 37; Lk. ii. 46; x. 16; xv. 1; xix. 48; xxi. 38; Acts xvii. 32; xxiv. 24 (in both these pass. τινὸς περί τινος); xxv. 22; Jn. vi. 60. γ. *to yield to, hear and obey, hear to one*, (Germ. auf einen hören): Mt. xvii. 5, (Mk. ix. 7; Lk. ix. 35); Jn. iii. 29; x. 8; Acts iii. 22 sq.; iv. 19; vii. 37 [R G]; 1 Jn. iv. 5 sq. Hence δ. its use by John in the sense *to listen to, have regard to*, of God answering the prayers of men: Jn. ix. 31; xi. 41; 1 Jn. v. 14 sq. (the Sept. render γὰρ by εἰσακούω). ε. with gen. of pers. and ptep. [B. 301 (259)]: Mk. xiv. 58; Lk. xviii. 36; Jn. i. 37; vii. 32; Acts ii. 6, 11; Rev. xvi. 5; ἠκουσα τοῦ θυσιαστηρίου λέγοντος, Rev. xvi. 7 G L T [Tr WH cod. Sin.], a poetic personification; cf. De Wette ad loc., W. § 30, 11. b. with gen. of a thing: τῆς βλασφημίας, Mk. xiv. 64 (Lchm. τὴν βλασφημίαν, as in Mt. xxvi. 65; the acc. merely denotes the object; τῆς βλασφ. is equiv. in sense to αὐτοῦ βλασφημοῦτος. [cf. B. 166 (145)]); τῶν λόγων, Lk. vi. 47. (Mt. vii. 24 τοὺς λόγους); Jn. vii. 40 (L T Tr WH cod. Sin., but R G τὸν λόγον, [cf. B. u. s.]); συμφωνίας κ. χορῶν, Lk. xv. 25; τοῦ στεναγμοῦ, Acts vii. 34; τῆς ἀπολογίας, Acts xxii. 1. The frequent phrase ἀκούειν τῆς φωνῆς (i. q. γὰρ ἡρᾶ, Ex. xviii. 19) means a. *to perceive the distinct words of a voice*: Jn. v. 25, 28; Acts ix. 7; xi. 7; xxii. 7; Heb. iii. 7, 15; iv. 7; Rev. xiv. 13; xxi. 3. β. *to yield obedience to the voice*: Jn. v. 25 (οἱ ἀκούσαντες sc. τῆς φωνῆς); x. 16, 27; xviii. 37; Rev. iii. 20. In Jn. xii. 47; xviii. 37; Lk. vi. 47; Acts xxii. 1, it is better to consider the pron. μου which precedes as a possess. gen. rather than, with B. 167 (145 sq.), to assume a double gen. of the object, one of the pers. and one of the thing. The Johannine phrase ἀκούειν παρὰ τοῦ θεοῦ, or τὶ παρὰ θεοῦ, signifies a. *to perceive in the soul the inward communication of God*: Jn. vi. 45. b. *to be taught by God's inward communication*: Jn. viii. 26, 40, (so, too, the simple ἀκούειν in v. 30); *to be taught by the devil*, acc. to the reading of L T Tr WH, ἠκούσατε παρὰ τοῦ πατρός, in Jn. viii. 38. For the rest cf. B. 165 (144) sqq.; 301 (258) sqq. [Comp.: δε-, εἰς-, ἐπ-, παρ-, προ-, ὑπ-ακούω.]

ἀκρασία, -ας, ἡ, (ἀκρατής), *want of self-control, intemperance, intemperance*: Mt. xxiii. 25 (Grsb. ἀδικία); 1 Co. vii. 5. Cf. Lob. ad Phryn. p. 524 sq. [(Aristot. on.)]* ἀκρατής, -ές, gen. -έος, -οῦς, (κράτος), *without self-control, intemperate*: 2 Tim. iii. 3. (Freq. in prof. writ. fr. Plato and Xen. down.)*

ἀκρατος, -ον, (κεράννυμι), *unmixed, pure*: Rev. xiv. 10 (of wine undiluted with water, as freq. in prof. writ. and Jer. xxxii. 1 (xxv. 15)).*

ἀκριβεία, -είας, ἡ, (ἀκριβής), *exactness, exactest care*: Acts xxii. 3 (κατὰ ἀκριβείαν τοῦ νόμου in accordance with the strictness of the Mosaic law, [cf. Isoc. areop. p. 147 e.]). [From Thuc. down.]*

ἀκριβής, -ές, gen. -οῦς, *exact, careful*. The neut. compar. is used adverbially in Acts xviii. 26; xxiii. 15, 20; xxiv. 22; ἡ ἀκριβεστάτη αἵρεσις the strictest sect i. e. the most precise and rigorous in interpreting the Mosaic law. and

in observing even the more minute precepts of the law and of tradition, Acts xxvi. 5. [From Hdt. down.]*

ἀκριβώς, -ῶ: 1 aor. ἠκρίβωσα; (ἀκριβής); 1. in prof. writ. to know accurately, to do exactly. 2. to investigate diligently: Mt. ii. 7, 16, (ἀκριβῶς ἐξετάζειν, vs. 8); Aristot. gen. anim. 5, 1; Philo, m. opif. § 25 μετὰ πάσης ἐξετάσεως ἀκριβοῦντες. [Al. to learn exactly, ascertain; cf. Fritz. or Mey. on Mt. u. s.]*

ἀκριβῶς, adv., exactly, accurately, diligently: Mt. ii. 8; Lk. i. 3; Acts xviii. 25; 1 Th. v. 2; ἀκριβῶς περιπατεῖν to live carefully, circumspectly, deviating in no respect from the law of duty, Eph. v. 15. [Fr. Aeschyl. down.]*

ἀκρίς, -ίδος, ἡ, [fr. Hom. down], a locust, particularly that species which especially infests oriental countries, stripping fields and trees. Numberless swarms of them almost every spring are carried by the wind from Arabia into Palestine, and having devastated that country migrate to regions farther north, until they perish by falling into the sea. The Orientals are accustomed to feed upon locusts, either raw or roasted and seasoned with salt [or prepared in other ways], and the Israelites also (acc. to Lev. xi. 22) were permitted to eat them; (cf. Win. RWB. s. v. Heuschrecken; Furrer in Schenkel iii. p. 78 sq.; [BB.DD. s. v.; Tristram, Nat. Hist. of the Bible, p. 313 sqq.]); Mt. iii. 4; Mk. i. 6. A marvelous and infernal kind of locusts is described in Rev. ix. 3, 7, cf. 2, 5 sq. 8-12; see Düsterdieck ad loc.*

ἀκροατήριον, -ον, τό, (ἀκροάσθαι to be a hearer), place of assemblage for hearing, auditorium; like this Lat. word in Roman Law, ἀκροατ. in Acts xxv. 23 denotes a place set apart for hearing and deciding cases, [yet cf. Mey. ad loc.]. (Several times in Plut. and other later writers.)*

ἀκροατής, -ου, ὁ, (ἀκροάσθαι, [see the preceding word]), a hearer: τοῦ νόμου, Ro. ii. 13; τοῦ λόγου, Jas. i. 22 sq. 25. (Thuc., Isocr., Plat., Dem., Plut.)*

ἀκροβυστία, -ας, ἡ, (a word unknown to the Greeks, who used ἡ ἀκροποσθία and τὸ ἀκροπόσθιον, fr. πόσθη i. e. membrum virile. Accordingly it is likely that τὴν πόσθην of the Greeks was pronounced τὴν βύσσην by the Alexandrians, and ἀκροβυστία said instead of ἀκροποσθία — i. e. τὸ ἄκρον τῆς πόσθης; cf. the acute remarks of Fritzsche, Com. on Rom. vol. i. 136, together with the opinion which Winer prefers 99 (94), [and Cremer, 3te Aufl. s. v.]), in the Sept. the equiv. of ἡ ἰγγ, the prepuce, the skin covering the glans penis; a. prop.: Acts xi. 3; Ro. ii. 25, 26^b; 1 Co. vii. 19; Gal. v. 6; vi. 15; Col. iii. 11; (Judith xiv. 10; 1 Mace. i. 15); ἐν ἀκροβυστία ὢν having the foreskin (Tertull. praepulatus), uncircumcised i. e. Gentile, Ro. iv. 10; ἐν ἀκρ. sc. ὢν. 1 Co. vii. 18; equiv. to the same is δι' ἀκροβυστίας, Ro. iv. 11; ἡ ἐν τῇ ἀκροβ. πίστις the faith which one has while he is uncircumcised, Ro. iv. 11 sq. b. by meton. of the abstr. for the concr., having the foreskin is equiv. to a Gentile: Ro. ii. 26^a; iii. 30; iv. 9; Eph. ii. 11; ἡ ἐκ φύσεως ἀκροβ. one uncircumcised by birth or a Gentile, opp. to a Jew who shows himself a Gentile in character, Ro. ii. 27; εὐαγγέλιον τῆς ἀκροβ. gospel to be preached to the Gentiles, Gal.

ii. 7. c. in a transferred sense: ἡ ἐκροβ. τῆς σαρκός (opp. to the περιτομή ἀχειροποίητος or regeneration, Col. ii. 11), the condition in which the corrupt desires rooted in the σάρξ were not yet extinct, Col. ii. 13 (the expression is derived from the circumstance that the foreskin was the sign of impurity and alienation from God, [cf. B. D. s. v. Circumcision]).*

ἀκρο-γωνίατος, -αία, -αῖον, a word wholly bibl. and eccl., [W. 99 (94); 236 (221)], (ἄκρος extreme, and γωνία corner, angle), placed at the extreme corner; λίθος corner-stone; used of Christ, 1 Pet. ii. 6; Eph. ii. 20; Sept. Is. xxviii. 16 for קִרְיַת יִצְחָק. For as the corner-stone holds together two walls, so Christ joins together as Christians, into one body dedicated to God, those who were formerly Jews and Gentiles, Eph. ii. 20 [yet cf. Mey. ad loc.] compared with vss. 14, 16-19, 21 sq. And as a corner-stone contributes to sustain the edifice, but nevertheless some fall in going around the corner carelessly; so some are built up by the aid of Christ, while others stumbling at Christ perish, 1 Pet. ii. 6-8; see γωνία, a.*

ἀκροθίνιον, -ον, τό, (fr. ἄκρος extreme, and θίς, gen. θινός, a heap; extremity, topmost part of a heap), generally in plur. τὰ ἀκροθίνια the first-fruits, whether of crops or of spoils (among the Greeks customarily selected from the topmost part of the heaps and offered to the gods, Xen. Cyr. 7, 5, 35); in the Bible only once: Heb. vii. 4, of booty. (Pind., Aeschyl., Hdt., Thuc., Plut., al.)*

ἄκρος, -α, -ον, (ἀκή point [see ἀκμή]), [fr. Hom. down], highest, extreme; τὸ ἄκρον the topmost point, the extremity [cf. B. 94 (82)]; Lk. xvi. 24; Heb. xi. 21 [see προσκυνῶ, a. fin.]; ἄκρα, ἄκρον γῆς, οὐρανοῦ, the farthest bounds, uttermost parts, end, of the earth, of heaven: Mt. xxiv. 31; Mk. xiii. 27; cf. Deut. iv. 32; xxviii. 64; Is. xiii. 5; Jer. xii. 12.*

Ἀκύλας, -ον, [but no gen. seems to be extant, see B. 20 (18)], ὁ, Aquila, a Jew of Pontus, a tent-maker, convert to Christ, companion and ally of Paul in propagating the Christian religion: Acts xviii. 2, 18, 26; Ro. xvi. 3; 1 Co. xvi. 19; 2 Tim. iv. 19; [see B. D.].*

ἀκυρώ, -ῶ; 1 aor. ἠκύρωσα; (ἄκυρος without authority, not binding, void; fr. κύρος force, authority), to render void, deprive of force and authority, (opp. to κυρώω to confirm, make valid): ἐντολήν, Mt. xv. 6 [R G; νόμον, ibid. T WH mrg.]; λόγον [ibid. L Tr WH txt.]; Mk. vii. 13, (cf. ἀθετέω); διαθήκην, Gal. iii. 17. ([1 Esdr. vi. 31]; Diod., Dion. Hal., Plut.)*

ἀκωλύτως, adv., (καλύω), without hindrance: Acts xxviii. 31. [Plato, Epict., Hldian.]*

ἄκων, ἄκουσα, ἄκον, (contr. fr. ἀέκων, a priv. and ἔκων willing), not of one's own will, unwilling: 1 Co. ix. 17. (Very freq. among the Greeks.)*

[ἄλα, τό, read by Tdf. in Mt. v. 13; Mk. ix. 50; Lk. xiv. 34; see ἄλας.]

ἀλάβαστρον, -ον, τό, (in the plur. in Theocr. 15, 114; Anth. Pal. 9, 153; in other prof. writ. ὁ and ἡ ἀλάβαστρος; [the older and more correct spelling drops the ρ, cf. Steph. Thesaur. s. v. 1385 d.; L. and S. s. v. ἀλά-

βαστρος]], a box made of alabaster, in which unguents are preserved, (Plin. h. n. 13, 2 (3), [al. 13, 19.] "unguenta optime servantur in alabastris"); with the addition of *μύρου* (as in Leian. dial. mer. 14, 2; [Hdt. 3, 20]): Lk. vii. 37; Mt. xxvi. 7; Mk. xiv. 3 (where L T adopt *τὸν ἀλάβ.*, Tr WH [Mey.] *τὴν ἀλ.*; Mt. and Lk. do not add the article, so that it is not clear in what gender they use the word, [cf. Tdf.'s crit. note ad loc.]). Cf. *Wm.* RWB. [or B. D.] s. v. Alabaster.*

ἀλαζονεία, and **ἀλαζονία** (which spelling, not uncommon in later Grk., T WH adopt [see I, ι]), -ας, ἡ, (fr. *ἀλαζονεύομαι* i. e. to act the *ἀλαζών*, q. v.); a. in prof. writ. [fr. Arstph. down] generally *empty, braggart talk*, sometimes also *empty display in act, swagger*. For illustration see Xen. Cyr. 2, 12; mem. 1, 7; Aristot. eth. Nic. 4, 13, p. 1127 ed. Bekk.; [also Trench § xxix.]. b. *an insolent and empty assurance, which trusts in its own power and resources and shamefully despises and violates divine laws and human rights*: 2 Macc. ix. 8; Sap. v. 8. c. *an impious and empty presumption which trusts in the stability of earthly things*, [R. V. *vaunting*]: Jas. iv. 16 (where the plur. has reference to the various occasions on which this presumption shows itself; [cf. W. § 27, 3; B. 77 (67)]); *τοῦ βίου. display in one's style of living*, [R. V. *vainglory*], 1 Jn. ii. 16.*

ἀλαζών, -όνος, ὁ, ἡ, (*ἀλη* wandering), [fr. Arstph. on], *an empty pretender, a boaster*: Ro. i. 30; 2 Tim. iii. 2. [Trench § xxxix.; Tittmann i. p. 73 sq.; Schmidt ch. 172, 2.]*

ἀλαλάω; [fr. Pind. down]; a. prop. *to repeat frequently the cry ἀλαλά*, as soldiers used to do on entering battle. b. *univ. to utter a joyful shout*: Ps. xlvii. (xlviii.) 2; lvi. (lxvi.) 2; and in prof. writ. c. *to wail, lament*: Mk. v. 38, (7-77 Jer. iv. 8; xxxii. 20 (xxv. 34)); cf. *δολυζώ*, Lat. *ululare*. [Syn. see *κλαίω* fin.]. d. *to ring loudly, to clang*: 1 Co. xiii. 1, [cf. *ἐν κυμβάλοις ἀλαλᾶγμου*, Ps. cl. 5].*

ἀ-λάλητος, -ον, (*λαλήτος* fr. *λαλέω*; [cf. W. 23]), *not to be uttered, not to be expressed in words: στεναγμοὶ mute sighs*, the expression of which is suppressed by grief, Ro. viii. 26, [al. 'which (from their nature) cannot be uttered'; cf. Mey. ad loc.; W. 97 (92)]. (Anth. Pal. 5, 4 *συνίστορα ἀλαλήτων* i. e. of love-secrets.)*

ἄ-λαλος, -ον, (*λάλος* talking, talkative), [fr. Aeschyl. on], *speechless, dumb, wanting the faculty of speech*: Mk. vii. 37; *πνεῦμα*, Mk. ix. 17, 25, because the defects of demoniacs were thought to proceed from the nature and peculiarities of the demons by which they were possessed. (Sept. Ps. xxxvii. (xxxviii.) 14: xxx. (xxxi.) 19; *ἀλάλου καὶ κακοῦ πνεύματος πλήρης*, Plut. de orac. def. 51 p. 438 b.)*

ἄλας, -ατος, τό, (a later form, found in Sept. and N. T. [Aristot. de mirab. ause. § 138; Plut. qu. conv. iv. 4, 3, 3], cf. *Bitm.* Ausf. Spr. i. p. 220; dat. *ἀλατι* Col. iv. 6), and **ἄλς**, ἄλός, ὁ, (the classic form [fr. Hom. down]: Sir. xxii. 15 (13): xliii. 19; Sap. x. 7; 1 Macc. x. 29, etc.; Mk. ix. 49 *ἀλί* dat. [T WH Tr mrg. om. Tr txt. br.], and in vs. 50 L T Tr WH *ἄλα* acc. [yet without the art.] with nom. *τὸ ἄλας*), finally, nom. and acc. *ἄλα* Tdf.

in Mk. ix. 50 [also Mt. v. 13; Lk. xiv. 34 (where see his note)] (similar to *γάλα*, gen. *γάλατος*, a form noted by certain grammarians, see [WH. App. p. 158:] Kühner i. 353 sq.; but see what Fritzsche, Com. on Sir. (xxxix. 26) p. 226 sq., says in opposition); *salt*: 1. Salt with which food is seasoned and sacrifices are sprinkled: Mk. ix. 49 R G; cf. *ἀλίζω*. 2. *ἄλας τῆς γῆς*, those kinds of saline matter used to fertilize arable land, Mt. v. 13*; here salt as a condiment cannot be understood, since this renders land sterile (Dent. xxix. 23; Zeph. ii. 9; Judg. ix. 45); cf. *Grohmann* in *Käufer's Bibl. Studien*, 1844, p. 82 sqq. The meaning is, 'It is your prerogative to impart to mankind (likened to arable land) the influences required for a life of devotion to God.' In the statement immediately following, *ἐὰν δὲ ἄλας κτλ.*, the comparison seems to be drawn from salt as a condiment, so that two figures are blended; [but it is better to adopt this latter meaning throughout the pass., and take *γῆ* to denote the mass of mankind, see s. v. 4 b. and cf. Tholuck et al. ad loc.]. In Mk. ix. 50* and Lk. xiv. 34 salt is a symbol of that health and vigor of soul which is essential to Christian virtue; [cf. Mey. on the former pass.]. 3. Salt is a symbol of lasting concord, Mk. ix. 50*, because it protects food from putrefaction and preserves it unchanged. Accordingly, in the solemn ratification of compacts, the Orientals were, and are to this day, accustomed to partake of salt together. Cf. *Wm.* RWB. s. v. Salz; [BB. DD. s. v. Salt]; Knobel on Leviticus p. 370. 4. Wisdom and grace exhibited in speech: Col. iv. 6 [where see Bp. Lightf.].*

***Ἀλασσα**: Acts xxvii. 8; cf. *Λασαία*.

[**ἀλειψ**, ὁ, T WH uniformly for *ἀλειψ*, see Tdf.'s note on Mk. i. 16 and N. T. ed. 7, Proleg. p. l.; esp. ed. 8, Proleg. p. 82 sq.; WH. App. p. 151.]

ἀλείφω: imperf. *ἤλειφον*; 1 aor. *ἤλειψα*; 1 aor. mid. *ἤλειψαι*; [allied with *λίπος* grease; cf. Curtius § 340; Vaniček p. 811; Peile p. 407; fr. Hom. down]; *to anoint*: *τινά* or *τί*, Mk. xvi. 1; Jn. xii. 3: *τινά* or *τί τινα* [W. 227 (213)], as *ἐλαίω*, Lk. vii. 46*; Mk. vi. 13; Jas. v. 14; *μύρον*, Jn. xi. 2; Lk. vii. 38, 46*; Mid.: Mt. vi. 17 (lit. 'anoint for thyself thy head,' *unge tibi caput tuum*; cf. W. 257 (242); B. 192 (166 sq.)). Cf. *Wm.* RWB. s. v. Salbe; [B. D. or MeC. and S. s. v. Anoint, etc. SYN.: "*ἀλείφειν* is the mundane and profane, *χρίειν* the sacred and religious, word." Trench § xxxviii. COMP.: *ἐξ-αλείφω*].*

ἀλεκτοροφωνία, -ας, ἡ, (*ἀλέκτωρ* and *φωνή* [W. 25]), *the crowing of a cock, cock-crowing*: Aesop. fab. 79 [44]. Used of the third watch of the night: Mk. xiii. 35; in this passage the watches are enumerated into which the Jews, following the Roman method, divided the night; [cf. *Wm.* RWB. s. v. Nachtwachen; B. D. s. v. Watches of Night; Alex.'s Kitto s. v. Cock-crowing; West. on Mt. xiv. 25; *Wieseler*, Chron. Syn. p. 406 note]. (For writ. who use this word see *Loh.* ad Phryn. p. 229, [and add (fr. *Soph.* Lex. s. v.) Strab. 7, frag. 35 p. 83, 24; Orig. i. 825 b.; Constt. Ap. 5, 18; 5, 19; 8, 34].)*

ἀλέκτωρ, -ορος, ὁ, a cock, (Lat. *gallus gallinaceus*): Mt. xxvi. 34, 74 sq.; Mk. xiv. 30, 68 [Lchm. br.]; 72; Lk. xxii. 34, 60 sq.; Jn. xiii. 38; xviii. 27. Cf. Lob. ad Phryn. p. 229; [Rutherford, New Phryn. p. 307; W. 23; see also BB.DD. s. v.; Tristram, Nat. Hist. of the Bible, p. 221 sq.; esp. Egli, Zeitschr. f. wiss. Theol., 1879 p. 517 sqq.]*

Ἀλεξανδρεὺς, -έως, ὁ, an Alexandrian, a native or a resident of Alexandria (a celebrated city of Egypt): Acts vi. 9; xviii. 24. [(Plut. Pomp. 49, 6; al.)]*

Ἀλεξανδρινός [cf. Tdf.'s note on Acts xxvii. 6; G L Tr Cobet, al. -δρινος; Chandler § 397 note], -ή, -όν, Alexandrian: Acts xxvii. 6; xxviii. 11. [(Polyb. 34, 8, 7.)]*

Ἀλέξανδρος [i. e. defender of men], -ου, ὁ, Alexander;

1. a son of that Simon of Cyrene who carried the cross of Jesus: Mk. xv. 21. 2. a certain man of the kindred of the high priest: Acts iv. 6. 3. a certain Jew: Acts xix. 33. 4. a certain coppersmith, an opponent of the apostle Paul: 1 Tim. i. 20; 2 Tim. iv. 14; [al. doubt whether both these passages relate to the same man; cf. e. g. Ellic. on the former]*

ἄλευρον, -ου, τό, (ἀλεύω to grind), *wheaten flour, meal*: Mt. xiii. 33; Lk. xiii. 21. Hesych. ἄλευρα κυρίως τὰ τοῦ σίτου. ἄλφита δὲ τῶν κριθῶν. (Hdt., Xen., Plat., Joseph., al.)*

ἀλήθεια, -ας, ἡ, (ἀληθής), [fr. Hom. down], *verity, truth*. I. objectively; 1. univ. *what is true in any matter under consideration* (opp. to what is feigned, fictitious, false): Jas. iii. 14; ἀλήθειαν λέγειν, ἐρεῖν, Jn. viii. 45 sq.; xvi. 7; Ro. ix. 1; 1 Co. xii. 6; 1 Tim. ii. 7; εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν, everything as it really was, Mk. v. 33, (so in classics); μαρτυρεῖν τῇ ἀληθείᾳ to testify according to the true state of the case, Jn. v. 33; in a broader sense, *καλεῖν ἀλήθειαν* to speak always according to truth, Eph. iv. 25; [ἀληθείας ῥήματα ἀποφθέγγομαι, as opp. to the vagaries of madness, Acts xxvi. 25]; ἀλήθεια ἐγένετο, was shown to be true by the event, 2 Co. vii. 14. ἐν ἀληθείᾳ *in truth, truly*, as the case is, according to fact: Mt. xxii. 16; Jn. iv. 23 sq. (as accords with the divine nature); 2 Co. vii. 14; Col. i. 6; ἐπ' ἀληθείας *a. truly, in truth, according to truth*: Mk. xii. 32; Lk. iv. 25, (Job ix. 2 Sept.; Philo, vit. Moys. i. § 1). b. *of a truth, in reality, in fact, certainly*: Mk. xii. 14; Lk. xx. 21; [xxii. 59]; Acts iv. 27; x. 34, (Clem. Rom. 1 Cor. 23, 5 and 47, 3); [cf. W. § 51, 2 f.; B. 336 (289)]; κατ' ἀλήθειαν *in accordance with fact, i. e. (acc. to the context) justly, without partiality*: Ro. ii. 2; εἴτε προφάσει, εἴτε ἀληθείᾳ, Phil. i. 18; ἐν ἔργῳ κ. ἀληθείᾳ, 1 Jn. iii. 18 [Rec. om. ἐν; so Eph. iv. 21 WH mrg.]. 2. In reference to religion, the word denotes *what is true in things appertaining to God and the duties of man*, ('moral and religious truth'); and that a. with the greatest latitude, in the sceptical question τί ἐστὶν ἀλήθεια, Jn. xviii. 38; b. the true notions of God which are open to human reason without his supernatural intervention: Ro. i. 18; also ἡ ἀλήθεια τοῦ θεοῦ the truth of which God is the author, Ro. i. 25, cf. 19, (ἡ ἀλήθεια τοῦ Χριστοῦ, Evang. Nicod. c. 5, 2; accordingly it is not, as many interpret the phrase, *the true nature of God* [yet

see Mey. ad loc.]); truth, the embodiment of which the Jews sought in the Mosaic law, Ro. ii. 20. c. *the truth, as taught in the Christian religion, respecting God and the execution of his purposes through Christ, and respecting the duties of man*, opposed alike to the superstitions of the Gentiles and the inventions of the Jews, and to the corrupt opinions and precepts of false teachers even among Christians: ἡ ἀλήθεια τοῦ εὐαγγ. the truth which is the gospel or which the gospel presents, Gal. ii. 5, 14, [cf. W. § 34, 3 a.]; and absol. ἡ ἀλήθεια and ἀλήθεια: Jn. i. 14, 17; viii. 32, 40; [xvi. 13]; xvii. 19; 1 Jn. i. 8; ii. 4, 21; 2 Jn. 1-3; Gal. iii. 1 (Rec.); v. 7; 2 Co. iv. 2; xiii. 8; Eph. iv. 24; 2 Th. ii. 10, 12; 1 Tim. ii. 7 (ἐν πίστει κ. ἀληθείᾳ in faith and truth, of which I became a partaker through faith); iii. 15; iv. 3; vi. 5; 2 Tim. ii. 18; iii. 8; iv. 4; Tit. i. 14; 2 Pet. i. 12; [3 Jn. 8, 12]; ὁ λόγος τῆς ἀληθείας, Col. i. 5; Eph. i. 13; 2 Tim. ii. 15; λόγος ἀληθείας, 2 Co. vi. 7; Jas. i. 18; ὁδὸς τῆς ἀλ. 2 Pet. ii. 2; πίστις ἀληθείας, 2 Th. ii. 13 [W. 186 (175)]; ὑπακοὴ τῆς ἀλ. 1 Pet. i. 22; ἐπίγνωσις τῆς ἀλ. Heb. x. 26; 1 Tim. ii. 4; 2 Tim. ii. 25; iii. 7; [Tit. i. 1]; πνεῦμα τῆς ἀλ. the Spirit (of God) which is truth (1 Jn. v. 6) and imbues men with the knowledge of the truth, Jn. xiv. 17; [xvi. 13]; xv. 26; 1 Jn. iv. 6; ἐγὼ εἰμι ἡ ἀλήθεια I am he in whom the truth is summed up and impersonated, Jn. xiv. 6; ἡ ἀλήθειά σου [Rec.] (i. e. θεοῦ) the truth which is in thee and proceeds from thee, Jn. xvii. 17; [ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί i. e. controls, actuates, me, 2 Co. xi. 10]; εἶναι ἐκ τῆς ἀληθείας to be eager to know the truth, Jn. xviii. 37 (see ἐκ, II. 7, and εἰμί, V. 3 d.); to proceed from the truth, 1 Jn. ii. 21; to be prompted and controlled by the truth, 1 Jn. iii. 19; μαρτυρεῖν τῇ ἀλθ. to give testimony in favor of the truth in order to establish its authority among men, Jn. xviii. 37; ἀλήθειαν ποιεῖν to exemplify truth in the life, to express the form of truth in one's habits of thought and modes of living, Jn. iii. 21; 1 Jn. i. 6, (Tob. xiii. 6; iv. 6; cf. Neh. ix. 33; ὁδὸν ἀληθείας αἰρετίζεσθαι, Ps. cxviii. (cxix.) 30); so also περιπατεῖν ἐν τῇ ἀλ. 2 Jn. 4; 3 Jn. 3 sq.; ἀπειθεῖν τῇ ἀλ. is just the opposite, Ro. ii. 8; so also πλανηθῆναι ἀπὸ τῆς ἀλ. Jas. v. 19. II. subjectively; *truth as a personal excellence; that candor of mind which is free from affectation, pretence, simulation, falsehood, deceit*: Jn. viii. 44; *sincerity of mind and integrity of character, or a mode of life in harmony with divine truth*: 1 Co. v. 8; xiii. 6 (opp. to ἀδικία); Eph. iv. 21 [see I. 1 b. above]; v. 9; [vi. 14]; σου ἡ ἀλήθεια the truth as it is discerned in thee, thy habit of thinking and acting in congruity with truth, 3 Jn. 3; ἡ ἀλήθεια τοῦ θεοῦ which belongs to God, i. e. his holiness [but cf. περισσεύω, 1 b. fin.], Ro. iii. 7; spec. *veracity* (of God in keeping his promises), Ro. xv. 8; ἐν ἀληθείᾳ sincerely and truthfully, 2 Jn. 1; 3 Jn. 1. The word is not found in Rev. ([nor in 1 Thess., Philem., Jude]). Cf. Hölemann, "Bibelstudien", (Lpz. 1859) 1te Abth. p. 8 sqq.; [Wendt in Stud. u. Krit., 1883, p. 511 sqq.]*

ἀληθεύω; in prof. writ. ([Aeschyl., Xen., Plat., Aristot., al.) to speak the truth; a. to teach the truth: τῷ

Gal. iv. 16. **b.** to profess the truth (true doctrine): Eph. iv. 15. [R. V. mrg. in both pass. *to deal truly*.]*

ἀληθής, -ές, (a priv. and λήθω, λαθεῖν [λανθάνω], τὸ λήθος, — cf. ἀμαθής; lit. *not hidden, unconcealed*), [fr. Hom. down]; **1.** true: Jn. iv. 18; x. 41; xix. 35; 1 Jn. ii. 8, 27; Acts xii. 9 (an actual occurrence, opp. to δράμα); Phil. iv. 8; μαρτυρία, Jn. v. 31 sq.; viii. 13 sq. 17; xxi. 24; 3 Jn. 12; Tit. i. 13; κρίσις, just, Jn. viii. 16 (L T Tr WH ἀληθινή); παροιμία, 2 Pet. ii. 22; χάρις, grace which can be trusted, 1 Pet. v. 12. **2.** *loving the truth, speaking the truth, truthful*: Mt. xxii. 16; Mk. xii. 14; Jn. vii. 18; 2 Co. vi. 8 (opp. to πλάνος); of God, Jn. iii. 33; viii. 26; Ro. iii. 4 (opp. to ψεύστης). **3.** i. q. ἀληθινός, 1: Jn. vi. 55 (L T Tr WH; for Rec. ἀληθώς), as in Sap. xii. 27, where ἀληθής θεός is contrasted with οὗς ἐδόκουν θεούς. Cf. Rückert, Abendmahl, p. 266 sq. [On the distinction betw. this word and the next, see Trench § viii.; Schmidt ch. 178, 6.]*

ἀληθινός, -ή, -όν, (freq. in prof. writ. fr. Plato down; [twenty-three times in Jn.'s writ.; only five (acc. to Lchm. six) times in the rest of the N. T.]); **1.** "that which has not only the name and semblance, but the real nature corresponding to the name" (Tittmann p. 155; ["particularly applied to express that which is all that it pretends to be, for instance, pure gold as opp. to adulterated metal" Donaldson, New Crat. § 258; see, at length, Trench § viii.]), in every respect corresponding to the idea signified by the name, real and true, genuine; a. opp. to what is fictitious, counterfeit, imaginary, simulated, pretended: θεός (הָאֱלֹהִים, 2 Chr. xv. 3), 1 Th. i. 9; Heb. ix. 14 Lchm.; Jn. xvii. 3; 1 Jn. v. 20. (ἀληθινοὶ φίλοι, Dem. Phil. 3, p. 113, 27.) **b.** it contrasts realities with their semblances: σκηνή, Heb. viii. 2; the sanctuary, Heb. ix. 24. (ὁ ἵππος contrasted with ὁ ἐν τῇ εἰκόνι, Ael. v. h. 2, 3.) **c.** opp. to what is imperfect, defective, frail, uncertain: Jn. iv. 23, 37; vii. 28; used without adjunct of Jesus as the true Messiah, Rev. iii. 7; φῶς, Jn. i. 9; 1 Jn. ii. 8; κρίσις, Jn. viii. 16 (L T Tr WH; Is. lix. 4); κρίσεις, Rev. xvi. 7; xix. 2; ἄρτος, as nourishing the soul unto life everlasting, Jn. vi. 32; ἄμπελος, Jn. xv. 1; μαρτυρία, Jn. xix. 35; μάρτυς, Rev. iii. 14; δεσπότης, Rev. vi. 10; ὁδοί, Rev. xv. 3; coupled with πιστός, Rev. iii. 14; xix. 11; substantively, τὸ ἀληθινόν the genuine, real good, opp. to external riches, Lk. xvi. 11, ([οἷς μὲν γὰρ ἀληθινὸς πλοῦτος ἐν οὐρανῷ, Philo de praem. et poen. § 17, p. 425 ed. Mang.; cf. Wetst. on Lk. l. c.]; ἀθηταί, Polyb. 1, 6, 6). **2.** i. q. ἀληθής, true, veracious, sincere, (often so in Sept.): καρδία, Heb. x. 22 (μετ' ἀληθείας ἡ καρδία ἀληθινή, Is. xxxviii. 3); λόγοι, Rev. [xix. 9]; xxi. 5; xxii. 6, [Plut. apoph. p. 184 c.]. [Cf. Cremer 4te Aufl. s. v. ἀλήθεια.]*

ἀλῆθω; (a com. Grk. form for the Attic ἀλέω, cf. Lob. ad Phryn. p. 151); to grind: Mt. xxiv. 41; Lk. xvii. 35. It was the custom to send women and female slaves to the mill-houses [?] to turn the hand-mills (Ex. xi. 5), who were called by the Greeks γυναῖκες ἀλετριδές (Hom. Od. 20, 105); [cf. B. D. s. v. Mill].*

ἀληθώς, adv., [fr. Aeschyl. down], *truly, of a truth, in*

reality; most certainly: Jn. i. 47 (48); iv. 42; vi. 14, 55 Rec.; vii. 26, 40; viii. 31; xvii. 8; Mt. xiv. 33; xxvi. 73; [Mk. xiv. 70; Mt.] xxvii. 54; [Mk. xv. 39]; Lk. ix. 27; xii. 44; xxi. 3; Acts xii. 11; 1 Th. ii. 13; 1 Jn. ii. 5.*

ἀλιεύς, -έως, ὁ, (ἀλς, ἄλς, the sea), [fr. Hom. down]; a fisherman, fisher: Mt. iv. 18 sq.; Mk. i. 16 sq.; Lk. v. 2, — in all which pass. T and WH have ἀλεεῖς fr. the form ἀλεεύς, q. v.*

ἀλιεύω; (ἀλιεύς); to fish: Jn. xxi. 3. [Philo, Plut.]* ἀλίζω: (ἄλς, ἄλς, salt); to salt, season with salt, sprinkle with salt; only the fut. pass. is found in the N. T.: ἐν τίνι ἀλισθήσεται; by what means can its saltness be restored? Mt. v. 13; θυσία ἀλὶ ἀλισθήσεται, the sacrifice is sprinkled with salt and thus rendered acceptable to God, Mk. ix. 49 [R G L Tr txt. br.], (Lev. ii. 13; Ezek. xliii. 24; Joseph. antt. 3, 9, 1; cf. Knobel on Lev. p. 369 sq.; Win. RWB. s. v. Salz; [BB.DD. s. v. Salt]); πᾶς πυρὶ ἀλισθήσεται, every true Christian is rendered ripe for a holy and happy association with God in his kingdom by fire, i. e. by the pain of afflictions and trials, which if endured with constancy tend to purge and strengthen the soul, Mk. ix. 49. But this extremely difficult passage is explained differently by others; [cf. Meyer, who also briefly reviews the history of its exposition]. (Used by the Sept., Aristot., [cf. Soph. Lex.]; Ignat. ad Magnes. 10 [shorter form] ἀλίσθητε ἐν Χριστῷ, ἵνα μὴ διαφθαρή τις ἐν ὑμῖν.) [COMP.: συν-αλίζω, — but see the word.]*

ἀλίσγημα, -τος, τό, (ἀλίσγέω to pollute, which occurs Sir. xl. 29; Dan. i. 8; Mal. i. 7, 12; akin to ἀλίνω ἀλινέω to besmear [Lat. linere, cf. Lob. Pathol. Element. p. 21; Rhemat. p. 123; Steph., Hesych., Sturz, De Dial. Alex. p. 145]), pollution, contamination: Acts xv. 20 (τοῦ ἀπέχεσθαι κτλ. to beware of pollution from the use of meats left from the heathen sacrifices, cf. vs. 29). Neither ἀλίσγέω nor ἀλίσγημα occurs in Grk. writ.*

ἀλλά, an adversative particle, derived from ἄλλα, neut. of the adj. ἄλλος, which was originally pronounced ἄλλός (cf. Klotz ad Devar. ii. p. 1 sq.), hence properly, other things sc. than those just mentioned. It differs from δέ, as the Lat. *at* and *sed* from *autem*, [cf. W. 441 sq. (411)]. **1.** But. So related to the preceding words that it serves to introduce **1.** an opposition to concessions; nevertheless, notwithstanding: Mt. xxiv. 6; Mk. xiii. 20; xiv. 28; Jn. xvi. 7, 20; Acts iv. 17; vii. 48; Ro. v. 14 sq.; x. 16; 1 Co. iv. 4; 2 Co. vii. 6; Phil. ii. 27 (ἀλλ' ὁ θεός etc.), etc. **2.** an objection: Jn. vii. 27; Ro. x. 18 sq.; 1 Co. xv. 35; Jas. ii. 18. **3.** an exception: Lk. xxii. 53; Ro. iv. 2; 1 Co. viii. 7; x. 23. **4.** a restriction: Jn. xi. 42; Gal. iv. 8; Mk. xiv. 36. **5.** an ascensive transition or gradation, nay rather, yea moreover: Jn. xvi. 2; 2 Co. i. 9; esp. with καὶ added, Lk. xii. 7; xvi. 21; xxiv. 22. ἀλλ' οὐδέ, but . . . not even (Germ. *ja nicht einmal*): Lk. xxiii. 15; Acts xix. 2; 1 Co. iii. 2 [Rec. οὐτε]; cf. Fritzsche on Mk. p. 157. **6.** or forms a transition to the cardinal matter, especially before imperatives: Mt. ix. 18; Mk.

ix. 22; xvi. 7; Lk. vii. 7; Jn. viii. 26; xvi. 4; Acts ix. 6 [not Rec.]; x. 20; xxvi. 16. 7. it is put elliptically: ἀλλ' ἵνα, i. e. ἀλλὰ τοῦτο γέγονεν. ἵνα. Mk. xiv. 49; Jn. xiii. 18; xv. 25; 1 Jn. ii. 19. 8. after a conditional or concessive protasis it signifies, at the beginning of the apodosis, *yet* [cf. W. 442 (411)]: after καὶ εἰ, 2 Co. xiii. 4 [RG]; Mk. xiv. 29 RGL, (2 Macc. viii. 15); after εἰ καὶ, Mk. xiv. 29 [T Tr WH]; 2 Co. iv. 16; v. 16; xi. 6; Col. ii. 5, (2 Macc. vi. 26); after εἰ. 1 Co. ix. 2; Ro. vi. 5, (1 Macc. ii. 20); after ἐάν, 1 Co. iv. 15; after εἴπερ, 1 Co. viii. 6 [L Tr mrg. WH br. ἀλλ']; cf. Klotz ad Devar. ii. p. 93 sq.; Kühner ii. p. 827, § 535 Ann. 6. 9. after a preceding μέν: Mk. ix. 13 [T om. Tr br. μέν]; Acts iv. 16; Ro. xiv. 20; 1 Co. xiv. 17. 10. it is joined to other particles; ἀλλά γε [Grsb. ἀλλάγε] (twice in the N. T.): *yet at least*, 1 Co. ix. 2; *yet surely* (*aber freilich*), Lk. xxiv. 21 [L Tr WH add καὶ γε and etc.], cf. Bornemann ad loc. In the more elegant Greek writers these particles are not combined without the interposition of the most emphatic word between them: cf. Bornemann l. c.; Klotz ad Devar. ii. pp. 15 sq. 24 sq.; Ast, Lex. Plat. i. p. 101; [W. 444 (413)]. ἀλλ' ἢ (arising from the blending of the two statements οὐδὲν ἄλλο ἢ and οὐδὲν ἄλλο, ἀλλά) *save only, except*: 1 Co. iii. 5 (where ἀλλ' ἢ omitted by G L T Tr WH is spurious); Lk. xii. 51, (Sir. xxxvii. 12; xlv. 10); and after ἄλλα itself, 2 Co. i. 13 [here Lehm. br. ἀλλ' before ἢ]; cf. Klotz u. s. ii. 31 sq.; Kühner ii. p. 824 sq. § 535, 6; W. 442 (412); [B. 374 (320)]. ἀλλ' οὐ *but not, yet not*: Heb. iii. 16 (if punctuated παρεπύκρναν: ἀλλ' οὐ) for 'but why do I ask? did not all,' etc.; cf. Bleek ad loc. [W. 442 (411)]. ἀλλ' οὐχί *will he not rather?* Lk. xvii. 8. II. preceded by a negation: *but* (Lat. *sed*, Germ. *sondern*): 1. οὐκ (μή) . . . ἀλλά: Mt. xix. 11; Mk. v. 39; Jn. vii. 16; 1 Co. i. 17; vii. 10, 19 [οὐδέν]; 2 Co. vi. 9; 1 Tim. v. 23 [μηκέτι], etc. By a rhetorical construction οὐκ . . . ἀλλά sometimes is logically equiv. to *not so much . . . as*: Mk. ix. 37 (οὐκ ἐμέ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με); Mt. x. 20; Jn. xii. 44; Acts v. 4; 1 Co. xv. 10; 1 Th. iv. 8; by this form of speech the emphasis is laid on the second member: cf. Fritzsche on Mk. p. 773 sq.; W. § 55, 8 b.; [B. 356 (306)]. οὐ μόνον . . . ἀλλὰ καὶ *not only . . . but also*: Jn. v. 18; xi. 52 [ἀλλ' ἵνα καὶ, etc.]; Ro. i. 32, and very often. When καὶ is omitted (as in the Lat. *non solum . . . sed*), the gradation is strengthened: Acts xix. 26 [Lehm. adds καὶ]; 1 Jn. v. 6; ἀλλὰ πολλῶς μάλλον, Phil. ii. 12; cf. Fritzsche l. c. p. 786 sq.; W. 498 (464); [B. 369 sq. (317)]. 2. The negation to which ἀλλά pertains is suppressed, but can easily be supplied upon reflection [W. 442 (412)]: Mt. xi. 7-9; Lk. vii. 24-26, (in each passage, before ἀλλά supply 'you will say you did not go out into the wilderness for this purpose'; Acts xix. 2 (we have not received the Holy Spirit, but . . .); Gal. ii. 3 (they said not one word in opposition to me, but . . .); 2 Co. vii. 11 (where before ἀλλά, repeated six times by anaphora, supply οὐ μόνον with the accus. of the preceding

word). It is used in answers to questions having the force of a negation [W. 442 (412)]: Jn. vii. 49; Acts xv. 11; 1 Co. x. 20. ἀλλὰ ἵνα [or ἀλλ' ἵνα, cf. W. 40; B. 10] elliptical after a negation [W. 316 sq. (297); 620 (576)]: Fritzsche on Mt. p. 840 sq.; Jn. i. 8 (supra ἀλλὰ ἦλθεν, ἵνα); ix. 3 (ἀλλὰ τυφλὸς ἐγένετο [or ἐγενήθη], ἵνα); Mk. iv. 22 (ἀλλὰ τοιοῦτο ἐγένετο, ἵνα). ["The best Mss. seem to elide the final *a* before nouns, but not before verbs" *Scrivener*, Plain Introduction, etc., p. 14; but see Dr. Gregory's full exhibition of the facts in *Tdf. Proleg.* p. 93 sq., from which it appears that "elision is commonly or almost always omitted before *a*, almost always before *v*, often before *e* and *η*, rarely before *o* and *ω*, never before *i*; and it should be noticed that this coincides with the fact that the familiar words ἐν, ἵνα, ὅτι, οὐ, ὡς, prefer the form ἀλλ'"; see also *WH. App.* p. 146. Cf. W. § 5, 1 a.; B. p. 10.]

ἀλλάσσω: fut. ἀλλάξω; 1 aor. ἥλλαξα; 2 fut. pass. ἀλλαγήσομαι; (ἄλλος); [fr. Aeschyl. down]; *to change*: to cause one thing to cease and another to take its place, τὰ ἔθη, Acts vi. 14; τὴν φωνήν *to vary the voice*, i. e. to speak in a different manner according to the different conditions of minds, to adapt the matter and form of discourse to mental moods, to treat them now severely, now gently, Gal. iv. 20 [but see Meyer ad loc.]. *to exchange one thing for another*: τὶ ἐν τινι, Ro. i. 23 (ב רִיחַ Ps. cv. (cvi.) 20; the Greeks say ἀλλάσσειν τί τινος [cf. W. 206 (194), 388 (863); Vaughan on Rom. l. c.]). *to transform*: 1 Co. xv. 51 sq.; Heb. i. 12. [COMP.: ἀπ-, δι-, κατ-, ἀπο-κατ-, μετ-, συν-αλλάσσω.]* ἀλλαχόθεν, adv., *from another place*: Jn. x. 1 (i. q. ἄλλοθεν [which the grammarians prefer, Thom. Mag. ed. Ritschl p. 10, 13; Moeris ed. Piers. p. 11]; cf. ἐκασταχόθεν, πανταχόθεν). [(Antiph., al.)]*

ἄλλαχού, adv., i. q. ἄλλοθεν, *elsewhere, in another place*: Mk. i. 38 (T Tr txt. WH Tr mrg. br.). Cf. Bornemann in the Stud. u. Krit. for 1843, p. 127 sq. [Soph., Xen., al.; see Thom. M. and Moer. as in the preced. word.]*

ἀλληγορέω, -ῶ: [pres. pass. pter. ἀλληγορούμενος]; i. e. ἄλλο μὲν ἀγορεύω, ἄλλο δὲ νοέω, "aliud verbis, aliud sensu ostendo" (Quint. inst. 8, 6, 44), *to speak allegorically or in a figure*: Gal. iv. 24. (Philo. Joseph., Plut., and gram. writ.: [cf. Mey. on Gal. l. c.])*

ἀλληλουία, [WH. ἄλλ. and -ά: see Intr. § 408], Hebr. הַלְלוּיָהּ, *praise ye the Lord, Hallelujah*: Rev. xix. 1, 3 sq. 6. [Sept. Pss. *passim*; Tob. xiii. 18; 3 Macc. vii. 13.]* ἀλλήλων, gen. plur. [no nom. being possible]; dat. -οις, -αῖς. -οις; acc. -ους, -ας, -α. *one another; reciprocally, mutually*: Mt. xxiv. 10; Jn. xiii. 35; Acts xxviii. 25; Ro. i. 12; Jas. v. 16; Rev. vi. 4, and often. [Fr. Plom. down.]

ἀλλογενής, -ές. (ἄλλος and γένος), *springing from another race, a foreigner, alien*: Lk. xvii. 18. (In Sept. [Gen. xvii. 27; Ex. xii. 43, etc.], but nowhere in prof. writ.)*

ἄλλομαι: impf. ἡλλόμην; aor. ἥλαμην and ἡλόμην (*Bltn. Ausf. Spr. ii. p. 108; [W. 82 (79); B. 54 (47)]*); *to leap* (Lat. *salio*): Acts iii. 8; xiv. 10 (Rec. ἡλλετο;

G L T Tr WH ἤλατο); *to spring up, gush up*, of water, Jn. iv. 14, (as in Lat. *salire*, Verg. ecl. 5, 47; Suet. Octav. 82). [Comp.: ἐξ-, ἐφ-ἄλλομαι.]*

ἄλλος, -η, -ο, [cf. Lat. *alius*, Germ. *alles*, Eng. *else*; fr. Hom. down], *another, other*; a. absol.: Mt. xxvii. 42; xx. 3; Mk. vi. 15; Acts xix. 32; xxi. 34 (ἄλλοι μὲν ἄλλο), and often. b. as an adj.: Mt. ii. 12; iv. 21; Jn. xiv. 16; 1 Co. x. 29 (ἄλλη συνείδησις i. e. ἡ συν. ἄλλου τινός). c. with the art.: ὁ ἄλλος *the other* (of two), Mt. v. 39; xii. 13, etc. [cf. B. 32 (28), 122 (107)]; οἱ ἄλλοι *all others, the remainder, the rest*: Jn. xxi. 8; 1 Co. xiv. 29.

[Syn. ἄλλος, ἕτερος: ἄλ. as compared with ἕτ. denotes numerical distinction from qualitative difference; ἄλ. adds ('one besides'), ἕτ. distinguishes ('one of two'); every ἕτ. is an ἄλ., but not every ἄλ. is a ἕτ.; ἄλ. generally 'denotes simply distinction of individuals, ἕτερος involves the secondary idea of difference of kind'; e. g. 2 Co. xi. 4; Gal. i. 6, 7. See Bp. Lghtft. and Mey. on the latter pass.; Trench § xev.; Schmidt ch. 198.]

ἀλλοτρι-ἐπίσκοπος (L T Tr WH ἀλλοτριεπ.), -ον, ὁ, (ἀλλότριος and ἐπίσκοπος), *one who takes the supervision of affairs pertaining to others and in no wise to himself*, [a meddler in other men's matters]: 1 Pet. iv. 15 (the writer seems to refer to those who, with holy but intemperate zeal, meddle with the affairs of the Gentiles — whether public or private, civil or sacred — in order to make them conform to the Christian standard). [Hilgenfeld (cf. Einl. ins N. T. p. 630) would make it equiv. to the Lat. *delator*.] The word is found again only in Dion. Areop. ep. 8 p. 783 (of one who intrudes into another's office), and [Germ. of Const. ep. 2 ad Cyp. c. 9, in] *Coteler*. Eccl. Graec. Mon. ii. 481 b.; [cf. W. 25, 99 (94)].*

ἀλλότριος, -α, -ον; 1. *belonging to another* (opp. to ἴδιος), *not one's own*: Heb. ix. 25; Ro. xiv. 4; xv. 20; 2 Co. x. 15 sq.; 1 Tim. v. 22; Jn. x. 5. in neut., Lk. xvi. 12 (opp. to τὸ ὑμέτερον). 2. *foreign, strange*: γῆ, Acts vii. 6; Heb. xi. 9; *not of one's own family, alien*, Mt. xvii. 25 sq.; *an enemy*, Heb. xi. 34. (Hom. Il. 5, 214; Xen. an. 3, 5, 5).*

ἀλλόφυλος, -ον, (ἄλλος, and φύλον race), *foreign*, (in prof. auth. fr. [Aeschyl.] Thuc. down); when used in Hellenistic Grk. in opp. to a Jew, it signifies *a Gentile*, [A. V. *one of another nation*]: Acts x. 28. (Philo, Joseph.)*

ἄλλως, adv., (ἄλλος), [fr. Hom. down], *otherwise*: 1 Tim. v. 25 (τὰ ἄλλως ἔχοντα, which are of a different sort i. e. which are not κατὰ ἔργα, [al. which are not πρόδηλα]).*

ἀλόω, -ω; (connected with ἡ ἄλως or ἡ ἀλωή, the floor on which grain is trodden or threshed out); *to thresh*, (Ammon. τὸ ἐπὶ τῇ ἀλῳ πατεῖν καὶ τρίβειν τὰς στάχυν): 1 Co. ix. [9], 10; 1 Tim. v. 18 (Dent. xxv. 4). In prof. auth. fr. Arstph., Plato down.*

ἄλογος, -ον, (λόγος reason); 1. *destitute of reason, brute*: ζῶα, brute animals, Jude 10; 2 Pet. ii. 12, (Sap. xi. 16; Xen. Hier. 7, 3, al.). 2. *contrary to reason, absurd*: Acts xxv. 27, (Xen. Ages. 11, 1; Thuc. 6, 85; often in Plat., Isocr., al.).*

ἀλόη [on the accent see Chandler § 149], -ης, ἡ, (commonly ξυλαλόη, ἀγάλλοχον), Plat., *the aloe, aloes*: Jn. xix. 39. The name of an aromatic tree which grows in eastern India and Cochin China, and whose soft and bitter wood the Orientals used in fumigation and in embalming the dead (as, acc. to Hdt., the Egyptians did), Hebr. מִלְּחָה and מִלְּחָה [see Muhlau and Volck s. vv.], Num. xxiv. 6; Ps. xlv. 9; Prov. vii. 17; Cant. iv. 14. Arab. *Alluwe*; Linn.: *Excoecaria Agallochum*. Cf. Win. RWB. s. v. Aloë [Löw § 235; BB.DD].*

ἄλς, ἄλός, ὁ, see ἄλας.

ἀλυκός, -ή, -όν, *salt* (i. q. ἀλμυρός): Jas. iii. 12. ([Hippocr., Arstph.] Plat. Tim. p. 65 e.; Aristot., Theophr., al.)*

ἄλυσος, -ον, (λύπη), *free from pain or grief*: Phil. ii. 28. (Very often in Grk. writ. fr. Soph. and Plat. down).*

ἄλυσις, or as it is com. written ἄλυσις [see WH. App. p. 144], -εως, ἡ, (fr. a priv. and λύω, because a chain is ἄλυσος i. e. not to be loosed [al. fr. r. val, and allied w. εἰλέω to restrain, ἀλίζω to collect, crowd; Curtius § 660; Vaniček p. 898]), *a chain, bond*, by which the body, or any part of it (the hands, feet), is bound: Mk. v. 3; Acts xxi. 33; xxviii. 20; Rev. xx. 1; ἐν ἀλύσει in chains, a prisoner, Eph. vi. 20; οὐκ ἐπαυσχύνθη τὴν ἄλ. μου he was not ashamed of my bonds i. e. did not desert me because I was a prisoner, 2 Tim. i. 16. spec. used of *a manacle or hand-cuff*, the chain by which the hands are bound together [yet cf. Mey. on Mk. u. i.; per contra esp. Bp. Lghtft. on Phil. p. 8]; Mk. v. 4; [Lk. viii. 29]; Acts xii. 6 sq. (From Hdt. down).*

ἀλυσιτελής, -ές, (λυσιτελής, see λυσιτελέω), *unprofitable*, (Xen. vectig. 4, 6); by litotes, *hurtful, pernicious*: Heb. xiii. 17. (From [Hippocr.,] Xen. down).*

ἄλφα, τό, indecl.: Rev. i. 8; xxi. 6; xxii. 13. See A.

Ἀλφαῖος [WH Ἀλφ., see their Intr. § 408], -αίου, ὁ, (ἄλφ, cf. ἄλφ Ἀγγαῖος, Hag. i. 1), *Alpheus or Alpheus*: 1. the father of Levi the publican: Mk. ii. 14, see Λευί, 4. 2. the father of James the less, so called, one of the twelve apostles: Mt. x. 3; Mk. iii. 18; Lk. vi. 15; Acts i. 13. He seems to be the same person who in Jn. xix. 25 (cf. Mt. xxvii. 56; Mk. xv. 40) is called Κλωπᾶς after a different pronunciation of the Hebr. Ἀλφ acc. to which פ was changed into κ, as פֶּדֶס φασέκ, 2 Chr. xxx. 1. Cf. Ἰάκωβος, 2; [B. D. Am. ed. s. v. Alphæus; also Bp. Lghtft. Com. on Gal. pp. 256, 267 (Am. ed. pp. 92, 103); Wetzel in Stud. u. Krit. for 1883, p. 620 sq.].*

ἄλων, -ωνος, ἡ, (in Sept. also ὁ, cf. Ruth iii. 2; Job xxxix. 12), i. q. ἡ ἄλως, gen. ἄλω, *a ground-plot or threshing-floor*, i. e. a place in the field itself, made hard after the harvest by a roller, where the grain was threshed out: Mt. iii. 12; Lk. iii. 17. In both these pass., by meton. of the container for the thing contained, ἄλων is the heap of grain, *the flooring*, already indeed threshed out, but still mixed with chaff and straw, like Hebr. מִלְּחָה, Ruth iii. 2; Job xxxix. 12 (Sept. in each place ἀλῶνα); [al. adhere to the primary meaning. Used by Aristot. de vent. 3, Opp. ii. 973, 14].*

ἀλώπηξ, -εκος, ἡ, *a fox*: Mt. viii. 20; Lk. ix. 58.

Metaph. a sly and crafty man: Lk. xiii. 32; (in the same sense often in the Grk. writ., as Solon in Plut. Sol. 30, 2; Pind. Pyth. 2, 141; Plut. Sulla 28, 5).*

ἄλωσις, -ως, ἡ, (ἀλῶω, ἀλίσκομαι to be caught), a catching, capture: 2 Pet. ii. 12 εἰς ἄλωσιν to be taken, [some would here take the word actively: to take]. (Fr. Pind. and Hdt. down.)*

ἅμα [Skr. sa, sama; Eng. same; Lat. simul; Germ. sammt, etc.; Curtius § 449; Vaniček p. 972. Fr. Hom. down]; 1. adv., at the same time, at once, together: Acts xxiv. 26; xxvii. 40; Col. iv. 3; 1 Tim. v. 13; Philem. 22; all to a man, every one, Ro. iii. 12. 2. prep. [W. 470 (439)], together with, with dat.: Mt. xiii. 29. ἅμα πρωὶ early in the morning: Mt. xx. 1, (in Grk. writ. ἅμα τῷ ἡλίῳ, ἅμα τῇ ἡμέρᾳ). In 1 Th. iv. 17 and v. 10, where ἅμα is foll. by σύν, ἅμα is an adv. (at the same time) and must be joined to the verb.*

[SYN. ἅμα, ὁμοῦ: the distinction given by Ammonius (de diff. voc. s. v.) et al., that ἅμα is temporal, ὁμοῦ local, seems to hold in the main; yet see Ro. iii. 12, and cf. Hesych. s. v.]

ἁμαθής, -ές, gen. -οὺς, (μανθάνω, whence ἔμαθον, τὸ μάθος, cf. ἀληθής), unlearned, ignorant: 2 Pet. iii. 16. (In Grk. writ. fr. Hdt. down.)*

ἁμαράντινος, -ον, (fr. ἁμαράντος, as ῥόδινος made of roses, fr. ῥόδον a rose; cf. ἀκάνθινος), composed of amaranth (a flower, so called because it never withers or fades, and when plucked off revives if moistened with water; hence it is a symbol of perpetuity and immortality, [see Paradise Lost iii. 353 sqq.]; Plin. h. n. 21 (15), 23 [al. 47]): στέφανος, 1 Pet. v. 4. (Found besides only in Philostr. her. 19, p. 741; [and (conjecturally) in Boeckh, Corp. Inscr. 155, 39, c. B. C. 340].)*

ἁμάραντος, -ον, (fr. μαράνω, cf. ἀμάντος, ἀφαντος, etc.), not fading away, unfading, perennial; Vulg. immarcescibilis; (hence the name of the flower, [Diose. 4, 57, al.]; see ἁμαράντινος): 1 Pet. i. 4. Found elsewhere only in Sap. vi. 13; [ζωὴ ἁμαρ. Sibyll. 8, 411; Boeckh, Corp. Inscr. ii. p. 1124, no. 2942 c, 4; Leian. Dom. c. 9].*

ἁμαρτάνω; fut. ἁμαρτήσω (Mt. xviii. 21; Ro. vi. 15; in the latter pass. L T Tr WH give ἁμαρτήσωμεν for R G ἁμαρτήσομεν), in class. Grk. ἁμαρτήσομαι; 1 aor. (later) ἡμάρτησα, Mt. xviii. 15; Ro. v. 14, 16 (cf. W. 82 (79); B. 54 (47)); 2 aor. ἥμαρτον; pf. ἡμάρτηκα; (acc. to a conjecture of Bttm., Lexil. i. p. 137, fr. a priv. and μείρω. μείρομαι, μέρος, prop. to be without a share in, sc. the mark); prop. to miss the mark, (Hom. Il. 8, 311, etc.; with gen. of the thing missed, Hom. Il. 10, 372; 4, 491; τοῦ σκοποῦ, Plat. Hipp. min. p. 375 a.; τῆς ὁδοῦ, Arstph. Plut. 961, al.); then to err, be mistaken; lastly to miss or wander from the path of uprightness and honor, to do or go wrong. ["Even the Sept., although the Hebr. נָחַץ also means primarily to miss, endeavor to reserve ἁμαρτ. exclusively for the idea of sin; and where the Hebr. signifies to miss one's aim in the literal sense, they avail themselves of expressive compounds, in particular ἐξαμαρτάνειν, Judg. xx. 16." Zetzschwitz, Profan-graec. u. bibl. Sprachgeist, p. 63 sq.] In the N. T.

to wander from the law of God, violate God's law, sin; a. absol.: Mt. xxvii. 4; Jn. v. 14; viii. 11; ix. 2 sq.; 1 Jn. i. 10; ii. 1; iii. 6, 8 sq.; v. 18; Ro. ii. 12; iii. 23; v. 12, 14, 16; vi. 15; 1 Co. vii. 28, 36; xv. 34; Eph. iv. 26; 1 Tim. v. 20; Tit. iii. 11; Heb. iii. 17; x. 26 (ἐκουσίως); [2 Pet. ii. 4]; of the violation of civil laws, which Christians regard as also the transgression of divine law, 1 Pet. ii. 20.

b. ἁμαρτάνειν ἁμαρτίαν to commit (lit. sin) a sin, 1 Jn. v. 16, (μεγάλην ἁμαρτίαν, Ex. xxxii. 30 sq. Hebr. נָחַץ נָחַץ; αἰσχρὰν ἅμ. Soph. Phil. 1249; μέγαλα ἁμαρτήματα ἁμαρτάνειν, Plat. Phaedr. p. 113 e.); cf. ἀγαπάω, sub fin. ἁμαρτάνειν εἰς τινα [B. 173 (150); W. 233 (219)]: Mt. xviii. 15 (L T WH om. Tr mrg. br. εἰς σέ), 21; Lk. xv. 18, 21; xvii. 3 Rec., 4; 1 Co. viii. 12; τὶ εἰς Καίσαρα, Acts xxv. 8; εἰς τὸ ἴδιον σῶμα, 1 Co. vi. 18, (εἰς αὐτοὺς τε καὶ εἰς ἄλλους, Plat. rep. 3, p. 396 a.; εἰς τὸ θεῖον, Plat. Phaedr. p. 242 c.; εἰς θεοῦ, Xen. Hell. 1, 7, 19, etc.; [cf. ἅμ. κυρίῳ θεῷ, Bar. i. 13; ii. 5]); Hebraistically, ἐνώπιόν (נֶחֱדָר) τινος [B. § 146, 1] in the presence of, before any one, the one wronged by the sinful act being, as it were, present and looking on: Lk. xv. 18, 21, (1 S. vii. 6; Tob. iii. 3, etc.; [cf. ἐναντι κυρίου, Bar. i. 17]). [For ref. see ἁμαρτία. COMP.: προ-αμαρτάνω.]*

ἁμάρτημα, -τος, τό, (fr. ἁμαρτέω i. q. ἁμαρτάνω, cf. ἀδικημα, ἀλίσγημα), a sin, evil deed, ["Differunt ἡ ἁμαρτία et τὸ ἁμάρτημα ut Latinorum peccatus et peccatum. Nam τὸ ἁμάρτημα et peccatum proprie malum facinus indicant; contra ἡ ἁμαρτία et peccatum primum peccationem, τὸ peccare, deinde peccatum, rem consequentem, valent." Fritzsche; see ἁμαρτία, fin.; cf. also Trench § lxvi.]: Mk. iii. 28, and (L T Tr txt. WH) 29; iv. 12 (where G T Tr txt. WH om. L Tr mrg. br. τὰ ἁμαρτ.); Ro. iii. 25; 1 Co. vi. 18; 2 Pet. i. 9 (R [L WH txt. Tr mrg.] ἁμαρτιῶν). In prof. auth. fr. Soph. and Thuc. down; [of bodily defects, Plato, Gorg. 479 a.; ἅμ. μυημονικόν, Cic. ad Att. 13, 21; ἅμ. γραφικόν, Polyb. 34, 3, 11; ὅταν μὲν παραλόγως ἢ βλάβῃ γένηται, ἀτύχημα· ὅταν δὲ μὴ παραλόγως, ἀπὸ κακίας, ἀμύρημα· ὅταν δὲ εἰδῶς μὲν μὴ προβουλευσας δέ, ἀδίκημα, Aristot. eth. Nic. 5, 10 p. 1135^b, 16 sq.].*

ἁμαρτία, -ας, ἡ, (fr. 2 aor. ἁμαρτεῖν, as ἀποτυχία fr. ἀποτυχεῖν), a failing to hit the mark (see ἁμαρτάνω). In Grk. writ. (fr. Aeschyl. and Thuc. down). 1st, an error of the understanding (cf. Ackermann, Das Christl. im Plato, p. 59 Anm. 3 [Eng. trans. (S. R. Asbury, 1861) p. 57 n. 99]). 2d, a bad action, evil deed. In the N. T. always in an ethical sense, and 1. equiv. to τὸ ἁμαρτάνειν a sinning, whether it occurs by omission or commission, in thought and feeling or in speech and action (cf. Cic. de fin. 3, 9): Ro. v. 12 sq. 20; ὅφ' ἁμαρτίαν εἶναι held down in sin, Ro. iii. 9; ἐπιμένειν τῇ ἁμαρτίᾳ, Ro. vi. 1; ἀποθνῆσκειν τῇ ἅμ. and ζῆν ἐν αὐτῇ, Ro. vi. 2; τὴν ἅμ. γινώσκειν, Ro. vii. 7; 2 Co. v. 21; νεκρὸς τῇ ἅμ. Ro. vi. 11; περὶ ἁμαρτίας to break the power of sin, Ro. viii. 3 [cf. Mey.]; σῶμα τῆς ἅμ. the body as the instrument of sin, Ro. vi. 6; ἀπάτη τῆς ἅμ. the craft by which sin is accustoming to deceive, Heb. iii. 13; ἄνθρωπος τῆς ἅμ. [ἀνομίας T Tr txt. WH txt.] the man so possessed by sin that he seems unable to exist without it, the man utterly given up

to sin, 2 Th. ii. 3 [W. § 34, 3 Note 2]. In this sense ἡ *αμαρτία* (i. q. τὸ *αμαρτάνειν*) as a power exercising dominion over men (*sin as a principle and power*) is rhetorically represented as an imperial personage in the phrases ἡ *ἀμ. βασιλεύει, κυριεύει, κατεργάζεται*, Ro. v. 21; vi. 12, 14; vii. 17, 20; *δουλεύει τῇ ἀμ.* Ro. vi. 6; *δούλος τῆς ἀμ.* Jn. viii. 34 [WH br. Gom. τῆς ἀμ.]; Ro. vi. 17; *νόμος τῆς ἀμ.* the dictate of sin or an impulse proceeding from it, Ro. vii. 23; viii. 2; *δύναμις τῆς ἀμ.* 1 Co. xv. 56; (the *prosopopœia* occurs in Gen. iv. 7 and, acc. to the reading *αμαρτία*, in Sir. xxvii. 10). Thus *αμαρτία* in sense, but not in signification, is the source whence the several evil acts proceed; but it never denotes *vitiolity*. 2. *that which is done wrong*, committed or resultant *sin, an offence, a violation of the divine law in thought or in act* (ἡ *αμαρτία ἐστὶν ἡ ἀνομία*, 1 Jn. iii. 4); a. generally: Jas. i. 15; Jn. viii. 46 (where *αμαρτ.* must be taken to mean neither *error*, nor *craft* by which Jesus is corrupting the people, but *sin* viewed generally, as is well shown by Lücke ad loc. and Ullmann in the Stud. u. Krit. for 1842, p. 667 sqq. [cf. his Sündlosigkeit Jesu p. 66 sqq. (Eng. trans. of 7th ed. p. 71 sq.)]; the thought is, 'If any one convicts me of sin, then you may lawfully question the truth and divinity of my doctrine, for sin hinders the perception of truth'); *χωρὶς αμαρτίας* so that he did not commit sin, Heb. iv. 15; *ποιεῖν αμαρτίαν* and *τὴν ἀμ.* Jn. viii. 34; 1 Jn. iii. 8; 2 Co. xi. 7; 1 Pet. ii. 22; *ἔχειν αμαρτίαν* to have sin as though it were one's odious private property, or to have done something needing expiation, i. q. to have committed sin, Jn. ix. 41; xv. 22, 24; xix. 11; 1 Jn. i. 8, (so *αἷμα ἔχειν*, of one who has committed murder, Eur. Or. 514); very often in the plur. *αμαρτίαι* [in the Synopt. Gospels the sing. occurs but once: Mt. xii. 31]: 1 Th. ii. 16; [Jas. v. 16 L T Tr WH]; Rev. xviii. 4 sq., etc.; *πλῆθος αμαρτιῶν*, Jas. v. 20; 1 Pet. iv. 8; *ποιεῖν αμαρτίας*, Jas. v. 13; also in the expressions *ἄφεσις αμαρτιῶν*, *ἀφίειν τὰς ἀμ.*, etc. (see *ἀφίημι*, 1 d.), in which the word does not of itself denote the *guilt* or *penalty* of sins, but the sins are conceived of as removed so to speak from God's sight, regarded by him as not having been done, and therefore are not punished. *ἐν αμαρτ. σὺ ἐγεννήθης ὁλος* thou wast covered all over with sins when thou wast born, i. e. didst sin abundantly before thou wast born, Jn. ix. 34; *ἐν ταῖς ἀμ. ἀποθνήσκειν* to die loaded with evil deeds, therefore unreformed, Jn. viii. 24; *ἔτι ἐν αμαρτίαις εἶναι* still to have one's sins, sc. unexpiated, 1 Co. xv. 17. b. *some particular evil deed*: *τὴν ἀμ. ταύτην*, Acts vii. 60; *πάσα αμαρτία*, Mt. xii. 31; *αμαρτία πρὸς θάνατον*, 1 Jn. v. 16 (an offence of such gravity that a Christian lapses from the state of *ζωή* received from Christ into the state of *θάνατος* (cf. *θάνατος*, 2) in which he was before he became united to Christ by faith; cf. Lücke, DeWette, [esp. Westcott, ad l.]). 3. *collectively, the complex or aggregate of sins committed either by a single person or by many*: *αἵρειν τὴν ἀμ. τοῦ κόσμου*, Jn. i. 29 (see *αἶρω*, 3 c.); *ἀποθνήσκειν ἐν τῇ ἀμ.* Jn. viii. 21 (see 2 a. sub fin.); *περὶ αμαρτίας*, sc. *θυσίας* [W. 583 (542); B. 393 (336)],

expiatory sacrifices, Heb. x. 6 (acc. to the usage of the Sept., who sometimes so translate the Hebr. *חַטֹּאת* and *זִבְחֵי*, e. g. Lev. v. 11; vii. 27 (37); Ps. xxxix. (xl.) 7); *χωρὶς αμαρτίας* having no fellowship with the sin which he is about [?] to expiate, Heb. ix. 28. 4. abstract for the concrete, i. q. *αμαρτωλός*: Ro. vii. 7 (*ὁ νόμος αμαρτία*, opp. to *ὁ νόμος ἅγιος*, vs. 12); 2 Co. v. 21 (*τὸν . . . αμαρτίαν ἐποίησεν* he treated him, who knew not sin, as a sinner). Cf. Fritzsche on Rom. vol. i. 289 sqq.; [see *αμαρτημα*; Trench § lxvi.].

ἀμαρτυρος, -ον, (*μαρτυς*), *without witness or testimony, unattested*: Acts xiv. 17. (Thuc., Dem., Joseph., Plut., Lelian., Iudian.) *

αμαρτωλός, -όν, (fr. the form *αμαρτω*, as *φειδωλος* from *φειδομαι*), *devoted to sin, a* (masc. or fem.) *sinner*. In the N. T. distinctions are so drawn that one is called *αμαρτωλός* who is a. *not free from sin*. In this sense all men are sinners; as, Mt. ix. 13; Mk. ii. 17; Lk. v. 8, 32; xiii. 2; xviii. 13; Ro. iii. 7; v. [8], 19; 1 Tim. i. 15; Heb. vii. 26. b. *pre-eminently sinful, especially wicked*; a. univ.: 1 Tim. i. 9; Jude 15; Mk. viii. 38; Lk. vi. 32-34; vii. 37, 39; xv. 7, 10; Jn. ix. 16, 24 sq. 31; Gal. ii. 17; Heb. xii. 3; Jas. iv. 8; v. 20; 1 Pet. iv. 18; *αμαρτία* itself is called *αμαρτωλός*, Ro. vii. 13. β. *spec.*, of men stained with certain definite vices or crimes, e. g. the tax-gatherers: Lk. xv. 2; xviii. 13; xix. 7; hence the combination *τελῶναι καὶ αμαρτωλοί*, Mt. ix. 10 sq.; xi. 19; Mk. ii. 15 sq.; Lk. v. 30; vii. 34; xv. 1. heathen, called by the Jews sinners *κατ' ἐξοχήν* (1 Macc. i. 34; ii. 48, 62; Tob. xiii. 6): Mt. xxvi. 45 [?]; Mk. xiv. 41; Lk. xxiv. 7; Gal. ii. 15. (The word is found often in Sept., as the equiv. of *חַטֹּאת* and *רָשָׁע*, and in the O. T. Apoc.; very seldom in Grk. writ., as Aristot. eth. Nic. 2, 9 p. 1109*, 33; Plut. de audiend. poet. 7, p. 25 c.) *

ἀμαχος, -ον, (*μάχη*), in Grk. writ. [fr. Pind. down] commonly *not to be withstood, invincible*; more rarely *abstaining from fighting*, (Xen. Cyr. 4, 1, 16; Hell. 4, 4, 9); in the N. T. twice metaph. *not contentious*: 1 Tim. iii. 3; Tit. iii. 2.*

ἀμάω, -ῶ: 1 aor. *ἤμωσα*; (fr. *ἄμα* together; hence *to gather together*, cf. Germ. *sammeln*; [al. regard the init. *a* as euphonic and the word as allied to Lat. *meto*, Eng. *mow*, thus making the sense of *cutting primary*, and that of *gathering* in secondary; cf. Vaníček p. 673]); freq. in the Grk. poets, *to reap, mow down*: *τὰς χώρας*, Jas. v. 4.*

ἀμέθυστος, -ου, ἡ, *amethyst*, a precious stone of a violet and purple color (Ex. xxviii. 19; acc. to Phavorinus so called διὰ τὸ ἀπείργειν τῆς μέθης [so Plut. quæst. conviv. iii. 1, 3, 6]): Rev. xxi. 20. [Cf. B. D. s. v.]*

ἀμελέω, -ῶ; fut. *ἀμελήσω*; 1 aor. *ἤμελησα*; (fr. *ἀμελής*, and this fr. *a* priv. and *μέλω* to care for); very com. in prof. auth.; *to be careless of, to neglect*: *τινός*, Heb. ii. 3; viii. 9; 1 Tim. iv. 14; foll. by inf., 2 Pet. i. 12 R G; without a case, *ἀμελήσαντες* (not caring for what had just been said [A. V. *they made light of it*]), Mt. xxii. 5.*

ἄμεμπτος, -ον, (*μέμφομαι* to blame), *blameless, deserving no censure* (Tertull. *irreprehensibilis*), *free from fault or defect*: Lk. i. 6; Phil. ii. 15; iii. 6; 1 Th. iii. 13 [WH

mrg. ἀμέμπτως]; Heb. viii. 7 (in which nothing is lacking); in Sept. i. q. 𐤒𐤓, Job i. 1, 8 etc. Com. in Grk. writ. [Cf. Trench § ciii.]*

ἀμέμπτως, adv., *blamelessly, so that there is no cause for censure*: 1 Th. ii. 10; [iii. 13 WII mrg.]; v. 23. [Fr. Aeschyl. down. Cf. Trench § ciii.]*

ἀμερίμνος, -ον. (μέριμνα), *free from anxiety, free from care*: Mt. xxviii. 14; 1 Co. vii. 32 (free from earthly cares). (Sap. vi. 16; vii. 23; Hldian. 2, 4, 3; 3, 7, 11; Anth. 9, 359, 5; [in pass. sense, Soph. Ajax 1206].)*

ἀμετάθετος, -ον, (μετατίθημι), *not transposed, not to be transferred; fixed, unalterable*: Heb. xi. 18; τὸ ἀμετάθετον as subst., *immutability*, Heb. vi. 17. (3 Maec. v. 1; Polyb., Diod., Plut.)*

ἀμετακίνητος, -ον. (μετακινέω), *not to be moved from its place, unmoved; metaph. firmly persistent, [A. V. unmorable]*: 1 Co. xv. 58. (Plat. ep. 7, p. 343 a; Dion. Hal. 8, 74; [Joseph. e. Ap. 2, 16, 9; 2, 32, 3; 2, 35, 4].)*

ἀμεταμέλητος, -ον, (μεταμέλομαι, μεταμέλει), *not repented of, unregretted*: Ro. xi. 29; σωτηρία, by litotes, *salvation affording supreme joy*, 2 Co. vii. 10 [al. connect it with μετάνοιαν]. (Plat., Polyb., Plut.)*

ἀμετανόητος, -ον. (μετανοέω, q. v.), *admitting no change of mind (amendment), unrepentant, impenitent*: Ro. ii. 5. (In Leian. Abdic. 11 [passively], i. q. ἀμεταμέλητος, q. v.; [Philo de praem. et poen. § 3].)*

ἄμετρος, -ον. (μέτρον a measure), *without measure, immense*: 2 Co. x. 13, 15 sq. (εἰς τὰ ἄμετρα καυχᾶσθαι to boast to an immense extent, i. e. beyond measure, excessively). (Plat., Xen., Anthol. iv. p. 170, and ii. 206, ed. Jacobs.)*

ἀμήν, Hebr. 𐤏𐤍; 1. verbal adj. (fr. 𐤏𐤍 to prop; Niph. to be firm), *firm*, metaph. *faithful*: ὁ ἀμήν, Rev. iii. 14 (where is added ὁ μάρτυς οὐ πιστὸς κ. ἀληθινός). 2. it came to be used as an adverb by which something is asserted or confirmed: a. at the beginning of a discourse, *surely, of a truth, truly*; so freq. in the discourses of Christ in Mt. Mk. and Lk.: ἀμήν λέγω ὑμῖν 'I solemnly declare unto you,' e. g. Mt. v. 18; Mk. iii. 28; Lk. iv. 24. The repetition of the word (ἀμήν ἀμήν), employed by John alone in his Gospel (twenty-five times), has the force of a *superlative, most assuredly*: Jn. i. 51 (52); iii. 3. b. at the close of a sentence; *so it is, so be it, may it be fulfilled* (γένεοιτο, Sept. Num. v. 22; Deut. xxvii. 15, etc.): Ro. i. 25; ix. 5; Gal. i. 5; Eph. iii. 21; Phil. iv. 20; 1 Tim. i. 17; Heb. xiii. 21; 1 Pet. iv. 11; Rev. i. 6, and often: cf. Jer. xi. 5; xxxv. (xxviii.) 6; 1 K. i. 30. It was a custom, which passed over from the synagogues into the Christian assemblies, that when he who had read or discoursed had offered up a solemn prayer to God, the others in attendance responded *Amen*, and thus made the substance of what was uttered their own: 1 Co. xiv. 16 (τὸ ἀμήν, the well-known response *Amen*), cf. Num. v. 22; Deut. xxvii. 15 sqq.; Neh. v. 13; viii. 6. 2 Co. i. 20 αἱ ἐπαγγελίαι . . . τὸ ναί, καὶ . . . τὸ ἀμήν, i. e. had shown themselves most sure. [Cf. B. D. s. v. Amen.]

ἀμήτωρ, -ορος, ὁ, ἡ, (μήτηρ), *without a mother, motherless*; in Grk. writ. 1. *born without a mother*, e. g.

Minerva, Eur. Phoen. 666 sq., al.; God himself, inasmuch as he is without origin, Lact. instt. 4, 13, 2. 2. *bereft of a mother*, Hldt. 4, 154, al. 3. *born of a base or unknown mother*, Eur. Ion 109 cf. 837. 4. *unmotherly, unworthy of the name of mother*: μήτηρ ἀμήτωρ, Soph. El. 1154. Cf. Bleek on Heb. vol. ii. 2, p. 305 sqq. 5. in a signif. unused by the Greeks, 'whose mother is not recorded in the genealogy': of Melchizedek, Heb. vii. 3; (of Sarah by Philo in de temul. § 14, and rer. div. haer. § 12; [cf. Bleek n. s.]); cf. the classic ἀνολυμπάς.*

ἀμάντος, -ον, (μυαίνω), *not defiled, unsoiled; free from that by which the nature of a thing is deformed and debased, or its force and vigor impaired*: κοίτη pure, free from adultery, Heb. xiii. 4; κληρονομία (without defect), 1 Pet. i. 4; ἁγασκεία, Jas. i. 27; pure from sin, Heb. vii. 26. (Also in the Grk. writ.: in an ethical sense, Plat. legg. 6, p. 777 c.; Plut. Pericl. c. 39 βίος καθαρὸς καὶ ἀμάντος.)*

Ἀμιναδάβ, ὁ, 𐤏𐤍𐤏𐤁 (servant of the prince, [al. my people are noble; but cf. B. D. s. v.]), [A. V. *Aminadab*], the prop. name of one of the ancestors of Christ (1 Chr. ii. 10 [A. V. Amminadab]): Mt. i. 4; Lk. iii. 33 [not WII. See B. D. s. v.]*

ἄμμος, -ον, ἡ, sand; acc. to a Hebr. comparison ἄμ. τῆς θαλάσσης and ἄμ. παρὰ τὸ χεῖλος τῆς θαλ. are used for an innumerable multitude, Ro. ix. 27; Heb. xi. 12; Rev. xx. 8, equiv. to xii. 18 (xiii. 1). Acc. to the context *sandy ground*, Mt. vii. 26. (Xen., Plat., Theophr. often, Plut., Sept. often.)*

ἄνθος, -ού, ὁ, [fr. Soph. and Arstph. down], a *lamb*: Acts viii. 32; 1 Pet. i. 19; τοῦ θεοῦ, consecrated to God, Jn. i. 29, 36. In these passages Christ is likened to a sacrificial lamb on account of his death, innocently and patiently endured, to expiate sin. See ἀρνίον.*

ἀμοιβή, -ῆς, ἡ, (fr. ἀμείβω, as ἀλοοφῆ fr. ἀλείφω, στοιβή fr. στείβω), a very com. word with the Greeks, *requital, recompense*, in a good and a bad sense (fr. the signif. of the mid. ἀμείβομαι to requite, return like for like): in a good sense, 1 Tim. v. 4.*

ἄμπελος, -ον, ἡ, [fr. Hom. down], a *vine*: Mt. xxvi. 29; Mk. xiv. 25; Lk. xxii. 18; Jas. iii. 12. In Jn. xv. 1, 4 sq. Christ calls himself a vine, because, as the vine imparts to its branches sap and productiveness, so Christ infuses into his followers his own divine strength and life. ἄμπ. τῆς γῆς in Rev. xiv. 18 [Recst om. τῆς ἀμπ.], 19, signifies the enemies of Christ, who, ripe for destruction, are likened to clusters of grapes, to be cut off, thrown into the wine-press, and trodden there.*

ἀμπελουργός, -ού, ὁ, ἡ, (fr. ἄμπελος and ΕΡΓΩ), a *vine-dresser*: Lk. xiii. 7. (Arstph., Plut., Geopon., al.; Sept. for 𐤏𐤁𐤏.)*

ἀμπελών, -ώνος, ὁ, a *vineyard*: Mt. xx. 1 sqq.; xxi. 28, [33], 39 sqq.; Mk. xii. 1 sqq.; Lk. [xiii. 6]; xx. 9 sqq.; 1 Co. ix. 7. (Sept.; Diod. 4, 6; Plut. pro nobilit. c. 3.)*

Ἀμπλίας [T Ἀμπλίατος, Tr WII L mrg. Ἀμπλιάτος; hence accent Ἀμπλιάς: cf. Lob. Pathol. Proleg. p. 505; Chandler § 32], -ον, ὁ, *Amplias* (a contraction from the Lat. *Ampliatius*, which form appears in some authorities,

cf. W. 102 (97)), a certain Christian at Rome: Ro. xvi. 8. [See Bp. Lghtft. on Phil. p. 174; cf. *The Athenæum* for March 4, 1882, p. 289 sq.]*

Ἀμπλιάτος (Tdf.) or more correctly Ἀμπλιάτος (L mrg. Tr WH) i. q. Ἀμπλιάς, q. v.

ἀμύνω: 1 aor. mid. ἡμνῶμην; [allied w. Lat. *munio*, *moenia*, etc., Vaniček p. 731; Curtius § 451]; in Grk. writ. [fr. Hom. down] *to ward off, keep off* any thing from any one, τί τι, acc. of the thing and dat. of pers.; hence, with a simple dat. of the pers., *to aid, assist any one* (Thuc. 1, 50; 3, 67, al.). Mid. ἀμύνομαι, with acc. of pers., *to keep off, ward off, any one from one's self; to defend one's self against any one* (so also 2 Macc. x. 17; Sap. xi. 3; Sept. Josh. x. 13); *to take vengeance on any one* (Xen. an. 2, 3, 23; Joseph. antt. 9, 1, 2); Acts vii. 24, where in thought supply τὸν ἀδικούντα [cf. B. 194 (168) note; W. 258 (242)].*

ἀμφιάζω; [fr. ἀμφί, lit. to put around]; *to put on, clothe*: in Lk. xii. 28 L WH ἀμφιάζει for Rec. ἀμφιέννυσι. (A later Grk. word; Sept. [2 K. xvii. 9 Alex.]; Job xxix. 14; [xxx. 19]; xl. 5; Ps. lxxii. 6 Symm.; several times in Themist.; cf. *Bttm. Ausf. Spr.* ii. p. 112; [Veitch s. v.; B. 49 (42 sq.); Steph. s. v. col. 201 c. quotes from *Cram. Anecd.* Ox. vol. ii. p. 338, 31 τὸ μὲν ἀμφιέζω ἐστὶ κοινῶς, τὸ δὲ ἀμφιάζω ὁωρικόν, ὥσπερ τὸ ὑποπιέζω καὶ ὑποπιᾶζω].) Cf. ἀμφιέζω.*

ἀμφιβάλλω; *to throw around*, i. q. περιβάλλω, of a garment (Hom. Od. 14, 342); *to cast to and fro now to one side now to the other*: a net, Mk. i. 16 G L T Tr WH [acc. to T Tr WH used absol.; cf. οἱ ἀμφιβολαῖς, Is. xix. 8]. (Ilab. i. 17).*

ἀμφίβληστρον, -ου, τό, (ἀμφιβάλλω), in Grk. writ. *anything thrown around one to impede his motion*, as chains, a garment; spec. *a net for fishing, [casting-net]*: Mk. i. 16 R G L; Mt. iv. 18. (Sept.; Hes. scut. 215; Hdt. 1, 141; Athen. 10, 72, p. 450.) [Syn. see δίκτυον, and cf. Trench § lxiiv.; B. D. s. v. net.]*

ἀμφιέζω, i. q. ἀμφιέννυμι; in Lk. xii. 28 ἀμφιέζει T Tr. Cf. ἀμφιάζω.

ἀμφιέννυμι; pf. pass. ἡμφιέσμαι; (έννυμι): [fr. Hom. down]; *to put on, to clothe*: Lk. xii. 28 (R G; cf. ἀμφιέζω); Mt. vi. 30; ἐν τι [B. 191 (166)], Lk. vii. 25; Mt. xi. 8.*

Ἀμφίπολις, -εως, ἡ, *Amphipolis*, the metropolis of Macedonia Prima [cf. B. D. s. v. Macedonia]; so called, because the Strymon flowed around it [Thuc. 4, 102]; formerly called Ἐννέα ὁδοί (Thuc. 1, 100): Acts xvii. 1 [see B. D.].*

ἀμφοδον, -ου, τό, (ἀμφί. ὁδός), prop. *a road round anything, a street*, [Hesych. ἄμφοδον· αἱ ῥῆμαι ἀγυαί. διόδοι (al. διέξοδοι διορνγμαί, al. ἡ πλατεία); Lex. in Bekk. Anecdota i. p. 205, 14 Ἀμφοδον· ἡ ὥσπερ ἐκ τετραγώνου διωγεγραμμένη ὁδός. For exx. see *Soph. Lex.*; Wetst. on Mk. l. c.; cod. D in Acts xix. 28 (where see Tdf.'s note)]; Mk. xi. 4. (Jer. xvii. 27; xxx. 16 (xlix. 27), and in Grk. writ.)*

ἀμφότεροι, -αι, -α, [fr. Hom. down], *both of two, both the one and the other*: Mt. ix. 17, etc.; τὰ ἀμφότερα, Acts xxiii. 8; Eph. ii. 14.

ἀμώμητος, -ον, (μωμόμαι), *that cannot be censured, blameless*: Phil. ii. 15 R G (cf. τέκνα μωμητά, Deut. xxxii. 5); 2 Pet. iii. 14. (Hom. Il. 12, 109; [Hesiod, Pind., al.]; Plut. frat. amor. 18; often in Anthol.)*

ἄμωμον, -ου, τό, *amomum*, a fragrant plant of India, having the foliage of the white vine [al. ampelolence] and seed, in clusters like grapes, from which ointment was made (Plin. h. n. 12, 13 [28]): Rev. xviii. 13 G L T Tr WH. [See B. D. Am. ed. s. v.]*

ἀμωμος, -ον, (μῶμος), *without blemish*, free from faultiness, as a victim without spot or blemish: 1 Pet. i. 19 (Lev. xxii. 21); Heb. ix. 14; in both places allusion is made to the sinless life of Christ. Ethically, *without blemish, faultless, unblamable*: Eph. i. 4; v. 27; Col. i. 22; Phil. ii. 15 L T Tr WH; Jude 24; Rev. xiv. 5. (Often in Sept.; [Hesiod, Simon., Jambl.], Hdt. 2, 177, Aeschyl. Pers. 185; Theocrit. 18, 25.) [Syn. see Trench § ciii.; Tittmann i. 29 sq.]*

Ἀμών, ὁ, indecl., *Amon*, (ἰϣῆς artificer [but cf. B. D.]), king of Judah, son of Manasseh, and father of Josiah: Mt. i. 10, [L T Tr WH -μῶς. Cf. B. D.].*

Ἀμώς, ὁ, *Amos*, (ἰϣῆς strong), indecl. prop. name of one of Christ's ancestors: [Mt. i. 10 L T Tr WH]; Lk. iii. 25.*

ἀν, a particle indicating that something can or could occur on certain conditions, or by the combination of certain fortuitous causes. In Lat. it has no equivalent; nor do the Eng. *haply, perchance*, Germ. *wohl (wol)*, *etwa*, exactly and everywhere correspond to it. The use of this particle in the N. T., illustrated by copious exx. fr. Grk. writ., is shown by W. § 42; [cf. B. 216 (186) sqq. Its use in classic Grk. is fully exhibited (by Prof. Goodwin) in L. and S. s. v.].

It is joined **I.** in the apodoses of hypothetical sentences **1.** with the Impf., where the Lat. uses the impf. subjunctive, e. g. Lk. vii. 39 (ἐγίνωσκειν ἄν, *sciret, he would know*); Lk. xvii. 6 (εἰλέγετε ἄν *ye would say*); Mt. xxiii. 30 (non essemus, *we should not have been*); Jn. v. 46; viii. 42; ix. 41; xv. 19; xviii. 36; 1 Co. xi. 31; Gal. i. 10; iii. 21 [but WH mrg. br.]; Heb. iv. 8; viii. 4, 7. **2.** with the indic. Aor. (where the Lat. uses the plpf. subj. like the fut. pf. subj., *I would have done it*), to express what would have been, if this or that either were (εἰ with the impf. in the protasis preceding), or had been (εἰ with the aor. or plpf. preceding): Mt. xi. 21 and Lk. x. 13 (ἂν μετενόησαν *they would have repented*); Mt. xi. 23; xii. 7 (*ye would not have condemned*); Mt. xxiv. 43 (*he would have watched*), 22 and Mk. xiii. 20 (*no one would have been saved*, i. e. all even now would have to be regarded as those who had perished; cf. W. 304 (286)); Jn. iv. 10 (*thou wouldst have asked*); xiv. 2 (εἶπον ἄν *I would have said so*); 28 (*ye would have rejoiced*); Ro. ix. 29 (*we should have become*); 1 Co. ii. 8; Gal. iv. 15 (R G); Acts xviii. 14. Sometimes the condition is not expressly stated, but is easily gathered from what is said: Lk. xix. 23 and Mt. xxv. 27 (*I should have received it back with interest*, sc. if thou hadst given it to the bankers). **3.** with the Plupf.: Jn. xi. 21 [R Tr mrg.] (οὐκ ἂν ἐτεθνήκει [L T Tr txt. WH ἀπέθανεν]

would not have died, for which, in 32, the aor. οὐκ ἂν ἀπέθανε); Jn. xiv. 7 [not Tdf.] (εἰ with the plpf. preceding); 1 Jn. ii. 19 (they would have remained with us). Sometimes (as in Grk. writ., esp. the later) ἂν is omitted, in order to intimate that the thing wanted but little (impf.) or had wanted but little (plpf. or aor.) of being done, which yet was not done because the condition was not fulfilled (cf. *Alex. Bttm.* in the *Stud. u. Krit.* for 1858, p. 489 sqq.; [N. T. Gram. p. 225 (194)]; Fritzsche on Rom. vol. ii. 33; W. § 42, 2 p. 305 (286)), e. g. Jn. viii. 39 (where the ἂν is spurious); xv. 22, 24; xix. 11; Acts xxvi. 32; Ro. vii. 7; Gal. iv. 15 (ἂν before ἐδόκατε has been correctly expunged by L T Tr WH). **II.** Joined to relative pronouns, relative adverbs, and adverbs of time and quality, it has the same force as the Lat. *cumque* or *cunque*, -ever, -soever, (Germ. *irgend, etwa*). 1. foll. by a past tense of the Indicative, when some matter of fact, something certain, is spoken of; where, "when the thing itself which is said to have been done is certain, the notion of uncertainty involved in ἂν belongs rather to the relative, whether pronoun or particle" (*Klotz* ad Dev. p. 145) [cf. W. § 42, 3 a.]; ὅσοι ἂν as many as: Mk. vi. 56 (ὅσοι ἂν ἤπαντο [ἤψαντο L txt. T Tr txt. WH] αὐτοῦ as many as touched him [cf. B. 216 (187)]); Mk. xi. 24 (ὅσα ἂν προσευχόμενοι αἰτεῖσθε [Grsb. om. ἂν], but L txt. T Tr WH have rightly restored ὅσα προσεύχεσθε κ. αἰτεῖσθε). καθότι ἂν in so far or so often as, according as, (Germ. *je nachdem gerade*): Acts ii. 45; iv. 35. ὥς ἂν: 1 Co. xii. 2 (in whatever manner ye were led [cf. B. § 139, 13; 383 (329) sq.]). 2. foll. by a Subjunctive, a. the Present, concerning that which may have been done, or is usually or constantly done (where the Germ. uses *mögen*); ἥνικα ἂν whensoever, as often as: 2 Co. iii. 15 L T Tr WH; ὅς ἂν whoever, be he who he may: Mt. xvi. 25 (L T Tr WH ἔάν); [Mk. viii. 35 (where T Tr WH fut. indic.; see WH. App. p. 172)]; Lk. x. 5 (L T Tr WH aor.), 8; Gal. v. 17 (T Tr WH ἔάν, l. br. ἔάν); 1 Jn. ii. 5; iii. 17; Ro. ix. 15 (Ex. xxxiii. 19); xvi. 2; 1 Co. xi. 27, etc. ὅστις ἂν: 1 Co. xvi. 2 [T Tr WH ἔάν; WH mrg. aor.]; Col. iii. 17 (L txt. T Tr WH ἔάν). ὅσοι ἂν: Mt. vii. 12 (T WH ἔάν); xxii. 9 (L T Tr WH ἔάν). ὅπου ἂν whithersoever: Lk. ix. 57 (L Tr ἔάν); Rev. xiv. 4 (L Tr [T ed. 7 not 8, WH] have adopted ὑπάγει, defended also by B. 228 (196)); Jas. iii. 4 (R G L Tr mrg. in br.). ὅσakis ἂν how often soever: 1 Co. xi. 25 sq. (where L T Tr WH ἔάν). ὥς ἂν in what way soever: 1 Th. ii. 7 [cf. Ellie. ad loc.; B. 232 (200)], L T Tr WH ἔάν). b. the Aorist, where the Lat. uses the fut. pf.; ὅς ἂν: Mt. v. 21, 22 (εἴπη whoever, if ever any one shall have said); 31 sq. [in vs. 32 L T Tr WH read πᾶς ὁ ἀπολύων]; x. 11; xxvi. 48 (Tdf. ἔάν); Mk. iii. 29, 35; ix. 41, etc. ὅστις ἂν: Mt. x. 33 [L Tr WH txt. om. ἂν]; xii. 50; Jn. xiv. 13 [Tr mrg. WH pres.]; Acts iii. 23 (Tdf. ἔάν), etc. ὅσοι ἂν: Mt. xxi. 22 (Treg. ἔάν); xxiii. 3 (T WH ἔάν); Mk. iii. 28 (Tr WH ἔάν); Lk. ix. 5 (L T Tr WH pres.); Jn. xi. 22; Acts ii. 39 (Lehm. οὖς); iii. 22. ὅπου ἂν: Mk. xiv. 9 (T WH ἔάν); ix. 18 (L T Tr WH ἔάν). ἄχρις οὗ ἄν until (donec): 1 Co. xv. 25 Rec.; Rev. ii. 25. ἕως ἄν

until (usque dum): Mt. ii. 13; x. 11; xxii. 44; Mk. vi. 10; Lk. xxi. 32; 1 Co. iv. 5, etc. ἥνικα ἂν, of fut. time, not until then, when . . . or then at length, when . . . : 2 Co. iii. 16 (T WH txt. ἔάν) [cf. Kühner ii. 951; Jelf ii. 565]. ὥς ἂν as soon as [B. 232 (200)]: 1 Co. xi. 34; Phil. ii. 23. ἀφ' οὗ ἂν ἐγερθῇ, Lk. xiii. 25 (from the time, whatever the time is, when he shall have risen up). But ἔάν (q. v.) is also joined to the pronouns and adverbs mentioned, instead of ἂν; and in many places the Mss. and edd. fluctuate between ἂν and ἔάν, (exx. of which have already been adduced); [cf. Tdf. Proleg. p. 96; WH. App. p. 173 "predominantly ἂν is found after consonants, and ἔάν after vowels"]. Finally, to this head must be referred ὅταν (i. q. ὅτε ἂν) with the indic. and much oftener with the subj. (see ὅταν), and ὅπως ἂν, although this last came to be used as a final conjunction in the sense, that, if it be possible: Lk. ii. 35; Acts iii. 20 (19); xv. 17; Ro. iii. 4; see ὅπως, II. 1 b. [Cf. W. 309 (290 sq.); B. 234 (201.)]. **III.** ἂν is joined to the Optat. [W. 303 (284); B. 217 (188)]; when a certain condition is laid down, as in wishes, I would that etc.: Acts xxvi. 29 (εὐξάμην [Tdf. εὐξάμην] ἂν I could pray, se. did it depend on me); in direct questions [W. l. c.; B. 254 (219)]: Acts viii. 31 (πῶς ἂν δυνάμην; i. e. on what condition, by what possibility, could I? cf. Xen. oec. 11, 5); Acts xvii. 18 (τί ἂν θέλοι . . . λέγειν what would he say? it being assumed that he wishes to utter some definite notion or other); Acts ii. 12 R G; in dependent sentences and indirect questions in which the narrator introduces another's thought [W. § 42, 4; B. l. c.]: Lk. i. 62; vi. 11; ix. 46; [xv. 26 L br. Tr WH; cf. xviii. 36 L br. Tr br. WH mrg.]; Acts v. 24; x. 17; xvii. 20 R G. **IV.** ἂν is found without a mood in 1 Co. vii. 5 (εἰ μή τι ἂν [WH br. ἂν], except perhaps, se. γένοιτο, [but cf. Bttm. as below]). ὥς ἂν, adverbially, tanquam (so already the Vulg.), as if: 2 Co. x. 9 (like ὥσπερ ἂν in Grk. writ.; cf. Kühner ii. 210 [§ 398 Anm. 4; Jelf § 430]; B. 219 (189); [L. and S. s. v. D. III.]). ἂν, contr. from ἔάν, if; foll. by the subjunc.: Jn. xx. 23 [Lehm. ἔάν. "Also by the (pres.) indic. in 1 Jn. v. 15 Lehm.; see B. 223 (192); W. 295 (277)]. Further, L T Tr WH have received ἂν in Jn. xiii. 20; xvi. 23; [so WH Jn. xii. 32; cf. W. 291 (274); B. 72 (63)].* **ἀνά**, prep., prop. upwards, up, (cf. the adv. ἄνω, opp. to κατά and κάτω), denoting motion from a lower place to a higher [cf. W. 398 (372) n.]; rare in the N. T. and only with the accus. 1. in the expressions ἀνά μέσον (or jointly ἀνάμεσον [so R^t Tr in Rev. vii. 17]) into the midst, in the midst, amidst, among, between, — with gen. of place, Mt. xiii. 25; Mk. vii. 31; Rev. vii. 17 [on this pass. see μέσος, 2 sub fin.]; of pers., 1 Co. vi. 5, with which cf. Sir. xxv. 18 (17) ἀνά μέσον τοῦ (Fritz. τῶν) πλησίου αὐτοῦ; cf. W. § 27, 1 fin. [B. 332 (285)]; (Sir. xxvii. 2; 1 Macc. vii. 28; xiii. 40, etc.; in Sept. for ἡρη, Ex. xxvi. 28; Josh. xvi. 9; xix. 1; Diod. 2, 4 ἀνά μέσον τῶν χειλέων [see μεσος, 2]); ἀνά μέπος, (Vulg. per partes), in turn, one after another, in succession: 1 Co. xiv. 27 [where Rec^t writes ἀνά μέπος], (Polyb. 4, 20, 10 ἀνά μέπος ἄδεν). 2. joined to

numerals, it has a *distributive* force [W. 398 (372); B. 331 sq. (285)]: Jn. ii. 6 (ἀνὰ μετρητὰς δύο ἢ τρεῖς two or three metretēs apiece); Mt. xx. 9 sq. (ἔλαβον ἀνὰ δηνάριον they received each a denarius); Lk. ix. 3 [Tr br. WH om. ἀνά; ix. 14]; x. 1 (ἀνὰ δύο [WH ἀνὰ δύο [δύο]] two by two); Mk. vi. 40 (L T Tr WH κατά); [Rev. iv. 8]; and very often in Grk. writ.; cf. W. 398 (372). It is used adverbially in Rev. xxi. 21 (ἀνὰ εἰς ἕκαστος, like ἀνὰ τέσσαρες, Plut. Aem. 32; cf. W. 249 (234); [B. 30 (26)]). 3. Prefixed to verbs ἀνά signifies, a. *upwards, up, up to*, (Lat. *ad*, Germ. *auf*), as in ἀνακρούειν, ἀναβαίνειν, ἀναβάλλειν, ἀνακράζειν, etc. b. it corresponds to the Lat. *ad* (Germ. *an*), to [indicating the goal], as in ἀναγεῖν [al. would refer this to d.], ἀνάπτειν. c. it denotes repetition, renewal, i. q. *denovo, anew, over again*, as in ἀναγεννᾶν. d. it corresponds to the Lat. *re, retro, back, backwards*, as in ἀνακάμπτειν, ἀναχαρεῖν, etc. Cf. Win. De verb. comp. Pt. iii. p. 3 sq.*

ἀνα-βαθμός, -οῦ, ὅ, (βαθμός, and this fr. βαίνω); 1. *an ascent*. 2. *a means of going up, a flight of steps, a stair*: Acts xxi. 35, 40. Exx. fr. Grk. writ. in Lob. ad Phryn. p. 324 sq.*

ἀνα-βαίνω; [impf. ἀνέβαινον Acts iii. 1; fut. ἀναβήσομαι Ro. x. 6, after Deut. xxx. 12]; pf. ἀναβέβηκα; 2 aor. ἀνέβην, ptep. ἀναβάς, impv. ἀνάβα Rev. iv. 1 (ἀνάβηθι Lehm.), plur. ἀνάβατε (for R G ἀνάβητε) Rev. xi. 12 L T Tr [WH]; cf. WH. App. p. 168^b; W. § 14, 1 h.; [B. 54 (47); fr. Hom. down]; Sept. for אֲנִי; a. *to go up, move to a higher place, ascend*: a tree (ἐπί), Lk. xix. 4; upon the roof of a house (ἐπί), Lk. v. 19; into a ship (εἰς), Mk. vi. 51; [Mt. xv. 39 G Tr txt.; Acts xxi. 6 Tdf.]; εἰς τὸ ὄρος, Mt. v. 1; Lk. ix. 28; Mk. iii. 13; εἰς τὸ ὑπερφῶν, Acts i. 13; εἰς τὸν οὐρανόν, Ro. x. 6; Rev. xi. 12; εἰς τὸν οὐρ. is omitted, but to be supplied, in Jn. i. 51 (52); vi. 62, and in the phrase ἀναβ. πρὸς τὸν πατέρα, Jn. xx. 17. (It is commonly maintained that those persons are fig. said ἀναβεβήκεναι εἰς τὸν οὐρανόν, who have penetrated the heavenly mysteries: Jn. iii. 13, cf. Deut. xxx. 12; Prov. xxiv. 27 (xxx. 4); Bar. iii. 29. But in these latter pass. also the expression is to be understood literally. And as respects Jn. iii. 13, it must be remembered that Christ brought his knowledge of the divine counsels with him from heaven, inasmuch as he had dwelt there prior to his incarnation. Now the natural language was οὐδεὶς ἦν ἐν τῷ οὐρανῷ; but the expression ἀναβέβηκεν is used because none but Christ could get there except by ascending. Accordingly εἰ μὴ refers merely to the idea, involved in ἀναβέβηκεν, of a past residence in heaven. Cf. Meyer [or Westcott] ad loc.) Used of travelling to a higher place: εἰς ἱεροσόλ. Mt. xx. 17 sq.; Mk. x. 32 sq., etc.; εἰς τὸ ἱερόν, Jn. vii. 14; Lk. xviii. 10. Often the place to or into which the ascent is made is not mentioned, but is easily understood from the context: Acts viii. 31 (into the chariot); Mk. xv. 8 (to the palace of the governor, acc. to the reading ἀναβάς restored by L T Tr txt. WH for R G ἀναβόας), etc.; or the place alone is mentioned from which (ἀπό, ἐκ) the ascent is made: Mt. iii. 16; Acts viii. 39; Rev. xi. 7. b. in a wider sense

of things rising up, *to rise, mount, be borne up, spring up*: of a fish swimming up, Mt. xvii. 27; of smoke rising up, Rev. viii. 4; ix. 2; of plants springing up from the ground, Mt. xiii. 7; Mk. iv. 7, 32, (as in Grk. writ.; Theophr. hist. plant. 8, 3, and Hebr. הָלַץ); of things which come up in one's mind (Lat. *suboriri*): ἀναβαίνω. ἐπὶ τὴν καρδ. or ἐν τῇ καρδίᾳ, Lk. xxiv. 38; 1 Co. ii. 9; Acts vii. 23 (ἀνέβη ἐπὶ τὴν κ. it came into his mind i. e. he resolved, foll. by inf.), after the Hebr. הָלַץ אֶל הָלַץ, Jer. iii. 16, etc. [B. 135 (118)]. Of messages, prayers, deeds, brought up or reported to one in a higher place: Acts x. 4; xxi. 31 (tidings came up to the tribune of the cohort, who dwelt in the tower Antonia). [Comp.: προσ-, συν-αναβαίνω.]

ἀνα-βάλλω: 2 aor. mid. ἀνεβαλόμην; 1. *to throw or toss up*. 2. *to put back or off, delay, postpone*, (very often in Grk. writ.); in this sense also in mid. (prop. *to defer for one's self*): τινά, *to hold back, delay*; in a forensic sense *to put off any one* (Lat. *ampliare*, Cic. Verr. act. 2, 1, 9 § 26) i. e. *to defer hearing and deciding (adjourn) any one's case*: Acts xxiv. 22; cf. Kypke [or Wetst.] ad loc.*

ἀνα-βιβάζω: 1 aor. ἀνεβίβασα; *to cause to go up or ascend, to draw up*, (often in Sept. and Grk. writ.): Mt. xiii. 48, (Xen. Hell. 1, 1, 2 πρὸς τὴν γῆν ἀνεβίβαζε τὰς ἑαυτοῦ τρύφους).*

ἀνα-βλέπω; 1 aor. ἀνέβλεψα; [fr. Hdt. down]; 1. *to look up*: Mk. viii. 24, [25 R G L]; xvi. 4; Lk. xix. 5; xxi. 1; Acts xxii. 13; εἰς τινα, *ibid.*; εἰς τὸν οὐρανόν, Mt. xiv. 19; Mk. vi. 41; vii. 34, (Plat. Axioch. p. 370 b.; Xen. Cyr. 6, 4, 9). 2. *to recover (lost) sight*: Mt. xi. 5; xx. 34; Lk. xviii. 41 sqq., etc. ([Hdt. 2, 111;] Plat. Phaedrus p. 243 b. παραχρήμα ἀνέβλεψε, Arstph. Plut. 126); used somewhat loosely also of the man blind from birth who was cured by Christ, Jn. ix. 11 (12) (cf. Meyer ad loc.), 17 sq. (Paus. 4, 12, 7 (10) συνέβη τὸν Ὀφιοῦνέα . . . τὸν ἐκ γενετῆς τυφλὸν ἀναβλέψαι). Cf. Win. De verb. comp. etc. Pt. iii. p. 7 sq.

ἀνά-βλεψις, -εως, ἡ, *recovery of sight*: Lk. iv. 18 (19), (Sept. Is. lxi. 1). [Aristot.]*

ἀνα-βοάω, -ῶ: 1 aor. ἀνεβόησα; [fr. Aeschyl. and Hdt. down]; *to raise a cry, to cry out anything, say it shouting*: Lk. ix. 38 (L T Tr WH ἐβόησε); Mk. xv. 8 (where read ἀναβάς, see ἀναβαίνω, a. sub fin.); with the addition of φωνῇ μεγάλῃ, Mt. xxvii. 46 [Tr WH L mrg. ἐβόησε], (as Gen. xxvii. 38; Is. xxxvi. 13, etc.). Cf. Win. De verb. comp. Pt. iii. p. 6 sq.; [and see βοάω, fin.]*

ἀνα-βολή, -ῆς, ἡ, (ἀναβάλλω, q. v.), often in Grk. writ., *a putting off, delay*: ποιῆσαι ἀναβολήν *to interpose (lit. make) delay*, Acts xxv. 17, (as in Thuc. 2, 42; Dion. Hal. 11, 33; Plut. Camill. c. 35).*

ἀνάγαιον, -ου, τό, (fr. ἀνά and γαῖα i. e. γῆ), *prop. anything above the ground; hence a room in the upper part of a house*: Mk. xiv. 15; Lk. xxii. 12, (in G L T Tr WH). Also written ἀνώγαιον (which Tdf. formerly adopted; cf. Xen. an. 5, 4, 29 [where Dind. ἀνακλιών]), ἀνώγειον (Rec.), ἀνώγειον; on this variety in writing cf. Lob. ad Phryn. p. 297 sq.; [Rutherford, New Phryn. p. 358];

Fritzsche on Mk. p. 611 sq.; B. 13 (12): [WH. App. p. 151].*

ἀναγγέλλω: impf. ἀνήγγελλον; [fut. ἀναγγελῶ]; 1 aor. ἀνήγγειλα; 2 aor. pass. ἀνηγγέλην. Ro. xv. 21; 1 Pet. i. 12 (several times in Sept.; 1 Macc. ii. 31; W. 82 (78); [Veitch s. v. ἀγγέλλω]); to announce, make known, [cf. ἀνά, 3 b.]; τί. Acts xix. 18; foll. by ὅτι. Jn. v. 15 [L mrg. WH txt. T εἶπεν]; ὅσα κτλ. Acts xiv. 27; [Mk. v. 19 R G L mrg.]; [absol. with εἰς. Mk. v. 14 Rec.]; equiv. to disclose: τί τιμῇ. Jn. iv. 25; xvi. 13–15; used of the formal proclamation in the Christian religion: Acts xx. 20; 1 Pet. i. 12; 1 Jn. i. 5: περί τινος, Ro. xv. 21 (Is. lii. 15); to report, bring back tidings, rehearse, used as in Grk. writers (Aeschyl. Prom. 664 (661); Xen. an. 1, 3, 21; Polyb. 25, 2, 7) of messengers reporting what they have seen or heard. [cf. ἀνά u. s.]; τί, Acts xvi. 38 (where L T Tr WH ἀπήγγ.) : 2 Co. vii. 7.

ἀνα-γεννάω, -ῶ: 1 aor. ἀνεγέννησα; pf. pass. ἀναγεγέννημαι; to produce again, beget again, beget anew; metaph.: τινά, thoroughly to change the mind of one, so that he lives a new life and one conformed to the will of God, 1 Pet. i. 3; passively ἔκ τινος, ibid. i. 23. (In the same sense in eccl. writ. [cf. Soph. Lex. s. v.]. Among prof. auth. used by Joseph. antt. 4, 2, 1 τῶν ἐκ τοῦ στασιάζειν αὐτοῖς ἀναγεννωμένων [yet Bekker ἂν γενομένων] δεινῶν which originated.)*

ἀνα-γινώσκω: [impf. ἀνεγίνωσκεν Acts viii. 28]; 2 aor. ἀνέγνω. [inf. ἀναγνῶναι Lk. iv. 16], ptep. ἀναγνούς; Pass., [pres. ἀναγινώσκομαι]; 1 aor. ἀνεγνώσθην; in prof. auth. 1. to distinguish between, to recognize, to know accurately, to acknowledge; hence 2. to read, (in this signif. ["first in Pind. O. 10 (11). 1"] fr. [Arstph.,] Thuc. down): τί. Mt. xxii. 31; Mk. xii. 10; Lk. vi. 3; Jn. xix. 20; Acts viii. 30, 32; 2 Co. i. 13; [Gal. iv. 21 Lehm. mrg.]; Rev. i. 3; v. 4 Rec.: τινά, one's book, Acts viii. 28, 30; ἐν with dat. of the book, Mt. xii. 5; xxi. 42; Mk. xii. 26; with ellipsis of ἐν τῷ νόμῳ. Lk. x. 26; foll. by ὅτι [objective], Mt. xix. 4; [foll. by ὅτι recitative, Mt. xxi. 16]; τι ἐποίησε. Mt. xii. 3; Mk. ii. 25. The obj. not mentioned, but to be understood from what precedes: Mt. xxiv. 15; Mk. xiii. 14; Acts xv. 31; xxiii. 34; Eph. iii. 4; pass. 2 Co. iii. 2. to read to others, read aloud: 2 Co. iii. 15; Acts xv. 21, (in both places Μωϋσῆς i. q. the books of Moses); [Lk. iv. 16; Acts xiii. 27]; 1 Th. v. 27; Col. iv. 16.*

ἀναγκάζω: [impf. ἠνάγκαζον]; 1 aor. ἠνάγκασα; 1 aor. pass. ἠναγκάσθην; (fr. ἀνάγκη); [fr. Soph. down]; to necessitate, compel, drive to, constrain, whether by force, threats, etc., or by persuasion, entreaties, etc., or by other means: τινά, 2 Co. xii. 11 (by your behavior towards me); τινά foll. by inf., Acts xxvi. 11; xxviii. 19; Gal. ii. 3, 14 (by your example); vi. 12; Mt. xiv. 22; Mk. vi. 45; Lk. xiv. 23.*

ἀναγκαῖος, -αῖα, -αῖον, (ἀνάγκη), [fr. Hom. down (in various senses)], necessary; a. what one cannot do without, indispensable: 1 Co. xii. 22 (τὰ μέλη); Tit. iii. 14 (χρεῖαι). b. connected by the bonds of nature or of friendship: Acts x. 24 (ἀναγκαῖοι [A. V. near] φίλοι).

c. what ought according to the law of duty to be done, what is required by the condition of things: Phil. i. 24. ἀναγκαῖόν ἐστι foll. by acc. with inf., Acts xiii. 46; Heb. viii. 3. ἀναγκαῖον ἡγεῖσθαι to deem necessary, foll. by inf., Phil. ii. 25; 2 Co. ix. 5.*

ἀναγκαστῶς, adv., by force or constraint; opp. to ἐκούσιως, 1 Pet. v. 2. (Plat. Ax. p. 366 a.)*

ἀνάγκη, -ης, ἡ; 1. necessity, imposed either by the external condition of things, or by the law of duty, regard to one's advantage, custom, argument: κατ' ἀνάγκην perforce (opp. to κατὰ ἐκούσιον), Philem. 14: ἐξ ἀνάγκης of necessity, compelled, 2 Co. ix. 7; Heb. vii. 12 (necessarily); ἔχω ἀνάγκην I have (am compelled by) necessity, (also in Grk. writ.): 1 Co. vii. 37; Heb. vii. 27; foll. by inf., Lk. xiv. 18; xxiii. 17 R L br.; Jude 3; ἀν. μοι ἐπικείται necessity is laid upon me, 1 Co. ix. 16; ἀνάγκη (i. q. ἀναγκαῖόν ἐστι) foll. by inf.: Mt. xviii. 7; Ro. xiii. 5; Heb. ix. 16, 23, (so Grk. writ.). 2. in a sense rare in the classics (Diod. 4, 43), but very common in Hellenistic writ. (also in Joseph. b. j. 5, 13, 7, etc.; see W. 30), calamity, distress, straits: Lk. xxi. 23; 1 Co. vii. 26; 1 Th. iii. 7; plur. ἐν ἀνάγκαις, 2 Co. vi. 4; xii. 10.*

ἀνα-γνωρίζω: 1 aor. pass. ἀνεγνωρίσθην; to recognize: Acts vii. 13 [Tr txt. WH txt. ἐγνωρίσθη] was recognized by his brethren, cf. Gen. xlv. 1. (Plat. politie. p. 258 a. ἀναγνωρίζειν τοὺς συγγενεῖς.)*

ἀνά-γνωσις, -εως, ἡ, (ἀναγινώσκω, q. v.); a. a knowing again, owning. b. reading, [fr. Plato on]: Acts xiii. 15; 2 Co. iii. 14; 1 Tim. iv. 13. (Neh. viii. 8 i. q. נִרְצָה.)*

ἀν-άγω: 2 aor. ἀνήγαγον, inf. ἀναγαγεῖν, [ptep. ἀναγαγών]; Pass., [pres. ἀναγομαι]; 1 aor. [cf. sub fin.] ἀνήχθην; [fr. Hom. down]; to lead up, to lead or bring into a higher place; foll. by εἰς with acc. of the place: Lk. ii. 22; iv. 5 [T Tr WH om. L br. the cl.]; xxii. 66 [T Tr WH ἀπήγαγον]; Acts ix. 39; xvi. 34; Mt. iv. 1 (εἰς τ. ἔρημον, sc. fr. the low bank of the Jordan). τινά ἐκ νεκρῶν fr. the dead in the world below, to the upper world, Heb. xiii. 20; Ro. x. 7; τινά τῷ λαῷ to bring one forth who has been detained in prison (a lower place), and set him before the people to be tried, Acts xiv. 4; θυσίαν τῷ εἰδώλῳ to offer sacrifice to the idol, because the victim is lifted up on the altar, Acts vii. 41. Navigators are κατ' ἐξοχὴν said ἀνάγεσθαι (pass. [or mid.]) when they launch out, set sail, put to sea, (so ἀναγωγὴ in Justin. Mart. dial. c. Tr. c. 142 [and in the classics]): Lk. viii. 22; Acts xiii. 13; xvi. 11; xviii. 21; xx. 3, 13; xxi. [1], 2; xxvii. 2, 4, 12, 21; xxviii. 10 sq. (Polyb. 1, 21, 4; 23, 3, etc.). [Comp. ἐπ' ἀνάγω.]*

ἀνα-δείκνυμι: 1 aor. ἀνέδειξα, [impv. ἀνάδειξον; fr. Soph. down]; to lift up anything on high and exhibit it for all to behold (Germ. aufzeigen); hence to show accurately, clearly, to disclose what was hidden, (2 Macc. ii. 8 cf. 6): Acts i. 24 (show which of these two thou hast chosen). Hence ἀναδ. τινά to proclaim any one as elected to an office, to announce as appointed (king, general, etc., messenger): Lk. x. 1, (2 Macc. ix. 14, 23, 25; x. 11; xiv. 12, 26; 1 Esdr. i. 35; viii. 23; Polyb. 4, 48,

3; 51, 3; Diod. i. 66; 13, 98; Plut. Caes. 37, etc.; Hdian. 2, 12, 5 (3), al.). Cf. *Win.* De verb. comp. Pt. iii. p. 12 sq.*

ἀνά-δειξις, -εως, ἡ (ἀναδείκνυμι, q. v.), *a pointing out, public showing forth*; τῶν χρόνων, Sir. xliii. 6. *a proclaiming, announcing, inaugurating*, of such as are elected to office (Plut. Mar. 8 ὑπ'αὐτῶν ἀνάδειξις [cf. Polyb. 15, 26, 7]): Lk. i. 80 (until the day when he was announced [A. V. *of his shewing*] to the people as the forerunner of the Messiah; this announcement he himself made at the command of God, Lk. iii. 2 sqq.).*

ἀνα-δέχομαι: 1 aor. ἀνεδέξαμην; fr. Hom. down; *to take up, take upon one's self, undertake, assume*; hence *to receive, entertain any one hospitably*: Acts xxviii. 7; *to entertain in one's mind*: τὰς ἐπαγγελίας, i. e. *to embrace them with faith*, Heb. xi. 17.*

ἀνα-δίδωμι: 2 aor. ptc. ἀναδούς; 1. *to give forth, send up*, so of the earth producing plants, of plants yielding fruit, etc.; in prof. auth. 2. acc. to the second sense which ἀνά has in composition [see ἀνά, 3 b.], *to deliver up, hand over*: ἐπιστολήν, Acts xxiii. 33, (the same phrase in Polyb. [29, 10, 7] and Plut.).*

ἀνα-ζάω, -ω: 1 aor. ἀνέζησα; a word found only in the N. T. and eccl. writ.; *to live again, recover life*; a. prop., in Rec. of Ro. xiv. 9; Rev. xx. 5. b. trop. one is said ἀναζῆν who has been νεκρός in a trop. sense; a. *to be restored to a correct life*: of one who returns to a better moral state, Lk. xv. 24 [WH mrg. ἔζησεν] ([A. V. *is alive again*], cf. Mey. ad loc.), 32 (T Tr WH ἔζησε). β. *to revive, regain strength and vigor*: Ro. vii. 9; sin is alive, indeed, and vigorous among men ever since the fall of Adam; yet it is destitute of power (νεκρά ἐστὶ) in innocent children ignorant of the law; but when they come to a knowledge of the law, sin recovers its power in them also. Others less aptly explain ἀνέζησε here *began to live, sprang into life*, (Germ. *lebte auf*).*

ἀνα-ζητέω, -ω; [impf. ἀνεζήτουν]; 1 aor. ἀνεζήτησα; 'to run through with the eyes any series or succession of men or things, and so to seek out, search through, make diligent search, Germ. *daran hinsuchen, aufsuchen*' (*Win.* De verb. comp. etc. Pt. iii. p. 14): τινά, Lk. ii. 44, (and 45 Ltxt. T Tr WH); Acts xi. 25. (See exx. fr. Grk. writ. [fr. Plato on] in *Win.* l. c.).*

ἀνα-ζώννυμι: *to gird up*; mid. *to gird up one's self or for one's self*: ἀναζωσάμενοι τὰς ὀσφύας, 1 Pet. i. 13, i. e. *prepared*,—a metaphor derived from the practice of the Orientals, who in order to be unimpeded in their movements were accustomed, when about to start on a journey or engage in any work, to bind their long and flowing garments closely around their bodies and fasten them with a leathern girdle; cf. περιζώννυμι. (Sept. Judg. xviii. 16; Prov. xxix. 35 (xxxi. 17); Dio Chrys. or. 72, 2, ed. Emp. p. 729; Didym. ap. Athen. 4, (17) p. 139 d., al.).*

ἀνα-ζωπυρέω, -ω; (τὸ ζώπυρον i. e. a. the remains of a fire, embers; b. that by which the fire is kindled anew or lighted up, a pair of bellows); *to kindle anew, rekindle, resuscitate*, [yet on the force of ἀνα- cf. Ellie.

on 2 Tim. as below]; generally trop., *to kindle up, inflame, one's mind, strength, zeal*, (Xen. de re equest. 10, 16 of a horse roused to his utmost; Hell. 5, 4, 46; Antonin. 7, 2 φαντασίας; Plut. Pericl. 1, 4; Pomp. 41, 2; 49, 5; Plat. Charm. p. 156 d.; etc.): τὸ χάρισμα, 2 Tim. i. 6, i. e. τὸ πνεῦμα, vs. 7. Intrans. *to be enkindled, to gain strength*: Gen. xlv. 27; 1 Macc. xiii. 7, and in prof. auth.; ἀναζωπυρησάτω ἡ πίστις, Clem. Rom. 1 Cor. 27, 3 [see Gebh. and Harn. ad loc.].*

ἀνα-θάλλω: 2 aor. ἀνέθαλον; (Ps. xxvii. (xxviii.) 7; Sap. iv. 4; very rare in Grk. writ. and only in the poets, cf. *Bitm.* Ausf. Spr. ii. p. 195; [Veitch s. v. θάλλω; W. 87 (83); B. 59 (52)]); *to shoot up, sprout again, grow green again, flourish again*, (Hom. Il. 1, 236; Ael. v. li. 5, 4); trop. of those whose condition and affairs are becoming more prosperous: Phil. iv. 10 ἀνέθάτετε τὸ ὑπὲρ ἐμοῦ φρονεῖν *ye have revived so as to take thought for me* [the inf. being the Grk. accus., or accus. of specification, W. 317 (298); cf. Ellie. ad loc.]. Others, acc. to a trans. use of the verb found only in the Sept. (Ezek. xvii. 24; Sir. i. 18, etc.), render *ye have revived (allowed to revive) your thought for me* [the inf. being taken as an object-acc., W. 323 (303); B. 263 (226); cf. Bp. Lightf. ad loc.]; against whom see Meyer ad loc.*

ἀνά-θεμα, -τος, τό, (i. q. τὸ ἀνατεθειμένον); 1. prop. *a thing set up or laid by in order to be kept*; spec. a votive offering, which after being consecrated to a god was hung upon the walls or columns of his temple, or put in some other conspicuous place: 2 Macc. ii. 13, (Plut. Pelop. c. 25); Lk. xxi. 5 in L T, for ἀναθήμασι R G Tr WH; for the two forms are sometimes confounded in the codd.; Moeris, ἀνάθημα ἀπτικῶς, ἀνάθεμα ἑλληνικῶς. Cf. ἐπίθημα, ἐπίθεμα, etc., in *Lob.* ad Phryn. p. 249 [cf. 445; Paral. 417; see also *Lipsius*, Gram. Unters. p. 41]. 2. ἀνάθεμα in the Sept. is generally the translation of the Heb. עֲרֵבָה, *a thing devoted to God* without hope of being redeemed, and, if an animal, to be slain [Lev. xxvii. 28, 29]; therefore a person or thing doomed to destruction, Josh. vi. 17; vii. 12, etc. [W. 32]; a thing abominable and detestable, an accursed thing, Deut. vii. 26. Hence in the N. T. ἀνάθεμα denotes a. *a curse*: ἀναθεματι ἀναθεματίζων, Acts xxiii. 14 [W. 466 (434); B. 184 (159)]. b. *a man accursed, devoted to the direst woes* (i. q. ἐπι-κατάρατος): ἀνάθεμα ἔστω, Gal. i. 8 sq.; 1 Co. xvi. 22; ἀνάθεμα λέγειν τινά to execrate one, 1 Co. xii. 3 (R G, but L T Tr WH have restored ἀνάθεμα Ἰησοῦς, sc. ἔστω); ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ, Ro. ix. 3 (pregnantly i. q. *doomed* and so separated from Christ). Cf. the full remarks on this word in Fritzsche on Rom. vol. ii. 247 sqq.; Wieseler on Gal. p. 39 sqq.; [a trans. of the latter by Prof. *Riddle* in Schaff's Lange on Rom. p. 302 sqq.; see also Trench § v.; Bp. Lightfoot on Gal. l. c.; Elliott ibid.; Tholuck on Rom. l. c.; BB.DD. s. vv. Anathema, Excommunication].*

ἀνα-θεματίζω; 1 aor. ἀνεθεμάτισα; (ἀνάθεμα, q. v.); a purely bibl. and eccl. word, *to declare anathema or accursed*; in the Sept. i. q. עֲרֵבָה *to devote to destruction*, (Josh. vi. 21, etc.; 1 Macc. v. 5); ἐαντών *to declare one's*

self liable to the severest divine penalties, Acts xxiii. 12, 21; ἀναθέματι ἀναθεματίζειν (Deut. xiii. 15; xx. 17, [W. § 54, 3; B. 184 (159)]) εαυτὸν foll. by inf., to bind one's self under a curse to do something, Acts xxiii. 14. absol., to asseverate with direful imprecations: Mk. xiv. 71. [COMP.: κατ'ἀναθεματίζω.]*

ἀνά-θεωρέω, -ῶ; prop. 'to survey a series of things from the lowest to the highest, Germ. *daran hinschen, längs durchsehen*', [to look along up or through], (Win. De verb. comp. Pt. iii. p. 3); hence to look at attentively, to observe accurately, consider well: τῇ, Acts xvii. 23; Heb. xiii. 7. (Diod. Sic. 12, 15 ἐξ ἐπιπολῆς μὲν θεωρούμενος... ἀναθεωρούμενος δὲ καὶ μετ' ἀκριβείας ἐξεταζόμενος; 14, 109; 2, 5; Leian. vit. auct. 2; neeyom. 15; Plut. Aem. P. 1 [uncertain]; Cat. min. 14; [adv. Colot. 21, 2].)*

ἀνά-θημα, -τος, -τά, (ἀνατίθημι), a gift consecrated and laid up in a temple, a votive offering (see ἀνάθεμα, 1): Lk. xxi. 5 [RG Tr WH]. (3 Macc. iii. 17; cf. Grimm on 2 Macc. iii. 2; κοσμεῖν ἀναθήμασι occurs also in 2 Macc. ix. 16; Plato, Alcib. ii. § 12, p. 148 c. ἀναθήμασί τε κεκοσμήκαμεν τὰ ἱερὰ αὐτῶν, Hdt. 1, 183 τὸ μὲν δὲ ἱερὸν οὕτω κεκόσμηται· ἔστι δὲ καὶ ἴδια ἀναθήματα πολλὰ.)*

ἀναΐδεια (T WH ἀναΐδια; see I, ι), -ας, -ή, (ἀναΐδης, and this fr. ἡ αἰδώς a sense of shame); fr. Iiom. down; shamelessness, impudence: Lk. xi. 8 (of an importunate man, persisting in his entreaties; [A. V. importunity]).*

ἀν-αίρεσις, -εως, -ή, (fr. ἀναίρω, 2, q. v.), a destroying, killing, murder, 'taking off': Acts viii. 1; xxii. 20 Rec. (Sept. only in Num. xi. 15; Judg. xv. 17; Jud. xv. 4; 2 Macc. v. 13. Xen. Hell. 6, 3, 5; Ildian. 2, 13, 1.)*

ἀν-αίρέω, -ῶ; fut. ἀνέλῶ, 2 Th. ii. 8 (L T Tr WH txt. cf. Jud. vii. 13; Dion. Hal. 11, 18; Diod. Sic. 2, 25; cf. W. 82 (78); [B. 53 (47); Veitch s. v. αἰρέω, "perh. late ἐλῶ"], for the usual ἀναίρήσω; 2 aor. ἀνείλον; 2 aor. mid. ἀνείλομαι (but ἀνείλατο Acts vii. 21, ἀνείλαν Acts x. 39, ἀνείλατε Acts ii. 23, in GLT Tr WH, after the Alex. form, cf. W. 73 (71) sq.; B. 39 (34) sq. [see αἰρέω]); Pass., pres. ἀναίρουμαι; 1 aor. ἀννήρθην; 1. to take up, to lift up (from the ground); mid. to take up for myself as mine, to own, (an exposed infant): Acts vii. 21; (so ἀναρῆσθαι, Arstph. nub. 531; Epict. diss. 1, 23, 7; [Plut. Anton. 36, 3; fortuna Rom. 8; fratern. am. 18, etc.]). 2. to take away, abolish; a. ordinances, established customs, (to abrogate): Heb. x. 9: b. a man, to put out of the way, slay, kill, (often so in Sept. and Grk. writ. fr. [Hdt. 4, 66] Thuc. down): Mt. ii. 16; Lk. xxii. 2; xxiii. 32; Acts ii. 23; v. 33, 36; vii. 28; ix. 23 sq. 29; x. 39; xii. 2; xiii. 28; xxii. 20; xxiii. 15, 21, 27; xxv. 3; xxvi. 10; 2 Th. ii. 8 L T Tr WH txt.; εαυτὸν, to kill one's self, Acts xvi. 27.*

ἀν-αῖτιος, -ον, (αἰτία) guiltless, innocent: Mt. xii. 5, 7. (Often in Grk. writ.; Deut. xxi. 8 sq. i. q. ᾱ; Sus. 62.)*

ἀνα-καθ-ίζω: 1 aor. ἀνέκαθισα; to raise one's self and sit upright; to sit up, sit erect: Lk. vii. 15 [Lchm. mrg. WH mrg. ἐκάθισεν]; Acts ix. 40. (Xen. cyn. 5, 7, 19; Plut. Alex. c. 14; and often in medical writ.; with εαυτὸν, Plut. Philop. c. 20; mid. in same sense, Plat. Phaedo c. 3 p. 60 b.)*

ἀνα-καίνιζω; (καίνος); to renew, renovate, (cf. Germ. *auffrischen*): τινὰ εἰς μετάνοιαν so to renew that he shall repent, Heb. vi. 6. (Isocr. Areop. 3; Philo, leg. ad Gaium § 11; Joseph. antt. 9, 8, 2; Plut. Marcell. c. 6; Leian. Philop. c. 12; Sept. Ps. cii. (ciii.) 5; ciii. (civ.) 30, etc.; eccl. writ.) Cf. Win. De verb. comp. Pt. iii. p. 10.*

ἀνα-καίνω, -ῶ: [pres. pass. ἀνακαινούμαι]; a word peculiar to the apostle Paul; prop. to cause to grow up (ἀνά) new, to make new; pass., new strength and vigor is given to me, 2 Co. iv. 16; to be changed into a new kind of life, opposed to the former corrupt state, Col. iii. 10. Cf. Win. De verb. comp. Pt. iii. p. 10 [or Mey. on Col. l. c.; Test. xii. Patr., test. Levi 16, 17 ἀνακαινοποιέω. Cf. Köstlin in Herzog ed. 2, i. 477 sq.]*

ἀνα-καίνωσις, -εως, -ή, a renewal, renovation, complete change for the better, (cf. ἀνακαίνω): τοῦ νοός, object. gen., Ro. xii. 2; πνεύματος ἁγίου, effected by the Holy Spirit, Tit. iii. 5. (Etym. Magn., Suid.; [Herm. vis. 3, 8, 9; other eccl. writ.]; the simple καίνωσις is found only in Joseph. antt. 18, 6, 10.) [Cf. Trench § xviii.]*

ἀνα-καλύπτω: [Pass., pres. ptep. ἀνακαλυπτόμενος; pf. ptep. ἀνακεκαλυμμένος]; to unveil, to uncover (by drawing back the veil), (i. q. ἡῖ, Job xii. 22; Ps. xvii. (xviii.) 16): κάλυμμα . . . μὴ ἀνακαλυπτόμενον the veil . . . not being lifted (lit. unveiled) [so WH punctuate, see W. 534 (497); but LT Alf. etc. take the ptep. as a neut. acc. absol. referring to the clause that follows with ὅτι: it not being revealed that, etc.; (for ἀνακαλ. in this sense see Polyb. 4, 85, 6; Tob. xii. 7, 11); see Meyer ad loc.], is used allegor. of a hindrance to the understanding, 2 Co. iii. 14, (ἀνακαλύπτειν συγκάλυμμα, Deut. xxii. 30 Alex.); ἀνακεκαλυμμένῳ προσώπῳ with unveiled face, 2 Co. iii. 18, is also used allegor. of a mind not blinded, but disposed to perceive the glorious majesty of Christ. (The word is used by Eur., Xen., [Aristot. de sens. 5, vol. i. p. 444^b, 25], Polyb., Plut.)*

ἀνα-κάμπτω: fut. ἀνακάμψω; 1 aor. ἀνέκαμψα; to bend back, turn back. In the N. T. (as often in prof. auth.; in Sept. i. q. 𐤒𐤍) intrans. to return: Mt. ii. 12; Lk. x. 6 (where the meaning is, 'your salutation shall return to you, as if not spoken'); Acts xviii. 21; Heb. xi. 15.*

ἀνά-κειμαι; [impf. 3 pers. sing. ἀνέκειτο]; depon. mid. to be laid up, laid: Mk. v. 40 RLbr. [cf. Eng. to lay out]. In later Grk. to lie at table (on the lectus tricliniarius [cf. B.D. s. v. Meals]; the earlier Greeks used κείσθαι, κατακείσθαι, cf. Lob. ad Phryn. p. 216 sq.; Fritzsche [or Wetst.] on Mt. ix. 10): Mt. ix. 10; xxii. 10 sq.; xxvi. 7, 20; Mk. [vi. 26 T Tr WH]; xiv. 18; xvi. 14; Lk. vii. 37 (L T Tr WH κατάκειται); xxii. 27; Jn. xii. 2 (Rec. συνακεῖμ.); xiii. 23, 28. Generally, to eat together, to dine: Jn. vi. 11. [Cf. ἀναπίπτω, fin. COMP.: συν-ἀνά-κειμαι.]*

ἀνα-κεφαλαίω, -ῶ: [pres. pass. ἀνακεφαλαίωμαι; 1 aor. mid. inf. ἀνακεφαλαίωσασθαι]; (fr. κεφαλαῖω, q. v., and this fr. κεφάλαιον, q. v.); to sum up (again), to repeat summarily and so to condense into a summary (as, the substance of a speech; Quintil. 6. 1 'rerum repetitio et congregatio, quae graece ἀνακεφαλαίωσις dicitur', [ἔργον

ὁρητοκῆς . . . ἀνακεφαλαιώσασθαι πρὸς ἀνάμνησιν, Aristot. frag. 123, vol. v. p. 1499^v, 33); so in Ro. xiii. 9. In Eph. i. 10 God is said ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, to bring together again for himself (note the mid.) all things and beings (hitherto disunited by sin) into one combined state of fellowship in Christ, the universal bond, [cf. Mey. or Ellie. on Eph. i. c.]; (Protev. Jac. 13 εἰς ἐμὲ ἀνακεφαλαιώθη ἡ ἱστορία Ἀδάμ, where cf. Thilo).*

ἀνα-κλίνω: fut. ἀνακλινῶ; 1 aor. ἀνέκλινα; Pass., 1 aor. ἀνεκλίθην; fut. ἀνακλιθήσομαι; [fr. Hom. down]; to lean against, lean upon; a. to lay down: τινά, Lk. ii. 7 (ἐν τῇ φάτῃ) b. to make or bid to recline: Mk. vi. 39 (ἐπέταξεν αὐτοῖς, sc. the disciples, ἀνακλίνει [-κλιθῆναι L WH txt.] πάντας i. e. the people); Lk. ix 13 (T Tr WH κατέκλιναν); xii. 37. Pass. to lie back, recline, lie down: Mt. xiv. 19; of those reclining at table and at feasts, Lk. vii. 36 (R G); xiii. 29; Mt. viii. 11,—in the last two pass. used fig. of participation in future blessedness in the Messiah's kingdom.*

ἀνα-κόπτω: 1 aor. ἀνέκοψα; to beat back, check, (as the course of a ship, Theophr. char. 24 (25), 1 [var.]): τινά foll. by an inf. [A. V. hinder], Gal. v. 7 Rec., where the preceding ἐτρέχετε shows that Paul was thinking of an obstructed road; cf. ἐγκόπτω.*

ἀνα-κράζω: 1 aor. ["rare and late," Veitch s. v. κράζω; B. 61 (53)] ἀνέκραξα; 2 aor. ἀνέκραγον (Lk. xxiii. 18 T Tr txt. WH); to raise a cry from the depth of the throat, 'o cry out': Mk. i. 23; vi. 49; Lk. iv. 33; viii. 28; xxiii. 18. Exx. fr. prof. auth. in Win. De verb. comp. etc. Pt. iii. p. 6 sq.*

ἀνα-κρίνω; 1 aor. ἀνέκρινα; Pass., [pres. ἀνακρίνομαι]; 1 aor. ἀνεκρίθην; (freq. in Grk. writ., esp. Attic); prop. by looking through a series (ἀνά) of objects or particulars to distinguish (κρίνω) or search after. Hence a. to investigate, examine, inquire into, scrutinize, sift, question: Acts xvii. 11 (τὰς γραφάς); 1 Co. x. 25, 27 (not anxiously questioning, sc. whether the meat set before you be the residue from heathen sacrifices). Spec. in a forensic sense (often also in Grk. writ.) of a judge, to hold an investigation; to interrogate, examine, the accused or the witnesses; absol.: Lk. xxiii. 14; Acts xxiv. 8. τινά, Acts xii. 19; xxviii. 18; pass., Acts iv. 9. Paul has in mind this judicial use (as his preceding term ἀπολογία shows) when in 1 Co. ix. 3 he speaks of τοῖς ἐμὲ ἀνακρίνουσι, investigating me, whether I am a true apostle. b. univ. to judge of, estimate, determine (the excellence or defects of any person or thing): τί, 1 Co. ii. 15; τινά, 1 Co. iv. 3 sq.; pass., 1 Co. ii. [14], 15; xiv. 24. [Cf. Lghtft. Fresh Revision, etc. iv. § 3 (p. 67 sq. Am. ed.).]*

ἀνά-κρισις, -εως, ἡ, an examination; as a law-term among the Greeks, the preliminary investigation held for the purpose of gathering evidence for the information of the judges (Meier and Schömann, Att. Process, pp. 27, [622; cf. Dict. of Antiq. s. v.]); this seems to be the sense of the word in Acts xxv. 26.*

ἀνα-κυλῶ: 1. to roll up. 2. to roll back: ἀνακε-

κλίσται ὁ λίθος, Mk. xvi. 4 T Tr WH. (Alexis in Athen. vi. p. 237 c.; Leian. de luctu 8; Dion. Hal., Plut., al.)*

ἀνα-κύπτω: 1 aor. ἀνέκυψα; to raise or lift one's self up; a. one's body: Lk. xiii. 11; Jn. viii. 7, 10; (Xen. de re equ. 7, 10, al.; Sept. Job x. 15). b. one's soul; to be elated, exalted: Lk. xxi. 28; (Xen. oec. 11, 5; Joseph. b. j. 6, 8, 5, al.).*

ἀνα-λαμβάνω; 2 aor. ἀνέλαβον; 1 aor. pass. ἀνελήφθην (ἀνελήμφθην L T Tr WH; cf. W. p. 48 [B. 62 (54)]; Veitch (s. v. λαμβάνω); see λαμβάνω, and s. v. M, μ); [fr. Hdt. down]; 1. to take up, raise: εἰς τὸν οὐρανόν, Mk. xvi. 19; Acts i. 11; x. 16, (Sept. 2 K. ii. 11); without case, Acts i. 2, 22; 1 Tim. iii. 16 [cf. W. 413 (385)], (Sir. xlviii. 9). 2. to take up (a thing in order to carry or use it): Acts vii. 43; Eph. vi. 13, 16. to take to one's self: τινά, in order to conduct him, Acts xxiii. 31; or as a companion, 2 Tim. iv. 11; or in Acts xx. 13 sq. to take up sc. into the ship.*

ἀνά-ληψις (ἀνάληψις L T Tr WH; see M, μ), -εως, ἡ, (ἀναλαμβάνω), [fr. Hippocr. down], a taking up: Lk. ix. 51 (sc. εἰς τὸν οὐρανόν of the ascension of Jesus into heaven; [cf. Test. xii. Patr. test. Levi § 18; Suicer, Thesaur. Eccles. s. v.; and Meyer on Lk. i. c.]).*

ἀνα-αἰσκάω: fr. the pres. ἀναλῶ [3 pers. sing. ἀναλοῖ, 2 Th. ii. 8 WH mrg.] come the fut. ἀναλώσω; 1 aor. ἀνήλωσα and ἀνάλωσα [see Veitch]; 1 aor. pass. ἀνηλώθην; (the simple verb is found only in the pass. ἀλίσκομαι to be taken; but α in ἀλίσκομαι is short, in ἀναλίσκω long; cf. Bttm. Ausf. Spr. ii. p. 113; [Veitch s. vv.; "the diff. quantity, the act. form, the trans. sense of the pf., and above all the difference of sense, indicate a diff. origin for the two verbs." L. and S.]); [fr. Pind. down]; 1. to expend; to consume, e. g. χρήματα (to spend money; very often in Xen.). 2. to consume, use up, destroy: Lk. ix. 54; Gal. v. 15; 2 Th. ii. 8 R G WH mrg. (Sept. Jer. xxvii. (l.) 7; Prov. xxiii. 28; Gen. xli. 30, etc.) [COMP.: κατ-, προσ-αναλίσκω].*

ἀναλογία, -ας, ἡ, (ἀνάλογος conformable, proportional), proportion: κατὰ τὴν ἀναλογίαν τῆς πίστεως, i. q. κατὰ τὸ μέτρον πίστεως received from God, Ro. xii. 6, cf. 3. (Plat., Dem., Aristot., Theophr., al.)*

ἀνα-λογίζομαι: 1 aor. ἀνελογισάμην; dep. mid. to think over, ponder, consider: commonly with acc. of the thing, but in Heb. xii. 3 with acc. of the pers. 'to consider by weighing, comparing,' etc. (3 Macc. vii. 7. Often in Grk. writ. fr. Plat. and Xen. down.)*

ἄναλος, -ον, (ἄλς salt), saltless, unsalted, (ἄρτοι ἄναλοι, Aristot. probl. 21, 5, 1; ἄρτος ἄναλος, Plut. symp. v. quaest. 10 § 1): ἄλας ἄναλον salt destitute of pungency, Mk. ix. 50.*

[ἀναλῶ, see ἀναλίσκω.]

ἀνά-λυσις, -εως, ἡ, (ἀναλύω, q. v.); 1. an unloosing (as of things woven), a dissolving (into separate parts). 2. departure, (a metaphor drawn from loosing from moorings preparatory to setting sail, cf. Hom. Od. 15, 548; [or, acc. to others, fr. breaking up an encampment; cf. Bp. Lghtft. on Phil. i. 23]), Germ. Aufbruch: 2 Tim. iv. 6 (departure from life; Philo in Flacc. § 21 [p. 544

ed. Mang.], ἡ ἐκ τοῦ βίου τελευταία ἀνάλυνσις; [Clem. Rom. 1 Cor. 44, ὁ ἐγκαρπὸν κ. τελείαν ἔσχον τὴν ἀνάλυνσιν; Euseb. h. e. 3, 32, 1 μαρτυρῶ τὸν βίον ἀναλῦσαι, cf. 3, 34]. Cf. ἀνάλυνσις ἀπὸ συνουσίας. Joseph. antt. 19, 4, 1).*

ἀνα-λύω: fut. ἀναλύσω; 1 aor. ἀνέλυσα; 1. to undo, loose, undo again, (as, woven threads). 2. to depart, Germ. *aufbrechen*, break up (see ἀνάλυνσις, 2), so very often in Grk. writ.; to depart from life: Phil. i. 23, (Leian. Philops. c. 14 ὁκτωκαίδεκαέτης ὧν ἀνέλυνεν; add Ael. v. h. 4, 23; [ἀνέλυσεν ὁ ἐπίσκοπος Πλάτων ἐν κυρίῳ, Acta et mart. Matth. § 31]). to return, ἐκ τῶν γάμων, Lk. xii. 36 [B. 145 (127); for exx.] cf. Kninoel [and Wetstein] ad loc.; Grimm on 2 Mace. viii. 25.*

ἀναμάρτητος, -ον. (fr. ἀν priv. and the form ἀμαρτέω), sinless, both one who has not sinned, and one who cannot sin. In the former sense in Ju. viii. 7; Deut. xxix. 19; 2 Mace. viii. 4; xii. 42; [Test. xii. Patr. test. Benj. § 3]. On the use of this word fr. Hdt. down, cf. Ullmann, Sündlosigkeit Jesu, p. 91 sq. [(abridged in) Eng. trans. p. 99; Cremer s. v.].*

ἀνα-μένω; [fr. Hom. down]; τινά, to wait for one (Germ. *erharren*, or rather *heranharren* [i. e. to await one whose coming is known or foreseen]), with the added notion of patience and trust: 1 Th. i. 10 [cf. Ellcott ad loc.]. Good Greek; cf. Win. De verb. comp. etc. Pt. iii. p. 15 sq.*

[ἀνα-μέρος, i. e. ἀνὰ μέρος, see ἀνά, 1.]

[ἀνά-μεσον, i. e. ἀνὰ μέσον, see ἀνά, 1.]

ἀνα-μνηνέω; fut. ἀναμνήσω (fr. the form μνάω); Pass., [pres. ἀναμνηνέσκειμαι]; 1 aor. ἀνεμνήσθην; [fr. Hom. down]; to call to remembrance, to remind: τινά τι one of a thing [W. § 32, 4 a.], 1 Co. iv. 17; to admonish, τινά foll. by inf., 2 Tim. i. 6. Pass. to recall to one's own mind, to remember; absol.: Mk. xi. 21. with gen. of the thing, Mk. xiv. 72 Rec. τί, Mk. xiv. 72 L T Tr WH; contextually, to (remember and) weigh well, consider: 2 Co. vii. 15; Heb. x. 32; cf. W. § 30, 10 e.; [B. § 132, 14]; Matth. ii. p. 820 sq. [Comp.: ἐπ' ἀναμνήσκω. SYN. see ἀνάμνησις fin.].*

ἀνάμνησις, -εως, ἡ, (ἀναμνήσκω), a remembering, recollection: εἰς τ. ἐμὴν ἀνάμνησιν to call me (affectionately) to remembrance, Lk. xxii. 19 [WH reject the pass.]; 1 Co. xi. 24 sq. ἐν αὐταῖς (sc. θυσίαις) ἀνάμνησις ἁμαρτιῶν in offering sacrifices there is a remembrance of sins, i. e. the memory of sins committed is revived by the sacrifices, Heb. x. 3. In Grk. writ. fr. Plat. down.*

[SYN. ἀνάμνησις, ὑπόμνησις: The distinction between these words as stated by Ammonius et al. — viz. that ἀνάμν. denotes an unassisted recalling, ὑπόμν. a remembrance prompted by another, — seems to be not wholly without warrant; note the force of ὑπό (cf. our 'sug-gest'). But even in class. Grk. the words are easily interchangeable. Schmidt ch. 14; Trench § cvii. 6, cf. p. 61 note; Ellie. or Holtzm. on 2 Tim. i. 5.]

ἀνα-νεύω, -ω: to renew, (often in Grk. writ.); Pass. [W. § 39, 3 N. 3; for the mid. has an act. or reciprocal force, cf. 1 Mace. xii. 1 and Grimm ad loc.]. ἀνανεοῦσθαι τῷ πνεύματι to be renewed in mind, i. e. to be spiritually transformed, to take on a new mind [see νοῦς, 1 b. fin.;

πνεῦμα, fin.], Eph. iv. 23. Cf. Tittmann i. p. 60; [Trench § § lx. xviii.], and ἀνακαινῶ above.*

ἀνα-νήφω: [in good auth. apparently confined to the pres.; 1 aor. ἀνένηψα]; to return to soberness (ἐκ μέθης, which is added by Grk. writ.); metaph.: 2 Tim. ii. 26 ἐκ τῆς τοῦ διαβόλου παγίδος [W. § 66, 2 d.] to be set free from the snare of the devil and to return to a sound mind ['one's sober senses']. (Philo, legg. alleg. ii. § 16 ἀνανήφει, τοῦτ' ἔστι μετανοεῖ; add Joseph. antt. 6, 11, 10; Ceb. tab. 9; Antonin. 6, 31; Charit. 5, 1.) [See ἀγρυπνέω, fin.].*

Ἀνανίας [WH. Ἀναν., see their Intr. § 408], -α [but on the gen. cf. B. 20 (18)], ὁ, Ananias (Ἰνῆ, fr. Ἰνῆ to be gracious, and ἡ Jehovah, [cf. Mey. on Acts v. 1]): 1. a certain Christian [at Jerusalem], the husband of Sapphira: Acts v. 1–6. 2. a Christian of Damascus: Acts ix. 10–18; xxii. 12 sqq. 3. a son of Nedebeaus, and high priest of the Jews c. A. D. 47–59. In the year 66 he was slain by the Sicarii: Acts xxiii. 2 sq.; xxiv. 1 sq.; Joseph. antt. 20, 5, 2; 6, 2; 9, 2–4; b. j. 2, 17, 6; 9. [Cf. B. D. s. v.].*

ἀν-αντί-ρρητος [WH ἀναντίρρητος; see P, ρ], -ον, (a priv., ἀντί, and ῥητός fr. ΠΕΩ to say), not contradicted and not to be contradicted; undeniable, [not to be gainsaid]; in the latter sense, Acts xix. 36. (Occasionally in Grk. writ. fr. Polyb. down).*

ἀναντιρρήτως [WH ἀναντιρῆτως, see their App. p. 163, and P, ρ], adv., without contradiction: Acts x. 29 (I came without gainsaying). Polyb. 23, 8, 11, [al.].*

ἀν-άξιος, -ον, (a priv. and ἄξιος), [fr. Soph. down], unworthy (τινός): unfit for a thing, 1 Co. vi. 2.*

ἀν-αξίως, adv., [fr. Soph. down], in an unworthy manner: 1 Co. xi. 27, and 29 Rec. [Cf. W. 463 (431)].*

ἀνά-παυσις, -εως, ἡ, (ἀναπαύω), [fr. Mimnerm., Pind. down]; 1. intermission, cessation, of any motion, business, labor: ἀνάπανσιν οὐκ ἔχουσι λέγοντες [Rec. λέγοντα] equiv. to οὐκ ἀναπαύονται λέγοντες they incessantly say, Rev. iv. 8. 2. rest, recreation: Mt. xii. 43; Lk. xi. 24; Rev. xiv. 11, (and often in Grk. writ.); blessed tranquillity of soul, Mt. xi. 29, (Sir. vi. [27] 28; li. 27; Sap. iv. 7). [The word denotes a temporary rest, a respite, e. g. of soldiers; cf. Schmidt ch. 25; Bp. Lightft. on Philem. 7; Trench § xli.].*

ἀνα-παύω: fut. ἀναπαύσω; 1 aor. ἀνέπανσα; pf. pass. ἀναπέπναιμι; Mid., [pres. ἀναπαύομαι]; fut. ἀναπαύσομαι (Rev. vi. 11 [Lehm. ed. min., Tdf. edd. 2, 7, WH; but G L T Tr with R-σωνται], and in the colloquial speech of inferior Grk. ἀναπαύσομαι (Rev. xiv. 13 L T Tr WH, cf. Bttm. (57) esp. Eng. trans. p. 64 sq.; Kühner i. 886; [Tdf. Proleg. p. 123; WH. App. p. 170]; see also in ἐναπαύω); 1 aor. ἀνεπαύσαμην; (a common verb fr. Hom. down): to cause or permit one to cease from any movement or labor in order to recover and collect his strength (note the prefix ἀνά and distinguish fr. καταπαύω, [see ἀνάπαυσις, fin.]), to give rest, refresh; mid. to give one's self rest, take rest. So in mid. absol. of rest after travelling, Mk. vi. 31; and for taking sleep, Mt. xxvi. 45; Mk. xiy. 41; of the sweet repose one enjoys after

toil, Lk. xii. 19; *to keep quiet*, of calm and patient expectation, Rev. vi. 11; of the blessed rest of the dead, Rev. xiv. 13 (ἐκ τῶν κόπων exempt from toils [cf. B. 158 (138)]; Plat. Critias in. ἐκ μακρᾶς ὁδοῦ). By a Hebraism (לָךְ נָחַם, Isa. xi. 2) τὸ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται rests upon you, to actuate you, 1 Pet. iv. 14. Act. *to refresh*, the soul of any one: τινά, Mt. xi. 28; τὸ πνεῦμά τινος, 1 Co. xvi. 18; τὰ σπλάγχνα τινός, Philem. 20. In pass., Philem. 7; 2 Co. vii. 13 (ἀπὸ πάντων ὑμῶν from your sight, attentions, intercourse). [COMP.: ἐπ-, συν-(-μαι).]*

ἀνα-παύω: *to stir up by persuasion* (cf. Germ. *aufreizen*), *to solicit, incite*: τινά τι ποιῆσαι, Acts xviii. 13. So also in Hdt., Thuc., Plat., Xen., al.*

ἀνάπειρος, a false spelling (arising from itacism, [cf. Phryn. in Bekker, Aneid. i. p. 9, 22: διὰ τοῦ η τὴν τρίτην, οὐ διὰ τῆς εἰς διφθόγγου ὡς οἱ ἀμαθεῖς]) in some Mss. in Lk. xiv. 13. 21 (and adopted by L Tr WH; [see W.H. App. p. 151]) for ἀνάπηρος, q. v.

ἀνα-πέμπω: 1 aor. ἀνέπεμψα; [fr. Pind. and Aeschyl. down]; 1. *to send up*; i. e. a. to a higher place; b. to a person higher in office, authority, power. (Plut. Marius c. 17; [Philo de creat. princip. § 8; Joseph. b. j. 2, 20, 5]): τινά πρὸς τινα, Lk. xxiii. 7, 15; Acts xxv. 21 L Tr WH. 2. *to send back*. τινά, Philem. 12 (11); τινά τινα, Lk. xxiii. 11.*

ἀνα-πηδάω: [1 aor. ptep. ἀναπηδήσας]; (Hom. Il. 11, 379; often in Plat., Xen., Dem.): *to leap up, spring up, start up*: ἀναπηδήσας, Mk. x. 50 L Tr WH; cf. Fritzsche ad loc. (1 S. xx. 34; Prov. xviii. 4 [Ald. etc.]; Tob. ii. 4; vi. 3; vii. 6.)*

ἀνά-πηρος, -ον. (prop. πηρός fr. the lowest part to the highest—ἀνά; hence Suid. ὁ καθ' ὑπερβολὴν πεπηρωμένος, [cf. Lob. Path. Elementa i. 195]). *disabled in the limbs, maimed, crippled*; injured in, or bereft of, some member of the body: Lk. xiv. 13, 21 ἀναπήρους, χωλοὺς, τυφλοὺς. In both these pass. L Tr WH have adopted with certain Mss. the spelling ἀναπείρους—manifestly false, as arising from itacism. (Plat. Crito p. 53 a. χωλοὶ καὶ τυφλοὶ καὶ ἄλλοι ἀνάπηροι; Aristot. h. a. 7, 6 [vol. i. p. 585^b, 29 γίνονται ἐξ ἀναπήρων ἀνάπηροι; Lys. ap. Suid. ῥίνα καὶ ὄτα ἀνάπηρος; 2 Macc. viii. 24 τοῖς μέλεσιν ἀναπήρους].)*

ἀνα-πίπτω: 2 aor. ἀνέπεσον, 3 pers. plur. ἀνέπεσον Mk. vi. 40 (L Tr WH ἀνέπεσαν); Jn. vi. 10 (L Tr WH ἀνέπεσαν). inf. ἀναπεσεῖν, impv. ἀνάπεσε Lk. xiv. 10 (Rec. ἀνάπεσον fr. 1 aor. ἀνέπεσα, [(Grsh. ἀνάπεσαι i. e. 1 aor. mid. impv.)]); Lk. xvii. 7 [R G ἀνάπεσαι, cf. W.H. App. p. 164; Tdf. Proleg. p. 123; see πίπτω], ptep. ἀναπεσόν; cf. W. § 13, 1 p. 73 (71); [B. 39 (34) sq., 67 (59); fr. Eur. down]; *to lie back, lie down*: absol., Mk. vi. 40; Jn. vi. 10, (sc. on the ground); ἐπὶ τὴν γῆν, Mt. xv. 35; ἐπὶ τῆς γῆς, Mk. viii. 6. In later Grk. (cf. Lob. ad Phryn. p. 216; [W. 23 (22)]) for ἀνακλίνομαι *to recline at table*: Lk. xi. 37; xiv. 10; xvii. 7; xxii. 14; Jn. xiii. 12; xxi. 20 [al. refer this to the following signif.]. *to lean back*, Jn. xiii. 25 L Tr WH. [It denotes an act rather than a state, and in the last pass. differs from ἀνάκειμαι, vs. 23, by indicating a change of position.]*

ἀνα-πληρόω, -ῶ; fut. ἀναπληρώσω; 1 aor. ἀνεπλήρωσα;

[pres. pass. ἀναπληροῦμαι]; (ἀνά to, up to, e. g. to fill a vessel up to the brim; up to the appointed measure or standard, Germ. *anfüllen*); [fr. Eurip. down]; 1. *to fill up, make full*, e. g. a ditch (Strabo 5, 6 p. 223); hence trop. ἀμαρτίας, 1 Th. ii. 16 (to add what is still wanting to complete the number of their sins; on the meaning, cf. Gen. xv. 16; Dan. viii. 23; ix. 24; Mt. xxiii. 32; 2 Macc. vi. 14). ἀναπληροῦται ἡ προφητεία the prophecy is fully satisfied, the event completely corresponds to it, Mt. xiii. 14. τὸν νόμον to fulfil i. e. observe the law perfectly, Gal. vi. 2, (Barn. ep. 21 ἀναπλ. πᾶσαν ἐντολήν); τὸν τόπον τινός to fill the place of any one, 1 Co. xiv. 16 (after the rabbin. שִׁירָךְ נִרְכַּךְ to hold the position of any one, [yet cf. Mey. ad loc.]). 2. *to supply*: τὸ ὑστέρημα, Phil. ii. 30, (Col. i. 24); 1 Co. xvi. 17 (they by their presence supplied your place in your absence); cf. Plat. symp. p. 188 e. ἀλλ' εἴ τι ἐξέλειπον. σὸν ἔργον (sc. ἐστίν) ἀναπληρώσαι. Cf. W'in. De verb. comp. etc. Pt. iii. p. 11 sq.: [Ellie. on Phil. l. c., or Mey. on Gal. l. c. COMP.: ἀντ-, προσ-ἀναπληρόω].*

ἀναπολόγητος, -ον, *without defence or excuse*, Ro. i. 20; also *that cannot be defended, inexcusable*, Ro. ii. 1. (Polyb., Dion. Hal. antt. 7, 46; Plut. Brut. 46, al.)*

ἀνα-πτύσσω: 1 aor. ἀνέπτυξα; (ἀνά—cf. the Germ. *auf* i. q. *auseinander*, see ἀναλύω—and πτύσσω to fold up, roll together): *to unroll*, [i. e. open for reading]: τὸ βιβλίον (as in Hdt. 1, 48 and 125), Lk. iv. 17 [R G T], (2 K. xix. 14). The books of the Hebrews were rolls (נִיחָן) fastened to [one or] two smooth rods and furnished with handles, so that they could be rolled up and unrolled; [cf. B. D. s. v. Writing].*

ἀν-άπτω; 1 aor. ἀνήψα; 1 aor. pass. ἀνήφθην; *to light up, kindle*: Lk. xii. 49; Acts xxviii. 2 [R G]; Jas. iii. 5. [From Hdt. down].*

ἀν-ἀριθμητος, -ον, (a priv. and ἀριθμέω), *innumerable*: Heb. xi. 12. [From Pind. down].*

ἀνα-σειώ; 1 aor. ἀνέσεισα; *to shake up*; trop. *to stir up, excite, rouse*: τὸν ὄχλον, Mk. xv. 11; τὸν λαόν, Lk. xxiii. 5. (So in Diod. 13, 91; 14, 10; Dion. Hal. antt. 8, 81.)*

ἀνα-σκευάζω; (σκευάζω, fr. σκεῦος a vessel, utensil); 1. *to pack up baggage* (Lat. *vasa colligere*) *in order to carry it away to another place*: Xen. an. 5, 10, (6, 2) 8. Mid. *to move one's furniture* (when setting out for some other place, Xen. Cyr. 8, 5, 4 ὅταν δὲ ἀνασκευάζωνται, συντίθῃσι μὲν ἕκαστος τὰ σκεύη); hence 2. of an enemy *dismantling, plundering*, a place (Thuc. 4, 116); *to overthrow, ravage, destroy*, towns, lands, etc.; trop. ψυχάς, *to turn away violently from a right state, to unsettle, subvert*: Acts xv. 24.*

ἀνα-σπάω, -ῶ; ἀνασπάσω; 1 aor. pass. ἀνεσπάσθην; *to draw up*: Lk. xiv. 5; Acts xi. 10. [From Hom. down].*

ἀνά-στασις, -εως, ἡ, (ἀνίστημι), [fr. Aeschyl. down]; 1. *a raising up, rising*, (e. g. fr. a seat): Lk. ii. 34 (opp. to πτώσις; the meaning is 'It lies [or 'is set' A. V.] like a stone, which some will lay hold of in order to elimb; but others will strike against it and fall'). 2. *a rising from the dead* (eccl. Lat. *resurrectio*), [Aeschyl.

Eum. 648]; a. that of Christ: Acts i. 22; ii. 31; iv. 33; Ro. vi. 5; Phil. iii. 10; 1 Pet. iii. 21; with the addition of νεκρῶν, Ro. i. 4 (a generic phrase: *the resurrection-of-the-dead*, although it has come to pass as yet only in the case of Christ alone; cf. Acts xvii. 32; W. § 30, 2 a. fin.); ἐκ νεκρῶν, 1 Pet. i. 3. b. that of all men at the end of the present age. This is called simply ἀνάστασις or ἡ ἀνάστασις, Mt. xxii. 23, [28], 30; Mk. xii. 18, 23; Lk. xx. 27, 33, 36; Jn. xi. 24; Acts xvii. 18; xxiii. 8; 2 Tim. ii. 18; by meton. i. q. the author of resurrection, Jn. xi. 25; with the addition of ἡ ἐκ νεκρῶν, Lk. xx. 35; Acts iv. 2; or simply of τῶν νεκρῶν [on the distinction which some (e. g. Van Hengel on Ro. i. 4; Van Hengel and Bp. Lghtft. on Phil. iii. 11; Cremer s. v.) would make between these phrases, see W. 123 (117); B. 89 (78)], Mt. xxii. 31; Acts xvii. 32; xxiii. 6; xxiv. 15 [Rec.], 21; xxvi. 23; 1 Co. xv. 12 sq. 21, 42; Heb. vi. 2. ἀνάστ. ζωῆς resurrection to life (ἀν. εἰς ζωὴν, 2 Macc. vii. 14 [cf. Dan. xii. 2]), and ἀν. τῆς κρίσεως resurrection to judgment, Jn. v. 29, (on the genitives cf. W. 188 (177)); the former is ἡ ἀνάστ. τῶν δικαίων, Lk. xiv. 14; κρείττων ἀνάστασις, Heb. xi. 35 (so called in comparison with a continuance of life on earth, which is spoken of as an ἀνάστασις by a kind of license; [cf. W. 460 (429)]). ἡ ἀνάστ. ἡ πρώτη in Rev. xx. 5 sq. will be that of true Christians, and at the end of a thousand years will be followed by a second resurrection, that of all the rest of mankind, Rev. xx. 12 sqq. On the question whether and in what sense Paul also believed in two resurrections, separated from each other by a definite space of time, cf. *Grimm* in the *Zeitschr. für wissenschaftl. Theol.*, 1873, p. 388 sq. c. the resurrection of certain in ancient Jewish story who were restored to life before burial: Heb. xi. 35.*

ἀναστατώ, -ῶ; 1 aor. ἀνέσπῳσα; a verb found nowhere in prof. auth., but [in Dan. vii. 23 Sept.; Deut. xxix. 27 Graec. Venet.] several times in the O. T. fragments of Aquila [e. g. Ps. x. 1] and Symmachus [e. g. Ps. lviii. 11; Is. xxii. 3], and in Eustathius, (fr. ἀνάστατος, driven from one's abode, outcast, or roused up from one's situation; accordingly equiv. to ἀνάστατον ποιῶ), to stir up, excite, unsettle; foll. by an acc. a. to excite tumults and seditions in the State: Acts xvii. 6; xxi. 38. b. to upset, unsettle, minds by disseminating religious error: Gal. v. 12.*

ἀνασταυρόω, -ῶ; to raise up upon a cross, crucify, (ἀνά as in ἀνασκαλοπίζω): Heb. vi. 6, (very often in Grk. writ. fr. Hdt. down). Cf. *Win.* De verb. comp. etc. Pt. iii. p. 9 sq.; [Winer admits that in Heb. l. e. the meaning to crucify again, or afresh, may also be assigned to this verb legitimately, and that the absence of a precedent in prof. writ. for such a sense is, from the nature of the case, not surprising].*

ἀναστενάζω; 1 aor. ἀνέστενάξα; to draw sighs up from the bottom of the breast, to sigh deeply: Mk. viii. 12. (Lam. i. 4; Sir. xxv. 18 (17); 2 Macc. vi. 30, and in Grk. writ. fr. [Aeschyl. choëph. 335,] Hdt. 1, 86 down).*

ἀναστρέφω; fut. ἀναστρέψω; [1 aor. ἀνέστρεψα; Pass., pres. ἀναστρέφωμαι; 2 aor. ἀνέστρέφην; 1. to turn

upside down, overturn: τὰς τραπέζας, Jn. ii. 15, (δίφρους, Hom. Il. 23, 436). 2. to turn back; intrans. [W. 251 (236)] to return, like the Lat. *revert* i. q. *revertor*, (as in Grk. writ.; in Sept. i. q. רָשָׁע): Acts v. 22; xv. 16 (here ἀναστρέψω καὶ has not like the Hebr. רָשָׁע the force of an adverb, again, but God in the Messiah's advent returns to his people, whom he is conceived of as having previously abandoned; cf. W. 469 (437)). 3. to turn hither and thither; pass. reflexively, to turn one's self about, sojourn, dwell, ἐν in a place; a. literally: Mt. xvii. 22, where L T WH Tr txt. συστρεφόμενων, cf. Keim ii. p. 581 [Eng. trans. iv. p. 303]. (Josh. v. 5; Ezek. xix. 6, and in Grk. writ.) b. like the Hebr. הָלַךְ to walk, of the manner of life and moral character, to conduct one's self, behave one's self, live: 2 Co. i. 12 (ἐν τῷ κόσμῳ); 1 Tim. iii. 15 (ἐν οἴκῳ θεοῦ); Eph. ii. 3 (ἐνοῖς among whom); 2 Pet. ii. 18 (ἐν πλάνῃ). simply to conduct or behave one's self, 'walk', (Germ. wandeln): 1 Pet. i. 17; Heb. x. 33; (καλῶς) xiii. 18. [Cf. its use e. g. in Xen. an. 2, 5, 14; Polyb. 1, 9, 7; 74, 13; 86, 5 etc., (see ἀναστροφή, fin.); Prov. xx. 7 Sept.; Clem. Rom. 1 Cor. 1, 21, 8; etc.].*

ἀναστροφή, -ῆς, ἡ, (fr. the pass. ἀναστρέφωμαι, see the preceding word), prop. 'walk'; i. e. manner of life, behavior, conduct, (Germ. Lebenswandel): Gal. i. 13; Eph. iv. 22; 1 Tim. iv. 12; Jas. iii. 13; 1 Pet. i. 15, 18; ii. 12; iii. 1 sq. 16; 2 Pet. ii. 7; plur. ἄγναι ἀναστροφῆαι the ways in which holy living shows itself, 2 Pet. iii. 11. Hence life in so far as it is comprised in conduct, Heb. xiii. 7. (This word, in the senses given, is found in Grk. writ. fr. Polyb. 4, 82, 1 down; in the Scriptures first in Tob. iv. 14; 2 Macc. v. 8; add Epict. diss. 1, 9, 5; 4, 7, 5, [and (fr. *Soph. Lex.* s. v.) Agatharchides 134, 12; 153, 8; Aristeas 16].)*

ἀνατάσσομαι; [1 aor. mid. inf. ἀνατάξασθαι; (mid. of ἀνατάσσω), to put together in order, arrange, compose: διήγησιν, Lk. i. 1 (so to construct [R. V. draw up] a narrative that the sequence of events may be evident. Found besides only in Plut. de sollert. anim. c. 12, where it denotes to go regularly through a thing again, rehearse it; [in Eccl. ii. 20 Ald., and in eccl. writ. e. g. Iren. 3, 21, 2 sub fin.]).*

ἀνατέλλω; 1 aor. ἀνέτειλα; pf. ἀνατέταλκα; a. trans. to cause to rise: τὸν ἥλιον, Mt. v. 45, (of the earth bringing forth plants, Gen. iii. 18; of a river producing something, Hom. Il. 5, 777). b. intrans. to rise, arise: light, Mt. iv. 16, (Is. lviii. 10); the sun, Mt. xiii. 6; Mk. iv. 6; xvi. 2; Jas. i. 11; the clouds, Lk. xii. 54; φωσφόρος, 2 Pet. i. 19. trop. to rise from, be descended from, Heb. vii. 14. The earlier Greeks commonly used ἀνατέλλειν of the sun and moon, and ἐπιτέλλειν of the stars; but Aelian., Paus., Stob. and other later writ. neglect this distinction; see *Lob.* ad Phryn. p. 124 sq. [COMP.: ἐξ-ἀνατέλλω.]*

ἀνατίθημι; 2 aor. mid. ἀνέθην; [in various senses fr. Hom. down]; in the mid. voice to set forth a thing drawn forth, as it were, from some corner (ἀνά), to set forth [in words], declare, [R. V. lay before]: τινί τι, Acts

xxv. 14; Gal. ii. 2, (2 Macc. iii. 9; [Mic. vii. 5]; Artem. oneir. 2, 64 τινὲ τὸ ὄναρ; Diog. Laërt. 2, 17, 16 p. 191 ed. Heubn.; Plut. amat. narr. p. 772 d.) Cf. *Fritzscheium* Opusce. p. 169; [Holsten, Zum Evang. des Paulus u. d. Petrus p. 256 sq. COMP.: προσ-αναστήμι.]*

ἀνατολή, -ης, ἡ, (fr. ἀνατέλλω, q. v.), as in Grk. writ.; **1.** a rising (of the sun and stars); light rising ἐξ ὕψους, Lk. i. 78. **2.** the east (the quarter of the sun's rising): Mt. ii. 2, 9; Rev. xxi. 13 (Grsk. ἀνατολῶν); Hidian. 2, 8, 18 (10); 3, 5, 1; Joseph. c. Ap. 1, 14, 3, [6; 1, 26, 6; Mk. xvi. WH (rejected) 'Shorter Conclusion']; Clem. Rom. 1 Cor. 5, 6; Ignat. ad Ro. 2, 2; Melito ap. Euseb. h. e. 4, 26, 14; with ἡλίου added, Rev. vii. 2 [R G T Tr WH txt.]; Plur. eastern regions, the east, [W. 176 (166)]: Mt. ii. 1; viii. 11; xxiv. 27; Lk. xiii. 29, (Sept., Hdt., Plat., Polyb., Plut., al.; Philo in Flacc. § 7); with the addition of ἡλίου, Rev. xvi. 12 [-ἡς T Tr txt. WH txt.; vii. 2 L WH mrg.].*

ἀνα-τρέπω; [1 aor. ἀνέτρεψα]; to overthrow, overturn, destroy: [τὰς τραπέζας, Jn. ii. 15 WH txt.]; ethically, to subvert: οἰκούς families, Tit. i. 11. τὴν τινα πίστιν, 2 Tim. ii. 18. (Common in Grk. writ., and in the same sense).*

ἀνα-τρέφω: 2 aor. pass. ἀνετρέφην; pf. pass. ptep. ἀνατετραμμένος; 1 aor. mid. ἀνεθρεφάμην; to nurse up, nourish up, (Germ. aufnähren, auffüttern); prop. of young children and animals nourished to promote their growth (Xen. mem. 4, 3, 10, etc.; Sap. vii. 4); to bring up: Lk. iv. 16 T WH mrg.; Acts vii. 20 sq.; with the predominant idea of forming the mind, Acts xxii. 3, (4 Macc. x. 2, and often in Grk. writ.). Cf. Win. De verb. comp. etc. Pt. iii. p. 4.*

ἀνα-φαίνω: 1 aor. ἀνέφανα, Doric for the more com. ἀνέφηνα, (Acts xxi. 3 R T WH [with Erasm., Steph., Mill]; cf. Passow p. 2199; [Veitch, and L. and S., s. v. φαίνω; W. 89 (85); B. 41 (35)]; see ἐπιφαίνω); Pass., [pres. ἀναφαίνομαι]; 2 aor. ἀνεφάνην; [fr. Hom. down]; to bring to light, hold up to view, show; Pass. to appear, be made apparent: Lk. xix. 11. An unusual phrase is ἀναφανέντες τὴν Κύπρον having sighted Cyprus, for ἀναφανείσης ἡμῖν τῆς Κύπρου, Acts xxi. 3; cf. B. 190 (164); W. § 39, 1 a. p. 260 (244); here R^u T WH [see above] read ἀναφάναντες τὴν K. after we had rendered Cyprus visible (to us); [R. V. had come in sight of Cyprus].*

ἀνα-φέρω; fut. ἀνοίσω (Lev. xiv. 20; Num. xiv. 33, etc.); 1 aor. ἀνήνεγκα; 2 aor. ἀνήνεγον; [see reff. s. v. φέρω; impf. pass. ἀνεφερόμην; fr. Hom. down]; **1.** to carry or bring up, to lead up; men to a higher place: Mt. xvii. 1; Mk. ix. 2; pass., Lk. xxiv. 51 [Tdf. om. WH reject the cl.]. ἀναφέρειν τὰς ἁμαρτίας ἐπὶ τὸ ξύλον, 1 Pet. ii. 24 (to bear sins up on the cross, sc. in order to expiate them by suffering death, [cf. W. 428 sq. (399)]). **2.** to put upon the altar, to bring to the altar, to offer, (Sept. for הָנִיחַ of presentation as a priestly act, cf. Kurtz on Hebr. p. 154 sq.), θυσίας, θυσίαν, etc., (Isa. lvii. 6, etc.): Heb. vii. 27; xiii. 15; 1 Pet. ii. 5; with ἐπὶ τὸ θυσιαστήριον added, Jas. ii. 21, (Gen. viii. 20; Lev. xiv. 20; [Bar. i. 10; 1 Macc. iv. 53]); [ἐαντόν, Heb. vii. 27, T Tr mrg. WH mrg. προσενέγκας]. Cf. Kurtz u. s. **3.**

to lift up on one's self, to take upon one's self, i. e. to place on one's self anything as a load to be upborne, to sustain: τὰς ἁμαρτίας i. e. by meton. their punishment, Illeb. ix. 28 (Is. liii. 12; τὴν πορνείαν, Num. xiv. 33); cf. Win. De verb. comp. etc. Pt. iii. p. 5 sq.*

ἀνα-φωνέω, -ῶ; 1 aor. ἀνεφώνησα; to cry out with a loud voice, call aloud, exclaim: Lk. i. 42. (1 Chr. xv. 28; xvi. 4; [Aristot. de mund. 6, vol. i. p. 400*, 18]; Polyb., often in Plut.)*

ἀνά-χυσσις, -εως, ἡ, (ἀναχέω [to pour forth]), rare in Grk. writ. [Strabo, Philo, Plut.; ἀν. ψυχῆς, in a good sense, Philo de decal. § 10 mid.]; an overflowing, a pouring out: metaph., 1 Pet. iv. 4 ἀσωτίας ἀνάχυσσις the excess (flood) of riot in which a dissolute life pours itself forth.*

ἀνα-χωρέω, -ῶ; 1 aor. ἀνεχώρησα; (freq. in Grk. writ.); **1.** to go back, return: Mt. ii. 12 sq. [al. refer this to next head]. **2.** to withdraw; a. univ., so as to leave room: Mt. ix. 24. b. of those who through fear seek some other place, or shun sight: Mt. ii. 14, 22; iv. 12; xii. 15; xiv. 13; v. 21; xxvii. 5; Mk. iii. 7; Jn. vi. 15 [Tdf. φεύγει]; Acts xxiii. 19 (κατ' ἰδίαν); xxvi. 31.*

ἀνά-ψυξις, -εως, ἡ, (ἀναψύχω, q. v.), a cooling, refreshing: Acts iii. 20 (19), of the Messianic blessedness to be ushered in by the return of Christ from heaven; Vulg. refrigerium. (Ex. viii. 15; Philo de Abr. § 29; Strabo 10, p. 459; and in eccl. writ.)*

ἀνα-ψύχω: 1 aor. ἀνέψυξα; to cool again, to cool off, recover from the effects of heat, (Hom. Od. 4, 568; Il. 5, 795; Plut. Aem. P. 25, etc.); trop. to refresh: τινά, one's spirit, by fellowship, consolation, kindnesses, 2 Tim. i. 16. (intrans. to recover breath, take the air, cool off, revive, refresh one's self, in Sept. [Ps. xxxviii. (xxxix.) 14; 2 S. xvi. 14; Ex. xxiii. 12; 1 S. xvi. 23; etc., in] 2 Macc. iv. 46; xiii. 11; and in the later Grk. writ.)*

ἀνδραποδιστής, -οῦ, ὁ, (fr. ἀνδραποδίζω, and this fr. τὸ ἀνδράποδον—fr. ἀνὴρ and ποῦς—a slave, a man taken in war and sold into slavery), a slave-dealer, kidnapper, man-stealer, i. e. as well one who unjustly reduces free men to slavery, as one who steals the slaves of others and sells them: 1 Tim. i. 10. (Arstph., Xen., Plat., Dem., Isocr., Lys., Polyb.)*

Ἀνδρέας, -ου, ὁ, Andrew, (a Grk. name [meaning manly; for its occurrence, see Pape, Eigennamen, s. v.; B. D. s. v. Andrew, init.]), a native of Bethsaida in Galilee, brother of Simon Peter, a disciple of John the Baptist, afterwards an apostle of Christ: Jn. i. 40, 44 (41, 45); vi. 8; xii. 22; Mt. iv. 18; x. 2; Mk. i. 16, 29; iii. 18; xiii. 3; Lk. vi. 14; Acts i. 13.*

ἀνδρίζω: (ἀνὴρ); to make a man of or make brave, (Xen. oec. 5, 4). Mid. pres. ἀνδρίζομαι; to show one's self a man, be brave: 1 Co. xvi. 13 [A. V. quit you like men]. (Often in Sept.; Sir. xxxiv. 25; 1 Macc. ii. 64; Xen., Plat., App., Plut., al.)*

Ἀνδρόνικος, -ου, ὁ, Andronicus, (a Grk. name, [lit. man of victory; for its occurrence see Pape, Eigennamen, s. v.]), a Jewish Christian and a kinsman of Paul: Ro. xvi. 7.*

ἀνδρο-φόνος, -ον, ὁ, *a manslayer*: 1 Tim. i. 9. (2 Macc. ix. 28; Hom., Plat., Dem., al.) [Cf. φονεύς.]*

ἀν-έγκλητος, -ον, (a priv. and ἐγκαλέω, q. v.), *that cannot be called to account, unreplicable, unaccused, blameless*: 1 Co. i. 8; Col. i. 22; 1 Tim. iii. 10; Tit. i. 6 sq. (3 Macc. v. 31; Xen., Plat., Dem., Aristot., al.) [Cf. Trench § ciii.]*

ἀν-εκδιήγητος, -ον, (a priv. and ἐκδιηγέομαι, q. v.), *unspeakable, indescribable*: 2 Co. ix. 15 δωρεά, to describe and commemorate which words fail. (Only in eccl. writ. [Clem. Rom. 1Cor. 20, 5; 49, 4; Athenag., Theoph., al.])*

ἀν-εκ-λάλητος, -ον, (a priv. and ἐκλαλέω), *unspeakable*: 1 Pet. i. 8 (to which words are inadequate). ([Diosc. medicam. p. 93 ed. Kuhn]; Heliod. 6, 15 p. 252 (296); and in eccl. writ.)*

ἀνέκλειπτος, -ον, (a priv. and ἐκλείπω to fail), *unfailing*: Lk. xii. 33. ([Hyperid. p. 58^a ed. Teubner]; Diod. 4, 84; 1, 36, cf. 3, 16; Plut. de orac. defect. p. 438 d., and in eccl. writ.)*

ἀν-εκτός, -όν, and in later Grk. also -ός, -ή, -όν [cf. W. 68 (67); B. 25 (22)], (ἀνέχομαι to bear, endure): fr. Hom. down; *bearable, tolerable*: ἀνεκτότερον ἔσται the lot will be more tolerable, Mt. x. 15; xi. 22, 24; Mk. vi. 11 R L br.; Lk. x. 12, 14. (In Grk. writ. fr. Hom. down.)*

ἀν-ελεήμων, -ον, gen. -ονος, (a priv. and ἐλεήμων), *without mercy, merciless*: Ro. i. 31. ([Aristot. rhet. Alex. 37 p. 1442¹. 13]; Prov. v. 9, etc.; Sir. xiii. 12, etc.; Sap. xii. 5; xix. 1.)*

ἀν-έλεος, -ον, *without mercy, merciless*: Jas. ii. 13 L T Tr WH, unusual form for ἀνίλεως R G. The Greeks said ἀνηλεής and ἀνελής, cf. Lob. ad Phryn. p. 710 sq.; W. 100 (95).*

ἀνεμίζω: (ἀνεμος); *to agitate or drive by the wind*; pres. pass. πτερ. ἀνεμίζομενος, Jas. i. 6. Besides only in schol. on Hom. Od. 12, 336 ἔνθα ἦν σκέπη πρὸς τὸ μὴ ἀνεμίξασθαι, [Hesych. s. v. ἀναψύξαι· ἀνεμίσαι; Joannes Moschus (in Patr. Grace. lxxxvii. p. 3044 a.) ἀνεμίζοντος τοῦ πλοίου *celigante nave*]. The Greeks said ἀνεμώ. Cf. κλυδωνίζομαι.*

ἀνεμος, -ον, ὁ, (ἀω, ἄημι to breathe, blow, [but etymologists connect ἄω with Skr. vâ, Grk. ἀήρ, Lat. ventus, Eng. *wind*, and ἀνεμος with Skr. an to breathe, etc.: cf. Curtius §§ 419, 587; Vaniček p. 28]), [fr. Hom. down], *wind, a violent agitation and stream of air*, [cf. (Trench § lxxiii.) πνεῦμα, 1 fin.]: Mt. xi. 7; xiv. 24; Jas. iii. 4, etc.: of a very strong and tempestuous wind: Mt. vii. 25; Mk. iv. 39; Lk. viii. 24, etc. οἱ τέσσαρες ἀνεμοὶ the four principal or cardinal winds (Jer. xxv. 15 (xliv. 36)), τῆς γῆς. Rev. vii. 1; hence the four quarters of the heavens (whence the cardinal winds blow): Mt. xxiv. 31; Mk. xiii. 27; (Ezek. xxxvii. 9; 1 Chr. ix. 24). Metaph. ἀνεμος τῆς διδασκαλίας, variability and emptiness [?] of teaching, Eph. iv. 14.

ἀν-ένδεκτος, -ον, (a priv. and ἐνδεκτος, and this fr. ἐνδέχομαι, q. v.), *that cannot be admitted, inadmissible, unlawful, improper*: ἀνένδεκτόν ἐστι τοῦ μὴ εἰσθῆναι it cannot be but that they will come, Lk. xvii. 1 [W. 328 (308);

B. 269 (231)]. (Artem. oneir. 2, 70 ὁ ἀριθμὸς πρὸς τὸν μέλλοντα χρόνον ἀνένδεκτος, [Diog. Laërt. 7, 50], and several times in eccl. and Byzant. writ.)*

ἀνεξερεύνητος, T Tr WH -ραύνητος [cf. Tdf. Proleg. p. 81; B. 58 (50); Sturz, De dial. Maced. et Alex. p. 117; see ἐραυνάω], -ον, (a priv. and ἐξερευνάω), *that cannot be searched out*: Ro. xi. 33. (Symm. Prov. xxv. 3; Jer. xvii. 9. Dio Cass. 69, 14.)*

ἀνέξι-κακος, -ον, (fr. the fut. of ἀνέχομαι, and κακόν; cf. classic ἀλεξίκακος, ἀμνηστικός), *patient of ills and wrongs, forbearing*: 2 Tim. ii. 24. (Leian. jud. voc. 9; [Justin M. apol. 1, 16 init.; Pollux 5, 138].)*

ἀνέξιχνιάστος, -ον, (a priv. and ἐξιχνιάω to trace out), *that cannot be traced out, that cannot be comprehended*, [A. V. *unsearchable*]: Ro. xi. 33; Eph. iii. 8. (Job v. 9; ix. 10; [xxxiv. 24]; Or. Manass. 6 [see Sept. ed. Tdf., Proleg. § xxix.]; several times in eccl. writ.)*

ἀν-επι-αίσχυντος, -ον, (a priv. and ἐπαισχύνω), (Vulg. *inconfusibilis*), *having no cause to be ashamed*: 2 Tim. ii. 15. ([Joseph. antt. 18, 7, 1]; unused in Grk. writ. [W. 236 (221)].)*

ἀν-επί-ληπτος [L T Tr WH -λημπος; see M, μ], -ον, (a priv. and ἐπιλαμβάνω), prop. *not apprehended, that cannot be laid hold of*; hence *that cannot be reprehended, not open to censure, irreplicable*, [Tittmann i. p. 31; Trench § ciii.]: 1 Tim. iii. 2; v. 7; vi. 14. (Freq. in Grk. writ. fr. [Eur. and] Thuc. down.)*

ἀν-έρχομαι: 2 aor. ἀνῆλθον; [fr. Hom. down]; *to go up*: Jn. vi. 3; *to a higher place*; to Jerusalem, Gal. i. 17 [L Tr mrg. ἀπῆλθον], 18; (1 K. xiii. 12). [Comp.: ἐπ-ανέρχομαι.]*

ἀν-εἰς, -εως, ἡ, (ἀνίημι to let loose, slacken, anything tense, e. g. a bow), *a loosening, relaxing*; spoken of a more tolerable condition in captivity: ἔχειν ἀνεῖσαι to be held in less rigorous confinement [R. V. *have indulgence*], Acts xxiv. 23, (Joseph. antt. 18, 6, 10 φυλακή μὲν γὰρ καὶ τήρησις ἦν, μετὰ μέντοι ἀνέσεως τῆς εἰς διαίταν). *relief, rest*, from persecutions, 2 Th. i. 7; from the troubles of poverty, 2 Co. viii. 13; relief from anxiety, quiet, 2 Co. ii. 13 (12); vii. 5. (Sept.; in Grk. writ. fr. Thuc. [Hdt. 5, 28] down.) [SYN. see ἀνάπανσις, fin.]*

ἀν-ετάζω; pres. pass. ἀνετάζομαι; (ετάζω to examine, test); *to investigate, examine*; τινά, *to examine judicially*: Acts xxii. 24, 29. (Judg. vi. 29 cod. Alex.; Sus. [i. e. Dan. (Theod.) init.] 14; [Anaph. Pilati A 6 p. 417 ed. Tdf.]. Not found in prof. auth.)*

ἀνευ, prep. with gen., *without*: 1 Pet. iii. 1; iv. 9. with gen. of the pers. *without one's will or intervention*, (often so in Grk. writ. fr. Hom. down): Mt. x. 29. [Compared with χωρίς, see Tittm. i. p. 93 sq.; Ellie. on Eph. ii. 12; Green, Crit. Notes, etc. (on Ro. iii. 28).]*

ἀν-εύ-θετος, -ον, *not convenient, not commodious, not fit*: Acts xxvii. 12. (Unused by Grk. writ.; [Moschion 53].)*

ἀν-εὐρίσκω: 2 aor. ἀνέῤῥον, 3 pers. plur. ἀνέῤῥαν, Lk. ii. 16 (T Tr WH; see εὐρίσκω); *to find out by search*: τινά, Lk. ii. 16; Acts xxi. 4. (In Grk. writ. fr. Hdt. down.) Cf. Win. De verb. comp. etc. Pt. iii. p. 13 sq.)*

ἀν-έχω: in the N. T. only in the mid. ἀνέχομαι; fut.

ἀνέχομαι (W. 83 (79)· impf. *ἡνεχόμην* 2 Co. xi. [1 Rec^{elz}], 4 [Rec.] (G T Tr WH mrg. *ἀνείχόμην* [cf. Moeris ed. Piers. p. 176; (but L WH txt. in vs. 4 *ἀνέχ.*); cf. *WII*. App. p. 162; W. 72 (70); B. 35 (31)]); 2 aor. *ἡνεσχόμην* Acts xviii. 14 (L T Tr WH *ἀνεσχόμην*, reff. u. s.); *to hold up*, (e. g. *κεφαλὴν, χεῖρας*, Hom. et al.); hence in mid. *to hold one's self erect and firm* (against any pers. or thing), *to sustain, to bear* (with equanimity), *to bear with, endure*, with a gen. of the pers. (in Grk. writ. the accus. is more com., both of the pers. and of the thing), of his opinions, actions, etc.: Mt. xvii. 17; Mk. ix. 19; Lk. ix. 41; 2 Co. xi. 19; Eph. iv. 2; Col. iii. 13. foll. by gen. of the thing: 2 Th. i. 4 [WH mrg. *ἔνεχ.*] (*aís* by attraction for *ὧν*, unless *ἄς* be preferred [B. 161 (140); cf. W. 202 (190)]). foll. by *μικρόν τι* with gen. of both pers. and thing, 2 Co. xi. 1 (acc. to the reading *μου μικρόν τι ἀφροσύνης* [R^{bez elz} L T Tr WH]; cf. Meyer ad loc.). without a case, 1 Co. iv. 12 (we *endure*). foll. by *εἰ τις*, 2 Co. xi. 20. Owing to the context, to bear with i. e. *to listen*: with gen. of the pers., Acts xviii. 14; of the thing, 2 Tim. iv. 3; Heb. xiii. 22. [Comp.: *προσανέχω.*]*

ἀνεψιός, -οῦ, ὁ, [for *ἀνεπτ-ιός* *con-nepot-ius*, cf. Lat. *nepos*, Germ. *nichte*, Eng. *nephew, niece*; Curtius § 342], *a cousin*: Col. iv. 10. (Num. xxxvi. 11; Tob. vii. 2.) [Cf. *Lob. ad Phryn.* p. 306; but esp. Bp. Lghtft. on Col. i. c.; also B. D. Am. ed. s. v. *Sister's Son.*]*

ἀνηθον, -ου, τό, *dill, anise* (?); cf. BB.DD. s. v.; *Tristram*, Nat. Hist. of the Bible, p. 419 sq.; Mt. xxiii. 23. (Arstph. nub. 982; [Aristot., al.]; often in Theophr. hist. pl.)*

ἀν-ήκω; [impf. *ἀνῆκεν*]; in Grk. writ. *to have come up to, arrived at, to reach to, pertain to*, foll. generally by *εἰς τι*; hence in later writ. *ἀνῆκε τί τινι* *something appertains to one, is due to him* sc. to be rendered or performed by others (1 Macc. x. 42; xi. 35; 2 Macc. xiv. 8), and then ethically *τὸ ἀνῆκον* *what is due, duty*, [R. V. *befitting*], Philem. 8; *τὰ οὐκ ἀνῆκοντα* *unbecoming, discreditable*, Eph. v. 4 (L T Tr WH *ἀ οὐκ ἀνῆκεν*, W. 486 (452); [B. 350 (301)]); impers. *ὥς ἀνῆκε* *as was fitting*, sc. ever since ye were converted to Christ, Col. iii. 18, [W. 270 (254); cf. B. 217 (187) and Bp. Lghtft. ad loc.]*

ἀν-ήμερος, -ον (a priv. and *ἡμερος*), *not tame, savage, fierce*: 2 Tim. iii. 3. (In Grk. writ. fr. [Anaer. 1, 7] Aeschyl. down.)*

άνήρ, *άνδρός*, ὁ, *a man*, Lat. *vir*. The meanings of this word in the N. T. differ in no respect fr. classic usage; for it is employed 1. with a reference to sex, and so to distinguish a man from a woman; either a. as a *male*: Acts viii. 12; xvii. 12; 1 Tim. ii. 12; or b. as a *husband*: Mt. i. 16; Mk. x. 2; Jn. iv. 16 sqq.; Ro. vii. 2 sqq.; 1 Co. vii. 2 sqq.; Gal. iv. 27; 1 Tim. iii. 2, 12; Tit. i. 6, etc.; a betrothed or future husband: Mt. i. 19; Rev. xxi. 2, etc. 2. with a reference to age, and to distinguish an adult man from a boy: Mt. xiv. 21; xv. 38 (where *άνδρες, γυναῖκες* and *παιδιά* are discriminated); with the added notion also of intelligence and virtue: 1 Co. xiii. 11 (opp. to *νήπιος*); Eph. iv. 13; Jas. iii. 2, (in

the last two pass. *τέλειος άνήρ*). 3. univ. *any male person, a man*; so where *τις* might have been used: Lk. viii. 41; ix. 38; Acts vi. 11; x. 5, etc. where *άνήρ* and *τις* are united: Lk. viii. 27; Acts v. 1; x. 1. or *άνήρ* and *ὅς* *he who*, etc.: Ro. iv. 8; Jas. i. 12. where mention is made of something usually done by men, not by women: Lk. xxii. 63; Acts v. 36. where angels or other heavenly beings are said to have borne the forms of men: Lk. ix. 30; xxiv. 4; Acts x. 30. where it is so connected with an adjective as to give the adj. the force of a substantive: *άνήρ άμαρτωλός* a sinner, Lk. v. 8; *λεπροί άνδρες*, Lk. xvii. 12; or is joined to appellatives: *άνήρ φονεύς*, Acts iii. 14; *άν. προφήτης*, Lk. xxiv. 19, (Ν·Ζ· Ψ·Σ, Judg. vi. 8; [cf. W. 30; § 59, 1; B. 82 (72)]; other reff. s. v. *άνθρωπος*, 4 a. fin.); or to gentile names: *άνδρες Νινευίται*, Mt. xii. 41; *άνήρ Ιουδαίος*, Acts xxii. 3; *άν. Αιθίοψ*, Acts viii. 27; *άνδ. Κύπριοι*, Acts xi. 20; esp. in addresses of honor and respect [W. § 65, 5 d.; B. 82 (72)], Acts i. 11; ii. 14; xiii. 16; xvii. 22, etc.; even *άνδρες άδελφοί*, Acts i. 16; [ii. 29, 37; vii. 2]; xiii. [15], 26, etc. 4. when persons of either sex are included, but named after the more important: Mt. xiv. 35; Acts iv. 4; [Meyer seems inclined (see his com. on Acts i. c.) to dispute even these examples; but al. would refer several other instances (esp. Lk. xi. 31; Jas. i. 20) to the same head].

άνθ-ίστημι: pf. *άνθέστηκα*; 2 aor. *αντέστην*, [impv. *άντιστητε*], inf. *άντιστήναι*; Mid., pres. *άνθίσταμαι*; impf. *άνθιστάμην*; (*άντί* and *ίστημι*); *to set against*; as in Grk. writ. in the mid., and in the pf. plpf. [having pres. and impf. force, W. 274 (257)] and 2 aor. act., *to set one's self against, to withstand, resist, oppose*: pf. act., Ro. ix. 19; xiii. 2; 2 Tim. iv. 15 [R G]. 2 aor. act., Mt. v. 39; Lk. xxi. 15; Acts vi. 10; Gal. ii. 11; Eph. vi. 13; 2 Tim. iii. 8; [iv. 15 L T Tr WH]. impv., Jas. iv. 7; 1 Pet. v. 9. Mid.: pres., 2 Tim. iii. 8. impf., Acts xiii. 8.*

άνθ-ομολογέομαι, -οῦμαι [impf. *άνθωμολογούμην*]; (*άντί* and *όμολογέομαι*); in Grk. writ. (fr. Dem. down) 1. *to reply by professing or by confessing*. 2. *to agree mutually (in turn), to make a compact*. 3. *to acknowledge in the presence of* (*άντί* before, over against; cf. *έξομολογέσθαι έναντι κυρίου*, 2 Chr. vii. 6) *any one*, (see *Win.* De verb. comp. etc. Pt. iii. p. 19 sq.): *τάς άμαρτίας* to confess sins, Joseph. antt. 8, 10, 3 [Bekk. reads *άνομολογουμένους*]; cf. 1 Esdr. viii. 88 (90). *τινί*, to declare something in honor of one, to celebrate his praises, *give thanks* to him, Lk. ii. 38; (for *πᾶσι* in Ps. lxxviii. (lxxix.) 13; 3 Macc. vi. 33; [Dan. iv. 31 (34) Sept.; Test. xii. Patr. test. Jud. § 1]).*

άνθος, -eos, τό, [fr. Hom. down]; *a flower*: Jas. i. 10 sq.; 1 Pet. i. 24.*

άνθρακιά [on accent cf. Etym. Magn. 801, 21; Chandle § 95], -ας, ή, *a heap of burning coals*: Jn. xviii. 18; xxi. 9. (Sir. xi. 32; 4 Macc. ix. 20; Hom. Il. 9, 213, etc.) [Cf. BB.DD. s. v. *Coal.*]*

άνθραξ, -ακος, ὁ, *coal*. (also, fr. Thuc. and Arstph. down, a live coal). *άνθρ. πυρός* *a coal of fire* i. e. a burning or live coal; Ro. xii. 20 *άνθρ. πυρός σωρεύει επί την κεφαλήν*

τινος, a proverbial expression, fr. Prov. xxv. 22, signifying to call up, by the favors you confer on your enemy, the memory in him of the wrong he has done you (which shall pain him as if live coals were heaped on his head), that he may the more readily repent. The Arabians call things that cause very acute mental pain *burning coals of the heart and fire in the liver*; cf. Gesenius in Rosenmüller's Bibl.-exeg. Repert. i. p. 140 sq. [or in his Thesaurus i. 280; cf. also BB.DD. s. v. Coal].*

ἀνθρωπ-άρεσκος, -ον, (ἄνθρωπος and ἄρεσκος agreeable, pleasing, insinuating; cf. εὐάρεσκος, δυσάρεσκος, αὐτάρεσκος in Lob. ad Phryn. p. 621); only in bibl. and eccl. writ. [W. 25]: *studying to please men, courting the favor of men*: Eph. vi. 6; Col. iii. 22. (Ps. lii. (liii.) 6; [Ps. Sal. iv. 8, 10].)*

ἀνθρώπινος, -ίνη, -ινον, (ἄνθρωπος), [fr. Hdt. down], *human*; applied to things belonging to men: χεῖρες, Acts xvii. 25 LT Tr WH; φύσις, Jas. iii. 7; or instituted by men: κτίσις, [q. v. 3], 1 Pet. ii. 13; adjusted to the strength of man: πειρασμός [R. V. a temptation such as man can bear], 1 Co. x. 13 (cf. Neander [and Heinrici] ad loc.; Pollux 3, 27, 131 ὁ οὐκ ἂν τις ὑπομένειεν, ὁ οὐκ ἂν τις ἐνέγκῃ . . . τὸ δὲ ἐναντίον, κουφόν, εὐφορον, διστόν, ἀνθρώπινον, ἀνεκτόν). Opp. to divine things, with the implied idea of defect or weakness: 1 Co. ii. 4 Rec.; 13 (σοφία, originating with man); iv. 3 (ἀνθρωπίνη ἡμέρα the judicial day of men. i. e. human judgment). ἀνθρώπινον λέγω, Ro. vi. 19 (I say what is human, speak as is usual among men, who do not always suitably weigh the force of their words; by this expression the apostle apologizes for the use of the phrase δουλωθῆναι τῇ δικαιοσύνῃ).*

ἀνθρωποκτόνος, -ον, (κτείνω to kill), a *manslayer, murderer*: Jn. viii. 44. contextually, to be deemed equal to a murderer, 1 Jn. iii. 15. (Eur. Iph. T. (382) 389.) [Cf. Trench § lxxxiii. and φονεύς].*

ἄνθρωπος, -ου, ὁ, [perh. fr. ἀνῆρ and ὤψ, i. e. man's face; Curtius § 422; Vaniček p. 9. From Hom. down]; *man*. It is used 1. univ., with ref. to the genus or nature, without distinction of sex, a *human being, whether male or female*: Jn. xvi. 21. And in this sense a. with the article, generically, so as to include all human individuals: Mt. iv. 4 (ἐπ' ἄρτῳ ζήσεται ὁ ἄνθρωπος); Mt. xii. 35 (ὁ ἀγαθὸς ἄνθ. every good person); Mt. xv. 11, 18; Mk. ii. 27; vii. 15, 18, 20; Lk. iv. 4; Jn. ii. 25 [W. § 18, 8]; vii. 51; Ro. vii. 1, etc. b. so that a man is distinguished from beings of a different race or order; a. from animals, plants, etc.: Lk. v. 10; Mt. iv. 19; xii. 12; 2 Pet. ii. 16; Rev. ix. 4, 7, 10, 15, 18; xi. 13, etc. β. from God, from Christ as divine, and from angels: Mt. x. 32; xix. 6; Mk. x. 9; Lk. ii. 15 [T WH om., L Tr br.] (opp. to angels); Jn. x. 33; Acts x. 26; xiv. 11; 1 Th. ii. 13; Gal. i. 10, 12; 1 Co. iii. 21; vii. 23; Phil. ii. 7, 7 (8); 1 Tim. ii. 5; Heb. viii. 2; xiii. 6; 1 Pet. ii. 4, etc. c. with the added notion of weakness, by which man is led into mistake or prompted to sin: οὐκ ἀνθρωποί (R G σαρκικοί) ἐστε; 1 Co. iii. 4; σοφία ἀνθρώπων, 1 Co. ii. 5; ἀνθρώπων ἐπιθυμία, 1 Pet. iv. 2; κατὰ ἄνθρωπον περιπατεῖτε

ye conduct yourselves as men, 1 Co. iii. 3; λαλεῖν or λέγειν κατὰ ἄνθρωπον, to speak according to human modes of thinking, 1 Co. ix. 8; Ro. iii. 5; κατὰ ἄνθρωπον λέγω, I speak as a man to whom analogies from human affairs present themselves, while I illustrate divine things by an example drawn from ordinary human life, Gal. iii. 15; κατὰ ἄνθρ. θηριομαχεῖν, as man is wont to fight, urged on by the desire of gain, honor and other earthly advantages, 1 Co. xv. 32; οὐκ ἔστι κατὰ ἄνθρ. is not accommodated to the opinions and desires of men, Gal. i. 11; [for exx. of κατὰ ἄνθ. in prof. auth. see Wetstein on Rom. u. s.]; with the accessory notion of malignity: προσέχετε ἀπὸ τῶν ἀνθρώπων, Mt. x. 17; εἰς χεῖρας ἀνθρώπων, Mt. xvii. 22; Lk. ix. 44. d. with the adjunct notion of contempt, (as sometimes in Grk. writ.): Jn. v. 12; the address ὦ ἄνθρωπε, or ἄνθρωπε, is one either of contempt and disdainful pity, Ro. ix. 20 (Plat. Gorg. p. 452 b. σὺ δὲ . . . τίς εἶ, ὦ ἄνθρωπε), or of gentle rebuke, Lk. xxii. 58, 60. The word serves to suggest commiseration: ἴδε [T Tr WH ἰδοὺ] ὁ ἄνθρ. behold the man in question, maltreated, defenceless, Jn. xix. 5. e. with a reference to the twofold nature of man, ὁ ἔσω and ὁ ἔξω ἄνθρωπος, soul and body: Ro. vii. 22; Eph. iii. 16; 2 Co. iv. 16, (Plat. rep. 9, 589 a. ὁ ἐντὸς ἄνθρωπος; Plotin. Enn. 5, 1, 10 ὁ εἶσω ἄνθρ.; cf. Fritzsche on Rom. vol. ii. 61 sq; [Mey. on Ro. l. e.; Ellie. on Eph. l. c.]); ὁ κρυπτός τῆς καρδίας ἄνθρ. 1 Pet. iii. 4. f. with a reference to the twofold moral condition of man, ὁ παλαιός (the corrupt) and ὁ καινός (ὁ νέος) ἄνθρ. (the truly Christian man, conformed to the nature of God): Ro. vi. 6; Eph. ii. 15; iv. 22, 24; Col. iii. 9 sq. g. with a reference to the sex, (contextually) a male: Jn. vii. 22 sq. 2. indefinitely, without the article, ἄνθρωπος, a. *some one, a (certain) man*, when who he is either is not known or is not important: i. q. τίς, Mt. xvii. 14; xxi. 28; xxii. 11; Mk. xii. 1; xiv. 13; Lk. v. 18; xiii. 19, etc. with the addition of τίς, Mt. xviii. 12; Lk. x. 30; xiv. 2, 16; xv. 11; xvi. 1, 19; Jn. v. 5. in address, where the speaker either cannot or will not give the name, Lk. v. 20; or where the writer addresses any and every reader, Ro. ii. 1, 3. b. where what is said holds of every man, so that ἄνθρ. is equiv. to the Germ. indef. *man, one*: Ro. iii. 28; 1 Co. iv. 1; vii. 1; xi. 28; Gal. ii. 16. So also where opp. to domesticities, Mt. x. 36; to a wife, Mt. xix. 10; to a father, Mt. x. 35; to the master of a household, Lk. xii. 36 sq.,—in which passages many, confounding sense and signification, incorrectly say that the word ἄνθρ. signifies *father of a family, husband, son, servant*. 3. in the plur. of ἄνθρ. is sometimes (the) *people*, Germ. *die Leute*: Mt. v. 13, 16; vi. 5, 18; viii. 27; xvi. 13; Lk. xi. 44; Mk. viii. 24, 27; Jn. iv. 28; οὐδεὶς ἀνθρώπων (nemo hominum) no one, Mk. xi. 2; 1 Tim. vi. 16. 4. It is joined a. to another substantive, — a quasi-predicate of office, or employment, or characteristic, — the idea of the predicate predominating [W. § 59, 1]: ἄνθρωπος ἔμπορος a merchant (-man), Mt. xiii. 45 [WH txt. om. ἄνθρ.]; οἰκοδεσπότης, Mt. xiii. 52; xx. 1; xxi. 33; βασιλεύς, Mt. xviii. 23; xxii. 2; φάγος, Mt. xi. 19. (So in Hebr.

אֵשׁ קָרִים a eunuch, Jer. xxxviii. 7 sq.; אֵשׁ קָרִים a priest, Lev. xxi. 9; also in Grk. writ.: ἀνθ. ὁδότης, Hom. Il. 16, 263, al.; cf. Matthiae § 430, 6; [Krüger § 57, 1, 1]; but in Attic this combination generally has a contemptuous force; cf. Bnhdy. p. 48; in Lat. *homo gladiator*, Cic. epp. ad diversos 12, 22, 1). **b.** to a gentile noun: ἀνθ. Κυρηναῖος, Mt. xxvii. 32; Ἰουδαῖος, Acts xxi. 39; Ῥωμαῖος, Acts xvi. 37; xxii. 25. (acc. to the context, a Roman citizen). **5.** ὁ ἀνθ., with the article, the particular man under consideration, who he is being plain from the context: Mt. xii. 13; xxvi. 72; Mk. iii. 5; Lk. xxiii. 6; Jn. iv. 50. οἷτος ὁ ἀνθ., Lk. xiv. 30; Jn. ix. 16, 24 [L Tr mrg. WH]; xi. 47; ὁ ἀνθ. οἷτος, Mk. xiv. 71; Lk. xxiii. 4, 14, 47; Jn. ix. 24 [R G T Tr txt.]; xviii. 17; Acts vi. 13; xxii. 26; xxvi. 31, 32. ὁ ἀνθ. ἐκείνος, Mt. xii. 45; xxvi. 24; Mk. xiv. 21. **6.** Phrases: ὁ ἀνθ. τῆς ἁμαρτίας (or with T Tr txt. WH txt. τ. ἀνομίας), 2 Th. ii. 3, see ἁμαρτία. 1 p. 30 sq. ἀνθ. τοῦ θεοῦ a man devoted to the service of God, God's minister: 1 Tim. vi. 11; 2 Tim. iii. 17, (of the evangelists, the associates of the apostles); 2 Pet. i. 21 (of prophets, like אֵשׁ קָרִים often in the O. T.; cf. Gesenius, Thesaur. i. p. 85). For ὁ υἱὸς τοῦ ἀνθρώπου and υἱοὶ τῶν ἀνθρ., see under υἱός.

ἀνθ-υπατεύω; (ἀντί for i. e. in lieu or stead of any one, and ὑπατεύω to be ὑπάτος, to be supreme, to be consul); to be proconsul: Acts xviii. 12 [R G; cf. B. 169 (147)]. (Plut. comp. Dem. c. Cic. c. 3; Hadian. 7, 5, 2.) *

ἀνθ-ὑπάτος, -ον, ὁ. [see the preceding word], proconsul: Acts xiii. 7, 8, 12; xviii. 12 L T Tr WH: xix. 38. The emperor Augustus divided the Roman provinces into senatorial and imperial. The former were presided over by proconsuls; the latter were administered by legates of the emperor, sometimes called also proprætors. (Polyb., Dion. H., Leian., Plut., and often in Dio Cass.) [B. D. s. v. Proconsul: Alex.'s Kitto s. v. Province; esp. Bp. Lghtft. in The Contemp. Rev. for 1878, p. 289 sq.] *

ἀν-ἡμῖ, [ptep. plur. ἀνιέντες; 2 aor. subj. ἀνῶ, ptep. plur. ἀνέντες; 1 aor. pass. ἀνέην; to send back; to relax; contextually, to loosen: τῷ. Acts xvi. 26, (τοὺς δεσμούς, Plnt. Alex. M. 73); xxvii. 40. trop. τὴν ἀπειλὴν, to give up, omit, calm (?). Eph. vi. 9: (τὴν ἔχθραν, Thuc. 3, 10; τὴν ὀργήν. Plut. Alex. M. 70). to leave, not to uphold, to let sink: Heb. xiii. 5, (Deut. xxxi. 6). *

ἀν-ἄλως, -ων, gen. -ω, (ἄλως. Attic for ἄλαος), without mercy, merciless: Jas. ii. 13 [R G]. Found nowhere else [exc. Hadian. epim. 257]. Cf. ἀνέλεος. *

ἀνιπτos, -ον, (νίπτω to wash), unwashed: Mt. xv. 20; Mk. vii. 2, and R L mrg. in 5. (Hom. Il. 6, 266, etc.) *

ἀν-ίστημι: fut. ἀναστήσω; 1 aor. ἀνέστησα; 2 aor. ἀνέστημι, impv. ἀνάστηθι and (Acts xii. 7: Eph. v. 14 and L WH txt. in Acts ix. 11) ἀνάστα (W. § 14. 1 h.; [B. 47 (40)]); Mid., pres. ἀνίσταμαι: fut. ἀναστήσομαι; [fr. Hom. down]; **I.** Transitivity. in the pres. 1 aor. and fut. act., to cause to rise, raise up, (ῥῖς); a. prop. of one lying down: Acts ix. 41. **b.** to raise up from death: Jn. vi. 39 sq. 44, 54; Acts ii. 32; xiii. 34, (so in Grk. writ.). **c.** to raise up, cause to be born:

σπέρμα offspring (Gen. xxxviii. 8), Mt. xxii. 24, [cf. W. 33 (32)]: τὸν Χριστόν, Acts ii. 30 Rec. to cause to appear, bring forward, τινά τινι one for any one's successor: προφήτην, Acts iii. 22; vii. 37; τὸν παῖδα αὐτοῦ, Acts iii. 26. **II.** Intransitivity, in the pf. plpf. and 2 aor. act., and in the mid.; **1.** to rise, stand up; used a. of persons lying down (on a couch or bed): Mk. i. 35; v. 42; Lk. viii. 55; xi. 7; Acts ix. 34, 40. of persons lying on the ground: Mk. ix. 27; Lk. xvii. 19; xxii. 46; Acts ix. 6. **b.** of persons seated: Lk. iv. 16 (ἀνέστη ἀναγνῶναι); Mt. xxvi. 62; Mk. xiv. 60; Acts xxiii. 9. **c.** of those who leave a place to go elsewhere. Mt. ix. 9; Mk. ii. 14; [x. 50 R G]; Lk. iv. 38; xxiii. 1; Acts ix. 39. Hence of those who prepare themselves for a journey, (Germ. *sich aufmachen*): Mk. vii. 24; x. 1; Lk. i. 39; xv. 18, 20; Acts x. 20; xxii. 10. In the same way the Hebr. קָם (esp. יָקָם) is put before verbs of going, departing, etc., according to the well known oriental custom to omit nothing contributing to the full pictorial delineation of an action or event: hence formerly יָקָם and ἀναστὰς were sometimes incorrectly said to be redundant; cf. W. 608 (565). ἀναστῆναι ἀπὸ to rise up from something, i. e. from what one has been doing while either sitting or prostrate on the ground: Lk. xxii. 45. **d.** of the dead: 2 aor., with ἐκ νεκρῶν added: Mt. xvii. 9 R G WH mrg.; Mk. ix. 9 sq.; xii. 25; Lk. xvi. 31; xxiv. 46; Jn. xx. 9; Eph. v. 14 (here fig.); with ἐκ νεκρῶν omitted: Mk. viii. 31; xvi. 9; Lk. ix. 8, 19, [22 L T Tr mrg. WH mrg.]; xxiv. 7; Ro. xiv. 9 Rec.; so (without ἐκ νεκρ.) in the fut. mid. also: Mt. xii. 41; [xvii. 23 L WH mrg.]; xx. 19 [R G L Tr mrg. WH mrg.]; Mk. x. 34; Lk. xi. 32; xviii. 33; Jn. xi. 23 sq.; 1 Th. iv. 16. **2.** to arise, appear, stand forth: of kings, prophets, priests, leaders of insurgents: Acts v. 36 sq.; vii. 18. mid., Ro. xv. 12; Heb. vii. 11, 15. of those about to enter into conversation or dispute with any one, Lk. x. 25; Acts vi. 9; or to undertake some business, Acts v. 17. Hence ἀναστῆναι ἐπὶ τινι to rise up against any one: Mk. iii. 26. (עָלָה קָם). [SYN. see ἐγείρω. fin. COMP. : ἐπ-, ἐξ-ἀνίστημι.]

Ἄννα [WH Ἄννα, see their Intr. § 408], -as [on this gen. cf. B. 17 (15); Ph. Bttm. Ausf. Spr. i. p. 128], ἡ, Anna. (אָנָּה grace). the prop. name of a woman (so in 1 S i. 2 sqq.; ii. 1 Alex.: Tob. i. 9, 20, etc.), a prophetess, in other respects unknown: Lk. ii. 36. *

Ἄννας [WH Ἄννας, see their Intr. § 408], -a (on this gen. cf. W. § 8. 1 p. 60 (59)). ὁ. (in Joseph. Ἄναβες: fr. Hebr. אָנָּה to be gracious), a high-priest of the Jews, elevated to the pontificate by Quirinius the governor of Syria c. A. D. 6 or 7: but afterwards, A. D. 15, deposed by Valerius Gratus, the procurator of Judæa, who put in his place, first Ismael, son of Phabi. and shortly after Eleazar, son of Annas. From the latter, the office passed to Simon: from Simon c. A. D. 18 to Caiaphas. (Joseph. antt. 18. 2. 1 sq.); but Annas, even after he had been put out of office, continued to have great influence: Jn. xviii. 13, 24. This explains the mistake [but

see reff. below (esp. to Schürer), and cf. ἀρχιερεύς, 2] by which Luke, in his Gospel iii. 2 (acc. to the true reading ἀρχιερέως) and in Acts iv. 6, attributes to him the pontificate long after he had been removed from office. Cf. W'in. RWB. s. v. Annas; *Keim* in Schenkel i. p. 135 sq.; *Schürer* in the Zeitschr. für wissensch. Theol. for 1876, p. 580 sq. [also in his Neutest. Zeitgesch. § 23 iv.]; and BB.DD. s. v.]*

ἀνόητος, -ον, (νοητός fr. νοέω); 1. not understood, unintelligible; 2. generally active, not understanding, unwise, foolish: Ro. i. 14 (opp. to σοφοί); Lk. xxiv. 25; Gal. iii. 1, 3; Tit. iii. 3. ἐπιθυμία ἀνόητοι, 1 Tim. vi. 9. (Prov. xvii. 28; Ps. xlviii. (xlix.) 13; and often in Attic writ.; [cf. Trench § lxxv.; Ellie. on Gal. iii. 1; Schmidt elh. 147 § 20].)*

ἄνοια, -ας, ἡ, (ἄνοος [i. e. ἄνοος without understanding]), want of understanding, folly: 2 Tim. iii. 9. madness expressing itself in rage, Lk. vi. 11, [δύο δ' ἀνοίας γένη, τὸ μὲν μαρίαν, τὸ δὲ ἀμαθίαν, Plato, Tim. p. 86 b.]. ([Theogn. 453]; Hdt. 6, 69; Attic writ. fr. Thuc. down.)*

ἀν-οίγω; (ἀνά, οἶγω i. e. οἷννυμι); fut. ἀνοίξω; 1 aor. ἤνοιξα and (Jn. ix. 14 and as a var. elsewhere) ἀνέωξα (an earlier form) [and ἠνέωξα WH in Jn. ix. 17, 32 (cf. Gen. viii. 6), so Tr (when corrected), but without iota subser.; see I, ι]; 2 pf. ἀνέωγα (to be or stand open; cf. Btm. Ausf. Spr. ii. p. 250 sq.; [Rutherford, New Phryn. p. 247; Veitch s. v.]; the Attic writ. give this force mostly to the pf. pass.); Pass., [pres. ἀνοίγομαι Mt. vii. 8 L Tr txt. WH mrg.; Lk. xi. 10 Tr mrg. WH mrg.]; pf. ptep. ἀνεωγμένος and ἠνεωγμένος, (ἠνοηγμένος Acts ix. 8 Tdf.); 1 aor. ἀνέωχθην, ἠνέωχθην, and ἠνοίχθην, inf. ἀνεωχθῆναι (with double augm. Lk. iii. 21); 2 aor. ἠνοίγην (the usual later form); 1 fut. ἀνοιχθήσομαι (Lk. xi. 9 Tdf., 10 L T); 2 fut. ἀνοιγίσομαι; (on these forms, in the use of which both eodd. and eodd. differ much, cf. [Tdf. Proleg. p. 121 sq.]; WH. App. pp. 161, 170; Btm. Gram. p. 280 [21st Germ. ed.]; Btm. N. T. Gr. 63 (55); W. 72 (70) and 83 (79); [Veitch s. v.]; to open: a door, a gate, Acts v. 19; xii. 10, 14; xvi. 26 sq.; Rev. iv. 1; very often in Grk. writ. Metaph., to give entrance into the soul, Rev. iii. 20; to furnish opportunity to do something, Acts xiv. 27; Col. iv. 3; pass., of an opportunity offered, 1 Co. xvi. 9; 2 Co. ii. 12; Rev. iii. 8; cf. θύρα. simply ἀνοίγειν τινί to open (the door [B. 145 (127)]) to one; prop.: Lk. xii. 36; Acts v. 23; xii. 16; Jn. x. 3; in a proverbial saying, to grant something asked for, Mt. vii. 7 sq.; Lk. xi. 9 sq.; parabolically, to give access to the blessings of God's kingdom, Mt. xxv. 11; Lk. xiii. 25; Rev. iii. 7. τοὺς θησαυρούς, Mt. ii. 11, (Sir. xliii. 14; Eur. Ion 923); τὰ μνημεῖα, Mt. xxvii. 52; τάφος, Ro. iii. 13; τὸ φῦρον, Rev. ix. 2. heaven is said to be opened and something to descend fr. it, Mt. iii. 16; Lk. iii. 21; Jn. i. 51 (52); Acts x. 11; or something is said to be seen there, Acts vii. 56 R G; Rev. xi. 19 (ὁ ναὸς . . . ὁ ἐν τῷ οὐρανῷ); [xv. 5]; xix. 11. ἀνοίγει τὸ στόμα: of a fish's mouth, Mt. xvii. 27; Hebraistically, of those who begin to speak [W. 33 (32), 698 (565)], Mt. v. 2; Acts viii. 32, 35; x. 34; xviii. 14; foll. by εἰς βλασφημίαν [μίας

L T Tr WH], Rev. xiii. 6; ἐν παραβολαῖς, i. e. to make use of (A. V. in), Mt. xiii. 35, (Ps. lxxvii. (lxxviii.) 2; ἐν ἔπεισι Leian. Philops. § 33); πρὸς τινα, 2 Co. vi. 11 (τὸ στόμα ἡμῶν ἀνέωγε πρὸς ὑμᾶς our mouth is open towards you, i. e. we speak freely to you, we keep nothing back); the mouth of one is said to be opened who recovers the power of speech, Lk. i. 64; of the earth yawning, Rev. xii. 16. ἀν. ἀκοᾶς τινας i. e. to restore the faculty of hearing, Mk. vii. 35 (L T Tr WH). ἀν. τοὺς ὀφθαλμούς [W. 33 (32)], to part the eyelids so as to see, Acts ix. 8, 40; τινας, to restore one's sight, Mt. ix. 30; xx. 33; Jn. ix. 10, 14, 17, 21, 26, 30, 32; x. 21; xi. 37; metaph., Acts xxvi. 18 (to open the eyes of one's mind). ἀνοίγω τὴν σφραγίδα, to unseal, Rev. v. 9; vi. 1, 3, 5, 7, 9, 12; viii. 1; ἀν. τὸ βιβλίον, βιβλαρίδιον, to unroll, Lk. iv. 17 L Tr WH; Rev. v. 2-5; x. 2, 8; xx. 12. [Comp.: δι-ανοίγω.]*

ἀν-οικο-δομέω, -ω: fut. ἀνοικοδομήσω; to build again, (Vulg. reaedifico): Acts xv. 16. ([Thuc. 1, 89, 3]; Diod. 11, 39; Plut. Them. 19; Cam. 31; Hdtian. 8, 2, 12 [5 ed. Bekk.].)*

ἄνοιξις, -εως, ἡ, (ἀνοίγω, q. v.), an opening: ἐν ἀνοίξει τοῦ στόματός μου as often as I open my mouth to speak, Eph. vi. 19. (Thuc. 4, 68, 4; τῶν πυλῶν, id. 4, 67, 3; χειλῶν, Plut. mor. [symp. l. ix. quaest. 2, 3] p. 738 c.)*

ἀνομία, -ας, ἡ, (ἄνομος); 1. prop. the condition of one without law, — either because ignorant of it, or because violating it. 2. contempt and violation of law, iniquity, wickedness: Mt. xxiii. 28; xxiv. 12; 2 Th. ii. 3 (T Tr txt. WH txt.; cf. ἀμαρτία, 1 p. 30 sq., 7; Tit. ii. 14; 1 Jn. iii. 4. opp. to ἡ δικαιοσύνη, 2 Co. vi. 14; Heb. i. 9 [not Tdf.], (Xen. mem. 1, 2, 24 ἀνομία μᾶλλον ἢ δικαιοσύνη χρώμενοι); and to ἡ δικαιοσύνη and ὁ ἁγιασμός, Ro. vi. 19 (τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν to iniquity — personified — in order to work iniquity); ποιεῖν τὴν ἀνομίαν to do iniquity, act wickedly, Mt. xiii. 41; 1 Jn. iii. 4; in the same sense, ἐργάσασθαι τὴν ἀν. Mt. vii. 23; plur. αἱ ἀνομίαι manifestations of disregard for law, iniquities, evil deeds: Ro. iv. 7 (Ps. xxxi. (xxxii.) 1); Heb. viii. 12 [RGL]; x. 17. (In Grk. writ. fr. [Hdt. 1, 96] Thuc. down; often in Sept.) [Syn. cf. Trench § lxvi.; Tittm. i. 48; Ellie. on Tit. ii. 14.]*

ἄνομος, -ον, (νόμος); 1. destitute of (the Mosaic) law: used of Gentiles, 1 Co. ix. 21, (without any suggestion of 'iniquity'; just as in Add. to Esth. iv. 42, where ἄνομοι ἀπερίτμητοι and ἀλλότριοι are used together). 2. departing from the law, a violator of the law, lawless, wicked; (Vulg. iniquus; [also injustus]): Mk. xv. 28 [R L Tr br.]; Lk. xxii. 37; Acts ii. 23, (so in Grk. writ.); opp. to ὁ δίκαιος, 1 Tim. i. 9; ὁ ἄνομος (κατ' ἐξοχήν), he in whom all iniquity has as it were fixed its abode, 2 Th. ii. 8; ἄν. ἔργον an unlawful deed, 2 Pet. ii. 8; free from law, not subject to law, [Vulg. sine lege]: μὴ ὢν ἄνομος θεοῦ [B. 169 (147)] (Rec. θεῷ), 1 Co. ix. 21. (Very often in Sept.) [Syn. see ἀνομία, fin.]*

ἀνόμως, adv., without the law (see ἄνομος, 1), without a knowledge of the law: ἀν. ἀμαρτάνειν to sin in ignorance of the Mosaic law, Ro. ii. 12; ἀπολλυσθαι to perish, but not by sentence of the Mosaic law, ibid. (ἀνόμως ζῆν to live ignorant of law and discipline, Isoc. panegy. c. 10

§ 39; ἀνόμως ἀπολλύσθαι to be slain contrary to law, as in wars, seditions, etc., *ibid.* c. 44 § 168. In Grk. writ. generally *unjustly, wickedly*, as 2 Macc. viii. 17.)*

ἀν-ορθόω, -ῶ: fut. ἀνορθώσω; 1 aor. ἀνάρθωσα; 1 aor. pass. ἀνωρθώην (Lk. xiii. 13; without the aug. ἀνορθώην L T Tr; cf. [WH. App. p. 161]; B. 34 (30); [W. 73] (70)); 1. to set up, make erect: a crooked person, Lk. xiii. 13 (she was made straight, stood erect); drooping hands and relaxed knees (to raise them up by restoring their strength), Heb. xii. 12. 2. to rear again, build anew: σκηνήν, Acts xv. 16 (Hdt. 1, 19 τὸν ἡγὼν . . . τὸν ἐνέπρησαν; 8, 140; Xen. Hell. 4, 8, 12, etc.; in various senses in Sept.)*

ἀν-όσιος, -ον, (a priv. and ὅσιος, q. v.), *unholy, impious, wicked*: 1 Tim. i. 9; 2 Tim. iii. 2. (In Grk. writ. from [Aeschyl. and] Hdt. down.)*

ἀνοχή, -ῆς, ἥ, (compare ἀνέχομαι τινος, s. v. ἀνέχω p. 45), *toleration, forbearance*; in this sense only in Ro. ii. 4; iii. 26 (25). (In Grk. writ. a holding back, delaying, fr. ἀνέχω to hold back, hinder.) [Cf. Trench § liii.]*

ἀντ-αγωνίζομαι; to struggle, fight; πρὸς τι, against a thing, Heb. xii. 4 [cf. W. § 52, 4, 3]. (Xen., Plat., Dem., etc.)*

ἀντ-άλλαγμα, -τος, τό, (ἀντί in place of, in turn, and ἀλλαγμα see ἀλλάσσω), *that which is given in place of another thing by way of exchange; what is given either in order to keep or to acquire anything*: Mt. xvi. 26; Mk. viii. 37, where the sense is, 'nothing equals in value the soul's salvation.' Christ transfers a proverbial expression respecting the supreme value of the natural life (Hom. Il. 9, 401 οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον) to the life eternal. (Ruth iv. 7; Jer. xv. 13; Sir. vi. 15, etc.; Eur. Or. 1157; Joseph. b. j. 1, 18, 3.)*

ἀντ-ανα-πληρόω, -ῶ; (ἀντί and ἀναπληρόω, q. v.); to fill up in turn: Col. i. 24 (the meaning is, 'what is wanting of the afflictions of Christ to be borne by me, that I supply in order to repay the benefits which Christ conferred on me by filling up the measure of the afflictions laid upon him'); [Mey., Ellic., etc., explain the word (with Wetst.) by 'ἀντί ὑστερήματος succedit ἀναπλήρωμα'; but see Bp. Lightf. ad loc., who also quotes the passages where the word occurs]. (Dem. p. 182, 22; Dio Cass. 44, 48; Apollon. Dyse. de constr. orat. i. pp. 14, 1 [cf. Bttm. ad loc.]; 114, 8; 258, 3; 337, 4.)*

ἀντ-απο-δίδωμι: fut. ἀνταποδώσω; 2 aor. inf. ἀνταποδοῦναι; 1 fut. pass. ἀνταποδοθήσομαι; (ἀντί for something received, in return, ἀποδίδωμι to give back); to repay, requite; a. in a good sense: Lk. xiv. 14; Ro. xi. 35; εὐχαριστίαν τινί, 1 Th. iii. 9. b. in a bad sense, of penalty and vengeance; absol.: Ro. xii. 19; Heb. x. 30, (Deut. xxxii. 35); θλίψιν τινί, 2 Th. i. 6. (Very often in the Sept. and Apocr., in both senses; in Grk. writ. fr. [Hdt.] Thuc. down.)*

ἀντ-από-δομα, -τος, τό, (see ἀνταποδίδωμι), *the thing paid back, requital*; a. in a good sense: Lk. xiv. 12. b. in a bad sense: Ro. xi. 9. (In Sept. i. q. 7, Judg. ix. 16 [Alex.], etc.; the Greeks say ἀνταπόδοσις [cf. W. 25].)*

ἀντ-από-δοσις, -εως, ἥ, *recompense*: Col. iii. 24. (Ir

Sept. i. q. 7, Is. lix. 18, etc.; in Grk. writ. fr. Thuc. down.)*

ἀντ-απο-κρίνομαι; 1 aor. pass. ἀνταπεκρίθην [see ἀποκρίνω, ii.]; to contradict in reply, to answer by contradicting, reply against: τινὶ πρὸς τι, Lk. xiv. 6; (Sept. Judg. v. 29 [Alex.]; Job xvi. 8; xxxii. 12; Aesop. fab. 172 ed. de Furia, [p. 353 ed. Coray]). Hence i. q. to altercate, dispute: with dat. of pers. Ro. ix. 20. (In a mathematical sense, to correspond to each other or be parallel, in Nicomach. arithm. 1, 8, 11 p. 77 a. [p. 17 ed. Hoche].) Cf. Win. De verb. comp. etc. Pt. iii. p. 17.)*

ἀντ-εῖπον, a 2 aor. used instead of the verb ἀντιλέγειν, to speak against, gainsay; [fr. Aeschyl. down]: Lk. xxi. 15; Acts iv. 14. Cf. εἶπον.)*

ἀντ-έχω: Mid., [pres. ἀντέχομαι]; fut. ἀνθέξομαι; to hold before or against, hold back, withstand, endure; in the N. T. only in Mid. to keep one's self directly opposite to any one, hold to him firmly, cleave to, paying heed to him: τινός, Mt. vi. 24; Lk. xvi. 13; τῶν ἀσθενῶν, to aid them, care for them, 1 Th. v. 14; τοῦ λόγου, to hold to, hold it fast, Tit. i. 9. (Deut. xxxii. 41; Is. lvi. 4, 6; Prov. iii. 18, etc., and often in Grk. writ.) Cf. Kühner § 520 b. [2te Aufl. § 416, 2; cf. Jelf § 536]; W. 202 (190); [B. 161 (140)].*

ἀντί [before ὧν, ἀθ'; elsewhere neglecting elision] a preposition foll. by the gen. (answering to the Lat. ante and the Germ. prefixes ant-, ent-), in the use of which the N. T. writ. coincide with the Greek (W. 364 (341)); 1. prop. it seems to have signified over against, opposite to, before, in a local sense (Bttm. Gram. p. 412; [cf. Curtius § 204]). Hence 2. indicating exchange, succession, for, instead of, in place of (something). a. univ. instead of: ἀντί ἰχθύος ὄφιν, Lk. xi. 11; ἀντί περιβολαίου to serve as a covering, 1 Co. xi. 15; ἀντί τοῦ λέγειν, Jas. iv. 15, (ἀντί τοῦ with inf. often in Grk. writ. [W. 329 (309); B. 263 (226)]). b. of that for which any thing is given, received, endured: Mt. v. 38; xvii. 27 (to release me and thyself from obligation); Heb. xii. 2 (to obtain the joy; cf. Bleek, Lünemann, or Delitzsch ad loc.); of the price of sale (or purchase): Heb. xii. 16; λύτρον ἀντί πολλῶν, Mt. xx. 28; Mk. x. 45. Then c. of recompense: κακὸν ἀντί κακοῦ ἀποδιδόναι, Ro. xii. 17; 1 Th. v. 15; 1 Pet. iii. 9, (Sap. xi. 16 (15)). ἀθ' ὧν equiv. to ἀντί τούτων, ὅτι for that, because: Lk. i. 20; xix. 44; Acts xii. 23; 2 Th. ii. 10, (also in prof. auth. [exx. in Wetst. on Luke i. 20]; cf. Herm. ad Vig. p. 710; [W. 364 (342), cf. 162 (153); B. 105 (92)]; Hebr. וְשֵׁן תַּחַת, Deut. xxi. 14; 2 K. xxii. 17). d. of the cause: ἀνθ' ὧν wherefore, Lk. xii. 3; ἀντί τούτου for this cause, Eph. v. 31. e. of succession to the place of another: Ἀρχ. βασιλεύει ἀντί Ἡρώδου in place of Herod, Mt. ii. 22, (1 K. xi. 44; Hdt. i. 108; Xen. an. 1, 1, 4). χάριν ἀντί χάριτος grace in the place of grace, grace succeeding grace perpetually, i. e. the richest abundance of grace, Jn. i. 16, (Theogn. vs. 344 ἀντ' ἀνῶν ἀνίας [yet cf. the context vs. 342 (vss. 780 and 778 ed. Welcker)]; more appropriate are the reff. to Philo, i. 254 ed. Mang. (de poster. Caini § 43, vol. ii. 39 ed. Richter), and Chrys. de sacer-

dot. l. vi. c. 13 § 622]). **3.** As a prefix, it denotes **a.** *opposite, over against*: ἀντιπέραν, ἀντιπαρέρχεσθαι. **b.** the mutual efficiency of two: ἀντιβάλλειν, ἀντικαλεῖν, ἀντιλοιδορεῖν. **c.** requital: ἀντιμισθία, ἀνταποδίδωμι. **d.** hostile opposition: ἀντίχριστος. **e.** official substitution, instead of: ἀνθύπατος.*

ἀντι-βάλλω; to throw in turn, (prop. Thuc. 7, 25; Plut. Nic. 25): λόγους πρὸς ἀλλήλους to exchange words with one another, Lk. xxiv. 17, [cf. 2 Macc. xi. 13].*

ἀντι-δια-τίθημι: [pres. mid. ἀντιδιατίθεμαι]; in mid. to place one's self in opposition, to oppose: of heretics, 2 Tim. ii. 25, cf. De Wette [or Holtzm.] ad loc.; (several times in eccl. writ.; in the act. to dispose in turn, to take in hand in turn: τινά, Diod. exc. p. 602 [vol. v. p. 105, 24 ed. Dind.; absol. to retaliate, Philo de spec. legg. § 15; de concupisce. § 4]).*

ἀντίδικος, -ον, (δίκη); as subst. ὁ ἀντίδικος **a.** an opponent in a suit at law: Mt. v. 25; Lk. xii. 58; xviii. 3, (Xen., Plat., often in the Attic orators). **b.** univ. an adversary, enemy, (Aeschyl. Ag. 41; Sir. xxxiii. 9; 1 S. ii. 10; Is. xli. 11, etc.): 1 Pet. v. 8 (unless we prefer to regard the devil as here called ἀντίδικος because he accuses men before God).*

ἀντί-θεσις, [(τίθημι), fr. Plato down], -εως, ἡ; **a.** opposition. **b.** that which is opposed: 1 Tim. vi. 20 (ἀντιθέσεις τῆς ψευδων. γνώσ. the inventions of false knowledge, either mutually oppugnant, or opposed to true Christian doctrine).*

ἀντι-καθ-ίστημι: 2 aor. ἀντεκαέστην; [fr. Hdt. down]; in the trans. tenses **1.** to put in place of another. **2.** to place in opposition, (to dispose troops, set an army in line of battle); in the intrans. tenses, to stand against, resist: Heb. xii. 4, (Thuc. 1, 62. 71).*

ἀντι-καλέω, -ῶ: 1 aor. ἀντεκάλεσα; to invite in turn: τινά, Lk. xiv. 12. [Xen. conviv. 1, 15].*

ἀντί-κειμαι; **1.** to be set over against, lie opposite to, in a local sense, ([Hippocr. de aëre p. 282 Foes. (191 Chart.); Strab. 7, 7, 5]; Idian. 6, 2, 4 (2 Bekk.); 3, 15, 17 (8 Bekk.); [cf. Aristot. de caelo 1, 8 p. 277*, 23]). **2.** to oppose, be adverse to, withstand: τινί, Lk. xiii. 17; xxi. 15; Gal. v. 17; 1 Tim. i. 10. simply (ὁ ἀντικείμενος, an adversary, [Tittmann ii. 9]: 1 Co. xvi. 9; Phil. i. 28; 2 Th. ii. 4; 1 Tim. v. 14. (Dio Cass. 39, 8. Ex. xxiii. 22; 2 Macc. x. 26, etc.; [see Soph. Lex. s. v.]).*

ἀντικρύ (I T WH ἄντικρυς [Chandler § 881; Treg. ἀντικρύς. Cf. Lob. Path. Elementa ii. 283]; ad Phryn. p. 414; [Rutherford, New Phryn. p. 500 sq.]; Bttm. Ausf. Spr. ii. 366), adv. of place, over against, opposite: with gen., Acts xx. 15. (Often in Grk. writ.; Philo de vict. off. § 3; de vit. Moys. iii. § 7; in Flacc. § 10).*

ἀντι-λαμβάνω: Mid., [pres. ἀντιλαμβάνομαι]; 2 aor. ἀντελαβόμην; to take in turn or in return, to receive one thing for another given, to receive instead of; in mid., freq. in Attic prose writ., **1.** to lay hold of, hold fast to, anything: τινός. **2.** to take a person or thing in order as it were to be held, to take to, embrace; with a gen. of the pers., to help, succor: Lk. i. 54; Acts xx. 35, (Diod. 11, 13; Dio Cass. 40, 27; 46, 45; often in Sept.).

with a gen. of the thing, to be a partaker, partake of: τῆς εὐεργεσίας of the benefit of the services rendered by the slaves, 1 Tim. vi. 2; cf. De Wette ad loc. (μήτε ἐσθίων πλειόνων ἡδονῶν ἀντιλήψεται, Porphy. de abst. 1, 46; [cf. Euseb. h. e. 4, 15, 37 and exx. in Field, Otium Norv. pars. iii. ad l. c.]) [Comp.: συν-αντι-λαμβάνομαι].*

ἀντι-λέγω; [impf. ἀντέλεγον]; to speak against, gainsay, contradict; absol.: Acts xiii. 45 [L Tr WH om.]; xxviii. 19; Tit. i. 9. τινί, Acts xiii. 45. foll. by μή and acc. with inf.: Lk. xx. 27 [L mrg. Tr WH λέγοντες], (as in Grk. writ.; see Passow [or L. and S.] s. v.; [W. § 65, 2 β.; B. 355 (305)]). to oppose one's self to one, decline to obey him, declare one's self against him, refuse to have anything to do with him, [cf. W. 23 (22)]: τινί, Jn. xix. 12, (Leian. dial. inferor. 30, 3); absol., Ro. x. 21 [cf. Meyer]; Tit. ii. 9, (Achill. Tat. 5, 27). Pass. ἀντιλέγομαι I am disputed, assent or compliance is refused me, (W. § 39, 1): Lk. ii. 34; Acts xxviii. 22.*

ἀντί-ληψις [L T Tr WH -ληψις; see M, μ], -εως, ἡ, (ἀντι-λαμβάνομαι), in prof. auth. mutual acceptance (Thuc. 1, 120), a laying hold of, apprehension, perception, objection of a disputant, etc. In bibl. speech aid, help, (Ps. xxi. 20 [cf. vs. 1]; 1 Esdr. viii. 27; Sir. xi. 12; li. 7; 2 Macc. xv. 7, etc.); plur., 1 Co. xii. 28, the ministrations of the deacons, who have care of the poor and the sick.*

ἀντιλογία, -as, ἡ, (ἀντιλογος, and this fr. ἀντιλέγω), [fr. Hdt. down]; **1.** gainsaying, contradiction: Heb. vii. 7; with the added notion of strife, Heb. vi. 16, (Ex. xviii. 16; Dent. xix. 17, etc.). **2.** opposition in act, [this sense is disputed by some, e. g. Lün. on Heb. as below, Mey. on Ro. x. 21 (see ἀντιλέγω); contra cf. Fritzsche on Ro. l. c.]: Heb. xii. 3; rebellion, Jude 11, (Prov. xvii. 11).*

ἀντι-λοιδορέω -ῶ: [impf. ἀντελοιδόρουν]; to revile in turn, to retort railing: 1 Pet. ii. 23. (Leian. conviv. 40; Plut. Anton. 42; [de inimic. util. § 5]).*

ἀντί-λυτρον, -ου, τό, what is given in exchange for another as the price of his redemption, ransom: 1 Tim. ii. 6. (An uncert. translator in Ps. xlvi. (xlx.) 9; Orph. lith. 587; [cf. W. 25]).*

ἀντι-μετρέω, -ῶ: fut. pass. ἀντιμετρηθήσομαι; to measure back, measure in return: Mt. vii. 2 Rec.; Lk. vi. 38 [L. mrg. WH mrg. μετρέω], (in a proverbial phrase, i. q. to repay; Leian. amor. c. 19).*

ἀντιμισθία, -as, ἡ, (ἀντίμισθος remunerating) a reward given in compensation, requital, recompense; **a.** in a good sense: 2 Co. vi. 13 (τὴν αὐτὴν ἀντιμισθίαν πλατύνθητε καὶ ὑμεῖς, a concise expression for Be ye also enlarged i. e. enlarge your hearts, just as I have done (vs. 11), that so ye may recompense me, — for τὸ αὐτό, ὃ ἐστὶν ἀντιμισθία; cf. W. 530 (493), and § 66, 1 b.; [B. 190 (164); 396 (339)]). **b.** in a bad sense: Ro. i. 27. (Found besides only in Theoph. Ant.; Clem. Al.; [Clem. Rom. 2 Cor. 1, 3. 5; 9, 7; 11, 6], and other Fathers.)*

Ἀντιόχεια, -as, ἡ, Antioch, the name (derived fr. various monarchs) of several Asiatic cities, two of which are mentioned in the N. T.; **1.** The most celebrated of all, and the capital of Syria, was situated on the river Orontes, founded by Seleucus [I. sometimes (cf. Suidas s. v.

Σέλευκος, col. 3277 b. ed. Gaisf.) called] Nicanor [elsewhere (cf. id. col. 2137 b. s. v. Κολασσαεύς) son of Nicanor; but commonly Nicator (cf. Appian de rebus Syr. § 57; Spanh. de numis. diss. vii. § 3, vol. i. p. 413)], and named in honor of his father Antiochus. Many Ἑλληρισταί, Greek-Jews, lived in it; and there those who professed the name of Christ were first called Christians: Acts xi. 19 sqq.; xiii. 1; xiv. 26; xv. 22 sqq.; Gal. ii. 11; cf. *Reuss* in *Schenkel* i. 141 sq.; [BB. DD. s. v.; *Conybe and Howson*, St. Paul, i. 121–126; also the latter in the Dict. of Geogr. s. v.; *Renan*, Les Apôtres, ch. xii.]. 2. A city of Phrygia, but called in Acts xiii. 14 *Antioch of Pisidia* [or acc. to the crit. texts the *Pisidian Antioch* (see Πισιδίος)] because it was on the confines of Pisidia, (more exactly ἡ πρὸς Πισιδίαν, Strabo 12, p. 577, 8): Aets xiv. 19, 21; 2 Tim. iii. 11. This was founded after Seleucus Nicator, [cf. BB. DD. s. v.; *Conybe and Howson*, St. Paul, i. 168 sqq.].*

Ἀντιοχεύς, -έως, ὁ, an Antiochian, a native of Antioch: Acts vi. 5.*

ἀντι-παρ-έρχομαι: 2 aor. ἀντιπαρήλθον; to pass by opposite to, [A. V. to pass by on the other side]: Lk. x. 31 sq. (where the meaning is, 'he passed by on the side opposite to the wounded man, showing no compassion for him'). (Anthol. Pal. 12, 8; to come to one's assistance against a thing, Sap. xvi. 10. Found besides in eel. and Byzant. writ.)*

Ἀντίπας [Tdf. Ἀντίπας, see s. v. εἰ, ι], -α (cf. W. § 8, 1; [B. 20 (18)]), ὁ, *Antipas* (contr. fr. Ἀντίπατρος W. 103 (97)), a Christian of Pergamum who suffered martyrdom, otherwise unknown: Rev. ii. 13. On the absurd interpretations of this name, cf. Düsterd. [Alf., Lee, al.] ad loc. Fr. *Görres* in the Zeitschr. f. wissenschaft. Theol. for 1878, p. 257 sqq., endeavors to discredit the opinion that he was martyred, but by insufficient arguments.*

Ἀντιπατρίς, -ίδος, ἡ, *Antipatris*, a city situated between Joppa and Caesarea, in a very fertile region, not far from the coast; formerly called Χαβαρζαβὰ [al. Καφαρσαβὰ (or -σάβα)] (Joseph. antt. 13, 15, 1), and afterwards rebuilt by Herod the Great and named Antipatris in honor of his father Antipater (Joseph. b. j. 1, 21, 9): Acts xxiii. 31. Cf. *Robinson*, Researches etc. iii. 45 sq.; Later Researches, iii. 138 sq., [also Bib. Sac. for 1843 pp. 478–498; and for 1853 p. 528 sq.].*

ἀντι-πέραν, or (acc. to the later forms fr. Polyb. down) ἀντίπερα [T WH], ἀντιπέρα [L Tr; cf. B. 321; Lob. Path. Elem. ii. 206; Chandler § 867], adv. of place, over against, on the opposite shore, on the other side, with a gen.: Lk. viii. 26.*

ἀντι-πίπτω; a. to fall upon, run against, [fr. Aristot. down]; b. to be adverse, oppose, strive against: τινί, Acts vii. 51. (Ex. xxvi. 5; xxxvi. 12 ed. Compl.; Num. xxvii. 14; often in Polyb., Plut.)*

ἀντι-στρατεύομαι; 1. to make a military expedition, or take the field, against any one: Xen. Cyr. 8, 8, 26. 2. to oppose, war against: τινί, Ro. vii. 23. (Aristaenet. 2, 1, 13.)*

ἀντι-τάσσω or -ττω: [pres. mid. ἀντιτάσσομαι]; to range

in battle against; mid. to oppose one's self, resist: τινί, Ro. xiii. 2; Jas. iv. 6; v. 6; 1 Pet. v. 5; cf. Prov. iii. 34. absol., Acts xviii. 6. (Used by Grk. writ. fr. Aeschyl. down.)*

ἀντί-τυπος, -ον, (τίπτω), in Grk. writ. 1. prop. a. actively, repelling a blow, striking back, echoing, reflecting light; resisting, rough, hard. b. passively, struck back, repelled. 2. metaph. rough, harsh, obstinate, hostile. In the N. T. language ἀντίτυπον as a subst. means 1. a thing formed after some pattern (τύπος [q. v. 4 a.]), (Germ. Abbild): Heb. ix. 24 [R. V. like in pattern]. 2. a thing resembling another, its counterpart; something in the Messianic times which answers to the type (see τύπος, 4 γ.) prefiguring it in the O. T. (Germ. Gegenbild, Eng. antitype), as baptism corresponds to the deluge: 1 Pet. iii. 21 [R. V. txt. after a true likeness].*

ἀντί-χριστος, -ου, ὁ, (ἀντί against and Χριστός, like ἀντίθεος opposing God, in Philo de somn. i. ii. § 27, etc., Justin, quaest. et resp. p. 463 e. and other Fathers; [see Soph. Lex. s. v., cf. Trench § xxx.]), the adversary of the Messiah, a most pestilent being, to appear just before the Messiah's advent, concerning whom the Jews had conceived diverse opinions, derived partly fr. Dan. xi. 36 sqq.; vii. 25; viii. 25, partly fr. Ezek. xxxviii. xxxix. Cf. *Eisenmenger*, Entdecktes Judenthum, ii. 704 sqq.; *Gesenius* in *Ersch and Gruber's Encycl.* iv. 292 sqq. s. v. Antichrist; *Böhmer*, Die Lehre v. Antichrist nach Schneckenburger, in the Jahrb. f. deutsche Theol. vol. iv. p. 405 sqq. The name ὁ ἀντίχριστος was formed perhaps by John, the only writer in the N. T. who uses it, [five times]; he employs it of the corrupt power and influence hostile to Christian interests, especially that which is at work in false teachers who have come from the bosom of the church and are engaged in disseminating error: 1 Jn. ii. 18 (where the meaning is, 'what ye have heard concerning Antichrist, as about to make his appearance just before the return of Christ, is now fulfilled in the many false teachers, most worthy to be called antichrists,' [on the om. of the art. cf. B. 89 (78)]); 1 Jn. iv. 3; and of the false teachers themselves, 1 Jn. ii. 22; 2 Jn. 7. In Paul and the Rev. the idea but not the name of Antichrist is found; yet the conception differs from that of John. For Paul teaches that Antichrist will be an individual man [cf. B. D. as below], of the very worst character (τὸν ἄνθρ. τῆς ἀμαρτίας; see ἀμαρτία, 1), instigated by the devil to try to palm himself off as God: 2 Th. ii. 3–10. The author of the Apocalypse discovers the power of Antichrist in the sway of imperial Rome, and his person in the Emperor Nero, soon to return from the dead: Rev. xiii. and xvii. (Often in eccl. writ.) [See B. D. s. v. (Am. ed. for additional ref.)], also B. D. s. v. Thess. 2d Ep. to the; *Kähler* in Herzog ed. 2, i. 446 sq.; *Westcott*, Epp. of St. John, pp. 68, 89.]*

ἀντλέω, -ῶ; 1 aor. ἤντηλσα; pf. ἤντηλκα; (fr. ὁ ἄντλος, or τὸ ἄντλον, bilge-water, [or rather, the place in the hold where it settles, Eustath. com. in Hom. 1728, 58 ὁ τόπος ἐνθα ὕδωρ συρρέει, τό τε ἄνωθεν καὶ ἐκ τῶν ἀρμονίων]); a. prop. to draw out a ship's bilge-water, to bale or pump

out. **b.** univ. to draw water: Jn. ii. 8; iv. 15; ὕδωρ, Jn. ii. 9; iv. 7. (Gen. xxiv. 13, 20; Ex. ii. 16, 19; Is. xii. 3. In Grk. writ. fr. Hdt. down.)*

ἄντλημα, -τος, τό; **a.** prop. *what is drawn*, (Dioscor. 4, 64). **b.** the act of drawing water, (Plut. mor. [de solert. an. 21, 1] p. 974 e. [but this example belongs rather under c.]). **c.** a thing to draw with [cf. W. 93 (89)], bucket and rope let down into a well: Jn. iv. 11.*

ἀντοφθαλμέω, -ῶ; (ἀντόφθαλμος looking in the eye); **1.** prop. to look against or straight at. **2.** metaph. to bear up against, withstand: τῷ ἀνέμῳ, of a ship, [cf. our 'look the wind in the eye,' 'face' (R. V.) the wind]: Acts xxvii. 15. (Sap. xii. 14; often in Polyb.; in eccl. writ.)*

ἄνυδρος, -ον, (a priv. and ὕδωρ), without water: πηγαί, 2 Pet. ii. 17; τόποι, desert places, Mt. xii. 43; Lk. xi. 24, (ἡ ἄνυδρος the desert, Is. xliii. 19; Hdt. 3, 4, etc.; in Sept. often γῆ ἄνυδρος), [desert places were believed to be the haunts of demons; see Is. xliii. 21; xxxiv. 14 (in Sept.), and Gesen. or Alex. on the former pass.; cf. further, Bar. iv. 35; Tob. viii. 3; 4 Macc. xviii. 8; (Enoch x. 4); Rev. xviii. 2; cf. d. Zeitschr. d. deutsch. morgenl. Gesell. xxi. 609]; νεφέλαι, waterless clouds (Verg. georg. 3, 197 sq. arida nubila), which promise rain but yield none, Jude 12. (In Grk. writ. fr. Hdt. down.)*

ἄν-υπόκριτος, -ον, (a priv. and ὑποκρίνομαι), unfeigned, undisguised: Ro. xii. 9; 2 Co. vi. 6; 1 Tim. i. 5; 2 Tim. i. 5; 1 Pet. i. 22; Jas. iii. 17. (Sap. v. 19; xviii. 16. Not found in prof. auth., except the adv. ἀνυποκρίτως in Antonin. 8, 5.)*

ἄνυπότακτος, -ον, (a priv. and ὑποτάσσω); **1.** [passively] not made subject, unsubjected: Heb. ii. 8, [Artem. oneir. 2, 30]. **2.** [actively] that cannot be subjected to control, disobedient, unruly, refractory: 1 Tim. i. 9; Tit. i. 6, 10, ([Epict. 2, 10, 1; 4, 1, 161; Philo, quis rer. div. her. § 1]; δὲ γῆσις ἀνυπ. a narrative which the reader cannot classify, i. e. confused, Polyb. 3, 36, 4; 3, 38, 4; 5, 21, 4.)*

ἄνω, adv., [fr. Hom. down]; **a.** above, in a higher place, (opp. to κάτω): Acts ii. 19; with the article, ὁ, ἡ, τὸ ἄνω: Gal. iv. 26 (ἡ ἄνω Ἱερουσαλήμ the upper i. e. the heavenly Jerusalem); Phil. iii. 14 (ἡ ἄνω κλήσις the calling made in heaven, equiv. to ἐπουράνιος, Heb. iii. 1); the neut. plur. τὰ ἄνω as subst., heavenly things, Col. iii. 1 sq.; ἐκ τῶν ἄνω from heaven, Jn. viii. 23. ἔως ἄνω, Jn. ii. 7 (up to the brim). **b.** upwards, up, on high: Jn. xi. 41 (αἶρω); Heb. xii. 15 (ἄνω φύει).*

ἀνώγειον and ἀνώγειον, see under ἀνάγειον.

ἄνωθεν, (ἄνω), adv.; **a.** from above, from a higher place: ἀπὸ ἄνωθεν (W. § 50, τ N. 1), Mt. xxvii. 51 [Tdf. om. ἀπὸ]; Mk. xv. 38; ἐκ τῶν ἄνωθεν from the upper part, from the top, Jn. xix. 23. Often (also in Grk. writ.) used of things which come from heaven, or from God as dwelling in heaven: Jn. iii. 31; xix. 11; Jas. i. 17; iii. 15, 17. **b.** from the first: Lk. i. 3; then, from the beginning on, from the very first: Acts xxvi. 5. Hence **c.** anew, over again, indicating repetition, (a use somewhat rare, but wrongly denied by many [Mey. among them; cf. his comm. on Jn. and Gal. as below]): Jn. iii. 3,

7 ἄν. γεννηθῆναι, where others explain it from above, i. e. from heaven. But, acc. to this explanation, Nicodemus ought to have wondered how it was possible for any one to be born from heaven; but this he did not say; [cf. Westcott, Com. on Jn. p. 63]. Of the repetition of physical birth, we read in Artem. oneir. 1, 13 (14) p. 18 [i. p. 26 ed. Reiff] (ἀνδρὶ) ἔτι τῷ ἔχοντι ἔγκυνον γυναικὰ σημαίνει παῖδα αὐτῷ γεννήσεσθαι ὁμοιον κατὰ πάντα. οὕτω γὰρ ἄνωθεν αὐτὸς δόξειε γεννᾶσθαι; cf. Joseph. antt. 1, 18, 3 φιλίαν ἄνωθεν ποιείσθαι, where a little before stands προτέρα φιλία; add, Martyr. Polyc. 1, 1; [also Socrates in Stob. flor. cxxiv. 41, iv. 135 ed. Meineke (iii. 438 ed. Gaisf.); Harpocration, Lex. s. vv. ἀναδικάσασθαι, ἀναθέσθαι, ἀναποδιδόμενα, ἀνασύνταξις; Canon. apost. 46 (al. 39, Cotel. patr. apost. opp. i. 444); Pseudo-Basil, de bapt. 1, 2, 7 (iii. 1537); Origen in Joann. t. xx. c. 12 (opp. iv. 322 c. De la Rue). See Abbot, Authorship of the Fourth Gospel, etc. (Boston 1880) p. 34 sq.]. πάλιν ἄνωθεν (on this combination of synonymous words cf. Kühner § 534, 1; [Jelf § 777, 1]; Grimm on Sap. xix. 5 (6)): Gal. iv. 9 (again, since ye were in bondage once before).*

ἄνωτερικός, -ή, -όν, (ἀνώτερος), upper: τὰ ἀνωτερικά μέρη, Acts xix. 1 (i. e. the part of Asia Minor more remote from the Mediterranean, farther east). (The word is used by [Hippocr. and] Galen.)*

ἄνώτερος, -έρα, -ερον, (compar. fr. ἄνω, cf. κατώτερος, see W. § 11, 2 c.; [B. 28 (24 sq.)]), higher. The neut. ἀνώτερον as adv., higher; **a.** of motion, to a higher place, (up higher): Lk. xiv. 10. **b.** of rest, in a higher place, above i. e. in the immediately preceding part of the passage quoted, Heb. x. 8. Similarly Polyb. 3, 1, 1 τρίτῃ ἀνώτερον βίβλῳ. (In Lev. xi. 21, with gen.)*

ἄν-ωφελής, -ές, (a priv. and ὄφελος); fr. Aeschyl. down; unprofitable, useless: Tit. iii. 9. Neut. as subst. in Heb. vii. 18 (διὰ τὸ αὐτῆς ἀνωφελές on account of its unprofitableness).*

ἄλγη, -ης, ἡ, ([perh. fr.] ἄλγνυμι, fut. ἄξω, to break), an axe: Lk. iii. 9; Mt. iii. 10. (As old as Hom. and Hdt.)*

ἄξιος, -α, -ον, (fr. ἄγω, ἄξω; therefore prop. drawing down the scale; hence) **a.** weighing, having weight; with a gen. having the weight of (weighing as much as) another thing, of like value, worth as much: βοδὸς ἄξιος, Hom. Il. 23, 885; with gen. of price [W. 206 (194)], as ἄξ. δέκα μνῶν, common in Attic writ.; πᾶν τίμιον οὐκ ἄξιον αὐτῆς (σοφίας) ἐστί, Prov. iii. 15; viii. 11; οὐκ ἔστι σταθμὸς πᾶς ἄξιος ἐγκρατοῦς ψυχῆς, Sir. xxvi. 15; οὐκ ἄξια πρὸς τ. δόξιν are of no weight in comparison with the glory, i. e. are not to be put on an equality with the glory, Ro. viii. 18; cf. Fritzsche ad loc. and W. 405 (378); [B. 540 (292)]. **b.** befitting, congruous, corresponding, τινός, to a thing: τῆς μετανοίας, Mt. iii. 8; Lk. iii. 8; Acts xxvi. 20; ἄξια ὧν ἐπράξαμεν, Lk. xxiii. 41. ἄξιόν ἐστί it is befitting: **a.** it is meet, 2 Th. i. 3 (4 Macc. xvii. 8); **β.** it is worth the while, foll. by τοῦ with acc. and inf., 1 Co. xvi. 4; — (in both senses very com. in Grk. writ. fr. Hom. and Hdt. down, and often with ἐστί omitted). **c.** of one who has merited anything, worthy, — both in a good reference and a bad;

α. in a good sense; with a gen. of the thing: Mt. x. 10; Lk. vii. 4; [x. 7]; Acts xiii. 46; 1 Tim. i. 15; iv. 9; v. 18; vi. 1. foll. by the aor. inf.: Lk. xv. 19, 21; Acts xiii. 25; Rev. iv. 11; v. 2, 4, 9, 12; foll. by *ἵνα*: Jn. i. 27 (*ἵνα λύσω*, a construction somewhat rare; cf. Dem. pro cor. p. 279, *ἡ ἀξιοῦν, ἵνα βοηθήσῃ* [(dubious)]; see s. v. *ἵνα*, II. 2 init. and c.); foll. by *ὅς* with a finite verb (like Lat. *dignus, qui*): Lk. vii. 4 [B. 229 (198)]. It stands alone, but so that the context makes it plain of what one is said to be worthy: Mt. x. 11 (to lodge with); Mt. x. 13 (sc. *τῆς εἰρήνης*); Mt. xxii. 8 (sc. of the favor of an invitation); Rev. iii. 4 (sc. to walk with me, clothed in white). with a gen. of the person, — worthy of one's fellowship, and of the blessings connected with it: Mt. x. 37 sq.; Heb. xi. 38, (*τοῦ θεοῦ*, Sap. iii. 5; Ignat. ad Eph. 2). **β.** in a bad sense; with a gen. of the thing: *πληγῶν*, Lk. xii. 48; *θανάτου*, Lk. xxiii. 15; Acts [xxiii. 29]; xxv. 11, [25]; xxvi. 31; Ro. i. 32; absol.: Rev. xvi. 6 (sc. to drink blood).*

ἀξίω, -ῶ; impf. *ἡξίου*; 1 aor. *ἡξίωσα*; Pass., pf. *ἡξίωμα*; 1 fut. *ἡξιώσομαι*; (*ἄξιος*); as in Grk. writ. **a.** to think meet, fit, right: foll. by an inf., Acts xv. 38; xxviii. 22. **b.** to judge worthy, deem deserving: *τινά* with an inf. of the object, Lk. vii. 7; *τινά τινος*, 2 Th. i. 11; pass. with gen. of the thing, 1 Tim. v. 17; Heb. iii. 3; x. 29. [COMP.: *καταξίω*.]*

ἄξως, adv., suitably; worthily, in a manner worthy of: with the gen., Ro. xvi. 2; Phil. i. 27; Col. i. 10; 1 Th. ii. 12; Eph. iv. 1; 3 Jn. 6. [From Soph. down.]*

ἀ-όρατος, -ον, (*όράω*), either, not seen i. e. *unseen*, or that cannot be seen i. e. *invisible*. In the latter sense of God in Col. i. 15; 1 Tim. i. 17; Heb. xi. 27; *τὰ ἀόρατα* αὐτοῦ his (God's) invisible nature [perfections], Ro. i. 20; *τὰ ὁρατὰ καὶ τὰ ἀόρατα*, Col. i. 16. (Gen. i. 2; Is. xlv. 3; 2 Macc. ix. 5; Xen., Plat., Polyb., Plut., al.)*

ἀπ-αγγελλω; impf. *ἀπήγγελλον*; fut. *ἀπαγγελῶ*; 1 aor. *ἀπήγγελα*; 2 aor. pass. *ἀπηγγέλην* (Lk. viii. 20); [fr. Hom. down]; **1.** *ἀπό τινος* to bring tidings (from a person or thing), bring word, report: Jn. iv. 51 [R G L Tr br.]; Acts iv. 23; v. 22; [xv. 27]; with dat. of the pers., Mt. ii. 8; xiv. 12; xxviii. 8, [8 (9) Rec.], 10; Mk. xvi. [10], 13; Acts v. 25; xi. 13; [xxiii. 16, 19]; *τινί τι*, [Mt. xi. 4; xxviii. 11 (here Tdf. *ἀναγγ.*)]; Mk. [v. 19 (L mrg. R G *ἀναγγ.*)]; vi. 30; Lk. [vii. 22; ix. 36]; xiv. 21; xxiv. 9; Acts xi. 13; [xii. 17; xvi. 38 L T Tr WH; xxiii. 17]; *τινὶ* foll. by *ὑπὲρ*, Lk. xviii. 37; [Jn. xx. 18 R G; foll. by *πῶς*, Lk. viii. 36]; *τὶ πρὸς τινα*, Acts xvi. 36; *τινὶ περὶ τινος*, Lk. vii. 18; xiii. 1; *τὶ περὶ τινος*, Acts xxviii. 21; [foll. by *λέγων* and direct disc., Acts xxii. 26]; foll. by acc. with inf., Acts xii. 14; *εἰς* with acc. of place, to carry tidings to a place, Mk. v. 14 (Rec. *ἀνήγγ.*); Lk. viii. 34; with addition of an acc. of the thing announced, Mt. viii. 33, (Xen. an. 6, 2 (4), 25; Joseph. antt. 5, 11, 3; *εἰς τοὺς ἀνθρώπους*, Am. iv. 13 Sept.). **2.** to proclaim (*ἀπό*, because what one announces he openly lays, as it were, off from himself, cf. Germ. *abkündigen*), to make known openly, declare: univ., *περὶ τινος*, 1 Th. i. 9; *ἡ τινὶ περὶ τ.* Jn. xvi. 25 L T Tr WH]; by teaching, *τί*, 1 Jn.

i. 2 sq.; by teaching and commanding, *τινί τι*, Mt. viii. 33; *τινί*, with inf., Acts xxvi. 20; [xvii. 30 T WH Tr mrg.]; by avowing and praising, Lk. viii. 47; *τινί τι*, Heb. ii. 12 (Ps. xxi. (xxii.) 23 [yet Sept. *διηγῆσθαι*]); [Mt. xii. 18]; foll. by *ὅτι*, 1 Co. xiv. 25.*

ἀπ-άγχω [cf. Lat. *angustus, anxius*, Eng. *anguish*, etc.; Curtius § 166]: 1 aor. mid. *ἀπηγάμην*; to throttle, strangle, in order to put out of the way (*ἀπό* away, cf. *ἀποκτείνω* to kill off), Hom. Od. 19, 230; mid. to hang one's self, to end one's life by hanging: Mt. xxvii. 5. (2 S. xvii. 23; Tob. iii. 10; in Attic from Aeschyl. down.)*

ἀπ-άγω; [impf. *ἀπήγον* (Lk. xxiii. 26 Tr mrg. WH mrg.); 2 aor. *ἀπήγαγον*; Pass., [pres. *ἀπάγομαι*]; 1 aor. *ἀπήχθην*; [fr. Hom. down]; to lead away: Lk. xiii. 15 (sc. *ἀπὸ τῆς φάτης*); Acts xxiii. 10 (Lchm. [ed. min.]); 17 (sc. *hence*); xxiv. 7 [R G] (*away, ἐκ τῶν χειρῶν ἡμῶν*); 1 Co. xii. 2 (led astray *πρὸς τὰ εἰδωλα*). Used esp. of those led off to trial, prison, punishment: Mt. xxvi. 57; xxvii. 2, 31; Mk. xiv. 44, 53; xv. 16; Lk. xxi. 12 (T Tr WH); [xxii. 66 T Tr WH]; xxiii. 26; Jn. xviii. 13 R G [*ῥαγον* L T Tr WH]; xix. 16 Rec.; Acts xii. 19; (so also in Grk. writ.). Used of a way leading to a certain end: Mt. vii. 13, 14 (*εἰς τὴν ἀπώλειαν, εἰς τὴν ζωὴν*). [COMP.: *συν-απάγω*.]*

ἀ-παιδευτος, -ον, (*παιδεύω*), without instruction and discipline, uneducated, ignorant, rude, [W. 96 (92)]: ζητήσεις, stupid questions, 2 Tim. ii. 23. (In classics fr. [Eurip.,] Xen. down; Sept.; Joseph.)*

ἀπ-αίρω: 1 aor. pass. *ἀπήρην*; to lift off, take or carry away; pass., *ἀπό τινος* to be taken away from any one: Mt. ix. 15; Mk. ii. 20; Lk. v. 35. (In Grk. writ. fr. Hdt. down.)*

ἀπ-αιτέω, -ῶ; to ask back, demand back, exact something due (Sir. xx. 15 (14) *σήμερον δανειὲ καὶ αὔριον ἀπαιτήσῃ*): Lk. vi. 30; *τὴν ψυχὴν σου ἀπαιτοῦσιν* [Tr WH *αἰτοῦσιν*] thy soul, intrusted to thee by God for a time, is demanded back, Lk. xii. 20, (Sap. xv. 8 *τὸ τῆς ψυχῆς ἀπαιτηθεὶς χρέος*). (In Grk. writ. fr. Hdt. down.)*

ἀπ-αλγέω, -ῶ; [pf. ptep. *ἀπληγκώς*]; to cease to feel pain or grief; **a.** to bear troubles with greater equanimity, cease to feel pain at: Thuc. 2, 61 etc. **b.** to become callous, insensible to pain, apathetic: so those who have become insensible to truth and honor and shame are called *ἀπληγκότες* [A. V. *past feeling*] in Eph. iv. 19. (Polyb. 1, 35, 5 *ἀπληγκνίας ψυχὰς* dispirited and useless for war, [cf. Polyb. 16, 12, 7].)*

ἀπ-αλλάσσω: 1 aor. *ἀπῆλλαξα*; Pass., [pres. *ἀπαλλάσσομαι*]; pf. inf. *ἀπηλλάχθαι*; (*ἀλλάσσω* to change; *ἀπό*, sc. *τινός*); com. in Grk. writ.; to remove, release; pass. to be removed, to depart: *ἀπ' αὐτῶν τὰς νόσους*, Acts xix. 12 (Plat. Eryx. 401 c. *εἰ αἱ νόσοι ἀπαλλαγήσαν ἐκ τῶν σωματίων*); in a transferred and esp. in a legal sense, *ἀπό* with gen. of pers., to be set free, the opponent being appeased and withdrawing the suit, to be quit of one: Lk. xii. 58, (so with a simple gen. of pers. Xen. mem. 2, 9, 6). Hence univ. to set free, deliver: *τινά*, Heb. ii. 15; (in prof. auth. the gen. of the thing freed fr. is often added; cf. Bleek on Heb. vol. ii. 1. p. 339 sq.).*

ἀπαλλοτριώ, -ῶ: pf. pass. ptep. ἀπηλλοτριωμένος; to alienate, estrange; pass. to be rendered ἀλλότριος, to be shut out from one's fellowship and intimacy: τινός, Eph. ii. 12; iv. 18; sc. τοῦ θεοῦ, Col. i. 21, (equiv. to ἡ, used of those who have estranged themselves fr. God, Ps. lvii. (lviii.) 4; Is. i. 4 [Ald. etc.]; Ezek. xiv. 5, 7; [Test. xii. Patr. test. Benj. § 10]; τῶν πατρίων δογμάτων, 3 Mace. i. 3; ἀπαλλοτριούν τινα τοῦ καλῶς ἔχοντος, Clem. Rom. 1 Cor. 14, 2). (In Grk. writ. fr. [Hippocr.,] Plato down.)*

ἀπαλός, -ή, -όν, tender: of the branch of a tree, when full of sap, Mt. xxiv. 32; Mk. xiii. 28. [From Hom. down.]*

ἀπα-αντάω, -ῶ: fut. ἀπαντήσω (Mk. xiv. 13; but in better Grk. ἀπαντήσομαι, cf. W. 83 (79); [B. 53 (46)]); 1 aor. ἀπήνησα; to go to meet; in past tenses, to meet: τινί, Mt. xxviii. 9 [T Tr WH ἵπ-]; Mk. v. 2 R G; xiv. 13; Lk. xvii. 12 [L WH om. Tr br. dat.; T WH mrg. read ἵπ-]; Jn. iv. 51 R G; Acts xvi. 16 [R G L]. In a military sense of a hostile meeting: Lk. xiv. 31 R G, as in 1 S. xxii. 17; 2 S. i. 15; 1 Mace. xi. 15, 68 and often in Grk. writ.*

ἀπάντησις, -εως, ἡ, (ἀπαντάω), a meeting; εἰς ἀπάντησίν τινος or τινι to meet one: Mt. xxv. 1 R G; vs. 6; Acts xxviii. 15; 1 Th. iv. 17. (Polyb. 5, 26, 8; Diod. 18, 59; very often ἰ. Sept. equiv. to ἡσῶν [cf. W. 30].)*

ἅπαξ, adv., once, one time, [fr. Hom. down]; a. univ.: 2 Co. xi. 25; Heb. ix. 26 sq.; 1 Pet. iii. 20 Rec.; ζῆτι ἅπαξ, Heb. xii. 26 sq.; ἅπαξ τοῦ ἐναντιοῦ, Heb. ix. 7, [Hdt. 2, 59, etc.]. b. likē Lat. *semel*, used of what is so done as to be of perpetual validity and never need repetition, once for all: Heb. vi. 4; x. 2; 1 Pet. iii. 18; Jude vs. 3, 5. c. καὶ ἅπαξ καὶ δὲ indicates a definite number [the double καὶ emphasizing the repetition, both once and again i. e.] twice: 1 Th. i. 18; Phil. iv. 16; on the other hand, ἅπαξ καὶ δὲ means [once and again i. e.] several times, repeatedly: Neh. xiii. 20; 1 Mace. iii. 30. Cf. Schott on 1 Th. ii. 18, p. 86; [Meyer on Phil. i. e.]*

ἀ-παρά-βατος, -ον, (παράβαινω), fr. the phrase παραβαίνειν νόμον to transgress i. e. to violate, signifying either unviolated, or not to be violated, inviolable: ἱερωσύνη unchangeable and therefore not liable to pass to a successor, Heb. vii. 24; cf. Bleek and Delitzsch ad loc. (A later word, cf. Lob. ad Phryn. p. 313; in Joseph., Plut., al.)*

ἀ-παρα-σκευάστος, -ον, (παρασκεύω), unprepared: 2 Co. ix. 4. (Xen. Cyr. 2, 4, 15; an. 1, 1, 6 [var.]; 2, 3, 21; Joseph. antt. 4, 8, 41; Hdtian. 3, 5, 19 [(11) ed. Bekk.]; adv. ἀπαρασκευάστως, [Aristot. rheu. Alex. 9 p. 1430³]; Clem. hom. 32, 15.)*

ἀπαρνέομαι, -οῦμαι: depon. verb; fut. ἀπαρνήσομαι; 1 aor. ἀπαρνήσασθαι; 1 fut. pass. ἀπαρνήσασθαι with a pass. signif. (Lk. xii. 9, as in Soph. Phil. 527, [cf. B. 53 (46)]); to deny (ab nego): τινά, to affirm that one has no acquaintance or connection with him; of Peter denying Christ: Mt. xxvi. 34 sq. 75; Mk. xiv. 30 sq. 72, [Lk. xxii. 61]; Jn. xiii. 38 R G L mrg.; more fully ἀπ. μὴ εἰδέναι Ἰησοῦν, Lk. xxii. 34 [L Tr WH om. μὴ, concerning which cf. Kühner ii. p. 761; [Jelf § 749, 1; W. § 65, 2 β.; B. 355 (305)]]. ἐαυτὸν to forget one's self, lose sight of one's self and one's own interests: Mt. xvi. 24, Mk. viii. 34; Lk. ix. 23 R WH mrg.*

ἀπάρτι [so Tdf. in Jn., T and Tr in Rev.], or rather ἀπ' ἄρτι (cf. W. § 5, 2 p. 45, and 422 (393); [B. 320 (275), Lipsius p. 127]; see ἄρτι, adv., from now, henceforth: Mt. xxiii. 39; xxvi. 29, 64 (in Lk. xxii. 69 ἀπὸ τοῦ νῦν); Jn. i. 51 (52) Rec.; xiii. 19; xiv. 7; Rev. xiv. 13 (where connect ἀπ' ἄρτι with μακάριοι). In the Grk. of the O. T. it is not found (for the Sept. render פְּהַיָּךְ by ἀπὸ τοῦ νῦν), and scarcely [yet L. and S. cite Arstph. Pl. 388; Plat. Com. Σοφ. 10] in the earlier and more elegant Grk. writ. For the similar term which the classic writ. employ is to be written as one word, and oxytone (viz. ἀπαρτί), and has a different signif. (viz. completely, exactly); cf. Knapp, Scripta var. Arg. i. p. 296; Lob. ad Phryn. p. 20 sq.*

ἀπαρτισμός, -οῦ, ὁ, (ἀπαρτίζω to finish, complete), completion: Lk. xiv. 28. Found besides only in Dion. Hal. de comp. verb. c. 24; [Apollon. Dyse. de adv. p. 532, 7, al.; cf. W. p. 24].*

ἀπ-αρχή, -ης, ἡ, (fr. ἀπάρχομαι: a. to offer firstlings or first-fruits; b. to take away the first-fruits; cf. ἀπό in ἀποδεκατώ), in Sept. generally equiv. to הַפְּרִי; the first-fruits of the productions of the earth (both those in a natural state and those prepared for use by hand), which were offered to God; cf. Win. R W B. s. v. Erstlinge, [BB.DD. s. v. First-fruits]: ἡ ἀπαρχή sc. τοῦ φυράματος, the first portion of the dough, from which sacred loaves were to be prepared (Num. xv. 19-21), Ro. xi. 16. Hence, in a transferred use, employed a. of persons consecrated to God, leading the rest in time: ἀπ. τῆς Ἀχαΐας the first person in Achaia to enroll himself as a Christian, 1 Co. xvi. 15; with εἰς Χριστόν added, Ro. xvi. 5; with a reference to the moral creation effected by Christianity all the Christians of that age are called ἀπαρχή τῶν (a kind of first-fruits) τῶν τοῦ θεοῦ κτισμάτων, Jas. i. 18 (see Huther ad loc.), [noteworthy is εἵλατο ὑμᾶς ὁ θεὸς ἀπαρχὴν etc. as first-fruits] 2 Th. ii. 13 L Tr mrg. WH mrg.; Christ is called ἀπ. τῶν κεκοιμημένων as the first one recalled to life of them that have fallen asleep, 1 Co. xv. 20, 23 (here the phrase seems also to signify that by his case the future resurrection of Christians is guaranteed; because the first-fruits forerun and are, as it were, a pledge and promise of the rest of the harvest). b. of persons superior in excellence to others of the same class: so in Rev. xiv. 4 of a certain class of Christians sacred and dear to God and Christ beyond all others, (Schol. ad Eur. Or. 96 ἀπαρχὴ ἐλέγγοτο οὐ μόνον τὸ πρῶτον τῇ τάξει. ἀλλὰ καὶ τὸ πρῶτον τῇ τιμῇ). c. οἱ ἔχοντες τὴν ἀπ. τοῦ πνεύματος who have the first-fruits (of future blessings) in the Spirit (τοῦ πν. is gen. of apposition), Ro. viii. 23; cf. what Winer § 59, 8 a. says in opposition to those [e. g. Meyer, but see Weiss in ed. 6] who take τοῦ πν. as a partitive gen., so that οἱ ἔχ. τ. ἀπ. τοῦ πν. are distinguished from the great multitude who will receive the Spirit subsequently. (In Grk. writ. fr. [Soph.,] Hdt. down.)*

ἅ-πας, -ασα, -αν, (fr. ἅμα [or rather ἅ (Skr. sa; cf. a copulative), see Curtius § 598; Vaniček p. 972] and πᾶς; stronger than the simple πᾶς), [fr. Hom. down]; quite

all, the whole, all together, all; it is either placed before a subst. having the art., as Lk. iii. 21; viii. 37; xix. 37; or placed after, as Mk. xvi. 15 (εἰς τὸν κόσμον ἅπαντα into all parts of the world); Lk. iv. 6 (this dominion whole-ly i. e. all parts of this dominion which you see); xix. 48. used absolutely, — in the masc., as Mt. xxiv. 39; Lk. iii. 16 [T WH Tr mrg. πᾶσιν]; [iv. 40 WH txt. Tr mrg.]; v. 26; ix. 15 [WH mrg. πάντας]; Mk. xi. 32 [Lehm. πάντες]; Jas. iii. 2; — in the neut., as Mt. xxviii. 11; Lk. v. 28 [R G]; Acts ii. 44; iv. 32 [L WH Tr mrg. πάντα]; x. 8; xi. 10; Eph. vi. 13; once in John viz. iv. 25 T Tr WH; [ἅπαντες οὗτοι, Acts ii. 7 L T; ἅπαντες ὑμεῖς, Gal. iii. 28 T Tr; cf. πᾶς, II. 1 fin. Rarely used by Paul; most frequently by Luke. On its occurrence, cf. *Alford*, Grk. Test. vol. ii. Proleg. p. 81; *Ellicott* on 1 Tim. i. 16].

ἀσπασίζομαι: 1 aor. ἀπησησάμην; to salute on leaving, bid farewell, take leave of: τινά, Acts xxi. 6 L T Tr WH. (*Himer. eclog. ex Phot. 11, p. 194.*)*

ἀπατάω, -ω; 1 aor. pass. ἡπατήθην; (ἀπάτη); fr. Hom. down; to cheat, deceive, beguile: τὴν καρδίαν αὐτοῦ [R T Tr WH mrg., αὐτ. G, εἰν. L WH txt.], Jas. i. 26; τινά τινα, one with a thing, Eph. v. 6; pass. 1 Tim. ii. 14 (where L T Tr WH ἑξαπατηθείσα), cf. Gen. iii. 13. [COMP. ἔξ-απατάω.]*

ἀπάτη, -ης, ἡ, [fr. Hom. down], deceit, deceitfulness: Col. ii. 8; τοῦ πλοῦτου, Mt. xiii. 22; Mk. iv. 19; τῆς ἀδικίας, 2 Th. ii. 10; τῆς ἁμαρτίας, Heb. iii. 13; αἱ ἐπιθυμίαι τῆς ἀπάτης the lusts excited by deceit, i. e. by deceitful influences seducing to sin, Eph. iv. 22, (others, 'deceitful lusts'; but cf. *Mey. ad loc.*). Plur. ἀπάται: 2 Pet. ii. 13 (where L Tr txt. WH mrg. ἐν ἀγάπαις), by a paragram (or verbal play) applied to the agapae or love-feasts (cf. ἀγάπη, 2), because these were transformed by base men into seductive revels.*

ἀπάτωρ, -αρος, ὁ, ἡ, (πατήρ), a word which has almost the same variety of senses as ἀμήτωρ, q. v.; [fr. Soph. down]; [without father i. e.] whose father is not recorded in the genealogies: Heb. vii. 3.*

ἀπ-αύρασμα, -τος, τό, (fr. ἀπαναγάζω to emit brightness, and this fr. αὐγή brightness; cf. ἀσσκιασμα, ἀπείκασμα, ἀπείκονισμα, ἀπήχημα), reflected brightness: Christ is called in Heb. i. 3 ἀπαύγ. τῆς δόξης τοῦ θεοῦ, inasmuch as he perfectly reflects the majesty of God; so that the same thing is declared here of Christ metaphysically, which he says of himself in an ethical sense in Jn. xii. 45 (xiv. 9): ὁ θεωρῶν ἐμέ θεωρεῖ τὸν πέμψαντά με. (Sap. vii. 26; Philo, *mund. opif.* § 51; *plant. Noë* § 12; *de concup.* § 11; and often in eccl. writ.; see more fully in *Grimm* on Sap. l. c., p. 161 sq.) [Some interpreters still adhere to the signif. effulgence or radiance (as distinguished from refulgence or reflection), see *Kurtz ad loc.*; *Soph. Lex. s. v.*; *Cremer s. v.*]*

ἀπ-εἶδον, (ἀπό and εἶδον, 2 aor. of obsol. εἶδω), serves as 2 aor. of ἀφοράω, (cf. Germ. *absehen*); 1. to look away from one thing and at another. 2. to look at from somewhere, either from a distance or from a certain present condition of things; to perceive: ὡς ἂν ἀπιδῶ (L T Tr WH ἀφίδω [see ἀφειδον]) τὰ περὶ ἐμέ as soon as I shall have seen what issue my affairs will have [A. V.

how it will go with me], Phil. ii. 23. (In Sept., Jon. iv. 5, etc.)*

ἀπειθεία [WH -θεία, exc. in Heb. as below (see I, 4)], -ας, ἡ. (ἀπειθής), disobedience, (Jerome, *inobedientia*), obstinacy, and in the N. T. particularly obstinate opposition to the divine will: Ro. xi. 30, 32; Heb. iv. 6, 11; υἱοὶ τ. ἀπειθείας, those who are animated by this obstinacy (see υἱός, 2), used of the Gentiles: Eph. ii. 2; v. 6; Col. iii. 6 [R G L br.]. (*Xen. mem. 3, 5, 5; Plut., al.*)*

ἀπειθέω, -ω; impf. ἡπείθουν; 1 aor. ἡπείθησα; to be ἀπειθής (q. v.); not to allow one's self to be persuaded; not to comply with; a. to refuse or withhold belief (in Christ, in the gospel; opp. to πιστεύω): τῷ νίῳ, Jn. iii. 36; τῷ λόγῳ, 1 Pet. ii. 8; iii. 1; absol. of those who reject the gospel, [R. V. to be disobedient; cf. b.]: Acts xiv. 2; xvii. 5 [Rec.]; xix. 9; Ro. xv. 31; 1 Pet. ii. 7 (T Tr WH ἀπιστοῦσιν). b. to refuse belief and obedience: with dat. of thing or of pers., Ro. ii. 8 (τῇ ἀληθείᾳ); xi. 30 sq. (τῷ θεῷ); 1 Pet. iv. 17; absol., Ro. x. 21 (Is. lxxv. 2); Heb. iii. 18; xi. 31; 1 Pet. iii. 20. (In Sept. com. equiv. to ἡῖν, 3, 3; in Grk. writ. often fr. Aeschyl. Ag. 1049 down; in Hom. et al. ἀπειθεῖν.)*

ἀπειθής, -ές, gen. -οῦς, (πείθομαι), impersuasive, uncompliant, contumacious, [A. V. *disobedient*]: absol., Lk. i. 17; Tit. i. 16; iii. 3; τινί, 2 Tim. iii. 2; Ro. i. 30; Acts xxvi. 19. (Deut. xxi. 18; Num. xx. 10; Is. xxx. 9; Zech. vii. 12; in Grk. writ. fr. Thuc. down; [in Theogn. 1235 actively *not persuasive*].)*

ἀπειλέω, -ω; impf. ἡπείλουν; 1 aor. mid. ἡπειλησάμην; to threaten, menace: 1 Pet. ii. 23; in mid., acc. to later Grk. usage ([App. bell. civ. 3, 29]; *Polyaen.* 7, 35, 2), actively [B. 54 (47)]: Acts iv. 17 (ἀπειλή [L T Tr WH om.] ἀπειλείσθαι, with dat. of pers. foll. by μή with inf., with sternest threats to forbid one to etc., W. § 54, 3; [B. 183 (159)]). (From Hom. down.) [COMP. προσ-απειλέω.]*

ἀπειλή, -ῆς, ἡ, a threatening, threat: Acts iv. 17 R G (cf. ἀπειλέω), 29; ix. 1; Eph. vi. 9. (From Hom. down.)*

ἀπ-εἰμι; (εἰμί to be); [fr. Hom. down]; to be away, be absent: 1 Co. v. 3; 2 Co. x. 1, 11; xiii. 2, 10; Col. ii. 5; Phil. i. 27; [in all cases exc. Col. l. c. opp. to παρείμι].*

ἀπ-εἰμι: impf. 3 pers. plur. ἀπήεσαν; (εἰμι to go); [fr. Hom. down]; to go away, depart: Acts xvii. 10.*

ἀπ-εἶπον: (εἶπον, 2 aor. fr. obsol. ἔπω); 1. to speak out, set forth, declare, (Hom. Il. 7, 416 ἀγγελίην ἀπέειπεν, 9, 309 τὸν μῦθον ἀποειπείν). 2. to forbid: 1 K. xi. 2, and in Attic writ. 3. to give up, renounce: with acc. of the thing, Job x. 3 (for 287), and often in Grk. writ. fr. Hom. down. In the same sense 1 aor. mid. ἀπειπάμην, 2 Co. iv. 2 [see WH. App. p. 164], (cf. αἰσχύνη, 1); so too in Hdt. 1, 59; 5, 56; 7, 14, [etc.], and the later writ. fr. Polyb. down.*

ἀπείραστος, -ον, (πειράζω), as well untempted as untemptable: ἀπείραστος κακῶν that cannot be tempted by evil, not liable to temptation to sin, Jas. i. 13; cf. the full remarks on this pass. in W. § 30, 4 [cf. § 16, 3 a.; B. 170 (148)]. (*Joseph. b. j.* 5, 9, 3; 7, 8, 1, and eccl. writ. The Greeks said ἀπείρατος, fr. πειράω.)*

ἄπειρος, -ον, (πεῖρα trial, experience), *inexperienced in, without experience of*, with gen. of the thing (as in Grk. writ.): Heb. v. 13. [(Pind. and Hdt. down.)]*

ἀπ-εκ-δέχομαι; [impf. ἀπεξεδέχομην]; *assiduously and patiently to wait for*, [cf. Eng. wait it out]: absol., 1 Pet. iii. 20 (Rec. ἐκδέχομαι); τί, Ro. viii. 19, 23, 25; 1 Co. i. 7; Gal. v. 5 (on this pass. cf. ἐλπίς sub fin.); with the acc. of a pers., Christ in his return from heaven: Phil. iii. 20; Heb. ix. 28. Cf. C. F. A. Fritzsche in *Fritzscheiorum Opusce*. p. 155 sq.; *Win. De verb. comp. etc.* Pt. iv. p. 14; [Ellie. on Gal. i. c.]. (Scarcely found out of the N. T.; Heliod. Aeth. 2, 35; 7, 23.)*

ἀπ-εκ-δύομαι: 1 aor. ἀπεκδυσάμην; 1. *wholly to put off from one's self* (ἀπό denoting separation fr. what is put off): τὸν παλαιὸν ἄνθρωπον, Col. iii. 9. 2. *wholly to strip off for one's self* (for one's own advantage), despoil, disarm: τινά, Col. ii. 15. Cf. *Win. De verb. comp. etc.* Pt. iv. p. 14 sq., [Esp. Bp. Lghtft. on Col. ii. 15]. (Joseph. antt. 6, 14, 2 ἀπεκδύς [but ed. Bekk. μετεκδύς] τὴν βασιλικὴν ἐσθήτα.)*

ἀπ-εκ-δύσις, -εως, ἡ, (ἀπεκδύομαι, q. v.), *a putting off, laying aside*: Col. ii. 11. (Not found in Grk. writ.)*

ἀπ-ελαύνω: 1 aor. ἀπήλασα; *to drive away, drive off*: Acts xviii. 16. (Com. in Grk. writ.)*

ἀπ-ελεγμός, -οῦ, ὁ, (ἀπελέγχω to convict, expose, refute; ελεγμός conviction, refutation, in Sept. for ἐλεγξίς), *censure, repudiation of a thing shown to be worthless*: ελθεῖν εἰς ἀπελεγμὸν to be proved to be worthless, to be disesteemed, come into contempt [R. V. *disrepute*], Acts xix. 27. (Not used by prof. auth.)*

ἀπ-ελεύθερος, -ου, ὁ, ἡ, *a manumitted slave, a freedman*, (ἀπό, cf. Germ. los, [set free from bondage]): τοῦ κυρίου, presented with (spiritual) freedom by the Lord, 1 Co. vii. 22. (In Grk. writ. fr. Xen. and Plat. down.)*

Ἀπέλλης [better ἄλλης (so all edd.)]; see Chandler §§ 59, 60], -οῦ, ὁ, *Apelles*, the prop. name of a certain Christian: Ro. xvi. 10. [Cf. Bp. Lghtft. on Philip. p. 174.]*

ἀπ-ελπίζω (Lehm. ἀφελπίζω, [cf. gram. reff. s. v. ἀφείδου]); *to despair* [W. 24]: μηδὲν ἀπελπίζοντες *nothing despairing* sc. of the hoped-for recompense from God the requiter, Lk. vi. 35, [T WH mrg. μηδένα ἀπελπ.; if this reading is to be tolerated it may be rendered *despairing of no one*, or even *causing no one to despair* (cf. the Jerus. Syriac). Tdf. himself seems half inclined to take μηδένα as neut. plur., a form thought to be not wholly unprecedented; cf. *Steph. Thesaur. v. col. 962*. (Is. xxix. 19; 2 Macc. ix. 18; Sir. xxii. 21; [xxvii. 21; Judith ix. 11]; often in Polyb. and Diod. [cf. *Soph. Lex. s. v.*].)*

ἀπ-έναντι, adv., with gen. [B. 319 (273)]; 1. *over against, opposite*: τοῦ τάφου, Mt. xxvii. 61; [τοῦ γαζοφυλακίου, Mk. xii. 41 Tr txt. WH mrg.]. 2. *in sight of, before*: Mt. xxi. 2 R G; xxvii. 24 (here L Tr WH txt. κατέναντι); Acts iii. 16; Sir. iii. 18 (Ps. xxxv. [xxxvi. 2]). 3. *in opposition to, against*: τῶν δογματῶν Καίσαρος, Acts xvii. 7. (Common in Sept. and Apocr.; Polyb. i, 86, 3.)*

ἀπέραντος, -ου, (περαίνω to go through, finish; cf. ἀμά-

ραντος), *that cannot be passed through, boundless, endless*: γενεαλογίαί, protracted interminably, 1 Tim. i. 4. (Job xxxvi. 26; 3 Macc. ii. 9; in Grk. writ. fr. Pind. down.)*

ἀπερισπάστως, adv., (περισπάω, q. v.), *without distraction, without solicitude*: 1 Co. vii. 35. (The adjective occurs in Sap. xvi. 11; Sir. xli. 1; often in Polyb. [the adv. in 2, 20, 10; 4, 18, 6; 12, 28, 4; cf. W. 463 (431)] and Plut.)*

ἀ-περί-τμητος, -ον, (περιτέμνω), *uncircumcised*; metaph. ἀπερίτμητοι τῇ καρδίᾳ (Jer. ix. 26; Ezek. xlii. 7) καὶ τ. ὠσὶ (Jer. vi. 10) whose heart and ears are covered, i. e. whose soul and senses are closed to divine admonitions, obdurate, Acts vii. 51. (Often in Sept. for ὤρη; 1 Macc. i. 48; ii. 46; [Philo de migr. Abr. § 39]; Plut. am. prol. 3.)*

ἀπ-έρχομαι; fut. ἀπελεύσομαι (Mt. xxv. 46; Ro. xv. 28; W. 86 (82)); 2 aor. ἀπῆλθον (ἀπῆλθα in Rev. x. 9 [where R G Tr -θον], ἀπῆλθαν L T Tr WH in Mt. xxii. 22; Rev. xxi. 1, 4 [(but here WH txt. only), etc., and WH in Lk. xxiv. 24]; cf. W. § 13, 1; Mullach p. 17 sq. [226]; B. 39 (34); [*Soph. Lex.* p. 38; *Tdf. Proleg.* p. 123; *WH. App.* p. 164 sq.; *Kuenen and Cobet*, N. T. p. lxiv.; *Scrivener*, Introd. p. 562; *Collation*, etc., p. liv. sq.]); pf. ἀπελήλυθα (Jas. i. 24); plpf. ἀπεληλύθειω (Jn. iv. 8); [fr. Hom. down]; *to go away* (fr. a place), *to depart*; 1. properly, a. absol.: Mt. xiii. 25; xix. 22; Mk. v. 20; Lk. viii. 39; xvii. 23; Jn. xvi. 7, etc. Ptcp. ἀπελθὼν with indic. or subj. of other verbs in past time *to go (away) and etc.*: Mt. xiii. 28, 46; xviii. 30; xxv. 18, 25; xxvi. 36; xxvii. 5; Mk. vi. 27 (28), 37; Lk. v. 14. b. with specification of the place into which, or of the person to whom or from whom one departs: εἰς with acc. of place, Mt. v. 30 L T Tr WH; xiv. 15; xvi. 21; xxii. 5; Mk. vi. 36; ix. 43; Jn. iv. 8; Ro. xv. 28, etc.: εἰς ὁδὸν ἐθνῶν, Mt. x. 5; εἰς τὸ πέραν, Mt. viii. 18; Mk. viii. 13; [δὲ ὑμῶν εἰς Μακεδ. 2 Co. i. 16 Lehm. txt.]; ἐπὶ with acc. of place, Lk. [xxiii. 33 R G T]; xxiv. 24; ἐπὶ with acc. of the business which one goes to attend to: ἐπὶ (the true reading for R G εἰς) τὴν ἐμπορίαν αὐτοῦ, Mt. xxii. 5; ἐκεῖ, Mt. ii. 22; ξέω with gen., Acts iv. 15; πρὸς τινα, Mt. xiv. 25 [Rec.]; Rev. x. 9; ἀπὸ τινος, Lk. i. 38; viii. 37. Hebraistically (cf. רַחֵם אֶת־הַיּוֹדֵף) ἀπέρχ. ὀπίσω *τινός* *to go away in order to follow any one, go after him* figuratively, i. e. *to follow his party, follow him as a leader*: Mk. i. 20; Jn. xii. 19; in the same sense ἀπέρχ. πρὸς τινα, Jn. vi. 68; Xen. an. 1, 9, 16 (29); used also of those who seek any one for vile purposes, Jude 7. Lexicographers (following Suidas, ἀπέλθῃ· ἀντὶ τοῦ ἐπανελθῇ) incorrectly ascribe to ἀπέρχεσθαι also the idea of *returning, going back*, — misled by the fact that a going away is often at the same time a going back. But where this is the case, it is made evident either by the connection, as in Lk. vii. 24, or by some adjunct, as εἰς τὸν οἶκον αὐτοῦ, Mt. ix. 7; Mk. vii. 30, (οὐκαδέ, Xen. Cyr. i, 3, 6); πρὸς ἐαυτὸν [Treg. πρ. αὐτόν] home, Lk. xxiv. 12 [R G, but L Tr br. T WH reject the vs.]; Jn. xx. 10 [here T Tr πρὸς αὐτούς, WH π. αὐτ. (see αὐτοῦ)]; εἰς τὰ ὀπίσω, Jn. vi. 66 (to return home); xviii. 6 (to draw back, re-

treat). 2. trop.: of departing evils and sufferings, Mk. i. 42; Lk. v. 13 (ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ); Rev. ix. 12; xi. 14; of good things taken away from one, Rev. xviii. 14 [R G]; of an evanescent state of things, Rev. xxi. 1 (Rec. παρήλθε), 4; of a report going forth or spread εἰς, Mt. iv. 24 [Treg. mrg. ἐξῆλθεν].

ἀπέχω; [impf. ἀπέιχον Mt. xiv. 24 Tr txt. WH txt.; pres. mid. ἀπέχομαι]; 1. trans. a. to hold back, keep off, prevent, (Hom. Il. i. 97 [Zenod.]; 6, 96; Plat. Crat. c. 23 p. 407 b.). b. to have wholly or in full, to have received (what one had a right to expect or demand; cf. ἀποδιδόναι, ἀπολαμβάνειν, [Win. De verb. comp. etc. Pt. iv. p. 8; Gram. 275 (258); B. 203 (176)]; acc. to Bp. Lghtft. (on Phil. iv. 18) ἀπό denotes correspondence, i. e. of the contents to the capacity, of the possession to the desire, etc.): τινά, Phil. 15; μισθόν, Mt. vi. 2, 5, 16; παράκλησιν, Lk. vi. 24; πάντα, Phil. iv. 18; (often so in Grk. writ. [cf. Bp. Lghtft. on Phil. i. c.]). Hence c. ἀπέχει, impers., it is enough, sufficient: Mk. xiv. 41, where the explanation is 'ye have slept now long enough'; so that Christ takes away the permission, just given to his disciples, of sleeping longer; cf. Meyer ad loc.; (in the same sense in (Pseudo-) Anaer. in Odar. (15) 28, 33; Cyril Alex. on Hag. ii. 9 [but the true reading here seems to be ἀπέχω, see P. E. Pusey's ed. Oxon. 1868]). 2. intrans. to be away, absent, distant, [B. 144 (126)]: absol., Lk. xv. 20; ἀπό, Lk. vii. 6; xxiv. 13; Mt. [xiv. 24 Tr txt. WH txt.]; xv. 8; Mk. vii. 6, (Is. xxix. 13). 3. Mid. to hold one's self off, abstain: ἀπό τινος, from any thing, Acts xv. 20 [R G]; 1 Th. iv. 3; v. 22, (Job i. 1; ii. 3; Ezek. viii. 6); τινός, Acts xv. 29; 1 Tim. iv. 3; 1 Pet. ii. 11. (So in Grk. writ. fr. Hom. down.)*

ἀπιστέω, -ῶ; [impf. ἠπίστουν]; 1 aor. ἠπίστησα; (ἀπιστος); 1. to betray a trust, be unfaithful: 2 Tim. ii. 13 (opp. to πιστός μένει); Ro. iii. 3; [al. deny this sense in the N. T.; cf. Morison or Mey. on Rom. i. c.; Ellic. on 2 Tim. i. c.]. 2. to have no belief, disbelieve: in the news of Christ's resurrection, Mk. xvi. 11; Lk. xxiv. 41; with dat. of pers., Lk. xxiv. 11; in the tidings concerning Jesus the Messiah, Mk. xvi. 16 (opp. to πιστεύω), [so 1 Pet. ii. 7 T Tr WH]; Acts xxviii. 24. (In Grk. writ. fr. Hom. down.)*

ἀπιστία, -ας, ἡ, (fr. ἀπιστος), want of faith and trust; 1. unfaithfulness, faithlessness, (of persons betraying a trust): Ro. iii. 3 [cf. reff. s. v. ἀπιστέω, 1]. 2. want of faith, unbelief: shown in withholding belief in the divine power, Mk. xvi. 14, or in the power and promises of God, Ro. iv. 20; Heb. iii. 19; in the divine mission of Jesus, Mt. xiii. 58; Mk. vi. 6; by opposition to the gospel, 1 Tim. i. 13; with the added notion of obstinacy, Ro. xi. 20, 23; Heb. iii. 12. contextually, weakness of faith: Mt. xvii. 20 (where L T Tr WH ὀλιγοπιστίαν); Mk. ix. 24. (In Grk. writ. fr. Hes. and Hdt. down.)*

ἄπιστος, -ον, (πιστός), [fr. Hom. down], without faith or trust; 1. unfaithful, faithless, (not to be trusted, perfidious): Lk. xii. 46; Rev. xxi. 8. 2. incredible, of things: Acts xxvi. 8; (Xen. Hiero 1, 9; symp. 4,

49; Cyr. 3, 1, 26; Plat. Phaedr. 245 c.; Joseph. antt. 6, 10, 2, etc.). 3. unbelieving, incredulous: of Thomas disbelieving the news of the resurrection of Jesus, Jn. xx. 27; of those who refuse belief in the gospel, 1 Co. vi. 6; vii. 12-15; x. 27; xiv. 22 sqq.; [1 Tim. v. 8]; with the added idea of impiety and wickedness, 2 Co. iv. 4; vi. 14 sq. of those among the Christians themselves who reject the true faith, Tit. i. 15. without trust (in God), Mt. xvii. 17; Mk. ix. 19; Lk. ix. 41.*

ἀπλότης, -ητος, ἡ, singleness, simplicity, sincerity, mental honesty; the virtue of one who is free from pretence and dissimulation, (so in Grk. writ. fr. Xen. Cyr. 1, 4, 3; Hell. 6, 1, 18, down): ἐν ἀπλότητι (L T Tr WH ἀγύητι) καὶ εὐκρινείᾳ θεοῦ i. e. infused by God through the Spirit [W. § 36, 3 b.], 2 Co. i. 12; ἐν ἀπλ. τῆς καρδίας (βῆθ' ἡψ', 1 Chr. xxix. 17), Col. iii. 22; Eph. vi. 5, (Sap. i. 1); εἰς Χριστόν, sincerity of mind towards Christ, i. e. single-hearted faith in Christ, as opp. to false wisdom in matters pertaining to Christianity, 2 Co. xi. 3; ἐν ἀπλότητι in simplicity, i. e. without self-seeking, Ro. xii. 8. openness of heart manifesting itself by benefactions, liberality, [Joseph. antt. 7, 13, 4; but in opposition see Fritzsche on Rom. vol. iii. 62 sq.]: 2 Co. viii. 2; ix. 11, 13 (τῆς κοινωνίας, manifested by fellowship). Cf. Kling s. v. 'Einfalt' in Herzog iii. p. 723 sq.*

ἀπλοῦς, -ῆ, -οῦν, (contr. fr. -όος, -όη, -όον), [fr. Aeschyl. down], simple, single, (in which there is nothing complicated or confused; without folds, [cf. Trench § lvi.]); whole; of the eye, good, fulfilling its office, sound: Mt. vi. 22; Lk. xi. 34, — [al. contend that the moral sense of the word is the only sense lexically warranted; cf. Test. xii. Patr. test. Isach. § 3 οὐ κατελάλησά τινος, etc. πορευόμενος ἐν ἀπλότητι ὀφθαλμῶν, ibid. § 4 πάντα ὁρᾷ ἐν ἀπλότητι, μὴ ἐπιδεχόμενος ὀφθαλμοῖς πονηρίας ἀπὸ τῆς πλάνης τοῦ κόσμου; yet cf. Fritzsche on Ro. xii. 8].*

ἀπλῶς, adv., [fr. Aeschyl. down], simply, openly, frankly, sincerely: Jas. i. 5 (led solely by his desire to bless).*

ἀπό, [fr. Hom. down], preposition with the Genitive, (Lat. a, ab, abs, Germ. von, ab, weg, [cf. Eng. of, off]), from, signifying now Separation, now Origin. On its use in the N. T., in which the influence of the Hebr. is traceable, cf. W. 364 sq. (342), 369 (346) sqq.; B. 321 (276) sqq. [On the neglect of elision before words beginning with a vowel see Tdf. Proleg. p. 94; cf. W. § 5, 1 a.; B. p. 10 sq.; W H. App. p. 146.] In order to avoid repetition we forbear to cite all the examples, but refer the reader to the several verbs followed by this preposition. ἀπό, then, is used

I. of Separation; and 1. of local separation, after verbs of motion fr. a place, (of departing, fleeing, removing, expelling, throwing, etc., see αἶρω, ἀπέρχομαι, ἀποτινάσσω, ἀποχωρέω, ἀφίστημι, φεύγω, etc.): ἀπεσπάσθη ἀπ' αὐτῶν, Lk. xxii. 41; βάλε ἀπὸ σοῦ, Mt. v. 29 sq.; ἐκβάλε τὸ κάρφος ἀπὸ [L T Tr WH ἐκ] τοῦ ὀφθαλμοῦ, Mt. vii. 4; ἀφ' [L W H Tr txt. παρ' (q. v. I. a.)] ἧς ἐκβεβλήκει δαιμόνια, Mk. xvi. 9; καθεῖλε ἀπὸ θρόνων, Lk. i. 52. 2. of the separation of a part from the whole; where of a whole some part is taken: ἀπὸ τοῦ ἱματίου, Mt. ix. 16;

ἀπὸ μελισσίου κηρίου, Lk. xxiv. 42 [R G, but Tr br. the clause]; ἀπὸ τῶν ὀφάρων, Jn. xxi. 10; τὰ ἀπὸ τοῦ πλοίου fragments of the ship, Acts xxvii. 44; ἐνοσφίσαστο ἀπὸ τῆς τιμῆς, Acts v. 2; ἐκχεῶ ἀπὸ τοῦ πνεύματος, Acts ii. 17; ἐκλεξάμενος ἀπ' αὐτῶν, Lk. vi. 13; τίνα ἀπὸ τῶν δύο, Mt. xxvii. 21; ὃν ἐτιμήσαντο ἀπὸ νύων Ἰσραὴλ, sc. τινές [R. V. *whom certain of the children of Israel did prize* (cf. *τῆς*, 2 c.); but al. refer this to II. 2 d. aa. fin. q. v.], Mt. xxvii. 9, (ἐξήλθον ἀπὸ τῶν ἱερέων, sc. τινές, 1 Macc. vii. 33); after verbs of *eating* and *drinking* (usually joined in Grk. to the simple gen. of the thing [cf. B. 159 (139); W. 198 (186) sq.]): Mt. xv. 27; Mk. vii. 28; πίνειν ἀπὸ, Lk. xxii. 18 (elsewhere in the N. T. ἐκ). 3. of any kind of separation of one thing from another by which the union or fellowship of the two is destroyed; **a.** after verbs of *averting*, *loosening*, *liberating*, *ransoming*, *preserving*: see ἀγοράζω, ἀπαλλάσσω, ἀποστρέφω, ἐλευθερώω, θεραπεύω, καθαρίζω, λούω, λυτρῶω, λύω, ῥύομαι, σώζω, φυλάσσω, etc. **b.** after verbs of *desisting*, *abstaining*, *avoiding*, etc.: see ἀπέχω, παύω, καταπαύω, βλέπω, προσέχω, φυλάσσομαι, etc. **c.** after verbs of *concealing* and *hiding*: see κρύπτω, κωλύω, παρακαλύπτω. **d.** Concise constructions, [cf. esp. B. 322 (277)]: ἀνάθεμα ἀπὸ τοῦ Χριστοῦ, Ro. ix. 3 (see ἀνάθεμα sub fin.); λούειν ἀπὸ τῶν πληγῶν to wash away the blood from the stripes, Acts xvi. 33; μετανοεῖν ἀπὸ τῆς κακίας by repentance to turn away from wickedness, Acts viii. 22; ἀποθνήσκειν ἀπὸ τίνος by death to be freed from a thing, Col. ii. 20; φθείρεσθαι ἀπὸ τῆς ἀπλότητος to be corrupted and thus led away from singleness of heart, 2 Co. xi. 3; εἰσακουσθεῖς ἀπὸ τ. εὐλαβείας heard and accordingly delivered from his fear, Heb. v. 7 (al. *heard for* i. e. on account of *his godly fear* [cf. II. 2 b. below]). 4. of a state of separation, i. e. of distance; and **a.** of distance of Place, — of the local terminus from which: Mt. xxiii. 34; xxiv. 31, etc.; after μακράν, Mt. viii. 30; Mk. xii. 34; Jn. xxi. 8; after ἀπέχειν, see ἀπέχω 2; ἀπὸ ἄνωθεν ἕως κάτω, Mk. xv. 38; ἀπὸ μακρόθεν, Mt. xxvii. 55, etc. [cf. B. 70 (62); W. § 65, 2]. Acc. to later Grk. usage it is put before nouns indicating local distance: Jn. xi. 18 (ἦν ἐγγὺς ὡς ἀπὸ σταδίων δεκαπέντε about fifteen furlongs off); Jn. xxi. 8; Rev. xiv. 20, (Diod. i. 51 ἐπάνω τῆς πόλεως ἀπὸ δέκα σχοίνων λίμνη ὠρυξε, [also 1, 97; 4, 56; 16, 46; 17, 112; 18, 40; 19, 25, etc.; cf. *Soph.* Lex. s. v. 5]; Joseph. b. j. 1, 3, 5 τοῦτο ἀφ' ἐξακοσίων σταδίων ἐντεύθεν ἔστιν, Plut. Aem. Paul. c. 18, 5 ὥστε τοὺς πρώτους νεκροὺς ἀπὸ δυοῦν σταδίων καταπεσεῖν, vit. Oth. c. 11, 1 κατεστρατοπέδευσεν ἀπὸ πεντήκοντα σταδίων, vit. Philop. c. 4, 3 ἦν γὰρ ἀγρὸς αὐτῷ ἀπὸ σταδίων εἴκοσι τῆς πόλεως); cf. W. 557 (518) sq.; [B. 153 (133)]. **b.** of distance of Time, — of the temporal terminus from which, [Lat. *inde* a.]: ἀπὸ τῆς ὥρας ἐκείνης, Mt. ix. 22; xvii. 18; Jn. xix. 27; ἀπ' ἐκ. τῆς ἡμέρας, Mt. xxii. 46; Jn. xi. 53; [ἀπὸ πρώτης ἡμέρας.] Acts xx. 18; Phil. i. 5 [L T Tr WH τῆς πρ. ἡμ.]; ἀφ' ἡμερῶν ἀρχαίων, Acts xv. 7; ἀπ' ἐτῶν, Lk. viii. 43; Ro. xv. 23; ἀπ' αἰῶνος and ἀπὸ τ. αἰῶνων, Lk. i. 70, etc.; ἀπ' ἀρχῆς, Mt. xix. 4, 8, etc.; ἀπὸ καταβολῆς κόσμου, Mt. xiii. 35 [L T Tr WH om. *κοσμου*.], etc.; ἀπὸ κτίσεως

κόσμου, Ro. i. 20; ἀπὸ βρέφους *from a child*, 2 Tim. iii. 15; ἀπὸ τῆς παρθενίας, Lk. ii. 36; ἀφ' ἧς (sc. ἡμέρας) *since*, Lk. vii. 45; Acts xxiv. 11; 2 Pet. iii. 4; ἀφ' ἧς ἡμέρας, Col. i. 6, 9; ἀφ' οὗ equiv. to ἀπὸ τούτου ὅτε [cf. B. 82 (71); 105 (92)], Lk. xiii. 25; xxiv. 21; Rev. xvi. 18, (Hdt. 2, 44; and in Attic); ἀφ' οὗ after τρία ἔτη, Lk. xiii. 7 T Tr WH; ἀπὸ τοῦ νῦν *from the present, henceforth*, Lk. i. 48; v. 10; xii. 52; xxii. 69; Acts xviii. 6; 2 Co. v. 16; ἀπὸ τότε, Mt. iv. 17; xvi. 21; xxvi. 16; Lk. xvi. 16; ἀπὸ πέρυσιν *since last year, a year ago*, 2 Co. viii. 10; ix. 2; ἀπὸ πρώτ, Acts xxviii. 23; cf. W. 422 (393); [B. 320 (275)]; *Lob. ad Phryn.* pp. 47, 461. **c.** of distance of Order or Rank, — of the terminus from which in any succession of things or persons: ἀπὸ διετούς (sc. παιδός) καὶ κατωτέρω, Mt. ii. 16, (τοὺς Λευίτας ἀπὸ εἰκοσαετούς καὶ ἐπάνω, Num. i. 20; 2 Esdr. iii. 8); ἀπὸ Ἀβραὰμ ἕως Δαυεὶδ, Mt. i. 17; ἑβδομος ἀπὸ Ἀδάμ, Jude 14; ἀπὸ μικροῦ ἕως μεγάλου, Acts viii. 10; Heb. viii. 11; ἀρχεσθαι ἀπὸ τίνος, Mt. xx. 8; Lk. xxiii. 5; xxiv. 27; Jn. viii. 9; Acts viii. 35; x. 37.

II. of Origin; whether of local origin, the place whence; or of causal origin, the cause from which. 1. of the Place whence anything is, comes, befalls, is taken; **a.** after verbs of *coming*; see ἔρχομαι, ἦκω, etc.: ἀπὸ [L T Tr WH ἀπ'] ἀγορᾶς sc. ἐλθόντες, Mk. vii. 4; ἄγγελος ἀπ' (τοῦ) οὐρανοῦ, Lk. xxii. 43 [L br. WH reject the pass.]; τὸν ἀπ' οὐρανῶν sc. λαλοῦντα, Heb. xii. 25, etc.; of the country, province, town, village, from which any one has originated or proceeded [cf. W. 364 (342); B. 324 (279)]: Mt. ii. 1; iv. 25; Jn. i. 44 (45); xi. 1; μία ἀπὸ ὄρους Σινᾶ, Gal. iv. 24. Hence ὁ or οἱ ἀπὸ τίνος a native of, a man of, some place: ὁ ἀπὸ Ναζαρέθ the Nazarene, Mt. xxi. 11; ὁ ἀπὸ Ἀριμαθαίας, Mk. xv. 43; Jn. xix. 38 [here G L Tr WH om. ὁ]; οἱ ἀπὸ Ἰούππης, Acts x. 23; οἱ ἀπὸ Ἰταλίας the Italians, Heb. xiii. 24 [cf. W. § 66, 6]. A great number of exx. fr. prof. writ. are given by *Wieseler*, *Untersuch. üb. d. Hebräerbr. 2te Hälfte*, p. 14 sq. **b.** of the party or society from which one has proceeded, i. e. a member of the sect or society, a disciple or votary of it: οἱ ἀπὸ τῆς ἐκκλησίας, Acts xii. 1; οἱ ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων, Acts xv. 5, (asin Grk. writ.: οἱ ἀπὸ τῆς Στοῦς, οἱ ἀπὸ τῆς Ἀκαδημίας, etc.). **c.** of the material from which a thing is made: ἀπὸ τριχῶν καμήλου, Mt. iii. 4 [W. 370 (347); B. 324 (279)]. **d.** trop. of that *from* or *by* which a thing is known: ἀπὸ τῶν καρπῶν ἐπιγινώσκουν, Mt. vii. 16, 20 [here Lehm. ἐκ τ. κ. etc.] (Lys. in Andoc. § 6; Aeschin. adv. Tim. p. 69 ed. Reiske); *μανθάνειν ἀπὸ τίνος* to learn from the example of any one, Mt. xi. 29; xxiv. 32; Mk. xiii. 28; but in Gal. iii. 2; Col. i. 7; Heb. v. 8, *μανθ. ἀπὸ τίνος* means to learn from one's teaching or training [cf. B. 324 (279) c.; W. 372 (348)]. **e.** after verbs of *seeking*, *inquiring*, *demanding*: ἀπαυτεῖν, Lk. xii. 20 [Tr WH αἰτ.]; ζητεῖν, 1 Th. ii. 6 (alternating there with ἐκ [cf. W. § 50, 2]); ἐκζητεῖν, Lk. xi. 50 sq.; see αἰτέω. 2. of causal origin, or the Cause; and **a.** of the material cause, so called, or of that which supplies the material for the maintenance of the action expressed by the verb: **so**

γυμίζεσθαι, χορτάζεσθαι, πλουτεῖν, διακονεῖν ἀπό τινος. — see those verbs. **b.** of the cause on account of which anything is or is done, where commonly it can be rendered *for* (Lat. *propter*, Germ. *vor*): οὐκ ἠδύνατο ἀπὸ τοῦ θύλου, Lk. xix. 3; οὐκέτι ἴσχυσαν ἀπὸ τοῦ πλήθους, Jn. xxi. 6, (Judith ii. 20); ἀπὸ τ. δόξης τοῦ φωτός, Acts xxii. 11; [here many would bring in Heb. v. 7 (W. 371 (348); B. 322 (276)), see I. 3 d. above]. **c.** of the moving or impelling cause (Lat. *ex, propter*; Germ. *aus, vor*), *for, out of*: ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, Mt. xiii. 44; ἀπὸ τοῦ φόβου *for fear*, Mt. xiv. 26; xxviii. 4; Lk. xxi. 26. Hebraistically: φοβέσθαι ἀπὸ τινος (יָרָא מִן), Mt. x. 28; Lk. xii. 4; φεύγειν ἀπὸ τινος (יָרָא מִן), to flee for fear of one, Jn. x. 5; Mk. xiv. 52 (R G, but L Tr mrg. br. ἀπ' αὐτῶν); Rev. ix. 6; cf. φεύγω and W. 223 (209 sq.). **d.** of the efficient cause, viz. of things from the force of which anything proceeds, and of persons from whose will, power, authority, command, favor, order, influence, direction, anything is to be sought; **aa.** in general: ἀπὸ τοῦ ὕπνου by force of the sleep, Acts xx. 9; ἀπὸ σοῦ σημείου, Mt. xii. 35; ἀπὸ δόξης εἰς δόξαν, 2 Co. iii. 18 (from the glory which we behold for ourselves [cf. W. 254 (238)] in a mirror, goes out a glory in which we share, cf. Meyer ad loc.); ἀπὸ κυρίου πνεύματος by the Spirit of the Lord [yet cf. B. 343 (295)], *ibid.*; ὄλεθρον ἀπὸ προσώπου τοῦ κυρίου destruction proceeding from the (incensed, wrathful) countenance of the Lord, 2 Th. i. 9 (on this passage, to be explained after Jer. iv. 26 Sept., cf. Ewald); on the other hand, ἀνάψυξις ἀπὸ προσώπου τ. κ. Acts iii. 20 (19); ἀπεκάνθησαν ἀπὸ (Rec. ὑπὸ) τῶν πληγῶν, Rev. ix. 18. ἀφ' ἑαυτοῦ, ἀφ' ἑαυτῶν, ἀπ' ἑμαυτοῦ, an expression esp. com. in John, *of himself (myself, etc.)*, from his own disposition or judgment, as distinguished from another's instruction, [cf. W. 372 (348)]: Lk. xii. 57; xxi. 30; Jn. v. 19, 30; xi. 51; xiv. 10; xvi. 13; xviii. 34 [L Tr WH ἀπὸ σεαυτ.]; 2 Co. iii. 5; x. 7 [T Tr WH ἐφ' ἐ. (see ἐπὶ A. I. 1 c.)]; of one's own will and motion, as opp. to the command and authority of another: Jn. vii. 17 sq. 28; viii. 42; x. 18, (Num. xvi. 28); *by one's own power*: Jn. xv. 4; *by one's power and on one's own judgment*: Jn. viii. 28; exx. fr. prof. auth. are given in *Kypke*, *Observ.* i. p. 391. [Cf. εὐχὴν ἔχοντες ἀφ' (al. ἐφ' see ἐπὶ A. I. 1 f.) ἑαυτῶν, Acts xxi. 23 WH txt.] after verbs of learning, knowing, receiving, ἀπὸ is used of him to whom we are indebted for what we know, receive, possess, [cf. W. 370 (347) n., also De verb. comp. etc. Pt. ii. p. 7 sq.; B. 324 (279); Mey. on 1 Co. xi. 23; per contra Bp. Lghtft. on Gal. i. 12]: ἀκούειν, Acts ix. 13; 1 Jn. i. 5; γινώσκειν, Mk. xv. 45; λαμβάνειν, Mt. xvii. 25 sq.; 1 Jn. ii. 27; iii. 22 L Tr Tr WH; ἔχειν, 1 Jn. iv. 21; 2 Co. ii. 3. etc.; παραλαμβάνειν, 1 Co. xi. 23; δέχσθαι, Acts xxviii. 21; respecting *μανθάνειν* see above, II. 1 d.; λατρεύω τῷ θεῷ ἀπὸ προγόνων after the manner of the λατρεία received from my forefathers [cf. W. 372 (349); B. 322 (277)], 2 Tim. i. 3. γίνεται μοι, 1 Co. i. 30; iv. 5; χάρις ἀπὸ θεοῦ or τοῦ θεοῦ, from God, the author, bestower, Ro. i. 7; 1 Co. i. 3; Gal. i. 3, and often; καὶ τοῦτο ἀπὸ θεοῦ, Phil. i. 28. ἀπόστολος ἀπὸ etc., constituted an apostle by authority

and commission, etc. [cf. W. 418 (390)], Gal. i. 1. after πάσχειν, Mt. xvi. 21; [akin to this, acc. to many, is Mt. xxvii. 9 ὃν ἐτίμησαντο ἀπὸ τῶν υἱῶν Ἰσραὴλ, R. V. mrg. *whom they prized on the part of the sons of Israel*; but see in I. 2 above]. **bb.** When ἀπὸ is used after passives (which is rare in the better Grk. auth., cf. Bnhdy. p. 222 sqq.; [B. 325 (280); W. 371 (347 sq.)]), the connection between the cause and the effect is conceived of as looser and more remote than that indicated by ὑπό, and may often be expressed by *on the part of* (Germ. *von Seiten*), [A. V. generally *of*]: ἀπὸ τοῦ θεοῦ ἀποδεδειγμένον approved (by miracles) according to God's will and appointment, Acts ii. 22; ἀπὸ θεοῦ πειράζομαι the cause of my temptation is to be sought in God, Jas. i. 13; ἀπεστερημένος [T Tr WH ἀφυστερ.] ἀφ' ὑμῶν by your fraud, Jas. v. 4; ἀποδοκιμάζεσθαι, Lk. xvii. 25; [ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων, Lk. vii. 35 acc. to some; see δικαιώω, 2]; τόπον ἡτοιασμένον ἀπὸ τοῦ θεοῦ by the will and direction of God, Rev. xii. 6; ὀχλοῦμενοι ἀπὸ (Rec. ὑπὸ, [see ὀχλέω]) πνευμάτων ἀκαθάρτ. Lk. vi. 18 (whose annoyance by diseases [(?) cf. vs. 17] proceeded from unclean spirits [A. V. vexed (troubled) *with* etc.]); ἀπὸ τ. σαρκὸς ἐσπιλωμένον by touching the flesh, Jude 23; [add Lk. i. 26 T Tr WH ἀπεστάλη ὁ ἄγγελος ἀπὸ (R G L ὑπὸ) τοῦ θεοῦ]. As in prof. auth. so also in the N. T. the Mss. sometimes vary between ἀπὸ and ὑπό: e. g. in Mk. viii. 31; [Lk. viii. 43]; Acts iv. 36; [x. 17, 33; xv. 4]; Ro. xiii. 1; [xv. 24]; Rev. ix. 18; see W. 370 (347) sq.; B. 325 (280) sq.; [cf. *Vincent and Dickson*, *Mod. Grk.* 2d ed. App. § 41].

III. Phrases having a quasi-adverbial force, and indicating the manner or degree in which anything is done or occurs, are the following: ἀπὸ τ. καρδιῶν ὑμῶν from your hearts, i. e. willingly and sincerely, Mt. xviii. 35; ἀπὸ μέρους in part, 2 Co. i. 14; ii. 5; Ro. xi. 25; xv. 24; ἀπὸ μίας sc. either φωνῆς *with one voice*, or γνώμης or ψυχῆς *with one consent, one mind*, Lk. xiv. 18 (cf. Kuinoel ad loc.; [W. 423 (394); 591 (549 sq.)]; yet see *Lob. Paralip.* p. 363).

IV. The extraordinary construction ἀπὸ ὁ ὦν (for Rec. ἀπὸ τοῦ ὁ) καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, Rev. i. 4, finds its explanation in the fact that the writer seems to have used the words ὁ ὦν κτλ. as an indeclinable noun, for the purpose of indicating the meaning of the proper name Ἰωῆ; cf. W. § 10, 2 fin.; [B. 50 (43)].

V. In composition ἀπό indicates separation, liberation, cessation, departure, as in ἀποβάλλω, ἀποκόπτω, ἀποκυλίω, ἀπολύω, ἀπολύτρωσις, ἀπαλγέω, ἀπέρχομαι; finishing and completion, as in ἀπαρτίζω, ἀποτελέω; refers to the pattern from which a copy is taken, as in ἀπογράφειν, ἀφομοιοῦν, etc.; or to him from whom the action proceeds, as in ἀποδείκνυμι, ἀποτολμάω, etc.

ἀπο-βαίνο: fut. ἀποβήσομαι; 2 aor. ἀπέβην; 1. to come down from: a ship (so even in Hom.), ἀπό, Lk. v. 2 [Tr mrg. br. ἀπ' αὐτῶν]; εἰς τὴν γῆν, Jn. xxi. 9. 2. trop. to turn out, 'eventuate,' (so fr. Hdt. down): ἀποβήσεται ὑμῖν εἰς μαρτύριον it will issue, turn out, Lk. xxi. 13; εἰς σωτηρίαν, Phil. i. 19. (Job xiii. 16; Artem. oneir. 3, 66.) *

ἀποβάλλω: 2 aor. ἀπέβαλον; [fr. Hom. down]; to throw off, cast away: a garment, Mk. x. 50. trop. confidence, Heb. x. 35.*

ἀπο-βλέπω: [impf. ἀπέβλεπον]; to turn the eyes away from other things and fix them on some one thing; to look at attentively: εἰς τι (often in Grk. writ.); trop. to look with steadfast mental gaze: εἰς τ. μισθαποδοσίαν, Heb. xi. 26 [W. § 66, 2 d.].*

ἀπό-βλητος, -ον, thrown away, to be thrown away, rejected, despised, abominated: as unclean, 1 Tim. iv. 4, (in Hos. ix. 3 Symm. equiv. to נָרָץ unclean; Hom. II. 2, 361; 3, 65; Lucian., Plut.).*

ἀπο-βολή, -ης, ἡ, a throwing away; 1. rejection, repudiation, (ἀποβάλλεσθαι to throw away from one's self, cast off, repudiate): Ro. xi. 15 (opp. to πρόσληψις αὐτῶν, objec. gen.). 2. a losing, loss, (fr. ἀποβάλλω in the sense of lose): Acts xxvii. 22 ἀποβολὴ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν no one of you shall lose his life [W. § 67, 1 e.]. (Plat., Plut., al.).*

ἀπο-γίνομαι: [2 aor. ἀπεγενόμην]; 1. to be removed from, depart. 2. to die, (often so in Grk. writ. fr. Hdt. down); hence trop. ἀπογ. τινὶ to die to any thing: ταῖς ἀμαρτίαις ἀπογενόμενοι i. e. become utterly alienated from our sins, 1 Pet. ii. 24 [W. § 52, 4, 1 d.; B. 178 (155)].*

ἀπο-γραφή, -ης, ἡ, (ἀπογράφω); a. a writing off, transcript (from some pattern). b. an enrolment (or registration) in the public records of persons together with their property and income, as the basis of an ἀποτίμησις (census or valuation), i. e. that it might appear how much tax should be levied upon each one: Lk. ii. 2; Acts v. 37; on the occurrence spoken of in both pass. cf. Schürer, Ntl. Zeitgesch. § 17, pp. 251, 262-286, and books there mentioned; [McClellan i. 392-399; B. D. s. v. Taxing].*

ἀπο-γράφω: Mid., [pres. inf. ἀπογράφεσθαι]; 1 aor. inf. ἀπογράψασθαι; [pf. pass. ptep. ἀπογεγραμμένος; fr. Hdt. down]; a. to write off, copy (from some pattern). b. to enter in a register or records; spec. to enter in the public records the names of men, their property and income, to enroll, (cf. ἀπογραφή, b.); mid. to have one's self registered, to enroll one's self [W. § 38, 3]; Lk. ii. 1, 3, 5; pass. οἱ ἐν οὐρανοῖς ἀπογεγραμμένοι those whose names are inscribed in the heavenly register, Heb. xii. 23 (the reference is to the dead already received into the heavenly city, the figure being drawn from civil communities on earth, whose citizens are enrolled in a register).*

ἀπο-δείκνυμι; 1 aor. ἀπέδειξα; pf. pass. ptep. ἀποδεδειγμένος; (freq. in Grk. writ. fr. Pind. Nem. 6, 80 down); 1. prop. to point away from one's self, to point out, show forth; to expose to view, exhibit, (Hdt. 3, 122 and often): 1 Co. iv. 9. Hence 2. to declare: τινά, to show, prove what kind of a person any one is, Acts ii. 22 (where cod. D gives the gloss [δεδοκίμασμένον]; 2 Th. ii. 4 [Lchm. mrg. ἀποδειγνύοντα]. to prove by arguments, demonstrate: Acts xxv. 7. Cf. Wm. De verb. comp. etc. Pt. iv. p. 16 sq.).*

ἀπό-δειξις, -εως, ἡ, (ἀποδείκνυμι, q. v.), [fr. Hdt. down]; a. a making manifest, showing forth. b. a demonstration, proof: ἀποδείξεις πνεύματος καὶ δυνάμεως a proof by the Spirit and power of God, operating in me, and stirring in

the minds of my hearers the most holy emotions and thus persuading them, 1 Co. ii. 4 (contextually opposed to proof by rhetorical arts and philosophic arguments, — the sense in which the Greek philosophers use the word; [see Heinrici, Corinthierbr. i. p. 103 sq.]).*

ἀπο-δεκατεύω, Lk. xviii. 12, for ἀποδεκατώ q. v.; [cf. WII. App. p. 171].

ἀπο-δεκατόω, -ῶ, inf. pres. ἀποδεκατοῖν, Heb. vii. 5 T Tr WH (cf. Delitzsch ad loc.; B. 44 (38)); [Tdf.'s note ad loc.; WII. Intr. § 410]; (δεκατώ q. v.); a bibl. and eccl. word; Sept. for תַּשֵּׁב; to tithe i. e. 1. with acc. of the thing, to give, pay, a tenth of any thing: Mt. xxiii. 23; Lk. xi. 42; xviii. 12 where T WH, after codd. N* B only, have adopted ἀποδεκατεύω, for which the simple δεκατεύω is more common in Grk. writ.; (Gen. xxviii. 22; Deut. xiv. 21 (22)). 2. τινά, to exact, receive, a tenth from any one: Heb. vii. 5; (1 S. viii. 15, 17). [B. D. s. v. Tithe].*

ἀπό-δεκτος [so L T WH accent (and Rec. in 1 Tim. ii. 3); al. ἀποδεκτός, cf. Lob. Paralip. p. 498; Götting p. 313 sq.; Chandler § 529 sq.], -ον, (see ἀποδέχομαι), a later word, accepted, acceptable, agreeable: 1 Tim. ii. 3; v. 4.*

ἀπό-δέχομαι; depon. mid.; impf. ἀπεδεχόμην; 1 aor. ἀπεδέξαμην; 1 aor. pass. ἀπεδέχθην; common in Grk. writ., esp. the Attic, fr. Hom. down; in the N. T. used only by Luke; to accept what is offered from without (ἀπό, cf. Lat. ex cípio), to accept from, receive: τινά, simply, to give one access to one's self, Lk. ix. 11 L T Tr WH; Acts xviii. 30; with emphasis [cf. Tob. vii. 17 and Fritzsche ad loc.], to receive with joy, Lk. viii. 40; to receive to hospitality, Acts xxi. 17 L T Tr WH; to grant one access to one's self in the capacity in which he wishes to be regarded, e. g. as the messenger of others, Acts xv. 4 (L T Tr WH παρεδέχθησαν); as a Christian, Acts xviii. 27; metaph. τί, to receive into the mind with assent: to approve, Acts xxiv. 3; to believe, τὸν λόγον, Acts ii. 41; (so in Grk. writ. esp. Plato; cf. Ast, Lex. Plat. i. p. 232).*

ἀποδημέω, -ῶ; 1 aor. ἀπεδήμησα; (ἀπόδημος, q. v.); to go away to foreign parts, go abroad: Mt. xxi. 33; xxv. 14 sq.; Mk. xii. 1; Lk. xv. 13 (εἰς χώραν); xx. 9. (In Grk. writ. fr. Hdt. down).*

ἀπό-δημος, -ον, (fr. ἀπό and δῆμος the people), away from one's people, gone abroad: Mk. xiii. 34 [R. V. sojourning in another country]. [From Pind. down].*

ἀπο-δίδωμι, pres. ptep. neut. ἀποδιδούν (fr. the form -διδώ, Rev. xxii. 2, where T Tr WH mrg. -διδούς [see WII. App. p. 167]); impf. 3 pers. plur. ἀπεδίδουν (for the more com. ἀπεδίδουσαν, Acts iv. 33; cf. W. § 14, 1 c.); fut. ἀποδώσω; 1 aor. ἀπέδωκα; 2 aor. ἀπέδων, impv. απόδος, subj. 3 pers. sing. ἀποδοῖ and in 1 Thess. v. 15 Tdf. ἀποδοῖ (see δίδωμι), opt. 3 pers. sing. ἀποδώη [or rather, -δῶη; for -δῶη is a subjunctive form] (2 Tim. iv. 14, for ἀποδοίη, cf. W. § 14, 1 g.; B. 46 (40)); yet L T Tr WH ἀποδώσει; Pass., 1 aor. inf. ἀποδοθῆναι; Mid., 2 aor. ἀπεδόμην, 3 pers. sing. ἀπέδοτο (Heb. xii. 16, where L WH ἀπέδετο; cf. B. 47 (41); Delitzsch on Hebr. p. 632 note; [WII. App. p. 167]); a common verb in Grk. writ. fr. Hom. down, and the N. T. does not deviate at all from their use of it; prop. to put away by giving, to give up, give over, (Germ.

abgeben, [cf. *Win. De verb. comp. etc. Pt. iv. p. 12 sq.* who regards ἀπό as denoting to give *from* some reserved store, or to give *over* something which might have been retained, or to lay *off* some burden of debt or duty; cf. Cope on *Aristot. rhet. 1, 1, 7*]; **1.** *to deliver, relinquish what is one's own*: τὸ σῶμα τοῦ Ἰησοῦ, Mt. xxvii. 58; hence in mid. *to give away for one's own profit what is one's own*, i. e. *to sell* [W. 253 (238)]: τῷ, Acts v. 8; Heb. xii. 16; τινά, Acts vii. 9, (often in this sense in Grk. writ., esp. the Attic, fr. *Hdt. 1, 70* down; in Sept. for כֶּזֶק, Gen. xxv. 33 etc.; Bar. vi. [i. e. Ep. Jer.] 27 (28)). **2.** *to pay off, discharge, what is due, (because a debt, like a burden, is thrown off, ἀπό, by being paid): a debt* (Germ. *abtragen*), Mt. v. 26; xviii. 25–30, 34; Lk. vii. 42; x. 35; xii. 59; wages, Mt. xx. 8; tribute and other dues to the government, Mt. xxii. 21; Mk. xii. 17; Lk. xx. 25; Ro. xiii. 7; produce due, Mt. xxi. 41; Heb. xii. 11; Rev. xxii. 2; ὅρκους things promised under oath, Mt. v. 33, cf. Num. xxx. 3, (εὐχὴν a vow, Dent. xxiii. 21, etc.); conjugal duty, 1 Co. vii. 3; ἀμοιβὰς grateful requitals, 1 Tim. v. 4; λόγον *to render account*: Mt. xii. 36; Lk. xvi. 2; Acts xix. 40; Ro. xiv. 12 L txt. Tr txt.; Heb. xiii. 17; 1 Pet. iv. 5; μαρτύριον *to give testimony* (as something officially due), Acts iv. 33. Hence **3.** *to give back, restore*: Lk. iv. 20; [vii. 15 *Lehm. mrg.*]; ix. 42; xix. 8. **4.** *to requite, recompense, in a good or a bad sense*: Mt. vi. 4, 6, 18; xvi. 27; Ro. ii. 6; 2 Tim. iv. [8], 14; Rev. xviii. 6; xxii. 12; κακὸν ἀντὶ κακοῦ, Ro. xii. 17; 1 Th. v. 15; 1 Pet. iii. 9. [Comp.: ἀντ-ἀποδίδωμι.]*

ἀπο-δι-οριζώ; (διορίζω, and this fr. ὅρος a limit); by drawing boundaries *to disjoin, part, separate* from another: Jude 19 (οἱ ἀποδιорίζοντες ἑαυτοὺς those who by their wickedness separate themselves from the living fellowship of Christians; if ἑαυτ. be dropped, with Rec^{ts} G L T Tr WH, the rendering is *making divisions or separations*). (Aristot. pol. 4, 4, 13 [p. 1290^b, 25].)*

ἀπο-δοκιμάζω: (see δοκιμάζω); 1 aor. ἀπεδοκίμασα; Pass., 1 aor. ἀπεδοκίμασθην; pf. pter. ἀποδοκίμασμένους; *to disapprove, reject, repudiate*: Mt. xxi. 42; Mk. viii. 31; xii. 10; Lk. ix. 22; xvii. 25; xx. 17; 1 Pet. ii. 4, 7; Heb. xii. 17. (Equiv. to οὐκ in Ps. cxvii. (cxviii.) 22; Jer. viii. 9, etc.; in Grk. writ. fr. *Hdt. 6, 130* down.)*

ἀπο-δοχή, -ης, ἡ, (ἀποδέχομαι, q. v.), *reception, admission, acceptance, approbation*, [A. V. *acceptation*]: 1 Tim. i. 15; iv. 9. (Polyb. 2, 56, 1; 6, 2, 13, etc.; ὁ λόγος ἀποδοχῆς τυγχάνει id. 1, 5, 5; Diod. 4, 84; Joseph. antt. 6, 14, 4; al. [cf. *Field, Otium Norv. pars iii. p. 124*].)*

ἀπό-θεσις, -εως, ἡ, (ἀποτίθημι), *a putting off or away*: 2 Pet. i. 14; 1 Pet. iii. 21. [In various senses fr. Hippoc. and Plato down.]*

ἀπο-θήκη, -ης, ἡ, (ἀποτίθημι), *a place in which any thing is laid by or up; a storehouse, granary*, [A. V. *garner, barn*]: Mt. iii. 12; vi. 26; xiii. 30; Lk. iii. 17; xii. 18, 24. (Jer. xxvii. (L.) 26; Thuc. 6, 97.)*

ἀπο-θησαυρίζω; *to put away, lay by in store, to treasure away*, [seponendo thesaurum colligere, *Win. De verb. comp. etc. Pt. iv. p. 10*]; *to store up abundance for future use*: 1 Tim. vi. 19. [Sir. iii. 4; Diod., Joseph., Epict., al.]*

ἀπο-θλιβω; *to press on all sides, squeeze, press hard*: Lk. viii. 45. (Num. xxii. 25; used also of pressing out grapes and olives, Diod. 3, 62; Joseph. antt. 2, 5, 2; [al.].)*

ἀπο-θνήσκω, impf. ἀπέθνησκον (Lk. viii. 42); 2 aor. ἀπέθανον; fut. ἀποθανοῦμαι, Ro. v. 7; Jn. viii. 21, 24, (see θνήσκω); found in Grk. writ. fr. Hom. down; *to die* (ἀπό, so as to be no more; [cf. Lat. *emiorior*; Eng. *die off* or *out, pass away*]; Germ. *absterben, versterben*); **I.** used properly **1.** of the natural death of men: Mt. ix. 24; xxii. 24; Lk. xvi. 22; Jn. iv. 47; Ro. vii. 2, and very often; ἀποθνήσκοντες ἄνθρωποι subject to death, Heb. vii. 8 [B. 206 (178)]. **2.** of the violent death—both of animals, Mt. viii. 32, and of men, Mt. xxvi. 35; Acts xxi. 13 etc.; 1 Pet. iii. 18 L T Tr WH txt.; ἐν φόνῳ μαχαίρας, Heb. xi. 37; of the punishment of death, Heb. x. 28; often of the violent death which Christ suffered, as Jn. xii. 33; Ro. v. 6, etc. **3.** Phrases: ἀποθνήσκ. ἐκ τινος *to perish by means of something*, [cf. Eng. *to die of*], Rev. viii. 11; ἐν τῇ ἁμαρτίᾳ, ἐν ταῖς ἁμαρτίαις, fixed in sin, hence to die unreformed, Jn. viii. 21, 24; ἐν τῷ Ἀδὰμ by connection with Adam, 1 Co. xv. 22; ἐν κυρίῳ in fellowship with, and trusting in, the Lord, Rev. xiv. 13; ἀποθνήσκ. τι *to die a certain death*, Ro. vi. 10, (θάνατον μακρόν, Charit. p. 12 ed. D'Orville [l. i. c. 8 p. 17, 6 ed. Beck; cf. W. 227 (213); B. 149 (130)]); τῇ ἁμαρτίᾳ, used of Christ, 'that he might not have to busy himself more with the sin of men,' Ro. vi. 10; ἐαυτῷ *to become one's own master, independent, by dying*, Ro. xiv. 7 [cf. Meyer]; τῷ κυρίῳ *to become subject to the Lord's will by dying*, Ro. xiv. 8 [cf. Mey.]; διὰ τινα i. e. *to save one*, 1 Co. viii. 11; on the phrases ἀποθνήσκ. περὶ and ὑπέρ τινος, see περὶ l. c. 8. and ὑπέρ l. 2 and 3. Oratorically, although the proper signification of the verb is retained, καθ' ἡμέραν ἀποθνήσκω *I meet death daily, live daily in danger of death*, 1 Co. xv. 31, cf. 2 Co. vi. 9. **4.** of trees which *dry up*, Jude 12; of seeds, which while being resolved into their elements in the ground seem *to perish by rotting*, Jn. xii. 24; 1 Co. xv. 36. **II.** tropically, in various senses; **1.** of eternal death, as it is called, i. e. *to be subject to eternal misery, and that, too, already beginning on earth*: Ro. viii. 13; Jn. vi. 50; xi. 26. **2.** of moral death, in various senses; **a.** *to be deprived of real life, i. e. esp. of the power of doing right, of confidence in God and the hope of future blessedness*, Ro. vii. 10; of the spiritual torpor of those who have fallen from the fellowship of Christ, the fountain of true life, Rev. iii. 2. **b.** with dat. of the thing [cf. W. 210 (197); 428 (398); B. 178 (155)], *to become wholly alienated from a thing, and freed from all connection with it*: τῷ νόμῳ, Gal. ii. 19, which must also be supplied with ἀποθανόντες (for so we must read for Rec^{els}: ἀποθανόντος) in Ro. vii. 6 [cf. W. 159 (150)]; τῇ ἁμαρτίᾳ, Ro. vi. 2 (in another sense in vs. 10; see l. 3 above); ἀπὸ τῶν στοιχείων τοῦ κόσμου so that your relation to etc. has passed away, Col. ii. 20. (ἀπὸ τῶν παθῶν, Porphyry. de abst. animal. 1, 41 [cf. B. 322 (277); W. 370 (347)]); true Christians are said simply ἀποθανεῖν, as having put off all sensibility to worldly things that draw them

away from God, Col. iii. 3; since they owe this habit of mind to the death of Christ, they are said also ἀποθανεῖν σὺν Χριστῷ, Ro. vi. 8; Col. ii. 20. [COMP.: συν-ἀπο-θνήσκω.]

ἀπο-καθ-ίστημι, ἀποκαθιστάω (Mk. ix. 12 ἀποκαθιστᾶ R G), and ἀποκαθιστάνω (Mk. ix. 12 L T Tr [but WH ἀποκαθιστάνω, see their App. p. 168]; Acts i. 6; cf. W. 78 (75); [B. 44 sq. (39)]); fut. ἀποκαταστήσω; 2 aor. ἀπεκατέστην (with double augm., [cf. Ex. iv. 7; Jer. xxiii. 8], Mk. viii. 25 T Tr WH); 1 aor. pass. ἀποκατεστάθην or, acc. to the better reading, with double augm. ἀπεκατεστάθην, Mt. xii. 13; Mk. iii. 5; Lk. vi. 10 (Ignat. ad Smyrn. 11; cf. [WH. App. p. 162]; W. 72 (69 sq.); [B. 35 (31)]); Mullaeh p. 22); as in Grk. writ. to restore to its former state; 2 aor. act. to be in its former state: used of parts of the body restored to health, Mt. xii. 13; Mk. iii. 5; Lk. vi. 10; of a man cured of blindness, Mk. viii. 25; of the restoration of dominion, Acts i. 6 (1 Macc. xv. 3); of the restoration of a disturbed order of affairs, Mt. xvii. 11; Mk. ix. 12; of a man at a distance from his friends and to be restored to them, Heb. xiii. 19.*

ἀπο-καλύπτω: fut. ἀποκαλύψω; 1 aor. ἀπεκάλυψα; [Pass., pres. ἀποκαλύπτωμαι]; 1 aor. ἀπεκαλύφθην; 1 fut. ἀποκαλυφθήσομαι; in Grk. writ. fr. [Hdt. and] Plat. down; in Sept. equiv. to פָּתַח; 1. prop. to uncover, lay open what has been veiled or covered up; to disclose, make bare: Ex. xx. 26; Lev. xviii. 11 sqq.; Num. v. 18; Sus. 32; τὰ στήθε, Plat. Prot. p. 352 a.; τὴν κεφαλὴν, Plut. Crass. 6. 2. metaph. to make known, make manifest, disclose, what before was unknown; a. pass. of any method whatever by which something before unknown becomes evident: Mt. x. 26; Lk. xii. 2. b. pass. of matters which come to light from things done: Lk. ii. 35 [some make the verb mid. here]; Jn. xii. 38 (Is. liii. 1); Ro. i. 18; from the gospel: Ro. i. 17. c. ἀποκαλύπτειν τί τιμι is used of God revealing to men things unknown [Dan. ii. 19 Theod., 22, 28; Ps. xcvi. (xcviii.) 2; 1 S. ii. 27, cf. iii. 21], especially those relating to salvation:—whether by deeds, Mt. xi. 25; xvi. 17; Lk. x. 21 (by intimacy with Christ, by his words and acts);—or by the Holy Spirit, 1 Co. ii. 10; xiv. 30; Eph. iii. 5; Phil. iii. 15; 1 Pet. i. 12; τὸν υἱὸν αὐτοῦ ἐν ἐμοί who, what, how great his Son is, in my soul, Gal. i. 16. Of Christ teaching men: Mt. xi. 27; Lk. x. 22. d. pass. of things, previously non-existent, coming into being and to view: as, ἡ δόξα, Ro. viii. 18 (eis ἡμᾶς to be conferred on us); 1 Pet. v. 1; ἡ σωτηρία, 1 Pet. i. 5; ἡ πίστις, Gal. iii. 23; the day of judgment, 1 Co. iii. 13. e. pass. of persons, previously concealed, making their appearance in public: of Christ, who will return from heaven where he is now hidden (Col. iii. 3) to the earth, Lk. xvii. 30; of Antichrist, 2 Th. ii. 3, 6, 8.*

[On this word (and the foll.) cf. Westcott, Introd. to the Study of the Gospels, p. 9 sq. (Am. ed. 34 sq.); Lücke, Einl. in d. Offenb. d. Johan. 2d ed. p. 18 sqq.; esp. F. G. B. van Bell, Disput. theol. de vocabulis φανεροῦν et ἀποκαλύπτειν in N. T., Lugd. Bat., 1849. φανερώω is thought to describe an external manifestation, to the senses and hence open to all, but single or isolated; ἀποκαλύπτω an internal disclosure, to the

believer, and abiding. The ἀποκάλυψις or unveiling precedes and produces the φανέρωσις or manifestation; the former looks toward the object revealed, the latter toward the persons to whom the revelation is made. Others, however, seem to question the possibility of discrimination; see e. g. Fritzsche on Rom. vol. ii. 149. Cf. 1 Co. iii. 13.]

ἀπο-κάλυψις, -εως, ἡ, (ἀποκαλύπτω, q. v.), an uncovering; 1. prop. a laying bare, making naked (1 S. xx. 30). 2. tropically, in N. T. and eccl. language [see end], a. a disclosure of truth, instruction, concerning divine things before unknown—esp. those relating to the Christian salvation—given to the soul by God himself, or by the ascended Christ, esp. through the operation of the Holy Spirit (1 Co. ii. 10), and so to be distinguished from other methods of instruction; hence, κατὰ ἀποκάλυψιν γνωρίζεσθαι, Eph. iii. 3. πνεῦμα ἀποκαλύψεως, a spirit received from God disclosing what and how great are the benefits of salvation, Eph. i. 17, cf. 18. with gen. of the obj., τοῦ μυστηρίου, Ro. xvi. 25. with gen. of the subj., κυρίου, Ἰησοῦ Χριστοῦ, 2 Co. xii. 1 (revelations by ecstasies and visions, [so 7]); Gal. i. 12; Rev. i. 1 (revelation of future things relating to the consummation of the divine kingdom); κατ' ἀποκάλυψιν, Gal. ii. 2; λαλεῖν ἐν ἀποκ. to speak on the ground of [al. in the form of] a revelation, agreeably to a revelation received, 1 Co. xiv. 6; equiv. to ἀποκεκαλυμμένον, in the phrase ἀποκάλυψιν ἔχειν, 1 Co. xiv. 26. b. equiv. to τὸ ἀποκαλύπτεσθαι as used of events by which things or states or persons hitherto withdrawn from view are made visible to all, manifestation, appearance, cf. ἀποκαλύπτω, 2, d. and e.: φῶς εἰς ἀποκάλ. ἐθνῶν a light to appear to the Gentiles [al. render 'a light for a revelation (of divine truth) to the Gentiles,' and so refer the use to a. above], Lk. ii. 32; ἀποκ. δικαιοκρισίας θεοῦ, Ro. ii. 5; τῶν υἱῶν τοῦ θεοῦ, the event in which it will appear who and what the sons of God are, by the glory received from God at the last day, Ro. viii. 19; τῆς δόξης τοῦ Χριστοῦ, of the glory clothed with which he will return from heaven, 1 Pet. iv. 13; of this return itself the phrase is used ἀποκάλυψις τοῦ κυρίου Ἰ. Χριστοῦ: 2 Th. i. 7; 1 Co. i. 7; 1 Pet. i. 7, 13. (Among Grk. writ. Plut. uses the word once, Cat. maj. c. 20, of the denudation of the body, [also in Paul. Aemil. 14 ἀ. ὑδάτων; in Quomodo adul. ab amic. 32 ἀ. ἀμαρτίας; cf. Sir. xi. 27; xxii. 22 etc. See Trench § xciv. and reff. s. v. ἀποκαλύπτω, fin.])*

ἀπο-καρὰδοκία, -ας, ἡ, (fr. ἀποκαρὰδοκεῖν, and this fr. ἀπό, κάρα the head, and δοκεῖν in the Ion. dial. to watch; hence καρὰδοκεῖν [Hdt. 7. 163, 168; Xen. mem. 3. 5, 6; Eur., al.] to watch with head erect or outstretched, to direct attention to anything, to wait for in suspense; ἀποκαρὰδοκεῖν (Polyb. 16, 2, 8; 18, 31, 4; 22, 19, 3; [Plut. parall. p. 310, 43, vol. vii. p. 235 ed. Reiske]; Joseph. b. j. 3, 7, 26, and in Ps. xxxvi. (xxxvii.) 7 Aq. for ἰληλην), anxiously [?] to look forth from one's post. But the prefix ἀπό refers also to time (like the Germ. ab in abwarten, [cf. Eng. wait it out]), so that it signifies constancy in expecting; hence the noun, found in Paul alone and but twice, denotes), anxious [?] and persistent expectation: Ro. viii. 19; Phil. i. 20. This word is very

fully discussed by C. F. A. Fritzsche in Fritzscheiorum Opuscul. p. 150 sqq.; [cf. Ellie. and Lghtft. on Phil. I. c.].*

ἀπο-κατ-αλλάσσω or **-ττω**: 1 aor. ἀποκατήλλαξα; 2 aor. pass. ἀποκατηλλάγητε (Col. i. 22 (21) L Tr mrg. W H mrg.); to reconcile completely (ἀπό), [al. to reconcile back again, bring back to a former state of harmony; Ellie. on Eph. ii. 16; Bp. Lghtft. or Bleek on Col. i. 20; W'in. De verb. comp. etc. Pt. iv. p. 7 sq.; yet see Mey. on Eph. I. c.; Fritzsche on Rom. vol. i. p. 278; (see ἀπό V.)], (cf. καταλλάσσω): Col. i. 22 (21) [cf. Bp. Lghtft. ad loc.]; τινά τινι, Eph. ii. 16; concisely, πάντα εἰς αὐτόν [better αὐτόν with add.; cf. B. p. 111 (97) and s. v. αὐτοῦ], to draw to himself by reconciliation, or so to reconcile that they should be drawn to himself, Col. i. 20 [W. 212 (200) but cf. § 49, a. c. δ.]. (Found neither in prof. auth. nor in the Grk. O. T.)*

ἀπο-κατ-στάσις, -εως, ἡ, (ἀποκαθίστημι, q. v.), restoration: τῶν πάντων, the restoration not only of the true theocracy but also of that more perfect state of (even physical) things which existed before the fall, Acts iii. 21; cf. Meyer ad loc. (Often in Polyb., Diod., Plut., al.)*

[ἀπο-κατ-ιστάνω, see ἀποκαθίστημι.]

ἀπό-κειμαι; to be laid away, laid by, reserved, (ἀπό as in ἀποθησαυρίζω [q. v.], ἀποθήκη); a. prop.: Lk. xix. 20. b. metaph., with dat. of pers., reserved for one, awaiting him: Col. i. 5 (ἐλπίς hoped-for blessedness); 2 Tim. iv. 8 (στέφανος); Heb. ix. 27 (ἀποθανεῖν, as in 4 Macc. viii. 10). (In both senses in Grk. writ. fr. Xen. down.)*

ἀποκεφαλίζω: 1 aor. ἀπεκεφάλισα; (κεφαλή); to cut off the head, behead, decapitate: Mt. xiv. 10; Mk. vi. 16, 27 (28); Lk. ix. 9. A later Grk. word: [Sept. Ps. fn.]; Epict. diss. 1, 1, 19; 24; 29; Artem. oneir. 1, 35; cf. Fischer, De vitilis lexx. N. T. p. 690 sqq.; Lob. ad Phryn. p. 341.*

ἀπο-κλείω: 1 aor. ἀπέκλεισα; to shut up: τὴν θύραν, Lk. xiii. 25. (Gen. xix. 10; 2 S. xiii. 17 sq.; often in Hdt.; in Attic prose writ. fr. Thuc. down.)*

ἀπο-κόπτω: 1 aor. ἀπέκοψα; fut. mid. ἀποκόψομαι; to cut off, amputate: Mk. ix. 43, [45]; Jn. xviii. 10, 26; Acts xxvii. 32; ὅφελον καὶ ἀποκόψονται I would that they (who urge the necessity of circumcision would not only circumcise themselves, but) would even mutilate themselves (or cut off their privy parts), Gal. v. 12. ἀποκόπτεισθαι occurs in this sense in Deut. xxiii. 1; [Philo de alleg. leg. iii. 3; de viet. off. § 13; cf. de spec. legg. i. § 7]; Epict. diss. 2, 20, 19; Leian. Eun. 8; [Dion Cass. 79, 11; Diod. Sic. 3, 31], and other pass. quoted by Wetst. ad loc. [and Soph. Lex. s. v.]. Others incorrectly: I would that they would cut themselves off from the society of Christians, quit it altogether; [cf. Mey. and Bp. Lghtft. ad loc.].*

ἀπό-κριμα, -τος, τό, (ἀποκρίνομαι, q. v. in ἀποκρίνω), an answer: 2 Co. i. 9, where the meaning is, 'On asking myself whether I should come out safe from mortal peril, I answered, "I must die."' (Joseph. antt. 14, 10, 6 of an answer (rescript) of the Roman senate; [similarly in Polyb. except. Vat. 12, 26^b, 1].)*

ἀπο-κρίνω: [Pass., 1 aor. ἀπεκρίθην; 1 fut. ἀποκριθήσο-

μαι]; i. to part, separate; Pass. to be parted, separated, (1 aor. ἀπεκρίθην was separated, Hom. Il. v. 12; Thuc. 2, 49; [4, 72]; Theoph. de caus. plant. 6, 14, 10; [other exx. in Veitch s. v.]). ii. to give sentence against one, decide that he has lost; hence Mid., [pres. ἀποκρίνομαι; 1 aor. 3 pers. sing. ἀπεκρίνατο]; (to give forth a decision from myself [W. 253 (238)]), to give answer, to reply; so from Thuc. down (and even in Hdt. 5, 49 [Gaisf.]; 8, 101 [Gaisf., Bekk.], who generally uses ὑποκρίνομαι). But the earlier and more elegant Grk. writ. do not give this sense to the pass. tenses ἀπεκρίθην, ἀποκριθήσομαι. "The example adduced from Plat. Alcib. Secund. p. 149 b. [cf. Stallb. p. 388] is justly discredited by Sturz, De dial. Alex. p. 148, since it is without parallel, the author of the dialogue is uncertain, and, moreover, the common form is sometimes introduced by copyists." Lobeck ad Phryn. p. 108; [cf. Rutherford, New Phryn. p. 186 sq.; Veitch s. v.; W. 23 (22)]. But from Polyb. down ἀποκριθῆναι and ἀποκρίνασθαι are used indiscriminately, and in the Bible the pass. forms are by far the more common. In the N. T. the aor. middle ἀπεκρίνατο is found only in Mt. xxvii. 12; Mk. xiv. 61; Lk. iii. 16; xxiii. 9; Jn. v. 17, 19; xii. 23 [R G L Tr mrg.]; Acts iii. 12; in the great majority of places ἀπεκρίθη is used; cf. W. § 39, 2; [B. 51 (44)]. 1. to give an answer to a question proposed, to answer; a. simply: καλῶς, Mk. xii. 28; νουνεχῶς, 34; ὀρθῶς, Lk. x. 28; πρὸς τὸ, Mt. xxvii. 14. b. with acc.: λόγον, Mt. xxii. 46; οὐδέν, Mt. xxvii. 12; Mk. xiv. 61; xv. 4 sq. c. with dat. etc.: ἐνὶ ἐκάστῳ, Col. iv. 6; together with the words which the answerer uses, Jn. v. 7, 11; vi. 7, 68, etc.; the dat. omitted: Jn. vii. 46; viii. 19, 49, etc. πρὸς τινα, Acts xxv. 16. joined with φάνα, or λέγειν, or εἰπεῖν, in the form of a pter., as ἀποκριθεὶς εἶπε or ἔφη or λέγει: Mt. iv. 4; viii. 8; xv. 13; Lk. ix. 19; xiii. 2; Mk. x. 3, etc.; or ἀπεκρίθη λέγων: Mt. xxv. 9, 37, 44; Lk. iv. 4 [R G L]; viii. 50 [R G Tr mrg. br.]; Jn. i. 26; x. 33 [Rec.]; xii. 23. But John far more frequently says ἀπεκρίθη καὶ εἶπε: Jn. i. 48 (49); ii. 19; iv. 13; vii. 16, 20 [R G], 52, etc. d. foll. by the inf.: Lk. xx. 7; foll. by the acc. with inf.: Acts xxv. 4; foll. by ὅτι: Acts xxv. 16. 2. In imitation of the Hebr. נָגַד (Gesenius, Thesaur. ii. p. 1047) to begin to speak, but always where something has preceded (either said or done) to which the remarks refer [W. 19]: Mt. xi. 25; xii. 38; xv. 15; xvii. 4; xxii. 1; xxviii. 5; Mk. ix. 5, [6 T Tr WH]; x. 24; xi. 14; xii. 35; Lk. xiv. 3; Jn. ii. 18; v. 17; Acts iii. 12; Rev. vii. 13. (Sept. [Deut. xxvi. 5]; Is. xiv. 10; Zech. i. 10; iii. 4, etc.; 1 Macc. ii. 17; viii. 19; 2 Macc. xv. 14.) [Comp.: ἀντ-ἀποκρίνομαι.]

ἀπό-κρισις, -εως, ἡ, (ἀποκρίνομαι, see ἀποκρίνω), a reply-ing, an answer: Lk. ii. 47; xx. 26; Jn. i. 22; xix. 9. (From [Theognis, 1167 ed. Bekk., 345 ed. Welck., and] Hdt. down.)*

ἀπο-κρύπτω: 1 aor. ἀπέκρυψα; pf. pass. pter. ἀποκεκρυμμένος; a. to hide: τὶ, Mt. xxv. 18 (L T Tr WH ἔκρυψε). b. Pass. in the sense of concealing, keeping secret: σοφία, 1 Co. ii. 7; μυστήριον, Col. i. 26 (opp. to φανεροῦσθαι, with the addition of ἐν τῷ θεῷ, Eph. iii. 9; τὶ ἀπό τιος,

Lk. x. 21; Mt. xi. 25 (L T Tr WH ἔκρυψας), in imitation of the Hebr. כִּסְּ, Ps. xxxvii. (xxxviii.) 10; cxviii. (cxix.) 19; Jer. xxxix. (xxxii.) 17; cf. κρύπτω, [B. 149 (130); 189 (163); W. 227 (213)]. (In Grk. writ. fr. Hom. down.)*

ἀπόκρυφος, -ον, (ἀποκρύπτω), *hidden, secreted*: Mk. iv. 22; Lk. viii. 17. *stored up*: Col. ii. 3. (Dan. xi. 43 [Theod.]; Is. xlv. 3; 1 Macc. i. 23; Xen., Eur.; [cf. Bp. Lghtft. on the word, Col. i. c., and Ign. i. 351 sq.])*

ἀπο-κτείνω, and Aeol. -κτείνω (Mt. x. 28 L T Tr; Mk. xii. 5 G L T Tr; Lk. xii. 4 L T Tr; 2 Co. iii. 6 T Tr; cf. Fritzsche on Mk. p. 507 sq.; [Tdf. Proleg. p. 79]; W. 83 (79); [B. 61 (54)]), ἀποκτείνω (Grsb. in Mt. x. 28; Lk. xii. 4), ἀποκταίνω (Lchm. in 2 Co. iii. 6; Rev. xiii. 10), ἀποκτείνοντες (Mk. xii. 5 WH); fut. ἀποκτενῶ; 1 aor. ἀπέκτεινα; Pass., pres. inf. ἀποκτενέσθαι (Rev. vi. 11 G L T Tr WH); 1 aor. ἀπεκάνθην (Bhm. Ausf. Spr. ii. 227; W. l. c.; [B. 41 (35 sq.)]); [fr. Hom. down]; 1. prop. *to kill* in any way whatever, (ἀπό i. e. so as to put out of the way; cf. [Eng. to kill off], Germ. *abschlachten*) : Mt. xvi. 21; xxii. 6; Mk. vi. 19; ix. 31; Jn. v. 18; viii. 22; Acts iii. 15; Rev. ii. 13, and very often; [ἀποκτ. ἐν θανάτῳ, Rev. ii. 23; vi. 8, cf. B. 184 (159); W. 339 (319)]. *to destroy* (allow to perish): Mk. iii. 4 [yet al. take it here absol., *to kill*]. 2. metaph. *to extinguish, abolish*: τὴν ἔχθραν, Eph. ii. 16; *to inflict moral death*, Ro. vii. 11 (see ἀποθνήσκω, II. 2); *to deprive of spiritual life and procure eternal misery*, 2 Co. iii. 6 [Lchm. ἀποκταίνει; see above].

ἀπο-κύνω, -ῶ, or ἀποκύνω, (hence 3 pers. sing. pres. either ἀποκυνεῖ [so WH] or ἀποκύνει, Jas. i. 15; cf. W. 88 (84); B. 62 (54)); 1 aor. ἀπεκύησα; (κύνω, or κύνω, to be pregnant; cf. ἔγκυνος); *to bring forth from the womb, give birth to*: τινά, Jas. i. 15; *to produce*, ibid. 18. (4 Macc. xv. 17; Dion. Hal. i. 70; Plut., Leian., Ael. v. h. 5, 4; Hldian. i. 5, 13 [5 ed. Bekk.]; 1, 4, 2 [1 ed. Bekk.])*

ἀπο-κυλίω: fut. ἀποκυλίσω; 1 aor. ἀπεκυλίσα; pf. pass. [3 pers. sing. ἀποκεκυλισται Mk. xvi. 4 R G L but T Tr WH ἀνακεκ.], pter. ἀποκεκυλισμένος; *to roll off or away*: Mt. xxviii. 2; Mk. xvi. 3; Lk. xxiv. 2. (Gen. xxix. 3, 8, 10; Judith xiii. 9; Joseph. antt. 4, 8, 37; 5, 11, 3; Leian. rhet. praec. 3.) But see ἀνακυλίω.*

ἀπο-λαμβάνω; fut. ἀπολήψομαι (Col. iii. 24; L T Tr WH ἀπολήψεσθε; see λαμβάνω); 2 aor. ἀπέλαβον; 2 aor. mid. ἀπέλαβόμην; fr. Hdt. down; 1. *to receive* (from another, ἀπό [cf. Mey. on Gal. iv. 5; Ellie. ibid. and WIn. De verb. comp. etc. as below]) *what is due or promised* (cf. ἀποδίδωμι, 2): τ. νόθεσίαν the adoption promised to believers, Gal. iv. 5; τὰ ἀγαθὰ σου thy good things, “which thou couldst expect and as it were demand, which seemed due to thee” (WIn. De verb. comp. etc. Pt. iv. p. 13), Lk. xvi. 25. Hence 2. *to take again or back, to recover*: Lk. vi. 34 [T Tr txt. WH λαβεῖν]; xv. 27; and *to receive by way of retribution*: Lk. xviii. 30 (L txt. Tr mrg. WH txt. λάβη); xxiii. 41; Ro. i. 27; 2 Jn. 3; Col. iii. 24. 3. *to take from others, take apart or aside*; Mid. τινά, to take a person with one aside out of the view of others; with the addition of ἀπὸ τοῦ ὄχλου κατ’ ἰδίαν in Mk. vii.

33, (Joseph. b. j. 2, 7, 2; and in the Act., 2 Macc. vi. 21; Ὑγιάσπεια ἀπολαβὼν μόνον, 11dt. 1, 209; Arstph. ran. 78; ἰδία ἓνα τῶν τριῶν ἀπολαβὼν, App. b. civ. 5, 40). 4. *to receive any one hospitably*: 3 Jn. 8, where L T Tr WH have restored ὑπολαμβάνειν.*

ἀπόλαυσις, -εως, ἡ, (fr. ἀπολαύω to enjoy), *enjoyment* (Lat. *fructus*): 1 Tim. vi. 17 (εἰς ἀπόλαυσιν to enjoy); Heb. xi. 25 (ἡμαρτίας ἀπόλ. pleasure born of sin). (In Grk. writ. fr. [Eur. and] Thuc. down.)*

ἀπο-λείπω: [impf. ἀπέλειπον, WH txt. in 2 Tim. iv. 13, 20; Tit. i. 5]; 2 aor. ἀπέλιπον; [fr. Hom. down]; 1. *to leave, leave behind*: one in some place, Tit. i. 5 L T Tr WH; 2 Tim. iv. 13, 20. Pass. ἀπολείπεται *it remains, is reserved*: Heb. iv. 9; x. 26; foll. by acc. and inf., Heb. iv. 6. 2. *to desert, forsake*: a place, Jude 6.*

ἀπο-λείχω: [impf. ἀπέλειχον]; *to lick off, lick up*: Lk. xvi. 21 R G; cf. ἐπιλείχω. ([Apollon. Rhod. 4, 478]; Athen. vi. c. 13 p. 250 a.)*

ἀπ-όλλυμι and ἀπολλύνω ([ἀπολλύει Jn. xii. 25 T Tr WH], impv. ἀπόλλυε Ro. xiv. 15, [cf. B. 45 (39); WH. App. p. 168 sq.]); fut. ἀπολέσω and (1 Co. i. 19 ἀπολω fr. a pass. in the O. T., where often) ἀπολω (cf. W. 83 (80); [B. 64 (56)]); 1 aor. ἀπόλεσα; *to destroy*; Mid., pres. ἀπόλλυμαι; [impf. 3 pers. plur. ἀπόλλυντο 1 Co. x. 9 T Tr WH]; fut. ἀπολοῦμαι; 2 aor. ἀωλόμην; (2 pf. act. pter. ἀπολωλώς); [fr. Hom. down]; *to perish*. 1. *to destroy* i. e. to put out of the way entirely, abolish, put an end to, ruin: Mk. i. 24; Lk. iv. 34; xvii. 27, 29; Jude 5; τὴν σοφίαν render useless, cause its emptiness to be perceived, 1 Co. i. 19 (fr. Sept. of Is. xxix. 14); *to kill*: Mt. ii. 13; xii. 14; Mk. ix. 22; xi. 18; Jn. x. 10, etc.; contextually, *to declare that one must be put to death*: Mt. xxvii. 20; metaph. *to derote or give over to eternal misery*: Mt. x. 28; Jas. iv. 12; contextually, *by one's conduct to cause another to lose eternal salvation*: Ro. xiv. 15. Mid. *to perish, to be lost, ruined, destroyed*; a. of persons; a. properly: Mt. viii. 25; Lk. xiii. 3, 5, 33; Jn. xi. 50; 2 Pet. iii. 6; Jude 11, etc.; ἀπόλλυμαι λυφ, Lk. xv. 17; ἐν μαχαίρᾳ, Mt. xxvi. 52; καταβαλλόμενοι, ἀλλ’ οὐκ ἀπολλύμενοι, 2 Co. iv. 9. β. tropically, *to incur the loss of true or eternal life; to be delivered up to eternal misery*: Jn. iii. 15 [R L br.], 16; x. 28; xvii. 12, (it must be borne in mind, that acc. to John's conception eternal life begins on earth, just as soon as one becomes united to Christ by faith); Ro. ii. 12; 1 Co. viii. 11; xv. 18; 2 Pet. iii. 9. Hence οἱ σωζόμενοι they to whom it belongs to partake of salvation, and οἱ ἀπολλύμενοι those to whom it belongs to perish or to be consigned to eternal misery, are contrasted by Paul: 1 Co. i. 18; 2 Co. ii. 15; iv. 3; 2 Th. ii. 10, (on these pres. pteps. cf. W. 342 (321); B. 206 (178)). b. of things; *to be blotted out, to vanish away*: ἡ εὐπρέπεια, Jas. i. 11; the heavens, Heb. i. 11 (fr. Ps. ci. (cii.) 27); *to perish*,—of things which on being thrown away are decomposed, as μέρος τοῦ σώματος, Mt. v. 29 sq.; remnants of bread, Jn. vi. 12;—or which perish in some other way, as βρώσις, Jn. vi. 27; χρυσίον, 1 Pet. i. 7;—or which are ruined so that they can no longer subserve the use for which they were designed, as οἱ ἀσκοί: Mt.

ix. 17; Mk. ii. 22; Lk. v. 37. 2. *to destroy* i. e. *to lose*; a. prop.: Mt. x. 42; Mk. ix. 41 (τὸν μισθὸν αὐτοῦ); Lk. xv. 4, 8, 9; ix. 25; xvii. 33; Jn. xii. 25; 2 Jn. 8, etc. b. metaph. Christ is said to *lose any* one of his followers (whom the Father has drawn to discipleship) if such a one becomes wicked and fails of salvation: Jn. vi. 39, cf. xviii. 9. Mid. *to be lost*: θρίζ ἐκ τῆς κεφαλῆς, Lk. xxi. 18; θ. ἀπὸ τῆς κεφαλῆς, Acts xxvii. 34 (Rec. πεσείται); τὰ λαμπρὰ ἀπώλετο ἀπὸ σου, Rev. xviii. 14 (Rec. ἀπῆλθε). Used of sheep, straying from the flock: prop. Lk. xv. 4 (τὸ ἀπολωλός, in Mt. xviii. 12 τὸ πλανώμενον). Metaph. in accordance with the O. T. comparison of the people of Israel to a flock (Jer. xxvii. (l.) 6; Ezek. xxxiv. 4, 16), the Jews, neglected by their religious teachers, left to themselves and thereby in danger of losing eternal salvation, wandering about as it were without guidance, are called τὰ πρόβατα τὰ ἀπολωλὸς τοῦ οἴκου Ἰσραὴλ: Mt. x. 6; xv. 24, (Is. liii. 6; 1 Pet. ii. 25); and Christ, reclaiming them from wickedness, is likened to a shepherd and is said ζητεῖν καὶ σώζειν τὸ ἀπολωλός: Lk. xix. 10; Mt. xviii. 11 Rec. [Comp.: συν-ἀλλυμι.]

Ἀπολλών, -οντος, ὁ, (ptep. fr. ἀπολλύνω), Apollyon (a prop. name, formed by the author of the Apocalypse), i. e. *Destroyer*: Rev. ix. 11; cf. Ἀβιάδδων, [and B. D. s. v.].*

Ἀπολλωνία, -ας, ἡ, Apollonia, a maritime city of Macedonia, about a day's journey [acc. to the Antonine Itinerary 32 Roman miles] from Amphipolis, through which Paul passed on his way to Thessalonica [36 miles further]: Acts xvii. 1. [See B. D. s. v.]*

Ἀπολλῶς [acc. to some, contr. fr. Ἀπολλώνιος, W. 102 (97); acc. to others, the *o* is lengthened, cf. Fick, Griech. Personennamen, p. xxi.], gen. -ῶ (cf. B. 20 (18) sq.; [W. 62 (61)]), accus. -ῶ (Acts xix. 1) and -ῶν (1 Co. iv. 6 T Tr WH; Tit. iii. 13 T WH; cf. [W. App. p. 157]; Kühner i. p. 315), ὁ, Apollos, an Alexandrian Jew who became a Christian and a teacher of Christianity, attached to the apostle Paul: Acts xviii. 24; xix. 1; 1 Co. i. 12; iii. 4 sqq. 22; iv. 6; xvi. 12; Tit. iii. 13.*

ἀπολογέομαι, -οῦμαι; impf. ἀπελογούμην (Acts xxvi. 1); 1 aor. ἀπελογησάμην; 1 aor. pass. inf. ἀπολογηθῆναι, in a reflex. sense (Lk. xxi. 14); a depon. mid. verb (fr. λόγος), prop. *to speak so as to absolve* (ἀπὸ) *one's self*, talk one's self off of a charge etc.; 1. *to defend one's self*, make one's defence: absol., Lk. xxi. 14; Acts xxvi. 1; foll. by ὅτι, Acts xxv. 8; τί, to bring forward something in defence of one's self, Lk. xii. 11; Acts xxvi. 24, (often so in Grk. writ. also); τὰ περὶ ἑμαυτοῦ ἀπ. either *I bring forward what contributes to my defence* [?], or *I plead my own cause* [R. V. make my defence], Acts xxiv. 10; περὶ with gen. of the thing and ἐπὶ with gen. of pers., concerning a thing before one's tribunal, Acts xxvi. 2; with dat. of the person whom by my defence I strive to convince that I am innocent or upright, *to defend* or *justify myself in one's eyes* [A. V. unto], Acts xix. 33; 2 Co. xii. 19, (Plat. Prot. p. 359 a.; often in Leian., Plut.; [cf. B. 172 (149)]). 2. *to defend a person* or *a thing* (so not infreq. in prof. auth.): Ro. ii. 15 (where acc. to the context the

deeds of men must be understood as defended); τὰ περὶ ἐμοῦ, Acts xxvi. 2 (but see under 1).*

ἀπολογία, -ας, ἡ, (see ἀπολογέομαι), verbal defence, speech in defence: Acts xxv. 16; 2 Co. vii. 11; Phil. i. 7, 17 (16); 2 Tim. iv. 16; with a dat. of the pers. who is to hear the defence, to whom one labors to excuse or to make good his cause: 1 Co. ix. 3; 1 Pet. iii. 15; in the same sense ἡ ἀπολ. ἢ πρὸς τινα, Acts xxii. 1, (Xen. mem. 4, 8, 5).*

ἀπο-λούω: *to wash off* or *away*; in the N. T. twice in 1 aor. mid. figuratively [cf. Philo de mut. nom. § 6, i. p. 585 ed. Mang.]: ἀπελούσασθε, 1 Co. vi. 11; βάπτισαι καὶ ἀπολύνσαι τὰς ἁμαρτίας σου, Acts xxii. 16. For the sinner is unclean, polluted as it were by the filth of his sins. Whoever obtains remission of sins has his sins put, so to speak, out of God's sight, — is cleansed from them in the sight of God. Remission is [represented as] obtained by undergoing baptism; hence those who have gone down into the baptismal bath [lavacrum, cf. Tit. iii. 5; Eph. v. 26] are said ἀπολούσασθαι *to have washed themselves*, or τὰς ἁμαρτ. ἀπολούσασθαι *to have washed away their sins*, i. e. to have been cleansed from their sins.*

ἀπο-λύτρωσις, -εως, ἡ, (fr. ἀπολυτρόω signifying a. to redeem one by paying the price, cf. λύτρον: Plut. Pomp. 24; Sept. Ex. xxi. 8; Zeph. iii. 1; b. to let one go free on receiving the price: Plat. legg. 11 p. 919 a.; Polyb. 22, 21, 8; [cf.] Diod. 13, 24), a releasing effected by payment of ransom; redemption, deliverance, liberation procured by the payment of a ransom; 1. prop.: πῶλεων αἰχμαλώτων, Plut. Pomp. 24 (the only pass. in prof. writ. where the word has as yet been noted; [add, Joseph. antt. 12, 2, 3; Diod. frag. l. xxxvii. 5, 3 p. 149, 6 Dind.; Philo, quod omn. prob. lib. § 17]). 2. everywhere in the N. T. metaph., viz. deliverance effected through the death of Christ from the retributive wrath of a holy God and the merited penalty of sin: Ro. iii. 24; Eph. i. 7; Col. i. 14, (cf. ἐξαγοράζω, ἀγοράζω, λυτρόω, etc. [and Trench § lxxvii.]); ἀπολύτρ. τῶν παραβάσεων deliverance from the penalty of transgressions, effected through their expiation, Heb. ix. 15, (cf. Delitzsch ad loc. and Fritzsche on Rom. vol. ii. p. 178); ἡμέρα ἀπολυτρώσεως, the last day, when consummate liberation is experienced from the sin still lingering even in the regenerate, and from all the ills and troubles of this life, Eph. iv. 30; in the same sense the word is apparently to be taken in 1 Co. i. 30 (where Christ himself is said to be redemption, i. e. the author of redemption, the one without whom we could have none), and is to be taken in the phrase ἀπο-λύτρ. τῆς περιποιήσεως, Eph. i. 14, the redemption which will come to his possession, or to the men who are God's own through Christ, (cf. Meyer ad loc.); τοῦ σώματος, deliverance of the body from frailty and mortality, Ro. viii. 23 [W. 187 (176)]; deliverance from the hatred and persecutions of enemies by the return of Christ from heaven, Lk. xxi. 28, cf. xviii. 7 sq.; deliverance or release from torture, Heb. xi. 35.*

ἀπο-λύω; [impf. ἀπέλυον]; fut. ἀπολύσω; 1 aor. ἀπέ-λυσα; Pass., pf. ἀπολέλυμαι; 1 aor. ἀπέλυσθην; [fut. ἀπο-

λύήσομαι]; impf. mid. ἀπελόμεν (Acts xxviii. 25); used in the N. T. only in the historical books and in Heb. xiii. 23; *to loose from, sever by loosening, undo*, [see ἀπό. V.]; 1. *to set free; τινά τινος* (so in Grk. writ. even fr. Hom. down), to liberate one from a thing (as from a bond), Lk. xiii. 12 (ἀπολέλυσαι [thou hast been loosed i. e.] be thou free from [cf. W. § 40, 4] τῆς ἀσθενείας [L T ἀπό τ. ἀσθ.]); 2. *to let go, dismiss*, (to detain no longer); τινά, a. a suppliant to whom liberty to depart is given by a decisive answer: Mt. xv. 23; Lk. ii. 29 ('me whom thou hadst determined to keep on earth until I had seen the salvation prepared for Israel, cf. vs. 26, thou art now dismissing with my wish accomplished, and this dismissal is at the same time dismissal also from life'—in reference to which ἀπολύειν is used in Num. xx. 29; Tob. iii. 6; [cf. Gen. xv. 2; 2 Macc. vii. 9; Plut. consol. ad Apoll. § 13 cf. 11 fin.]); [Acts xxiii. 22]. b. *to bid depart, send away*: Mt. xiv. 15, 22 sq.; xv. 32, 39; Mk. vi. 36, 45; viii. 3, 9; Lk. viii. 38; ix. 12; xiv. 4; Acts xiii. 3; xix. 41 (τὴν ἐκκλησίαν); pass. Acts xv. 30, 33. 3. *to let go free, to release*; a. a captive, i. e. to loose his bonds and bid him depart, to give him liberty to depart: Lk. xxii. 68 [R G L Tr in br.]; xxiii. 22; Jn. xix. 10; Acts xvi. 35 sq.; xxvi. 32 (ἀπολελύσθαι ἐδύνατο [might have been set at liberty, cf. B. 217 (187), § 139, 27 c.; W. 305 (286) i. e.] might be free; pf. as in Lk. xiii. 12 [see 1 above, and W. 334 (313)]); Acts xxviii. 18; Heb. xiii. 23; ἀπολ. τινά τι to release one to one, grant him his liberty: Mt. xxvii. 15, 17, 21, 26; Mk. xv. 6, 9, 11, 15; Lk. xxiii. [16], 17 [R L in br.], 18, 20, 25; [Jn. xviii. 39]. b. to acquit one accused of a crime and set him at liberty: Jn. xix. 12; Acts iii. 13. c. indulgently to grant a prisoner leave to depart: Acts iv. 21, 23; v. 40; xvii. 9. d. to release a debtor, i. e. not to press one's claim against him, to remit his debt: Mt. xviii. 27; metaph. to pardon another his offences against me: Lk. vi. 37, (τῆς ἁμαρτίας ἀπολύεσθαι, 2 Macc. xii. 45). 4. used of divorce, as ἀπολύω τὴν γυναῖκα *to dismiss from the house, to repudiate*: Mt. i. 19; v. 31 sq.; xix. 3, 7–9; Mk. x. 2, 4, 11; Lk. xvi. 18; [1 Esdr. ix. 36]; and improperly a wife deserting her husband is said τὸν ἄνδρα ἀπολύειν in Mk. x. 12 [cf. Diod. 12, 18] (unless, as is more probable, Mark, contrary to historic accuracy [yet cf. Joseph. antt. 15, 7, 10], makes Jesus speak in accordance with Greek and Roman usage, acc. to which wives also repudiated their husbands [reff. in Mey. ad l.]); (cf. ἡΨ, Jer. iii. 8; Deut. xxi. 14; xxii. 19, 29). 5. Mid. ἀπολόμα, prop. to send one's self away; *to depart* [W. 253 (238)]; Acts xxviii. 25 (returned home; Ex. xxxiii. 11).*

ἀπο-μάσσω: (μάσσω to touch with the hands, handle, work with the hands, knead), *to wipe off*; Mid. ἀπομάσσομαι *to wipe one's self off, to wipe off for one's self*: τὸν κοινορτὸν ὑμῖν, Lk. x. 11. (In Grk. writ. fr. Arstph. down.)*

ἀπο-νέω; (νέω to dispense a portion, to distribute), *to assign, portion out*, (ἀπό as in ἀποδίδωμι [q. v., cf. ἀπό. V.]): τινί τι viz. τιμὴν, showing honor, 1 Pet. iii. 7, (so Hldian. 1, 8, 1; τὴν τιμὴν καὶ τὴν εὐχαριστίαν, Joseph. antt. 1, 7,

1; τῷ ἐπισκόπῳ πᾶσαν ἐντροπήν, Ignat. ad Magnes. 3; first found in [Simon. 97 in Anthol. Pal. 7, 253, 2 (vol. i. p. 64 ed. Jacobs)]; Pind. Isthm. 2, 68; often in Plat., Aristot., Plut., al.)*

ἀπο-νίπτω: *to wash off*; 1 aor. mid. ἀπενιψάμεν; in mid. *to wash one's self off, to wash off for one's self*: τὰς χεῖρας, Mt. xxvii. 24, cf. Deut. xxi. 6 sq. (The earlier Greeks say ἀπονίζω—but with fut. ἀπονίσω, 1 aor. ἀπένιψα; the later, as Theophr. char. 25 [30 (17)]; Plut. Phoc. 18; Athen. iv. c. 31 p. 149 c., ἀπονίπτω, although this is found [but in the mid.] even in Hom. Od. 18, 179.)*

ἀπο-πίπτω: 2 aor. ἀπέπεσον; [(cf. πίπτω); fr. Hom. down]; *to fall off, slip down from*: Acts ix. 18 [W. § 52, 4, 1 a.]*

ἀπο-πλανῶ, -ῶ; 1 aor. pass. ἀπεπλανήθην; *to cause to go astray, trop. to lead away from the truth to error*: τινά, Mk. xiii. 22; pass. *to go astray, stray away from*: ἀπὸ τῆς πίστεως, 1 Tim. vi. 10. ([Hippocr.]; Plat. Ax. p. 369 d; Polyb. 3, 57, 4; Dion. Hal., Plut., al.)*

ἀπο-πλέω; 1 aor. ἀπέπλευσα; [fr. Hom. down]; *to sail away, depart by ship, set sail*: Acts xiii. 4; xiv. 26; xx. 15; xxvii. 1.*

ἀπο-πλύνω: [1 aor. ἀπέπλυνα (?)]; *to wash off*: Lk. v. 2 (where L Tr WH txt. ἐπλυνον, T WH mrg. -αν, for R G ἀπέπλυναν [possibly an impf. form, cf. B. 40 (35); Soph. Glossary, etc. p. 90]). (Hom. Od. 6, 95; Plat., Plut., and subseq. writ.; Sept. 2 S. xix. 24, [cf. Jer. ii. 22, iv. 14; Ezek. xvi. 9 var.].)*

ἀπο-πνίγω: 1 aor. ἀπέπνιξα; 2 aor. pass. ἀπεπνίγην; (ἀπό as in ἀποκτείνω q. v. [cf. to choke off]); *to choke*: Mt. xiii. 7 (T WH mrg. ἔπνιξαν); Lk. viii. 7 (of seed overlaid by thorns and killed by them); to suffocate with water, to drown, Lk. viii. 33 (as in Dem. 32, 6 [i. e. p. 883, 28 etc.; schol. ad Eur. Or. 812]).*

ἀπορέω, -ῶ; impf. 3 pers. sing. ἤπορει (Mk. vi. 20 T WH Tr mrg.); [pres. mid. ἀπορούμαι]; *to be ἄπορος* (fr. a priv. and πόρος a transit, ford, way, revenue, resource), i. e. *to be without resources, to be in straits, to be left wanting, to be embarrassed, to be in doubt, not to know which way to turn*; [impf. in Mk. vi. 20 (see above) πολλὰ ἤπορει he was in perplexity about many things or much perplexed (cf. Thuc. 5, 40, 3; Xen. Hell. 6, 1, 4; Hdt. 3, 4, 4, 179; Aristot. meteorolog. 1, 1); elsewhere] Mid. *to be at a loss with one's self, be in doubt, not to know how to decide or what to do, to be perplexed*: absol. 2 Co. iv. 8; περί τινος, Lk. xxiv. 4 L T Tr WH; περί τίνος τις λέγει, Jn. xiii. 22; ἀπορούμαι ἐν ὑμῖν I am perplexed about you, I know not how to deal with you, in what style to address you, Gal. iv. 20; ἀπορούμενος ἐγὼ εἰς [T Tr WH om. εἰς] τὴν περὶ τούτου [-των L T Tr WH] ζήτησιν I being perplexed how to decide in reference to the inquiry concerning him [or these things], Acts xxv. 20. (Often in prof. auth. fr. Hdt. down; often also in Sept.) [COMP.: δι-, ἐξ-απορέω.]*

ἀπορία, -ας, ἡ. (ἀπορέω, q. v.), *the state of one who is ἄπορος, perplexity*: Lk. xxi. 25. (Often in Grk. writ. fr. [Pind. and] Hdt. down: Sept.)*

ἀπο-ρρίπτω: 1 aor. ἀτέρριψα [T WH write with one ρ;

see P, ρ]; [fr. Hom. down]; to throw away, cast down; reflexively, to cast one's self down: Acts xxvii. 43 [R.V. cast themselves overboard]. (So in Leian. ver. hist. 1, 30 var.; [Chariton 3, 5, see D'Orville ad loc.]; cf. W. 251 (236); [B. 145 (127)].)*

ἀπορφάνιζω: [1 aor. pass. ptep. ἀπορφανισθείς]; (fr. ὀρφανός bereft, and ἀπό sc. τινός), to bereave of a parent or parents, (so Aeschyl. choëph. 247 (249)); hence metaph. ἀπορφανισθέντες ἀφ' ἑμῶν bereft of your intercourse and society, 1 Th. ii. 17 [here Rec^{le} (by mistake) ἀποφανισθέντες].*

ἀποσκευάζω: 1 aor. mid. ἀπεσκευασάμην; (σκευάζω to prepare, provide, fr. σκεῦος a utensil), to carry off goods and chattels; to pack up and carry off; mid. to carry off one's personal property or provide for its carrying away, (Polyb. 4, 81, 11; Diod. 13, 91; Dion. Hal. 9, 23, etc.): ἀποσκευασάμενοι having collected and removed our baggage, Acts xxi. 15; but L T Tr WH read ἐπισκευασάμενοι (q. v.).*

ἀποσκίασμα, -τος, τό, (σκιάζω, fr. σκιά), a shade cast by one object upon another, a shadow: τροπῆς ἀποσκίασμα shadow caused by revolution, Jas. i. 17. Cf. ἀπαύγασμα.*

ἀποσπάω, -ω; 1 aor. ἀέσπασα; 1 aor. pass. ἀεσπασάσθην; to draw off, tear away: τ. μάχαιραν to draw one's sword, Mt. xxvi. 51 (ἐκσπᾶν τ. μάχ. (or ῥομφαίαν), 1 S. xvii. 51 [Alex. etc.]; σπᾶν, 1 Chr. xi. 11; Mk. xiv. 47); ἀποσπᾶν τοὺς μαθητὰς ὀπίσω ἑαυτῶν to draw away the disciples to their own party, Acts xx. 30, (very similarly, Ael. v. h. 13, 32). Pass. reflexively: ἀποσπασθέντες ἀπ' αὐτῶν having torn ourselves from the embrace of our friends, Acts xxi. 1; ἀεσπασάθην ἀπ' αὐτῶν he parted, tore himself, from them about a stone's cast, Lk. xxii. 41; cf. Meyer ad loc. (In prof. auth. fr. [Pind. and] Hdt. down).*

ἀποστασία, -ας, ἡ, (ἀφίσταμαι), a falling away, defection, apostasy; in the Bible sc. from the true religion: Acts xxi. 21; 2 Th. ii. 3; ([Josh. xxii. 22; 2 Chr. xxix. 19; xxxiii. 19]; Jer. ii. 19; xxxvi. (xxix.) 32 Compl.; 1 Mace. ii. 15). The earlier Greeks say ἀπόστασις; see Lob. ad Phryn. p. 528; [W. 24].*

ἀποστάσιον, -ου, τό, very seldom in native Grk. writ., defection, of a freedman from his patron, Dem. 35, 48 [940, 16]; in the Bible 1. divorce, repudiation: Mt. xix. 7; Mk. x. 4 (βιβλίον ἀποστασίου, equiv. to רִצְוֹן book or bill of divorce, Deut. xxiv. 1, 3; [Is. l. 1; Jer. iii. 8]). 2. a bill of divorce: Mt. v. 31. Grotius ad loc. and Lightfoot, Horae Hebr. ad loc., give a copy of one.*

ἀποστεγάω: 1 aor. ἀπεστέγασα; (στεγάω, fr. στέγη); to uncover, take off the roof: Mk. ii. 4 (Jesus, with his hearers, was in the ὑπερφῶν q. v., and it was the roof of this which those who were bringing the sick man to Jesus are said to have 'dug out'; [cf. B. D. s. v. House, p. 1104]). (Strabo 4, 4, 6, p. 303; 8, 3, 30, p. 542).*

ἀποστέλλω; fut. ἀποστελῶ; 1 aor. ἀπέστειλα; pf. ἀπέσταλκα, [3 pers. plur. ἀπέσταλκαν Acts xvi. 36 L T Tr WH (see γίνομαι init.)]; Pass., pres. ἀποστέλλομαι; pf. ἀπέσταλμαι; 2 aor. ἀπεστάλην; [fr. Soph. down]; prop. to send off, send away; 1. to order (one) to go to a place ap-

pointed; a. either persons sent with commissions, or things intended for some one. So, very frequently, Jesus teaches that God sent him, as Mt. x. 40; Mk. ix. 37; Lk. x. 16; Jn. v. 36, etc. he, too, is said to have sent his apostles, i. e. to have appointed them: Mk. vi. 7; Mt. x. 16; Lk. xxii. 35; Jn. xx. 21, etc. messengers are sent: Lk. vii. 3; ix. 52; x. 1; servants, Mk. vi. 27; xii. 2; Mt. xxi. 36; xxii. 3; an embassy, Lk. xiv. 32; xix. 14; angels, Mk. xiii. 27; Mt. xxiv. 31, etc. Things are said to be sent, which are ordered to be led away or conveyed to any one, as Mt. xxi. 3; Mk. xi. 3; τὸ δρέπανον i. e. reapers, Mk. iv. 29 [al. take ἀποστέλλω here of the "putting forth" of the sickle, i. e. of the act of reaping; cf. Joel (iii. 18) iv. 13; Rev. xiv. 15 (s. v. πέμπω, b.)]; τὸν λόγον, Acts x. 36; xiii. 26 (L T Tr WH ἐξαπεστάλη); τὴν ἐπαγγελίαν (equiv. to τὸ ἐπηγγεμένον, i. e. the promised Holy Spirit) ἐφ' ὑμᾶς, Lk. xxiv. 49 [T Tr WH ἐξαποστέλλω]; τὶ διὰ χειρὸς τινος, after the Hebr. מִיָּד, Acts xi. 30. b. The Place of the sending is specified: ἀποστ. εἰς τινα τόπον, Mt. xx. 2; Lk. i. 26; Acts vii. 34; x. 8; xix. 22; 2 Tim. iv. 12; Rev. v. 6, etc. God sent Jesus εἰς τὸν κόσμον: Jn. iii. 17; x. 36; xvii. 18; 1 Jn. iv. 9. εἰς [unto i. e.] among: Mt. xv. 24; Lk. xi. 49; Acts [xxii. 21 WH mrg.]; xxvi. 17; [ἐν (by a pregnant or a Lat. construction) cf. W. § 50, 4; B. 329 (283): Mt. x. 16; Lk. x. 3; yet see 1 a. above]; ὀπίσω τινός, Lk. xix. 14; ἔμπροσθεν τινος, Jn. iii. 28; and πρὸ προσώπου τινός, after the Hebr. מִלְּפָנֶיךָ, before (to precede) one: Mt. xi. 10; Mk. i. 2; Lk. vii. 27; x. 1. πρὸς τινα, to one: Mt. xxi. 34, 37; Mk. xii. 2 sq.; Lk. vii. 3, 20; Jn. v. 33; Acts viii. 14; 2 Co. xii. 17, etc. Whence, or by or from whom, one is sent: ὑπὸ τοῦ θεοῦ, Lk. i. 26 (T Tr WH ἀπό); παρὰ θεοῦ, Jn. i. 6 (Sir. xv. 9); ἀπὸ with gen. of pers., from the house of any one: Acts x. 17 [T Tr WH mrg. ὑπό], 21 Rec.; ἐκ with gen. of place: Jn. i. 19. c. The Object of the mission is indicated by an infin. following: Mk. iii. 14; Mt. xxii. 3; Lk. i. 19; iv. 18 (Is. lxi. 1, [on the pf. cf. W. 272 (255); B. 197 (171)]); Lk. ix. 2; Jn. iv. 38; 1 Co. i. 17; Rev. xxii. 6. [foll. by εἰς for. εἰς διακονίαν, Heb. i. 14. foll. by ἵνα: Mk. xii. 2, 13; Lk. xx. 10, 20; Jn. i. 19; iii. 17; vii. 32; 1 Jn. iv. 9. [foll. by ὅπως: Acts ix. 17.] foll. by an acc. with inf.: Acts v. 21. foll. by τινά with a pred. acc.: Acts iii. 26 (εὐλογοῦντα ὑμᾶς to confer God's blessing on you [cf. B. 203 (176) sqq.]); Acts vii. 35 (ἄρχοντα, to be a ruler); 1 Jn. iv. 10. d. ἀποστέλλειν by itself, without an acc. [cf. W. 594 (552); B. 146 (128)]: as ἀποστέλλειν πρὸς τινα, Jn. v. 33; with the addition of the ptep. λέγων, λέγουσα, λέγοντες, to say through a messenger: Mt. xxvii. 19; Mk. iii. 31 [here φωνοῦντες αὐτόν R G, καλοῦντες αὐτ. L T Tr WH]; Jn. xi. 3; Acts xiii. 15; [xxi. 25 περὶ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς ἀποστείλαμεν (L T Tr txt. WH txt.) κλῆναντες etc. we sent word, giving judgment, etc.]. When one accomplished anything through a messenger, it is expressed thus: ἀποστείλας or πέμψας he did so and so; as, ἀποστείλας ἀνέιλε, Mt. ii. 16; Mk. vi. 17; Acts vii. 14; Rev. i. 1; (so also the Greeks, as Xen. Cyr. 3, 1, 6 πέμψας ἡρώτα, Plut. de liber. educ. c. 14 πέμψας ἀνέιλε τὸν Θεό-

κριτον; and Sept. 2 K. vi. 13 ἀποστείλας λήψομαι αὐτόν). 2. to send away i. e. to dismiss; a. to allow one to depart: τινὰ ἐν ἀφέσει, that he may be in a state of liberty, Lk. iv. 18 (19), (Is. lviii. 6). b. to order one to depart, send off: Mk. viii. 26; τινὰ κενόν, Mk. xii. 3. c. to drive away: Mk. v. 10. [COMP.: ἐξ-, συν-ἀποστελλω. SYN. see πέμπω, fin.]

ἀπο-στερέω. -ῶ; 1 aor. ἀπεστέρησα; [Pass., pres. ἀποστεροῦμαι]; pf. pter. ἀπεστερημένος: to defraud, rob, de-spoil: absol., Mk. x. 19; 1 Co. vi. 8; ἀλλήλους to withhold themselves from one another, of those who mutually deny themselves cohabitation, 1 Co. vii. 5. Mid. to allow one's self to be defrauded [W. § 38, 3]: 1 Co. vi. 7; τινὰ τινος (as in Grk. writ.), to deprive one of a thing; pass. ἀπεστερημένοι τῆς ἀληθείας, 1 Tim. vi. 5 [W. 196 (185); B. 158 (138)]; τί to defraud of a thing, to withdraw or keep back a thing by fraud: pass. μισθὸς ἀπεστερημένος, Jas. v. 4 (T Tr WH ἀφυστερημένος. see ἀφυστερέω: [cf. also ἀπό, II. 2 d. bb. p. 59^b]), (Deut. xxiv. 14 [(16) Alex.]; Mal. iii. 5).*

ἀπο-στολή. -ῆς, ἡ. (ἀποστελλω): 1. a sending away: Τιμολέοντος εἰς Σικελίαν, Plut. Timol. 1, etc.; of the sending off of a fleet, Thuc. 8, 9: also of consuls with an army, i. e. of an expedition, Polyb. 26, 7, 1. 2. a sending away i. e. dismissal, release: Sept. Eccl. viii. 8. 3. a thing sent, esp. of gifts: 1 K. ix. 16 [Alex.]; 1 Macc. ii. 18 etc. cf. Grimm ad loc. 4. in the N. T. the office and dignity of the apostles of Christ, (Vulg. apostolatus), apostolate, apostleship: Acts i. 25; Ro. i. 5; 1 Co. ix. 2; Gal. ii. 8.*

ἀπόστολος. -ου, ὁ: 1. a delegate, messenger, one sent forth with orders, (Hdt. 1, 21; 5, 38; for ἡγῶν in 1 K. xiv. 6 [Alex.]; rabbin. ἡגוֹן): Jn. xiii. 16 (where ὁ ἀπόστ. and ὁ πέμψας αὐτόν are contrasted); foll. by a gen., as τῶν ἐκκλησιῶν, 2 Co. viii. 23; Phil. ii. 25; ἀπόστ. τῆς ὁμολογίας ἡμῶν the apostle whom we confess, of Christ, God's chief messenger, who has brought the κλήσις ἐπουράνιος, as compared with Moses, whom the Jews confess, Heb. iii. 1. 2. Specially applied to the twelve disciples whom Christ selected, out of the multitude of his adherents, to be his constant companions and the heralds to proclaim to men the kingdom of God: Mt. x. 1-4; Lk. vi. 13; Acts i. 26; Rev. xxi. 14, and often, but nowhere in the Gospel and Epistles of John; ["the word ἀπόστολος occurs 79 times in the N. T., and of these 68 instances are in St. Luke and St. Paul." Bp. Lightft.]. With these apostles Paul claimed equality, because through a heavenly intervention he had been appointed by the ascended Christ himself to preach the gospel among the Gentiles, and owed his knowledge of the way of salvation not to man's instruction but to direct revelation from Christ himself, and moreover had evinced his apostolic qualifications by many signal proofs: Gal. i. 1, 11 sq.; ii. 8; 1 Co. i. 17; ix. 1 sq.; xv. 8-10; 2 Co. iii. 2 sq.; xii. 12; 1 Tim. ii. 7; 2 Tim. i. 11, cf. Acts xxvi. 12-20. According to Paul, apostles surpassed as well the various other orders of Christian teachers (cf. διδάσκαλος, εὐαγγελιστής, προφήτης), as also the rest of those on whom the special

gifts (cf. χάρισμα) of the Holy Spirit had been bestowed, by receiving a richer and more copious conferment of the Spirit: 1 Co. xii. 28 sq.; Eph. iv. 11. Certain false teachers are rated sharply for arrogating to themselves the name and authority of apostles of Christ: 2 Co. xi. 5, 13; Rev. ii. 2. 3. In a broader sense the name is transferred to other eminent Christian teachers; as Barnabas, Acts xiv. 14, and perhaps also Timothy and Silvanus, 1 Th. ii. 7 (6), cf. too Ro. xvi. 7 (?). But in Lk. xi. 49; Eph. iii. 5; Rev. xviii. 20, 'apostles' is to be taken in the narrower sense. [On the application of the term see esp. Bp. Lightft. on Gal. pp. 92-101; Harnack on 'Teaching' etc. 11, 3; cf. BB.DD. s. v.]

ἀποστοματίζω. (στοματίζω — not extant — from στόμα); prop. to speak ἀπὸ στόματος, (cf. ἀποστηθίζω); 1. to recite from memory: Themist. or. 20 p. 238 ed. Hard.; to repeat to a pupil (anything) for him to commit to memory: Plat. Euthyd. p. 276 c., 277 a.; used of a Sibyl prophesying, Plut. Thes. 24. 2. to ply with questions, catechize, and so to entice to [off-hand] answers: τινά, Lk. xi. 53.*

ἀπο-στρέφω. fut. ἀποστρέψω; 1 aor. ἀπέστρεψα; 2 aor. pass. ἀποστράφην; [pres. mid. ἀποστρέφομαι; fr. Hom. down]: 1. to turn away: τινὰ or τί ἀπό τινος, 2 Tim. iv. 4 (τὴν ἀκοὴν ἀπὸ τῆς ἀληθείας); to remove anything from any one, Ro. xi. 26 (Is. lix. 20); ἀποστρέφειν τινά simply, to turn him away from allegiance to any one, tempt to defection, [A. V. pervert], Lk. xxiii. 14. 2. to turn back, return, bring back: Mt. xxvi. 52 (put back thy sword into its sheath); Mt. xxvii. 3, of Judas bringing back the shekels, where T Tr WH ἔστρεψε, [cf. Test. xii. Patr. test. Jos. § 17]. (In the same sense for נָשַׁב, Gen. xiv. 16; xxviii. 15; xliii. 11 (12), 20 (21), etc.; Bar. i. 8; ii. 34, etc.) 3. intrans. to turn one's self away, turn back, return: ἀπὸ τῶν πονηριῶν, Acts iii. 26, cf. 19, (ἀπὸ ἀμαρτίας, Sir. vii. 5; xvii. 21 [26 Tdf.]; to return from a place, Gen. xviii. 33; 1 Macc. xi. 54, etc.; [see Kneucker on Bar. i. 13]; Xen. Hell. 3, 4, 12); cf. Meyer on Acts i. e.; [al. (with A. V.) take it actively here: in turning away every one of you, etc.]. 4. Mid., with 2 aor. pass., to turn one's self away from, with acc. of the obj. (cf. [Jelf § 548 obs. 1; Krüger § 47, 23, 1]; B. 192 (166)); to reject, refuse: τινά, Mt. v. 42; Heb. xii. 25; τὴν ἀλήθειαν, Tit. i. 14; in the sense of deserting, τινά, 2 Tim. i. 15.*

ἀπο-στυγέω. -ῶ; to dislike, abhor, have a horror of: Ro. xii. 9; (Hdt. 2, 47; 6, 129; Soph., Eur., al.). The word is fully discussed by Fritzsche ad loc. [who takes the ἀπο- as expressive of separation (cf. Lat. reformidare), al. regard it as intensive; (see ἀπό, V.)].*

ἀποσυνάγωγος. -ον, (συναγωγή, q. v.), excluded from the sacred assemblies of the Israelites; excommunicated, [A. V. put out of the synagogue]: Jn. ix. 22; xii. 42; xvi. 2. Whether it denotes also exclusion fr. all intercourse with Israelites (2 Esdr. x. 8), must apparently be left in doubt; cf. Win. [or Riehm] R W B. s. v. Bann; Wieseler on Gal. i. 8, p. 45 sqq. [reproduced by Prof. Ridāle in Schlaff's Lange's Romans pp. 304-306; cf. B. D. s. v. Excommunication]. (Not found in prof. auth.)*

ἀπο-τάσσω: to set apart, to separate; in the N. T. only in Mid. ἀποτάσσομαι; 1 aor. ἀπεταξάμην; 1. prop. to separate one's self, withdraw one's self from any one, i. e. to take leave of, bid farewell to, (Vulg. valefacio [etc.]): τινί, Mk. vi. 46; Lk. ix. 61; Acts xviii. 18, 21 [here L T Tr om. the dat.]; 2 Co. ii. 13. (That the early Grk. writ. never so used the word, but said ἀσπάζεσθαι τινα, is shown by Lobeck ad Phryn. p. 23 sq.; [cf. W. 23 (22); B. 179 (156)].) 2. trop. to renounce, forsake: τινί, Lk. xiv. 33. (So also Joseph. antt. 11, 6, 8; Phil. alleg. iii. § 48; ταῖς τοῦ βίου φροντίσι, Euseb. h. e. 2, 17, 5; [τῷ βίῳ, Ignat. ad Philadelph. 11, 1; cf. Herm. mand. 6, 2, 9; Clem. Rom. 2 Cor. 6, 4 and 5 where see Gebh. and Harn. for other exx., also Soph. Lex. s. v.].) *

ἀπο-τελέω, -ῶ; [1 aor. pass. ptep. ἀποτελεσθεῖς]; to perfect; to bring quite to an end: ἰάσεις, accomplish, Lk. xiii. 32 (L T Tr WH for R G ἐπιτελῶ); ἡ ἀμαρτία ἀποτελεσθεῖσα having come to maturity, Jas. i. 15. (Hdt., Xen., Plat., and subseq. writ.) *

ἀπο-τίθημι: 2 aor. mid. ἀπεθέμην; [fr. Hom. down]; to put off or aside; in the N. T. only mid. to put off from one's self: τὰ ἱμάτια, Acts vii. 58; [to lay up or away, ἐν τῇ φυλακῇ (i. e. put), Mt. xiv. 3 L T Tr WH (so εἰς φυλακὴν, Lev. xxiv. 12; Num. xv. 34; 2 Chr. xviii. 26; Polyb. 24, 8, 8; Diod. 4, 49, etc.)]; trop. those things are said to be put off or away which any one gives up, renounces: as τὰ ἔργα τοῦ σκότους, Ro. xiii. 12; — Eph. iv. 22 [cf. W. 347 (325); B. 274 (236)], 25; Col. iii. 8; Jas. i. 21; 1 Pet. ii. 1; Heb. xii. 1; (τὴν ὀργὴν, Plut. Coriol. 19; τὸν πλοῦτον, τὴν μαλακίαν, etc. Luc. dial. mort. 10, 8; τ. ἐλευθερίαν κ. παρρησίαν, ibid. 9, etc.)] *

ἀπο-τινάσσω; 1 aor. ἀπετίναξα; [1 aor. mid. ptep. ἀποτιναξάμενος, Acts xxviii. 5 Tr mrg.]; to shake off: Lk. ix. 5; Acts xxviii. 5. (1 S. x. 2; Lam. ii. 7; Eur. Bacch. 253; [ἀποτιναχθῆναι, Galen 6, 821 ed. Kühn].) *

ἀπο-τίνω and **ἀπο-τίω**: fut. ἀποτίσω; (ἀπό as in ἀποδίδωμι [cf. also ἀπό, V.]), to pay off, repay: Philem. 19. (Often in Sept. for דָּחַף; in prof. auth. fr. Hom. down.) *

ἀπο-τολμάω, -ῶ; prop. to be bold of one's self (ἀπό [q. v. V.]), i. e. to assume boldness, make bold: Ro. x. 20; cf. Win. De verb. comp. etc. Pt. iv. p. 15. (Occasionally in Thuc., Plat., Aeschin., Polyb., Diod., Plut.) *

ἀποτομία, -ας, ἡ, (the nature of that which is ἀπότομος, cut off, abrupt, precipitous like a cliff, rough; fr. ἀποτέμνω), prop. sharpness, (differing fr. ἀποτομή a cutting off, a segment); severity, roughness, rigor: Ro. xi. 22 (where opp. to χρηστότης, as in Plut. de lib. educ. c. 18 to πραότης, in Dion. Hal. 8, 61 to τὸ ἐπικεῖς, and in Diod. p. 591 [except. lxxiii. (frag. l. 32, 27, 3 Dind.)] to ἡμερότης). *

ἀποτόμως, adv., (cf. ἀποτομία); a. abruptly, precipitously. b. trop. sharply, severely, [cf. our curtly]: Tit. i. 13; 2 Co. xiii. 10. On the adj. ἀπότομος cf. Grimm on Sap. p. 121 [who in illustration of its use in Sap. v. 20, 22; vi. 5, 11; xi. 10; xii. 9; xviii. 15, refers to the similar metaph. use in Diod. 2, 57; Longin. de sublim. 27; and the use of the Lat. abscisis in Val. Max. 2, 7, 14, etc.; see also Polyb. 17, 11, 2; Polyc. ad Phil. 6, 1]. *

ἀπο-τρέπω: [fr. Hom. down]; to turn away; Mid. [pres. ἀποτρέπομαι, imper. ἀποτρέπου] to turn one's self away from, to shun, avoid: τινά or τί (see ἀποστρέφω sub fin.). 2 Tim. iii. 5. (4 Macc. i. 33; Aeschyl. Sept. 1060; Eur. Iph. Aul. 336; [Aristot. plant. 1, 1 p. 815^b, 18; Polyb. al.].) *

ἀπο-ουσία, -ας, ἡ, (ἀπείναι), absence: Phil. ii. 12. [From Aeschyl. down.] *

ἀπο-φέρω: 1 aor. ἀπήνεγκα; 2 aor. inf. ἀπενεγκεῖν; Pass., [pres. inf. ἀποφέρεσθαι]; 1 aor. inf. ἀπενεχθῆναι; [fr. Hom. down]; to carry off, take away: τινά, with the idea of violence included, Mk. xv. 1; εἰς τόπον τινά, Rev. xvii. 3; xxi. 10; pass. Lk. xvi. 22. to carry or bring away (Lat. defero): τί εἰς with acc. of place, 1 Co. xvi. 3; τὶ ἀπὸ τινος ἐπὶ τινα, with pass., Acts xix. 12 (L T Tr WH for Rec. ἐπιφέρεσθαι). *

ἀπο-φεύγω [ptep. in 2 Pet. ii. 18 L T Tr WH; W. 342 (321)]; 2 aor. ἀπέφυγον; [fr. (Hom.) batrach. 42, 47 down]; to flee from, escape; with acc., 2 Pet. ii. 18 (where L T wrongly put a comma after ἀποφ. [W. 529 (492)], 20; with gen., by virtue of the prep. [B. 158 (138): W. § 52, 4, 1 c.], 2 Pet. i. 4. *

ἀπο-φθέγγομαι; 1 aor. ἀπεφθέγγάμην; to speak out, speak forth, pronounce, not a word of every-day speech, but one "belonging to dignified and elevated discourse, like the Lat. profari, pronuntiare; properly it has the force of to utter or declare one's self, give one's opinion, (einen Ausspruch thun), and is used not only of prophets (see Kypke on Acts ii. 4,—adding from the Sept. Ezek. xiii. 9; Mic. v. 12; 1 Chr. xxv. 1), but also of wise men and philosophers (Diog. Laërt. 1, 63; 73; 79; whose pointed sayings the Greeks call ἀποφθέγματα, Cic. off. 1, 29)"; [see φθέγγομαι]. Accordingly, "it is used of the utterances of the Christians, and esp. Peter, on that illustrious day of Pentecost after they had been fired by the Holy Spirit, Acts ii. 4, 14; and also of the disclosures made by Paul to [before] king Agrippa concerning the ἀποκάλυψις κυρίου that had been given him, Acts xxvi. 25." Win. De verb. comp. etc. Pt. iv. p. 16. *

ἀπο-φορτίζομαι; (φορτίζω to load; φόρτος a load), to disburden one's self; τί, to lay down a load, unlade, discharge: τὸν γόμον, of a ship, Acts xxi. 3; cf. Meyer and De Wette ad loc.; W. 349 (328) sq. (Elsewhere also used of sailors lightening ship during a storm in order to avoid shipwreck: Philo de praem. et poen. § 5 κυβερνήτης, χειμῶνων ἐπιγινόμενον, ἀποφορτίζεται; Athen. 2, 3, p. 37 c. sq. where it occurs twice.) *

ἀπό-χρησις, -εως, ἡ, (ἀποχράομαι to use to the full, to abuse), abuse, misuse: Col. ii. 22 ἃ ἐστὶν πάντα εἰς φθορὰν τῇ ἀποχρήσει "all which (i. e. things forbidden) tend to destruction (bring destruction) by abuse"; Paul says this from the standpoint of the false teachers, who in any use of those things whatever saw an "abuse," i. e. a blameworthy use. In opposition to those who treat the clause as parenthetical and understand ἀπόχρησις to mean consumption by use (a being used up, as in Plut. moral. p. 267 f. [quaest. Rom. 18]), so that the words do not give the sentiment of the false teachers but Paul's

judgment of it, very similar to that set forth in Mt. xv. 17; 1 Co. vi. 13, cf. De Wette ad loc. [But see Meyer, Elliott, Lightfoot.]*

ἀπο-χωρέω, -ῶ; 1 aor. ἀπεχώρησα; [fr. Thuc. down]; to go away, depart: ῥ-ό τινος, Mt. vii. 23; Lk. ix. 39; Acts xiii. 13; [absol. Lk. xx. 20 Tr mrg.].*

ἀπο-χωρίζω: [1 aor. pass. ἀπεχωρίσθην]; to separate, sever, (often in Plato); to part asunder: pass. ὁ οὐρανὸς ἀπεχωρίσθη, Rev. vi. 14; reflexively, to separate one's self, depart from: ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, Acts xv. 39.*

ἀπο-ψύχω; to breathe out life, expire; to faint or swoon away: Lk. xxi. 26. (So Thuc. 1, 134; Bion 1, 9, al.; 4 Macc. xv. 18.)*

Ἀππίος, -ου, ὁ, Appius, a Roman praenomen; Ἀππίου φόρον Appii Forum (Cic. ad Att. 2, 10; Hor. sat. 1, 5, 3), [R. V. The Market of Appius], the name of a town in Italy, situated 43 Roman miles from Rome on the Appian way, — (this road was paved with square [(?) polygonal] stone by the censor Appius Claudius Caecus, B. C. 312, and led through the porta Capena to Capua, and thence as far as Brundisium): Acts xxviii. 15. [Cf. BB.DD.]*

ἀ-πρόσ-ιτος, -ον, (προσείναι to go to), unapproachable, inaccessible: φῶς ἀπρόσιτον. 1 Tim. vi. 16. (Polyb., Diod., [Strabo], Philo, Leian., Plut.: φέγγος ἀπρόσιτον, Tatian c. 20; δόξα [φῶς], Chrys. [vi. 66 ed. Montf.] on Is. vi. 2.)*

ἀπρόσκοπος, -ον, (προσκόπτω, q. v.); 1. actively, having nothing for one to strike against; not causing to stumble; a. prop.: ὁδός, a smooth road, Sir. xxxv. (xxxii.) 21. b. metaph. not leading others into sin by one's mode of life: 1 Co. x. 32. 2. passively, a. not striking against or stumbling; metaph. not led into sin; blameless: Phil. i. 10 (joined with εὐκρινεῖς). b. without offence: συνείδησις, not troubled and distressed by a consciousness of sin, Acts xxiv. 16. (Not found in prof. auth. [exe. Sext. Emp. 1, 195 (p. 644, 13 Bekk.).])*

ἀπροσωπολήπτως [ἀλήμπως L T Tr WH; cf. reff. s. v. M. μ], a word of Hellenistic origin, (α priv. and προσωπολήπτης, q. v.), without respect of persons, i. e. impartially: 1 Pet. i. 17, (Ep. of Barn. 4, 12; [Clem. Rom. 1 Cor. 1, 3]). (The adj. ἀπροσωπολήπτος occurs here and there in eccl. writ.)*

ἀ-πταιστος, -ον, (πταίω, q. v.), not stumbling, standing firm, exempt from falling, (prop., of a horse, Xen. de re eq. 1, 6); metaph.: Jude 24. [Cf. W. 97 (92); B. 42 (37).]*

ἀπτω; 1 aor. ptep. ἄψας; (cf. Lat. apto, Germ. heften); [fr. Hom. down]; 1. prop. to fasten to, make adhere to; hence, spec. to fasten fire to a thing, to kindle, set on fire, (often so in Attic): λύχνον, Lk. viii. 16; xi. 33; xv. 8, (Arstph. nub. 57; Theophr. char. 20 (18); Joseph. ant. 4, 3, 4): πῦρ, Lk. xxii. 55 [T Tr txt. WH περι-αψάσων]; πυρὰν, Acts xxviii. 2 L T Tr WH. 2. Mid., [pres. ἀπτομαι; impf. ἥπτόμην [Mk. vi. 56 R G Tr mrg.]; 1 aor. ἥψάμην; in Sept. generally for יָנַח, יָנַח: prop. to fasten one's self to, adhere to, cling to, (Hom. Il. 8, 67);

a. to touch, foll. by the obj. in gen. [W. § 30, 8 c.; B. 167 (146); cf. Donaldson p. 483]: Mt. viii. 3; Mk. iii. 10; vii. 33; viii. 22, etc.; Lk. xviii. 15; xxii. 51, — very often in Mt., Mk. and Lk. In Jn. xx. 17, μὴ μου ἅπτου is to be explained thus: Do not handle me to see whether I am still clothed with a body; there is no need of such an examination, "for not yet" etc.; cf. Baumg.-Crusius and Meyer ad loc. [as given by Hackett in Bib. Sacr. for 1868, p. 779 sq., or B. D. Am. ed. p. 1813 sq.]. b. γυναι-κός, of carnal intercourse with a woman, or cohabitation, 1 Co. vii. 1, like the Lat. tangere, Hor. sat. 1, 2, 54; Ter. Heaut. 4, 4, 15, and the Hebr. יָנַח, Gen. xx. 6; Prov. vi. 29, (Plat. de legg. viii. 840 a.; Plut. Alex. Magn. c. 21). c. with allusion to the levitical precept ἀκαθάρτου μὴ ἅπτεσθε, have no intercourse with the Gentiles, no fellowship in their heathenish practices, 2 Co. vi. 17 (fr. Is. lii. 11); and in the Jewish sense, μὴ ἅψη Col. ii. 21 (the things not to be touched appear to be both women and certain kinds of food, so that celibacy and abstinence from various kinds of food and drink are recommended; cf. De Wette ad loc. [but also Meyer and Bp. Lightft.]; on the distinction between the stronger term ἅπτεσθαι (to handle?) and the more delicate θιγεῖν (to touch?) cf. the two commentators just named and Trench § xvii. In classic Grk. also ἅπτεσθαι is the stronger term, denoting often to lay hold of, hold fast, appropriate; in its carnal reference differing from θιγγάνειν by suggesting unlawfulness. θιγγάνειν is used of touching by the hand as a means of knowledge, handling for a purpose; ψηλαφᾶν signifies to feel around with the fingers or hands, esp. in searching for something, often to grope, fumble, cf. ψηλαφῖνθα blindman's buff. Schmidt ch. 10.]. d. to touch i. e. assail: τινός, any one, 1 Jn. v. 18, (1 Chr. xvi. 22, etc.). [COMP.: ἀν-, καθ-, περι-ἅπτω.]

Ἀπφία, -ας, ἡ, Apphia, name of a woman: Philem. 2. [Apparently a Phrygian name expressive of endearment, cf. Suidae Lex. ed. Gaisf. col. 534 a. Ἀπφά: ἀδελφῆς κ. ἀδελφοῦ ὑποκόρισμα, etc. cf. Ἀπφύς. See fully in Bp. Lightft.'s Com. on Col. and Philem. p. 306 sqq.]*

ἀπ-ωθέω, -ῶ: to thrust away, push away, repel; in the N. T. only Mid., pres. ἀπωθέομαι (-οῦμαι); 1 aor. ἀπωσάμην (for which the better writ. used ἀπεωσάμην, cf. W 90 (86): B. 69 (61)); to thrust away from one's self, to drive away from one's self, i. e. to repudiate, reject, refuse: τινά, Acts vii. 27, 39; xiii. 46; Ro. xi. 1 sq.; 1 Tim. i. 19. (Jer. ii. 36 (37); iv. 30; vi. 19; Ps. xciii. (xciv.) 14 and often. In Grk. writ. fr. Hom. down.)*

ἀπώλεια, -ας, ἡ, (fr. ἀπόλλυμι, q. v.); 1. actively, a destroying, utter destruction: as, of vessels, Ro. ix. 22; τοῦ μύρου, waste, Mk. xiv. 4 (in Mt. xxvi. 8 without a gen.), (in Polyb. 6, 59, 5 consumption, opp. to τήρησις); the putting of a man to death, Acts xxv. 16 Rec.; by meton. a destructive thing or opinion: in plur. 2 Pet. ii. 2 Rec.; but the correct reading ἀσελγείας was long ago adopted here. 2. passively, a perishing, ruin, destruction; a. in general: τὸ ἀργύριόν σου σὺν σοὶ εἰς ἀπ. let thy money perish with thee, Acts viii. 20; βυθίζεω τινά εἰς ὄλεθρον κ. ἀπώλειαν, with the included idea of

misery, 1 Tim. vi. 9; αἰρέσεις ἀπωλείας destructive opinions, 2 Pet. ii. 1; ἐπάγειν ἑαυτοῖς ἀπώλειαν, *ibid.* cf. vs. 3. **b.** in particular, the destruction which consists in the loss of eternal life, eternal misery, perdition, the lot of those excluded from the kingdom of God: Rev. xvii. 8, 11, cf. xix. 20; Phil. iii. 19; 2 Pet. iii. 16; opp. to ἡ περιποίησις τῆς ψυχῆς, Heb. x. 39; to ἡ ζωή, Mt. vii. 13; to σωτηρία, Phil. i. 28. ὁ υἱὸς τῆς ἀπωλείας, a man doomed to eternal misery (a Hebraism, see υἱός, 2): 2 Th. ii. 3 (of Antichrist); Jn. xvii. 12 (of Judas, the traitor); ἡμέρα κρίσεως κ. ἀπωλείας τῶν ἀσεβῶν, 2 Pet. iii. 7. (In prof. auth. fr. Polyb. u. s. [but see Aristot. probl. 17, 3, 2, vol. ii. p. 916³, 26; 29, 14, 10 *ibid.* 95², 26; Nicom. eth. 4, 1 *ibid.* 1120³, 2, etc.]; often in the Sept. and O. T. Apocr.)*

ἄρα, an illative particle (akin, as it seems, to the verbal root ΑΡΩ to join, to be fitted, [cf. Curtius § 488; Vaniček p. 47]), whose use among native Greeks is illustrated fully by Kühner ii. §§ 509, 545; [Jelf §§ 787-789], and Klotz ad Devar. ii. pp. 160-180, among others; [for a statement of diverse views see Bäumlein, Griech. Partikeln, p. 19 sq.]. It intimates that, "under these circumstances something either is so or becomes so" (Klotz l. c. p. 167): Lat. *igitur*, consequently, [differing from οὖν in 'denoting a subjective impression rather than a positive conclusion.' L. and S. (see 5 below)]. In the N. T. it is used frequently by Paul, but in the writings of John and in the so-called Catholic Epistles it does not occur. On its use in the N. T. cf. W. §§ 53, 8 a. and 61, 6. It is found **1.** subjoined to another word: Ro. vii. 21; viii. 1; Gal. iii. 7; ἐπεὶ ἄρα since, if it were otherwise, 1 Co. vii. 14; [v. 10, cf. B. § 149, 5]. When placed after pronouns and interrogative particles, it refers to a preceding assertion or fact, or even to something existing only in the mind. τίς ἄρα who then? Mt. xviii. 1 (i. e. one certainly will be the greater, who then?); Mt. xix. 25 (i. e. certainly some will be saved; you say that the rich will not; who then?); Mt. xix. 27; xxiv. 45 (I bid you be ready; who then etc.? the question follows from this command of mine); Mk. iv. 41; Lk. i. 66 (from all these things doubtless something follows; what, then?); Lk. viii. 25; xii. 42; xxii. 23 (it will be one of us, which then?); Acts xii. 18 (Peter has disappeared; what, then, has become of him?). εἰ ἄρα, Mk. xi. 13 (whether, since the tree had leaves, he might also find some fruit on it); Acts vii. 1 [Rec.] (ἄρα equiv. to 'since the witnesses testify thus'); Acts viii. 22 (if, since thy sin is so grievous, perhaps the thought etc.); εἰπερ ἄρα, 1 Co. xv. 15, (ἄρα, εἰ ἄρα, Gen. xviii. 3). οὐκ ἄρα, Acts xxi. 38 (thou hast a knowledge of Greek; art thou not then the Egyptian, as I suspected?); μήτι ἄρα (Lat. *num igitur*), did I then etc., 2 Co. i. 17. **2.** By a use doubtful in Grk. writ. (cf. B. 371 (318); [W. 558 (519)]) it is placed at the beginning of a sentence; and so, so then, accordingly, equiv. to ὥστε with a finite verb: ἄρα μαρτυρεῖτε [μαρτυρεῖς ἔστε T Tr WH], Lk. xi. 48 (Mt. xxiii. 31 ὥστε μαρτυρεῖτε); Ro. x. 17; 1 Co. xv. 18; 2 Co. v. 14 (15) (in L T Tr WH no conditional protasis preceding); 2 Co. vii. 12; Gal. iv. 31 (L T Tr WH διό); Heb. iv. 9. **3.** in an

apodosis, after a protasis with εἰ, in order to bring out what follows as a matter of course, (Germ. *so ist ja* the obvious inference is): Lk. xi. 20; Mt. xii. 28; 2 Co. v. 14 (15) (R G, a protasis with εἰ preceding); Gal. ii. 21; iii. 29; v. 11; Heb. xii. 8; joined to another word, 1 Co. xv. 14. **4.** with γέ, rendering it more pointed, ἄραγε [L Tr uniformly ἄρα γε; so R WH in Acts xvii. 27; cf. W. p. 45; Lips. Gram. Untersuch. p. 123], surely then, so then, (Lat. *itaque ergo*): Mt. vii. 20; xvii. 26; Acts xi. 18 (L T Tr WH om. γέ); and subjoined to a word, Acts xvii. 27 [W. 299 (281)]. **5.** ἄρα οὖν, a combination peculiar to Paul, at the beginning of a sentence (W. 445 (414); B. 371 (318)), ["ἄρα ad internam potius causam spectat, οὖν magis ad externam." Klotz ad Devar. ii. p. 717; ἄρα is the more logical, οὖν the more formal connective; "ἄρα is illative, οὖν continuative," Win. l. c.; cf. also Kühner § 545, 3], [R. V.] so then, (Lat. *hinc igitur*): Ro. v. 18; vii. 3, 25; viii. 12; ix. 16, 18; xiv. 12 (L Tr om. WH br. οὖν); 19 [L mrg. ἄρα]; Gal. vi. 10; Eph. ii. 19; 1 Th. v. 6; 2 Th. ii. 15.*

ἄρα, an interrogative particle ["implying anxiety or impatience on the part of the questioner." L. and S. s. v.], (of the same root as the preceding ἄρα, and only differing from it in that more vocal stress is laid upon the first syllable, which is therefore circumflexed); **1.** *num igitur*, i. e. marking an inferential question to which a negative answer is expected: Lk. xviii. 8; with γε rendering it more pointed, ἄρα γε [G T ἄράγε]: Acts viii. 30; [ἄρα οὖν . . . διώκομεν Lehm. ed. min. also maj. mrg. are we then pursuing etc. Ro. xiv. 19]. **2.** *ergone* i. e. a question to which an affirmative answer is expected, in an interrogative apodosis, (Germ. *so ist also wohl?*), *he is then?* Gal. ii. 17 (where others [e. g. Lehm.] write ἄρα, so that this example is referred to those mentioned under ἄρα, 3, and is rendered *Christ is then a minister of sin*; but μὴ γένοιτο, which follows, is everywhere by Paul opposed to a question). Cf. W. 510 (475) sq. [also B. 247 (213), 371 (318)]; Herm. ad Vig. p. 820 sqq.; Klotz ad Devar. ii. p. 180 sqq.; speaking somewhat loosely, it may be said "ἄρα expresses bewilderment as to a possible conclusion. . . ἄρα hesitates, while ἄρα concludes." Bp. Lightf. on Gal. i. c.]*

ἄρά, -ās, ἦ, **1.** a prayer; a supplication; much oftener **2.** an imprecation, curse, malediction, (cf. *κατάρα*); so in Ro. iii. 14 (cf. Ps. ix. 28 (x. 7)), and often in Sept. (In both senses in native Grk. writ. fr. Hom. down.)*

Ἀραβία, -as, ἦ, [fr. Hdt. down], Arabia, a well-known peninsula of Asia, lying towards Africa, and bounded by Egypt, Palestine, Syria, Mesopotamia, Babylonia, the Gulf of Arabia, the Persian Gulf, the Red Sea [and the Ocean]: Gal. i. 17; iv. 25.*

[ἄραβών Tdf., see ἄραβών.]

[ἄραγε, see ἄρα, 4.]

[ἄράγε, see ἄρα, 1.]

Ἀράμ, *Aram* [or *Ram*], indecl. prop. name of one of the male ancestors of Christ: Mt. i. 3 sq.; Lk. iii. 33 [not T WH Tr mrg.; see Ἀδμείν and Ἀρνεί].*

ἄραφος T Tr for ἄραφος, q. v.

Ἀραψ, -αβος, ὁ, an Arabian: Acts ii. 11.

ἀργέω, -ῶ; (to be ἀργός, q. v.); to be idle, inactive; contextually, to linger, delay: 2 Pet. ii. 3 οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, i. e. whose punishment has long been impending and will shortly fall. (In Grk. writ. fr. Soph. down.) [Comp.: κατ-ἀργέω.]*

ἀργός, -όν, and in later writ. fr. Aristot. hist. anim. 10, 40 [vol. i. p. 627^a, 15] on and consequently also in the N. T. with the fem. ἀργή, which among the early Greeks Epimenides alone is said to have used, Tit. i. 12; cf. Lob. ad Phryn. p. 104 sq.; id. Paralip. p. 455 sqq.; W. 68 (67), [cf. 24: B. 25 (23)], (contr. fr. ἄεργος which Hom. uses, fr. a priv. and ἔργον without work, without labor, doing nothing), inactive, idle; a. free from labor, at leisure, (ἀργὸν εἶναι, Hdt. 5, 6): Mt. xx. 3, 6 [Rec.]; 1 Tim. v. 13. b. lazy, shunning the labor which one ought to perform, (Hom. Il. 9, 320 ὁ τ' ἄεργός ἀνὴρ, ὁ, τε πολλὰ ἔοργας): πῖστις, Jas. ii. 20 (L T Tr WH for R G νεκρά); γαστέρες ἀργαῖ i. e. idle gluttons, fr. Epimenides, Tit. i. 12 (Nicet. ann. 7, 4, 135 d. εἰς ἀργὰς γαστέρας ὀχετηγήςας); ἀργός καὶ ἄκαρπος εἰς τι, 2 Pet. i. 8. c. of things from which no profit is derived, although they can and ought to be productive; as of fields, trees, gold and silver, (cf. Grimm on Sap. xiv. 5; [L. and S. s. v. I. 2]); unprofitable, βῆμα ἀργόν, by litotes i. q. pernicious (see ἄκαρπος): Mt. xii. 36.*

[Syn. ἀργός, βραδύς, νωθρός: ἀργ. idle, involving blameworthiness; βρ. slow (tardy), having a purely temporal reference and no necessary bad sense; νωθρ. sluggish, descriptive of constitutional qualities and suggestive of censure. Schmidt ch. 49; Trench § civ.]

ἀργύρεος, -οῦς, -έα -ῆ, -εον -όν, of silver; in the contracted form in Acts xix. 24 [but WH br.]; 2 Tim. ii. 20; Rev. ix. 20. [From Hom. down.]*

ἀργύριον, -ον, τό, (fr. ἄργυρος, q. v.), [fr. Hdt. down]; 1. silver: Acts iii. 6; vii. 16; xx. 33; 1 Pet. i. 18; [1 Co. iii. 12 T Tr WH]. 2. money: simply, Mt. xxv. 18, 27; Mk. xiv. 11; Lk. ix. 3; xix. 15, 23; xxii. 5; Acts viii. 20; plur., Mt. xxviii. [12], 15. 3. Spec. a silver coin, silver-piece, (Luther, Silberling), ἡρᾶ, σίκλος, shekel [see B. D. s. v.], i. e. a coin in circulation among the Jews after the exile, from the time of Simon (c. b. c. 141) down (cf. 1 Macc. xv. 6 sq. [yet see B. D. s. v. Money, and reff. in Schürer, N. T. Zeitgesch. § 7]); according to Josephus (antt. 3, 8, 2) equal to the Attic tetradrachm or the Alexandrian didrachm (cf. στατήρ [B. D. s. v. Piece of Silver]): Mt. xxvi. 15; xxvii. 3, 5 sq. 9. In Acts xix. 19, ἀργυρίον μυριάδες πέντε fifty thousand pieces of silver (Germ. 50,000 in Silber i. q. Silbergeld), doubtless drachmas [cf. δηνάριον] are meant; cf. Meyer [et al.] ad loc.*

ἀργυροκόπος, -ου, ὁ, (ἄργυρος and κόπτω to beat, hammer; a silver-beater), a silversmith: Acts xix. 24. (Judg. xvii. 4; Jer. vi. 29. Plut. de vitand. aere alien. c. 7.)*

Ἀργύριος, -ου, ὁ, (ἀργός shining), [fr. Hom. down], silver: 1 Co. iii. 12 [T Tr WH ἀργύριον] (reference is made to the silver with which the columns of noble buildings were covered and the rafters adorned); by meton. things made of silver, silver-work, vessels, images of the

gods, etc.: Acts xvii. 29; Jas. v. 3; Rev. xviii. 12. silver coin: Mt. x. 9.*

Ἀρειος [Tdf. Ἄριος] πάγος, -ου, ὁ, Areopagus (a rocky height in the city of Athens not far from the Acropolis toward the west; πάγος a hill, Ἄρειος belonging to (Ares) Mars, Mars' Hill; so called, because, as the story went, Mars, having slain Ialirrhothius, son of Neptune, for the attempted violation of his daughter Aleippe, was tried for the murder here before the twelve gods as judges; Pansan. Attic. 1, 28, 5), the place where the judges convened who, by appointment of Solon, had jurisdiction of capital offences, (as wilful murder, arson, poisoning, malicious wounding, and breach of the established religious usages). The court itself was called Areopagus from the place where it sat, also Arcum iudicium (Tacit. ann. 2, 55), and curia Martis (Juv. sat. 9, 101). To that hill the apostle Paul was led, not to defend himself before the judges, but that he might set forth his opinions on divine subjects to a greater multitude of people, flocking together there and eager to hear something new: Acts xvii. 19-22; cf. vs. 32. Cf. J. H. Krause in Pauly's Real-Encycl. 2te Aufl. i. 2 p. 1497 sqq. s. v. Areopag; [Grote, Hist. of Greece, index s. v.]; Dicts. of Geogr. and Antiq.; BB.DD. s. v. Areopagus; and on Paul's discourse, esp. B. D. Am. ed. s. v. Mars' Hill].

Ἀρεοπαγίτης. Tdf. ἡεῖτης [see s. v. εἰ, ι], -ου, ὁ, (fr. the preceding [cf. Lob. ad Phryn. 697 sq.]), a member of the court of Areopagus, an Areopagite: Acts xvii. 34.

ἀρεσκεία (T WH -κία [see I. i]), -ας, ἡ, (fr. ἀρεσκεῖω to be complaisant: hence not to be written [with R G L Tr] ἀρέσκεια, [cf. Chandler § 99; W. § 6, 1 g.; B. 12 (11)]), desire to please: περιπατεῖν ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκειάν, to please him in all things, Col. i. 10; (of the desire to please God, in Philo, opif. § 50; de profug. § 17; de victim. § 3 sub fin. In native Grk. writ. commonly in a bad sense: Theophr. char. 3 (5); Polyb. 31, 26, 5; Diod. 13, 53; al.; [cf. Bp. Lghtft. on Col. i. c.]).*

ἀρέσκω; impf. ἤρεσκον; fut. ἀρέσω; 1 aor. ἤρεσα; (APΩ [see ἄρα init.]); [fr. Hom. down]; a. to please: τινί, Mt. xiv. 6; Mk. vi. 22; Ro. viii. 8; xv. 2; 1 Th. ii. 15; iv. 1; 1 Co. vii. 32-34; Gal. i. 10; 2 Tim. ii. 4; ἐνώπιόν τινος, after the Hebr. עֲנִיָּוִת, Acts vi. 5, (1 K. iii. 10; Gen. xxxiv. 18, etc.). b. to strive to please; to accommodate one's self to the opinions, desires, interests of others: τινί, 1 Co. x. 33 (πάντα πᾶσιν ἀρέσκω); 1 Th. ii. 4. ἀρέσκειν ἑαυτῷ, to please one's self and therefore to have an eye to one's own interests: Ro. xv. 1, 3.*

ἀρεστός, -ῆ, -όν, (ἀρέσκω), pleasing, agreeable: τινί, Jn. viii. 29; Acts xii. 3; ἐνώπιόν τινος, 1 Jn. iii. 22 (cf. ἀρέσκω, a.); ἀρεστόν ἐστι foll. by acc. with inf. ἵt is fit, Acts vi. 2 [yet cf. Meyer ad loc.]. (In Grk. writ. fr. [Soph.] Hdt. down.)*

*Ἀρέτας [WH Ἄρ., see their Intr. § 408], -α (cf. W. § 8, 1; [B. 20 (18)]), ὁ, Aretas, (a name common to many of the kings of Arabia Petraea or Nabathæan Arabia [cf. B. D. s. v. Nebaioth]; cf. Schürer, Neutest. Zeitgesch. § 17 b. p. 233 sq.); an Arabian king who made war (A. D. 36) ὃν his son-in-law Herod Antipas for having repu-

diated his daughter; and with such success as completely to destroy his army (Joseph. antt. 18, 5). In consequence of this, Vitellius, governor of Syria, being ordered by Tiberius to march an army against Aretas, prepared for the war. But Tiberius meantime having died [March 16, A. D. 37], he recalled his troops from the march, dismissed them to their winter quarters, and departed to Rome. After his departure Aretas held sway over the region of Damascus (how acquired we do not know), and placed an ethnarch over the city: 2 Co. xi. 32. Cf. *Win.* RWB. s. v.; *Wieseler* in Herzog i. p. 488 sq.; *Keim* in Schenkel i. p. 238 sq.; *Schürer* in Riehm p. 83 sq.; [B. D. Am. ed. s. v. Aretas; Meyer on Acts, Einl. § 4 (cf. *ibid.* ed. Wendt).*

ἀρετή, -ῆς, ἡ, [see *ἀρα* init.], a word of very wide signification in Grk. writ.; *any excellence of a person* (in body or mind) or *of a thing, an eminent endowment, property or quality*. Used of the human mind and in an ethical sense, it denotes 1. *a virtuous course of thought, feeling and action; virtue, moral goodness*, (Sap. iv. 1; v. 13; often in 4 Macc. and in Grk. writ.): 2 Pet. i. 5 [al. take it here specifically, viz. moral *vigor*; cf. next head]. 2. *any particular moral excellence*, as modesty, purity; hence (plur. αἱ ἀρεταί, Sap. viii. 7; often in 4 Macc. and in the Grk. philosophers) *τις ἀρετή*, Phil. iv. 8. Used of God, it denotes a. *his power*: 2 Pet. i. 3. b. in the plur. his excellences, perfections, 'which shine forth in our gratuitous calling and in the whole work of our salvation' (Jn. Gerhard): 1 Pet. ii. 9. (In Sept. for *ῥῆ* splendor, glory, Hab. iii. 3, of God; Zech. vi. 13, of the Messiah; in plur. for *ῥῆ* praises, of God, Is. xliii. 21; xlii. 12; lxiii. 7).*

ἀρὴν, ὁ, nom. not in use; the other cases are by syncope *ἀρνός* (for *ἀρένος*), *ἀρνί*, *ἄρνα*; plur. *ἄρνες*, *ἀρνῶν*, *ἀρνάσι*, *ἄρνας*, a sheep, a lamb: Lk. x. 3. (Gen. xxx. 32; Ex. xxiii. 19, etc.; in Grk. writ. fr. Hom. down).*

ἀριθμέω, -ῶ: 1 aor. *ἡρίθμησα*; pf. pass. *ἡρίθμηναι*; (*ἀριθμός*); [fr. Hom. down]; *to number*: Mt. x. 30; Lk. xii. 7; Rev. vii. 9. [COMP.: *κατ-αριθμέω*.]*

ἀριθμός, -οῦ, ὁ, [fr. Hom. down], a number; a. a fixed and definite number: *τὸν ἀριθμὸν πεντακισχίλιοι*, in number, Jn. vi. 10, (2 Macc. viii. 16; 3 Macc. v. 2, and often in Grk. writ.; W. 230 (216); [B. 153 (134)]); *ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα*, Lk. xxii. 3; *ἀρ. ἀνθρώπου*, a number whose letters indicate a certain man, Rev. xiii. 18. b. an indefinite number, i. q. a multitude: Acts vi. 7; xi. 21; Rev. xx. 8.

Ἀρμαθαία [WH 'Αρ., see their Intr. § 408], -ας, ἡ, *Arimathæa*, Hebr. אֶרְמַתְיָא (a height), the name of several cities of Palestine; cf. *Gesenius*, Thesaur. iii. p. 1275. The one mentioned in Mt. xxvii. 57; Mk. xv. 43; Lk. xxiii. 51; Jn. xix. 38 appears to have been the same as that which was the birthplace and residence of Samuel, in Mount Ephraim: 1 S. i. 1, 19, etc. Sept. *Ἀρμαθαίμ*, and without the art. *Ῥαμαθέμ*, and acc. to another reading *Ῥαμαθαίμ*, 1 Macc. xi. 34; *Ῥαμαθὰ* in Joseph. antt. 13, 4, 9. Cf. Grimm on 1 Macc. xi. 34; *Keim*, Jesus von Naz. iii. 514; [B. D. Am. ed.].*

Ἀρίσταρχος, -ου, ὁ, [lit. best-ruling], *Aristarchus*, a certain Christian of Thessalonica, a 'fellow-captive' with Paul [cf. B. D. Am. ed.; Bp. Lightfoot and Mey. on Col. as below]: Acts xix. 29; xx. 4; xxvii. 2; Col. iv. 10; Philom. 24.*

ἀριστάω, -ῶ: 1 aor. *ἡρίστησα*; (τὸ *ἄριστον*, q. v.); a. *to breakfast*: Jn. xxi. 12, 15; (Xen. Cyr. 6, 4, 1; and often in Attic). b. by later usage to *dine*: *παρὰ τινι*, Lk. xi. 37; (Gen. xliii. 24; Ael. v. h. 9, 19).*

ἀριστερός, -ά, -όν, *left*: Mt. vi. 3; Lk. xxiii. 33; [Mk. x. 37 T Tr WH, on the plur. cf. W. § 27, 3]; *ἄριστερά* i. e. carried in the left hand, defensive weapons, 2 Co. vi. 7. [From Hom. down].*

Ἀριστόβουλος, -ου, ὁ, [lit. best-counselling], *Aristobulus*, a certain Christian [cf. B. D. Am. ed. s. v. and Bp. Lightfoot on Phil. p. 174 sq.]: Ro. xvi. 10.*

ἄριστον, -ου, τό, [fr. Hom. down]; a. *the first food*, taken early in the morning before work, *breakfast*; dinner was called *δείπνον*. But the later Greeks called breakfast τὸ ἀκράτισμα, and dinner *ἄριστον* i. e. *δείπνον* *μεσημβρινόν*, Athen. i, 9, 10 p. 11 b.; and so in the N. T. Hence b. *dinner*: Lk. xiv. 12 (*ποιεῖν ἄριστον ἢ δείπνον*, to which others are invited); Lk. xi. 38; Mt. xxii. 4 (*ἐτοιμάζω*). [B. D. s. v. Meals; Becker's Charicles, se. vi. excurs. i. (Eng. trans. p. 312 sq.).]*

ἀρκέτος, -ή, -όν, (*ἀρκέω*), *sufficient*: Mt. vi. 34 (where the meaning is, 'Let the present day's trouble suffice for a man, and let him not rashly increase it by anticipating the cares of days to come'; [on the neut. cf. W. § 58, 5; B. 127 (111)]); *ἀρκετὸν τῷ μαθητῇ* [A. V. *it is enough for the disciple* i. e.] let him be content etc., foll. by *ἵνα*, Mt. x. 25; foll. by an inf., 1 Pet. iv. 3. (Chrysipp. ap. Athen. 3, 79 p. 113 b.).*

ἀρκέω, ὦ: 1 aor. *ἤρκεσα*; [Pass., pres. *ἀρκοῦμαι*]; 1 fut. *ἀρκεσθήσομαι*; *to be possessed of unfailling strength; to be strong, to suffice, to be enough* (as against any danger; hence *to defend, ward off*, in Hom.; [al. make this the radical meaning, cf. Lat. *arceo*; Curtius § 7]); with dat. of pers., Mt. xxv. 9; Jn. vi. 7; *ἀρκεῖ σοι ἡ χάρις μου* my grace is sufficient for thee, se. to enable thee to bear the evil manfully; there is, therefore, no reason why thou shouldst ask for its removal, 2 Co. xii. 9; impersonally, *ἀρκεῖ ἡμῖν* 'tis enough for us, we are content, Jn. xiv. 8. Pass. (as in Grk. writ.) *to be satisfied, contented*: *τινὶ*, with a thing, Lk. iii. 14; Heb. xiii. 5; 1 Tim. vi. 8; (2 Macc. v. 15); *ἐπὶ τινι*, 3 Jn. 10. [COMP.: *ἐπ-αρκέω*.]*

ἄρκτος, -ου, ὁ, ἡ, or [so G L T Tr WH] *ἄρκος*, -ου, ὁ, ἡ, a bear: Rev. xiii. 2. [From Hom. down].*

ἄρμα, -ατος, τό, (fr. ἈΡΩ to join, fit; a team), a chariot: Acts viii. 28 sq. 38; of war-chariots (i. e. armed with scythes) we read *ἄρματα ἵππων πολλῶν* chariots drawn by many horses, Rev. ix. 9, (Joel ii. 5. In Grk. writ. fr. Hom. down).*

Ἀρμαγεδών [Grsb. Ἀρμ., WH Ἀρ Μαγεδών, see their Intr. § 408; Tdf. Proleg. p. 106] or (so Rec.) Ἀρμαγεδδών, *Har-Magedon* or *Armageddon*, indeel. prop. name of an imaginary place: Rev. xvi. 16. Many, following Beza and Glassius, suppose that the name is compounded of

הר mountain, and כנרת or כנרת, Sept. *Mayedō*, *Mayedōd*. Megiddo was a city of the Manassites, situated in the great plain of the tribe of Issachar, and famous for a double slaughter, first of the Canaanites (Judg. v. 19), and again of the Israelites (2 K. xxiii. 29 sq.; 2 Chr. xxxv. 22, cf. Zech. xii. 11); so that in the Apocalypse it would signify the place where the kings opposing Christ were to be destroyed with a slaughter like that which the Canaanites or the Israelites had experienced of old. But since those two overthrows are said to have taken place ἐπὶ ὄρει *May*. (Judg. i. c.) and ἐν τῷ πεδίῳ *May*. (2 Chr. i. c.), it is not easy to perceive what can be the meaning of the mountain of Megiddo, which could be none other than *Carmel*. Hence, for one, I think the conjecture of L. Capellus [i. e. Louis Cappel (akin to that of Drusius, see the Comm.)] to be far more easy and probable, viz. that Ἀρμαγεδών is for Ἀρμαμεγεδών, compounded of חרס destruction, and כנרת. [Wieseler (Zur Gesch. d. N. T. Schrift, p. 188), Hitzig (in *Hilgenf.* Einl. p. 440 n.), al., revive the derivation (cf. Miller, Simonis, al.) fr. כ"ר city of Megiddo.]*

ἀρμόςω, Attic **ἀρμόσσω**: 1 aor. mid. ἤρμωσαμην; (ἀρμός, q. v.); 1. *to join, to fit together*; so in Hom. of carpenters, fastening together beams and planks to build houses, ships, etc. 2. of marriage: ἀρμόζειν τινὶ τὴν θυγατέρα (Hdt. 9, 108) *to betroth a daughter to any one*; pass. ἀρμόζεται γυνὴ ἀνδρί, Sept. Prov. xix. 14; mid. ἀρμόσασθαι τὴν θυγατέρα τινός (Hdt. 5, 32; 47; 6, 65) *to join to one's self, i. e. to marry, the daughter of any one*; ἀρμόσασθαι τινὶ τινα *to betroth, to give one in marriage to any one*: 2 Co. xi. 2, and often in Philo, cf. Loesner ad loc.; the mid. cannot be said to be used actively, but refers to him to whom the care of betrothing has been committed; [cf. B. 193 (167); per contra Mey. ad loc.; W. 258 (242)].*

ἀρμός, -οῦ, ὁ, (APΩ to join, fit), *a joining, a joint*: Heb. iv. 12. (Soph., Xen., al.; Sir. xxvii. 2.)*

ἀρνας, see ἀρήν.

Ἀρνεῖ, ὁ, indecl. prop. name of one of the ancestors of Jesus: Lk. iii. 33 T WH Tr mrg.*

ἀρνέομαι, -οῦμαι; fut. ἀρνήσομαι; impf. ἤρνούμην; 1 aor. ἤρνησάμην (rare in Attic, where generally ἤρνήθην, cf. Matth. i. p. 538 [better Veitch s. v.]); pf. ἤρνημαι; a depon. verb [(fr. Hom. down)] signifying 1. *to deny*, i. e. εἰπεῖν . . . οὐκ [to say . . . not, contradict]: Mk. xiv. 70; Mt. xxvi. 70; Jn. i. 20; xviii. 25, 27; Lk. viii. 45; Acts iv. 16; foll. by ὅτι οὐ instead of simple ὅτι, in order to make the negation more strong and explicit: Mt. xxvi. 72; 1 Jn. ii. 22; (on the same use in Grk. writ. cf. Kühner ii. p. 761; [Jelf ii. 450; W. § 65, 2 β.; B. 355 (305)]). 2. *to deny*, with an acc. of the pers., in various senses: a. ἀρν. Ἰησοῦν is used of followers of Jesus who, for fear of death or persecution, deny that Jesus is their master, and desert his cause, [to disown]: Mt. x. 33; Lk. xii. 9; [Jn. xiii. 38 L txt. T Tr WH]; 2 Tim. ii. 12. (ἀρν. τὸ ὄνομα αὐτοῦ, Rev. iii. 8, means the same); and on the other hand, of Jesus, denying that one is his follower: Mt. x. 33; 2 Tim. ii. 12.

b. ἀρν. God and Christ, is used of those who by cherishing and disseminating pernicious opinions and immorality are adjudged to have apostatized from God and Christ: 1 Jn. ii. 22 (cf. iv. 2; 2 Jn. 7-11); Jude 4; 2 Pet. ii. 1. c. ἀρν. ἑαυτὸν *to deny himself*, is used in two senses, a. to disregard his own interests: Lk. ix. 23 [R WH mrg. ἀπαρν.]; cf. ἀπαρνέομαι. β. to prove false to himself, act entirely unlike himself: 2 Tim. ii. 13. 3. *to deny* i. e. *abnegate, abjure*; τί, to renounce a thing, forsake it: τὴν ἀσέβειαν κ. τὰς ἐπιθυμίας, Tit. ii. 12; by act to show estrangement from a thing: τὴν πίστιν, 1 Tim. v. 8; Rev. ii. 13; τὴν δύναμιν τῆς ἐλσεβείας, 2 Tim. iii. 5. 4. *not to accept, to reject, refuse*, something offered: τινά, Acts iii. 14; vii. 35; with an inf. indicating the thing, Heb. xi. 24. [COMP.: ἀπαρνέομαι.]

ἀρνίον, -ου, τό, (dimin. fr. ἀρήν, q. v.), [fr. Lys. down], *a little lamb, a lamb*: Rev. xiii. 11; Jesus calls his followers τὰ ἀρνία μου in Jn. xxi. 15; τὸ ἀρνίον is used of Christ, innocently suffering and dying to expiate the sins of men, very often in Rev., as v. 6, 8, 12, etc. (Jer. xi. 19; xxvii. (l.) 45; Ps. exiii. (exiv.) 4, 6; Joseph. antt. 3, 8, 10.)*

ὄροτριάω, -ῶ; (ὄροτρον, q. v.); *to plough*: Lk. xvii. 7; 1 Co. ix. 10. (Deut. xxii. 10; [1 K. xix. 19]; Mic. iii. 12. In Grk. writ. fr. Theophr. down for the more ancient ὀρώω; cf. Lob. ad Phryn. p. 254 sq. [W. 24].)*

ὄροτρον, -ον, τό, (ὀρώω to plough), *a plough*: Lk. ix. 62. (In Grk. writ. fr. Hom. down.)*

ἀρπαγή, -ῆς, ἡ, (ἀρπάζω), *rapine, pillage*; 1. *the act of plundering, robbery*: Heb. x. 34. 2. *plunder, spoil*: Mt. xxiii. 25; Lk. xi. 39. (Is. iii. 14; Nah. ii. 12. In Grk. writ. fr. Aeschyl. down.)*

ἀρπαγμός, -οῦ, ὁ, (ἀρπάζω); 1. *the act of seizing, robbery*, (so Plut. de lib. educ. e. 15 (al. 14, 37), vol. ii. 12 a. the only instance of its use noted in prof. auth.). 2. *a thing seized or to be seized, booty*: ἀρπαγμὸν ἡγεῖσθαι τι *to deem anything a prize, — a thing to be seized upon or to be held fast, retained*, Phil. ii. 6; on the meaning of this pass. see μορφή; (ἡγεῖσθαι or ποιεῖσθαι τι ἀρπαγμα, Euseb. h. e. 8, 12, 2; vit. Const. 2, 31; [Comm. in Luc vi., cf. Mai, No. Bibl. Patr. iv. p. 165]; Heliod. 7, 11 and 20; 8, 7; [Plut. de Alex. virt. 1, 8 p. 330 d.]; *ut omnium bona praedam tuam duceres*, Cic. Verr. ii. 5, 15, 39; [see Bp. Lghtft. on Phil. p. 133 sq. (cf. p. 111); Wetstein ad loc.; Cremer 4te Aufl. p. 153 sq.].)*

ἀρπάζω; fut. ἀρπάσω [Veitch s. v.; cf. Rutherford, New Phryn. p. 407]; 1 aor. ἤρπασα; Pass. 1 aor. ἤρπάσθην; 2 aor. ἤρπάγην (2 Co. xii. 2, 4; Sap. iv. 11; cf. W. 83 (80); [B. 54 (47); WH. App. p. 170]); 2 fut. ἀρπαγήσομαι; [(Lat. *rapio*; Curtius § 331); fr. Hom. down]; *to seize, carry off by force*: τί, [Mt. xii. 29 not RG, (see διαρπάζω)]; Jn. x. 12; *to seize on, claim for one's self eagerly*: τὴν βασιλείαν τοῦ θεοῦ, Mt. xi. 12, (Xen. an. 6, 5, 18, etc.); *to snatch out or away*: τί, Mt. xiii. 19; τὶ ἐκ χειρὸς τινος, Jn. x. 28 sq.; τινὰ ἐκ πυρός, proverbial, *to rescue from the danger of destruction*, Jude 23, (Am. iv. 11; Zech. iii. 2); τινά, *to seize and carry off speedily*, Jn. vi. 15; Acts xxiii. 10; used of divine power trans-

ferring a person marvellously and swiftly from one place to another, *to snatch or catch away*: Acts viii. 39; pass. πρὸς τ. θεόν, Rev. xii. 5; foll. by ἔως with gen. of place, 2 Co. xii. 2; εἰς τ. παράδεισον, 2 Co. xii. 4; εἰς ἄερα, 1 Th. iv. 17. [COMP.: δι-, συν-αράξω.]*

ἄραξ, -αγος, ὁ, adj., *rapacious, ravenous*: Mt. vii. 15; Lk. xviii. 11; as subst. *a robber, an extortioner*: 1 Co. v. 10 sq.; vi. 10. (In both uses fr. [Arstph.], Xen. down.)*

ἄραβών [Tdf. ἀραβών: 2 Co. i. 22 (so Lchm.); v. 5, (but not in Eph. i. 14), see his Proleg. p. 80; WH. App. p. 148; cf. W. 48 (47 sq.); B. 32 (28 sq.); cf. P, ρ], -ῶνος, ὁ, (Hebr. רַבָּנִי, Gen. xxxviii. 17 sq. 20; fr. רַבָּנִי to pledge; a word which seems to have passed from the Phœnicians to the Greeks, and thence into Latin), *an earnest*, i. e. money which in purchases is given as a pledge that the full amount will subsequently be paid [Suid. s. v. ἀραβών], (cf. [obs. Eng. *earlespenny*; *caution-money*], Germ. *Kaufschilling*, *Haupfennig*): 2 Co. i. 22; v. 5, τὸν ἀραβῶνα τοῦ πνεύματος i. e. τὸ πνεῦμα ὡς ἀραβῶνα sc. τῆς κληρονομίας, as is expressed in full in Eph. i. 14 [cf. W. § 59, 8 a.; B. 78 (68)]; for the gift of the Holy Spirit, comprising as it does the δυνάμεις τοῦ μέλλοντος αἰῶνος (Heb. vi. 5), is both a foretaste and a pledge of future blessedness; cf. s. v. ἀπαρχή, c. [B.D. s. v. Earnest.] [Isae. 8, 23 [p. 210 ed. Reiske]; Aristot. pol. 1, 4, 5 [p. 1259^a, 12]; al.)*

ἄραφος, T Tr WH ἀραφος (cf. W. 48; B. 32 (29); [WH. App. p. 163; Tdf. Proleg. p. 80; cf. P, ρ]), -ων, (ράπτω to sew together), *not sewed together, without a seam*: Jn. xix. 23.*

ἄρην, see ἄρσην.

ἄρητος, -ον, (ρήτός, fr. PEΩ); **a.** *unsaid, unspoken*: Hom. Od. 14, 466, and often in Attic. **b.** *unspeakable* (on account of its sacredness), (Hdt. 5, 83, and often in other writ.): 2 Co. xii. 4, explained by what follows: ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.*

ἄρρωστος, -ον, (ῥώννυμι, cf. v.), *without strength, weak; sick*: Mt. xiv. 14; Mk. vi. 5, 13; xvi. 18; 1 Co. xi. 30. ([Hippoer.], Xen., Plut.)*

ἄρσενοκοίτης, -ον, ὁ, (ἄρσεν a male; κοίτη a bed), *one who lies with a male as with a female, a sodomite*: 1 Co. vi. 9; 1 Tim. i. 10. (Anthol. 9, 686, 5; eccl. writ.)*

ἄρσην, -ενος, ὁ, ἄρσεν, τό, also (acc. to R G in Rev. xii. 5, 13, and in many edd., that of Tdf. included, in Ro. i. 27*; cf. Fritzsche on Rom. vol. i. p. 78; [W. 22]) ἄρρην, -ενος, ὁ, ἄρρεν, τό, [fr. Hom. down], *male*: Mt. xix. 4; Mk. x. 6; Lk. ii. 23; Ro. i. 27; Gal. iii. 28; Rev. xii. 5, 13 (where Lchm. reads ἄρσεναν; on which Alex. form of the acc. cf. W. 48 (47 sq.); 66 (64); Mullach p. 22 [cf. p. 162]; B. 13 (12); [Soph. Lex., Intr. p. 36; Tdf. Proleg. p. 118; Müller's note on Barn. ep. 6, 2 p. 158; WH. App. p. 157; Scrivener, Collation etc. p. liv.]).*

Ἀρτεμῖς, -ᾱ, ὁ, (abbreviated fr. Ἀρτεμίδωρος [i. e. gift of Artemis], cf. W. 102 (97); [B. 20 (17 sq.); Lob. Pathol. Proleg. p. 505 sq.; Chandler § 32]), *Artemas*, a friend of Paul the apostle: Tit. iii. 12. [Cf. B. D. s. v.]*

Ἀρτεμῖς, -ιδος and -ιος, ἡ, *Artemis*, that is to say, the so-called Tauric or Persian or Ephesian Ar-

temis, the goddess of many Asiatic peoples, to be distinguished from the Artemis of the Greeks, the sister of Apollo; cf. Grimm on 2 Macc. p. 39; [B. D. s. v. Diana]. A very splendid temple was built to her at Ephesus, which was set on fire by Herostratus and reduced to ashes; but afterwards, in the time of Alexander the Great, it was rebuilt in a style of still greater magnificence: Acts xix. 24, 27 sq. 34 sq. Cf. Stark in Schenkel i. p. 604 sq. s. v. Diana; [Wood, Discoveries at Ephesus, Lond. 1877].*

ἄρτέμων, -ονος (L T Tr WH -ωνος, cf. W. § 9, 1 d.; [B. 24 (22)]), ὁ, *top-sail* [or *foresail*?] of a ship: Acts xxvii. 40; cf. Meyer ad loc.; [esp. Smith, Voyage and Shipwr. of St. Paul, p. 192 sq.; Graser in the Philologus, 3d suppl. 1865, p. 201 sqq.]*

ἄρτι, adv., acc. to its deriv. (fr. APΩ to draw close together, to join, Lat. *arto*; [cf. Curtius § 488]) denoting time closely connected; **1.** in Attic "*just now, this moment*, (Germ. *gerade, eben*), marking something begun or finished even now, just before the time in which we are speaking" (Lobeck ad Phryn. p. 20): Mt. ix. 18; 1 Th. iii. 6, and perhaps Rev. xii. 10. **2.** acc. to later Grk. usage *univ. now, at this time*; opp. to past time: Jn. ix. 19, 25; xiii. 33; 1 Co. xvi. 7; Gal. i. 9 sq. opp. to future time: Jn. xiii. 37; xvi. 12, 31; 2 Th. ii. 7; opp. to fut. time subsequent to the return of Christ: 1 Co. xiii. 12; 1 Pet. i. 6, 8. of present time most closely limited, *at this very time, this moment*: Mt. iii. 15; xxvi. 53; Jn. xiii. 7; Gal. iv. 20. ἄχρι τῆς ἄρτι ὥρας, 1 Co. iv. 11; ἔως ἄρτι, *hitherto; until now, up to this time*: Mt. xi. 12; Jn. ii. 10; v. 17; xvi. 24; 1 Co. iv. 13; viii. 7; xv. 6; 1 Jn. ii. 9. ἂν' ἄρτι, see ἀπάρτι above. Cf. Lobeck ad Phryn. p. 18 sqq.; [Rutherford, New Phryn. p. 70 sq.]*

[Syn. ἄρτι, ἡδὴ, νῦν: Roughly speaking, it may be said that ἄρτι *just now, even now*, properly marks time closely connected with the present; later, strictly present time, (see above, and compare in Eng. "just now" i. e. *a moment ago*, and "just now" (emphat.) i. e. *at this precise time*). νῦν *now*, marks a definite point (or period) of time, the (objective) immediate present. ἡδὴ *now (already)* with a suggested reference to some other time or to some expectation, the subjective present (i. e. so regarded by the writer). ἡδὴ and ἄρτι are associated in 2 Thess. ii. 7; νῦν and ἡδὴ in 1 Jn. iv. 3. See Kühner §§ 498, 499; Bäumlein, Partikeln, p. 138 sqq.; Ellie. on 1 Thess. iii. 6; 2 Tim. iv. 6.]

ἄρτι-γέννητος, -ον, (ἄρτι and γεννάω), *just born, newborn*: 1 Pet. ii. 2. (Leian. Alex. 13; Long. past. 1, (7) 9; 2, (3) 4.)*

ἄρτιος, -α, -ον, (APΩ to fit, [cf. Curtius § 488]); **1.** *fitted*. **2.** *complete, perfect*, [having reference apparently to 'special aptitude for given uses']; so 2 Tim. iii. 17, [cf. Ellicott ad loc.; Trench § xxii.]. (In Grk writ. fr. Hom. down.)*

ἄρτος, -ον, ὁ, (fr. APΩ to fit, put together, [cf. Etym Magn. 150, 36—but doubtful]), *bread*; Hebr. אֲרֵץ; **1.** *food composed of flour mixed with water and baked*; the Israelites made it in the form of an oblong or round cake, as thick as one's thumb, and as large as a plate or platter (cf. Win. R W B. s. v. Backen; [BB.DD.]);

hence it was not cut, but broken (see *κλάσις* and *κλάω*): Mt. iv. 3; vii. 9; xiv. 17, 19; Mk. vi. 36 [T Tr WH om. L br.], 37 sq.; Lk. iv. 3; xxiv. 30; Jn. vi. 5 sqq.; Acts xxvii. 35, and often; *ἄρτοι τῆς προθέσεως*, loaves consecrated to Jehovah, see *πρόθεσις*; on the bread used at the love-feasts and the sacred supper [W. 35], cf. Mt. xxvi. 26; Mk. xiv. 22; Lk. xxii. 19; Acts ii. 42, 46; xx. 7; 1 Co. x. 16 sq.; xi. 26–28. 2. As in Grk. writ., and like the Hebr. *סֶחָוֶה*, *food of any kind*: Mt. vi. 11; Mk. vi. 8; Lk. xi. 3; 2 Co. ix. 10; *ὁ ἄρτος τῶν τέκνων* the food served to the children, Mk. vii. 27; *ἄρτον φαγεῖν* or *ἐσθίειν* to take food, to eat (*סֶחָוֶה* *לֶחֶם*) [W. 33 (32)]: Mk. iii. 20; Lk. xiv. 1, 15; Mt. xv. 2; *ἄρτον φαγεῖν παρά τινος* to take food supplied by one, 2 Th. iii. 8; *τὸν ἑαυτοῦ ἄρτ. ἐσθίειν* to eat the food which one has procured for himself by his own labor, 2 Th. iii. 12; *μήτε ἄρτον ἐσθίω, μήτε οἶνον πίνω*, abstaining from the usual sustenance, or using it sparingly, Lk. vii. 33; *τρώγειν τὸν ἄρτον μετὰ τινος* to be one's table-companion, his familiar friend, Jn. xiii. 18 (Ps. xl. (xli.) 10). In Jn. vi. 32–35 Jesus calls himself *τὸν ἄρτον τοῦ θεοῦ*, τ. ἄ. ἐκ τοῦ οὐρανοῦ, τ. ἄ. τῆς ζωῆς, as the divine λόγος, come from heaven, who containing in himself the source of heavenly life supplies celestial nutriment to souls that they may attain to life eternal.

ἀρτύω: fut. *ἀρτύσω*; Pass., pf. *ἤρτυμαι*; 1 fut. *ἀρτυθήσομαι*: (APΩ to fit); to prepare, arrange; often so in Hom. In the comic writers and epigrammatists used of preparing food, to season, make savory, ([τὰ ὄψα, Aristot. eth. Nic. 3, 13 p. 1118*, 29]; *ἤρτυμένος οἶνος*, Theophr. de odor. § 51 [frag. 4, c. 11]); so Mk. ix. 50; Lk. xiv. 34 metaph. *ὁ λόγος ἀλατι ἤρτυμένος*, full of wisdom and grace and hence pleasant and wholesome, Col. iv. 6.*

Ἀρφαξάδ, ὁ, *Arphaxad*, (אַרְפַּכְשָׁד), son of Shem (Gen. x. 22, 24; xi. 10, 12, [cf. Jos. antt. 1, 6, 4]): Lk. iii. 36.*

ἄρχ-ἄγγελος, -ου, ὁ, (fr. *ἄρχι*, q. v., and *ἄγγελος*), a bibl. and eccl. word, *archangel*, i. e. chief of the angels (Hebr. *רִשְׁ* chief, prince, Dan. x. 20; xii. 1), or one of the princes and leaders of the angels (*אַנְגְּלִים* *רִשְׁ*, Dan. x. 13): 1 Th. iv. 16; Jude 9. For the Jews after the exile distinguished several orders of angels, and some (as the author of the book of Enoch, ix. 1 sqq.; cf. Dillmann ad loc. p. 97 sq.) reckoned four angels (answering to the four sides of the throne of God) of the highest rank; but others, and apparently the majority (Tob. xii. 15, where cf. Fritzsche; Rev. viii. 2), reckoned seven (after the pattern of the seven *Amshaspands*, the highest spirits in the religion of Zoroaster). See s. vv. *Γαβριήλ* and *Μιχαήλ*.*

ἀρχαῖος, -αία, -αῖον, (fr. *ἀρχή* beginning, hence) prop. *that has been from the beginning, original, primeval, old, ancient*, used of men, things, times, conditions: Lk. ix. 8, 19; Acts xv. 7, 21; xxi. 16; 2 Pet. ii. 5; Rev. xii. 9; xx. 2; *οἱ ἀρχαῖοι* the ancients, the early Israelites: Mt. v. 21, 27 [Rec.], 33; *τὰ ἀρχαῖα* the man's previous moral condition: 2 Co. v. 17. (In Grk. writ. fr. Pind. and Hdt. down.)*

[ΣΥΝ. *ἀρχαῖος, παλαιός*: in *παλ.* the simple idea of time dominates, while *ἀρχ.* ("σημαίνει καὶ τὸ ἀρχῆς ἔχεσθαι,"

and so) often carries with it a suggestion of nature or original character. Cf. Schmidt ch. 46; Trench § lxvii.]

Ἀρχέ-λαος, -ου, ὁ, *Archelaus*, (fr. *ἄρχω* and *λαός*, ruling the people), a son of Herod the Great by Malthace, the Samaritan. He and his brother Antipas were brought up with a certain private man at Rome (Joseph. antt. 17, 1, 3). After the death of his father he ruled ten years as ethnarch over Judæa, Samaria, and Idumæa, (with the exception of the cities Gaza, Gadara, and Hippo). The Jews and Samaritans having accused him at Rome of tyranny, he was banished by the emperor (Augustus) to Vienna of the Allobroges, and died there (Joseph. antt. 17, 9, 3; 11, 4; 13, 2; b. j. 2, 7, 3): Mt. ii. 22. [See B. D. s. v. and cf. *Ἡρώδης*.]*

ἀρχή, -ῆς, ἡ, [fr. Hom. down], in Sept. mostly equiv. to *שָׂרָא, רִשְׁוֹת, הִלְחָתָה*; 1. *beginning, origin*; a. used absolutely, of the beginning of all things: *ἐν ἀρχῇ*, Jn. i. 1 sq. (Gen. i. 1); *ἀπ' ἀρχῆς*, Mt. xix. 4 (with which cf. Xen. mem. 1, 4, 5 *ὁ ἐξ ἀρχῆς ποῖων ἀνθρώπους*), 8; Jn. viii. 44; 1 Jn. i. 1; ii. 13 sq.; iii. 8; more fully *ἀπ' ἀρχῆς κτίσεως* or *κόσμου*, Mt. xxiv. 21; Mk. x. 6; xiii. 19; 2 Th. ii. 13 (where L [Tr mrg. WH mrg.] *ἀπαρχὴν*, q. v.); 2 Pet. iii. 4; *κατ' ἀρχάς*, Heb. i. 10 (Ps. ci. (cii.) 26). b. in a relative sense, of the beginning of the thing spoken of: *ἐξ ἀρχῆς*, fr. the time when Jesus gathered disciples, Jn. vi. 64; xvi. 4; *ἀπ' ἀρχῆς*, Jn. xv. 27 (since I appeared in public); as soon as instruction was imparted, 1 Jn. ii. [7], 24; iii. 11; 2 Jn. 5 sq.; more fully *ἐν ἀρχῇ τοῦ εὐαγγελίου*, Phil. iv. 15 (Clem. Rom. 1 Cor. 47, 2 [see note in Gebh. and Harn. ad loc. and cf.] Polyc. ad Philipp. 11, 3); from the beginning of the gospel history, Lk. i. 2; from the commencement of life, Acts xxvi. 4; *ἐν ἀρχῇ*, in the beginning, when the church was founded, Acts xi. 15. The acc. *ἀρχὴν* [cf. W. 124 (118); Bp. Lightf. on Col. i. 18] and *τὴν ἀρχὴν* in the Grk. writ. (cf. *Lenep* ad Phalarid. p. 82 sqq. and p. 94 sqq. ed. Lips.; *Brückner* in De Wette's Hdbch. on John p. 151) is often used adverbially, i. q. *ὅλος altogether*, (properly, an acc. of 'direction towards': *usque ad initium*, [cf. W. 230 (216); B. 153 (134)]), commonly followed by a negative, but not always [cf. e.g. Dio Cass. frag. 101 (93 Dind.); xlv. 34 (Dind. vol. ii. p. 194); lix. 20; lxii. 4; see, further, *Lycurg.* § 125 ed. Mätzner]; hence that extremely difficult passage, Jn. viii. 25 *τὴν . . . ὑμῶν*, must in my opinion be interpreted as follows: *I am altogether or wholly* (i. e. in all respects, precisely) *that which I even speak to you* (I not only *am*, but also *declare* to you what I am; therefore you have no need to question me), [cf. W. 464 (432); B. 253 (218)]. *ἀρχὴν λαμβάνειν* to take beginning, to begin, Heb. ii. 3. with the addition of the gen. of the thing spoken of: *διδίνων*, Mt. xxiv. 8; Mk. xiii. 8 (9) [here R G plur.]; *τῶν σημείων*, Jn. ii. 11]; *ἡμερῶν*, Heb. vii. 3; *τοῦ εὐαγγελίου*, that from which the gospel history took its beginning, Mk. i. 1; *τῆς ὑποστάσεως*, the confidence with which we have made a beginning, opp. to *μέχρι τέλους*, Heb. iii. 14. *τὰ στοιχεῖα τῆς ἀρχῆς*, Heb. v. 12 (*τῆς ἀρχῆς* is added for greater explicitness, as in Lat. *rudimenta prima*, Liv. 1, 3; Justin. hist. 7, 5; and *prima*

elementa, Horat. sat. 1, 1, 26, etc.); ὁ τῆς ἀρχῆς τοῦ Χριστοῦ λόγος equiv. to ὁ τοῦ Χριστοῦ λόγος ὁ τῆς ἀρχῆς, i. e. the instruction concerning Christ such as it was at the very outset [cf. W. 188 (177); B. 155 (136)], Heb. vi. 1. 2. *the person or thing that commences, the first person or thing in a series, the leader*: Col. i. 18; Rev. i. 8 Rec.; xxi. 6; xxii. 13; (Deut. xxi. 17; Job xl. 14 (19), etc.). 3. *that by which anything begins to be, the origin, active cause* (a sense in which the philosopher Anaximander, 8th cent. B. C., is said to have been the first to use the word; cf. Simpl. on Aristot. phys. f. 9 p. 326 ed. Brandis and 32 p. 334 ed. Brandis, [cf. Teichmüller, Stud. zur Gesch. d. Begriffe, pp. 48 sqq. 560 sqq.]): ἡ ἀρχὴ τῆς κτίσεως, of Christ as the divine λόγος, Rev. iii. 14 (cf. Diisterdieck ad loc.; Clem. Al. protrept. 1, p. 6 ed. Potter, [p. 30 ed. Sylb.]) ὁ λόγος ἀρχὴ θεία τῶν πάντων; in Evang. Nicod. c. 23 [p. 308 ed. Tdf., p. 736 ed. Thilo] the devil is called ἡ ἀρχὴ τοῦ θανάτου καὶ μίζα τῆς ἁμαρτίας). 4. *the extremity of a thing: of the corners of a sail*, Acts x. 11; xi. 5; (Hdt. 4, 60; Diod. 1, 35; al.). 5. *the first place, principality, rule, magistracy*, [cf. Eng. 'authorities'], (ἀρχα τινός): Lk. xii. 11; xx. 20; Tit. iii. 1; office given in charge (Gen. xl. 13, 21; 2 Macc. iv. 10, etc.), Jude 6. Hence the term is transferred by Paul to angels and demons holding dominions entrusted to them in the order of things (see ἄγγελος, 2 [cf. Bp. Lghtft. on Col. i. 16; Mey. on Eph. i. 21]): Ro. viii. 38; 1 Co. xv. 24; Eph. i. 21; iii. 10; vi. 12; Col. i. 16; ii. 10, 15. See ἐξουσία, 4 c. ββ.*

ἀρχηγός, -όν, adj., *leading, furnishing the first cause or occasion*: Eur. Hipp. 881; Plat. Crat. p. 401 d.; chiefly used as subst. ὁ, ἡ, ἀρχηγός, (ἀρχή and ἄγω); 1. *the chief leader, prince*: of Christ, Acts v. 31; (Aeschyl. Ag. 259; Thuc. 1, 132; Sept. Is. iii. 5 sq.; 2 Chr. xxiii. 14, and often). 2. *one that takes the lead in any thing* (1 Macc. x. 47 ἀρχ. λόγων εἰρηνικῶν) and thus affords an example, a predecessor in a matter: τῆς πίστεως, of Christ, Heb. xii. 2 (who in the pre-eminence of his faith far surpassed the examples of faith commemorated in ch. xi.), [al. bring this under the next head; yet cf. Kurtz ad loc.]. So ἀρχηγός ἁμαρτίας, Mic. i. 13; ζήλους, Clem. Rom. 1 Cor. 14, 1; τῆς στάσεως καὶ διχοστασίας, ibid. 51, 1; τῆς ἀποστασίας, of the devil, Iren. 4, 40, 1; τοιαύτης φιλοσοφίας, of Thales, Aristot. met. 1, 3, 7 [p. 983^b 20]. Hence 3. *the author*: τῆς ζωῆς, Acts iii. 15; τῆς σωτηρίας, Heb. ii. 10. (Often so in prof. auth.: τῶν πάντων, of God, [Plato] Tim. Loer. p. 96 c.; τοῦ γένους τῶν ἀνθρώπων, of God, Diod. 5, 72; ἀρχηγός καὶ ἄτιος, leader and author, are often joined, as Polyb. 1, 66, 10; Hdtian 2, 6, 22 [14 ed. Bekk.]). Cf. Bleek on Heb. vol. ii. 1, p. 301 sq.*

ἀρχι, (fr. ἀρχω, ἀρχός), an inseparable prefix, usually to names of office or dignity, to designate the one who is placed over the rest that hold the office (Germ. Ober-, Erz-, [Eng. arch- (chief, high-)]), as ἀρχάγγελος, ἀρχιποιμὴν [q. v.], ἀρχιερεύς, ἀρχίατρος, ἀρχιευνούχος, ἀρχυτερέτης (in Egypt. inscriptions), etc., most of which belong to Alexand. and Byzant. Grk. Cf. Thiersch, De Pentateuchi versione Alex. p. 77 sq.

ἀρχ-ιερατικός, -ή, -όν, (ἀρχι and ιερατικός, and this fr. ιεράσμαι [to be a priest]), *high-priestly, pontifical*: γένος, Acts iv. 6, [so Corp. Inscr. Græc. no. 4363; see Schürer as cited s. v. ἀρχιερεύς, 2 fin.]. (Joseph. antt. 4, 4, 7; 6, 6, 3; 15, 3, 1.)*

ἀρχ-ιερεύς, -έως, ὁ, chief priest, high-priest. 1. He who above all others was honored with the title of priest, the chief of the priests, הַכֹּהֵן הַגָּדוֹל (Lev. xxi. 10; Num. xxxv. 25, [later שֹׁרֵט הַכֹּהֵן, 2 K. xxv. 18; 2 Chr. xix. 11, etc.]): Mt. xxvi. 3, and often in the Gospels, the Acts, and the Ep. to the Heb. It was lawful for him to perform the common duties of the priesthood; but his chief duty was, once a year on the day of atonement, to enter the Holy of holies (from which the other priests were excluded) and offer sacrifice for his own sins and the sins of the people (Lev. xvi.; Heb. ix. 7, 25), and to preside over the Sanhedrin, or supreme Council, when convened for judicial deliberations (Mt. xxvi. 3; Acts xxii. 5; xxiii. 2). According to the Mosaic law no one could aspire to the high-priesthood unless he were of the tribe of Aaron, and descended moreover from a high-priestly family; and he on whom the office was conferred held it till death. But from the time of Antiochus Epiphanes, when the kings of the Seleucide and afterwards the Herodian princes and the Romans arrogated to themselves the power of appointing the high-priests, the office neither remained vested in the pontifical family nor was conferred on any one for life; but it became venal, and could be transferred from one to another according to the will of civil or military rulers. Hence it came to pass, that during the one hundred and seven years intervening between Herod the Great and the destruction of the holy city, twenty-eight persons held the pontifical dignity (Joseph. antt. 20, 10; see ἄννας). Cf. Win. R W B. s. v. Hoherpriester; Oehler in Herzog vi. p. 198 sqq.; [BB.DD. s. vv. Hihpriet, Priest, etc.]. The names of the 28 (27?) above alluded to are given, together with a brief notice of each, in an art. by Schürer in the Stud. u. Krit. for 1872, pp. 597-607]. 2. The plur. ἀρχιερεῖς, which occurs often in the Gospels and Acts, as Mt. ii. 4; xvi. 21; xxvi. 3; xxvii. 41; Mk. viii. 31; xiv. 1; xv. 1; Lk. xix. 47; xxii. 52, 66; xxiii. 4; xxiv. 20; Jn. vii. 32; xi. 57; xviii. 35; Acts iv. 23; v. 24; ix. 14, 21; xxii. 30; xxiii. 14, etc., and in Josephus, comprises, in addition to the one actually holding the high-priestly office, both those who had previously discharged it and although deposed continued to have great power in the State (Joseph. vita 38; b. j. 2, 12. 6; 4, 3, 7; 9; 4, 4, 3; see ἄννας above), as well as the members of the families from which high-priests were created, provided they had much influence in public affairs (Joseph. b. j. 6, 2, 2). See on this point the learned discussion by Schürer, Die ἀρχιερεῖς im N. T., in the Stud. u. Krit. for 1872, p. 593 sqq. and in his Nentest. Zeitgesch. § 23 iii. p. 407 sqq. [Prof. Schürer, besides reviewing the opinions of the more recent writers, contends that in no instance where indubitable reference to the heads of the twenty-four classes is made (neither in the Sept. 1 Chr. xxiv

3 sq.; 2 Chr. xxxvi. 14; Ezra x. 5; Neh. xii. 7; nor in Joseph. antt. 7, 14, 7) are they called ἀρχιερείς; that the nearest approximations to this term are periphrases such as ἀρχοντες τῶν ἱερέων, Neh. xii. 7, or φύλαρχοι τῶν ἱερέων, Esra apocr. (1 Esdr.) viii. 92 (94); Joseph. antt. 11, 5, 4; and that the word ἀρχιερείς was restricted in its application to those who actually held, or had held, the high-priestly office, together with the members of the few prominent families from which the high-priests still continued to be selected, cf. Acts iv. 6; Joseph. b. j. 4, 3, 6.] 3. In the Ep. to the Heb. Christ is called 'high-priest,' because by undergoing a bloody death he offered himself as an expiatory sacrifice to God, and has entered the heavenly sanctuary where he continually intercedes on our behalf: ii. 17; iii. 1; iv. 14; v. 10; vi. 20; vii. 26; viii. 1; ix. 11; cf. Winzer, De sacerdotis officio, quod Christo tribuitur in Ep. ad Hebr. (three Programs), Leips. 1825 sq.; Riehm, Lehrbegriff des Hebräerbriefes, ii. pp. 431–488. In Grk. writ. the word is used by Ildt. 2, [(37), 142.] 143 and 151; Plat. legg. 12 p. 947 a.; Polyb. 23, 1, 2; 32, 22, 5; Plut. Numa c. 9, al.; [often in Inserr.]; once (viz. Lev. iv. 3) in the Sept., where ἱερεὺς μέγας is usual, in the O. T. Apocr. 1 Esdr. v. 40; ix. 40, and often in the bks. of Macc.

ἀρχι-ποίμην, -ενος [so LT Tr WH KC (after Mss.), but Grsb. al. -μήν, -μένος; cf. Lob. Paralip. p. 195 sq.; Steph. Thesaur. s. v.; Chandler § 580], ὁ, a bibl. word [Test. xii. Patr. test. Jud. § 8], *chief shepherd*: of Christ the head of the church, 1 Pet. v. 4; see ποιμήν, b.*

Ἄρχιππος [Chandler § 308], -ου, ὁ, [i. e. master of the horse], Archippus, a certain Christian at Colossæ: Col. iv. 17; Philem. 2. [Cf. B. D. s. v.; Bp. Lghtft. on Col. and Philem. p. 308 sq.]*

ἀρχισυνάγωγος, -ου, ὁ, (συναγωγή), *ruler of a synagogue*, מַשְׁכֵּן מִשְׁכָּן: Mk. v. 22, 35 sq. 38; Lk. viii. 49; xiii. 14; Acts xiii. 15; xviii. 8, 17. It was his duty to select the readers or teachers in the synagogue, to examine the discourses of the public speakers, and to see that all things were done with decency and in accordance with ancestral usage; [cf. Alex.'s Kitto s. v. Synagogue]. (Not found in prof. writ.; [yet Schürer (Theol. Literatur-Zeit., 1878, p. 5) refers to Corp. Inserr. Graec. no 2007 f. (Addenda ii. p. 994), no. 2221^c (ii. p. 1031), nos. 9894, 9906; Mommsen, Inserr. Regni Neap. no. 3657; Garrucci, Cimitero degli antichi Ebrei, p. 67; Lampridius, Vita Alexandr. Sever. c. 28; Vopiscus, Vit. Saturnin. c. 8; Codex Theodos. xvi. 8, 4, 13, 14; also Acta Pilat. in Tdf.'s Ev. Apocr. ed. 2, pp. 221, 270, 275, 284; Justin. dial. c. Tryph. c. 137; Epiph. haer. 30, 18; Euseb. h. e. 7, 10, 4; see fully in his Gemeindeverfassung der Juden in Rom in d. Kaiserzeit nach d. Inschriften dargestellt (Leips. 1879), p. 25 sq.].)*

ἀρχι-τέκτων, -ονος, ὁ, (τέκτων, q. v.), *a master-builder, architect*, the superintendent in the erection of buildings: 1 Co. iii. 10. (Ildt., Xen., Plat. and subseq. writ.; Is. iii. 3; Sir. xxxviii. 27; 2 Macc. ii. 29.)*

ἀρχι-τελώνης, -ου, ὁ, *a chief of the tax-collectors, chief publican*: Lk. xix. 2. [See τελώνης.]*

ἀρχι-τρίκλινος, -ου, ὁ, (τρίκλινον [or -νος (sc. οἶκος), a room with three couches]), *the superintendent of a dining-room, a τρικλιναρχης, table-master*: Jn. ii. 8 sq. [cf. B. D. s. v. Governor]. It differs from "the master of a feast," συμποσιάρχης, *toast-master*, who was one of the guests selected by lot to prescribe to the rest the mode of drinking; cf. Sir. xxxv. (xxxii.) 1. But it was the duty of the ἀρχιτρίκλινος to place in order the tables and couches, arrange the courses, taste the food and wine beforehand, etc. (Heliod. 7, 27.) [Some regard the distinction between the two words as obliterated in later Grk.; cf. Soph. Lex. s. v., and Schaff's Lange's Com. on Jn. i. c.]*

ἀρχομαι, see ἄρχω.

ἄρχω; [fr. Hom. down]; *to be first*. 1. *to be the first to do* (anything), *to begin*,—a sense not found in the Grk. Bible. 2. *to be chief, leader, ruler*: τινός [B. 169 (147)], Mk. x. 42; Ro. xv. 12 (fr. Is. xi. 10). See ἄρχων. Mid., pres. ἀρχομαι; fut. ἄρξομαι (once [twice], Lk. xiii. 26 [but not Tr mrg. WH mrg.; xxiii. 30]); 1 aor. ἤρξαμην; *to begin, make a beginning*: ἀπὸ τινος, Acts x. 37 [B. 79 (69)]; cf. Matth. § 558; 1 Pet. iv. 17; by brachylogy ἀρξάμενος ἀπὸ τινος ἕως τινός for, having begun from some person or thing (and continued or continuing) to some person or thing: Mt. xx. 8; Jn. viii. 9 [i. e. Rec.]; Acts i. 22; cf. W. § 66, 1 c.; [B. 374 (320)]; ἀρξάμενον is used impers. and absol. *a beginning being made*, Lk. xxiv. 27 (so in Ildt. 3, 91; cf. W. 624 (580); [B. 374 sq. (321)]); carelessly, ἀρξάμενος ἀπὸ Μωυσέως καὶ ἀπὸ πάντων προφητῶν διηρμήνευεν for, beginning from Moses he went through all the prophets, Lk. xxiv. 27; W. § 67, 2; [B. 374 (320 sq.)]. ὃν ἤρξατο ποιεῖν τε καὶ διδάσκειν, ἄχρι ἧς ἡμέρας which he began and continued both *to do and to teach*, until etc., Acts i. 1 [W. § 66, 1 c.; B. u. s.]. Ἄρχομαι is connected with an inf. and that so often, esp. in the historical books, that formerly most interpreters thought it constituted a periphrasis for the finite form of the verb standing in the inf., as ἤρξατο κηρύσσειν for ἐκήρυξε. But through the influence principally of Fritzsche (on Mt. p. 539 sq.), cf. W. § 65, 7 d., it is now conceded that the theory of a periphrasis of this kind was a rash assumption, and that there is scarcely an example which cannot be reduced to one of the following classes: a. the idea of *beginning* has more or less weight or importance, so that it is brought out by a separate word: Mt. xi. 7 (the disciples of John having retired, Christ began to speak concerning John, which he did not do while they were present); Lk. iii. 8 (do not even begin to say; make not even an attempt to excuse yourselves); Lk. xv. 14 (the *beginning* of want followed hard upon the squandering of his goods); Lk. xxi. 28; 2 Co. iii. 1; esp. when the beginning of an action is contrasted with its continuance or its repetition, Mk. vi. 7; viii. 31 (cf. ix. 31; x. 33 sq.); or with the end of it, Lk. xiv. 30 (opp. to ἐκτελέσαι); Jn. xiii. 5 (cf. 12). b. ἀρχ. denotes something as begun by some one, others following: Acts xxvii. 35 sq. [W. § 65, 7 d.]. c. ἀρχ. indicates that a thing was but just begun when it was interrupted by something else: Mt. xii. 1 (they had begun to pluck ears of corn,

but they were prevented from continuing by the interference of the Pharisees); Mt. xxvi. 22 (Jesus answered before all had finished), 74; Mk. ii. 23; iv. 1 (he had scarcely begun to teach, when a multitude gathered unto him); Mk. vi. 2; x. 41; Lk. v. 21; xii. 45 sq.; xiii. 25; Acts xi. 15 (cf. x. 44); xviii. 26, and often. d. the action itself, instead of its beginning, might indeed have been mentioned; but in order that the more attention may be given to occurrences which seem to the writer to be of special importance, their initial stage, their beginning, is expressly pointed out: Mk. xiv. 65; Lk. xiv. 18; Acts ii. 4, etc. e. ἀρχ- occurs in a sentence which has grown out of the blending of two statements: Mt. iv. 17; xvi. 21 (fr. ἀπὸ τότε ἐκήρυξε . . . ἔδειξε, and τότε ἤρξατο κηρύσσειν . . . δεικνύειν). The inf. is wanting when discoverable from the context: ἀρχόμενος, sc. to discharge the Messianic office, Lk. iii. 23 [W. 349 (328)]; ἀρξάμενος sc. λέγειν, Acts xi. 4. [Comp.: ἐν-(-μαι), προ-εν-(-μαι), ὑπ-, προ-ὑπ-ἀρχω.]

ἄρχων, -οντος, ὁ, (pres. ptcp. of the verb ἄρχω), [fr. Aeschyl. down], a ruler, commander, chief, leader: used of Jesus, ἄρχων τῶν βασιλείων τῆς γῆς, Rev. i. 5; of the rulers of nations, Mt. xx. 25; Acts iv. 26; vii. 35; univ. of magistrates, Ro. xiii. 3; Acts xxiii. 5; especially judges, Lk. xii. 58; Acts vii. 27, 35 (where note the antithesis: whom they refused as ἄρχοντα καὶ δικαστήν, him God sent as ἄρχοντα—leader, ruler—καὶ λυτρωτήν); Acts xvi. 19. οἱ ἄρχοντες τοῦ αἰῶνος τούτου, those who in the present age (see αἰών, 3) by nobility of birth, learning and wisdom, power and authority, wield the greatest influence, whether among Jews or Gentiles, 1 Co. ii. 6, 8; cf. Neander ad loc. p. 62 sqq. Of the members of the Jewish Sanhedrin: Lk. xxiii. 13, 35; xxiv. 20; Jn. iii. 1; vii. 26, 48; xii. 42; Acts iii. 17; iv. 5, 8; xiii. 27; xiv. 5. of the officers presiding over synagogues: Mt. ix. 18, 23; Lk. viii. 41 (ἄρχων τῆς συναγωγῆς, cf. Mk. v. 22 ἀρχισυνάγωγος), and perhaps also Lk. xviii. 18; ἄρχων τῶν Φαρισαίων, one who has great influence among the Pharisees, Lk. xiv. 1. of the devil, the prince of evil spirits: (ὁ) ἄρχων τῶν δαιμονίων, Mt. ix. 34; xii. 24; Mk. iii. 22; Lk. xi. 15; ὁ ἄρχ. τοῦ κόσμου, the ruler of the irreligious mass of mankind, Jn. xii. 31; xiv. 30; xvi. 11, (in rabbin. writ. העולם שר; ἀρχ. τοῦ αἰῶνος τούτου, Ignat. ad Eph. 19, 1 [ad Magn. 1, 3]; ἄρχων τοῦ καιροῦ τῆς ἀνομίας, Barn. ep. 18, 2); τῆς ἐξουσίας τοῦ αἵματος, Eph. ii. 2 (see ἄρρ). [See Hort in Dict. of Chris. Biog., s.v. Archon.]

ἄρωμα, -τος, τό, (fr. APΩ to prepare, whence ἀρώω to season; [al. connect it with r. ar (ἀρώω) to plough (cf. Gen. xxvii. 27); al. al.]), *spice, perfume*: Mk. xvi. 1; Lk. xxiii. 56; xxiv. 1; Jn. xix. 40. (2 K. xx. 13; Esth. ii. 12; Cant. iv. 10, 16. [Hippocr.], Xen., Theophr. and subseq. writ.) *

'**Ἀσά**, ὁ, (Chald. **ܐܫܐ** to cure), *Asa*, king of Judah, son of king Abijah (1 K. xv. 8 sqq.): Mt. i. 7 sq. [L T Tr WH read '**Ἀσάφ** q. v.]*

ἀναγνω: in 1 Th. iii. 3, Kuenen and Cobet (in their N. T. ad fidem cod. Vat., Lugd. 1860 [pref. p. xc.]), following Lehm. [who followed Valckenaer in following J.

J. Reiske (Animad. ad Polyb. p. 68); see Valck. Opusce. ii. 246–249] in his larger edit., conjectured and received into their text *μηδὲν ἀσάινεσθαι*, which they think to be equiv. to *ἄχθεσθαι*, *χαλεπῶς φέρειν*. But there is no necessity for changing the Rec. (see *σαίνω*, 2 b. β.), nor can it be shown that *ἀσάινω* is used by Grk. writ. for *ἀσάω*.*

ἀ-σάλευτος, -ον, (σαλεύω), *unshaken, unmoved*: prop. Acts xxvii. 41; metaph. βασιλεία, not liable to disorder and overthrow, firm, stable, Ileb. xii. 28. (Eur. Bacch. 391; ἔλευθερία, Diod. 2, 48; ἑλδαιμονία, ibid. 3, 47; ἡσυχία, Plat. Ax. 370 d.; Plut., al.) *

¹ Ἀσάφ, ó, (ἑρμῆς collector), a man's name, a clerical error for R G Ἀσά (q. v.), adopted by L T Tr WH in Mt. i. 7 sq.*

ἄσβεστος, -ον, (σβέννυμι), *unquenched* (Ovid, *inextinctus*), *unquenchable* (Vulg. *inextinguibilis*): πῦρ, Mt. iii. 12; Lk. iii. 17; Mk. ix. 43, and R G L br. in 45. (Often in Hom.; πῦρ ἄσβ. of the perpetual fire of Vesta, Dion. Hal. antt. 1, 76; [of the fire on the altar, Philo de ebriet. § 34 (Mang. i. 378); de vict. off. § 5 (Mang. ii. 254); of the fire of the magi, Strabo 15, (3) 15; see also Plut. symp. l. vii. probl. 4; Aelian. nat. an. 5, 3; cf. Heinichen on Euseb. h. e. 6, 41, 15].)*

ἀσέβεια, -as, ἡ, (ἀσέβης, q. v.), want of reverence towards God, impiety, ungodliness: Ro. i. 18; 2 Tim. ii. 16; Tit. ii. 12; plur. ungodly thoughts and deeds, Ro. xi. 26 (fr. Is. lix. 20); τὰ ἔργα ἀσεβείας [Treg. br. ἀσέβ.] works of ungodliness, a Hebraism, Jude 15, cf. W. § 34, 3 b.; [B. § 132, 10]; αἱ ἐπιθυμίαι τῶν ἀσεβειῶν their desires to do ungodly deeds, Jude 18. (In Grk. writ. fr. [Eur.], Plat. and Xen. down; in the Sept. it corresponds chiefly to רשָׁע.) *

ἀσεβέω, -ὠ; 1 aor. ἡσέβησα; (ἀσεβής, q. v.); from [Aeschyl-], Xen. and Plato down; *to be ungodly, act impiously*; 2 Pet. ii. 6; ἀσεβειν ἔργα ἀσεβείας [Treg. br. ἀσεβείας], Jude 15, cf. W. 222 (203); [B. 149 (130)]. (Equiv. to עָשָׂה, Zeph. iii. 11; עָשָׂה, Dan. ix. 5).*

ἀσεβής, -ές, (σεβῶ to reverence); fr. Aeschyl. and Thuc. down, Sept. for $\pi\sigma\tau\acute{\iota}$; *destitute of reverential awe towards God, contemning God, impious*: Ro. iv. 5; v. 6; 1 Tim. i. 9 (joined here with ἀμαρτωλός, as in 1 Pet. iv. 18); 2 Pet. ii. 5; iii. 7; Jude 4, 15.*

ἀσέλγεια, -ας, ἡ, the conduct and character of one who is ἀσέλγης (a word which some suppose to be compounded of a priv. and Σέλγη, the name of a city in Pisidia whose citizens excelled in strictness of morals [so Etym. Magn. 152, 38; per contra cf. Suidas 603 d.]; others of a intens. and σαλαγεῖν to disturb, raise a din; others, and now the majority, of a priv. and σέλγω i. q. θέλω, not affecting pleasantly, exciting disgust), *unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence*: Mk. vii. 22 (where it is uncertain what particular vice is spoken of); of gluttony and venery, Jude 4; plur., 1 Pet. iv. 3; 2 Pet. ii. 2 (for Rec. ἀπωλείας), 18; of carnality, *lasciviousness*: 2 Co. xii. 21; Gal. v. 19; Eph. iv. 19; 2 Pet. ii. 7; plur. "*wanton (acts or) manners, as filthy words, indecent bodily movements, unchaste handling of*

males and females, etc." (Fritzsche), Ro. xiii. 13. (In bibl. Grk. besides only in Sap. xiv. 26 and 3 Mace. ii. 26. Among Grk. writ. used by Plat., Isoer. et sqq.; at length by Plut. [Lucull. 38] and Leian. [dial. meretr. 6] of the wantonness of women [Lob. ad Phryn. p. 184 n.].) Cf. Tittmann i. p. 151 sq.; [esp. Trench § xvi.]*

ἄσμος, -ον, (σῆμα a mark), unmarked or unstamped (money); unknown, of no mark, insignificant, ignoble: Acts xxi. 39. (3 Mace. i. 3; in Grk. writ. fr. Hdt. down; trop. fr. Eur. down.)*

Ἀσὴρ, ὁ, an indeel. Hebr. prop. name, (רשׁ [i. e. happy, Gen. xxx. 13]), (in Joseph. Ἀσῆρος, -ου, ὁ), Asher, the eighth son of the patriarch Jacob: Lk. ii. 36; Rev. vii. 6.*

ἀσθένεια, -ας, ἡ, (ἀσθενής), [fr. Hdt. down], want of strength, weakness, infirmity; a. of Body; a. its native weakness and frailty: 1 Co. xv. 43; 2 Co. xiii. 4. β. feebleness of health; sickness: Jn. v. 5; xi. 4; Lk. xiii. 11, 12; Gal. iv. 13 (ἀσθένεια τῆς σαρκός); Heb. xi. 34; in plur.: Mt. viii. 17; Lk. v. 15; viii. 2; Acts xxviii. 9; 1 Tim. v. 23. b. of Soul; want of the strength and capacity requisite a. to understand a thing: Ro. vi. 19 (where ἀσθ. σαρκός denotes the weakness of human nature). β. to do things great and glorious, as want of human wisdom, of skill in speaking, in the management of men: 1 Co. ii. 3. γ. to restrain corrupt desires; proclivity to sin: Heb. v. 2; vii. 28; plur. the various kinds of this proclivity, Heb. iv. 15. δ. to bear trials and troubles: Ro. viii. 26 (where read τῇ ἀσθενείᾳ for Rec. ταῖς ἀσθενείαις); 2 Co. xi. 30; xii. 9; plur. the mental [?] states in which this weakness manifests itself: 2 Co. xii. 5, 9 sq.*

ἀσθενέω, -ῶ; impf. ἡσθέουν; pf. ἡσθένηκα (2 Co. xi. 21 L T Tr W11); 1 aor. ἡσθένησα; (ἀσθενής); [fr. Eur. down]; to be weak, feeble; univ. to be without strength, powerless: Ro. viii. 3; rhetorically, of one who purposely abstains from the use of his strength, 2 Co. xiii. 4; and of one who has no occasion to prove his strength, 2 Co. xiii. 9; contextually, to be unable to wield and hold sway over others, 2 Co. xi. 21; by oxymoron, ὅταν ἀσθενῶ, τότε δυνατός εἰμι when I am weak in human strength, then am I strong in strength divine, 2 Co. xii. 10; εἰς τινα, to be weak towards one, 2 Co. xiii. 3; with a dat. of the respect added: πίστει, to be weak in faith, Ro. iv. 19; πίστει, to be doubtful about things lawful and unlawful to a Christian, Ro. xiv. 1; simple ἀσθενεῖν with the same idea suggested, Ro. xiv. 2, 21 [T W11 om. Tr mrg. br.]; 1 Co. viii. 9 Rec., 11 sq.; τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; who is weak (in his feelings and conviction about things lawful), and I am not filled with a compassionate sense of the same weakness? 2 Co. xi. 29. contextually, to be weak in means, needy, poor: Acts xx. 35 (so [Arstph. pax 636]; Eur. in Stob. 145 vol. ii. 168 ed. Gaisf.), cf. De Wette [more fully Hackett, per contra Meyer] ad loc. Specially of debility in health: with νόσους added, Lk. iv. 40; simply, to be feeble, sick: Lk. vii. 10 [R G Tr mrg. br.]; Mt. xxv. 36, 39 L txt. T Tr W11; Jn. iv. 46; xi. 1-3, 6; Acts ix. 37; Phil. ii. 26 sq.; 2 Tim. iv. 20; Jas. v. 14; οἱ ἀσθενούντες, and ἀσθενούντες, the sick, sick

folks: Mt. x. 8; Mk. vi. 56; Lk. ix. 2 Rec.; Jn. v. 3, 7, 13 Tdf.; vi. 2; Acts xix. 12.*

ἀσθένημα, -ατος, τό, (ἀσθενέω), infirmity: Ro. xv. 1 (where used of error arising from weakness of mind). [In a physical sense in Aristot. hist. an. 11, 7 vol. i. 638*, 37; gen. an. 1, 18 ibid. p. 726* 15.]*

ἀσθενής, -ές, (τὸ σθένος strength), weak, infirm, feeble; [fr. Pind. down]; a. univ.: Mt. xxvi. 41; Mk. xiv. 38; 1 Pet. iii. 7; τὸ ἀσθενές τοῦ θεοῦ, the act of God in which weakness seems to appear, viz. that the suffering of the cross should be borne by the Messiah, 1 Co. i. 25. b. spec.: contextually, unable to achieve anything great, 1 Co. iv. 10; destitute of power among men, 1 Co. i. 27 [Lehm. br.]; weaker and inferior, μέλος, 1 Co. xii. 22; sluggish in doing right, Ro. v. 6; wanting in manliness and dignity, 2 Co. x. 10; used of the religious systems anterior to Christ, as having no power to promote piety and salvation, Gal. iv. 9; Heb. vii. 18; wanting in decision about things lawful and unlawful (see ἀσθενέω), 1 Co. viii. 7, 9 L T Tr W11, 10; ix. 22; 1 Th. v. 14. c. of the body, feeble, sick: Mt. xxv. 39 R G L mrg., 43 sq.; Lk. ix. 2 L Tr br.; x. 9; Acts iv. 9; v. 15 sq.; 1 Co. xi. 30.*

Ἀσία, -ας, ἡ, Asia; 1. Asia proper, ἡ ἰδίως καλουμένη Ἀσία (Ptol. 5, 2), or proconsular Asia [often so called from the 16th cent. down; but correctly speaking it was a provincia consularis, although the ruler of it was vested with 'proconsular power.' The 'Asia' of the N. T. must not be confounded with the 'Asia proconsularis' of the 4th cent.], embracing Mysia, Lydia, Phrygia and Caria [cf. Cic. pro Flac. c. 27]: Acts vi. 9 [L om. Tr mrg. br.]; xvi. 6 sqq.; 1 Pet. i. 1; Rev. i. 4; and, apparently, Acts xix. 26; xx. 16; 2 Co. i. 8; 2 Tim. i. 15, etc. Cf. Win. R W B. s. v. Asien; Stark in Schenkel i. p. 261 sq.; [BB. DD. s. v. Asia; Conybe. and Howson, St. Paul, ch. viii.; Wieseler, Chron. d. apost. Zeit. p. 31 sqq.]. 2. A part of proconsular Asia, embracing Mysia, Lydia, and Caria, (Plin. h. n. 5, 27, (23) [al. 5, 100]): Acts ii. 9.

Ἀσιανός, -οῦ, ὁ, a native of Asia, Asian, Asiatic: Acts xx. 4. [(Thuc., al.)]*

Ἀσιάρχης, -ου, ὁ, an Asiarch, President of Asia: Acts xix. 31. Each of the cities of proconsular Asia, at the autumnal equinox, assembled its most honorable and opulent citizens, in order to select one to preside over the games to be exhibited that year, at his expense, in honor of the gods and the Roman emperor. Thereupon each city reported the name of the person selected to a general assembly held in some leading city, as Ephesus, Smyrna, Sardis. This general council, called τὸ κοινόν, selected ten out of the number of candidates, and sent them to the proconsul; and the proconsul, apparently, chose one of these ten to preside over the rest. This explains how it is that in Acts i. c. several Asiarchs are spoken of, while Eusebius h. e. 4, 15, 27 mentions only one; [perhaps also the title outlasted the service]. Cf. Meyer on Acts i. c.; Win. R W B. s. v. Asiarchen; [BB. DD. s. v.; but esp. Le Bas et Waddington, Voyage Archéol. Inserr. part. v. p. 244 sq.; Kuhn.

Die städtische u. bürgerl. Verf. des röm. Reichs, i. 106 sqq.; Marquardt, Röm. Staatsverwalt. i. 374 sqq.; Stark in Schenkel i. 263; esp. Bp. Lghft. Polycarp, p. 987 sqq.]*

ἀστία, -ας, ἡ, (ἀσitos q. v.), *abstinence from food* (whether voluntary or enforced): πολλή long, Acts xxvii. 21. (Hdt. 3, 52; Eur. Suppl. 1105; [Aristot. probl. 10, 35; eth. Nic. 10 p. 1180^b, 9]; Joseph. antt. 12, 7; al.)*

ἄ-σιτος, -ον, (σίτος), *fasting; without having eaten*: Acts xxvii. 33. (Hom. Od. 4, 788; then fr. Soph. and Thuc. down.)*

ἀσκέω, -ῶ; **1.** *to form by art, to adorn*; in Homer. **2.** *to exercise* (one's self), *take pains, labor, strive*; foll. by an inf. (as in Xen. mem. 2, 1, 6; Cyr. 5, 5, 12, etc.): Acts xxiv. 16.*

ἀσκός, -ου, ὁ, *a leathern bag or bottle*, in which water or wine was kept: Mt. ix. 17; Mk. ii. 22; Lk. v. 37 sq. (Often in Grk. writ. fr. Hom. down; Sept.) [BB.DD. s. v. Bottle; Tristram, Nat. Hist. of the Bible, p. 92.]*

ἀσμένως, adv., (for ἡσμένως; fr. ἡδομαι), *with joy, gladly*: Acts ii. 41 [Rec.]; xxi. 17. (In Grk. writ. fr. Hom. [the adv. fr. Aeschyl.] down.)*

ἄ-σοφος, -ον, (σοφός), *unwise, foolish*: Eph. v. 15. [From Theogn. down.]*

ἀσπάζομαι; [impf. ἡσπαζόμεν]; 1 aor. ἡσπασάμην; (fr. σπάω with a intensive [q. v., but cf. Vaniček p. 1163; Curtius, Das Verbum, i. 324 sq.]; hence prop. *to draw to one's self* [W. § 38, 7 fin.]; cf. ἀσκαίρω for σκαίρω, ἀσπαίρω for σπαίρω, ἀσπαρίζω for σπαρίζω); [fr. Hom. down]; a. with an acc. of the pers., *to salute one, greet, bid welcome, wish well to*, (the Israelites, on meeting and at parting, generally used the formula ἡλὶ δὴ ψ); used of those accosting any one: Mt. x. 12; Mk. ix. 15; xv. 18; Lk. i. 40; Acts xxi. 19. of those who visit one to see him a little while, departing almost immediately afterwards: Acts xviii. 22; xxi. 7; like the Lat. *salutare*, our '*pay one's respects to*,' of those who show regard for a distinguished person by visiting him: Acts xxv. 13, (Joseph. antt. 1, 19, 5; 6, 11, 1). of those who greet one whom they meet in the way: Mt. v. 47 (in the East even now Christians and Mohammedans do not salute each other); Lk. x. 4 (as a salutation was made not merely by a slight gesture and a few words, but generally by embracing and kissing, a journey was retarded by saluting frequently). of those departing and bidding farewell: Acts xx. 1; xxi. 6 [RG]. of the absent, saluting by letter: Ro. xvi. 3, 5-23; 1 Co. xvi. 19; 2 Co. xiii. 12 (13); Phil. iv. 21 sq.; Col. iv. 10-12, 14 sq.; 1 Th. v. 26, etc. ἐν φιλήματι: Ro. xvi. 16; 1 Co. xvi. 20; 2 Co. xiii. 12; 1 Pet. v. 14. b. with an acc. of the thing, *to receive joyfully, welcome*: τὰς ἐπαγγελίας, Heb. xi. 13, (τὴν συμφοράν, Eur. Ion 587; τὴν εὐνοίαν, Joseph. antt. 6, 5, 3; τοὺς λόγους, ibid. 7, 8, 4; so *saluto*, Verg. Aen. 3, 524). [COMP.: ἀπ-ασπάζομαι.]

ἀσπασμός, -ου, ὁ, (ἀσπάζομαι). *a salutation*, — either oral: Mt. xxiii. 7; Mk. xii. 38; Lk. i. 29, 41, 44; xi. 43; xx. 46; or written: 1 Co. xvi. 21; Col. iv. 18; 2 Th. iii. 17. [From Theogn. down.]*

ἄ-σπιλος, -ον, (σπίλος a spot), *spotless*: ἄμνός, 1 Pet. i.

19; (ἵππος, Hdtan. 5, 6, 16 [7 ed. Bekk.]; μῆλον, Anthol. Pal. 6, 252, 3). metaph. *free from censure, irreproachable*, 1 Tim. vi. 14; *free from vice, unsullied*, 2 Pet. iii. 14; ἀπό τοῦ κόσμου, Jas. i. 27 [B. § 132, 5]. (In ecel. writ.)*

ἀσπίς, -ίδος, ἡ, *an asp*, a small and most venomous serpent, the bite of which is fatal unless the part bitten be immediately cut away: Ro. iii. 13. (Deut. xxxii. 33; Is. xxx. 6 [etc. Hdt., Aristot., al.] Ael. nat. an. 2, 24; 6, 38; Plut. mor. p. 380 f. i. e. de Isid. et Osir. § 74; Opiian. cyn. 3, 433.) [Cf. BB.DD. s. v. Asp; Tristram, Nat. Hist. of the Bible, p. 270 sqq.]*

ἀσπονδος, -ον, (σπονδή a libation, which, as a kind of sacrifice, accompanied the making of treaties and compacts; cf. Lat. *spondere*); [fr. Thuc. down]; **1.** *without a treaty or covenant*; of things not mutually agreed upon, e. g. abstinence from hostilities, Thuc. 1, 37, etc. **2.** *that cannot be persuaded to enter into a covenant, implacable*, (in this sense fr. Aeschyl. down; esp. in the phrase ἀσπονδος πόλεμος, Dem. pro eor. p. 314, 16; Polyb. 1, 65, 6; [Philo de sacrif. § 4]; Cic. ad Att. 9, 10, 5; [cf. Trench § lii.]); joined with ἀστοργος, Ro. i. 31 Rec.; 2 Tim. iii. 3.*

ἀσσάριον, -ον, τό, *an assarium or assarius*, the name of a coin equal to the tenth part of a drachma [see δηνάριον], (dimin. of the Lat. *as*, Rabbin. אַשְׁרָא), [a penny]: Mt. x. 29; Lk. xii. 6. (Dion. Hal., Plut., al.) [Cf. BB.DD. s. v. Farthing.]*

ἄσσον, adv., *nearer*, (compar. of ἄγχι near [cf. ἐγγύς]): Acts xxvii. 13 [here Rec.* ἄσσ. (or ἄσσ. q. v.), Rec^{bez} ἄσσ., (cf. Tdf. ad loc.); but see Meyer]. (Hom., Hdt., tragic poets; Joseph. antt. 19, 2, 4.)*

Ἄσσος [so all edd., perh. better -σσός; Chandler § 317, cf. § 319; Pape, Eigennamen s. v.], -ου, ἡ, *Assos*, a maritime city in Asia Minor, on the Aegean Sea [Gulf of Adramyttium], and nine [acc. to Tab. Penting. (ed. Fortia d'Urban, Paris 1845, p. 170) 20 to 25] miles [see Hackett on Acts as below] distant [to the S.] from Troas, a city of Lesser Phrygia: Acts xx. 13 sq.; [formerly read also in Acts xxvii. 13 after the Vulg.; cf. ἄσσον. See Papers of the Archaeol. Inst. of America, Classical Series i. (1882) esp. pp. 60 sqq.]*

ἀστατέω, -ῶ; (ἄστατος unstable, strolling about; cf. ἀκατάστατος); *to wander about, to rove without a settled abode*, [A. V. *to have no certain dwelling-place*]: 1 Co. iv. 11. (Anthol. Pal. appendix 39, 4.)*

ἀστέιος, -ον, (ἄστει a city); **1.** *of the city; of polished manners* (opp. to ἄγροικος rustic), genteel, (fr. Xen. and Plat. down). **2.** *elegant* (of body), comely, fair, (Judith xi. 23; Aristaenet. 1, 4, 1 and 19, 8): of Moses (Ex. ii. 2), Heb. xi. 23; with τῷ θεῷ added, *unto God*, God being judge, i. e. truly fair, Acts vii. 20; cf. W. § 31, 4 a. p. 212 (199); [248 (232)]; B. 179 (156); (Philo, vit. Moys. i. § 3, says of Moses γεννηθεὶς ὁ παὶς εὐθεὺς ὅψιν ἐνέφην ἀστειοτέρην ἢ κατ' ἰδιώτην). [Cf. Trench § evi.]*

ἀστήρ, -έρος, ὁ, [fr. r. star (prob. as strewn over the sky), cf. ἄστρον, Lat. *stella*, Germ. *Stern*, Eng. *star*; Fick, Pt. i. 250; Curtius § 203; Vaniček p. 1146; fr. Hom.

down]; a star: Mt. ii. 7, 9, 10 [acc. ἔραν **Σ*** C; see ἄσσην fin.]; xxiv. 29; Mk. xiii. 25; 1 Co. xv. 41; Rev. vi. 13; viii. 10–12; ix. 1; xii. 1, 4; δ ἄστηρ αὐτοῦ, the star betokening his birth, Mt. ii. 2 (i. e. 'the star of the Messiah,' on which cf. *Bertholdt*, *Christologia* *Judaeorum* § 14; *Anger*, *Der Stern der Weisen*, in *Niedner's Zeitschr. f. d. histor. Theol.* for 1847, fasc. 3; [B. D. s. v. Star of the Wise Men]); by the figure of the seven stars which Christ holds in his right hand, Rev. i. 16; ii. 1; iii. 1, are signified the angels of the seven churches, under the direction of Christ, *ibid.* i. 20; see what was said s. v. ἄγγελος, 2. ἀστήρ ὁ πρωῒνος the morning star, Rev. xxii. 16 [Rec. ὀρθρινός]; ii. 28 (δώσω αὐτῷ τὸν ἀστέρα τ. πρωῒνόν I will give to him the morning star, that he may be irradiated with its splendor and outshine all others, i. e. I will cause his heavenly glory to excel that of others). ἀστέρες πλανῆται, wandering stars, Jude 13 (these are not planets, the motion of which is scarcely noticed by the commonalty, but far more probably comets, which Jude regards as stars which have left the course prescribed them by God, and wander about at will — cf. *Enoch* xviii. 15, and so are a fit symbol of men πλανῶντες καὶ πλανώμενοι, 2 Tim. iii. 13).*

ἀστήρικτος, -ον, (στηρίζω, *unstable, steadfast*: 2 Pet. ii. 14; iii. 16. (*Anthol. Pal.* 6, 203, 11).*)

ἀστοργος, -ον, (στοργή love of kindred), *without natural affection*: Ro. i. 31; 2 Tim. iii. 3. (*Aeschin., Theocr., Plut., al.*)*

ἀστοχέω, -ῶ: 1 aor. ἡσόχησα; (to be ἀστοχος, fr. στόχος a mark), *to deviate from, miss*, (the mark): with gen. [W. § 30, 6], *to deviate from anything*, 1 Tim. i. 6 (*Sir.* vii. 19; viii. 9); περὶ τι, 1 Tim. vi. 21; 2 Tim. ii. 18. (*Polyb., Plut., Leian., al.*.)*

ἀστραπή, -ης, ἡ, lightning: Lk. x. 18; xvii. 24; Mt. xxiv. 27; xxviii. 3; plur., Rev. iv. 5; viii. 5; xi. 19; xvi. 18; of the gleam of a lamp, Lk. xi. 36 [so *Aeschyl. frag.* (*fr. schol.* on *Soph. Oed. Col.* 1047) 188 *Ahrens*, 372 *Dind.*].*

ἀστράπτω; (later form στράπτω, see ἀσπάζομαι *init.* [prob. allied with ἀστήρ q. v.]); *to lighten*, (*Hom. Il.* 9, 237; 17, 595, and often in *Attic*): Lk. xvii. 24. of dazzling objects: ἐσθής (R G ἐσθήσεις), Lk. xxiv. 4 (and very often in *Grk. writ. fr. Soph. Oed. Col.* 1067; *Eur. Phoen.* 111, down). [Comp.: ἐξ, περι-αστράπτω].*

ἄστρον, -ου, τό, [(see ἀστήρ *init.*), fr. *Hom.* down]; 1. a group of stars, a constellation; but not infreq. also 2. i. q. ἀστήρ a star: Lk. xxi. 25; Acts xxvii. 20; Heb. xi. 12; the image of a star, Acts vii. 43.*

Ἄ-σύγ-κριτος [T WH Ἀσύνκρ.], -ου, ὁ, (a priv. and συγκρίνω to compare; incomparable); *Asyncretitus*, the name of an unknown Christian at Rome: Ro. xvi. 14.*

ἀσύμφωνος, -ον, *not agreeing in sound, dissonant, inharmonious, at variance*: πρὸς ἀλλήλους (*Diod.* 4, 1), Acts xxviii. 25. (*Sap.* xviii. 10; [Joseph. c. Ap. 1, 8, 1]; *Plat., Plut., al.*.)*

ἀσύνετος, -ον, *unintelligent, without understanding*: Mt. xv. 16; Mk. vii. 18; *stupid*: Ro. i. 21; x. 19. In imitation of the Hebr. שָׁטוֹן, *ungodly* (*Sap.* i. 5; *Sir.* xv. 7 sq. [cf. *ἀσυνετήν*, Ps. cxviii. (cxix.) 158]), because a wicked

man has no mind for the things which make for salvation: Ro. i. 31 [al. adhere here to the *Grk. usage*; cf. *Fritzsche ad loc.*]. (*In Grk. writ. fr. Hdt. down.*) [Cf. σοφός, fin.]*

ἀσύνθετος, -ον, 1. *uncompounded, simple*, (*Plat., Aristot., al.*). 2. (συντίθεμαι to covenant), *covenant-breaking, faithless*: Ro. i. 31 (so in *Jer.* iii. 8, 11; *Dem.* de falsa leg. p. 383, 6; cf. *Pape and Passow s. v.*; ἀσυνθετεῖν to be faithless [Ps. lxxii. (lxxiii.) 15; 2 Esdr. x. 2; Neh. i. 8, etc.]; ἀσυνθεσία transgression, 1 Chr. ix. 1 [Ald., Compl.; 2 Esdr. ix. 2, 4; *Jer.* iii. 7]; εὐσυνθετεῖν to keep faith; [cf. *Trench* § lii.].*

ἀσφάλεια, -ας, ἡ, (ἀσφαλής), [*fr. Aeschyl. down*]; a. *firmness, stability*: ἐν πάσῃ ἀσφ. most securely, Acts v. 23. trop. *certainly, undoubted truth*: λόγων (see λόγος, I. 7), Lk. i. 4, (τοῦ λόγου, the certainty of a proof, *Xen. mem.* 4, 6, 15). b. *security from enemies and dangers, safety*: 1 Th. v. 3 (opp. to κίνδυνος, *Xen. mem.* 3, 12, 7).*

ἀσφαλής, -ές, (σφάλω to make to totter or fall, to cheat, [cf. *Lat. fallo*, *Germ. fallen*, etc., *Eng. fall, fail*], σφάλλομαι to fall, to reel), [*fr. Hom. down*]; a. *firm* (that can be relied on, confided in): ἄγκυρα, Heb. vi. 19 (where L and Tr have received as the form of acc. sing. ἀσφαλὴν [Tdf. 7 -λῆν; cf. Tdf. ad loc.; *Delitzsch*, *Com.* ad loc.] see ἄρσην). trop. *certain, true*: Acts xxv. 26; τὸ ἀσφαλές, Acts xxi. 34; xxii. 30. b. *suited to confirm*: τινί, *Phil.* iii. 1 (so *Joseph. antt.* 3, 2, 1).*

ἀσφαλίζω: 1 aor. pass. inf. ἀσφαλισθῆναι; 1 aor. mid. ἡσφαλισάμην; (ἀσφαλής); esp. freq. fr. *Polyb.* down; to make firm, to make secure against harm; pass. to be made secure: Mt. xxvii. 64 (ὁ τάφος) [B. 52 (46)]; mid. prop. to make secure for one's self or for one's own advantage, (often in *Polyb.*): Mt. xxvii. 65 sq.; to make fast τοὺς πόδας εἰς τὸ ξύλον, Acts xvi. 24 [W. § 66, 2 d.; B. § 147, 8].*

ἀσφαλῶς, adv., [*fr. Hom. down*], *safely* (so as to prevent escape): Mk. xiv. 44; Acts xvi. 23. *assuredly*: γνώσκειν, Acts ii. 36 (εἰδότες, *Sap.* xviii. 6).*

ἀσχημονέω, -ῶ; (to be ἀσχήμων, deformed; τὴν κεφαλὴν ἀσχημονεῖν, of a bald man, *Ael.* v. h. 11, 4); to act unbecomingly ([*Eur.*], *Xen.*, *Plat.*, al.): 1 Co. xiii. 5; ἐπὶ τινα, towards one, i. e. contextually, to prepare disgrace for her, 1 Co. vii. 36.*

ἀσχημοσύνη, -ης, ἡ, (ἀσχήμων); fr. *Plato* down; *unseemliness, an unseemly deed*: Ro. i. 27; of the pudenda, one's nakedness, shame: Rev. xvi. 15, as in *Ex.* xx. 26; *Deut.* xxiii. 14, etc. (*In Grk. writ. fr. Plat. down.*)*

ἀσχήμων, -ονος, neut. ἀσχημον, (σχήμα); a. *deformed*. b. *indecent, unseemly*: 1 Co. xii. 23, opp. to εὐσχήμων. ([*Hdt.*], *Xen.*, *Plat.*, and subseq. writ.)*

ἀσωτία, -ας, ἡ, (the character of an ἄσωτος, i. e. of an abandoned man, one that cannot be saved, fr. σαώω, σώω i. q. σώζω, [ἀσω-τος, *Curtius* § 570]; hence prop. *incorrigibility, an abandoned, dissolute, life; profligacy, prodigality*, [*R. V. riot*]: *Eph.* v. 18; *Tit.* i. 6; 1 Pet. iv. 4; (*Prov.* xxviii. 7; 2 Macc. vi. 4. *Plat. rep.* 8, p. 560 e.; *Aristot. eth.* Nic. 4, 1, 5 (3) p. 1120^b, 3; *Polyb.* 32, 20, 9; 40, 12, 7; cf. *Cic. Tusc.* 3, 8; *Idian.* 2, 5, 2 (1 ed.

Bekk.), and elsewhere). Cf. Tittmann i. p. 152 sq.; [Trench § xvi.].*

ἀσώτως, adv., (adj. *ἄσωτος*, on which see *ἀσωτία*), *dis-solutely, profligately*: *ζῆν* (Joseph. antt. 12, 4, 8), Lk. xv. 13 [A. V. *riotous living*].*

ἀτακτέω, -ῶ: 1 aor. *ἡτάκτησα*; *to be ἄτακτος, to be disorderly*; a. prop. of soldiers marching out of order or quitting the ranks: Xen. Cyr. 7, 2, 6, etc. Hence b. *to be neglectful of duty, to be lawless*: Xen. Cyr. 8, 1, 22; oec. 5, 15; Lys. 141, 18 [i. e. c. Alcib. or. 1 § 18], al. c. *to lead a disorderly life*: 2 Th. iii. 7, cf. 11.*

ἄτακτος, -ον, (τάσσω), *disorderly, out of the ranks, (often so of soldiers); irregular, inordinate* (*ἄτακτοι ἡδοναί* immoderate pleasures, Plat. legg. 2, 660 b.; Plut. de lib. educ. c. 7), *deviating from the prescribed order or rule*: 1 Th. v. 14, cf. 2 Th. iii. 6. (In Grk. writ. fr. [1Hdt. and] Thuc. down; often in Plat.)*

ἀτάκτως, Adv., *disorderly*: 2 Th. iii. 6 *ἀτάκτως περιπατεῖν*, which is explained by the added *καὶ μὴ κατὰ τὴν παράδοσιν ἢν παρέλαβε παρ' ἡμῶν*; cf. ibid. 11, where it is explained by *μηδὲν ἐργαζόμενοι, ἀλλὰ περιεργαζόμενοι*. (Often in Plato.)*

ἄτεκνος, -ον, (τέκνον), *without offspring, childless*: Lk. xx. 28–30. (Gen. xv. 2; Sir. xvi. 3. In Grk. writ. fr. Hesiod opp. 600 down.)*

ἀτενίζω; 1 aor. *ἡτένισα*; (fr. *ἀτενής* stretched, intent, and this fr. *τείνω* and a intensive; [yet cf. W. § 16, 4 B. a. fin., and s. v. A, a, 3]); *to fix the eyes on, gaze upon*: with dat. of pers., Lk. iv. 20; xxii. 56; Acts iii. 12; x. 4; xiv. 9; xxiii. 1; foll. by εἰς with acc. of pers., Acts iii. 4; vi. 15; xiii. 9; metaph. *to fix one's mind on one as an example*, Clem. Rom. 1 Cor. 9, 2; εἰς τι, Acts i. 10; vii. 55; 2 Co. iii. 7, 13; εἰς τι, *to look into anything*, Acts xi. 6. (3 Macc. ii. 26. [Aristot.], Polyb. 6, 11, 5 [i. e. 6, 11*, 12 Dind.]; Diod. 3, 39 [Dind. *ἐνατ.*]; Joseph. b. j. 5, 12, 3; Leican. cont. 16, al.)*

ἄτερ, prep., freq. in the poets [fr. Hom. down], rare in prose writ. fr. Plat. [?] down; *without, apart from*: with gen. [Dion. Hal. 3, 10; Plut. Num. 14, Cat. min. 5]; in the Bible only in 2 Macc. xii. 15; Lk. xxii. 6 (*ἄτερ ὄχλου* in the absence of the multitude; hence, without tumult), 35. ['Teaching' 3, 10; Herm. sim. 5, 4, 5.]*

ἀτιμάζω; 1 aor. *ἡτίμασα*; [Pass., pres. *ἀτιμάζομαι*]; 1 aor. inf. *ἀτιμασθῆναι*; (fr. *ἄτιμος*; hence) *to make ἄτιμος, to dishonor, insult, treat with contumely*, whether in word, in deed, or in thought: [Mk. xii. 4 T Tr mrg. WH (cf. *ἀτιμῶν* and *-μός*); Lk. xx. 11; Jn. viii. 49; Acts v. 41; Ro. ii. 23; Jas. ii. 6 [W. § 40, 5, 2; B. 202 (175)]. Pass.: Ro. i. 24, on which cf. W. 326 (305 sq.); [and § 39, 3 N. 3]. (In Grk. writ. fr. Hom. down; Sept.)*

ἀτιμῶ, -ῶ: [1 aor. *ἡτίμησα*]; (τιμή); *to deprive of honor, despise, treat with contempt or contumely*: *τινά*, Mk. xii. 4 L Tr txt. *ἡτίμησαν* (see *ἀτιμάζω* and *-μός*). (In Grk. writ. [chiefly Epic] fr. Hom. down.)*

ἀτιμία, -ας, ἡ, (ἄτιμος), *dishonor, ignominy, disgrace*, [fr. Hom. down]: 1 Co. xi. 14; opp. to *δόξα*, 2 Co. vi. 8; 1 Co. xv. 43 (*ἐν ἀτιμία* sc. *ὄν*, in a state of disgrace, used of the unseemliness and offensiveness of a dead body);

κατ' ἀτιμίαν equiv. to *ἀτίμως*, with contempt sc. of myself, 2 Co. xi. 21 [R. V. *by way of disparagement*, cf. *κατά*, II. fin.]; *πάθη ἀτιμίας* base lusts, vile passions, Ro. i. 26, cf. W. § 34, 3 b.; [B. § 132, 10]. εἰς ἀτιμίαν for a dishonorable use, of vessels, opp. to *τιμή*: Ro. ix. 21; 2 Tim. ii. 20.*

ἄτιμος, -ον, (τιμή); fr. Hom. down; *without honor, un-honored, dishonored*: Mt. xiii. 57; Mk. vi. 4; 1 Co. iv. 10 (opp. to *ἐνδοξος*); *base, of less esteem*: 1 Co. xii. 23 [here the neut. plur. of the compar., *ἀτιμότερα* (Rec.^{els} *ἀτιμώτερα*)].*

ἀτιμῶ, -ῶ: [pf. pass. ptep. *ἡτιμωμένος*]; (ἄτιμος); fr. Aeschyl. down; *to dishonor, mark with disgrace*: Mk. xii. 4 R G, see *ἀτιμάω* [and *ἀτιμάζω*].*

ἀτμός, -ίδος, ἡ, *vapor*: Jas. iv. 14; *καπνοῦ* (Joel ii. 30 [al. iii. 3]), Acts ii. 19 [opp. to *καπνός* in Aristot. meteor. 2, 4 p. 359^b, 29 sq., to *νέφος* ibid. 1, 9 p. 346^b, 32]. (In Grk. writ. fr. [Hdt. 4, 75 and] Plat. Tim. p. 86 e. down.)*

ἄτομος, -ον, (τέμνω to cut), *that cannot be cut in two or divided, indivisible*, [Plat. Soph. 229 d.; of time, Aristot. phys. 8, 8 p. 263^b, 27]: *ἐν ἀτόμῳ* in a moment, 1 Co. xv. 52.*

ἄτοπος, -ον, (τόπος), *out of place; not befitting, unbecoming*, (so in Grk. writ. fr. Thuc. down; very often in Plato); in later Grk. in an ethical sense, *improper, wicked*: Lk. xxiii. 41 (*ἀτοπὸν τι πράσσειν*, as in Job xxvii. 6; 2 Macc. xiv. 23); Acts xxv. 5 L T Tr WH; (Sept. for *ⲙⲉⲗⲓ* Job iv. 8; xi. 11, etc. Joseph. antt. 6, 5, 6; Plut. de aud. poet. c. 3 *φαναλά* and *ἄτοπα*); of men: 2 Th. iii. 2 (*ἄστοι καὶ πονηροί*; Luth. *unartig*, more correctly *unrighteous* [(*iniquus*), A. V. *unreasonable*, cf. Ellie. ad loc.]). *inconvenient, harmful*: Acts xxviii. 6 *μηδὲν ἄστονον εἰς αὐτὸν γινόμενον*, no injury, no harm coming to him, (Thuc. 2, 49; Joseph. antt. 11, 5, 2; Hdian. 4, 11, 7 [4, ed. Bekk.]).*

Ἀττάλεια [-λία T WH (see I, ι)], -ας, ἡ, *Attalia*, a maritime city of Pamphylia in Asia, very near the borders of Lycia, built and named by Attalus Philadelphus, king of Pergamum; now *Antali* [or *Adalia*; cf. Diet. of Geog.]: Acts xiv. 25.*

αὐγάζω: 1 aor. inf. *αὐγάσαι*; (αὐγή); 1. in Grk. writ. transitively, *to beam upon, irradiate*. 2. in the Bible intrans. *to be bright, to shine forth*: 2 Co. iv. 4 [L mrg. Tr mrg. *καταυγ.* see *φωτισμός*, b.], (Lev. xiii. 24–28, [etc.]). [Comp.: *δι-, κατ-αυγάζω*.]*

αὐγή, -ῆς, ἡ, *brightness, radiance*, (cf. Germ. *Auge* [eye], of which the tragic poets sometimes use *αὐγή*, see Pape [or L. and S.; cf. Lat. *lumina*]), especially *of the sun*; hence *ἡλίου* is often added (Hom. and sqq.), *daylight*; hence *ἄχρις* [-ρι T Tr WH] *αὐγῆς* even till break of day, Acts xx. 11 (Polyaen. 4, 18 p. 386 *κατὰ τὴν πρώτην αὐγὴν τῆς ἡμέρας*). [Syn. see *φέγγος* fin.]*

Αὐγουστος, -ον, ὁ, *Augustus* [cf. Eng. *Majesty*; see *σεβαστός*, 2], the surname of G. Julius Caesar Octavianus, the first Roman emperor: Lk. ii. 1.*

αὐθάδης, -ες, (fr. *αὐτός* and *ἡδοναί*), *self-pleasing, self-willed, arrogant*: Tit. i. 7; 2 Pet. ii. 10. (Gen. xlix. 3, 7;

Prov. xxi. 24. In Grk. writ. fr. Aeschyl. and Hdt. down.) [Trench § xciii.]*

αὐθ-αίρετος, -ον, (fr. αὐτός and αἰρέομαι), *self-chosen*; in Grk. writ. esp. of states or conditions, as δουλεία, Thuc. 6, 40, etc., more rarely of persons; *voluntary, of free choice, of one's own accord*, (as στρατηγός, Xen. an. 5, 7, 29, explained § 28 by ὅς ἐαυτὸν ἔληται) : 2 Co. viii. 3, 17.*

αὐθεντέω, -ῶ; (a bibl. and eccl. word; fr. αὐθέντης contr. fr. αὐτοέντης, and this fr. αὐτός and ἔντεα arms [al. ἔντης, cf. Hesych. συνέντης· συνεργός; cf. Lobeck, Technol. p. 121]; hence a. acc. to earlier usage, *one who with his own hand kills either others or himself*. b. in later Grk. writ. *one who does a thing himself, the author* (τῆς πράξεως, Polyb. 23, 14, 2, etc.); *one who acts on his own authority, autocratic*, i. q. αὐτοκράτωρ an absolute master; cf. Lobeck ad Phryn. p. 120 [also as above; cf. W. § 2, 1 c.]); *to govern one, exercise dominion over one*: τινός, 1 Tim. ii. 12.*

αὐλέω, -ῶ: 1 aor. ἤψα; [pres. pass. ptc. τὸ αὐλούμενον]; (αὐλός); *to play on the flute, to pipe*: Mt. xi. 17; Lk. vii. 32; 1 Co. xiv. 7. (Fr. [Alcm., Hdt.,] Xen. and Plat. down.)*

αὐλή, -ης, ἡ, (ἄω to blow; hence) prop. *a place open to the air* (διαπνεύμενος τόπος αὐλή λέγεται, Athen. 5, 15 p. 189 b.); 1. among the Greeks in Homer's time *an uncovered space around the house, enclosed by a wall, in which the stables stood* (Hom. Od. 9, 185; Il. 4, 433); hence among the Orientals *that roofless enclosure in the open country in which flocks were herded at night, a sheepfold*: Jn. x. 1, 16. 2. *the uncovered court-yard of the house*, Hebr. רֶצֶף, Sept. αὐλή, Vulg. atrium. In the O. T. particularly of the courts of the tabernacle and of the temple at Jerusalem; so in the N. T. once: Rev. xi. 2 (τὴν αὐλὴν τὴν ἔξωθεν [Rec.st ἔσωθεν] τοῦ ναοῦ). The dwellings of the higher classes usually had two αὐλαί, one exterior, between the door and the street, called also προαύλιον (q. v.); the other interior, surrounded by the buildings of the dwelling itself. The latter is mentioned Mt. xxvi. 69 (where ἔξω is opp. to the room in which the judges were sitting); Mk. xiv. 66; Lk. xxii. 55. Cf. Win. RWB. s. v. Häuser; [B. D. Am. ed. s. v. Court; BB.DD. s. v. House]. 3. *the house itself, a palace*: Mt. xxvi. 3, 58; Mk. xiv. 54; xv. 16; Lk. xi. 21; Jn. xviii. 15, and so very often in Grk. writ. fr. Hom. Od. 4, 74 down [cf. Eustath. 1483, 39 τῷ τῆς αὐλῆς ὀνόματι τὰ δώματα δηλοῦ, Suid. col. 652 c. αὐλή· ἡ τοῦ βασιλείως οἰκία. Yet this sense is denied to the N. T. by Meyer et al.; see Mey. on Mt. l. c.].*

αὐλητής, -οῦ, ὁ, (αὐλέω), *a flute-player*: Mt. ix. 23; Rev. xviii. 22. (In Grk. writ. fr. [Theogn. and] Hdt. 6, 60 down.)*

αὐλιζομαι: depon.; impf. ἡλιζόμεν; 1 aor. ἡλίσθην [Veitch s. v.; B. 51 (44); W. § 39, 2]; (αὐλή); in Sept. mostly for יָלַד; 1. prop. *to lodge in the court-yard esp. at night*; of flocks and shepherds. 2. *to pass the night in the open air, bivouac*. 3. *univ. to pass the night, lodge*: so Mt. xxi. 17; Lk. xxi. 37 (ἐξερχόμενος ἡλιζέτο εἰς τὸ ὄρος, going out to pass the night he retired

to the mountain; cf. B. § 147, 15). (In Grk. writ. fr. Hom. down.)*

αὐλός, -οῦ, ὁ, (ἄω, αὖω), [fr. Hom. down], *a pipe*: 1 Co. xiv. 7. [Cf. Stainer, Music of the Bible, ch. v.]*

αὐξάνω, and earlier (the only form in Pind. and Soph. [Veitch s. v. says, 'Hes. Mimnerm. Soph. Thuc. always have αὖξω or αὖξομαι, and Pind. except αὐξάνοι Fr. 130 (Bergk)'] αὖξω (Eph. ii. 21; Col. ii. 19); impf. ἡύξανον; fut. αὐξήσω; 1 aor. ἡύξησα; [Pass., pres. αὐξάνομαι]; 1 aor. ἡύξῃθην; 1. trans. *to cause to grow, to augment*: 1 Co. iii. 6 sq.; 2 Co. ix. 10. Pass. *to grow, increase, become greater*: Mt. xiii. 32; Mk. iv. 8 L T Tr WH; 2 Co. x. 15; Col. i. 6 [not Rec.]; εἰς τὴν ἐπὶ γένωσιν τοῦ θεοῦ unto the knowledge of God, Col. i. 10 (G L T Tr WH τῇ ἐπιγνώσει τοῦ θεοῦ); εἰς σωτηρίαν [not Rec.] to the attaining of salvation, 1 Pet. ii. 2. 2. acc. to later usage (fr. Aristot. an. post. 1, 13 p. 78^b, 6, etc., down; but nowhere in Sept. [cf. B. 54 (47); 145 (127); W. § 38, 1]) intrans. *to grow, increase*: of plants, Mt. vi. 28; Mk. iv. 8 Rec.; Lk. xii. 27 [not Tdf.; Tr mrg. br. αὐξ.]; Lk. xiii. 19; of infants, Lk. i. 80; ii. 40; of a multitude of people, Acts vii. 17. of inward Christian growth: εἰς Χριστόν, in reference to [W. 397 (371); yet cf. Ellic. ad loc.] Christ, Eph. iv. 15; εἰς ναόν, so as to form a temple, Eph. ii. 21; ἐν χάριτι, 2 Pet. iii. 18; with an acc. of the substance, τὴν αὕξιν, Col. ii. 19 [cf. W. § 32, 2; B. § 131, 5, also Bp. Lghtft.'s note ad loc.]; of the external increase of the gospel it is said ὁ λόγος ἡύξανε: Acts vi. 7; xii. 24; xix. 20; of the growing authority of a teacher and the number of his adherents (opp. to ἐλαττοῦσθαι), Jn. iii. 30. [Comp.: συν-, ὑπερ-αὐξάνω.]*

αὕξις, -εως, ἡ, (αὕξω), *increase, growth*: Eph. iv. 16; τοῦ θεοῦ, effected by God, Col. ii. 19; cf. Meyer ad loc. ([Hdt.,] Thuc., Xen., Plat., and subseq. writ.)*

αὕξω, see αὐξάνω.

αὔριον, adv., (fr. αὔρα the morning air, and this fr. αὔω to breathe, blow; [acc. to al. akin to ἥως, Lat. aurora; Curtius § 613, cf. Vaniček p. 944]), *to-morrow* (Lat. cras): Mt. vi. 30; Lk. xii. 28; Acts xxiii. 15 Rec., 20; xxv. 22; 1 Co. xv. 32 (fr. Is. xxiii. 13); σημερον καὶ αὔριον, Lk. xiii. 32 sq.; Jas. iv. 13 [Rec.st G; al. σίμ. ἢ αὔρ.]. ἡ αὔριον sc. ἡμέρα [W. § 64, 5; B. § 123, 8] the morrow, Mt. vi. 34; Acts iv. 3; ἐπὶ τὴν αὔριον, on the morrow, i. e. the next morning, Lk. x. 35; Acts iv. 5; τὸ [L τὰ; WH om.] τῆς αὔριον, what the morrow will bring forth, Jas. iv. 14. [From Hom. down.]*

αὐστηρός, -ά, -όν, (fr. αὔω to dry up), *harsh* (Lat. austerus), *stringent of taste, austere* καὶ γλυκὺ (καὶ πικρὸν), Plat. legg. 10, 897 a.; οἶνος, Diog. Laërt. 7, 117. of mind and manners, *harsh, rough, rigid*, [cf. Trench § xiv.]: Lk. xix. 21, 22; (Polyb. 4, 20, 7; Diog. Laërt. 7, 26, etc. 2 Mace. xiv. 30).*

αὐτάρκεια, -ας, ἡ, (αὐτάρκης, q. v.), *a perfect condition of life, in which no aid or support is needed*; equiv. to τελειότης κτήσεως αγαθῶν, Plat. def. p. 412 b.; often in Aristot. [defined by him (pol. 7, 5 init. p. 1326^b, 29) as follows: τὸ πάντα ὑπάρχειν κ. δεῖσθαι μηενὸς αὐτάρκης; cf. Bp. Lghtft. on Phil. iv. 11]; hence, *a sufficiency of the*

necessaries of life: 2 Co. ix. 8; subjectively, a mind contented with its lot, contentment: 1 Tim. vi. 6; (Diog. Laërt. 10, 130).*

αὐτάρκης [on the accent see Chandler § 705], -ες, (αὐτός, ἀρκέω), [fr. Aeschyl. down], sufficient for one's self, strong enough or possessing enough to need no aid or support; independent of external circumstances; often in Grk. writ. fr. [Aeschyl. and] Hdt. 1, 32 down. Subjectively, contented with one's lot, with one's means, though the slenderest: Phil. iv. 11, (so Sir. xl. 18; Polyb. 6, 48, 7; Diog. Laërt. 2, 24 of Socrates, αὐτάρκης καὶ σεμνός). [Cf. αὐτάρκεια.]*

αὐτο-κατά-κριτος, -ον, (αὐτός, κατακρίνω), self-condemned: Tit. iii. 11; (eccl. writ. [cf. W. § 34, 3]).*

αὐτόματος, -ον, and -η, -ον, (fr. αὐτός and μέμα to desire eagerly, fr. obsol. theme μάω), moved by one's own impulse, or acting without the instigation or intervention of another, (fr. Hom. down); often of the earth producing plants of itself, and of the plants themselves and fruits growing without culture; [on its adverbial use cf. W. § 54, 2]: Mk. iv. 28; (Hdt. 2, 94; 8, 138; Plat. polit. p. 272 a.; [Theophr. h. p. 2, 1]; Diod. 1, 8, etc. Lev. xxv. 5, 11). of gates opening of their own accord: Acts xii. 10, (so in Hom. Il. 5, 749; Xen. Hell. 6, 4, 7; Apoll. Rh. 4, 41; Plut. Timol. 12; Nonn. Dion. 44, 21; [Dion Cass. 44, 17]).*

αὐτόπτης, -ον, ὁ, (αὐτός, ΟΠΤΩ), seeing with one's own eyes, an eye-witness, (cf. αὐτήκοος one who has himself heard a thing): Lk. i. 2. (In Grk. writ. fr. Hdt. down).*

αὐτός, -ή, -ό, pron. ("derived from the particle αὖ with the added force of a demonstrative pronoun. In itself it signifies nothing more than *again*, applied to what has either been previously mentioned or, when the whole discourse is looked at, must necessarily be supplied." Klotz ad Devar. ii. p. 219; [see Vaniček p. 268]). It is used by the bibl. writ. both of the O. T. and of the N. T. far more frequently than the other pronouns; and in this very frequent and almost inordinate use of it, they deviate greatly from prof. auth.; cf. B. § 127, 9. [On classic usage cf. Hermann, Opuscul. i. 308 sqq., of which dissertation a summary is given in his edition of Viger pp. 732-736.]

I. *self*, as used (in all persons, genders, numbers) to distinguish a person or thing from or contrast it with another, or to give him (it) emphatic prominence. **1.**

When used to express Opposition or Distinction, it is added a. to the subjects implied in the verb, the personal pronouns ἐγώ, ἡμεῖς, σύ, etc., being omitted: Lk. v. 37 (αὐτὸς ἐκχυθήσεται the wine. as opp. to the skins); Lk. xxii. 71 (αὐτοὶ γὰρ ἡκούσαμεν we ourselves, opp. to witnesses whose testimony could have been taken); Jn. ii. 25 (αὐτὸς ἐγίνωσκεν, opp. to testimony he might have called for); Jn. iv. 42 (we ourselves, not thou only); Jn. ix. 21 [T Tr WH om.]; Acts xviii. 15 (ὤψασθε αὐτοί); xx. 34; xxii. 19; 1 Th. i. 9, etc., with a negative added, 'he does not himself do this or that,' i. e. he leaves it to others: Lk. vi. 42 (αὐτὸς, viz. thou, οὐ βλέπων); Lk. xi. 46 (αὐτοί, viz. γε, οὐ προσψάυετε), 52; Jn. xviii. 28; 3

Jn. 10. With the addition of καὶ to indicate that a thing is ascribed to one equally with others: Lk. xiv. 12 (μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι); xvi. 28; Acts ii. 22 [G L T Tr WH om. καί]; Jn. iv. 45; xvii. 19, 21; Phil. ii. 24, etc. In other pass. καὶ αὐτός is added to a subject expressly mentioned, and is placed after it; and in translation may be joined to the predicate and rendered *like-wise*: Lk. i. 36 (ἡ συγγενὴς σου καὶ αὐτὴ συνειληφύα νύον thy kinswoman herself also, i. e. as well as thou); Mt. xxvii. 57 (ὃς καὶ αὐτὸς ἐμαθήτευσε [L T Tr WH txt. -τεύθη] τῷ Ἰησοῦ); Lk. xxiii. 51 [R G]; Mk. xv. 43; Acts viii. 13 (ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε); xv. 32; xxi. 24; 1 Jn. ii. 6; Gal. ii. 17; Heb. xiii. 3. b. it is added to subjects expressed, whether to pronouns personal or demonstrative, or to nouns proper or common: Jn. iii. 28 (αὐτοὶ ὑμεῖς ye yourselves bear witness, not only have I affirmed); Acts xx. 30 (ἐξ ὑμῶν αὐτῶν from among your own selves, not only from other quarters); Ro. xv. 14 (καὶ αὐτὸς ἐγώ I of myself also, not only assured by report, cf. i. 8); 1 Co. v. 13 (ἐξ ὑμῶν αὐτῶν from your own society, opp. to them that are without, of whose character God must be the judge); 1 Co. vii. 35; xi. 13; 1 Th. iv. 9; αὐτοὶ οὗτοι, Acts xxiv. 20; αὐτοῦ τούτου (masc.), Acts xxv. 25; Ἰησοῦς αὐτός Jesus himself, personally, opp. to those who baptized by his command, Jn. iv. 2; αὐτὸς Ἰησοῦς, opp. to those who believed on him on account of his miracles, Jn. ii. 24; Jesus himself, not others only, Jn. iv. 44; αὐτ. Δαυεὶδ, opp. to the doctors of the law, whose decision did not seem quite to agree with the words of David, Mk. xii. 36 sq.; Lk. xx. 42; αὐτὸς ὁ Σαρανᾶς, opp. to his ministers, 2 Co. xi. 14; αὐτὸς ὁ θεός, God himself, not another, Rev. xxi. 3; αὐτὰ τὰ ἐπουράνια, the heavenly things themselves [i. e. sanctuary], opp. to its copies, Heb. ix. 23 [see ἐπουράνιος. 1 c.]. c. it is used to distinguish one not only from his companions, disciples, servants, — as Mk. ii. 25 (αὐτὸς καὶ οἱ μετ' αὐτοῦ); Jn. ii. 12; iv. 53; xviii. 1, — but also from things done by him or belonging to him, as Jn. vii. 4 (τί ποιεῖ καὶ ζητεῖ αὐτός [L Tr mrg. WH mrg. αὐτό]); 1 Co. iii. 15 (τινὸς τὸ ἔργον κατακαίσεται. αὐτὸς δὲ σωθήσεται); Lk. xxiv. 15 (αὐτὸς (ὁ) Ἰησοῦς, Jesus himself in person, opp. to their previous conversation about him). d. *self to the exclusion of others*, i. e. *he etc. alone, by one's self*: Mk. vi. 31 (ὑμεῖς αὐτοὶ ye alone, unattended by any of the people; cf. Fritzsche ad loc.); Jn. xiv. 11 (διὰ τὰ ἔργα αὐτὰ [WH mrg. αὐτοῦ]); Ro. vii. 25 (αὐτὸς ἐγώ I alone, unaided by the Spirit of Christ; cf. viii. 2); 2 Co. xii. 13 (αὐτὸς ἐγώ, unlike the other preachers of the gospel); Rev. xix. 12; cf. Herm. ad Vig. p. 733 iii.; Matth. § 467, 5; Kühner § 468 Anm. 2; [Jelf § 656, 3]; with the addition of μόνος (as often in Attic writ.): Jn. vi. 15. e. *self, not prompted or influenced by another*, i. e. *of one's self, of one's own accord*: Jn. xvi. 27 (so even Hom. Il. 17, 254; and among Attic writ. esp. Xen.). **2.** When it gives Prominence, it answers a. to our emphatic *he, she, it*: Mt. i. 21 (αὐτὸς σώσει ἡν and no other); Mt. v. 4-10 (αὐτοί; vi. 4 [R G]; xvii. 5 (αὐτοῦ ἀκούετε); Lk. vi. 35; xvii. 16; xxiv. 21; Jn. ix. 21 (αὐτὸς [T Tr WH om.] . . .

αὐτὸν . . . αὐτός); Acts x. 42 [L txt. Tr txt. WH οὗτος]; Gal. iv. 17 (αὐτοῦς); Eph. ii. 10 (αὐτοῦ); Col. i. 17; 1 Jn. ii. 2; iv. 5; Jas. ii. 6 sq. So in Grk. writ. also fr. Hom. down; cf. *Herm.* ad Vig. p. 734 v. It is used with the same force after relative sentences, where Greek prose uses οὗτος: Mt. xii. 50 (ὅστις ἂν πρὶν ἴσῃ . . . , αὐτὸς μου ἀδελφός ἐστιν, where in Mk. iii. 35 οὗτος); Mt. xxvi. 48; Mk. xiv. 44; cf. B. 107 (94) sq. Less emphatically, αὐτός is put before subjects, serving to recall them again: Mt. iii. 4 (αὐτὸς δὲ Ἰωάννης now he, whom I spoke of, John); Mk. vi. 17 (αὐτὸς γὰρ Ἡρώδης); Ro. viii. 16 (αὐτὸ τὸ πνεῦμα). b. it points out some one as chief, leader, master of the rest (often so in Grk., as in the well-known phrase of the Pythagoreans αὐτὸς ἔφα [cf. W. § 22, 3, 4 and p. 150 (142)]): of Christ, Mt. viii. 24; Mk. iv. 38; vi. 47; viii. 29; Lk. v. 16 sq.; ix. 51; x. 38; of God, Lk. vi. 35; Heb. xiii. 5; 1 Jn. iv. 19 [not Lehm.]. c. it answers to our *very, just, exactly*, (Germ. *eben, gerade*): Ro. ix. 3 (αὐτὸς ἐγώ I myself, the very man who seems to be inimical to the Israelites); 2 Co. x. 1 (I myself, who bore myself lowly in your presence, as ye said); αὐτὰ τὰ ἔργα, Jn. v. 36; often in Luke ἐν αὐτῇ τῇ ἡμέρᾳ or ὥρᾳ, αὐτῷ τῷ καιρῷ, in that very day, hour, season: Lk. ii. 38; x. 21; xii. 12; xiii. 1, 31; xx. 19; xxiii. 12; xxiv. 13, 33; Acts xvi. 18. In the writings of Paul αὐτὸ τοῦτο *this very thing*: Gal. ii. 10; 2 Co. vii. 11; Phil. i. 6; εἰς αὐτὸ τοῦτο *for this very purpose, on this very account*: Ro. ix. 17; xiii. 6; 2 Co. v. 5; Eph. vi. 22; Col. iv. 8; and in the same sense [for this very thing] the simple accus. (as in Attic, cf. Matth. § 470, 7; Kühner ii. 267 Anm. 6; W. § 21 N. 2) τοῦτο αὐτά, 2 Co. ii. 3 [but see Mey. ad loc.], and αὐτὸ τοῦτο, 2 Pet. i. 5 [Lehm. reads here αὐταί]. d. *even*, Lat. *vel, adeo*, (in Hom.; cf. *Herm.* ad Vig. p. 733 ii.): καὶ αὐτῇ ἡ κρίσις, Ro. viii. 21; οὐδὲ ἡ φύσις αὐτῇ, 1 Co. xi. 14; καὶ [Tr om. L WH br. καὶ] αὐτὸς ὁ νῖός, 1 Co. xv. 28; καὶ αὐτῇ Σάρρα even Sarah herself, although a feeble old woman, Heb. xi. 11 [yet WH mrg. reads the dat. αὐτῇ Σάρρα; see καταβολή, 1].

II. αὐτός has the force of a simple personal pronoun of the third person, answering to our unemphatic *he, she, it*; and that 1. as in classic Grk., in the oblique cases, *him, her, it, them*, etc.: numberless instances, — as in the gen. absolute, e. g. αὐτοῦ ἐλθόντος, λαλήσαντος, etc.; or in the acc. with inf., εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους, Ro. i. 20; or after prepositions, ἐξ αὐτοῦ, ἐν αὐτῷ, etc.; or where it indicates the possessor, ὁ πατὴρ αὐτοῦ; or a person as the (dir. or indir.) object of an active verb, as ἐπιδώσει αὐτῷ, Mt. vii. 9; ἀσπασσάσθε αὐτήν, Mt. x. 12; ἀφίεις αὐτούς, Mt. xxvi. 44; ἦν διανέων αὐτοῖς, Lk. i. 22; οὐκ εἶα αὐτὰ λαλεῖν, Lk. iv. 41; ἡ σκοτία αὐτὸ οὐ κατέλαβε, Jn. i. 5. But see αὐτοῦ below. 2. Contrary to Grk. usage, in the N. T. even in the Nominative it is put for a simple personal pronoun of the third person, where the Greeks say οὗτος or ὁ δέ, or use no pronoun at all. This has been convincingly shown by B. 107 (93) sqq.; and yet some of the examples adduced by him are not decisive, but either must be or can be referred to the usage illustrated under I. 1; — those in which αὐτός is used of

Christ, apparently to I. 1 b. But, in my opinion, the question is settled even by the following: αὐτός, Mt. xiv. 2; Mk. xiv. 15; Lk. i. 22; xv. 14; so too in the Sept. (cf. *Thiersch*, De Pentat. vers. Alex. p. 98); Sir. xlix. 7; Tob. vi. 11; αὐταί, Mk. ii. 8 (οὕτως αὐτοὶ διαλογίζονται in Grsb.); Lk. ix. 36; xiv. 1; xxii. 23; αὐτό, Lk. xi. 14 [Tr mrg. WH om., Tr txt. br.]. Whether αὐτῇ and αὐταί also are so used, is doubtful; cf. B. 109 (95). 3. Sometimes in the oblique cases the pron. is omitted, being evident from the context: Mk. vi. 5 (ἐπιθείς, sc. αὐτοῖς); Jn. iii. 34 (δίδωσι, sc. αὐτῷ); Jn. x. 29 (δεδωκέ μοι, sc. αὐτοῦς); Acts xiii. 3 (ἀπέλυσαν, sc. αὐτοῖς); Rev. xviii. 21 (ἔβαλεν, sc. αὐτόν), etc. 4. Not infrequently αὐτός in the oblique cases is added to the verb, although the case belonging to this very verb has preceded: Mt. viii. 1 (καταβάντι δὲ αὐτῷ [L Tr WH gen. absol.] ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ); Mt. iv. 16; v. 40; viii. 28 [R G]; ix. 28; xxv. 29 (ἀπὸ [om. by L T Tr WH] τοῦ μὴ ἔχοντος . . . ἀπ' αὐτοῦ); xxvi. 71 [R G L br. T]; Mk. v. 2 [R G]; ix. 28 [R G]; Jn. xv. 2 (πᾶν κλήμα . . . αἶρει αὐτό); Acts vii. 21 [R G]; Jas. iv. 17; Rev. ii. 7; vi. 4 [L Tr mrg. br.]; cf. W. § 22, 4 a.; B. 142 (125). Doubtless the writer, while writing the earlier words with the intention of joining them to the leading verb to follow, marked off these very words as a clause by themselves, as if they formed a protasis; and so, when he came to the leading verb, he construed it just as though it were to form an apodosis. 5. By a Hebraism αὐτός is used redundantly in relative sentences: ἡς εἶχε τὸ θυγάτριον αὐτῆς, Mk. vii. 25; οὗ τῷ μῶλωπι αὐτοῦ, 1 Pet. ii. 24 (R G T, but Tr mrg. br. αὐτοῦ); esp. in the Apocalypse: ἦν οὐδεὶς δύναται κλείσαι αὐτήν, Rev. iii. 8 (acc. to the true text); οἷς ἐδόθη αὐτοῖς, Rev. vii. 2; add vs. 9; xiii. 12; xvii. 9; far oftener in the Sept.; rare in Grk. writ. [fr. Callim. ep. 44]; cf. *Herm.* ad Vig. p. 709; [B. § 143, 1]; W. § 22, 4 b. where add to the exx. Ildian. 8, 6, 10 [5 Bekk.] οἷς ἐπιφαιτῶσι αὐτοῖς τὰς λοιπὰς πόλεις πύλαι ἀνοίγουντο. But to this construction must not be referred Mt. iii. 12 οὗ τὸ πτῶν ἐν τῇ χειρὶ αὐτοῦ, nor 1 Pet. ii. 24 ὅς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν. For in the latter passage αὐτός is in contrast with *us*, who must otherwise have paid the penalty of our sins; and in the former the sense is, 'he holds his winnowing-shovel in his hand.' 6. Very often αὐτός is used rather laxly, where the subject or the object to which it must be referred is not expressly indicated, but must be gathered especially from some preceding name of a province or city, or from the context: Mt. iv. 23 (περιήγεν τὴν Γαλιλαίαν διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, i. e. of the Galileans); Acts viii. 5 (Σαμαρείας ἐκήρυσσεν αὐτοῖς, i. e. τοῖς Σαμαρείταις); xx. 2 (αὐτοῖς, i. e. the inhabitants τῶν μερῶν ἐκείνων); 2 Co. ii. 13 (αὐτοῖς, i. e. the Christians of Troas); Mt. xix. 2 (ἄλλοι πολλοὶ καὶ ἐθεράπευσεν αὐτούς, i. e. their sick); 1 Pet. iii. 14 (φόβον αὐτῶν, i. e. of those who may be able κακῶσαι you, vs. 13); Lk. xxiii. 51 (τῇ βουλῇ αὐτῶν, i. e. of those with whom he had been a βουλευτής); Heb. viii. 8 (αὐτοῖς [L T WH Tr mrg. αὐτοῖς; see μέμφομαι] i. e. τοῖς ἔχουσι τὴν διαθήκην τὴν πρώτην); Lk. ii. 22 (τοῦ καθαρισμοῦ αὐτῶν,

of the purification prescribed by the law of Moses to women in child-bed); Jn. viii. 44 (ψεύστης ἐστὶν καὶ ὁ πατήρ αὐτοῦ, i. e. of the liar; cf. Baumg.-Crusius and Meyer ad loc.). By this rather careless use of the pronoun it came about that at length αὐτοί alone might be used for ἄνθρωποι: Mt. viii. 4; Mk. i. 44; Lk. v. 14, 17 [here T WH Tr mrg. αὐτόν]; cf. W. § 22, 3; B. § 127, 8. 7. Sometimes, in relative sentences consisting of several members, the second member is not joined to the first by the relative ὅς, but by a loose connection proceeds with καὶ αὐτός; as, Lk. xvii. 31; Acts iii. 13 (ὃν ἡμεῖς παρεδώκατε καὶ ἡγήσασθε αὐτόν [L T WH om. Tr br. αὐτόν]); 1 Co. viii. 6 (ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, for καὶ εἰς ὃν ἡμεῖς); 2 Pet. ii. 3. This is the usage likewise of Greek as well as of Hebrew; cf. W. 149 (141); [B. 283 (243)]; Bahdy. p. 304.

III. ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, with the article, *the same*;
1. without a noun: ὁ αὐτός, immutable, Heb. i. 12; xiii. 8, (Thuc. 2, 61); τὸ αὐτό: — ποιεῖν, Mt. v. 46 [R G T WH txt., 47 L T Tr WH]; Lk. vi. 33; λέγειν, to profess the same opinion, 1 Co. i. 10; ὀνειδίζειν, not in the same manner but reproached him with the same, cast on him the same reproach, Mt. xxvii. 44, (ὀνειδίζειν τοιαῦτα, Soph. Oed. Col. 1002). τὰ αὐτά: Acts xv. 27; Ro. ii. 1; Eph. vi. 9. ἐπὶ τὸ αὐτό [Rec.* passim ἐπιτοαυτοῦ] (Hesych. ὁμοῦ, ἐπὶ τὸν αὐτὸν τόπον), to the same place, in the same place: Mt. xxii. 34; Acts i. 15; ii. 1; 1 Co. xi. 20; xiv. 23, (Ps. ii. 2; 2 S. ii. 13; 3 Macc. iii. 1; Sus. 14); together: Lk. xvii. 35; Acts iii. 1 [L T Tr WH join it to ch. ii.; 1 Co. vii. 5]; κατὰ τὸ αὐτό, (Vulg. simul), together: Acts xiv. 1 (for ἡ, Ex. xxvi. 24; 1 K. iii. 18; exx. fr. Grk. writ. are given by Kypke, Observv. ii. p. 69 sqq.). Like adj. of equality ὁ αὐτός is foll. by the dat.: ἐν καὶ τὸ αὐτὸ τῇ ἐξυρμημένῃ, 1 Co. xi. 5, (Sap. xviii. 11; 4 Macc. viii. 5; x. 2, 13, and often in Grk. writ., cf. W. 150 (141)). 2. With a noun added: Mt. xxvi. 44; Mk. xiv. 39 (τὸν αὐτὸν λόγον); Lk. vi. 38 [R G L mrg.]. (τῷ αὐτῷ μέτρῳ); Phil. i. 30; 1 Co. i. 10 (ἐν τῷ αὐτῷ νοῷ); 1 Co. xii. 4 (τὸ δὲ αὐτὸ πνεῦμα), etc. τὰ αὐτά (with the force of a subst.: the same kind) τῶν παθιμάτων, 1 Pet. v. 9. [Cf. ταῦτά.]

αὐτοῦ, prop. neuter genitive of the pron. αὐτός, in that place, there, here: Mt. xxvi. 36; [Lk. ix. 27 (R L ὧδε)]; Acts xv. 34 (a spurious vs. [see WH. App. ad loc.]); xviii. 19 (L Tr mrg. ἐκεῖ); xxi. 4 (Lchm. αὐτοῖς).*

αὐτοῦ, -ῆς, -οῦ, of himself, herself, itself, i. q. ἑαυτοῦ, q. v. It is very common in the edd. of the N. T. by the Elzevirs, Griesbach, Knapp, al.; but Bengel, Matthaei, Lchm., Tdf., Trg. have everywhere substituted αὐτοῦ, αὐτῷ, etc. for αὐτοῦ, αὐτῷ, etc. "For I have observed that the former are used almost constantly [not always then? Grimm] not only in uncial codd. of the viii. ix. and x. cent., but also in many others (and not N. T. codd. alone). That this is the correct mode of writing is proved also by numerous examples where the pron. is joined to prepositions; for these last are often found written not εφ, αφ, μεθ, καθ, ανθ, etc., but επ, απ, μετ, κατ, αντ." Tdf. Proleg. ad N. T., ed. 2 p. xxvi. [ed. 8 p. 126]; cf. his Proleg. ad Sept., ed. 1 p. lxx. [ed. 4 p. xxxiii. (not in

ed. 6)]. Bleek entertains the same opinion and sets it forth at length in his note on Heb. i. 3, vol. ii. 1 p. 67 sqq. The question is hard to decide, not only because the breathings and accents are wanting in the oldest codd., but also because it often depends upon the mere preference of the writer or speaker whether he will speak in his own person, or acc. to the thought of the person spoken of. Certainly in the large majority of the passages in the N. T. αὐτοῦ is correctly restored; but apparently we ought to write δι' αὐτοῦ (Rec. ἑαυτοῦ [so L mrg. T WH]), Ro. xiv. 14 [L txt. Tr δι' αὐτ.]; εἰς αὐτόν, Col. i. 20 [al. εἰς αὐτ.]; αὐτὸς περὶ αὐτοῦ [T Tr txt. WH ἑαυτοῦ], Jn. ix. 21. Cf. W. 151 (143); [B. 111 (97) sq.; Bp. Lghtft. on Col. i. c., and see esp. Hort in Westcott and Hort's Grk. Test., App. p. 144 sq.; these editors have introduced the aspirated form into their text "nearly twenty times" (e. g. Mt. vi. 34; Lk. xii. 17, 21; xxiii. 12; xxiv. 12; Jn. ii. 24; xiii. 32; xix. 17; xx. 10; Acts xiv. 17; Ro. i. 27; 2 Co. iii. 5; Eph. ii. 15; Phil. iii. 21; 1 Jn. v. 10; Rev. viii. 6, etc.). Cf. Rutherford, New Phryn. p. 432].

αὐτόφωρος, -ον, (αὐτός and φῶρ a thief, φῶρ a theft), [fr. Soph. down]; prop. caught in the act of theft; then univ. caught in the act of perpetrating any other crime; very often in the phrases ἐπ' αὐτοφῶρ (as one word ἐπαντοφῶρ) τινὰ λαμβάνειν, pass. λαμβάνεσθαι, καταλαμβάνεσθαι, ἀλίσκεσθαι, (fr. Hdt. 6, 72 on), the crime being specified by a participle: μοιχευομένη, Jn. viii. 4 [R G], as in Ael. nat. an. 11, 15; Plut. mor. vi. p. 446 ed. Tauchn. [x. p. 723 ed. Reiske, cf. Nicias 4, 5; Eumen. 2, 2]; Sext. Empir. adv. Rhet. 65 [p. 151 ed. Fabric.].*

αὐτό-χειρ, -ρος, ὁ, (αὐτός and χεῖρ, cf. μακρόχειρ, ἀδικόχειρ), doing a thing with one's own hand: Acts xxvii. 19. (Often in the tragedies and Attic orators).*

αὐχέω; (in pres. and impf. fr. Aeschyl. and Hdt. down, but rare in prose); prop. to lift up the neck, hence to boast: μεγάλη αὐχέη, Jas. iii. 5 L T Tr WH for R G μεγαλαυχέη q. v.*

αὐχμηρός, -ά, -όν, (αὐχμέω to be squalid), squalid, dirty, (Xen., Plat., sqq.), and since dirty things are destitute of brightness, dark: 2 Pet. i. 19, Aristot. de color. 3 τὸ λαμπρὸν ἢ στιλβον . . . ἢ τοῦναντίον αὐχμηρὸν καὶ ἀλαμπές. (Hesych., Suidas, Pollux).*

ἀφαιρέω, -ῶ; fut. ἀφαιρήσω (Rev. xxii. 19 Rec. [fr. Erasmus, apparently on no Ms. authority; see Tdf.'s note]), and ἀφελῶ (ibid. G L T Tr WH; on this rarer fut. cf. Bttm. Ausf. Spr. ii. p. 100); 2 aor. ἀφείλον; 1 fut. pass. ἀφαιρεθήσομαι; Mid., pres. ἀφαιρούμαι; 2 aor. ἀφειλόμην; [see αἶρέω]; in Grk. writ. fr. Hom. down; to take from, take away, remove, carry off: τί, Lk. i. 25; to cut off, τὸ ὠτίον, Mt. xxvi. 51; Mk. xiv. 47 [L T Tr WH τὸ ὠτάριον]; Lk. xxii. 50 [τὸ οὖς], (τὴν κεφαλὴν τινος, 1 Macc. vii. 47; for ἡρῶ, 1 S. xvii. 51); to take away, τὶ ἀπό with gen. of a thing, Rev. xxii. 19; τὶ ἀπό with gen. of pers. Lk. x. 42 [T WH om. L Tr br. ἀπό], (Gen. xxxi. 31; Job xxxvi. 7; Prov. iv. 16 [Alex.], etc.); mid. (prop. to take away or bear off for one's self), Lk. xvi. 3, (Lev. iv. 10; Mic. ii. 8; in Grk. writ. with a simple gen. for ἀπό τινος); ἀφαιρεῖν τὰς ἀμαρτίας to take away sins, of

victims expiating them, Heb. x. 4, (Jer. xi. 15; Sir. xlvii. 11); mid. of God putting out of his sight, remembering no more, the sins committed by men, i. e. granting pardon for sins (see ἀμαρτία, 2 a.): Ro. xi. 27.*

ἀφανής, -ές, (φαίω), *not manifest, hidden*: Heb. iv. 13. (Often in Grk. writ. fr. [Aeschyl. and] Hdt. down.) [Cf. δῆλος, and Schmidt ch. 130.]*

ἀφανίζω; [Pass., pres. ἀφανίζομαι]; 1 aor. ἠφανίσθη; (ἀφανής); a. *to snatch out of sight, to put out of view, to make unseen*, (Xen. an. 3, 4, 8 ἥλιον νεφέλῃ παρακαλύψασα ἠφάνισε sc. τὴν πόλιν, Plat. Phil. 66 a. ἀφανίζοντες κρύπτομεν). b. *to cause to vanish away, to destroy, consume*: Mt. vi. 19 sq. (often so in Grk. writ. and Sept. [cf. B. § 130, 5]); Pass. *to perish*: Acts xiii. 41 (Luth. vor Schrecken vergehen); *to vanish away*, Jas. iv. 14, (Hdt. 7, 6; 167; Plat. et sqq.). c. *to deprive of lustre, render unsightly, to disfigure*: τὸ πρόσωπον, Mt. vi. 16.*

ἀφανισμός, -οῦ, ὁ, (ἀφανίζω, q. v.), *disappearance; destruction*: Heb. viii. 13. (Theophr., Polyb., Diod., Plut., Leian., al.; often in Sept., particularly for ηρῶ and ηρῶσ.)*

ἀφαντος, -ον, (fr. φαίνομαι), *taken out of sight, made invisible*: ἀφαντος ἐγένετο ἀπ' αὐτῶν, he departed from them suddenly and in a way unseen, he vanished, Lk. xxiv. 31. (In poets fr. Hom. down; later in prose writ. also; Diod. 4, 65 ἐμπεσὼν εἰς τὸ χάσμα . . . ἀφαντος ἐγένετο, Plut. orac. def. c. 1. Sometimes angels, withdrawing suddenly from human view, are said ἀφανεῖς γίνεσθαι: 2 Macc. iii. 34; Acta Thom. § § 27 and 43.)*

ἀφειδρών, -ωνος, ὁ, apparently a word of Macedonian origin, which Suidas calls 'barbarous'; *the place into which the alvine discharges are voided; a privy, sink*; found only in Mt. xv. 17; Mk. vii. 19. It appears to be derived not from ἀφ' ἐδρών a *podicibus*, but from ἀφειδρος, the same Macedon. word which in Lev. xii. 5; xv. 19 sqq. answers to the Hebr. תְּהַי sordes menstruum. Cf. Fischer's full discussion of the word in his De vitiis lexx. N. T. p. 698 sqq.*

ἀφειδία (ἀφειδεια Lehm., see s. v. εἰ, ι), -ας, ἡ, (the disposition of a man who is ἀφειδής, unsparing), *unsparing severity*: with gen. of the object, τοῦ σώματος, Col. ii. 23 (τῶν σωμάτων ἀφειδεῖν, Lys. 2, 25 (193, 5); Diod. 13, 60; 79 etc. [see Bp. Lghtft. on Col. i. c.]; in Plat. defin. p. 412 d. ἀφειδία means *liberality*).*

ἀφ-εἶδον, i. q. ἀπειδον, q. v. Cf. B. 7; Mullacn p. 22; W. 45 (44); [Tdf. Proleg. p. 91 sq., Sept. ed. 4 Proleg. p. xxxiii.]; *Scrivener's* ed. of cod. Cantab. Intr. p. xlvii. (11); esp. *WH*. App. p. 143 sq., *Meisterhans* § 20, and *Bp. Lghtft.* on Phil. ii. 23; *Curtius* p. 687 sq.].

ἀφελότης, -ητος, ἡ, (fr. ἀφελής without rock, smooth, plain, and this fr. φελλεύς rocky land), *simplicity*. [A.V. singleness]: καρδίας, Acts ii. 46, (found only here [and in eccl. writ.]). The Greeks used ἀφέλεια.*

ἀφ-ελεῖω, i. q. ἀπελεῖω, q. v.; cf. ἀφείδον.

ἀφ-εσις, -εως, ἡ, (ἀφίημι); 1. *release, as from bondage, imprisonment, etc.*: Lk. iv. 18 (19), (Is. lxi. 1 sq.; Polyb. i, 79, 12, etc.). 2. *ἀφεσις ἁμαρτιῶν forgiveness, pardon, of sins* (prop. *the letting them go, as if they had*

not been committed [see at length Trench § xxxiii.]), *remission of their penalty*: Mt. xxvi. 28; Mk. i. 4; Lk. i. 77; iii. 3; xxiv. 47; Acts ii. 38; v. 31; x. 43; xiii. 38; xxvi. 18; Col. i. 14; τῶν παραπτωμάτων, Eph. i. 7; and simply ἀφεσις: Mk. iii. 29; Heb. ix. 22; x. 18, (φόνου, Plat. legg. 9 p. 869 d.; ἐγκλημάτων, Diod. 20, 44 [so Dion. Hal. l. 8 § 50, see also 7, 33; 7, 46; esp. 7, 64; ἀμαρτημάτων, Philo, vit. Moys. iii. 17; al.]).*

ἀφή, -ης, ἡ, (ἀπτω to fasten together, to fit), (Vulg. junctura [and nexus]), *bond, connection*, [A. V. joint (see esp. Bp. Lghtft. on Col. as below)]: Eph. iv. 16; Col. ii. 19. (Plut. Anton. c. 27.)*

ἀφθαρσία, -ας, ἡ, (ἀφθαρος, cf. ἀκαθαρός), (Tertull. and subseq. writ. *incorruptibilitas*, Vulg. *incorruptio* [and *incorruptela*]), *incorruption, perpetuity*: τοῦ κόσμου, Philo de incorr. mund. § 11; it is ascribed to τὸ θεῖον in Plut. Arist. c. 6; of the body of man exempt from decay after the resurrection, 1 Co. xv. 42 (ἐν ἀφθ. sc. θν), 50, 53 sq.; of a blessed immortality (Sap. ii. 23; vi. 19; 4 Macc. xvii. 12), Ro. ii. 7; 2 Tim. i. 10. τινὰ ἀγαπᾷ ἐν ἀφθαρσίᾳ to love one with never diminishing love, Eph. vi. 24 [cf. Mey. ad loc. The word seems to have the meaning *purity, sincerity, incorruptness* in Tit. ii. 7 Rec.*].*

ἀ-φθαρος, -ον, (φθείρω), *uncorrupted, not liable to corruption or decay, imperishable*: of things, 1 Co. ix. 25; 1 Pet. i. 4, 23; iii. 4; [ἀφθ. κήρυγμα τῆς αἰωνίου σωτηρίας, Mk. xvi. WH in (rejected) 'Shorter Conclusion']. *immortal*: of the risen dead, 1 Co. xv. 52; of God, Ro. i. 23; 1 Tim. i. 17. (Sap. xii. 1; xviii. 4. [Aristot.], Plut., Leian., al. [Cf. Trench § lxxviii.])*

ἀ-φθορία, -ας, ἡ, (ἀφθαρος uncorrupted, fr. φθείρω), *uncorruptness*: Tit. ii. 7 L T Tr WH; see ἀδιαφθορία.*

ἀφ-ιημι; pres. 2 pers. sing. ἀφείς (fr. the form ἀφέω, Rev. ii. 20 for Rec. ἔας), [3 pers. plur. ἀφιοῦσιν Rev. xi. 9 Tdf. edd. 2, 7, fr. a form ἀφίεω; cf. B. 48 (42)]; impf. 3 pers. sing. ἤφιε, with the augm. before the prep., Mk. i. 34; xi. 16, fr. the form ἀφίω; whence also pres. 1 pers. plur. ἀφίομεν Lk. xi. 4 L T Tr WH for ἀφίεμεν Rec. and 3 pers. ἀφίουσιν Rev. xi. 9 L T Tr WH; [see *WH*. App. p. 167]; fut. ἀφήσω; 1 aor. ἀφήκα, 2 pers. sing. -κες Rev. ii. 4 T Tr WH [cf. κοπιῶ]; 2 aor. impv. ἀφες, ἀφετε, subj. 3 pers. sing. ἀφή, 2 pers. plur. ἀφήτε, [inf. ἀφείναι (Mt. xxiii. 23 L T Tr WH; Lk. v. 21 L txt. T Tr WH)], ptp. ἀφείς, ἀφέντες; Pass., pres. ἀφίεμαι, [yet 3 pers. plur. ἀφίονται Jn. xx. 23 *WH* mrg. etc.; cf. ἀφίω above]; pf. 3 pers. plur. ἀφείωνται (a Doric form [cf. W. § 14, 3 a; B. 49 (42); Kühner § 285, 4], Mt. ix. 2, 5; Mk. ii. 5, [9] — in both these Gospels L [exc. in Mk. mrg.] T Tr WH have restored the *pres.* 3 pers. plur. ἀφίενται; Lk. v. 20, 23; vii. 47, [48]; Jn. xx. 23 L txt. T Tr txt. WH txt.; 1 Jn. ii. 12); 1 aor. ἀφέθην; fut. ἀφεθήσομαι; cf. W. § 14, 3; B. 48 (42); [*WH*. App. p. 167; Veitch s. v. ἵημι]; (fr. ἀπό and ἵημι); [fr. Hom. down]; *to send from* (ἀπό) *one's self*; 1. *to send away*; a. *to bid go away or depart*: τοὺς ὄχλους, Mt. xiii. 36 [al. refer this to 3 below]; τὴν γυναῖκα, of a husband putting away his wife, 1 Co. vii. 11–13, (Hdt. 5, 39; and subst. ἀφesis, Plut. Pomp. c. 42, 6). b. *to send forth, yield up, emit*: τὸ

πνεῦμα, to expire, Mt. xxvii. 50 (τὴν ψυχὴν, Gen. xxxv. 18; Hdt. 4, 190 and often in other Grk. writ. [see πνεῦμα, 2]), φωνήν to utter a cry (*emittere vocem*, Liv. 1, 53), Mk. xv. 37 (Gen. xlv. 2 and often in Grk. writ.; [cf. *Heinichen* on Euseb. h. e. 8, 14, 17]). **c.** to let go, let alone, let be; **a.** to disregard: Mt. xv. 14. **β.** to leave, not to discuss now, a topic, used of teachers, writers, speakers, etc.: Heb. vi. 1, (Eur. Andr. 392; Theophr. char. praef. § 3; for other examples fr. Grk. writ. see Bleek on Heb. vol. ii. 2 p. 144 sq.), [al. take the word in Heb. l. c. as expressive of the duty of the readers, rather than the purpose of the writer; and consequently refer the passage to 3 below]. **γ.** to omit, neglect: Mt. xxiii. 23, [Lk. xi. 42 R G]; Mk. vii. 8; Ro. i. 27. **δ.** to let go, give up, a debt, by not demanding it (opp. to κρατεῖν, Jn. xx. 23), i. e. to remit, forgive: τὸ δάνειον, Mt. xviii. 27; τὴν ὀφειλήν, Mt. xviii. 32; τὰ ὀφειλήματα, Mt. vi. 12; τὰ παραπτώματα, vi. 14 sq.; Mk. xi. 25 sq. [T Tr WH om. verse 26]; τὰς ἀμαρτίας, τὰ ἀμαρτήματα, τὰς ἀνομίας, Mt. ix. 2, 5 sq.; xii. 31; Mk. ii. 5, 7; iii. 28; Lk. v. 20 sq. 23; Ro. iv. 7 (fr. Ps. xxxi. (xxxii.) 1); 1 Jn. i. 9; Jas. v. 15, (Is. xxii. 14; xxxiii. 24, etc.); **τ.** ἐπίνοιαν τῆς καρδίας, Acts viii. 22, (τὴν αἰτίαν, Hdt. 6, 30; τὰ χρέα, Ael. v. h. 14, 24); absolutely, ἀφίεναι τινί to forgive one: Mt. xii. 32; xviii. 21, 35; Mk. iv. 12; Lk. xi. 4; xii. 10; xvii. 3 sq.; xxiii. 34 [L br. WH reject the pass.]. **e.** to give up, keep no longer: τὴν πρῶτην ἀγάπην, Rev. ii. 4. **2.** to permit, allow, not to hinder; **a.** foll. by a pres. inf. [B. 258 (222)]: Mk. x. 14; Lk. xviii. 16 ἀφετε ἔρχεσθαι καὶ μὴ κωλύετε αὐτά, Mt. xiii. 30; Mk. i. 34; Jn. xi. 44; xviii. 8. by the aor. inf.: Mt. viii. 22; xxiii. 13 (14); Mk. v. 37; vii. 12, 27; Lk. viii. 51; ix. 60; xii. 39; Rev. xi. 9. **b.** without an inf.: Mt. iii. 15 (ἄφες ἄρτι permit it just now). with acc. of the pers. or thing permitted: Mt. iii. 15 τότε ἀφήσιν αὐτόν, Mk. v. 19; xi. 6; xiv. 6; Lk. xiii. 8; Jn. xii. 7 R G; xi. 48; Acts v. 38 (L T Tr WH; R G ἐάσατε); Rev. ii. 20 (Rec. ἐὰς). **c.** ἀφήμι τινί τι, to give up a thing to one: Mt. v. 40 (ἄφες αὐτῷ καὶ τὸ ἱμάτιον). **d.** foll. by ὅτι: Mk. xi. 16; Jn. xii. 7 L T Tr WH, a later construction, cf. W. § 44, 8; B. 238 (205). **e.** foll. by the simple hortative subjunc.: Mt. vii. 4; Lk. vi. 42 (ἄφες ἐκβάλλω); Mt. xxvii. 49; Mk. xv. 36, (ἄφετε ἴδωμεν); Epict. diss. 1, 9, 15 ἄφες δεῖξωμεν, 3, 12, 15 ἄφες ἴδω. Cf. B. 209 (181) sq.; W. 285 (268). **3.** to leave, go away from one; to depart from one; **a.** in order to go to another place: Mt. xxii. 22; xxvi. 44; Mk. viii. 13 (Mt. xvi. 4 καταλείπων); xii. 12; xiii. 34; Jn. iv. 3; xvi. 28. **b.** to depart from one whom one wishes to quit: Mt. iv. 11; so of diseases departing, ἀφῆκέν τινα ὁ πυρετός, Mt. viii. 15; Mk. i. 31; Lk. iv. 39; Jn. iv. 52. **c.** to depart from one and leave him to himself, so that all mutual claims are abandoned: τὸν πατέρα, Mt. iv. 22; Mk. i. 20; Mt. xviii. 12 (Lk. xv. 4 καταλείπει). Thus also ἀφίεναι τὰ ἑαυτοῦ to leave possessions, home, etc.: Mt. iv. 20; xix. 27, 29; Mk. i. 18; x. 28 sq.; Lk. v. 11; xviii. 28 sq. **d.** to desert one (wrongfully): Mt. xxvi. 56; Mk. xiv. 50; Jn. x. 12. **e.** to go away leaving something behind: Mt. v. 24; Jn. iv. 28. **f.** to leave one by not taking him as a companion: opp. to παραλαμβάνειν, Mt. xxiv. 40 sq.;

Lk. xvii. 34 sq. **g.** to leave on dying, leave behind one: τέκνα, γυναῖκα, Mt. xxii. 25; Mk. xii. 20, 22, (Lk. xx. 31 καταλείπω). **h.** to leave so that what is left may remain, leave remaining: οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον [or λίθῳ], Mt. xxiv. 2; Mk. xiii. 2; Lk. xxi. 6. **i.** ἀφίεναι foll. by the acc. of a noun or pron. with an acc. of the predicate [B. § 144, 18]: Lk. x. 30 (ἡμῶν); Jn. xiv. 18 (τινὰ ὀρφανόν); Mt. xxiii. 38; Lk. xiii. 35, (but Lehm. om. ἔρημος in both pass., WH txt. om. in Mt., G T Tr WH om. in Luke; that being omitted, ἀφίεναι means to abandon, to leave destitute of God's help); Acts xiv. 17 (ἀμαρτυροῦν ἑαυτὸν [L T Tr αὐτόν (WH αὐτ. q. v.)]).

ἀφ-ικνεόμαι, -οῦμαι: 2 aor. ἀφικόμην; (ικνεόμαι to come); very often in Grk. writ. fr. Hom. down; to come from (ἀπό) a place (but often the prep. has almost lost its force); to come to, arrive at; in the N. T. once, tropically: Ro. xvi. 19 (ὕμῶν ὑπακοὴ εἰς πάντας ἀφίκετο your obedience has reached the ears of [A. V. is come abroad unto] all men; Sir. xlvii. 16 εἰς νήσους ἀφίκετο τὸ ὄνομα σου. Joseph. antt. 19, 1, 16 εἰς τὸ θέατρον . . . ἀφίκετο ὁ λόγος).*

ἀ-φιλ-άγαθος, -ον, (a priv. and φιλάγαθος), opposed to goodness and good men, [R. V. no lover of good]; found only in 2 Tim. iii. 3.*

ἀφιλ-ἀργυρος, -ον, (a priv. and φιλάργυρος), not loving money, not avaricious; only in the N. T., twice viz. 1 Tim. iii. 3; Heb. xiii. 5. [Cf. Trench § xxiv.]*

ἀφ-ιξις, -εως, ἡ, (ἀφικνεόμαι), in Grk. writ. generally arrival; more rarely departure, as Hdt. 9, 17; Dem. 1463, 7; [1484, 8]; Joseph. antt. 4, 8, 47; 3 Macc. vii. 18; and so in Acts xx. 29.*

ἀφ-ίστημι: 1 aor. ἀπέστησα; 2 aor. ἀπέστην; Mid., pres. ἀφίσταμαι, impv. ἀφίστασο (1 Tim. vi. 5 Rec.; cf. W. § 14, 1 e.); [impf. ἀφιστάμην]; fut. ἀποστήσομαι; **1.** transitively, in pres., impf., fut., 1 aor. active, to make stand off, cause to withdraw, to remove; trop. to excite to revolt: Acts v. 37 (ἀπέστησε λαὸν . . . ὀπίσω αὐτοῦ drew away after him; τινὰ ἀπὸ τῆς αἰτίας, Deut. vii. 4, and in Grk. writ. fr. Hdt. 1, 76 down). **2.** intransitively, in pf., plpf., 2 aor. active, to stand off, stand aloof, in various senses [as in Grk. writ.] acc. to the context: ἀπὸ with gen. of pers. to go away, depart, from any one, Lk. xiii. 27 (fr. Ps. vi. 9; cf. Mt. vii. 23 ἀποχωρεῖτε ἀπ' ἐμοῦ); Acts xii. 10; xix. 9; to desert, withdraw from, one, Acts xv. 38; to cease to vex one, Lk. iv. 13; Acts v. 38; xxii. 29; 2 Co. xii. 8; to fall away, become faithless, ἀπὸ θεοῦ, Heb. iii. 12; to shun, flee from, ἀπὸ τῆς ἀδικίας, 2 Tim. ii. 19. Mid. to withdraw one's self from: absol. to fall away, Lk. viii. 13; [τῆς πίστεως, 1 Tim. iv. 1, cf. W. 427, 428 (398)]; to keep one's self away from, absent one's self from, Lk. ii. 37 (οὐκ ἀφίστατο ἀπὸ [T Tr WH om. ἀπὸ] τοῦ ἱεροῦ, she was in the temple every day; from any one's society or fellowship, 1 Tim. vi. 5 Rec.*

ἀφνω, adv., (akin to αἴφνης, see in αἰφνίδιος above), suddenly: Acts ii. 2; xvi. 26; xxviii. 6. (Sept.; [Aeschyl.], Thuc. and subseq. writ.)*

ἀφόβως, adv., (φόβος), without fear, boldly: Lk. i. 74; Phil. i. 14; 1 Co. xvi. 10; Jude 12. [From Xen. down.]*

ἀφ-ομοιώ, -ω: [pf. pass. ptep. ἀφωμοιωμένος (on augm.

see *WH. App.* p. 161]); to cause a model to pass off (ἀπό) into an image or shape like it, — to express itself in it, (cf. ἀπεικάζειν, ἀπεικονίζειν, ἀποπλάσσειν, ἀπομυμείσθαι); to copy; to produce a fac-simile: τὰ καλὰ εἶδη, of painters, Xen. mem. 3, 10, 2; often in Plato. Pass. to be made like, rendered similar: so Heb. vii. 3. (Ep. Jer. 4 (5), 62 (63), 70 (71)); and in Plato.)*

ἀφ-οράω, -ῶ; to turn the eyes away from other things and fix them on something; cf. ἀποβλέπω. trop. to turn one's mind to: εἰς τινα, Heb. xii. 2 [W. § 66, 2 d.], (εἰς θεόν, 4 Macc. xvii. 10; for exx. fr. Grk. writ. cf. Bleek on Heb. vol. ii. 2 p. 862). Further, cf. ἀπέειδον.*

ἀφ-ορίζω; impf. ἀφ-ορίζον; Attic fut. ἀφοριῶ Mt. xxv. 32 (T WH ἀφορίσω); xiii. 49, [W. § 13, 1 e.; B. 37 (32)]; 1 aor. ἀφ-ορίσα; Pass., pf. pter. ἀφ-ορισμένος; 1 aor. impv. ἀφορίσθητε; (ορίζω to make a ὅρος or boundary); to mark off (ἀπό) others by boundaries, to limit, to separate: ἐάντων, from others, Gal. ii. 12; τοὺς μαθητάς, from those unwilling to obey the gospel, Acts xix. 9; ἐκ μέσου τωνῶν, Mt. xiii. 49; ἀπό τινος, xxv. 32. Pass. in a reflex. sense: 2 Co. vi. 17. absol.: in a bad sense, to exclude as disreputable, Lk. vi. 22; in a good sense, τινὰ εἰς τι, to appoint, set apart, one for some purpose (to do something), Acts xiii. 2; Ro. i. 1; τινὰ foll. by a telic inf., Gal. i. 15 [(?) see the Comm. ad loc.]. ([Soph.], Eur., Plat., Isoer., Dem., Polyb., al.; very often in Sept. esp. for לְהַבְרִיךְ, הִנֵּי, הִרִים, הִנֵּי, etc.)*

ἀφ-ορμή, -ῆς, ἡ, (ἀπό and ὁρμή q. v.); 1. prop. a place from which a movement or attack is made, a base of operations: Thuc. 1, 90 (τὴν Πελοπόννησον πᾶσιν ἀναχώρησιν τε καὶ ἀφορμὴν ἰκανὴν εἶναι); Polyb. 1, 41, 6. 2. metaph. that by which endeavor is excited and from which it goes forth; that which gives occasion and supplies matter for an undertaking, the incentive; the resources we avail ourselves of in attempting or performing anything: Xen. mem. 3, 12, 4 (τοῖς ἐαυτῶν παῖσι καλλίους ἀφορμὰς εἰς τὸν βίον καταλείπουσι), and often in Grk. writ.; λαμβάνειν, to take occasion, find an incentive, Ro. vii. 8, 11; διδόναι, 2 Co. v. 12; 1 Tim. v. 14, (3 Macc. iii. 2; both phrases often also in Grk. writ.); 2 Co. xi. 12; Gal. v. 13. On the meanings of this word see Viger. ed. *Herm.* p. 81 sq.; Phryn. ed. *Lob.* p. 223 sq.; [Rutherford, New Phryn. p. 304].*

ἀφ-ορίζω; (ἀφρός); to foam: Mk. ix. 18, 20. (Soph. El. 719; Diod. 3, 10; Athen. 11, 43 p. 472 a.; [al.]-) [Comp.: ἐπ-αφρίζω].*

ἀφρός, -οῦ, ὁ, foam: Lk. ix. 39. (Hom. Il. 20, 168; [al.]-)*

ἀφροσύνη, -ης, ἡ, (ἄφρων), foolishness, folly, senselessness: 2 Co. xi. 17, 21; thoughtlessness, recklessness, Mk. vii. 22. [From Hom. down.]*

ἄφρων, -ονος, ὁ, ἡ, -ον, τό, (fr. a priv. and φρήν, cf. εὐφρων, σῶφρων), [fr. Hom. down], prop. without reason ([εἰδωλα, Xen. mem. 1, 4, 4]; of beasts, ibid. 1, 4, 14), senseless, foolish, stupid; without reflection or intelligence, acting rashly: Lk. xi. 40; xii. 20; Ro. ii. 20; 1 Co. xv. 36; 2 Co. xi. 16, 19 (opp. to φρόνιμος, as in Prov. xi. 29); 2 Co. xii. 6, 11; Eph. v. 17 (opp. to συνιέντες); 1 Pet. ii. 15. [A strong term; cf. Schmidt ch. 147 § 17.]*

ἀφ-υπνώω, -ῶ: 1 aor. ἀφύπνωσα; (ὑπνώω to put to sleep, to sleep); a. to awaken from sleep (Anthol. Pal. 9, 517, 5). b. to fall asleep, to fall off to sleep: Lk. viii. 23; for this the ancient Greeks used καθυπνώω; see Lobeck ad Phryn. p. 224. [Herm. vis. 1, 1.]*

ἀφ-υστερέω, -ῶ: (a later Grk. word); 1. to be behindhand, come too late (ἀπό so as to be far from, or to fail, a person or thing); used of persons not present at the right time: Polyb. 22, 5, 2; Posidon. ap. Athen. 4, 37 (i. e. 4 p. 151 e.); [al.]; ἀπὸ ἀγαθῆς ἡμέρας to fail (to make use of) a good day, to let the opportunity pass by, Sir. xiv. 14. 2. transitively, to cause to fail, to withdraw, take away from, defraud: τὸ μάνα σου οὐκ ἀφυστέρησας ἀπὸ στόματος αὐτῶν, Neh. ix. 20 (for γὰρ to withhold); pf. pass. pter. ἀφυστερημένος (μισθός), Jas. v. 4 T Tr WH after 8 B*, [Rec. ἀπεστερημένος, see ἀποστερέω, also s. v. ἀπό, II. 2 d. bb., p. 59*].*

ἄφωνος, -ον, (φωνή), voiceless, dumb; without the faculty of speech; used of idols, 1 Co. xii. 2 (cf. Ps. cxv. 5 (cxiii. 13); Hab. ii. 18); of beasts, 2 Pet. ii. 16. 1 Co. xiv. 10 τοσαῦτα γένη φωνῶν καὶ οὐδὲν αὐτῶν [L T Tr WH om. αὐτ.] ἄφωνον, i. e. there is no language destitute of the power of language, [R. V. txt. no kind (of voice) is without signification], (cf. the phrases βίος ἀβίωτος a life unworthy of the name of life, χάρις ἄχαρις) used of one that is patiently silent or dumb: ἄμνός, Acts viii. 32 fr. Is. liii. 7. (In Grk. writ. fr. [Theog.], Pind., Aeschyl. down.)*

Ἀχαῖ [WH Ἀχας], ὁ, (so Sept. for ἰηῖ possessing, possessor; in Joseph. Ἀχάζης, -ον, ὁ), Ahaz, king of Judah, [fr. c. B. C. 741 to c. B. C. 725; cf. B. D. s. v. Israel, kingdom of], (2 K. xvi. 1 sqq.; 2 Chr. xxviii. 16 sqq.; Is. vii. 1 sqq.): Mt. i. 9.

Ἀχαῖα [WH Ἀχαία (see I, ι)], -ας, ἡ, Achaia; 1. in a restricted sense, the maritime region of northern Peloponnesus. 2. in a broader sense, fr. B. C. 146 on [yet see Diet. of Geog. s. v.], a Roman province embracing all Greece except Thessaly. So in the N. T.: Acts xviii. 12, 27; xix. 21; Ro. xv. 26; xvi. 5 Rec.; 1 Co. xvi. 15; 2 Co. i. 1; ix. 2; xi. 10; 1 Th. i. 7 sq. [B. D. s. v.]

Ἀχαϊκός, -οῦ, ὁ, Achaicus, the name of a Christian of Corinth: 1 Co. xvi. 17.

ἀχάριστος, -ον, (χαρίζομαι), ungracious; a. unpleasing (Hom. Od. 8, 236; 20, 392; Xen. oec. 7, 37; al.). b. unthankful (so in Grk. writ. fr. Hdt. 1, 90 down): Lk. vi. 35; 2 Tim. iii. 2. (Sir. xxix. 17; Sap. xvi. 29.)*

[Ἀχας, Mt. i. 9 WH; see Ἀχας].

Ἀχέιμ, ὁ, Achim, prop. name of one of the ancestors of Christ, not mentioned in the O. T.: Mt. i. 14.

ἀ-χειρο-ποίητος, -ον, (χειροποίητος, q. v.), not made with hands: Mk. xiv. 58; 2 Co. v. 1; Col. ii. 11 [where cf. Bp. Lightft.]. (Found neither in prof. auth. nor in the Sept. [W. § 34, 3].)*

[Ἀχελδαμάχ: Acts i. 19 T Tr for R G Ἀκελδαμά q. v.] ἄχλυσ, -ύος, ἡ, a mist, dimness, (Lat. caligo), esp. over the eyes, (a poetic word, often in Hom.; then in Hesiod, Aeschyl.; in prose writ. fr. [Aristot. meteor. 2, 8 p. 367*,

17 etc. and] Polyb. 34, 11, 15 on; [of a cataract, Dioscor. Cf. Trench § c.]: Acts xiii. 11. (Joseph. antt. 9, 4, 3 τὰς τῶν πολεμίων ὄψεις ἀμαυρῶσαι τὸν θεὸν παρεκάλει ἀλλὰ αὐταῖς ἐπιβαλόντα. Metaph. of the mind, Clem. Rom. 2 Cor. 1, 6 ἀχλύος γέμειν.)*

ἀχρεῖος, -ον, (χρεῖος useful), *useless, good for nothing*: Mt. xxv. 30 (δοῦλος, cf. Plat. Alc. i. 17 p. 122 b. τῶν οἰκετῶν τὸν ἀχρεϊότατον); by an hyperbole of pious modesty in Lk. xvii. 10 'the servant' calls himself ἀχρεῖον, because, although he has done all, yet he has done nothing except what he ought to have done; accordingly he possesses no merit, and could only claim to be called 'profitable,' should he do more than what he is bound to do; cf. Bengel ad loc. (Often in Grk. writ. fr. Hom. down; Xen. mem. 1, 2, 54 ἀχρεῖον καὶ ἀνωφελές. Sept. 2 S. vi. 22 equiv. to ἡβῶ low, base.) [Syn. cf. Tittmann ii. p. 11 sq.; Ellie. on Philem. 11.]*

ἀχρεῖῶν, -ῶ: 1 aor. pass. ἤχρεῖώθη; (ἀχρεῖος, q. v.); *to make useless, render unserviceable*: of character, Ro. iii. 12 (fr. Ps. xiii. (xiv.) 3), where L mrg. T Tr WH read ἤχρεῖώσαν fr. the rarer ἀχρεός i. q. ἀχρεῖος. (Several times prop. in Polyb.)*

ἀχρηστος, -ον, (χρηστός, and this fr. χράσμαι), *useless, unprofitable*: Philem. 11 (here opp. to εὐχρηστος). (In Grk. writ. fr. Hom. [i. e. Batrach. 70; Theogn.] down.) [Syn. cf. Tittmann ii. 11 sq.; Trench § c. 17; Ellie. on Philem. 11.]*

ἄχρη and ἄχρης (the latter of which in the N. T. is nowhere placed before a consonant, but the former before both vowels and consonants, although euphony is so far regarded that we almost constantly find ἄχρη ἥς ἡμέρας, ἄχρης οὐ, cf. B. 10 (9); [W. 42]; and ἄχρη οὐ is not used except in Acts vii. 18 and Rev. ii. 25 by L T Tr WH and Lk. xxi. 24 by T Tr WH; [to these instances must now be added 1 Co. xi. 26 T Tr WH; xv. 25 T Tr WH; Ro. xi. 25 WH (see their App. p. 148); on the usage in secular authors ('where -ρη is the only Attic form, but in later auth. the Epic -ρης prevailed', L. and S. s. v.) cf. Lobeck, Pathol. Elementa, vol. ii. p. 210 sq.; Rutherford, New Phryn. p. 64; further, Klotz ad Devar. vol. ii. 1 p. 230 sq.]); a particle indicating the terminus ad quem. (On its use in the Grk. writ. cf. Klotz u. s. p. 224 sqq.) It has the force now of a prep. 'now of a conj., even to; until, to the time that; (on its derivation see below). 1. as a Preposition it takes the gen. [cf. W. § 54, 6], and is used a. of Place: Acts xi. 5; xiii. 6; xx. 4 [T Tr mrg. WH om., Tr txt. br.]; xxviii. 15; 2 Co. x. 13 sq.; Heb. iv. 12 (see μερισμός, 2); Rev. xiv. 20; xviii. 5. b. of Time: ἄχρη καιροῦ, until a season that seemed to him opportune, Lk. iv. 13 [but cf. καιρός, 2 a.]; until a certain time, for a season, Acts xiii. 11; [ἄχρη (vel μέχρι, q. v. 1 a.) τοῦ θερισμοῦ, Mt. xiii. 30 WH mrg. cf. ἔως, II. 5]; ἄχρη ἥς ἡμέρας until the day that etc. Mt. xxiv. 38; Lk. i. 20; xvii. 27; Acts i. 2; [ἄχρη (Rec. et al. ἔως) τῆς ἡμέρας ἥς, Acts i. 22 Tdf.]; ἄχρη ταύτης τῆς ἡμέρας and ἄχρη τῆς ἡμέρας ταύτης, Acts

ii. 29; xxiii. 1; xxvi. 22; ἄχρη [-ρης R G] ἡμερῶν πέντε even to the space of five days, i. e. after [A. V. in] five days, Acts xx. 6; ἄχρης [-ρη T Tr WH] αὐγῆς, Acts xx. 11; ἄχρη τοῦ νῦν, Ro. viii. 22; Phil. i. 5; ἄχρη τέλους, I Heb. vi. 11; Rev. ii. 26; see besides, Acts iii. 21; [xxii. 22]; Ro. i. 13; v. 13; 1 Co. iv. 11; 2 Co. iii. 14; Gal. iv. 2; Phil. i. 6 [-ρη L T Tr WH]. c. of Manner and Degree: ἄχρη θανάτου, Acts xxii. 4 (even to delivering unto death); Rev. ii. 10 (to the enduring of death itself); Rev. xii. 11; and, in the opinion of many interpreters, I Heb. iv. 12 [see μερισμός, 2]. d. joined to the rel. οὐ (ἄχρης οὐ for ἄχρη τοῦτου, φ) it has the force of a conjunction, until, to the time that: foll. by the indic. pret., of things that actually occurred and up to the beginning of which something continued, Acts vii. 18 (ἄχρης οὐ ἀνέστη βασιλεὺς); xxvii. 33. foll. by a subj. aor. having the force of a fut. pf., Lk. xxi. 24 L T Tr WH; Ro. xi. 25; 1 Co. xi. 26 [Rec. ἄχρης οὐ ἂν]; Gal. iii. 19 [not WH txt. (see 2 below)]; iv. 19 [T Tr WH μέχρις]; Rev. vii. 3 Rec.^{elz} G; ἄχρης οὐ ἂν until, whenever it may be [cf. W. § 42, 5 b.], 1 Co. xv. 25 [Rec.]; Rev. ii. 25. with indic. pres. as long as: Heb. iii. 13; cf. Bleek ad loc. and B. 231 (199). 2. ἄχρης without οὐ has the force of a simple Conjunction, until, to the time that: foll. by subj. aor., Lk. xxi. 24 R G; Rev. vii. 3 L T Tr WH; xv. 8; [xvii. 17 Rec.]; xx. 3, [5 L T Tr WH]; with indic. fut., Rev. xvii. 17 [L T Tr WH]; [ἄχρης ἂν foll. by subj. aor., Gal. iii. 19 WH txt. (see 1 d. above)]. Since ἄχρη is akin to ἀκή and ἀκρός [but cf. Vaniček p. 22; Curtius § 166], and μέχρι to μήκος, μακρός, by the use of the former particle the reach to which a thing is said to extend is likened to a height, by the use of μέχρι, to a length; ἄχρη, indicating ascent, signifies up to; μέχρι, indicating extent, is unto, as far as; cf. Klotz u. s. p. 225 sq. But this primitive distinction is often disregarded, and each particle used of the same thing; cf. ἄχρη τέλους, Heb. vi. 11; μέχρι τέλους, ibid. iii. 6, 14; Xen. symp. 4, 37 περιέσσι μοι καὶ ἐσθίοντι ἄχρη τοῦ μη πευῆν ἀφικέσθαι καὶ πίνοντι μέχρι τοῦ μη διψῆν. Cf. Fritzsche on Ro. v. 13, vol. i. p. 308 sqq.; [Ellie. on 2 Tim. ii. 9. "Ἀχρη occurs 20 times in the writings of Luke; elsewhere in the four Gospels only in Mt. xxiv. 38.]*

ἄχρυον, -ον, τό, a stalk of grain from which the kernels have been beaten out; straw broken up by a threshing machine, chaff: Mt. iii. 12; Lk. iii. 17. (In Grk. writ. fr. Hdt. 4, 72; Xen. oec. 18. 1, 2, 6 down; mostly in plur. τὰ ἄχρυα; in Job xxi. 18 Sept. also of the chaff wont to be driven away by the wind.)*

ἀψευδής, -ές, (ψεῦδος), without lie, truthful: Tit. i. 2. (In Grk. writ. fr. Hes. theog. 233 down.)*

ἄψινθος, -ον, ἡ, wormwood, Absinth: Rev. viii. 11; ὁ ἄψινθος ibid. is given as a prop. name to the star which fell into the waters and made them bitter.*

ἄψυχος, -ον, (ψυχή), without a soul, lifeless: 1 Co. xiv. 7. (In Grk. writ. from [Archil. Simon. and] Aeschylus down.)*

B

Baál

βαθύνω

Baál [so accented also by Pape (Eigenn. s. v.), Kuenen and Cobet (Ro. as below); but L T (yet the name of the month, 1 K. vi. 5 (38), Baál) Tr WH etc. Bál; so Etym. Magn. 194, 19; Suid. 1746 a. etc. *Dind.* in Steph. Thesaur. s. v. Bál or Baál], ó, ἡ, an indecl. noun (Hebr. בַּעַל, Chald. ܒܠ contr. fr. ܒܝܠ), *lord*: Ro. xi. 4. This was the name of the supreme heavenly divinity worshipped by the Shemitic nations (the Phoenicians, Canaanites, Babylonians, Assyrians), often also by the Israelites themselves, and represented by the Sun: τῇ Baál, Ro. xi. 4. Cf. *Win.* RWB. [and BB.DD.] s. v. and *J. G. Müller* in *Herzog* i. p. 637 sqq.; *Merx* in *Schenkel* i. 322 sqq.; *Schlottmann* in *Riehm* p. 126 sq. Since in this form the supreme power of nature generating all things, and consequently a male deity, was worshipped, with which the female deity Astarte was associated, it is hard to explain why the Sept. in some places say ó Baál (Num. xxii. 41; Judg. ii. 13; 1 K. xvi. 31; xix. 18, etc.), in others ἡ Baál (Hos. ii. 8; 1 S. vii. 4, etc. [yet see Dillmann, as below, p. 617]). Among the various conjectures on this subject the easiest is this: that the Sept. called the deity ἡ Baál in derision, as weak and impotent, just as the Arabs call idols goddesses and the Rabbins אֱלֹהִים; so *Gesenius* in *Rosenmüller's* Repert. i. p. 139 and Tholuck on Ro. i. c.; [yet cf. Dillmann, as below, p. 602: for other opinions and ref. see Meyer ad loc.; cf. W. § 27, 6 N. 1. But Prof. Dillmann shows (in the Monatsbericht d. Akad. zu Berlin, 16 Juni 1881, p. 601 sqq.), that the Jews (just as they abstained from pronouncing the word Jehovah) avoided uttering the abhorred name of Baal (Ex. xxiii. 13). As a substitute in Aramaic they read שַׁעֲרַא or שַׁעֲרַא or in Greek αἰσχύνη (cf. 1 K. xviii. 19, 25). This substitute in Grk. was suggested by the use of the fem. article. Hence we find in the Sept. ἡ B. everywhere in the prophetic bks. Jer., Zeph., Hos., etc., while in the Pentateuch it does not prevail, nor even in Judges, Sam., Kings, (exc. 1 S. vii. 4; 2 K. xxi. 3). It disappears, too, (when the worship of Baal had died out) in the later versions of Aq., Sym., etc. The apostle's use in Ro. i. c. accords with the sacred custom; cf. the substitution of the Hebr. בְּשֵׁת in Ish-bosheth, Mephi-bosheth, etc. 2 S. ii. 8, 10; iv. 4 with 1 Chr. viii. 33, 34, also 2 S. xi. 21 with Judg. vi. 32; etc.]*

Baβυλών. -ώσος, ἡ, (Hebr. בָּבֶל fr. בָּל to confound, acc. to Gen. xi. 9; cf. Aeschyl. Pers. 52 Baβυλῶν δ' ἡ πολύχρυσος πάμμικτον ὄχλον πέμπει σύρδην. But more correctly, as it seems, fr. בַּל בַּאשׁ the gate i. e. the court or city of Belus [Assyr. Bāb-Il the Gate of God; (perh. of Il, the supreme God); cf. *Schrader*, Keilinschr. u. d.

Alt. Test. 2te Aufl. p. 127 sq.; *Oppert* in the Zeitsch. d. Deutsch. Morg. Gesellschaft, viii. p. 195]), *Babylon*, formerly a very celebrated and large city, the residence of the Babylonian kings, situated on both banks of the Euphrates. Cyrus had formerly captured it, but Darius Hystaspis threw down its gates and walls, and Xerxes destroyed [?] the temple of Belus. At length the city was reduced almost to a solitude, the population having been drawn off by the neighboring Seleucia, built on the Tigris by Seleucus Nicanor. [Cf. Prof. Rawlinson in B. D. s. v. and his Herodotus, vol. i. Essays vi. and viii., vol. ii. Essay iv.] The name is used in the N. T. 1. of the city itself: Acts vii. 43; 1 Pet. v. 13 (where some have understood Babylon, a small town in Egypt, to be referred to; but in opposition cf. *Mayerhoff*, Einl. in die petrin. Schriften, p. 126 sqq.; [cf. 3 fin. below]). 2. of the territory, Babylonia: Mt. i. 11 sq. 17; [often so in Grk. writ.]. 3. allegorically, of *Rome* as the most corrupt seat of idolatry and the enemy of Christianity: Rev. xiv. 8 [here Rec.^{elz} Baβουλῶν]; xvi. 19; xvii. 5; xviii. 2, 10, 21, (in the opinion of some 1 Pet. v. 13 also; [cf. 1 fin. above]).*

βαθείως, adv., deeply: ὄρθρον βαθείως sc. ὄρθρος (cf. Bnhdy. p. 338), deep in the morning, at early dawn, Lk. xxiv. 1 L T Tr WH; so Meyer ad loc. But βαθείως here is more correctly taken as the Attic form of the gen. fr. βαθύς, q. v.; cf. B. 26 (23); [Lob. Phryn. p. 247].*

βαθμός, -οῦ, ó, (fr. obsol. βάω i. q. βαίνω, like σταθμός [fr. ἵστημι]), threshold, step; of a grade of dignity and wholesome influence in the church, [R. V. standing], 1 Tim. iii. 13 [cf. Ellie. ad loc.]. (Used by [Sept. 1 S. v. 5; 2 K. xx. 9; also Sir. vi. 36]; Strabo, [Plut.], Leian., Appian, Artemid., [al.]; cf. Lob. ad Phryn. p. 324.)*

βάθος. -εος (-ους), τό, (connected with the obsol. verb βάζω. βάω [but cf. Curtius § 635; Vaniček p. 195]; cf. βαθύς, βάσσω, and ó βυθός, ó βυσσός; Germ. Boden), depth, height, — [acc. as measured down or up]; 1. prop.: Mt. xiii. 5; Mk. iv. 5; Ro. viii. 39 (opp. to ὑψωμα); Eph. iii. 18 (opp. to ὕψος); of 'the deep' sea (the 'high seas'), Lk. v. 4. 2. metaph.: ἡ κατὰ βάθους πτωχεία αὐτῶν, deep, extreme, poverty, 2 Co. viii. 2: τὰ βάθη τοῦ θεοῦ the deep things of God, things hidden and above man's scrutiny, esp. the divine counsels, 1 Co. ii. 10 (τοῦ Σατανᾶ. Rev. ii. 24 Rec.; καρδίας ἀνθρώπου. Judith viii. 14; [τὰ β. τῆς θείας γνώσεως. Clem. Rom. 1 Cor. 40, 1 (cf. Lghft. ad loc.)]); inexhaustible abundance, immense amount, πλούτου, Ro. xi. 33 (so also Soph. Aj. 130; βαθύς πλούτος. Ael. v. h. 3. 18; κακῶν, [Aeschyl. Pers. 465, 712]; Eur. Hel. 303; Sept. Prov. xviii. 3).*

βαθύνω: [impf. ἐβάθυνον]; (βαθύς); to make deep: Lk.

vi. 48, where ἔσκαψε καὶ ἐβάθυνε is not used for βαθέως ἔσκαψε, but ἐβάθυνε expresses the continuation of the work, [he dug and deepened i. e. went deep]; cf. W. § 54, 5. (In Grk. writ. fr. Hom. down.)*

βαθός, -εία, -ύ, [cf. βάθος], deep; prop.: Jn. iv. 11. metaph.: ὕπνος, a deep sleep, Acts xx. 9 (Sir. xxii. 7; often also in Grk. writ.); ὄρθρος (see βαθέως), Lk. xxiv. 1 ([Arstph. vesp. 216]; Plat. Crito 43 a.; Polyae. 4, 9, 1; ἔτι βαθέος ὄρθρον, Plat. Prot. 310 a. [cf. also Philo de mutat. nom. § 30; de vita Moys. i. § 32]); τὰ βαθέα τοῦ Σατανᾶ, Rev. ii. 24 (G L T Tr WH; cf. βάθος).*

βαῖον [al. also βᾶιον (or even βαῖον, Chandler ed. 1 p. 272); on its deriv. (fr. the Egyptian) cf. Steph. Thesaur. s. v. βαῖς], -ου, τό, a palm-branch; with τῶν φονικῶν added [so Test. xii. Patr. test. Naph. § 5] (after the fashion of οἰκοδοσότης τῆς οἰκίας, ὑποπόδιον τῶν ποδῶν, [cf. W. 603 (561)]), Jn. xii. 13. (A bibl. and eccles. word: 1 Macc. xiii. 51; Cant. vii. 8 Symm.; Lev. xxiii. 40 unknown trans. In the Grk. church Palm-Sunday is called ἡ κυριακή τῶν βαῖων. Cf. Fischer, De vitis Lexx. N. T. p. 18 sqq.; [Sturz, Dial. Maced. etc. p. 88 sq.; esp. Soph. Lex. s. v.].)*

Βαλαάμ, ὁ, indecl., (in Sept. for בלעם, acc. to Gesenius ["perhaps"] fr. בל and בל non-populus, i. e. foreign; acc. to Jo. Simonis equiv. to בלעם, a swallowing up of the people; in Joseph. ὁ Βάλαμος, Balaam (or Bileam), a native of Pethor a city of Mesopotamia, endued by Jehovah with prophetic power. He was hired by Balak (see Βαλάκ) to curse the Israelites; and influenced by the love of reward, he wished to gratify Balak; but he was compelled by Jehovah's power to bless them (Num. xxii.-xxiv.; Deut. xxiii. 5 sq.; Josh. xiii. 22; xxiv. 9; Mic. vi. 5). Hence the later Jews saw in him a most abandoned deceiver: Rev. ii. 14; 2 Pet. ii. 15; Jude 11. Cf. Win. RWB. [and BB.DD.] s. v.)*

Βαλάκ, ὁ, indecl., (בלעם empty [so Gesen. in his Thesaur., but in his later works he adopts (with Fürst et al.) an act. sense 'one who makes empty,' 'a devastator,' 'spoil'; see BD. Am. ed. s. v.]), Balak, king of the Moabites (Num. xxii. 2 sq. and elsewhere): Rev. ii. 14.*

βαλάντιον and **βαλλάντιον** (so L T Tr WH; cf. [Tdf. Proleg. p. 79]; Fritzsche on Mk. p. 620; W. p. 43; Passow, Lex. [also L. and S.] s. v.), -ου, τό, a money-bag, purse: Lk. x. 4; xii. 33; xxii. 35 sq. (Sept. Job xiv. 17 cf. [Simon. 181]; Arstph. ran. 772; Xen. symp. 4, 2; Plat. Gorg. p. 508 e.; Hdian. 5, 4, 4 [3 ed. Bekk.], and other writ.)*

βάλλω; fut. βαλῶ; pf. βέβληκα; 2 aor. ἔβαλον (3 pers. plur. ἔβαλον in Lk. xxiii. 34; Acts xvi. 23, ἔβαλαν, the Alex. form, in Acts xvi. 37 L T Tr WH; [Rev. xviii. 19 Ichm., see WH. App. p. 165 and] for reff. ἀπέρχομαι init.); Pass., [pres. βάλλομαι]; pf. βέβλημαι; plpf. ἐβέβλημην; 1 aor. ἐβλήθην; 1 fut. βληθήσομαι; to throw, — either with force, or without force yet with a purpose, or even carelessly; 1. with force and effort: βάλλειν τινα ῥαπίσμασι to smite one with slaps, to buffet, Mk. xiv. 65 Rec. (an imitation of the phrases, τινα βάλλειν λίθοις, βέλεσι, τόξοις, etc., κακοῖς, ψόγῳ, σκώμμασι, etc., in Grk. writ.; cf. Passow i. p. 487; [L. and S. s. v. I. 1 and 3]; for the Rec. ἔβαλλον we must read with

Fritzsche and Schott ἔβαλον, fr. which arose ἔλαβον, adopted by L T Tr WH; βαλεῖν and λαβεῖν are often confounded in codd.; cf. Grimm on 2 Macc. v. 6; [Scrivener, Introd. p. 10]); βάλλειν λίθους ἐπὶ τινι or τινα, Jn. viii. (7), 59; χοῦν ἐπὶ τὰς κεφαλὰς, Rev. xviii. 19 [WH mrg. ἐπέβ.]; κοινοῦτον εἰς τὸν αέρα, Acts xxii. 23; τὶ εἰς τὴν θάλασσαν, Mk. ix. 42; Rev. viii. 8; xviii. 21; εἰς τὸ πῦρ, Mt. iii. 10; xviii. 8; Lk. iii. 9; Mk. ix. 22; Jn. xv. 6; εἰς κλίβανον, Mt. vi. 30; Lk. xii. 28; εἰς γέενναν, Mt. v. [29], 30 [R G]; Mk. ix. 47; εἰς τ. γῆν, Rev. viii. 5, 7; xii. 4, 9, 13; εἰς τ. ληνόν, Rev. xiv. 19; εἰς τ. λιμνὴν, Rev. xix. 20; xx. 10, 14 sq.; εἰς τ. ἄβυσσον, Rev. xx. 3; absol. and in the pass. to be violently displaced from a position gained, Rev. xii. 10 L T Tr WH. an attack of disease is said βάλλειν τινα εἰς κλίνην, Rev. ii. 22; Pass. to lie sick abed, be prostrated by sickness: βέβλημαι ἐπὶ κλίνης, Mt. ix. 2; Mk. vii. 30 [R G L mrg.]; with ἐπὶ κλίνης omitted, Mt. viii. 6, 14, cf. Lk. xvi. 20; τινα εἰς φυλακὴν, to cast one into prison, Mt. v. 25; xviii. 30; Lk. xii. 58; xxiii. 19 [R G L], 25; Jn. xii. 24; Acts xvi. 23 sq. 37; Rev. ii. 10; [β. ἐπὶ τινα τὴν χεῖρα or τὰς χεῖρας to lay hand or hands on one, apprehend him, Jn. vii. 44 L Tr WH, also 30 L mrg.]; δρέπανον εἰς γῆν to apply with force, thrust in, the sickle, Rev. xiv. 19; μάχαραιν βάλλειν (to cast, send) ἐπὶ τ. γῆν, Mt. x. 34, which phrase gave rise to another found in the same passage, viz. εἰρήμην βάλλ. ἐπὶ τ. γῆν to cast (send) peace; ἔξω, to cast out or forth: Mt. v. 13; xiii. 48; Lk. xiv. 35 (34); 1 Jn. iv. 18; Jn. xv. 6; ἐαυτὸν κάτω to cast one's self down: Mt. iv. 6; Lk. iv. 9; ἐαυτὸν εἰς τ. θάλασσαν, Jn. xxi. 7; pass. in a reflex. sense [B. 52 (45)], βλήθητι, Mt. xxi. 21; Mk. xi. 23; τὶ ἀφ' ἐαυτοῦ to cast a thing from one's self, throw it away: Mt. v. 29 sq.; xviii. 8; ὕδωρ ἐκ τοῦ στόματος, Rev. xii. 15 sq. (cast out of his mouth, Luther schoss aus ihrem Munde); ἐνώπιον with gen. of place, to cast before (eagerly lay down), Rev. iv. 10; of a tree casting its fruit because violently shaken by the wind, Rev. vi. 13. Intrans. to rush (throw one's self [cf. W. 251 (236); 381 (357) note]; B. 145 (127)): Acts xxvii. 14; (Hom. Il. 11, 722; 23, 462, and other writ.; [cf. L. and S. s. v. III. 1]). 2. without force and effort; to throw or let go of a thing without caring where it falls: κλήρον to cast a lot into the urn [B. D. s. v. Lot], Mt. xxvii. 35; Mk. xv. 24; Lk. xiii. 34; Jn. xix. 24 fr. Ps. xxi. (xxii.) 19; (κύβους, Plat. legg. 12 p. 968 e. and in other writ.). to scatter: κόπρια [Rec.st κοπρίαν], Lk. xiii. 8; seed ἐπὶ τῆς γῆς, Mk. iv. 26; εἰς κῆπον, Lk. xiii. 19. to throw, cast, into: ἀργύριον εἰς τὸν κορβανᾶν [L mrg. Tr mrg. κορβαν], Mt. xxvii. 6; χαλκόν, δῶρα, etc., εἰς τὸ γαστροφυλάκιον, Mk. xii. 41-44; Lk. xxi. 1-4, cf. Jn. xii. 6. βάλλειν τί τινα, to throw, cast, a thing to: τὸν ἄρτον τοῖς κυνάριαις, Mt. xv. 26; Mk. vii. 27; ἔμπροσθέν τινος, Mt. vii. 6; ἐνώπιόν τινος, Rev. ii. 14 (see σκάνδαλον, b. β.); to give over to one's care uncertain about the result: ἀργύριον τοῖς τραπέζιταις, to deposit, Mt. xxv. 27. of fluids, to pour, to pour in: foll. by εἰς, Mt. ix. 17; Mk. ii. 22; Lk. v. 37; Jn. xiii. 5, (οἶνον εἰς τὸν πίθον, Epictet. 4, 13, 12; of rivers, ῥόον εἰς ἄλα, Ap. Rhod. 2, 401, etc.; Sept. Judg. vi. 19 [Ald., Compl.]); to pour

out, *ἐπί τινος*, Mt. xxvi. 12. 3. to move, give motion to, not with force yet with attention and for a purpose; *εἰς τι*, to put into, insert: Mk. vii. 33 (τοὺς δακτύλους εἰς τὰ ὄτα); Jn. xx. 25, 27; xviii. 11; χαλίνους εἰς τὸ στόμα, Jas. iii. 3; to let down, cast down: Jn. v. 7; Mt. iv. 18 [cf. Mk. i. 16 Rec.]; Mt. xvii. 27. Metaph.: εἰς τὴν καρδίαν τινός, to suggest, Jn. xiii. 2 (τὴ ἐν θυμῷ τινος, Hom. Od. 1, 201; 14, 269; εἰς νοῦν, schol. ad Pind. Pyth. 4, 133; al.; ἐμβάλλειν εἰς νοῦν τινι, Plut. vit. Timol. c. 3). [Comp.: ἀμφι-, ἀνα-, ἀντι-, ἀπο-, δια-, ἐκ-, ἐμ-, παρ-εμ-, ἐπι-, κατα-, μετα-, παρα-, περι-, προ-, συμ-, ὑπερ-, ὑπο-, βάλλω.]

βαπτίζω; [impf. ἐβάπτισον]; fut. βαπτίσω; 1 aor. ἐβάπτισα; Pass., [pres. βαπτίζομαι]; impf. ἐβαπτίζομην; pf. pter. βεβαπτισμένος; 1 aor. ἐβαπτίσθην; 1 fut. βαπτισθήσομαι; 1 aor. mid. ἐβαπτισάμην; (frequent. [?] fr. βάπτω, like βαλλίζω fr. βάλλω); here and there in Plat., Polyb., Diod., Strab., Joseph., Plut., al. I. 1. prop. to dip repeatedly, to immerge, submerge, (of vessels sunk, Polyb. 1, 51, 6; 8, 8, 4; of animals, Diod. 1, 36). 2. to cleanse by dipping or submerging, to wash, to make clean with water; in the mid. and the 1 aor. pass. to wash one's self, bathe: so Mk. vii. 4 [where WH txt. *ραντίζονται*]; Lk. xi. 38, 2 K. v. 14 ἐβαπτίσατο ἐν τῷ Ἰορδάνῃ, for ἵκη; Sir. xxxi. (xxxiv.) 30; Judith xii. 7). 3. metaph. to overwhelm, as ἰδιώτας ταῖς εἰσφοραῖς, Diod. 1, 73; ὀφλήμασι, Plut. Galba 21; τῇ συμφορᾷ βεβαπτισμένος, Heliod. Aeth. 2, 3; and alone, to inflict great and abounding calamities on one: ἐβάπτισαν τὴν πόλιν, Joseph. b. j. 4, 3, 3; ἡ ἀνομία με βαπτίζει, Is. xxi. 4 Sept.; hence βαπτίζεσθαι βάπτισμα (cf. W. 225 (211); [B. 148 (129)]); cf. λούεσθαι τὸ λουτρόν, Ael. de nat. an. 3, 42), to be overwhelmed with calamities, of those who must bear them, Mt. xx. 22 sq. Rec.; Mk. x. 38 sq.; Lk. xii. 50, (cf. the Germ. *etwas auszubaden haben*, and the use of the word e. g. respecting those who cross a river with difficulty, *ὡς τῶν μαστῶν οἱ περὶ βαπτίζομενοι διέβαινον*, Polyb. 3, 72, 4; [for exx. see *Soph. Lex. s. v.*; also *T. J. Conant*, Baptizein, its meaning and use, N. Y. 1864 (printed also as an App. to their revised version of the Gosp. of Mt. by the "Am. Bible Union"); and esp. four works by J. W. Dale entitled *Classic, Judaic, Johanne, Christie, Baptism*, Phil. 1867 sqq.; *D. B. Ford*, Studies on the Bapt. Quest. (including a review of Dr. Dale's works), Bost. 1879)]. II. In the N. T. it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterwards by Christ's command received by Christians and adjusted to the contents and nature of their religion (see βάπτισμα, 3), viz. an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messiah's kingdom; [for patristic reff. respecting the mode, ministrant, subjects, etc. of the rite, cf. *Soph. Lex. s. v.*; Dict. of Chris. Antiq. s. v. Baptism]. a. The word is used absolutely, to administer the rite of ablution, to baptize, (Vulg. *baptizo*; Tertull. *tingo, tinguo*, [cf. *mergito*, de corona mil. § 3]); Mk. i. 4; Jn. i. 25 sq. 28; iii. 22 sq. 26; iv. 2; x. 40; 1 Co. i. 17: with the cognate noun τὸ βάπτισμα, Acts xix. 4: ὁ βαπτίζων substantively

i. q. ὁ βαπτιστής, Mk. vi. 14, [24 T Tr WH]. τινά, Jn. iv. 1; Acts viii. 38; 1 Co. i. 14, 16. Pass. to be baptized: Mt. iii. 13 sq. 16; Mk. xvi. 16; Lk. iii. 21; Acts ii. 41; viii. 12, 13, [36]; x. 47; xvi. 15; 1 Co. i. 15 L T Tr WH; x. 2 L T Tr mrg. WH mrg. Pass. in a reflex. sense [i. e. Mid. cf. W. § 38, 3], to allow one's self to be initiated by baptism, to receive baptism: Lk. [iii. 7, 12]; vii. 30; Acts ii. 38; ix. 18; xvi. 33; xviii. 8; with the cognate noun τὸ βάπτισμα added, Lk. vii. 29; 1 aor. mid., 1 Co. x. 2 (L T Tr mrg. WH mrg. ἐβαπτίσθησαν [cf. W. § 38, 4 b.]); Acts xxii. 16. foll. by a dat. of the thing with which baptism is performed, ὕδατι, see bb. below. b. with Prepositions; aa. εἰς, to mark the element into which the immersion is made: εἰς τὸν Ἰορδάνην, Mk. i. 9. to mark the end: εἰς μετάνοιαν, to bind one to repentance, Mt. iii. 11; εἰς τὸ Ἰωάννου βάπτισμα, to bind to the duties imposed by John's baptism, Acts xix. 3 [cf. W. 397 (371)]; εἰς ὄνομα τινος, to profess the name (see ὄνομα, 2) of one whose follower we become, Mt. xxviii. 19; Acts viii. 16; xix. 5; 1 Co. i. 13, 15; εἰς ἄφεσιν ἁμαρτιῶν, to obtain the forgiveness of sins, Acts ii. 38; εἰς τὸν Μωϋσῆν, to follow Moses as a leader, 1 Co. x. 2. to indicate the effect: εἰς ἐν σῶμα, to unite together into one body by baptism, 1 Co. xii. 13; εἰς Χριστόν, εἰς τὸν θάνατον αὐτοῦ, to bring by baptism into fellowship with Christ, into fellowship in his death, by which fellowship we have died to sin, Gal. iii. 27; Ro. vi. 3, [cf. Mey. on the latter pass., Ellie. on the former]. bb. ἐν, with dat. of the thing in which one is immersed: ἐν τῷ Ἰορδάνῃ, Mk. i. 5; ἐν τῷ ὕδατι, Jn. i. 31 (L T Tr WH ἐν ὕδ., but cf. Mey. ad loc. [who makes the art. deictic]). of the thing used in baptizing: ἐν ὕδατι, Mt. iii. 11; Mk. i. 8 [T WH Tr mrg. om. Tr txt. br. ἐν]; Jn. i. 26, 33; cf. B. § 133, 19; [cf. W. 412 (384); see ἐν, I. 5 d. a.]; with the simple dat., ὕδατι, Lk. iii. 16; Acts i. 5; xi. 16. ἐν πνεύματι ἁγίῳ, to imbue richly with the Holy Spirit, (just as its large bestowment is called an *outpouring*): Mt. iii. 11; Mk. i. 8 [L Tr br. ἐν]; Lk. iii. 16; Jn. i. 33; Acts i. 5; xi. 16; with the addition καὶ πυρὶ to overwhelm with fire (those who do not repent), i. e. to subject them to the terrible penalties of hell, Mt. iii. 11. ἐν ὀνόματι τοῦ κυρίου, by the authority of the Lord, Acts x. 48. cc. Pass. ἐπὶ [L Tr WH ἐν] τῷ ὀνόματι Ἰησοῦ Χριστοῦ, relying on the name of Jesus Christ, i. e. reposing one's hope on him, Acts ii. 38. dd. ὑπὲρ τῶν νεκρῶν on behalf of the dead, i. e. to promote their eternal salvation by undergoing baptism in their stead, 1 Co. xv. 29; cf. [W. 175 (165); 279 (262); 382 (358)]; Meyer (or Beet) ad loc.; esp. Neander ad loc.; Rückert, Progr. on the passage, Jen. 1847; Paret in Ewald's Jahrb. d. bibl. Wissensch. ix. p. 247; [cf. B. D. s. v. Baptism XII. Alex.'s Kitto ibid. VI.].*

βάπτισμα, -τος, τό, (βαπτίζω), a word peculiar to N. T. and eccl. writ., immersion, submersion; 1. used trop. of calamities and afflictions with which one is quite overwhelmed: Mt. xx. 22 sq. Rec.; Mk. x. 38 sq.; Lk. xii. 50, (see βαπτίζω, I. 3). 2. of John's baptism, that purificatory rite by which men on confessing their sins were bound to a spiritual reformation, obtained the par-

don of their past sins and became qualified for the benefits of the Messiah's kingdom soon to be set up: Mt. iii. 7; xxi. 25; Mk. xi. 30; Lk. vii. 29; xx. 4; Acts i. 22; x. 37; xviii. 25; [xix. 3]; *βάπτ. μετανόας*, binding to repentance [W. 188 (177)], Mk. i. 4; Lk. iii. 3; Acts xiii. 24; xix. 4. **3.** of Christian baptism; this, according to the view of the apostles, is a rite of sacred immersion, commanded by Christ, by which men confessing their sins and professing their faith in Christ are born again by the Holy Spirit unto a new life, come into the fellowship of Christ and the church (1 Co. xii. 13), and are made partakers of eternal salvation; [but see art. "Baptism" in BB.DD., McC. and S., Schaff-Herzog]: Eph. iv. 5; Col. ii. 12 [L mrg. Tr-μῶ q. v.]; 1 Pet. iii. 21; *εἰς τὸν θάνατον*, Ro. vi. 4 (see *βαπτίζω*, II. b. aa. fin.). [Trench § xcix.]*

βαπτισμός, -οῦ, ὁ, (*βαπτίζω*), a washing, purification effected by means of water: Mk. vii. 4, 8 [R G L Tr in br.] (*ἐξουσίων καὶ ποτηρίων*); of the washings prescribed by the Mosaic law, Heb. ix. 10. *βαπτισμῶν διδασχῆς* equiv. to *διδασχῆς περὶ βαπτισμῶν*, Heb. vi. 2 [where L txt. WH txt. *βαπτ. διδασχῆς*], which seems to mean an exposition of the difference between the washings prescribed by the Mosaic law and Christian baptism. (Among prof. writ. Josephus alone, antt. 18, 5, 2, uses the word, and of John's baptism; [respecting its interchange with *βάπτισμα* cf. exx. in *Soph. Lex.* s. v. 2 and Bp. Lghtft. on Col. ii. 12, where L mrg. Tr read *βαπτισμός*; cf. Trench § xcix.].)*

βαπτιστής, -οῦ, ὁ, (*βαπτίζω*), a baptizer; one who administers the rite of baptism; the surname of John, the forerunner of Christ: Mt. iii. 1; xi. 11 sq.; [xiv. 2, 8; xvi. 14; xvii. 13]; Mk. vi. 24 [T Tr WH τοῦ βαπτίζοντος], 25; viii. 28; Lk. vii. 20, 28 [T Tr WH om.], 33; ix. 19; also given him by Josephus, antt. 18, 5, 2, and found in no other prof. writ. [Joh. d. Täufer by Breest (1881), Köhler ('84).]*

βάπτω: [fut. *βάψω*, Jn. xiii. 26 T Tr WH]; 1 aor. *έβαψα*; pf. pass. ptep. *βεβαμμένος*; in Grk. writ. fr. Hom. down; in Sept. for *ῥῶ*; a. to dip, dip in, immerse: τί, Jn. xiii. 26 [but in 26^a Lchm. *ἐμβάψας*, as in 26^b L txt. R G]; foll. by a gen. of the thing into which the object is dipped (because only a part of it is touched by the act of dipping), Lk. xvi. 24 (cf. *ἄπτεσθαι τινος*, *λούεσθαι ποταμοῖο*, Hom. II. 5, 6; 6, 508; cf. B. § 132, 25; [W. § 30, 8 c.]). b. to dip into dye, to dye, color: *ιμάτιον αἵματι*, Rev. xix. 13 [Tdf. *περιεραμμένον*, see s. v. *περιρραίνω*; WH *ῥεραντισμένον*, see *ῥαντίζω*]. (Hdt. 7, 67; Anth. 11, 68; Joseph. antt. 3, 6, 1.) [COMP.: *ἐμβάπτω*.]*

βάρ, Chald. *בָּר* [cf. Ps. ii. 12; Prov. xxxi. 2]; *בָּר* 'Iwān son of Jonah (or Jonas) (Mt. xvi. 17, where L T WH *Βαρωνά* (q. v.) *Barjonah* (or *Barjonas*), as if a surname, like *Βαρνάβας*, etc. [R. V. *Bar-Jonah*. Cf. 'Iwānās, 2.]*

Βαραββᾶς, -ᾱ, ὁ, (fr. *בָּר* son, and *אב* father, hence son of a father i. e. of a master [cf. Mt. xxiii. 9]), a captive robber whom the Jews begged Pilate to release instead of Christ: Mt. xxvii. 16 sq. (where codd. mentioned by Origen, and some other authorities, place *Ἰησοῦν* before *βαραββᾶν*, approved by Fritzsche, De Wette, Meyer, Bleek, al.; [cf. WH. App. and Tdf.'s note ad loc.; also

Treg. Printed Text, etc. p. 194 sq.]), 20 sq. 26; Mk. xv. 7, 11, 15; Lk. xxiii. 18; Jn. xviii. 40.*

Βαράκ, ὁ, indecl., (*קָרָק* lightning), *Barak*, a commander of the Israelites (Judg. iv. 6, 8): Heb. xi. 32. [BB.DD.]*

Βαραχίας, -ου, ὁ, (*יְהוָה בְּרַכְךָ* Jehovah blesses), *Barachiah*: in Mt. xxiii. 35 said to have been the father of the Zachariah slain in the temple; cf. *Ζαχαρίας*.*

βάρβαρος, -ον; **1.** prop. one whose speech is rude, rough, harsh, as if repeating the syllables *βαρβάρ* (cf. Strabo 14, 2, 28 p. 662; *ὀνομασποεῖται ἡ λέξις*, Etym. Magn. [188, 11 (but Gaisf. reads *βράγχος* for *βάρβαρος*); cf. Curtius § 394; Vaniček p. 561]); hence **2.** one who speaks a foreign or strange language which is not understood by another (Hdt. 2, 158 *βαρβάρους πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφίσι ὁμογλώσσους*, Ovid. trist. 5, 10, 37 *barbarus hic ego sum, quia non intelligor ulli*); so 1 Co. xiv. 11. **3.** The Greeks used *βάρβαρος* of any foreigner ignorant of the Greek language and the Greek culture, whether mental or moral, with the added notion, after the Persian war, of rudeness and brutality. Hence the word is applied in the N. T., but not reproachfully, in Acts xxviii. 2, 4, to the inhabitants of Malta [i. e. *Μελίτη*, q. v.], who were of Phœnician or Punic origin; and to those nations that had, indeed, some refinement of manners, but not the opportunity of becoming Christians, as the Scythians, Col. iii. 11 [but cf. Bp. Lghtft. ad loc.]. But the phrase "*Ἕλληνες τε καὶ βάρβαροι*" forms also a periphrasis for all peoples, or indicates their diversity yet without reproach to foreigners (Plat. Theact. p. 175 a.; Isocr. Enag. c. 17 p. 192 b.; Joseph. antt. 4, 2, 1 and in other writ.); so in Ro. i. 14. (In Philo de Abr. § 45 sub fin. of all nations not Jews. Josephus b. j. prooem. 1 reckons the Jews among barbarians.) Cf. Grimm on 2 Macc. ii. 21 p. 61; [Bp. Lghtft. on Col. u. s.; B. D. s. v. Barbarian].*

βαρέω, -ᾱ, to burden, weigh down, depress; in the N. T. found only in Pass., viz. pres. ptep. *βαρύνουμι*, impv. *βαρεῖσθω*; 1 aor. *ἐβαρήθην*; pf. ptep. *βεβαρημένος*, the better writ. do not use the pres.; they use only the pteps. *βεβαρηώς* and *βεβαρημένος*; see Matth. § 227; W. 83 (80); [B. 54 (47); Veitch s. v.]. Used simply: to be weighed down, oppressed, with external evils and calamities, 2 Co. i. 8; of the mental oppression which the thought of inevitable death occasions, 2 Co. v. 4; *ὀφθαλμοὶ βεβαρημένοι*, sc. *ὑπνῳ*, weighed down with sleep, Mk. xiv. 40 (L T Tr WH *καταβαρυνόμενοι*); Mt. xxvi. 43; with *ὑπνῳ* added, Lk. ix. 32; *ἐν* (3) *κραυγῇ*, Lk. xxi. 34 Rec. *βαρυνθῶσιν*, [see *βαρύνω*], (Hom. Od. 19, 122 *οἶνῳ βεβαρηότες*, Diod. Sic. 4, 38 *τῇ νόσῳ*); *μὴ βαρεῖσθω* let it not be burdened, sc. with their expense, 1 Tim. v. 16, (*εἰσφοραῖς*, Dio Cass. 46, 32). [COMP.: *ἐπι-, κατα-βαρέω*.]*

βαρέως, adv., (*βαρύς*, q. v.), *heavily, with difficulty*: Mt. xiii. 15; Acts xxviii. 27, (Is. vi. 10). [From Hdt. on.]*

Βαρβολομαῖος, -ου, ὁ, (*בֶּרֶק בֶּן תּוֹלַמַי* son of Tolmai), *Bartholomew*, one of the twelve apostles of Christ: Mt. x. 3; Mk. iii. 18; Lk. vi. 14; Acts i. 13. [See *Ναθαναήλ* and BB.DD.]*

Βαριησούς, ὁ, (רַב son, מְשִׁיחַ Jesus), *Bar-Jesus*, a certain false prophet: Acts xiii. 6 [where Tdf. -σοῦ; see his note. Cf. Ἑλύμας].*

Βαριωνάς, -ᾱ [cf. B. 20 (17 sq.)], ὁ, (fr. רַב son, and יוֹנָה Jonah [al. יְהוֹנָן i. e. Johanan, Jona, John; cf. Mey. on Jn. i. 42 (43) and Lghtft. as below]), *Bar-Jonah* [or *Bar-Jonas*], the surname of the apostle Peter: Mt. xvi. 17 [L T WH; in Jn. i. 42 (43); xxi. 15 sqq. son of John; see *Lghtft.* Fresh Revision, etc., p. 159 note (Am. ed. p. 137 note)]; see in βάρ and Ἰωνᾶς, 2.*

Βαρνάβας, -α [B. 20 (18)], ὁ, (רַב son, and נָבִי; acc. to Luke's interpretation υἱὸς παρακλήσεως, i. e. excelling in the power τῆς παρακλήσεως, Acts iv. 36; see παρακλήσις, 5), *Barnabas*, the surname of Josēs [better Joseph], a Levite, a native of Cyprus. He was a distinguished teacher of the Christian religion, and a companion and colleague of Paul: Acts ix. 27; xi. 22, [25 Rec.], 30; xii. 25; xiii.-xv.; 1 Co. ix. 6; Gal. ii. 1, 9, 13; Col. iv. 10.*

βάρος, -εος, τό, *heaviness, weight, burden, trouble*: load, ἐπιτιθέναι τινί (Xen. oec. 17, 9), to impose upon one difficult requirements, Acts xv. 28; βάλλειν ἐπὶ τινα, Rev. ii. 24 (where the meaning is, 'I put upon you no other injunction which it might be difficult to observe'; cf. Düsterdieck ad loc.); βασιτάζειν τὸ βάρος τινός, i. e. either the burden of a thing, as τὸ βάρος τῆς ἡμέρας the wearisome labor of the day Mt. xx. 12, or that which a person bears, as in Gal. vi. 2 (where used of troublesome moral faults: the meaning is, 'bear one another's faults'). αἰώνιον βάρος δόξης a weight of glory never to cease, i. e. vast and transcendent glory (blessedness), 2 Co. iv. 17; cf. W. § 34, 3; (πλούτου, Plut. Alex. M. 48). *weight* i. q. *authority*: ἐν βάρει εἶναι to have authority and influence, 1 Th. ii. 7 (6), (so also in Grk. writ.; cf. *Wesseling* on Diod. Sic. 4, 61; [exx. in Suidas s. v.]). [SYN. see ὄγκος].*

Βαρσαβᾶς [-σαββᾶς L T Tr WH; see WH. App. p. 159], -ᾱ [B. 20 (18)], ὁ, *Barsabas* [or *Barsabbas*] (i. e. son of Saba [al. Zaba]); 1. the surname of a certain Joseph: Acts i. 23, [B. D. s. v. Joseph Barsabas]. 2. the surname of a certain Judas: Acts xv. 22, [B. D. s. v. Judas Barsabas].*

Βαρ-τίμαιος [Tdf. -μαῖος, yet cf. Chandler § 253], -ου, ὁ, (son of Timæus), *Bartimæus*, a certain blind man: Mk. x. 46.*

βαρύνω: to weigh down, overcharge: Lk. xxi. 34 (1 aor. pass. subj.) βαρυνθῶσιν Rec. [cf. W. 83 (80); B. 54 (47)], for βαρηθῶσιν; see βαρέω. [COMP. : κατα-βαρύνω].*

βαρύς, -εῖα, -ύ, *heavy*; 1. prop. i. e. heavy in weight: φορτίον, Mt. xxiii. 4 (in xi. 30 we have the opposite, ελαφρόν). 2. metaph. *a. burdensome*: ἐντολή, the keeping of which is grievous, 1 Jn. v. 3. *b. severe, stern*: ἐπιστολή, 2 Co. x. 10 [al. imposing, impressive, cf. Wetstein ad loc.]. *c. weighty*, i. e. of great moment: τὰ βαρύτερα τοῦ νόμου the weightier precepts of the law, Mt. xxiii. 23; αἰτιάματα [better αἰτιώματα (q. v.)], Acts xxv. 7. *d. violent, cruel, unsparing*, [A. V. *grievous*]: λύκοι, Acts xx. 29 (so also Hom. Il. i. 89; Xen. Ages. 11, 12).*

μαρτύριος, -ον, (βαρύς and τιμή), of weighty (i. e. great)

value, very precious, costly: Mt. xxvi. 7 [R G Tr txt. WH], (so Strabo 17 p. 798; selling at a great price, Heliod. 2, 30 [var.]); possessed of great honor, Aeschyl. suppl. 25 [but Dindorf (Lex. s. v.) gives here (after a schol.) severely punishing)].*

βασανίζω: [impf. ἐβασάνιζον]; 1 aor. ἐβασάνισα; Pass., [pres. βασανίζομαι]; 1 aor. ἐβασανίσθην; 1 fut. βασανίσθησομαι; (βάσανος); 1. prop. to test (metals) by the touchstone. 2. to question by applying torture. 3. to torture (2 Macc. vii. 13); hence 4. univ. to vex with grievous pains (of body or mind), to torment: τινά, Mt. viii. 29; Mk. v. 7; Lk. viii. 28; 2 Pet. ii. 8; Rev. xi. 10; passively, Mt. viii. 6; Rev. ix. 5; xx. 10; of the pains of child-birth, Rev. xii. 2 (cf. Anthol. 2, p. 205 ed. Jacobs); with ἐν and the dat. of the material in which one is tormented, Rev. xiv. 10. 5. Pass. to be harassed, distressed; of those who at sea are struggling with a head wind, Mk. vi. 48; of a ship tossed by the waves, Mt. xiv. 24. (In Grk. writ. fr. Hdt. down. Often in O. T. Apoc.).*

βασανισμός, -οῦ, ὁ, (βασανίζω, q. v.); 1. a testing by the touchstone or by torture. 2. torment, torture; a. the act of tormenting: Rev. ix. 5. b. the state or condition of those tormented: Rev. xviii. 7, 10, 15; ὁ κάπνος τοῦ βασανισμοῦ αὐτῶν the smoke of the fire by which they are tormented, Rev. xiv. 11. (4 Macc. ix. 6; xi. 2; [al.]; bad wine is called βασανισμός by Alexis in Athen. 1, 56 p. 30 f.).*

βασανιστής, -οῦ, ὁ, (βασανίζω), one who elicits the truth by the use of the rack, an inquisitor, torturer, ([Antiphon; al.]; Dem. p. 978, 11; Philo in Flacc. § 11 end; [de concupisc. § 1; quod omni. prob. lib. 16; Plut. an vitios. ad infel. suff. § 2]); used in Mt. xviii. 34 of a jailer (δεσμοφύλαξ Acts xvi. 23), doubtless because the business of torturing was also assigned to him.*

βάσανος, -ου, ἡ, [Curtius p. 439]; a. the touchstone, [called also basanite, Lat. lapis Lydius], by which gold and other metals are tested. b. the rack or instrument of torture by which one is forced to divulge the truth. c. torture, torment, acute pains: used of the pains of disease, Mt. iv. 24; of the torments of the wicked after death, ἐν βασάνοις ὑπάρχειν, Lk. xvi. 23 (Sap. iii. 1; 4 Macc. xiii. 14); hence ὁ τόπος τῆς βασάνου is used of Gehenna, Lk. xvi. 28. (In Grk. writ. fr. [Theogn.], Pind. down.).*

βασιλεία, -ας, ἡ, (fr. βασιλεύω; to be distinguished fr. βασίλεια a queen; cf. ἱερέα priesthood fr. ἱερεύω, and ἱέρεια a priestess fr. ἱερεῖς), [fr. Hdt. down]; 1. royal power, kingship, dominion, rule: Lk. i. 33; xix. 12, 15; xxii. 29; Jn. xviii. 36; Acts i. 6; Heb. i. 8; 1 Co. xv. 24; Rev. xvii. 12; of the royal power of Jesus as the triumphant Messiah, in the phrase ἔρχεσθαι ἐν τῇ βασ. αὐτοῦ, i. e. to come in his kingship, clothed with this power: Mt. xvi. 28; Lk. xxiii. 42 [εἰς τὴν β. L mrg. Tr mrg. WH txt.]; of the royal power and dignity conferred on Christians in the Messiah's kingdom: Rev. i. 6 (acc. to Tr txt. WH mrg. ἐποίησεν ἡμῖν or L ἡμῶν [yet R G T WH txt. Tr mrg. ἡμᾶς] βασιλείαν [Rec. βασιλείς]); τοῦ θεοῦ, the royal power and dignity belonging to God, Rev. xii.

10. **2.** *a kingdom* i. e. the territory subject to the rule of a king: Mt. xii. 25 sq.; xxiv. 7; Mk. iii. 24; vi. 23; xiii. 8; Lk. xi. 17; xxi. 10; plur.: Mt. iv. 8; Lk. iv. 5; Heb. xi. 33. **3.** Frequent in the N. T. in reference to the Reign of the Messiah are the following phrases: ἡ βασιλεία τοῦ θεοῦ (מְלִכְוּתָא דֵּי אֱלֹהִים, Targ. Is. xl. 9; Mic. iv. 7), prop. *the kingdom over which God rules; ἡ βασιλεία τοῦ Χριστοῦ* (מְלִכְוּתָא דֵּי מָשִׁיחָא, Targ. Jonath. ad Is. liii. 10), *the kingdom of the Messiah*, which will be founded by God through the Messiah and over which the Messiah will preside as God's vicergerent; ἡ βασ. τῶν οὐρανῶν, only in Matthew, but very frequently [some 33 times], *the kingdom of heaven*, i. e. the kingdom which is of heavenly or divine origin and nature (in rabbin. writ. מְלִכְוּתָא דֵּי אֱלֹהִים is *the rule of God, the theocracy* viewed universally, not the Messianic kingdom); sometimes simply ἡ βασιλεία: Mt. iv. 23, etc.; Jas. ii. 5; once ἡ βασ. τοῦ Δαυείδ, because it was supposed the Messiah would be one of David's descendants and a king very like David, Mk. xi. 10; once also ἡ βασ. τοῦ Χριστοῦ καὶ θεοῦ. Eph. v. 5. Relying principally on the prophecies of Daniel—who had declared it to be the purpose of God that, after four vast and mighty kingdoms had succeeded one another and the last of them shown itself hostile to the people of God, at length its despotism should be broken, and the empire of the world pass over for ever to the holy people of God (Dan. ii. 44; vii. 14, 18, 27)—the Jews were expecting a kingdom of the greatest felicity, which God through the Messiah would set up, raising the dead to life again and renovating earth and heaven; and that in this kingdom they would bear sway for ever over all the nations of the world. This kingdom was called *the kingdom of God* or *the kingdom of the Messiah*; and in this sense must these terms be understood in the utterances of the Jews and of the disciples of Jesus when conversing with him, as Mt. xviii. 1; xx. 21; Mk. xi. 10; Lk. xvii. 20; xix. 11. But Jesus employed the phrase *kingdom of God* or *of heaven* to indicate that *perfect order of things which he was about to establish, in which all those of every nation who should believe in him were to be gathered together into one society, dedicated and intimately united to God, and made partakers of eternal salvation*. This kingdom is spoken of as now begun and actually present, inasmuch as its foundations have already been laid by Christ and its benefits realized among men that believe in him: Mt. xi. 12; xii. 28; xiii. 41 (in this pass. its earthly condition is spoken of, in which it includes bad subjects as well as good); Lk. xvii. 21; 1 Co. iv. 20; Ro. xiv. 17 (where the meaning is, 'the essence of the kingdom of God is not to be found in questions about eating and drinking'); Col. i. 13. But far more frequently the kingdom of heaven is spoken of as a future blessing, since its consummate establishment is to be looked for on Christ's solemn return from the skies, the dead being called to life again, the ills and wrongs which burden the present state of things being done away, the powers hostile to God being vanquished: Mt. vi. 10; viii. 11; xxvi. 29; Mk. ix. 1; xv. 43; Lk. ix.

27; xiii. 28 sq.; xiv. 15; xxii. 18; 2 Pet. i. 11; also in the phrases εἰσερχέσθαι εἰς τ. βασ. τ. οὐρανῶν or τ. θεοῦ: Mt. v. 20; vii. 21; xviii. 3; xix. 23, 24; Mk. ix. 47; x. 23, 24, 25; Lk. xviii. 24 [T Tr txt. WH εἰσπορεύονται], 25; Jn. iii. 5; Acts xiv. 22; κληρονόμος τῆς βασιλείας, Jas. ii. 5; κληρονομῶν τ. β. τ. θ.; see d. below. By a singular use ἡ βασ. τοῦ κυρίου ἡ ἐπουράνιος *God's heavenly kingdom*, in 2 Tim. iv. 18, denotes the exalted and perfect order of things which already exists in heaven, and into which true Christians are ushered immediately after death; cf. Phil. i. 23; Heb. xii. 22 sq. The phrase βασ. τῶν οὐρανῶν or τοῦ θεοῦ, while retaining its meaning *kingdom of heaven* or *of God*, must be understood, according to the requirements of the context, a. of the beginning, growth, potency, of the divine kingdom: Mt. xiii. 31–33; Mk. iv. 30; Lk. xiii. 18. b. of its fortunes: Mt. xiii. 24; Mk. iv. 26. c. of the conditions to be complied with in order to reception among its citizens: Mt. xviii. 23; xx. 1; xxii. 2; xxv. 1. d. of its blessings and benefits, whether present or future: Mt. xiii. 44 sq.; Lk. vi. 20; also in the phrases ζητεῖν τὴν βασ. τ. θεοῦ, Mt. vi. 33 [L T WH om. τ. θεοῦ]; Lk. xii. 31 [αὐτοῦ L txt. T Tr WH]; δέχεσθαι τ. βασ. τ. θ. ὡς παιδίον, Mk. x. 15; Lk. xviii. 17; κληρονομῶν τ. β. τ. θ. Mt. xxv. 34; 1 Co. vi. 9 sq.; xv. 50; Gal. v. 21; see in κληρονομῶν, 2. e. of the congregation of those who constitute the royal 'city of God': ποιεῖν τινὰς βασιλείαν, Rev. i. 6 G T WH txt. Tr mrg. [cf. 1 above]; v. 10 (here R G βασιλείς, so R in the preceding pass.), cf. Ex. xix. 6. Further, the foll. expressions are noteworthy: of persons fit for admission into the divine kingdom it is said αὐτῶν or τοιούτων ἐστὶν ἡ βασ. τῶν οὐρ. or τοῦ θεοῦ: Mt. v. 3, 10; xix. 14; Mk. x. 14; Lk. xviii. 16. δίδοναι τι πρὸς τ. βασ. is used of God, making men partners of his kingdom, Lk. xii. 32; παραλαμβάνειν of those who are made partners, Heb. xii. 28. διὰ τὴν βασ. τ. οὐρ. to advance the interests of the heavenly kingdom, Mt. xix. 12; ἐνεκεν τῆς βασ. τ. θ. for the sake of becoming a partner in the kingdom of God, Lk. xviii. 29. Those who announce the near approach of the kingdom, and describe its nature, and set forth the conditions of obtaining citizenship in it, are said διαγγέλλειν τ. βασ. τ. θ. Lk. ix. 60; εὐαγγελίζεσθαι τὴν β. τ. θ. Lk. iv. 43; viii. 1; xvi. 16; περὶ τῆς βασ. τ. θ. Acts viii. 12; κηρύσσειν τὴν βασ. τ. θ. Lk. ix. 2; Acts xx. 25; xxviii. 31; τὸ εὐαγγέλιον τῆς βασ. Mt. iv. 23; ix. 35; xxiv. 14; with the addition of τοῦ θεοῦ, Mk. i. 14 R L br. ἡγγικεν ἡ βασ. τ. οὐρ. or τοῦ θεοῦ, is used of its institution as close at hand: Mt. iii. 2; iv. 17; Mk. i. 15; Lk. x. 9, 11. it is said ἔρχεσθαι i. e. *to be established*, in Mt. vi. 10; Lk. xi. 2; xvii. 20; Mk. xi. 10. In accordance with the comparison which likens the kingdom of God to a palace, the power of admitting into it and of excluding from it is called κλεῖς τῆς β. τ. οὐρ. Mt. xvi. 19; κλείειν τὴν β. τ. οὐρ. to keep from entering, Mt. xxiii. 13 (14). υἱοὶ τῆς βασ. are those to whom the prophetic promise of the heavenly kingdom extends: used of the Jews, Mt. viii. 12; of those gathered out of all nations who have shown themselves worthy of a share in this kingdom, Mt. xiii. 38. (In the O. T.

Apocr. ἡ βασ. τοῦ θεοῦ denotes *God's rule, the divine administration*, Sap. vi. 5; x. 10; Tob. xiii. 1; so too in Ps. ciii. (ciii.) 19; civ. (cv.) 11–13; Dan. iv. 33; vi. 26; *the universe subject to God's sway, God's royal domain*, Song of the Three Children 32; ἡ βασιλεία, simply, the *O. T. theocratic commonwealth*, 2 Macc. i. 7.) Cf. *Fleck*, *De regno divino*, Lips. 1829; *Baumg.-Crusius*, *Bibl. Theol.* p. 147 sqq.; *Tholuck*, *Die Bergrede Christi*, 5te Aufl. p. 55 sqq. [on Mt. v. 3]; *Cölln*, *Bibl. Theol.* i. p. 567 sqq., ii. p. 108 sqq.; *Schmid*, *Bibl. Theol. des N. T.* p. 262 sqq. ed. 4; *Baur*, *Neutest. Theol.* p. 69 sqq.; *Weiss*, *Bibl. Theol. d. N. T.* § 13; [also in his *Leben Jesu*, bk. iv. ch. 2]; *Schürer*, [*Neutest. Zeitgesch.* § 29 (esp. par. 8) and reff. there; also] in the *Jahrb. für protest. Theol.*, 1876, pp. 166–187 (cf. *Lipsius* *ibid.* 1878, p. 189); [*B.D. Am. ed. s. v. Kingdom of Heaven*, and reff. there].

Βασιλείος, (rarely -εία), -ειον, *royal, kingly, regal*: 1 Pet. ii. 9. As subst. τὸ βασιλείον (*Xen. Cyr.* 2, 4, 3; *Prov.* xviii. 19 Sept.; *Joseph.* *ant.* 6, 12, 4), and much oftener (fr. *Hdt.* 1, 30 down) in plur. τὰ βασιλεία (*Sept. Esth.* i. 9, etc.), *the royal palace*: *Lk.* vii. 25 [*A. V. kings' courts*].*

Βασιλεύς, -έως, ὁ, *leader of the people, prince, commander, lord of the land, king*; univ.: οἱ βασιλεῖς τῆς γῆς, *Mt.* xvii. 25; *Rev.* xvi. 14 [*L T T WH om. τῆς γῆς*], etc.; τῶν ἐθνῶν, *Lk.* xxii. 25; of the king of Egypt, *Acts* vii. 10, 18; *Heb.* xi. 23, 27; of David, *Mt.* i. 6; *Acts* xiii. 22; of Herod the Great and his successors, *Mt.* ii. 1 sqq.; *Lk.* i. 5; *Acts* xii. 1; *xxv.* 13; of a tetrarch, *Mt.* xiv. 9; *Mk.* vi. 14, 22, (of the son of a king, *Xen. oec.* 4, 16; “reges Syriae, regis Antiochi pueros, scitis Romae nuper fuisse,” *Cic. Verr.* ii. 4, 27, cf. *de senectute* 17, 59; [*Verg. Aen.* 9, 223]); of a Roman emperor, 1 *Tim.* ii. 2; 1 *Pet.* ii. 17, cf. *Rev.* xvii. 9 (10), (so in prof. writ. in the Roman age, as in *Joseph. b. j.* 5, 13, 6; *Hdian.* 2, 4, 8 [4 *Bekk.*]); of the son of the emperor, *ibid.* 1, 5, 15 [5 *Bekk.*]); of the Messiah, ὁ βασιλεὺς τῶν Ἰουδαίων, *Mt.* ii. 2, etc.; τοῦ Ἰσραὴλ, *Mk.* xv. 32; *Jn.* i. 49 (50); xii. 13; of Christians, as to reign over the world with Christ in the millennial kingdom, *Rev.* i. 6; v. 10 (*Rec.* in both pass. and *Grsb.* in the latter; see *βασιλεία*, 3 e.); of God, the supreme ruler over all, *Mt.* v. 35; 1 *Tim.* i. 17 (see αἰών, 2); *Rev.* xv. 3; βασιλεὺς βασιλέων, *Rev.* xvii. 14 [but here as in xix. 16 of the victorious Messiah]; ὁ βασ. τῶν βασιλευνόντων, 1 *Tim.* vi. 15, (2 *Macc.* xiii. 4; 3 *Macc.* v. 35; *Enoch* 9, 4; [84, 2; *Philo de decal.* § 10]; cf. [κύριος τῶν βασ. *Dan.* ii. 47]; κύριος τ. κυρίων, *Deut.* x. 17; *Ps.* cxxxv. (cxxxvi.) 3; [so of the king of the Parthians, *Plut. Pomp.* § 38, 1].

Βασιλεύω; fut. βασιλεύσω; 1 aor. ἐβασίλευσα; (*βασιλεύς*); — in *Grk.* writ. [fr. *Hom.* down] with gen. or dat., in the sacred writ., after the *Hebr.* (לְעַלְיוֹתָ), foll. by ἐπὶ with gen. of place, *Mt.* ii. 22 (where *L T T WH om.* ἰδὲ ἐπὶ); *Rev.* v. 10; foll. by ἐπὶ with acc. of the pers., *Lk.* i. 33; xix. 14, 27; *Ro.* v. 14; [cf. *W.* 206 (193 sq.); *B.* 169 (147)] — *to be king, to exercise kingly power, to reign*: univ., 1 *Tim.* vi. 15; *Lk.* xix. 14, 27; of the governor of a country, although not possessing kingly

rank, *Mt.* ii. 22; of God, *Rev.* xi. 15, 17; xix. 6; of the rule of Jesus, the Messiah, *Lk.* i. 33; 1 *Co.* xv. 25; *Rev.* xi. 15; of the reign of Christians in the millennium, *Rev.* v. 10; xx. 4, 6; xxii. 5; hence Paul transfers the word to denote the supreme moral dignity, liberty, blessedness, which will be enjoyed by Christ's redeemed ones: *Ro.* v. 17 (cf. *De Wette* and *Thol.* *ad loc.*); 1 *Co.* iv. 8. *Metaph. to exercise the highest influence, to control*: *Ro.* v. 14, 17, 21; vi. 12. The aor. ἐβασίλευσα denotes *I obtained royal power, became king, have come to reign*, in 1 *Co.* iv. 8 [cf. *W.* 302 (283); *B.* 215 (185)]; *Rev.* xi. 17; xix. 6, (as often in *Sept.* and prof. writ.; cf. *Grimm* on 1 *Macc.* p. 11; *Breitenbach* or *Kühner* on *Xen. mem.* 1, 1, 18; on the aor. to express entrance into a state, see *Bnhdy.* p. 382; *Krüger* § 53, 5, 1; [*Kühner* § 386, 5; *Goodwin* § 19 N. 1]). [*Comp.*: συμ-βασιλεύω.]*

Βασιλικός, -ή, -όν, *of or belonging to a king, kingly, royal, regal*; of a man, *the officer or minister of a prince, a courtier*: *Jn.* iv. 46, 49, (*Polyb.* 4, 76, 2; *Plut. Sol.* 27; often in *Joseph.*). *subject to a king*: of a country, *Acts* xii. 20. *befitting or worthy of a king, royal*: ἐσθής, *Acts* xii. 21. Hence *metaph. principal, chief*: νόμος, *Jas.* ii. 8 (*Plat. Min.* p. 317 c. τὸ ὀρθὸν νόμος ἐστὶ βασιλικός, *Xen. symp.* 1, 8 βασιλικὸν κάλλος; 4 *Macc.* xiv. 2).*

[**Βασιλίσκος**, -ου, ὁ, (dimin. of βασιλεύς), *a petty king*; a reading noted by *WH* in their (rejected) marg. of *Jn.* iv. 46, 49. (*Polyb.*, al.)]*

Βασίλισσα, -ης, ἡ, *queen*: *Mt.* xii. 42; *Lk.* xi. 31; *Acts* viii. 27; *Rev.* xviii. 7. (*Xen. oec.* 9, 15; *Aristot. oec.* 9 [in *Bekker*, *Anecd.* i. p. 84; cf. *frag.* 385 (fr. *Poll.* 8, 90) p. 1542*, 25]; *Polyb.* 23, 18, 2 [exerpt. *Vales.* 7], and often in later writ.; *Sept.*; *Joseph.*; the Atticists prefer the forms βασιλῖς and βασιλῖα; cf. *Lob. ad Phryn.* p. 225; [on the termination, corresponding to *Eng.* -ess, cf. *W.* 24; *B.* 73; *Soph. Lex.* p. 37; *Sturz*, *De dial. Maced. et Alex.* p. 151 sqq.; *Curtius* p. 653].)*

Βάσις, -εως, ἡ, (*BAΩ, βαίνω*); 1. *a stepping, walking*, (*Aeschyl.*, *Soph.*, al.). 2. *that with which one steps, the foot*: *Acts* iii. 7, (*Plat. Tim.* p. 92 a. et al.; *Sap.* xiii. 18).*

Βασκαίνω: 1 aor. ἐβάσκανα, on which form cf. *W.* [75 (72)]; 83 (80); [*B.* 41 (35); *Lob. ad Phryn.* p. 25 sq.; *Paralip.* p. 21 sq.]; (*βάζω, βάσκω* [φάσκω] to speak, talk); *τινά* [*W.* 223 (209)]; 1. *to speak ill of one, to slander, traduce him*, (*Dem.* 8, 19 [94, 19]; *Ael.* v. h. 2, 13, etc.). 2. *to bring evil on one by feigned praise or an evil eye, to charm, bewitch one*, (*Aristot. probl.* 20, 34 [p. 926*, 24]; *Theocr.* 6, 39; *Ael. nat. an.* 1, 35); hence, of those who lead away others into error by wicked arts (*Diod.* 4, 6); *Gal.* iii. 1. Cf. *Schott* [or *Bp.* *lghtft.*] *ad loc.*; *Lob. ad Phryn.* p. 462.*

Βαστάζω; fut. βαστάσω; 1 aor. ἐβάστασα; 1. *to take up with the hands*: λίθους, *Jn.* x. 31, (λάαν, *Hom. Od.* 11, 594; τὴν μάχαιραν ἀπὸ τῆς γῆς, *Joseph.* *antt.* 7, 11, 7). 2. *to take up in order to carry or bear; to put upon one's self* (something) *to be carried; to bear what is burdensome*: τὸν σταυρόν, *Jn.* xix. 17; *Lk.* xiv. 27, (see στα-ρός

2 a. and b.); Metaph.: *βαστάζειν τι*, to be equal to understanding a matter and receiving it calmly, Jn. xvi. 12 (Epict. ench. 29, 5); *φορτίον*, Gal. vi. 5; *βαστάσει τὸ κρίμα*, must take upon himself the condemnation of the judge, Gal. v. 10 (חֲבִיטָה אֶתְּךָ, Mic. vii. 9). Hence to bear, endure: Mt. xx. 12; Acts xv. 10 (ζυγόν); Ro. xv. 1; Gal. vi. 2; Rev. ii. 2 sq. (Epict. diss. 1, 3, 2; Anthol. 5, 9, 3; in this sense the Greeks more commonly use *φέρειν*.) 3. simply to bear, carry: Mt. iii. 11; Mk. xiv. 13; Lk. vii. 14; xxii. 10; Rev. xvii. 7; pass., Acts iii. 2; xxi. 35. τὸ ὄνομά μου ἐνώπιον ἐθνῶν, so to bear it that it may be in the presence of Gentiles, i. e. by preaching to carry the knowledge of my name to the Gentiles, Acts ix. 15. to carry on one's person: Lk. x. 4; Gal. vi. 17 [cf. Ellie. ad loc.]; of the womb carrying the fetus, Lk. xi. 27; to sustain, i. e. uphold, support: Ro. xi. 18. 4. by a use unknown to Attic writ., to bear away, carry off: νόσους, to take away or remove by curing them, Mt. viii. 17 (Galen de compos. medicam. per gen. 2, 14 [339 ed. Bas.] ψάρας τε θεραπεύει καὶ ὑπόπια βαστάζει) [al. refer the use in Mt. i. e. to 2; cf. Meyer]. Jn. xii. 6 (ἐβάσταξε used to pilfer [R. V. txt. took away; cf. our 'shoplifting', though perh. this lift is a diff. word, see Skeat s. v.]); Jn. xx. 15, (Polyb. 1, 48, 2 ὁ ἀνεμος τοὺς πύργους τῇ βίᾳ βαστάζει, Apollod. bibl. 2, 6, 2; 3, 4, 3; Athen. 2, 26 p. 46 f.; 15, 48 p. 693 e.; very many instances fr. Joseph. are given by Krebs, Observv. p. 152 sqq.). [Syn. cf. Schmidt ch. 105.]*

βάτος, -ου, ἡ and (in Mk. xii. 26 G L T Tr WH) ὁ, (the latter acc. to Moeris, Attic; the former Hellenistic; cf. Fritzsche on Mk. p. 532; W. 63 (62) [cf. 36; B. 12 (11)], [fr. Hom. down], a thorn or bramble-bush [cf. B. D. s. v. Bush]: Lk. vi. 44; Acts vii. 30, 35; ἐπὶ τοῦ (τῆς) βάτου at the Bush, i. e. where it tells about the Bush, Mk. xii. 26; Lk. xx. 37; cf. Fritzsche on Ro. xi. 2; [B. D. s. v. Bible IV. 1].*

βάτος, -ου, ὁ, Hebr. בַּת a bath, [A. V. measure], a Jewish measure of liquids containing 72 sextarii [between 8 and 9 gal.], (Joseph. antt. 8, 2, 9): Lk. xvi. 6 [see B. D. s. v. Weights and Measures II. 2].*

βάτραχος, -ου, ὁ, a frog, (fr. Hom. [i. e. Batrach., and Hdt.] down): Rev. xvi. 13.*

βαττολογέω [T WH βατταλ. (with * B, see WH. App. p. 152)], -ῶ: 1 aor. subj. βαττολογίσω; a. to stammer, and, since stammerers are accustomed to repeat the same sounds, b. to repeat the same things over and over, to use many and idle words, to babble, prate; so Mt. vi. 7, where it is explained by ἐν τῇ πολυλογίᾳ, (Vulg. multum loqui; [A. V. to use vain repetitions]); cf. Tholuck ad loc. Some suppose the word to be derived from Battus, a king of Cyrene, who is said to have stuttered (Hdt. 4, 155); others from Battus, an author of tedious and wordy poems; but comparing βατταρίζω, which has the same meaning, and βάρβαρος (q. v.), it seems far more probable that the word is onomatopoeic. (Simple. in Epict. [ench. 30 fin.] p. 340 ed. Schweigh.)*

βδελύγμα, -τος, τό, (βδελύσσομαι), a bibl. and eccl. word; in Sept. mostly for בְּזֵיטָה, also for יִרְשָׁה and יִרְשָׁה, a foul

thing (loathsome on acct. of its stench), a detestable thing; (Tertull. abominamentum); Luth. Greuel; [A. V. abomination]; a. univ.: Lk. xvi. 15. b. in the O. T. often used of idols and things pertaining to idolatry, to be held in abomination by the Israelites; as 1 K. xi. 6 (5); xx. (xxi.) 26; 2 K. xvi. 3; xxi. 2; 1 Esdr. vii. 13; Sap. xii. 23; xiv. 11; hence in the N. T. in Rev. xvii. 4 sq. of idol-worship and its impurities; ποιεῖν βδελύγμα κ. ψεύδος, Rev. xxi. 27. c. the expression τὸ βδ. τῆς ἐρημώσεως the desolating abomination [al. take the gen. al.; e. g. Mey. as gen. epex.] in Mt. xxiv. 15; Mk. xiii. 14, (1 Macc. i. 54), seems to designate some terrible event in the Jewish war by which the temple was desecrated, perh. that related by Joseph. b. j. 4, 9, 11 sqq. (Sept. Dan. xi. 31; xii. 11, βδ. (τῆς) ἐρημώσεως for ὁρῶν ἱερῶν and ὁρῶν ὕψ, Dan. ix. 27 βδ. τῶν ἐρημώσεων for ὁρῶν ὁρῶν the abomination (or abominations) wrought by the desolator, i. e. not the statue of Jupiter Olympius, but a little idol-altar placed upon the altar of whole burnt-offerings; cf. Grimm on 1 Macc. p. 31; Hengstenberg, Authentie des Daniel, p. 85 sq.; [the principal explanations of the N. T. phrase are noticed in Dr. Jas. Morison's Com. on Mt. i. e.].)*

βδελυκτός, -ή, ὄν, (βδελύσσομαι), abominable, detestable: Tit. i. 16. (Besides only in Prov. xvii. 15; Sir. xli. 5; 2 Macc. i. 27; [cf. Philo de victim. offer. § 12 sub fin.].)*

βδελύσσω: (βδέω quietly to break wind, to stink); 1. to render foul, to cause to be abhorred: τὴν ὁσμήν, Ex. v. 21; to defile, pollute: τὰς ψυχάς, τ. ψυχὴν, Lev. xi. 43; xx. 25; 1 Macc. i. 48; pf. pass. ptep. ἐβδελυγμένος abominable, Rev. xxi. 8, (Lev. xviii. 30; Prov. viii. 7; Job xv. 16; 3 Macc. vi. 9; βδελυσσόμενος, 2 Macc. v. 8). In native Grk. writ. neither the act. nor the pass. is found. 2. βδελύσσομαι; depon. mid. (1 aor. ἐβδελυξάμην often in Sept. [Joseph. b. j. 6, 2, 10]; in Grk. writ. depon. passive, and fr. Arstph. down); prop. to turn one's self away from on account of the stench; metaph. to abhor, detest: τί, Ro. ii. 22.*

βέβαιος, -αία (W. 69 (67); B. 25 (22)), -αιον, (BAΩ, βαινω), [fr. Aeschyl. down], stable, fast, firm; prop.: ἀγκυρα, Heb. vi. 19; metaph. sure, trusty: ἐπαγγελία, Ro. iv. 16; κλησις καὶ ἐκλογή, 2 Pet. i. 10; λόγος προφητικός, 2 Pet. i. 19; unshaken, constant, Heb. iii. 14; ἑλπίς, 2 Co. i. 7 (6), (4 Macc. xvii. 4); παρρησία, Heb. iii. 6 (but WH Tr mrg. in br.); valid and therefore inviolable, λόγος, Heb. ii. 2; διαθήκη, Heb. ix. 17. (With the same meanings in Grk. writ. fr. Hdt. down).*

βεβαίω, -ῶ; fut. βεβαίωσω; 1 aor. ἐβεβαίωσα; Pass., [pres. βεβαίουμαι]; 1 aor. ἐβεβαίωθην; (βέβαιος); to make firm, establish, confirm, make sure: τὸν λόγον, to prove its truth and divinity, Mk. xvi. 20; τὰς ἐπαγγελίας make good the promises by the event, i. e. fulfil them, Ro. xv. 8 (so also in Grk. writ. as Diod. 1, 5); Pass.: τὸ μαρτύριον τοῦ Χριστοῦ, 1 Co. i. 6; ἡ σωτηρία . . . εἰς ἡμᾶς ἐβεβαίωθη, a constructio praegnans [W. § 66, 2 d.] which may be resolved into εἰς ἡμᾶς παρεδόθη καὶ ἐν ἡμῖν βέβαιος ἐγένετο, Heb. ii. 3 cf. 2; see βέβαιος. of men made steadfast and constant in soul: Heb. xiii. 9; 1 Co. i. 8 (βεβαίωσει ὑμᾶς

ἀνεγκλήτους will so confirm you that ye may be unrep-
provable [W. § 59, 6 fin.]; 2 Co. i. 21 (βεβαίων ἡμᾶς
εἰς Χριστόν, causing us to be steadfast in our fellowship
with Christ; cf. Meyer ad loc.); ἐν τῇ πίστει, Col. ii. 7
[L T Tr WH om. ἐν]. (In Grk. writ. fr. Thuc. and Plat.
down.) [COMP.: δια-βεβαίωμα.]*

βεβαίωσις, -εως, ἡ. (βεβαίω), confirmation: τοῦ εὐαγγε-
λίου, Phil. i. 7; εἰς βεβαίωσιν to produce confidence, Heb.
vi. 16. (Sap. vi. 19. Thuc., Plut., Dio Cass., [al.]*)

βέβηλος, -ον, (ΒΑΩ, βαίνω, βηλός threshold); 1. ac-
cessible, lawful to be trodden; prop. used of places; hence
2. profane, equiv. to ἅγῃ [i. e. unhallowed, common],
Lev. x. 10; 1 S. xxi. 4; opp. to ἅγιος (as in [Ezek. xxii.
26]; Philo. vit. Moys. iii. § 18): 1 Tim. iv. 7; vi. 20;
2 Tim. ii. 16; of men, profane i. e. ungodly: 1 Tim. i. 9;
Heb. xii. 16. (Often in Grk. writ. fr. Aeschyl. down.)
[Cf. Trench § ci.]*

βεβηλώ, -ω; 1 aor. ἐβεβήλωσα; (βέβηλος); to profane,
desecrate: τὸ σάββατον. Mt. xii. 5; τὸ ἱερόν, Acts xxiv. 6.
(Often in Sept. for ἁγία; Judith ix. 8; 1 Macc. ii. 12,
etc.: Heliod. 2, 25.)*

Βεελζεβούλ and, as written by some [yet no Greek]
authorities, Βεελζεβούβ [cod. B Βεεζεβούλ, so cod. 8 ex-
c. in Mk. iii. 22; adopted by WH, see their App. p. 159; cf.
B. 6], indecl., *Beelzebub* or *Beelzebub*, a name of Satan,
the prince of evil spirits: Mt. x. 25; xii. 24, 27; Mk. iii.
22; Lk. xi. 15, 18, 19. The form Βεελζεβούλ is composed
of בְּזַי (rabbin. for בְּזַי dung) and לַי, lord of dung
or of filth, i. e. of idolatry; cf. Lightfoot on Mt. xii. 24.
The few who follow Jerome in preferring the form Βεελ-
ζεβούβ derive the name fr. בְּזַי לַי, lord of flies, a false
god of the Ekronites (2 K. i. 2) having the power to
drive away troublesome flies, and think the Jews trans-
ferred the name to Satan in contempt. Cf. Win. RWB.
s. v. Beelzebub: and J. G. Müller in Herzog vol. i. p.
768 sqq.; [BB.DD.; cf. also Meyer and Dr. Jas. Moris-
on on Mt. x. 25; some, as Weiss (on Mk. i. c.; Bibl. Theol.
§ 23 a.), doubt alike whether the true derivation of the
name has yet been hit upon, and whether it denotes Satan
or only some subordinate 'Prince of demons']. (Besides
only in eccl. writ., as Ev. Nicod. c. 1 sq.)*

Βελιάλ, ὁ, (ܠܝܐܠܐ worthlessness, wickedness), *Belial*, a
name of Satan, 2 Co. vi. 15 in Rec. bezst L. But Βελίαρ
(q. v.) is preferable, [see WH. App. p. 159; B. 6].*

Βελίαρ, ὁ, indecl., *Beliar*, a name of Satan in 2 Co. vi.
15 Rec.st G T Tr WH, etc. This form is either to be as-
cribed (as most suppose) to the harsh Syriac pronuncia-
tion of the word Βελιάλ (q. v.), or must be derived from
ܠܝܐܠܐ lord of the forest, i. e. who rules over forests and
deserts, (cf. Sept. Is. xiii. 21; Mt. xii. 43; [BB.DD. s. v.
Belial, esp. Alex.'s Kitto]). Often in eccl. writ.*

βελόνη, -ης, ἡ, (βέλος); a. the point of a spear. b. a
needle: Lk. xviii. 25 L T Tr WH; see ῥαφίς. ([Batr. 130],
Arstph., Aeschin., Aristot., al.; cf. Lob. ad Phryn. p. 90.)*

βέλος, -εος, τό, (βῆλῶν, a missile, a dart, javelin, arrow:
Eph. vi. 16. [From Hom. down.]*)

βελτίων, -ον, gen. -ονος, better; neut. adverbially in 2
Tim. i. 18 [W. 242 (227); B. 27 (24). Soph., Thuc., al.]*

Βενιαμίν [-μενί L T Tr WH; see WH. App. 155, and
s. v. εἰ, ἰ], ὁ, (ܒܢܝܡܝܢ, i. e. ܒܢܝܢܝܡܝܢ son of the right hand, i. e.
of good fortune, Gen. xxxv. 18), *Benjamin*, Jacob's
twelfth son; φυλὴ Βενιαμίν the tribe of Benjamin: Acts
xiii. 21; Ro. xi. 1; Phil. iii. 5; Rev. vii. 8.*

Βερνίκη, -ης, ἡ, (for Βερενίκη, and this the Macedonic
form [cf. Sturz, De dial. Mac. p. 31] of Φερενίκη [i. e. vic-
torious]), *Bernice* or *Berenice*, daughter of Herod Agrip-
pa the elder. She married first her uncle Herod, king
of Chalcis, and after his death Polemon, king of Cilicia.
Deserting him soon afterwards, she returned to her
brother Agrippa, with whom previously when a widow
she was said to have lived incestuously. Finally she
became for a time the mistress of the emperor Titus
(Joseph. antt. 19, 5, 1; 20, 7, 1 and 3; Tacit. hist. 2, 2
and 81; Suct. Tit. 7): Acts xxv. 13, 23; xxvi. 30. Cf.
Hausrath in Schenkel i. p. 396 sq.; [Farrar, St. Paul, ii.
599 sq.]*

Βέρροια, -ας, ἡ, (also Βέρροια [i. e. well-watered]), *Berea*,
a city of Macedonia, near Pella, at the foot of Mount
Bermius: Acts xvii. 10, 13.*

Βεροιαῖος, -α, -ον, *Berean*: Acts xx. 4.*

[Βηθσαιδά, given by L mrg. Tr mrg. in Lk. x. 13 where
Rec. etc. Βηθσαιδά. q. v.]

Βηθαβαρά, -ας, ἡ, [-pā Rec. bezst, indecl.], ἡ, (ܒܬܗܒܐܪܐ
place of crossing, i. e. where there is a crossing or ford,
cf. Germ. Furthhausen), *Bethabara*: Jn. i. 28 Rec. [in
Rec.^{elz} of 1st decl., but cf. W. 61 (60)]; see [WH.
App. ad loc. and] Βηθανία, 2.*

Βηθανία, -ας, ἡ, (ܒܬܗܢܝܐ house of depression or misery
[cf. B.D. Am. ed.]), *Bethany*; 1. a town or village
beyond the Mount of Olives, fifteen furlongs from Jeru-
salem: Jn. xi. 1, 18; xii. 1; Mt. xxi. 17; xxvi. 6; Lk. xix.
29 [here WH give the accus. -νιά (see their App. p. 160),
cf. Tr mrg.]; xxiv. 50; Mk. xi. 1, 11 sq.; xiv. 3; now a
little Arab hamlet, of from 20 to 30 families, called *el-*
'Aziriyeh or *el-'Azir* (the Arabic name of *Lazarus*); cf.
Robinson i. 431 sq.; [BB.DD. s. v.]. 2. a town or
village on the east bank of the Jordan, where John bap-
tized: Jn. i. 28 L T Tr WH, [see the preceding word].
But Origen, although confessing that in his day nearly
all the codd. read ἐν Βηθανία, declares that when he
journeyed through those parts he did not find any place
of that name, but that *Bethabara* was pointed out as the
place where John had baptized; the statement is con-
firmed by Eusebius and Jerome also, who were well ac-
quainted with the region. Hence it is most probable that
Bethany disappeared after the Apostles' time, and was
restored under the name of *Bethabara*; cf. Lücke ad
loc. p. 391 sqq. [Cf. Prof. J. A. Paine in Phila. S. S.
Times for Apr. 16, 1881, p. 243 sq.]*

Βηθεσδά, ἡ, indecl., (ܒܬܗܬܝܕܐ, i. e. house of
mercy, or place for receiving and caring for the sick),
Bethesda, the name of a pool near the sheep-gate at
Jerusalem, the waters of which had curative powers:
Jn. v. 2 [here L mrg. WH mrg. read Βηθσαιδά, T WH txt.
Βηθθαδά (q. v.)]. What locality in the modern city is
its representative is not clear; cf. Win. RWB. s. v.;

Arnold in Herzog ii. p. 117 sq.; Robinson i. 330 sq. 342 sq.; [B.D. s. v.; "The Recovery of Jerusalem" (see index).]*

Βηθζαθά, ἡ, (perh. fr. Chald. ܒܝܬ ܙܝܬ house of olives; not, as some suppose, ܒܝܬ ܢܝܬ house of newness, Germ. *Neuhaus*, since it cannot be shown that the Hebr. 𐤁 is ever represented by the Grk. ζ), *Bethzatha*: Jn. v. 2 T [WH txt.] after codd. 8 LD and other authorities (no doubt a corrupt reading, yet approved by Keim ii. p. 177, [see also WH. App. ad loc.]), for Rec. *Βηθεσδά*, q. v. [Cf. *Kautzsch*, Gram. d. Bibl.-Aram. p. 9.]*

Βηθλεέμ, ἡ, [indecl.], (in Joseph. not only so [antt. 8, 10, 1], but also *Βηθλεέμη*, -ης, antt. 6, 8, 1; 11, 7; [7, 1, 3]; ἀπὸ *Βηθλεέμων*, 5, 2, 8; ἐκ *Βηθλεέμων*, 5, 9, 1; [cf. 7, 13; 9, 2]), *Bethlehem* (ܒܝܬ ܠܚܡ house of bread), a little town, named from the fertility of its soil, six Roman miles south of Jerusalem; now *Beit Lachm*, with about 3000 ["5000", Baedeker] inhabitants: Mt. ii. 1, 5 sq. 8, 16; Lk. ii. 4, 15; Jn. vii. 42. Cf. *Win. RWB*. s. v.; Robinson i. p. 470 sqq.; Raumer p. 313 sqq.; *Tobler*, Bethlehem in Palästina u.s.w. 1849: [*Socin* (i. e. Baedeker), Hdbk. etc., s. v.; *Porter* (i. e. Murray) ib.; BB.DD.]*

Βηθσαϊδά [WH -σαϊδά; see I, ε] and (Mt. xi. 21 R G T WH) -δάν, ἡ, indecl. but with acc. [which may, however, be only the alternate form just given; cf. *WH. App.* p. 160] *Βηθσαϊδάν* [B. 17 (16 sq.); *Win.* 61 (60); *Tdf.* Proleg. p. 119 sq.], (Syr. ܒܝܬ ܨܝܕܐ i. e. house or place of hunting or fishing), *Bethsaida*; 1. a small city (πόλις, Jn. i. 44 (45)) or a village (κώμη, Mk. viii. 22, 23) on the western shore of the Lake of Gennesaret; Jn. i. 44 (45); Mt. xi. 21; Mk. vi. 45; Lk. x. 13 [here L mrg. Tr mrg. *Βηθσαϊδά*; cf. *Tdf.* Proleg. u. s.]; Jn. xii. 21 (where τῆς Γαλιλαίας is added). 2. a village in lower Gaulanitis on the eastern shore of Lake Gennesaret, not far from the place where the Jordan empties into it. Philip the tetrarch so increased its population that it was reckoned as a city, and was called *Julias* in honor of Julia, the daughter of the emperor Augustus (Joseph. antt. 18, 2, 1; Plin. h. n. 5, 15). Many think that this city is referred to in Lk. ix. 10, on account of Mk. vi. 32, 45; Jn. vi. 1; others that the Evangelists disagree. Cf. *Win. RWB*. s. v.; Raumer p. 122 sq.; [BB.DD. s. v. 3. In Jn. v. 2 Lchm. mrg. WH mrg. read *Βηθσαϊδά*; see s. v. *Βηθεσδά*.]*

Βηθφαγή [but Lchm. uniformly, Treg. in Mt. and Mk. and R G in Mt. γῆ (B. 15; W. 52 (51)); cf. *Tdf.* Proleg. p. 103]; in Mt. xxi. 1 *Tdf.* ed. 7 -σφαγή), ἡ, indecl., (fr. ܒܝܬ ܘܒܗ house of unripe figs), *Bethphage*, the name of a country-seat or hamlet (Euseb. calls it κώμη, Jerome *villula*), on the Mount of Olives, near Bethany: Mt. xxi. 1; Mk. xi. 1 R G Tr txt. WH txt., but Tr mrg. in br.; Lk. xix. 29. [BB.DD. s. v.]*

βῆμα, -τος, τό, (fr. βαλ, βαίνω), [fr. Hom. (h. Merc.), Pind. down]; 1. a step, pace: βῆμα ποδός the space which the foot covers, a foot-breadth, Acts vii. 5 (for ܒܝܬ-ܗܝ Deut. ii. 5, cf. Xen. an. 4, 7, 10; Cyr. 7, 5, 6). 2. a raised place mounted by steps; a platform, tribune:

used of the official seat of a judge, Mt. xxvii. 19; Jn. xix. 13; Acts xviii. 12, 16 sq.; xxv. 6, 10, [17]; of the judgment-seat of Christ, Ro. xiv. 10 (L T Tr WH τοῦ θεοῦ); 2 Co. v. 10; of the structure, resembling a throne, which Herod built in the theatre at Caesarea, and from which he used to view the games and make speeches to the people, Acts xii. 21; (of an orator's pulpit, 2 Macc. xiii. 26; Neh. viii. 4. Xen. mem. 3, 6, 1; Hdtan. 2, 19, 2 [1 ed. Bekk.]).*

βήρυλλος, -ον, ὁ, ἡ, *beryl*, a precious stone of a pale green color (Plin. h. n. 37, 5 (20) [i. e. 37, 79]): Rev. xxi. 20. (Tob. xiii. 17; neut. *βηρύλλιον* equiv. to ܒܝܬܝܬ. Ex. xxviii. 20; xxxvi. 20 (xxxix. 13)). Cf. *Win. RWB*. s. v. Edelsteine, 11; [esp. *Riehm*, HWB. ib. 3 and 12].*

βία, -ας, ἡ; 1. *strength*, whether of body or of mind: Hom. and subseq. writ. 2. *strength in violent action, force*: μετὰ βίας by the use of force, with violence, Acts v. 26; xxiv. 7 [Rec.]; shock τῶν κυμάτων, Acts xxvii. 41 [R G, but Tr txt. br. al. om. τῶν κυμάτων]; διὰ τ. βίαν τοῦ ὄχλου, the crowd pressing on so violently, Acts xxi. 35. [Syn. see δύναμις, fin.]*

βιάζω (βία); to use force, to apply force; τινά, to force, inflict violence on, one; the Act. is very rare and almost exclusively poetic, [fr. Hom. down]; Pass. [B. 53 (46)] in Mt. xi. 12 ἡ βασιλεία τ. οὐρ. βιάζεται, the kingdom of heaven is taken by violence, carried by storm, i. e. a share in the heavenly kingdom is sought for with the most ardent zeal and the intensest exertion; cf. Xen. Hell. 5, 2, 15 (23) πόλεις τὰς βεβιασμένας; [but see Weiss, Jas. Morison, Norton, in loc.]. The other explanation: the kingdom of heaven suffereth violence sc. from its enemies, agrees neither with the time when Christ spoke the words, nor with the context; cf. Fritzsche, De Wette, Meyer, ad loc. Mid. βιάζομαι foll. by εἰς τι to force one's way into a thing, (ἐς τὴν Πορτίδαίαν, Thuc. 1, 63; ἐς τὸ ἔξω, 7, 69; εἰς τὴν παρεμβολήν, Polyb. 1, 74, 5; εἰς τὰ ἐντὸς, Philo, vit. Moys. i. § 19; εἰς τὰ στρατοπέδων, Plut. Otho 12, etc.): εἰς τ. βασιλείαν τοῦ θεοῦ, to get a share in the kingdom of God by the utmost earnestness and effort, Lk. xvi. 16. [Comp.: παραβιάζομαι.]*

βίαιος, -α, -ον, (βία), *violent, forcible*: Acts ii. 2 [A. V. *mighty*]. (In Grk. writ. fr. Hom. down).*

βιαστής, -ου, ὁ, (βιάζω); 1. *strong, forceful*: Pind. Ol. 9, 114 [75]; Pyth. 4, 420 [236]; but Pind. only uses the form *βιατᾶς*, so al.]. 2. *using force, violent*: Philo, agric. § 19. In Mt. xi. 12 those are called *βιασταί* by whom the kingdom of God βιάζεται, i. e. who strive to obtain its privileges with the utmost eagerness and effort.*

βιβλαρίδιον, -ον, τό, (dimin. of the dimin. βιβλάριον fr. ἡ βίβλος), a little book: Rev. x. 2, 8 [L Tr WH βιβλίον, *Tdf.* 2 and 7 βιβλιδάριον, q. v.], 9, 10. Not found in prof. auth. [Herm. vis. 2, 4, 3]; cf. W. 96 (91).*

βιβλιδάριον, -ον, τό, (fr. βιβλίδιον, like *ιματιδάριον* fr. *ιματίδιον*), a little book: Rev. x. 8 *Tdf.* [edd. 2 and] 7. (Arstph. frag. 596).*

βιβλίον, -ον, τό, (dimin. of βίβλος), a small book, a scroll: Lk. iv. 17, 20; Jn. xx. 30; Gal. iii. 10; 2 Tim. iv.

13, etc.; a written document; a sheet on which something has been written, β. ἀποστασίον [*bill of divorcement*]: Mt. xix. 7; Mk. x. 4; see ἀποστάσιον, 1. βιβλίον ζωῆς, the list of those whom God has appointed to eternal salvation: Rev. xiii. 8 [Rec. τῇ βίβλῳ]; xvii. 8; xx. 12; xxi. 27; see ζωή, 2 b. [From Hdt. down.]

βίβλος, -ου, ἡ, (or rather ἡ βύβλος [but the form βίβλ. more com. when it denotes a writing], the plant called papyrus, Theophr. hist. plant. 4, 8, 2 sq.; [Plin. h. n. 13, 11 sq. (21 sq.)]; fr. its bark [rather, the cellular substance of its stem (for it was an endogenous plant)] paper was made [see *Tristram*, Nat. Hist. etc. p. 433 sq.; esp. *Dureau de la Malle* in the *Mémoires de l'Acad. d. Inserr.* etc. tom. 19 pt. 1 (1851) pp. 140-183, and (in correction of current misapprehensions) Prof. E. Abbot in the *Library Journal* for Nov. 1878, p. 323 sq., where other reff. are also given]), a written book, a roll or scroll: Mt. i. 1; Lk. iii. 4; Mk. xii. 26; Acts i. 20; τῆς ζωῆς, Phil. iv. 3; Rev. iii. 5, etc.; see βιβλίον. [From Aeschyl. down.]

βιβρώσκω: pf. βέβρωκα; to eat: Jn. vi. 13. (In Grk. writ. fr. Hom. down; often in Sept.)*

Βιθυνία, -ας, ἡ, *Bithynia*, a province of Asia Minor, bounded by the Euxine Sea, the Propontis, Mysia, Phrygia, Galatia, Paphlagonia: Acts xvi. 7; 1 Pet. i. 1. [Cf. B. D. s. v.; Diet. of Grk. and Rom. Geog. s. v.; *Conybeare and Howson*, St. Paul, etc. ch. viii.]*

βίος, -ου, ὁ, [fr. Hom. down]; a. *life* extensively, i. e. the period or course of life [see below and Trench § xxvii.]: Lk. viii. 14; 1 Tim. ii. 2; 2 Tim. ii. 4; 1 Jn. ii. 16; 1 Pet. iv. 3 [Rec.]. b. (as often in Grk. writ. fr. Hes. opp. 230, 575; Hdt., Xen.) that by which life is sustained, *resources, wealth*, [A. V. *living*]: Mk. xii. 44; Lk. viii. 43 [WH om. Tr mrg. br. cl.]; xv. 12, 30; xxi. 4; 1 Jn. iii. 17 [goods]. (For οὐχὶ in Prov. xxxi. 14 (xxix. 32).)*

[SYN. βίος, ζωή: ζ. *existence* (having death as its antithesis); β. the period, means, manner, of existence. Hence the former is more naturally used of animals, the latter of men; cf. zoology, biography. N. T. usage exalts ζωή, and so tends to debase βίος. But see Bp Lglh. Ign. ad Rom. 7.]

βιώω, -ῶ: 1 aor. inf. βιώσαι; for which in Attic the 2 aor. inf. βιώναι is more common, cf. W. 84 (80); [B. 54 (48); Veitch or L. and S. s. v.]; (βίος); [fr. Hom. down]; to spend life, to live: τὸν χρόνον, to pass the time, 1 Pet. iv. 2; (Job xxix. 18; ἡμέρας, Xen. mem. 4, 8, 2). [SYN. see βίος, fin.]*

βιωτικός, -ής, -όν, *pertaining to life and the affairs of this life*: Lk. xxi. 34; 1 Co. vi. 3 sq. (The word, not used in Attic, first occurs in Aristot. h. a. 9, 17, 2 [p. 616^b, 27]; χρεῖαι βιωτικαί is often used, as Polyb. 4, 73, 8; Philo, vit. Moys. iii. § 18 fin.; Diod. 2, 29; Artemid. oneir. 1, 31. Cf. Lob. ad Phryn. p. 354 sq.)*

βλαβερός, -ά, -όν, (βλάπτω), *hurtful, injurious*, (Xen. mem. 1, 5, 3 opp. to ὠφέλιμος): 1 Tim. vi. 9 ἐπιθυμία

βλαβεραί, cf. ἡδοναί βλ. Xen. mem. 1, 3, 11. (Often in Grk. writ. fr. Hom. [i. e. h. Merc. 36 (taken fr. Hes. opp. 365)] down; once in Sept., Prov. x. 26.)*

βλάπτω: fut. βλάψω; 1 aor. ἐβλάψα; to hurt, harm, injure: τινά, Mk. xvi. 18; Lk. iv. 35. (Very often in Grk. writ. fr. Hom. down; Tob. xii. 2; 2 Maec. xii. 22, etc.)*

βλαστάνω, 3 pers. sing. pres. subj. βλαστῇ fr. the form βλαστᾶω, Mk. iv. 27 L T Tr WH (cf. B. 55 (48); [Eecl. ii. 6; Herm. sim. 4, 1 sq.]); 1 aor. ἐβλάστησα (cf. W. 84 (80); [B. l. c.]); 1. intransitively, to sprout, bud, put forth leaves: Mk. iv. 27; Mt. xiii. 26; Heb. ix. 4; (Num. xvii. 8; Joel ii. 22, etc.; in Grk. writ. fr. Pind. down). 2. in later Grk. writ. transitively, to produce: τὸν καρπὸν, Jas. v. 18. (Gen. i. 11, etc.)*

Βλάστος [i. e. a sprout], -ου, ὁ, *Blastus*, the chamberlain of king Herod Agrippa I.: Acts xii. 20 [cf. Mey. ad loc.]*

βλασφημέω, -ῶ; impf. ἐβλασφήμουν; 1 aor. ἐβλασφήμυσα; Pass., [pres. βλασφημοῦμαι]; 1 fut. βλασφημηθήσομαι; (βλάσφημος, q. v.); to speak reproachfully, rail at, revile, calumniate, (Vulg. *blasphemo*); absol.: Lk. xxii. 65; Acts xiii. 45; xviii. 6; xxvi. 11; 1 Tim. i. 20; 1 Pet. iv. 4; with acc. of pers. or thing (as in later Grk., Joseph., Plut., Appian, etc.): Mt. xxvii. 39; Mk. iii. 28 L T Tr WH; xv. 29; Lk. xxiii. 39; Tit. iii. 2; Jas. ii. 7; Jude 10; with the cognate noun βλασφημίαν, to utter blasphemy (Plat. legg. 7 p. 800 c.; see ἀγαπάω ad fin.), Mk. iii. 28 R G (where L T Tr WH ὅσα for ὅσας, see above); [foll. by ἐν, 2 Pet. ii. 12; cf. Bttm. as at end, and see ἀγνοέω, a.]. Pass. βλασφημοῦμαι to be evil spoken of, reviled, railed at: Ro. iii. 8; xiv. 16; 1 Co. iv. 13 (T WH Tr mrg. δυσφημούμενοι); x. 30; Tit. ii. 5; 2 Pet. ii. 2; τὸ ὄνομά τινος, Ro. ii. 24; 1 Tim. vi. 1. Spec. of those who by contemptuous speech intentionally come short of the reverence due to God or to sacred things (for ἤγ, 2 K. xix. 6, 22 cf. 4; cf. Grimm on 2 Macc. x. 34); absol.: Mt. ix. 3; xxvi. 65; Mk. ii. 7 L T Tr WH; [Jn. x. 36]; τὸν θεόν, Rev. xvi. 11, 21; τὴν θεάν, Acts xix. 37 (G L T Tr WH τὴν θεόν); τὸ ὄνομα τοῦ θεοῦ, Rev. xiii. 6; xvi. 9; τὸ πνεῦμα τοῦ θεοῦ (βλασφημεῖται), 1 Pet. iv. 14 Rec.; δόξας, Jude 8; 2 Pet. ii. 10 (see δόξα, III. 3 b. γ.); εἰς τὸ πνεῦμα τοῦ ἀγ. Mk. iii. 29; Lk. xii. 10, (εἰς θεοῦ, Plat. rep. 2 p. 381 c.). The earlier Grks. say βλασφ. εἰς τινα, περί or κατά τινος; [on the N. T. constructions cf. W. 222 (208); 629 (584); B. 146 (128).]*

βλασφημία, -ας, ἡ, *railing, reviling*, (Vulg. *blasphemia*); a. univ. *slander, detraction, speech injurious to another's good name*: Mt. xii. 31; xv. 19; Mk. iii. 28; vii. 22; Eph. iv. 31; Col. iii. 8; 1 Tim. vi. 4; Jude 9 (κρίσις βλασφημίας, i. q. κρίσις βλάσφημος in 2 Pet. ii. 11, a judgment pronounced in reproachful terms); Rev. ii. 9. b. specifically, *impious and reproachful speech injurious to the divine majesty*: Mt. xxvi. 65; Mk. ii. 7 [R G]; xiv. 64; Lk. v. 21; Jn. x. 33; Rev. xiii. 5 [not Lehm.]; ὄνομα or ὀνόματα βλασφημίας i. q. βλάσφημα (cf. W. § 34, 3 b.; [B. § 132, 10]): Rev. xiii. 1; xvii. 3 [R G Tr, see γέμω]; τοῦ πνεύματος, gen. of obj., Mt. xii. 31; πρὸς τὸν θεόν, Rev. xiii. 6. (Eur., Plat., Dem., al.; for πᾶσι, Ezek. xxxv.

12.) [BB.DD. s. v. Blasphemy; *Campbell*, Diss. on the Gospels, diss. ix. pt. ii.]*

βλάσφημος, -ον, (βλάξ sluggish, stupid, and φήμη speech, report, [al. βλάπτω (q. v.) and φ.]), *speaking evil, slanderous, reproachful, railing, abusive*: Acts vi. 11 (ρήματα βλάσφημα εἰς Μωϋσῆν καὶ τὸν θεόν); [vi. 13 Rec. (β. βλ. κατὰ τοῦ τόπου τοῦ ἁγίου)]; 2 Pet. ii. 11 (see βλασφημία, a.); Rev. xiii. 5 [Lchm.]; βλάσφημος as subst. a *blasphemer*: 1 Tim. i. 13; 2 Tim. iii. 2. (Is. lxvi. 3; Sap. i. 6; Sir. iii. 16; 2 Macc. ix. 28; [x. 36 (cf. 4)]; in Grk. writ. fr. Dem. down.)*

βλέμμα, -τος, τό, (βλέπω); a *look, glance*: βλέμματι κ. ἀκοῇ *in seeing and hearing*, 2 Pet. ii. 8 [cf. *Warfield* in Presbyt. Rev. for 1883 p. 629 sqq.]. (Eur., Arstph., Dem., Plut., al.)*

βλέπω; [impf. ἐβλεπον]; fut. βλέψω; 1 aor. ἐβλενα; [pres. pass. βλέπομαι]; Sept. for פִּרְר, פִּרְר, פִּרְר, פִּרְר; in Grk. writ. fr. Aeschyl. down; to *see, discern*; 1. with the bodily eye; a. *to be possessed of sight, have the power of seeing*, opp. to τυφλός: Mt. xii. 22: xiii. 16; xv. 31; Jn. ix. 7, 15, 19, 25; Acts ix. 9; Ro. xi. 8, 10; Rev. iii. 18, etc. (Soph. Oed. Col. 73; Arstph. Plut. 15; Xen. mem. 1, 3, 4; Ael. v. h. 6, 12, etc. Ex. iv. 11; xxiii. 8, etc. Tob. xi. 15). τὸ βλέπειν sight, the power of seeing, Lk. vii. 21 (G L T Tr WH om. τό). b. *to perceive by the use of the eyes, to see, look, descry*; a. absol.: βλεπόντων αὐτῶν *while they were looking*, Acts i. 9; [xxii. 11 T mrg. WH mrg.]; ἔρχου καὶ βλέπε, Rec. in Rev. vi. 1, 3, 5, 7. β. with acc. of pers. or thing: Mt. vii. 3; xi. 4; xxiv. 2; Mk. v. 31; viii. 23 sq.; xiii. 2; Lk. vi. 41; xxiv. 12 [T om. L Tr br. WH reject the vs.]; Jn. i. 29; Acts iv. 14, etc.; [Rev. xviii. 18 Rec. ὁρῶντες]; τὴν φωνήν, him who uttered the voice, Rev. i. 12; ὄραμα, Acts xii. 9; he who has free access to one, as princes, ministers, and personal friends have to a king, is said βλ. τὸ πρόσωπόν τινος (אֲרָאָה לְפָנָיו 2 K. xxv. 19; Jer. lii. 25; Esth. i. 14); hence in Mt. xviii. 10 angels of closest access or of highest rank are referred to (see ἀρχάγγελος). Pass. τὰ βλεπόμενα the things that are seen: 2 Co. iv. 18; Heb. xi. 3 (L T Tr WH τὸ βλεπόμενον, the sum-total or complex of things seen); ἐλπίς βλεπομένη hope of things that are seen, i. e. that are present, Ro. viii. 24. c. *to turn the eyes to anything, to look at, look upon, gaze at*: γυναῖκα, Mt. v. 28; εἷς τι or τινα [W. § 33 g.], Lk. ix. 62; Jn. xiii. 22; Acts iii. 4; εἰς τὸν οὐρανόν, Acts i. 11 T Tr WH; in the sense of *looking into* (i. e. in order to read), βιβλίον, Rev. v. 3 sq. d. *univ. to perceive by the senses, to feel*: τὸν ἄνεμον ἰσχυρόν [T WH om. ἰσχυ.], Mt. xiv. 30, (κτύπον δέδορκα, Aeschyl. sept. 104). e. *to discover by use, to know by experience*: τί, Ro. vii. 23; foll. by ὅτι, 2 Co. vii. 8; by attract. τὸ θηρίον, ὅτι κτλ. Rev. xvii. 8; ὑπὲρ ὃ βλέπει με for ὑπὲρ τοῦτο, ὃ βλέπει με ὄντα, lest he think me greater than on personal knowledge he finds me to be, 2 Co. xii. 6. 2. metaph. to *see with the mind's eye*; a. *to have (the power of) understanding*: βλέποντες οὐ βλέπουσι, though endued with understanding they do not understand, Mt. xiii. 13; Lk. viii. 10. b. *to discern mentally, observe, perceive, discover, understand*; absol.: δι' ἐσόπτρου, 1 Co. xiii. 12; of

the omniscient God βλέπων ἐν τῷ κρυπτῷ *seeing in secret*, where man sees nothing, Mt. vi. 4, 6, 18 [here L T Tr WH βλ. ἐν τ. κρυφαίῳ]; ἐγγίζουσιν τὴν ἡμέραν, Heb. x. 25 (fr. certain external signs); Ἰησοῦν . . . ἐστεφανωμένον, we see (from his resurrection and from the effects and witness of the Holy Spirit) Jesus crowned, Heb. ii. 9; foll. by ὅτι, Heb. iii. 19; Jas. ii. 22. c. *to turn the thoughts or direct the mind to a thing, to consider, contemplate, look to*; absol. βλέπετε *take heed*: Mk. xiii. 23, 33; with an acc. of the thing or pers., 1 Co. i. 26; x. 18; 2 Co. x. 7; Phil. iii. 2; Col. ii. 5; foll. by πῶς with indie. [W. 300 (282); B. 255 (219)], Lk. viii. 18; 1 Co. iii. 10; Eph. v. 15; *to weigh carefully, examine*, foll. by interrog. τί with indie. Mk. iv. 24; εἰς πρόσωπόν τινος, to look at i. e. have regard to one's external condition, — used of those who are influenced by partiality: Mt. xxii. 16; Mk. xii. 14. By a use not found in Grk. auth. εἰσὶν αὐτὸν βλέπειν *to look to one's self* (i. q. sibi cavere): Mk. xiii. 9; foll. by ἵνα μή [cf. B. 242 (209)], 2 Jn. 8; βλέπειν ἀπὸ τινος (i. q. sibi cavere ab aliquo) *to beware of one* [W. 223 (209), cf. 39 (38); B. 242 (209), cf. 323 (278)], Mk. viii. 15; xii. 38; *look to* in the sense of *providing, taking care*: foll. by ἵνα, 1 Co. xvi. 10; foll. by μή with subj. aor., Mt. xxiv. 4; Mk. xiii. 5; Lk. xxi. 8; Acts xiii. 40; 1 Co. viii. 9 (μήπως); x. 12; Gal. v. 15; Heb. xii. 25; foll. by μή with fut. indie., Col. ii. 8; Heb. iii. 12. The Grks. say ὁρᾶν μή, [cf. W. 503 (468 sq.); B. 242 sq. (209)]. 3. in a geographical sense, like Lat. *specto* [Eng. *look*], of places, mountains, buildings, etc., turned towards any quarter, as it were *facing it*: foll. by κατὰ with acc., Acts xxvii. 12 [cf. B. D. Am. ed. s. v. Phenice], (Sept. [Num. xxi. 20]; Ezek. xi. 1; [xliv. 1; xlvii. 1]; πρόσ, Xen. Hell. 7, 1, 17; mem. 3, 8, 9; Hdtian. 6, 5, 2; Diog. Laërt. 1, 2, 48; Sept. Ezek. ix. 2; xl. 24; [xlv. 1]; εἰς, viii. 3, etc. [for other exx. see *Soph. Lex. s. v.*]). [Syn. see s. v. ὁράω. COMP.: ἀνα-, ἀπο-, δια-, ἐμ-, ἐπι-, περι-, προ-βλέπω.]

βλητέος, -α, -ον, (βάλλω), *which must be thrown or put*, (see βάλλω, 2); found only in nent.: Mk. ii. 22 (WH T om. Tr br.); Lk. v. 38 βλητέον ἐστὶ foll. by acc. τὸν οἶνον, cf. Matth. § 447, 3 a.; [B. 190 (165)]. (Besides only in Basil i. p. 137 c. ed. Benedict.)*

Βοανεργές ([RG, so Suid. (ed. Gaisf. 751 a.); but] L T Tr WH Βοανηργές), *Boanerges*, Hebr. בְּנֵי גֵרְזַי i. e. sons of thunder (as Mark himself explains it), [the name given by our Lord to James and John the sons of Zebedee]: Mk. iii. 17; β pronounced *Boa* as Noabhyim for Nebhyim; see *Lghtft.* Horae Hebr. ad loc.; בְּנֵי גֵרְזַי, in Ps. lv. 15 a *tumultuous crowd*, seems in Syriac to have signified *thunder*; so that the name Βοανηργές seems to denote fiery and destructive zeal that may be likened to a thunder-storm, and to make reference to the occurrence narrated in Lk. ix. 54. [Cf. Dr. Jas. Morison's Com. on Mk. Lc. c. *Kautzsch*, Gram. d. Bibl.-Aram. p. 9.]*

βοάω, -ω; [impf. ἐβόων Acts xxi. 34 Rec.]; 1 aor. ἐβόησα; (βοή); fr. Hom. down; in Sept. mostly for בָּרַב, בָּרַב, בָּרַב, to cry aloud, shout, (Lat. *boo*); 1. *to raise a cry*: of joy, Gal. iv. 27 (fr. Is. liv. 1); of pain,

Mt. xxvii. 46 L mrg. Tr WH; Acts viii. 7. 2. *to cry i. e. speak with a high, strong voice*: Mt. iii. 3, Mk. i. 3, Lk. iii. 4, Jn. i. 23, (all fr. Is. xl. 3); Mk. xv. 34; Lk. ix. 38 (RG ἀναβ.); [xviii. 38]; Acts xvii. 6; xxi. 34 Rec.; xxv. 24 (RG ἐπιβ.). 3. *πρός τινα to cry to one for help, implore his aid*: Lk. xviii. 7 [T Tr WH αὐτῷ; cf. W. 212 (199)], (1 S. vii. 8; 1 Chr. v. 20; Hos. vii. 14, etc. for בָּרַחַ). [COMP.: ἀνα-, ἐπι-βοάω.]*

[Syn. βοάω, καλέω, κραῖζω, κραυγάζω: It is not un-instructive to notice that in classic usage καλεῖν denotes 'to cry out' for a purpose, *to call*; βοᾶν to cry out as a manifestation of feeling; κραῖζειν to cry out harshly, often of an inarticulate and brutish sound; thus καλεῖν suggests intelligence; βοᾶν sensibilities; κραῖζειν instincts; hence, βοᾶν esp. a cry for help. κραυγάζειν, intensive of κραῖζειν, denotes to cry coarsely, in contempt, etc. Cf. Schmidt ch. 3.]

Βοές, ὁ, Mt. i. 5 T WH, for Rec. Βούζ, q. v.

βοή, -ης, ἡ, *a cry*: Jas. v. 4 (of those imploring vengeance). From Hom. down.*

βοήθεια, -ας, ἡ, (see βοηθέω), *help*: Heb. iv. 16, (often in Sept., chiefly for בָּרַחַ and בָּרַחַ; in Grk. writ. fr. Thuc. and Xen. down); plur. *helps*: Acts xxvii. 17 [see Hackett ad loc.; B.D. s. v. Ship 4; Smith, Voyage and Shipwr. of St. Paul, pp. 106 sq. 204 sq.; cf. ὑποζών-νυμι].*

βοη-θέω, -ῶ; 1 aor. ἐβοήθησα; (fr. βοή a cry and θέω to run); in Sept. chiefly for בָּרַחַ; in Grk. writ. fr. [Aeschyl. and] Hdt. down; prop. *to run to the cry* (of those in danger); hence univ. *to help, succor, bring aid*: τινί, Mt. xv. 25; Mk. ix. 22, 24 (βοήθει μου τῇ ἀπιστία, "quod fiduciae meae deest bonitate tua supple," Grotius); Acts xvi. 9; xxi. 28; 2 Co. vi. 2; Heb. ii. 18; Rev. xii. 16.*

βοηθός, -όν, *helping*, (vñes, Hdt. 5, 97; στήριγμα, Tob. viii. 6); mostly as subst. [so fr. Hdt. down] *a helper*: Heb. xiii. 6 (of God, fr. Ps. cxvii. (cxviii.) 7, as often in Sept.).*

βόθυνος, -ον, ὁ, *a pit, a ditch*: Mt. xii. 11; xv. 14; Lk. vi. 39. (Solon in Bekker's Anecd. i. 85; Xen. oec. 19, 3; Theophr. hist. pl. 4, 2, 2 [(var.); al.]; Sept. 2 S. xviii. 17, etc.)*

βολή, -ης, ἡ, (βάλλω), *a throw*: ὥσει λίθου βολήν *about a stone's throw*, as far as a stone can be cast by the hand, Lk. xxii. 41, (ὥσει τόξου βολήν, Gen. xxi. 16; μέχρι λίθου κ. ἀκοντίου βολῆς, Thuc. 5, 65; ἐξ ἀκοντίου βολῆς, Xen. Hell. 4, 5, 15).*

βολίζω: 1 aor. ἐβόλισα; (βολίς a missile, dart; a line and plummet with which mariners sound the depth of the sea, a sounding-lead); *to heave the lead, take soundings*: Acts xxvii. 28. (Besides only in Eustath.; [Mid. intrans. *to sink* in water, Geopon. 6, 17].)*

βολίς, -ίδος, ἡ, (βάλλω), *a missile, dart, javelin*: Heb. xii. 20 Rec. fr. Ex. xix. 13. (Neh. iv. 17; Num. xxiv. 8; [Sap. v. 22; Hab. iii. 11]; Plut. Demetr. 3.)*

Βοός, ὁ, (τῷ fleetness [but see B.D. Am. ed.]), *Booz*, [more commonly] *Boaz*, a kinsman of Ruth, afterwards *her* (second) husband, (Ruth ii. 1 sqq.; 1 Chr. ii. 11):

Mt. i. 5 [Boός L Tr, Boés T WH]; Lk. iii. 32 [L T Tr WH Boός].*

βόρβωρος, -ου, ὁ, *dung, mire*: 2 Pet. ii. 22. (Sept.; Aeschyl., Arstph., Plat., sqq.; ἐν βορβώρῳ κυλίσσθαι, of the vicious, Epict. diss. 4, 11, 29.)*

βορρᾶς, -ᾶ [W. § 8, 1; B. 20 (18)], ὁ, (equiv. to βορέας, -έου), often [in Attic writ.], in Sept. for בָּזָז; 1. *Boreas; the north-north-east wind*. 2. *the north*: Lk. xiii. 29; Rev. xxi. 13, [cf. W. 121 (115) s. v. με-σημβρία].*

βόσκω; as in Grk. writ. fr. Hom. down, *to feed*: Mk. v. 14; Lk. xv. 15; ἀρῖα, πρόβατα, Jn. xxi. 15, 17, (in a fig. disc. portraying the duty of a Christian teacher to promote in every way the spiritual welfare of the members of the church); ὁ βόσκων a herdsman: Mt. viii. 33; Lk. viii. 34. In Pass. and Mid. [pres. ptep. βοσκόμενος, cf. W. § 38, 2 note] of flocks or herds, *to feed, graze*: Mt. viii. 30; Mk. v. 11; Lk. viii. 32. (In Sept. for בָּרַחַ).*

[Syn. βόσκειν, ποιμαίνειν: π. is the wider, β. the narrower term; the former includes oversight, the latter denotes nourishment; π. may be rendered *tend*, β. specifically *feed*. See Trench § xxv.; Mey. on Jn. u. s.; Schmidt ch. 200.]

Βοσόρ, ὁ, (γύγῃ a torch, a lamp; Sept. Βεώρ, Num. xxii. 5; xxxi. 8; Deut. xxiii. 4; by change of γ into σ, Βοσόρ), *Bosor*, the father of Balaam: 2 Pet. ii. 15 [WH txt. Βεώρ].*

βοτάνη, -ης, ἡ, (βόσκω), *an herb fit for fodder, green herb, growing plant*: Heb. vi. 7. (Hom., Pind., Plat., Eur., Diod., Ael., al. Sept. for βῆλη, βῆλη, βῆλη. [Metaph. of men, Ignat. ad Eph. 10, 3; ad Trall. 6, 1; ad Philad. 3, 1].)*

βότρυς, -νος, ὁ, *a bunch or cluster of grapes*: Rev. xiv. 18 [cf. B. 14 (13)]. (Gen. xl. 10; Num. xiii. 24 sq. Grk. writ. fr. Hom. down.)*

βουλευτής, -ου, ὁ, *a counsellor, senator*, (*buleuta*, Plin. epp.): first in Hom. Il. 6, 114; of a member of the Sanhedrin, Mk. xv. 43; Lk. xxiii. 50. (Job iii. 14; xii. 17.)*

βουλεύω: 1. *to deliberate, take counsel, resolve, give counsel*, (Is. xxiii. 8; [fr. Hom. down]). 2. *to be a counsellor or senator, discharge the office of a senator*: Xen. mem. 1, 1, 18; Plat. Gorg. p. 473 e.; [al.]. In the N. T. Mid., [pres. βουλευόμεαι, impf. ἐβουλευόμεην; fut. βουλεύσομαι, Lk. xiv. 31 L mrg. T WH; 1 aor. ἐβουλευσάμην]; 1. *to deliberate with one's self, consider*: foll. by εἰ, Lk. xiv. 31, (Xen. mem. 3, 6, 8). 2. *to take counsel, resolve*: foll. by inf., Acts v. 33 [RG T Tr mrg.]; xv. 37 [Rec.]; xxvii. 39; τι, 2 Co. i. 17; foll. by ἵνα, Jn. xi. 53 L T Tr txt. WH; τι, 10 [cf. W. § 38, 3]. [COMP.: παρα- (-μαι), συμ-βουλεύω.]*

βουλή, -ης, ἡ, (βούλομαι, fr. Hom. down; often in Sept. for בָּרַחַ; *counsel, purpose*: Lk. xxiii. 51 (where distinguished fr. ἡ πράξις); Acts v. 38; xxvii. 12 (see τίθημι, 1 a.), 42; plur. 1 Co. iv. 5; ἡ βουλή τοῦ θεοῦ, Acts xiii. 36; esp. of the purpose of God respecting the salvation of men through Christ: Lk. vii. 30; Acts ii. 23; iv. 28; [Heb. vi. 17]; πᾶσαν τὴν βουλήν τοῦ θεοῦ all the

contents of the divine plan, Acts xx. 27; ἡ βούλη τοῦ θελήματος αὐτοῦ the counsel of his will, Eph. i. 11.*

βούλημα, -τος, τό, (βούλομαι), *will, counsel, purpose*: Acts xxvii. 43; Ro. ix. 19; 1 Pet. iv. 3 (Rec. *θέλημα*). (2 Macc. xv. 5; in Grk. writ. fr. Plat. down.) [Syn. cf. θέλω, fin.]*

βούλομαι, 2 pers. sing. βούλει Lk. xxii. 42 (Attic for βούλη, cf. W. § 13, 2 a.; B. 42 (37)); impf. ἐβουλόμην (Attic [(cf. Veitch), yet commonly] ἡβουλόμην); 1 aor. ἐβουλόθην (Mt. i. 19) and ἡβουλόθην (2 Jn. 12 R G; but al. ἐβουλήθ. cf. [WH. App. p. 162]; W. § 12, 1 c.; B. 33 (29)); Sept. for *יָצַק*, *יָצַק*; [fr. Hom. down]; *to will, wish*; and **1.** commonly, *to will deliberately, have a purpose, be minded*: foll. by an inf., Mk. xv. 15; Acts v. 28, 33 (L WH Tr txt. for R G T ἐβουλεύοντο); xii. 4; xv. 37 (L T Tr WH for R ἐβουλεύσατο); xviii. 27; xix. 30; xxii. 30; xxiii. 28; xxvii. 43; xxviii. 18; 2 Co. i. 15; Heb. vi. 17; 2 Jn. 12; 3 Jn. 10 (τοὺς βουλομένους sc. ἐπιδέχεσθαι τοὺς ἀδελφούς); Jude 5; Jas. i. 18 (βουληθεὶς ἀπεκύρην ἡμᾶς of his own free will he brought us forth, with which will it ill accords to say, as some do, that they are tempted to sin by God). with an acc. of the obj. τοῦτο, 2 Co. i. 17 (L T Tr WH for R βουλευόμενος); foll. by an acc. with inf. 2 Pet. iii. 9. of the will electing or choosing between two or more things, answering to the Lat. *placet mihi*: Mt. i. 19 (cf. ἐνθυμείσθαι, 20); xi. 27 [not L mrg.]; Lk. x. 22; xxii. 42; Acts xxv. 20; [1 Co. xii. 11]; Jas. iii. 4; iv. 4; foll. by the subj. βούλεσθε, ὑμῖν ἀπολύσω; *is it your will I should release unto you?* (cf. W. § 41 a. 4 b.; B. § 139, 2), Jn. xviii. 39. of the will prescribing, foll. by an acc. with inf.: Phil. i. 12 (γινώσκεις ὑμᾶς βούλομαι I would have you know, *know ye*); 1 Tim. ii. 8; v. 14; Tit. iii. 8. **2.** of willing as an affection, *to desire*: foll. by an inf., 1 Tim. vi. 9 (οἱ βουλόμενοι πλουτεῖν); Acts xvii. 20; xviii. 15; ἐβουλόμην (on this use of the impf. see B. 217 (187) sq.; cf. W. 283 (266); Bp. Lghtft. on Philem. 13]), Acts xxv. 22; Philem. 13. On the difference between βούλομαι and θέλω, see θέλω, fin.*

βουνός, -οῦ, ὁ, a Cyrenaic word acc. to Hdt. 4, 199, which Eustath. [831, 33] on Il. 11, 710 says was used by Philemon [Noth. 1], a comic poet (of the 3d cent. B. C.). It was rejected by the Atticists, but from Plaut. on [who (5, 22, 1 sq.) uses it interchangeably with λόφος] it was occasionally received by the later Grk. writ. (Strabo, Pausan., Plut., al.); in Sept. very often for *יָצַק*; (perh. fr. BAΩ to ascend [cf. Hesych. βουνοί· βωμοί, and βωμίδες in Hdt. 2, 125 (Schmidt ch. 99, 11)]); a *hill, eminence, mound*: Lk. iii. 5 (Is. xl. 4); xxiii. 30 (Hos. x. 8). Cf. Sturz, De dial. Maced. etc. p. 153 sq.; Lob. ad Phryn. p. 355 sq.; [Donaldson, New Crat. § 469].*

βοῦς, βοός, acc. sing. βουν, [acc. plur. βόας, B. 14 (13)], ὁ, ἡ, *an ox, a cow*: Lk. xiii. 15; xiv. 5, 19; Jn. ii. 14 sq.; 1 Co. ix. 9; 1 Tim. v. 18. [From Hom. down].*

βραβεῖον, -ου, τό, (βραβεύς the arbiter and director of a contest, who awards the prize; called also βραβευτής, Lat. *designator*), *the award to the victor in the games, a prize*, (in eccl. Lat. *brabeum, brabium*), (Vulg. *bravium*):

1 Co. ix. 24; metaph. of the heavenly reward for Christian character, Phil. iii. 14. (Oppian, cyn. 4, 197; Lyeophr. 1154; ὑπομονῆς βρ. Clem. Rom. 1 Cor. 5, 5 [where see Lghtft., Gebh. and Harn.]; ἀφθαρσίας, Mart. Polyc. 17.)*

βραβεύω; in Grk. writ. fr. Isoc. and Dem. down; **1.** *to be a βραβεύς or umpire* (see βραβεῖον). **2.** *to decide, determine*. **3.** *to direct, control, rule*: Col. iii. 15 [where see Meyer; contra, Bp. Lghtft. COMP.: κατα-βραβεύω].*

βραδύνω; (βραδύς); *to delay, be slow*; **1.** rarely trans. *to render slow, retard*: τὴν σωτηρίαν, Sept. Is. xlvii. 13; pass. ὁδός, Soph. El. 1501 [cf. O. C. 1628]. Mostly **2.** intrans. *to be long, to tarry, loiter*, (so fr. Aeschyl. down): 1 Tim. iii. 15; unusually, with gen. of the thing which one delays to effect, 2 Pet. iii. 9 τῆς ἐπαγγελίας [A. V. *is not slack concerning his promise*] i. e. to fulfil his promise; cf. W. § 30, 6 b. (Sir. xxxii. (xxxv.) 22.)*

βραδυπλοέω, -ῶ; (βραδύς and πλοῦς); *to sail slowly*: pres. ptep. in Acts xxvii. 7. (Artem. oneir. 4, 30.)*

βραδύς -εῖα, -ύ, *slow*; **a.** prop.: εἷς τι, Jas. i. 19. **b.** metaph. *dull, inactive, in mind; stupid, slow to apprehend or believe*, (so Hom. Il. 10, 226; opp. to συνετός, Polyb. 4, 8, 7; τὸν νοῦν, Dion. Hal. de Att. oratt. 7 [de Lys. judic.]; δυσμαθία· βραδυτής ἐν μαθήσει, Plat. defin. p. 415 e.): with a dat. of respect, τῇ καρδίᾳ, Lk. xxiv. 25. [Syn. see ἀργός, fin.]*

βραδυτής (on accent cf. *Bltn.* Ausf. Spr. ii. p. 417 sq.; [Chandler §§ 634, 635; W. 52 sq. (52)]), -ήτος, ἡ, (βραδύς), *slowness, delay*: 2 Pet. iii. 9. (From Hom. down.)*

βραχίων, -ονος, ὁ, [fr. Hom. down], *the arm*: the βραχίων of God is spoken of Hebraistically for *the might, the power of God*, Lk. i. 51 (cf. Dent. iv. 34; v. 15; xxvi. 8); Jn. xii. 38 (Is. liii. 1); Acts xiii. 17.*

βραχύς, -εῖα, -ύ, *short, small, little*, (fr. Pind., Hdt., Thuc. down); **a.** of place; neut. βραχύ adverbially, *a short distance, a little*: Acts xxvii. 28 (2 S. xvi. 1; Thuc. 1, 63). **b.** of time; βραχύ τι *a short time, for a little while*: Heb. ii. 7, 9, (where the writer transfers to time what the Sept. in Ps. viii. 6 says of rank); Acts v. 34 [here L T Tr WH om. τι]; μετὰ βραχύ shortly after, Lk. xxii. 58. **c.** of quantity and measure; βραχύ τι [Trtxt. WH om. L Tr mrg. br. τι] *some little part, a little*: Jn. vi. 7 (βραχύ τι τοῦ μέλιτος, 1 S. xiv. 29; ἔλαιον βραχύ, Joseph. ant. 9, 4, 2; βραχύτατος λιβανωτός, Philo de vict. off. § 4); διὰ βραχέων in few sc. words, briefly, Heb. xiii. 22 (so [Plat., Dem., al. (cf. Bleek on Heb. l. c.)] Joseph. b. j. 4, 5, 4; ἐν βραχυτάτῳ δηλοῦν to show very briefly, Xen. Cyr. 1, 2, 15).*

βρέφος, -ους, τό; **a.** *an unborn child, embryo, foetus*: Lk. i. 41, 44; (Hom. Il. 23, 266; Plut. rep. Stoic. 41 τὸ βρ. ἐν τῇ γαστρὶ). **b.** *a new-born child, an infant, a babe*, (so fr. Pind. down): Lk. ii. 12, 16; xviii. 15; Acts vii. 19; 1 Pet. ii. 2; ἀπὸ βρέφους from infancy, 2 Tim. iii. 15 (so ἐκ βρέφους, Anth. Pal. 9, 567).*

βρέχω; 1 aor. ἔβρεξα; fr. Pind. and Hdt. down; **1.** *to moisten, wet, water*: Lk. vii. 38 (τ. πόδας δάκρυσι, cf. Ps. vi. 7), 44. **2.** in later writ. (cf. Lob. ad Phryn. p. 291 [W. 23]) *to water with rain* (Polyb. 10, 12, 3), *to*

cause to rain, to pour the rain, spoken of God: ἐπὶ τινα, Mt. v. 45; to send down like rain: κύριος ἔβρεξε θεῖον κ. πῦρ, Gen. xix. 24; χάλασαν, Ex. ix. 23; [μάννα, Ps. lxxvii. (lxxviii.) 24]; impers. βρέχει ἡ τοὶ ὕμνοι (cf. W. § 58, 9 b. β.): Jas. v. 17; with added acc., πῦρ κ. θεῖον, Lk. xvii. 20; with added subject, ἑτέρος, Rev. xi. 6.*

βροντή, -ης, ἡ, *thunder*: Mk. iii. 17 (on which see *Βοανεργής*); Jn. xii. 29; Rev. iv. 5; vi. 1; viii. 5; x. 3 sq.; xi. 19; xiv. 2; xvi. 18; xix. 6. [From Hom. down.]*

βροχή, -ης, ἡ, (*βρέχω*, q. v.), a later Grk. word (cf. *Lob. ad Phryn.* p. 291), a *besprinkling, watering, rain*: used of a heavy shower or violent rainstorm, Mt. vii. 25, 27; Ps. lxxvii. (lxxviii.) 10; civ. (ev.) 32, for *βροχί*.*

βρόχος, -ου, ὁ, a *noose, slip-knot*, by which any person or thing is caught, or fastened, or suspended, (fr. Hom. down): *βρόχον ἐπιβάλλειν τινί* to throw a noose upon one, a fig. expression borrowed from war [or the chase] (so *βρ. περιβάλλειν τινί*, Philo, vit. Moys. iii. § 34; Joseph. b. j. 7, 4), i. e. by craft or by force to bind one to some necessity, to constrain him to obey some command, 1 Co. vii. 35.*

βρυγμός, -οῦ, ὁ, (*βρύχω*, q. v.), a *gnashing of teeth*: with *τῶν δδόντων* added, a phrase denoting the extreme anguish and utter despair of men consigned to eternal condemnation, Mt. viii. 12; xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; Lk. xiii. 28. (In Sir. li. 3 *βρυγμός* is attributed to beasts, which gnash the teeth as they attack their prey; in Prov. xix. 12 Sept. for *βρυγ* *snarling, growling*; in the sense of *biting*, Nic. th. 716, to be derived fr. *βρύκω* to bite; cf. Fritzsche on Sir. as above, p. 308.)*

βρύχω: [impf. *ἔβρυχον*]; to *grind, gnash*, with the teeth: *δδόντας ἐπὶ τινα*, Acts vii. 54, (Job xvi. 9; Ps. xxxiv. (xxxv.) 16; xxxvi. (xxxvii.) 12 for *בְּשִׁשִּׁי בְּרִיחַ* and *בְּשִׁשִּׁי בְּרִיחַ*; intrans. without *δδόντας*, [Hermipp. ap.] Plut. Pericl. 33 fin.; [Ilipp. (see L. and S.)]). Of the same origin as *βρύκω* (cf. *δέχω* and *δέκω*), to bite, chew; see *Hermann* on Soph. Philoct. 735; [Ellendt, Lex. Soph. s. v. *βρύκω*].*

βρύω; 1. intrans. to *abound, gush forth, teem with juices*, ([akin to *βλύω*, *φλύω*; see *Lob. Techn.* p. 22 sq.; Curtius p. 531], cf. Germ. *Brust, Brühe*); often so fr. Hom. down (Il. 17, 56 *ἔβρω ἄνθεϊ βρύει*). 2. more rarely trans. to *send forth abundantly*: absol. to *teem, ἡ γῆ βρύει*, Xen. venat. 5, 12; with an acc. of flowers, fruits, *Χάρτες ῥόδα βρύουσι*, Anacr. 44, 2 (37, 2); to *send forth water*, Jas. iii. 11.*

βρώμα, -τος, τό, (*βρώ* i. q. *βιβρώσκω*), that which is *eaten, food*; (fr. Thuc. and Xen. down): 1 Co. viii. 8, 13; x. 3; Ro. xiv. 15, 20; plur.: Mt. xiv. 15; Mk. vii. 19; Lk. iii. 11; ix. 13; 1 Co. vi. 13; 1 Tim. iv. 3; Heb. xiii. 9; *βρώματα κ. πόματα* meats and drinks, Heb. ix. 10 (as in Plat. legg. 11 p. 932 e.; 6 p. 782 a.; Critias p. 115 b.; in sing. Xen. Cyr. 5, 2, 17). of the soul's aliment, i. e. either instruction, 1 Co. iii. 2 (as solid food opp. to *τὸ*

γάλα), or that which delights and truly satisfies the mind, Jn. iv. 34.*

βρώσιμος, -ον, (*βρώσις*), *eatable*: Lk. xxiv. 41. (Lev. xix. 23; Ezek. xlvii. 12. Aeschyl. Prom. 479; [Antiaat. in *Bekker, Anecd.* p. 84, 25].)*

βρώσις, -εως, ἡ, (*βρώω, βιβρώσκω*); 1. the act of *eating*, (Tertull. *esus*): *βρώσις κ. πόσις*, Ro. xiv. 17 (on which see *βασιλεία*, 3); with gen. of the obj. 1 Co. viii. 4 (Plat. de rep. 10 p. 619 c. *παίδων αὐτοῦ*); in a wider sense, *corrosion*: Mt. vi. 19 sq. 2. as almost everywhere in Grk. writ. that which is *eaten, food, aliment*: Heb. xii. 16; *εἰς βρώσιν for food*, 2 Co. ix. 10 (Sap. iv. 5); *βρώσις καὶ* [so WH txt. Tr mrg.; al. ἡ] *πόσις*, Col. ii. 16, (Hom. Od. 1, 191; Plat. legg. 6, 783 c.; Xen. mem. 1, 3, 15; [cf. Fritzsche on Rom. iii. p. 200 note; per contra Mey. or Ellie. on Col. i. c.]). used of the soul's aliment — either that which refreshes it, Jn. iv. 32, or nourishes and supports it unto life eternal, Jn. vi. 27, 55.*

βρώσκω, unused pres. whence pf. *βέβρωκα*; see *βιβρώσκω*.

βυθίζω; [pres. pass. *βυθίζομαι*]; (*βυθός*, q. v.); to *plunge into the deep, to sink*: ὥστε *βυθίζεσθαι αὐτά*, of ships (as Polyb. 2, 10, 5; 16, 3, 2; [Aristot., Diod., al.]), so that they began to sink, Lk. v. 7; metaph. *τινὰ εἰς ὄλεθρον* [A. V. *drown*], 1 Tim. vi. 9.*

βυθός, -οῦ, ὁ, the *bottom* (of a ditch or trench, Xen. oec. 19, 11); the *bottom or depth of the sea*, often in Grk. writ. fr. Aeschyl. Prom. 432 down; the *sea itself, the deep sea*: 2 Co. xi. 25, as in Ps. evi. (evii.) 24; so Lat. *profundum* in Lucan, Phars. 2, 680 "profundi ora videns."*

βυρσεύς, -έως, ὁ, (*βύρσα* a skin stripped off, a hide), a *tanner*: Acts ix. 43; x. 6, 32. (Artem. oneir. 4, 56.) [Cf. B.D. Am. ed. s. v. Tanner.]*

βύσσινος, -η, -ον, (*ἡ βύσσις*, q. v.; cf. *ἀκάνθινος, ἀμαράντινος*), made of *fine linen*; neut. *βύσσινον* sc. *ἱμάτιον* (W. 591 (550); [B. 82 (72)]), (a) *fine linen (garment)*: Rev. xviii. 12 (Rec. *βύσσινον*), 16; xix. 8, 14 [WH mrg. *λευκοβύσσινον* (for *βύσσινον λευκόν*)]. (Gen. xli. 42; 1 Chr. xv. 27. Aeschyl., Hdt., Eur., Diod. 1, 85; Plut., al.)*

βύσσις, -ου, ἡ, [Vaníček, Fremdwörter, s. v.], *byssus*, a species of Egyptian flax (found also in India and Achaia) — or *linen* made from it — very costly, delicate, soft, white, and also of a yellow color, (see respecting it Pollux, onomast. l. 7 c. 17 § 75): Lk. xvi. 19; Rev. xviii. 12 Rec. (In Sept. generally for *βύσσις*, also *βύσσις*, cf. 1 Chr. xv. 27; 2 Chr. v. 12; cf. Wn. RWB. s. v. *Baumwolle*; [BB.DD. s. vv. *Byssus* and *Linen*]. Joseph. antt. 3, 6, 1 sq.; 3, 7, 2; Philostr. vit. Apoll. 2, 20 [p. 71 ed. Olear.]; on the flax of Achaia growing about Elis, cf. Pausan. 5, 5, 2; 7, 21, 7.)*

βωμός, -οῦ, ὁ, (see *βουός*), an *elevated place*; very freq. in Grk. writ. fr. Hom. down, a raised place on which to offer sacrifice, an *altar*: Acts xvii. 23. (Often in Sept. for *βωμ*.)*

Γ

Γαββαθᾶ

Γαββαθᾶ [-θά WH], ἡ, indecl., *Gabbatha*, Chald. ܡܢܕܝܬܐ, (Hebr. גַּבְבַּת the back); hence *a raised place, an elevation*, (cf. *C. F. A. Fritzsche*, Ueber die Verdienste Tholucks u.s.w. p. 102 sq.; *Delitzsch* in the Zeitschr. f. luth. Theol. for 1876, p. 605; [*Wünsche*, Neue Beiträge u.s.w. p. 560]; but see the somewhat diff. opinion of *Keim*, Jesu von Nazara, iii. 365): Jn. xix. 13, where is added the rather loose interpretation λιθόστρωτον, i. e. *a stone pavement*, which some interpreters think was a portable pavement, or the square blocks such as the Roman generals carried with them, to be laid down not only under their seats in general, but also under those they occupied in administering justice (cf. Suet. Jul. Caes. 46 and *Casaubon* ad loc.). This opinion is opposed by the circumstance that John is not accustomed to add a Greek interpretation except to the Hebr. names of fixed Jewish localities, cf. v. 2; ix. 7; xix. 17; and that this is so in the present case is evident from the fact that he has said εἰς τόπον, i. e. in a definite locality which had that name. Besides, it cannot be proved that that custom of the military commanders was followed also by the governors of provinces residing in cities. Doubtless the Chaldaic name was given to the spot from its shape, the Greek name from the nature of its pavement. Cf. below under λιθόστρωτον; *Win. RWB.* s. v. Lithostroton; [BB.DD. s. v. Gabbatha; *Tholuck*, Beiträge zur Spracherklärung u.s.w. p. 119 sqq.]*

Γαβριήλ, ὁ, (גַּבְרִיֵּאל, fr. גַּבְרָא strong man, hero, and אֵל God), indecl., *Gabriel*, one of the angel-princes or chiefs of the angels (Dan. viii. 16; ix. 21): Lk. i. 19, 26; see ἀρχάγγελος [and reff. s. v. ἄγγελος, fin.; BB.DD. s. v.]*

γάγγραινα, -ης, ἡ, (γρᾶω or γρᾶίνω to gnaw, eat), a *gangrene*, a disease by which any part of the body suffering from inflammation becomes so corrupted that, unless a remedy be seasonably applied, the evil continually spreads, attacks other parts, and at last eats away the bones: 2 Tim. ii. 17 [where cf. *Ellie.*]. (Medical writ. [cf. *Wetst.* ad l. c.]; *Plut. discr. am. et adulat. c. 36.*)*

Γάδ, ὁ, (גַּד fortune, cf. Gen. xxx. 11; [xliv. 19; on the meaning of the word see B.D. s. v.]), indecl., *Gad*, the seventh son of the patriarch Jacob, by Zilpah, Leah's maid: Rev. vii. 5.*

Γαδαρηνός, -ῆ, -όν, (fr. the prop. name Γαδará; cf. the adj. Ἀβιλιηνή, Μαγδαληνή), of *Gadara, a Gadarene*. Gadara was the capital of Peræa (Joseph. b. j. 4, 7, 3), situated opposite the southern extremity of the Lake of Gennesaret to the south-east, but at some distance from the lake on the banks of the river Hieromax (Plin. h. n. 5, 16), 60 stadia from the city Tiberias (Joseph. vita 65), inhabited chiefly by Gentiles (Joseph. antt. 17,

11, 4); cf. *Win. RWB.* s. v. Gadara; *Rütschi* in Herzog iv. p. 636 sq.; *Kneucker* in Schenkel ii. 313 sq.; *Riehm*, HWB. p. 454; [BB.DD. s. v.]. χώρα τῶν Γαδαρηνῶν the country of the Gadarenes, *Gedaris*: Mk. v. 1 Rec.; Lk. viii. 26 Rec., 37 RG [but here ἡ περίχωρος τῶν Γ.], and in Mt. viii. 28 T Tr WH; but the Mss. differ in these pass.; see Γερασσηνοί and Γεργεσηνοί.*

γάζα, -ης, ἡ, a Persian word, adopted by the Greeks and Latins (Cic. off. 2, 22), the royal treasury, treasure, riches, (Curt. 3, 13, 5 pecuniam regiam, quam gazam Persae vocant): Acts viii. 27. ([Theophr.], Polyb., Diod. 17, 35 and 64; *Plut.*, al. Sept. 2 Esdr. v. 17; vii. 20.)*

Γάζα, -ης [B. 17 (15)], ἡ, (גִּזְיָא i. e. strong, fortified, (cf. *Valentia*); the ג being represented by γ, cf. גִּזְרֵי, Γομάρρα), formerly a celebrated city of the Philistines, situated on a hill near the southern border of the land of Israel, between Raphia and Ascalon, twenty stadia ['at the most,' Arrian.exp. Alex. 2, 26; "seven," Strabo 16, 30] from the sea and eleven geographical miles from Jerusalem. It was fortified and surrounded by a massive wall. Although held by a Persian garrison, Alexander the Great captured it after a siege of two months, but did not destroy it ([Joseph. antt. 11, 8, 4]; Diod. 17, 48; *Plut. Alex.* 25; Curt. 4, 6 sq.). Afterwards, in the year B. C. 96, Alexander Jannæus, king of the Jews, took it after a year's siege and destroyed it (Joseph. antt. 13, 13, 3). Gabinius rebuilt it B. C. 58 (Joseph. l. c. 14, 5, 3). Finally the emperor Augustus gave it [B. C. 30] to Herod the Great (Joseph. l. c. 15, 7, 3), after whose death it was annexed to Syria (Joseph. l. c. 17, 11, 4). Modern *Ghuzzeh* [or *Ghazze*], an unfortified town, having an area of two English miles, with between fifteen and sixteen thousand inhabitants. Mentioned in the N. T. in Acts viii. 26, where the words αὐτῇ ἐστὶν ἔρημος refer to ἡ ὁδός: Philip is bidden to take the way which is ἔρημος, solitary; cf. Meyer ad loc.; [W. § 18, 9 N. 3; B. 104 (91)]. A full history of the city is given by *Stark*, Gaza u. d. phillistäische Küste. Jena, 1852; a briefer account by *Win. RWB.* [see also BB.DD.] s. v. Gaza; *Arnold* in Herzog iv. p. 671 sqq.*

γαζοφυλάκιον, -ου, τό, (fr. γάζα, q. v., and φυλακή; hence i. q. θησαυροφυλάκιον. Hesych.), a repository of treasure, esp. of public treasure, a treasury: Esth. iii. 9; 1 Esdr. viii. 18, 44; 1 Mace. iii. 28. In Sept. used for גִּזְרֵי and גִּזְרֵי of apartments constructed in the courts of the temple, in which not only the sacred offerings and things needful for the temple service were kept, but in which also the priests, etc., dwelt: Neh. xiii. 7; x. 37 sqq.; of the sacred treasury, in which not only treasure but also

the public records (1 Macc. xiv. 49; cf. Grimm ad loc.) were stored, and the property of widows and orphans was deposited (2 Macc. iii. 10; cf. Grimm ad loc.): 1 Macc. xiv. 49; 2 Macc. iii. 6, 28, 40; iv. 42; v. 18. Josephus speaks of both *γασοφυλάκια* (plur.) in the women's court of Herod's temple, b. j. 5, 5, 2; 6, 5, 2; and *τὸ γασόφ.*, antt. 19, 6, 1. In the N. T., in Mk. xii. 41, 43; Lk. xxi. 1; Jn. viii. 20 (*ἐν τῷ γασόφ.* at, near, the treasury [yet cf. W. § 48, a. 1 c.]), *τὸ γαζ.* seems to be used of that receptacle mentioned by the Rabbins to which were fitted thirteen chests or boxes, *שופרות* i. e. *trumpets*, so called from their shape, and into which were put the contributions made voluntarily or paid yearly by the Jews for the service of the temple and the support of the poor; cf. *Lightfoot*, *Horae Hebr. et Talm.* p. 536 sq.; Lücke [Tholuck, or Godel] on Jn. viii. 20; [B.D. Am. ed. s. v. Treasury]. (Strabo 2 p. 319 [i. e. 7, 6, 1].)*

Γάιος [WH *Γάιος* (cf. 1, c)], -ου, *ὁ*, *Gaius* or *Caius*; the name of a Christian 1. of Derbe: Acts xx. 4. 2. of Macedonia: Acts xix. 29. 3. of Corinth, Paul's host during his [second] sojourn there: Ro. xvi. 23; 1 Co. i. 14. 4. of an unknown Christian, to whom the third Ep. of John was addressed: 3 Jn. vs. 1. [B.D. Am. ed. s. v. *Gaius*; *Farrar*, *Early Days of Christianity*, ii. 506.]*

γάλα, -λακτος [cf. Lat. *lac*; Curtius § 123], *τὸ*, [from Hom. down], *milk*: 1 Co. ix. 7. Metaph. of the *less difficult truths* of the Christian religion, 1 Co. iii. 2; Heb. v. 12 sq. (Quintil. 2, 4, 5 "doctoribus hoc esse curae velim, ut teneras adhuc mentes more nutricum mollius alant et satiari velut quodam jucundioris disciplinae lacte patiantur," [cf. *Siegfried*, *Philo von Alex.* p. 329, cf. p. 261]); of the word of God, by which souls newly regenerate are healthfully nourished unto growth in the Christian life, 1 Pet. ii. 2.*

Γαλάτης, -ου, *ὁ*, a *Galatian*, (see *Γαλατία*): Gal. iii. 1. (1 Macc. viii. 2; 2 Macc. viii. 20.)*

Γαλατία, -ας, *ἡ*, *Galatia*, Gallogræcia, a region of Asia Minor, bounded by Paphlagonia, Pontus, Cappadocia, Lycaonia, Phrygia, and Bithynia. It took its name from those Gallie tribes that crossed into Asia Minor B. C. 278, and after roaming about there for a time at length settled down permanently in the above-mentioned region, and intermarried with the Greeks. From B. C. 189 on, though subject to the Romans, they were governed by their own chiefs; but B. C. 24 [al. 25] their country was formally reduced to a Roman province, (cf. Liv. 37, 8; 38, 16 and 18; Joseph. antt. 16, 6; Strabo 12, 5, 1 p. 567; Flor. 2, 11 [i. e. 1, 27]); Gal. i. 2; 1 Co. xvi. 1; 2 Tim. iv. 10 [T Tr mrg. *Γαλλίαν*]; 1 Pet. i. 1. Cf. *Grimm*, *Ueb. d. (keltische) Nationalität der kleinasiat. Galater*, in the *Stud. u. Krit.* for 1876, p. 199 sqq.; replied to by K. *Wieseler*, *Die deutsche Nationalität d. kleinasiat. Galater*. Gütersl. 1877; [but see *Hertzberg* in the *Stud. u. Krit.* for 1878, pp. 525-541; Bp. *Lghtft.* in his *Com. on Gal.*, *Dissertation i. also Intr.* § 1].*

Γαλατικός, -ῆς, -όν, *Galatian*, belonging to Galatia: Acts xvi. 6; xviii. 23.*

γαλήνη, -ης, *ἡ*, [adj. *ὁ*, *ἡ*, *γαληνός* calm, cheerful], *calm-*

ness, stillness of the sea, a calm: Mt. viii. 26; Mk. iv. 39; Lk. viii. 24. (From Hom. down.)*

Γαλιλαία, -ας, *ἡ*, *Galilee*, (fr. *גליל*, 2 K. xv. 29; *גליל*, Josh. xx. 7; xxi. 32; *גליל*, 1 K. ix. 11, i. e. *the circle* or *circuit*, by which name even before the exile a certain district of northern Palestine was designated; Sept. *Γαλιλαία*); the name of a region of northern Palestine, bounded on the north by Syria, on the west by Sidon, Tyre, Ptolemais and their territories and the promontory of Carmel, on the south by Samaria and on the east by the Jordan. It was divided into *Upper Galilee* (extending from the borders of Tyre and Sidon to the sources of the Jordan), and *Lower Galilee* (which, lower and more level, embraced the lands of the tribes of Issachar and Zebulun and the part of Naphtali bordering on the Sea of Galilee): *ἡ ἄνω καὶ ἡ κάτω Γαλιλαία* (Joseph. b. j. 3, 3, 1, where its boundaries are given). It was a very fertile region, populous, having 204 towns and villages (Joseph. vit. 45), and inasmuch as it had, esp. in the upper part, many Gentiles among its inhabitants (Judg. i. 30-33; Strabo 16, 34 p. 760), it was called, Mt. iv. 15, *Γαλιλαία τῶν ἐθνῶν* (Is. viii. 23 (ix. 1)), and, 1 Macc. v. 15, *Γαλιλαία ἀλλοφύλων*. Often mentioned in the Gospels, and three times in the Acts, viz. ix. 31; x. 37; xiii. 31. [Cf. *Merrill*, *Galilee in the Time of Christ*, Boston 1881.]

Γαλιλαῖος, -αία, -αῖον, *Galilaean*, a native of Galilee: Mt. xxvi. 69; Mk. xiv. 70; Lk. xiii. 1 sq.; xxii. 59; xxiii. 6; Jn. iv. 45; Acts i. 11; ii. 7; v. 37.*

Γαλλία, -ας, *ἡ*, *Gallia*: 2 Tim. iv. 10 T Tr mrg., by which is to be understood Galatia in Asia Minor or *Γαλλία ἡ ἑσά*, App. b. eiv. 2, 49. [See esp. Bp. *Lghtft.* *Com. on Gal.* pp. 3, 31 (Am. ed. pp. 11, 37).]*

Γαλλίων, -ωνος, *ὁ*, *Gallio*, proconsul of Achaia, elder brother of L. Annaeus Seneca the philosopher. His original name was *Marcus Annaeus Noratus*, but after his adoption into the family of Junius Gallio the rhetorician, he was called *Gallio*: Acts xviii. 12, 14, 17. [Cf. B.D. Am. ed.; *Farrar*, *St. Paul*, i. 566 sq.]*

Γαμαλιήλ, *ὁ*, (*גמליאל*) recompense of God [God the avenger, Fürst]; Num. i. 10; ii. 20), indecl., *Gamaliel* (distinguished by the Jews from his grandson of the same name by the title *זקן*, the elder), a Pharisee and doctor of the law, son of R. Simeon, grandson of Hillel, and teacher of the apostle Paul. He is said to have had very great influence in the Sanhedrin, and to have died eighteen years before the destruction of Jerusalem. A man of permanent renown among the Jews: Acts v. 34; xxii. 3. Cf. *Grätz*, *Gesch. d. Juden*, iii. p. 289 sqq.; *Schenkel*, *BL*. ii. p. 328 sqq.; [esp. *Alex.'s Kitto* s. v. *Gamaliel I.* (cf. *Farrar*, *St. Paul*, i. 44 and exc. v.)].*

γαμέω, -ῶ; impf. *ἐγάμουν* (Lk. xvii. 27); 1 aor. *ἐγHEMA* (the classic form, [Mt. xxii. 25 L T Tr WH]; Lk. xiv. 20; 1 Co. vii. 28* R G, 28*) and *ἐγάμησα* (the later form, Mt. v. 32; [xxii. 25 R G]; Mk. vi. 17; x. 11; 1 Co. vii. 9, [28* L T Tr WH], 33); pf. *γεγάμηκα*; 1 aor. pass. *ἐγάμηθην*; (cf. W. 84 (80); B. 55 (48); *Bttm.* *Ausf. Spr.* ii. 134; *Lob.* ad Phryn. p. 742; [Veitch s. v.]); 1. used of the man, as in Grk. writ. fr. Hom. down, to *lead*

in marriage, take to wife; a. with the addition of γυνάικα or other acc.: Mt. v. 32 [here WH br. the cl.]; xix. 9; Mk. vi. 17; x. 11; Lk. xiv. 20; xvi. 18. b. without a case, absol. to get married, to marry, [cf. B. 145 (127)]: Mt. xix. 10; xxii. 25, 30; xxiv. 38; Mk. xii. 25; Lk. xvii. 27; xx. 34 sq.; 1 Co. vii. 28, 33; (Ael. v. h. 4, 1; οἱ γεγάμηκότες, Xen. Cyr. 1, 2, 4; opp. to ἄγαμοι, Xen. symp. 9, 7). Pass. and Mid. γαμέομαι τινα, of women [Lat. nubere alicui, cf. B. § 133, 8], to give one's self in marriage [W. § 38, 3]: 1 aor. pass., Mk. x. 12 (where L T Tr WH γαμήσῃ ἄλλον for R G γαμηθῇ ἄλλω); 1 Co. vii. 39. 2. contrary to Grk. usage, the Act. γαμεῖν is used of women, to give one's self in marriage; and a. with the acc.: Mk. x. 12 L T Tr WH (see above); b. absol.: 1 Co. vii. 28, 34 (ἡ γαμήσασα, opp. to ἡ ἄγαμος); 1 Tim. v. 11, 14. 3. absol. of both sexes: 1 Tim. iv. 3; 1 Co. vii. 9 sq. 36 (γαμείτωσαν, sc. the virgin and he who seeks her to wife). In the O. T. γαμεῖν occurs only in 2 Mace. xiv. 25.*

γαμίζω; [Pass., pres. γαμίζομαι; impf. ἐγαμίζομην]; (γάμος); to give a daughter in marriage: 1 Co. vii. 38* [L T Tr WH, 38^b] G L T Tr WH; Pass.: Mt. xxii. 30 L T Tr WH; [xxiv. 38 T WH]; Mk. xii. 25; Lk. xvii. 27; xx. 35 [WH mrg. γαμίσκονται]. (The word is mentioned in Apoll. de constr. 3, 31 p. 280, 10 ed. Bekk.) [Comp.: ἐκ-γαμίζω.]*

γαμίσκω, i. q. γαμίζω, q. v. [Mt. xxiv. 38 Lehm.]; Pass. [pres. γαμίσκομαι]; Mk. xii. 25 R G; Lk. xx. 34 L T Tr WH, [35 WH mrg.; cf. W. 92 (88); and Tdf.'s note on Mt. xxii. 30]. (Aristot. pol. 7, 14, 4 etc.) [Comp.: ἐκ-γαμίσκω.]*

γάμος, -ου, ὁ, [prob. fr. r. gam to bind, unite; Curtius p. 546 sq.], as in Grk. writ. fr. Hom. down; 1. a wedding or marriage-festival: Jn. ii. 1 sq.; Rev. xix. 7 (under the figure of a marriage here is represented the intimate and everlasting union of Christ, at his return from heaven, with his church); τὸ δεῖπνον τοῦ γάμου, ibid. 9 (a symbol of the future blessings of the Messiah's kingdom); esp. a wedding-banquet, a marriage-feast: Mt. xxii. 8, 10 [here T WH Tr mrg. νυμφών], 11, 12; plur. (referring apparently to the several acts of feasting), Mt. xxii. 2 sqq. 9; xxv. 10; Lk. xii. 36; xiv. 8, (cf. W. § 27, 3; B. 23 (21)). 2. marriage, matrimony: Heb. xiii. 4.*

γάρ, a conjunction, which acc. to its composition, γέ and ἄρα (i. q. ἄρ), is properly a particle of affirmation and conclusion, denoting truly therefore, verily as the case stands, "the thing is first affirmed by the particle γέ, and then is referred to what precedes by the force of the particle ἄρα" (Klotz ad Devar. ii. 1, p. 232; cf. Kühner ii. p. 724; [Jelf § 786; W. 445 (415) sq.]). Now since by a new affirmation not infrequently the reason and nature of something previously mentioned are set forth, it comes to pass that, by the use of this particle, either the reason and cause of a foregoing statement is added, whence arises the causal or argumentative force of the particle, for (Lat. nam, enim; Germ. denn); or some previous declaration is explained, whence γάρ takes on an explicative force:

for, the fact is, namely (Lat. videlicet, Germ. nämlich). Thus the force of the particle is either conclusive, or demonstrative, or explicative and declaratory; cf. Rost in Passow's Lex. i. p. 535 sqq.; Kühner ii. pp. 724 sqq. 852 sqq.; [cf. L. and S. s. v.]. The use of the particle in the N. T. does not differ from that in the classics.

I. Its primary and original Conclusive force is seen in questions (in Grk. writ. also in exclamations) and answers expressed with emotion; where, acc. to the connexion, it may be freely represented by assuredly, verily, forsooth, why, then, etc.: ἐν γὰρ ταύτῃ etc. ye profess not to know whence he is; herein then is assuredly a marvellous thing, why, herein etc. Jn. ix. 30; οὐ γάρ, ἀλλὰ etc. by no means in this state of things, nay verily, but etc. Acts xvi. 37; certainly, if that is the case, 1 Co. viii. 11 L T Tr WH. It is joined to interrogative particles and pronouns: μὴ γάρ etc. Jn. vii. 41 (do ye then suppose that the Christ comes out of Galilee? What, doth the Christ, etc.); μὴ γὰρ . . . οὐκ, 1 Co. xi. 22 (what! since ye are so eager to eat and drink, have ye not, etc.); τίς γάρ, τί γάρ: Mt. xxvii. 23 (τί γὰρ κακὸν ἐποίησεν, ye demand that he be crucified like a malefactor, Why, what evil hath he done?); Mt. ix. 5 (your thoughts are evil; which then do ye suppose to be the easier, etc.); Mt. xvi. 26; xxiii. 17, 19; Lk. ix. 25; Acts xix. 35; τί γάρ; for τί γάρ ἐστι, what then? i. e. what, under these circumstances, ought to be the conclusion? Phil. i. 18 [cf. Ellie. ad loc.]; πῶς γάρ, Acts viii. 31; cf. Klotz l. c. p. 245 sqq.; Kühner ii. p. 726; [Jelf ii. p. 608]; W. 447 (416). Here belongs also the vexed passage Lk. xviii. 14 ἡ γὰρ ἐκεῖνος (so G T Tr mrg., but L WH Tr txt. παρ' ἐκεῖνον) or do ye suppose then that that man went down approved of God? cf. W. 241 (226).

II. It adduces the Cause or gives the Reason of a preceding statement or opinion; 1. univ.: Mt. ii. 5; vi. 24; Mk. i. 22; ix. 6; Lk. i. 15, 18; xxi. 4; Jn. ii. 25; Acts ii. 25; Ro. i. 9, 11; 1 Co. xi. 5; Heb. ii. 8; 1 Jn. ii. 19; Rev. i. 3, and very often. In Jn. iv. 44 γάρ assigns the reason why now at length Jesus betook himself into Galilee; for the authority denied to a prophet in his own country (Galilee), he had previously to seek and obtain among strangers; cf. 45; Meyer [yet see ed. 6 (Weiss)] ad loc.; Strauss, Leben Jesu, i. 725 ed. 3; Neander, Leben Jesu, p. 385 sq. ed. 1 [Am. trans. pp. 100, 168]; Ewald, Jahrb. d. bibl. Wissensch. x. p. 108 sqq. 2. Often the sentences are connected in such a way that either some particular statement is established by a general proposition ('the particular by the universal'), as in Mt. vii. 8; xiii. 12; xxii. 14; Mk. iv. 22, 25; Jn. iii. 20; 1 Co. xii. 12; Heb. v. 13, etc.; or what has been stated generally, is proved to be correctly stated by a particular instance ('the universal by the particular'): Mk. vii. 10; Lk. xii. 52, 58; Ro. vii. 2; 1 Co. i. 26; xii. 8. 3. To sentences in which something is commanded or forbidden, γάρ annexes the reason why the thing must either be done or avoided: Mt. i. 20 sq.; ii. 20; iii. 9; vii. 2; Ro. xiii. 11; Col. iii. 3:

1 Th. iv. 3; Heb. ii. 2, and very often. In Phil. ii. 13 γάρ connects the verse with vs. 12 thus: work out your salvation with most intense earnestness, for nothing short of this accords with God's saving efficiency within your souls, to whom you owe both the good desire and the power to execute that desire. 4. To questions, γάρ annexes the reason why the question is asked: Mt. ii. 2 (we ask this with good reason, for we have seen the star which announces his birth); Mt. xxii. 28; Ro. xiv. 10; 1 Co. xiv. 9; Gal. i. 10. 5. Frequently the statement which contains the cause is interrogative; τίς, τί γάρ: Lk. xxii. 27; Ro. iv. 3; xi. 34; 1 Co. ii. 16; vii. 16; Heb. i. 5; xii. 7; τί γάρ for τί γάρ ἔστι, Ro. iii. 3 (cf. Fritzsche ad loc.; [Ellic. on Phil. i. 18]); ἵνα τί γάρ, 1 Co. x. 29; ποία γάρ, Jas. iv. 14 [WH txt. om. Tr br. γάρ]. 6. Sometimes in answers it is so used to make good the substance of a preceding question that it can be rendered *yea, assuredly*: 1 Co. ix. 10; 1 Th. ii. 20; cf. Kühner ii. p. 724. 7. Sometimes it confirms, not a single statement, but the point of an entire discussion: Ro. ii. 25 (it is no advantage to a wicked Jew, *for* etc.). On the other hand, it may so confirm but a single thought as to involve the force of asseveration and be rendered *assuredly, yea*: Ro. xv. 27 (εὐδόκησαν γάρ); so also καὶ γάρ, Phil. ii. 27. 8. It is often said that the sentence of which γάρ introduces the cause, or renders the reason, is not expressed, but must be gathered from the context and supplied in thought. But that this ellipsis is wholly imaginary is clearly shown by Klotz ad Devar. ii. 1 p. 236 sq., cf. W. 446 (415) sq. The particle is everywhere used in reference to something expressly stated. Suffice it to append a very few examples; the true nature of many others is shown under the remaining heads of this article: In Mt. v. 12 before γάρ some supply 'nor does this happen to you alone'; but the reason is added why a great reward in heaven is reserved for those who suffer persecution, which reason consists in this, that the prophets also suffered persecution, and that their reward is great no one can doubt. In Ro. viii. 18 some have supplied 'do not shrink from this suffering with Christ'; but on the use of γάρ here, see III. a. below. On Mk. vii. 28 [T Tr WH om. L br. γάρ], where before καὶ γάρ some supply 'but help me,' or 'yet we do not suffer even the dogs to perish with hunger,' see 10 b. below. In Acts ix. 11 before γάρ many supply 'he will listen to thee'; but it introduces the reason for the preceding command. 9. When in successive statements γάρ is repeated twice or thrice, or even four or five times, either a. one and the same thought is confirmed by as many arguments, each having its own force, as there are repetitions of the particle [Mey. denies the coördinate use of γάρ in the N. T., asserting that the first is argumentative, the second explicative, see his Comm. on the pass. to follow, also on Ro. viii. 6]: Mt. vi. 32; Ro. xvi. 18 sq.; or b. every succeeding statement contains the reason for its immediate predecessor, so that the statements are subordinate one to another: Mk. vi. 52; Mt. xvi. 25-27; Jn. iii. 19 sq.; v. 21 sq.; Acts ii. 15; Ro. iv.

13-15; viii. 2 sq. 5 sq.; 1 Co. iii. 3 sq.; ix. 15-17 (where five times in G L T Tr WH); 1 Co. xvi. 7; Jas. ii. 10, etc.; or c. it is repeated in a different sense: Mk. ix. 39-41; Ro. v. 6 sq. (where cf. W. 453 (422)); x. 2-5 (four times); Jas. iv. 14 [WH txt. om. Tr br. the first γάρ, L WH mrg. om. the second]. 10. καὶ γάρ (on which cf. Kühner ii. p. 854 sq.; W. 448 (417); [Ellic. on 2 Thess. iii. 10]) is a. *for, and truly, (etenim, namque, [the simple rendering for is regarded as inexact by many; cf. Mey. on 2 Co. xiii. 4 and see Hartung, Partikeln, i. 137 sq.; Krüger § 69, 32, 21])*: Mk. xiv. 70; Lk. xxii. 37 [L Tr br. γάρ]; 1 Co. v. 7; xi. 9; xii. 13. b. *for also, for even, (nam etiam)*: Mt. viii. 9; Mk. x. 45; Lk. vi. 32; Jn. iv. 45; 1 Co. xii. 14, etc. In Mk. vii. 28 καὶ γάρ [R G L br.] τὰ κυνάρια etc. the woman, by adducing an example, confirms what Christ had said, but the example is of such a sort as also to prove that her request ought to be granted. τὲ γάρ *for indeed* (Germ. *denn ja*): Ro. vii. 7; cf. Fritzsche ad loc.; W. 448 (417). ἰδοὺ γάρ, see under ἰδοὺ.

III. It serves to explain, make clear, illustrate, a preceding thought or word: *for i. q. that is, namely*; a. so that it begins an exposition of the thing just announced [cf. W. 454 (423) sq.]: Mt. i. 18 [R G]; xix. 12; Lk. xi. 30; xviii. 32. In Ro. viii. 18 γάρ introduces a statement setting forth the nature of the συνδοξασθῆναι just mentioned. b. so that the explanation is intercalated into the discourse, or even added by way of appendix: Mt. iv. 18; Mk. i. 16; ii. 15; v. 42; Ro. vii. 1; 1 Co. xvi. 5. In Mk. xvi. 4 the information ἦν γὰρ μέγας σφόδρα is added to throw light on all that has been previously said (in vs. 3 sq.) about the stone.

IV. As respects Position: γάρ never occupies the first place in a sentence, but the second, or third, or even the fourth (ὁ τοῦ θεοῦ γὰρ υἱός, 2 Co. i. 19 — acc. to true text). Moreover, "not the number but the nature of the word after which it stands is the point to be noticed," Hermann on Soph. Phil. 1437.

γαστήρ, -ρός (poet. -έρος), ἡ, in Grk. auth. fr. Hom. down; in Sept. for בֶּטֶן; 1. *the belly*; by meton. of the whole for a part, 2. *uterus, the womb*: ἐν γαστρὶ ἔχειν *to be with child* [see ἔχω, I. 1 b.]: Mt. i. 18, 23; xxiv. 19; Mk. xiii. 17; Lk. xxi. 23; 1 Th. v. 3; Rev. xii. 2; (in Sept. for רִחֵן, Gen. xvi. 4 sq.; xxxviii. 25; Is. vii. 14, etc.; Hdt. 3, 32 and vit. Hom. 2; Artem. oneir. 2, 18 p. 105; 3, 32 p. 177; Pausan., Hdtian., al.); συλλαμβάνεσθαι ἐν γαστρὶ *to conceive, become pregnant*, Lk. i. 31. 3. *the stomach*; by synecdoche a glutton, gormandizer, a man who is as it were all stomach, Hes. theog. 26 (so also γαστρῖς, Arstph. av. 1604; Ael. v. h. i, 28; and Lat. *venter* in Lucil. sat. 2, 24 ed. Gerl. 'vivite ventres'): γαστέρες ἀργαί, Tit. i. 12; see ἀργός, b.*

γέ, an enclitic particle, answering exactly to no one word in Lat. or Eng.; used by the bibl. writ. much more rarely than by Grk. writ. How the Greeks use it, is shown by (among others) Hermann ad Vig. p. 822 sqq.: Klotz ad Devar. ii. 1 p. 272 sqq.; Rost in Passow's Lex. i. p. 538 sqq.; [L. and S. s. v.; T. S. Evans in Journ. of class. and sacr. Philol. for 1857, p. 187 sqq.]. It indi-

icates that the meaning of the word to which it belongs has especial prominence, and therefore that that word is to be distinguished from the rest of the sentence and uttered with greater emphasis. This distinction "can be made in two ways, by mentioning either the least important or the most; thus it happens that γέ seems to have contrary significations: *at least* and *even*" (Hermann l. c. p. 822). 1. where what is least is indicated; *indeed, truly, at least*: διὰ γε τὴν ἀναιδείαν, Lk. xi. 8 (where, since the force of the statement lies in the substantive not in the preposition, the Greek should have read διὰ τὴν γε ἀναίδ., cf. Klotz l. c. p. 327; Rost l. c. p. 542; [L. and S. s. v. IV.]); διὰ γε τὸ παρέχειν μοι κόπον, at least for this reason, that she troubleth me [A. V. *yet because* etc.], Lk. xviii. 5 (better Greek διὰ τὸ γε etc.). 2. where what is most or greatest is indicated; *even*: ὅς γε the very one who etc., *precisely he who* etc. (Germ. *der es ja ist, welcher* etc.), Ro. viii. 32; cf. Klotz l. c. p. 305; *Matthiae*, Lex. Euripid. i. p. 613 sq. 3. joined to other particles it strengthens their force; a. ἀλλὰ γε [so most edd.] or ἀλλάγε [Grsh.] (cf. W. § 5, 2); Lk. xxiv. 21; 1 Co. ix. 2; see ἀλλά, I. 10. b. ἄρα γε or ἄραγε, see ἄρα, 4. ἄρά γε, see ἄρα, 1. c. εἴγε [so G T, but L Tr WH εἴ γε; cf. W. u. s.; Lips. Gram. Unters. p. 123], foll. by the indic. *if indeed, seeing that*, "of a thing believed to be correctly assumed" (Herm. ad Vig. p. 831; cf. *Fritzsche*, Praeliminarien u. s. w. p. 67 sqq.; *Anger*, Laodicenerbrief, p. 46; [W. 448 (417 sq.)]. Others hold that Hermann's statement does not apply to the N. T. instances. Acc. to Meyer (see notes on 2 Co. v. 3; Eph. iii. 2; Gal. iii. 4) the certainty of the assumption resides not in the particle but in the context; so Ellicott (on Gal. l. c., Eph. l. c.); cf. Bp. Lghtft. on Gal. l. c.; Col. i. 23. Hermann's canon, though assented to by Bornemann (Cyrop. 2, 2, 3 p. 132), Stallbaum (Meno p. 36), al., is qualified by *Bäumlein* (Partikeln, p. 64 sq.), who holds that γέ often has no other effect than to emphasize the condition expressed by εἰ; cf. also Winer ed. Moulton p. 561]), *if, that is to say; on the assumption that*, (see εἴπερ s. v. εἰ, III. 13); Eph. iii. 2; iv. 21; Col. i. 23; with καὶ added, *if that also, if it be indeed*, (Germ. *wenn denn auch*): εἴγε [L Tr WH mrg. εἴ περ] καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εὐρέθ. if indeed we shall be found actually clothed (with a new body), not naked, 2 Co. v. 3 (cf. Meyer ad loc.); εἴγε καὶ εἰκὴ sc. τοσαῦτα ἐπάθετε, if indeed, as I believe, ye have experienced such benefits *in vain*, and have not already received *harm* from your inclination to Judaism, Gal. iii. 4 [yet cf. Mey., Ellic., Bp. Lghtft., al. ad loc.]. d. εἰ δὲ μήγε [or εἰ δὲ μή γε Lehm. Treg.] (also in Plat., Arstph., Plut., al.; cf. Bornemann, Scholia ad Luc. p. 95; Klotz ad Devar. ii. 2 p. 527), stronger than εἰ δὲ μή [B. 393 (336 sq.); cf. W. 583 (543); 605 (563); Mey. on 2 Cor. xi. 16], a. after affirmative sentences, *but unless perchance, but if not*: Mt. vi. 1; Lk. x. 6; xiii. 9. β. after negative sentences, *otherwise, else, in the contrary event*: Mt. ix. 17; Lk. v. 36 sq.; xiv. 32; 2 Co. xi. 16. e. καίγε [so G T, but L Tr WH καὶ γε; cf. reff. under εἴγε above], (cf. Klotz ad Devar. ii. 1 p. 319; [W. 438 (408)]), a. *and at*

least: Lk. xix. 42 [Tr txt. WH om. L Tr mrg. br.]. β. *and truly, yea indeed, yea and*: Acts ii. 18; xvii. 27 L Tr Tr WH. f. καίτοιγε [so G T WH, but L καίτοι γε, Tr καὶ τοι γε; cf. reff. under c. above. Cf. Klotz ad Devar. ii. 2 p. 654; W. 444 (413)], *although indeed, and yet indeed*: Jn. iv. 2; also in Acts xiv. 17 [R G]; xvii. 27 Rec. g. μενούργε see in its place. h. μήτιγε, see μήτι, [and in its place].*

Γεδών, ὁ, indecl. [in the Bible (cf. B. p. 15 (14)), and in Suidas (e. g. 1737 a.); but] in Joseph. antt. 5, 6, [3 and] 4 Γεδεών, -ώνος, (גִּדְעֹן cutting off, [al. tree-feller i. e. mighty warrior], fr. גִּדְעַן), *Gideon*, a leader of the Israelites, who delivered them from the power of the Midianites (Judg. vi.-viii.): Heb. xi. 32 [where A. V. unfortunately follows the Grk. spelling *Gedeon*].*

γέεννα [al. would accent γέεννα, deriving it through the Chaldee. In Mk. ix. 45 Rec.st γέεννα. -ης [B. 17 (15)], ἡ, (fr. גִּהֶנֶם גִּי, Neh. xi. 30; more fully גִּהֶנֶם בְּנֵי אִי, Josh. xv. 8; xviii. 16; 2 Chr. xxviii. 3; Jer. vii. 32; גִּהֶנֶם בְּנֵי, 2 K. xxiii. 10 K'thibh; Chald. גִּהֶנֶם, the valley of the son of lamentation, or of the sons of lamentation, the valley of lamentation, גִּהֶנֶם being used for גִּהֶנֶם lamentation; see *Hiller*, Onomasticum; cf. Hitzig [and Graf] on Jer. vii. 31; [Böttcher, De Inferis, i. p. 82 sqq.]; acc. to the com. opinion גִּהֶנֶם is the name of a man), *Gehenna*, the name of a valley on the S. and E. of Jerusalem [yet apparently beginning on the W., cf. Josh. xv. 8; *Pressel* in Herzog s. v.], which was so called from the cries of the little children who were thrown into the fiery arms of Moloch [q. v.], i. e. of an idol having the form of a bull. The Jews so abhorred the place after these horrible sacrifices had been abolished by king Josiah (2 K. xxiii. 10), that they cast into it not only all manner of refuse, but even the dead bodies of animals and of unburied criminals who had been executed. And since fires were always needed to consume the dead bodies, that the air might not become tainted by their putrefaction, it came to pass that the place was called γέεννα τοῦ πυρός [this common explanation of the descriptive gen. τοῦ πυρός is found in Rabbi David Kimchi (fl. c. A. D. 1200) on Ps. xxvii. 13. Some suppose the gen. to refer not to purifying fires but to the fires of Molech; others regard it as the natural symbol of penalty (cf. Lev. x. 2; Num. xvi. 35; 2 K. i.; Ps. xi. 6; also Mt. iii. 11; xiii. 42; 2 Th. i. 8, etc.). See Böttcher, u. s. p. 84; Mey., (Thol.) Wetst. on Mt. v. 22]; and then this name was transferred to that place in Hades where the wicked after death will suffer punishment: Mt. v. 22, 29 sq.; x. 28; Lk. xii. 5; Mk. ix. 43, 45; Jas. iii. 6; γέεννα τοῦ πυρός, Mt. v. 22; xviii. 9; Mk. ix. 47 [R G Tr mrg. br.]; κρίσις τῆς γέεννης, Mt. xxiii. 33; υἱὸς τῆς γέεννης, worthy of punishment in Gehenna, Mt. xxiii. 15. Further, cf. *Dillmann*, Buch Henoch, 27, 1 sq. p. 131 sq.; [B. D. Am. ed.; Böttcher, u. s. p. 80 sqq.; *Hamburger*, Real-Encycl., Abth. i. s. v. Hölle; *Barlett*, Life and Death eternal, App. H.].*

Γεθσημανή, or Γεθσημανεί (T WH), or Γεθσημανεί (L Tr); [on the accent in codd. see *Tdf.* Proleg. p. 103; W. § 6, 1 m.; indecl. B. 15 (14)], (fr. גִּתְסֵמָנִי press, and גִּתְסֵמָנִי oil),

Gethsemane, the name of a 'place' (χωρίον [an enclosure or landed property]) at the foot of the Mount of Olives, beyond the torrent Kidron: Mt. xxvi. 36; Mk. xiv. 32. [B. D. Am. ed. s. v.]*

γείτων, -ονος, ὁ, ἡ, [fr. γῆ, hence originally 'of the same land,' cf. Curtius § 132], fr. Hom. down, a neighbor: Lk. xiv. 12; xv. 6, 9; Jn. ix. 8.*

γελᾶω, -ῶ; fut. γελᾶσω (in Grk. writ. more com. γελᾶσομαι [B. 53 (46); W. 84 (80)]); [fr. Hom. down]; to laugh: Lk. vi. 21 (opp. to κλαίω), 25. [Comp.: κατα-γελᾶω.]*

γέλως, -ωτος, ὁ, laughter: Jas. iv. 9. [From Hom. down.]*
γεμίζω: 1 aor. ἐγέμισα; Pass., [pres. γεμίζομαι]; 1 aor. ἐγεμίσθην; (γέμω, q. v.); a. absol. in pass.: Mk. iv. 37; Lk. xiv. 23. b. τί τινος, to fill a thing full of something: Mk. xv. 36; Jn. ii. 7; vi. 13; Rev. xv. 8, (Aeschyl. Ag. 443; al.); τὶ ἀπὸ τινος, of that which is used for filling, Lk. xv. 16 [not WH Tr mrg.]; also in the same sense τὶ ἐκ τινος, Rev. viii. 5; [cf. Lk. xv. 16 in WH mrg.], (ἵρ ἵρ, Ex. xvi. 32; Jer. li. 34, etc. [cf. W. § 30, 8 b.; B. 163 (143)]).*

γέμω, defect. verb, used only in pres. and impf., [in N. T. only in pres. indic. and ptep.]; to be full, filled full; a. τινός (as generally in Grk. writ.): Mt. xxiii. 25 Lchm., 27; Lk. xi. 39; Ro. iii. 14 (fr. Ps. ix. 28 (x. 7)); Rev. iv. 6, 8; v. 8; xv. 7; xvii. 3 R G (see below), 4; xxi. 9. b. ἐκ τινος: Mt. xxiii. 25 (γέμουσιν ἐξ ἀρπαγῆς [Lom. Tr br. ἐξ] their contents are derived from plunder; see γεμίζω, b. [and reff. there]). c. Hebraistically (see πληρόω, 1 [cf. B. 164 (143); W. § 30, 8 b.]), with acc. of the material, γέμοντα [Treg. γέμον τὰ] ὀνόματα βλασφημίας, Rev. xvii. 3 [L T Tr WH (see above and cf. B. 80 (70))].*

γενεά, -ας, ἡ, (GENΩ, γίνομαι [cf. Curtius p. 610]); Sept. often for גֵּנֶזַי; in Grk. writ. fr. Hom. down; 1. a begetting, birth, nativity: Hdt. 3, 33; Xen. Cyr. 1, 2, 8, etc.; [others make the collective sense the primary signif., see Curtius n. s.]. 2. passively, that which has been begotten, men of the same stock, a family; a. prop. as early as Hom.; equiv. to גֵּנֶזַי, Gen. xxxi. 3, etc.; σώζων 'Ρυχάβην κ. τὴν γενεὰν αὐτῆς, Joseph. antt. 5, 1, 5. the several ranks in a natural descent, the successive members of a genealogy: Mt. i. 17, (ἐβδόμη γενεὰ οὗτός ἐστιν ἀπὸ τοῦ πρώτου, Philo, vit. Moys. i. § 2). b. metaph. a race of men very like each other in endowments, pursuits, character; and esp. in a bad sense a perrverse race: Mt. xvii. 17; Mk. ix. 19; Lk. ix. 41; xvi. 8; [Acts ii. 40]. 3. the whole multitude of men living at the same time: Mt. xxiv. 34; Mk. xiii. 30; Lk. i. 48 (πᾶσαι αἱ γενεαί); xxi. 32; Phil. ii. 15; used esp. of the Jewish race living at one and the same period: Mt. xi. 16; xii. 39, 41 sq. 45; xvi. 4; xxiii. 36; Mk. viii. 12, 38; Lk. xi. 29 sq. 32, 50 sq.; xvii. 25; Acts xiii. 36; Heb. iii. 10; ἄνθρωποι τῆς γενεᾶς ταύτης, Lk. vii. 31; ἄνδρες τῆς γεν. ταύ. Lk. xi. 31; τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται, who can describe the wickedness of the present generation, Acts viii. 33 (fr. Is. liiii. 8 Sept.) [but cf. Mey. ad loc.]. 4. an age (i. e. the time ordinarily occupied by each successive generation), the space of from 30 to 33 years (Hdt. 2, 142 et al.; Heraclit. in Plut. def. orac. c. 11), or ὁ χρόνος, ἐν ᾧ γεν-

νῶντα παρέχει τὸν ἐξ αὐτοῦ γεγεννημένον ὁ γεννήσας (Plut. l. c.); in the N. T. com. in plur.: Eph. iii. 5 [W. § 31, 9 a.; B. 186 (161)]; παρῳχημένοις γενεαῖς in ages gone by, Acts xiv. 16; ἀπὸ τῶν γενεῶν for ages, since the generations began, Col. i. 26; ἐκ γενεῶν ἀρχαίων from the generations of old, from ancient times down, Acts xv. 21; εἰς γενεὰς γενεῶν unto generations of generations, through all ages, for ever, (a phrase which assumes that the longer ages are made up of shorter; see αἰών, 1 a.): Lk. i. 50 R L (סִדְרֵי דְרִי, Is. li. 8); εἰς γενεὰς κ. γενεὰς unto generations and generations, ibid. T Tr WH equiv. to דְּרִי דְּרִי, Ps. lxxxix. 2 sq.; Is. xxxiv. 17; very often in Sept.; [add. εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, Eph. iii. 21, cf. Ellie. ad loc.] (γενεά is used of a century in Gen. xv. 16, cf. Knobel ad loc., and on the senses of the word see the full remarks of Keim iii. 206 [v. 245 Eng. trans.]).*

γενεαλογέω, -ῶ; [pres. pass. γενεαλογοῦμαι]; to act the genealogist (γενεά and λέγω), to recount a family's origin and lineage, trace ancestry, (often in Hdt.; Xen., Plat., Theophr., Leian., Ael., al.; [Sept. 1 Chr. v. 2]); pass. to draw one's origin, derive one's pedigree: ἐκ τινος, Heb. vii. 6.*

γενεαλογία, -ας, ἡ, a genealogy, a record of descent or lineage, (Plat. Crat. p. 396 c.; Polyb. 9, 2, 1; Dion. Hal. antt. 1, 11; [al.] Sept. [edd. Ald., Compl.] 1 Chr. vii. 5, 7; ix. 22; [iv. 33 Compl.; Ezra viii. 1 ib.]); in plur. of the orders of aeons, according to the doctrine of the Gnostics: 1 Tim. i. 4; Tit. iii. 9; cf. De Wette on Tit. i. 14 [substantially reproduced by Alf. on 1 Tim. i. c.; see also Holtzmann, Pastoralbriefe, pp. 126 sq. 134 sq. 143].*
γενέσσια, -ων, τὰ [cf. W. 176 (166)], (fr. the adj. γενέσιος fr. γένεσις), a birth-day celebration, a birth-day feast: Mk. vi. 21; Mt. xiv. 6; (Aleiph. epp. 3, 18 and 55; Dio Cass. 47, 18, etc.; ἡ γενέσιος ἡμέρα, Joseph. antt. 12, 4, 7). The earlier Greeks used γενέσσια of funeral commemorations, a festival commemorative of a deceased friend (Lat. feriae denicales), see Lob. ad Phryn. p. 103 sq.; [Rutherford, New Phryn. p. 184; W. 24 (23)]. Cf. Keim ii. p. 516 [iv. 223 Eng. trans.].*

γένεσις, -εως, ἡ, (GENΩ [Curtius § 128]), in Grk. writ. for the first time in Hom. Il. 14, 201 [cf. 246]; 1. source, origin: βίβλος γενέσεώς τινος a book of one's lineage, i. e. in which his ancestry or his progeny are enumerated (i. q. גֵּנֶזַי, Gen. v. 1, etc.), [Mt. i. 1]. 2. used of birth, nativity, in Mt. i. 18 and Lk. i. 14, for Rec. γέννησις (ἡμέραι τῆς γενέσεώς μου equiv. to ἀφ' οὗ ἐγεννήθην, Judith xii. 18 cf. 20); πρόσωπον τῆς γενέσεως his native (natural) face, Jas. i. 23. 3. of that which follows origin, viz. existence, life: ὁ τροχὸς τῆς γενέσεως the wheel [cf. Eng. "machinery"] of life, Jas. iii. 6 (cf. Grimm on Sap. vii. 5); but others explain it the wheel of human origin which as soon as men are born begins to run, i. e. the course [cf. Eng. "round"] of life.*

γενετή, -ῆς, ἡ, (GENΩ, γίνομαι), (cf. Germ. die Gewordenheit), birth; hence very often ἐκ γενετῆς from birth on (Hom. Il. 24, 535; Aristot. eth. Nic. 6, 13, 1 p. 1144*, 6 etc.; Polyb. 3, 20, 4; Diod. 5, 32, al.; Sept. Lev. xxv. 47): Jn. ix. 1.*

γένημα, -τος, τό, (fr. *γίνομαι*), a form supported by the best Mss. in Mt. xxvi. 29; Mk. xiv. 25; Lk. xii. 18; xxii. 18; 2 Co. ix. 10, and therefore adopted by T [see his Proleg. p. 79] Tr [L WH (see WH. App. p. 148 and below)], printed by Grsb. only in Lk. xii. 18; 2 Co. ix. 10, but given by no grammarian, and therefore attributed by Fritzsche (on Mk. p. 619 sq.) to the carelessness of transcribers, — for Rec. [but in Lk. l. c. R^{at} reads *γενμ.*] *γένημα*, q. v. In Mk. xiv. 25 Lchm. has retained the common reading; [and in Lk. xii. 18 Tr txt. WH have *σίτον*. In Ezek. xxxvi. 30 codd. A B read *γενήματα*.]*

γεννάω, -ῶ; fut. *γενήσω*; 1 aor. *ἐγέννησα*; pf. *γεγέννηκα*; [Pass., pres. *γεννάομαι*, -ῶμαι]; pf. *γεγέννημαι*; 1 aor. *ἐγεννήθην*; (fr. *γέννα*, poetic for *γένος*); in Grk. writ. fr. Pind. down; in Sept. for *גָּבַר*; *to beget*; 1. properly: of men begetting children, Mt. i. 1–16; Acts vii. 8, 29; foll. by *ἐκ* with gen. of the mother, Mt. i. 3, 5, 6; more rarely of women giving birth to children, Lk. i. 13, 57; xxiii. 29; Jn. xvi. 21; *εἰς δουλείαν* to bear a child unto bondage, that will be a slave, Gal. iv. 24, ([Xen. de rep. Lac. 1, 3]; Leian. de sacrific. 6; Plut. de liber. educ. 5; al.; Sept. Is. lxvi. 9; 4 Macc. x. 2, etc.). Pass. *to be begotten*: τὸ ἐν αὐτῇ *γεννηθέν* that which is begotten in her womb, Mt. i. 20; *to be born*: Mt. ii. 1, 4 [W. 266 (250); B. 203 (176)]; xix. 12; xxvi. 24; Mk. xiv. 21; Lk. i. 35; Jn. iii. 4; [Acts vii. 20]; Ro. ix. 11; Heb. xi. 23; with the addition *εἰς τὸν κόσμον*, Jn. xvi. 21; foll. by *ἐν* with dat. of place, Acts xxii. 3; *ἀπὸ τινος*, to spring from one as father, Heb. xi. 12 [L WH mrg. *ἐγενήθ.* see Tdf. ad loc.]; *ἐκ τινος* to be born of a mother, Mt. i. 16; *ἐκ πορνείας*, Jn. viii. 41; *ἐξ αἱμάτων, ἐκ θελήματος ἀνδρός*, Jn. i. 13; *ἐκ τῆς σαρκός*, Jn. iii. 6 [Rec.^{elz} *γεγεννημ.*]; *ἐν ἀμαρτίαις ὄλος*, Jn. ix. 34 (see *ἀμαρτία*, 2 a.); *εἰς τι*, to be born for something, Jn. xviii. 37; 2 Pet. ii. 12 [Tdf. *γεγεννημ.* so Rec.^{st bez}]; with an adj.: *τυφλὸς γεγέννημαι*, Jn. ix. 2, 19 sq. 32; *Ῥωμαῖος* to be supplied, Acts xxii. 28; *τῇ διαλέκτῳ, ἐν ᾗ ἐγεννήθημεν*, Acts ii. 8; *γεννηθεὶς κατὰ σάρκα* begotten or born according to (by) the working of natural passion; *κατὰ πνεῦμα* according to (by) the working of the divine promise, Gal. iv. 29, cf. 23. 2. metaph. a. univ. *to engender, cause to arise, excite*: *μάχας*, 2 Tim. ii. 23 (*βλάβην, λύπην*, etc. in Grk. writ.). b. in a Jewish sense, of one who brings others over to his way of life: *ὁμᾶς ἐγέννησα* I am the author of your Christian life, 1 Co. iv. 15; Philem. 10, (Sanhedr. fol. 19, 2 “If one teaches the son of his neighbor the law, the Scripture reckons this the same as though he had begotten him”; [cf. Philo, leg. ad Gaium § 8]). c. after Ps. ii. 7, it is used of God making Christ his son; a. formally to show him to be the Messiah (*υἱὸν τοῦ θεοῦ*), viz. by the resurrection: Acts xiii. 33. β. to be the author of the divine nature which he possesses [but cf. the Comm. on the pass. that follow]: Heb. i. 5; v. 5. d. peculiarly, in the Gospel and 1 Ep. of John, of God conferring upon men the nature and disposition of his sons, imparting to them spiritual life, i. e. by his own holy power prompting and persuading souls to put faith in Christ and live a new life consecrated to himself; absol.: 1 Jn. v. 1;

mostly in pass., *ἐκ θεοῦ* or *ἐκ τοῦ θεοῦ ἐγεννήθησαν, γεγέννηται, γεγεννημένος*, etc.: Jn. i. 13; 1 Jn. ii. 29 [Rec.^{elz} *γεγέννηται*]; iii. 9; iv. 7; v. 1, 4, 18; also *ἐκ τοῦ πνεύματος γεννᾶσθαι*, Jn. iii. 6 [Rec.^{elz} *γεγεννημ.*], 8; *ἐξ ὕδατος καὶ πνεύματος* (because that moral generation is effected in receiving baptism [(?) cf. Schaff's Lange, Godet, Westcott, on the words, and reff. s. v. *βάπτισμα*, 3]), Jn. iii. 5; *ἀνωθεν γεννᾶσθαι*, Jn. iii. 3, 7 (see *ἀνωθεν*, c.) equiv. to *τέκνον θεοῦ γίνεσθαι*, i. 12. [Comp.: *ἀνα-γεννάω*.]*

γέννημα, -τος, τό, (fr. *γεννάω*), that which has been begotten or born; a. as in the earlier Grk. writ. fr. Soph. down, the offspring, progeny, of men or of animals: *ἐχιδνῶν*, Mt. iii. 7; xii. 34; xxiii. 33; Lk. iii. 7; (*γυναικῶν*, Sir. x. 18). b. fr. Polyb. [1, 71, 1 etc.] on [cf. W. 23], the fruits of the earth, products of agriculture, (in Sept. often *γενήματα τῆς γῆς*): Lk. xii. 18 (where Tr [txt. WH] *τὸν σίτον*); *τῆς ἀμπέλου*, Mt. xxvi. 29; Mk. xiv. 25; Lk. xxii. 18; cf. *Lob. ad Phryn. p. 286. Metaph. fruit, reward, profit*: *τῆς δοκαιοσύνης*, 2 Co. ix. 10, (Hos. x. 12; *τῆς σοφίας*, Sir. i. 17; vi. 19). Further, see *γένημα*.*

Γεννησαρέτ [so G T Tr WH], -ρέθ [Lchm. in Mt. xiv. 34], [*Γεννησαρέτ* Rec. in Mk. vi. 53; cf. Tdf. ed. 2 Proleg. p. xxxv., ed. 7 Proleg. p. liv. note³], (Targums *גִּנְיָרָה* or *גִּנְיָרָה* [acc. to *Delitzsch* (Römerbr. in d. Hebr. übers. p. 27) *גִּנְיָרָה*]; *Γεννησάρ*, 1 Macc. xi. 67; Joseph. b. j. 2, 20, 6 etc.; *Gennesara*, Plin. 5, 15), *Gennesaret*, a very lovely and fertile region on the Sea of Galilee (Joseph. b. j. 3, 10, 7): *ἡ γῆ Γεννησ.* Mt. xiv. 34; Mk. vi. 53; *ἡ λίμνη Γεννησ.* Lk. v. 1, anciently *גִּנְיָרָה*, Num. xxxiv. 11, or *גִּנְיָרָה*, Josh. xii. 3, fr. the city *גִּנְיָרָה*, Deut. iii. 17, which was near by; called in the Gospels *ἡ θάλασσα τῆς Γαλιλαίας*, Mk. i. 16; Mt. iv. 18; *ἡ θάλασσα τῆς Τιβερινᾶδος*, Jn. vi. 1; xxi. 1. The lake, acc. to Joseph. b. j. 3, 10, 7, is 140 stadia long and 40 wide; [its extreme dimensions now are said to average 12½ m. by 6½ m., and its level to be nearly 700 ft. below that of the Mediterranean]. Cf. *Rüetschi* in *Herzog v. p. 6 sq.*; *Furrer* in *Schenkel ii. p. 322 sqq.*; [Wilson in “The Recovery of Jerusalem,” Pt. ii.; Robinson, Phys. Geog. of the Holy Land, p. 199 sqq.; BB.DD. For conjectures respecting the derivation of the word cf. Alex.'s Kitto sub fin.; Merrill, Galilee in the Time of Christ, § vii.]*

γεννησις, -εως, ἡ, (*γεννάω*), a begetting, engendering, (often so in Plat.); *nativity, birth*: Rec. in Mt. i. 18 and Lk. i. 14; see *γένεσις*, 2.*

γεννητός, -ή, -όν, (*γεννάω*), begotten, born, (often in Plat.; Diod. 1, 6 sqq.); after the Hebr. (*גֵּנִיָּרָה*, Job xiv. 1, etc.), *γεννητοὶ γυναικῶν* [B. 169 (147), *born of women*] is a periphrasis for *men*, with the implied idea of weakness and frailty: Mt. xi. 11; Lk. vii. 28.*

γένος, -ους, τό, (GENΩ, *γίνομαι*), race; a. offspring: *τινός*, Acts xvii. 28 sq. (fr. the poet Aratus); Rev. xxii. 16. b. family: Acts [iv. 6, see *ἀρχιερεὺς*, 2 fin.]; vii. 13 [al. refer this to c.]; xiii. 26. c. stock, race: Acts vii. 19; 2 Co. xi. 26; Phil. iii. 5; Gal. i. 14; 1 Pet. ii. 9; (Gen. xi. 6; xvii. 14, etc. for *עַם*); nation (i. e. nationality or descent from a particular people): Mk. vii. 26; Acts iv. 36; xviii. 2, 24. d. coner. the aggregate of many *μή-*

viduals of the same nature, kind, sort, species: Mt. xiii. 47; xvii. 21 [T WH om. Tr br. the vs.]; Mk. ix. 29; 1 Co. xii. 10, 28; xiv. 10. (With the same significations in Grk. writ. fr. Hom. down.)*

Γερασινός, -ού, ὁ, *Gerasene*, i. e. belonging to the city Gerasa (τὰ Γέρασα, Joseph. b. j. 3, 3, 3): Mt. viii. 28 [Lehm.]; Mk. v. 1 [L T WH Tr txt.]; Lk. viii. 26 and 37 [L Tr WH] acc. to very many codd. seen by Origen. But since Gerasa was a city situated in the southern part of Peraea (Joseph. l. c., cf. 4, 9, 1), or in Arabia (Orig. opp. iv. 140 ed. De la Rue), that cannot be referred to here; see **Γαδαρηνός**, and the next word.*

Γεργεσινός, -ῆς, -όν, *Gergesene*, belonging to the city Gergesa, which is assumed to have been situated on the eastern shore of Lake Gennesaret: Mt. viii. 28 Rec. But this reading depends on the authority and opinion of Origen, who thought the variants found in his Mss. **Γαδαρηνών** and **Γερασινών** (see these words) must be made to conform to the testimony of those who said that there was formerly a certain city Gergesa near the lake. But Josephus knows nothing of it, and states expressly (antt. 1, 6, 2), that no trace of the ancient Gergesites [A. V. Girgashites, cf. B. D. s. v.] (mentioned Gen. xv. 20; Josh. xxiv. 11) had survived, except the names preserved in the O. T. Hence in Mt. viii. 28 we must read **Γαδαρηνών** [so T Tr WH] and suppose that the jurisdiction of the city Gadara extended quite to the Lake of Gennesaret; but that Matthew (viii. 34) erroneously thought that this city was situated on the lake itself. For in Mk. v. 14 sq.; Lk. viii. 34, there is no objection to the supposition that the men came to Jesus from the rural districts alone. [But for the light thrown on this matter by modern research, see B. D. Am. ed. s. v. Gadara; Thomson, The Land and the Book, ii. 34 sq.; Wilson in "The Recovery of Jerusalem" p. 286 sq.]*

γερονσία, -ας, ἡ, (adj. **γερούσιος**, belonging to old men. **γέρων**), *a senate, council of elders*; used in prof. auth. of the chief council of nations and cities (**ἐν ταῖς πόλεσι αἱ γερονσίαι**, Xen. mem. 4, 4, 16; in the O. T. of the chief council not only of the whole people of Israel, Ex. iii. 16, etc.; 1 Macc. xii. 6, etc.; but also of cities, Deut. xix. 12, etc.); of the Great Council, the Sanhedrin of the Jews: Acts v. 21, where to **τῷ συνέδριον** is added **καὶ πᾶσαν τὴν γερονσίαν τῶν υἱῶν Ἰσραὴλ** and indeed (**καὶ** explicative) *all the senate*, to signify the full Sanhedrin. [Cf. Schürer, Die Gemeindeverfassung d. Juden in Rom in d. Kaiserzeit nach d. Inschriften dargestellt. Leips. 1879, p. 18 sq.; Hatch, Bamp. Lects. for 1880, p. 64 sq.]*

γέρων, -οντος, ὁ, [fr. Hom. down], *an old man*: Jn. iii. 4. [Syn. cf. Augustine in Trench § evii. 2.]*

γεύω: [cf. Lat. *gusto*, Germ. *kosten*; Curtius § 131]; *to cause to taste, to give one a taste of*, **τινά** (Gen. xxv. 30). In the N. T. only Mid. **γεύομαι**: fut. **γεύσομαι**; 1 aor. **ἐγευσάμην**; 1. *to taste, try the flavor of*: Mt. xxvii. 34; contrary to better Grk. usage (cf. W. § 30, 7 c. [and p. 36; Anttol. Pal. 6, 120]) with acc. of the obj.: Jn. ii. 9. 2. *to taste, i. e. perceive the flavor of, partake of, enjoy*: **τινος**. Lk. xiv. 24 (**γεύσεται μου τοῦ δείπνου**, i. e. shall part-

take of my banquet); hence, as in Grk. writ. fr. Hom. down, i. q. *to feel, make trial of, experience*: **τινός**, Heb. vi. 4; **ῥῆμα θεοῦ**, ib. 5, (**τῆς γνώσεως**, Clem. Rom. 1 Cor. 36. 2). as in Chald., Syr. and Rabbin. writers, **γεύσθαι τοῦ θανάτου** [W. 33 (32)]: Mt. xvi. 28; Mk. ix. 1; Lk. ix. 27; Jn. viii. 52; Heb. ii. 9; [cf. Wetstein on Mt. l. c.; Meyer on Jn. l. c.; Bleek, Lünem., Alf. on Heb. l. c.]; foll. by **εἶναι**: 1 Pet. ii. 3 (Ps. xxxiii. (xxxiv.) 9). 3. *to take food, eat*: absol., Acts x. 10; xx. 11; cf. **Κυπκε**, Observv. ii. p. 47; *to take nourishment, eat* — [but substantially as above], with gen. **μηνός**, Acts xxiii. 14; with the ellipsis of a gen. denoting unlawful food, Col. ii. 21.*

γεωργέω, -ῶ, [pres. pass. **γεωργοῦμαι**]; (**γεωργός**, q. v.); *to practise agriculture, to till the ground*: **τὴν γῆν** (Plat. Theag. p. 121 b.; Eryx. p. 392 d.; [al.]; 1 Esdr. iv. 6; 1 Macc. xiv. 8); Pass.: Heb. vi. 7.*

γεώργιον, -ου, τό, *a (cultivated) field*: 1 Co. iii. 9 [A. V. *husbandry* (with marg. *tillage*)]. (Prov. xxiv. 45 (30); xxxi. 16 (xxix. 34): Theag. in schol. Pind. Nem. 3, 21; Strabo 14, 5, 6 p. 671; [al.].)*

γεωργός, -οῦ, ὁ, (fr. **γῆ** and **ΕΡΓΩ**), fr. [Hdt.], Xen. and Plat. down; *a husbandman, tiller of the soil*: 2 Tim. ii. 6; Jas. v. 7; several times in Sept.; used of a *vine-dresser* (Ael. nat. an. 7, 28; [Plat. Theaet. p. 178 d.; al.]) in Mt. xxi. 33 sqq.; Mk. xii. 1 sq. 7, 9; Lk. xx. 9 sq. 14, 16; Jn. xv. 1.*

γῆ, gen. **γῆς**, ἡ, (contr. fr. **γέα**, poet. **γαῖα**), Sept. very often for **ἡ γῆ** and **ἡ γῆ**, *earth*; 1. *arable land*: Mt. xiii. 5, 8, 23; Mk. iv. 8, 20, 26, 28, 31; Lk. xiii. 7; xiv. 35 (34); Jn. xii. 24; Heb. vi. 7; Jas. v. 7; Rev. ix. 4; of the earthly material out of which a thing is formed, with the implied idea of frailty and weakness: **ἐκ γῆς χοῖκός**, 1 Co. xv. 47. 2. *the ground, the earth as a standing-place*, (Germ. *Boden*): Mt. x. 29; xv. 35; xxiii. 35; xxvii. 51; Mk. viii. 6; ix. 20; xiv. 35; Lk. xxii. 44 [L br. WH reject the pass.]; xxiv. 5; Jn. viii. 6, 8, [i. e. Rec.]; Acts ix. 4, 8. 3. *the main land, opp. to sea or water*: Mk. iv. 1; vi. 47; Lk. v. 3; viii. 27; Jn. vi. 21; xxi. 8 sq. 11; Rev. xii. 12. 4. *the earth as a whole, the world* (Lat. *terrarum orbis*); a. *the earth as opp. to the heavens*: Mt. v. 18, 35; vi. 10; xvi. 19; xviii. 18; xxiv. 35; Mk. xiii. 31; Lk. ii. 14; Jn. xii. 32; Acts ii. 19; iv. 24; 2 Pet. iii. 5, 7, 10, 13; Rev. xxi. 1; **τὰ ἐπὶ τῆς γῆς** the things and beings that are on the earth, Eph. i. 10; Col. i. 16 [T WH om. L Tr br. **τά**]; involving a suggestion of mutability, frailty, infirmity, alike in thought and in action, Mt. vi. 19; **τὰ ἐπὶ τῆς γῆς** (equiv. to **τὰ ἐπίγεια**, Phil. iii. 19) terrestrial goods, pleasures, honors, Col. iii. 2 (opp. to **τὰ ἄνω**); **τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς** the members of your earthly body, as it were the abode and instruments of corrupt desires, Col. iii. 5; **ὁ ὢν ἐκ τῆς γῆς** . . . **λαλεῖ** (in contrast with Christ as having come from heaven) he who is of earthly (human) origin, has an earthly nature, and speaks as his earthly origin and nature prompt, Jn. iii. 31. b. *the inhabited earth*, the abode of men and animals: Lk. xxi. 35; Acts i. 8; x. 12; xi. 6; xvii. 26; Heb. xi. 13; Rev. iii. 10; **αἰρεῖν ζῶντων** or **τινά ἀπὸ τῆς γῆς**, Acts viii. 33; xxii. 22; **κλήρο-**

νομεῖν τὴν γῆν (see κληρονομία, 2), Mt. v. 5 (4); πῦρ βάλλειν ἐπὶ [Rec. εἰς] τὴν γῆν, i. e. among men, Lk. xii. 49, cf. 51 and Mt. x. 34; ἐπὶ τῆς γῆς among men, Lk. xviii. 8; Jn. xvii. 4. 5. a country, land enclosed within fixed boundaries, a tract of land, territory, region; simply, when it is plain from the context what land is meant, as that of the Jews: Lk. iv. 25; xxi. 23; Ro. ix. 28; Jas. v. 17; with a gentile noun added [then, as a rule, anarthrous, W. 121 (114 sq.)]: γῆ Ἰσραὴλ, Mt. ii. 20 sq.; Ἰουδα, Mt. ii. 6; Γεννησαρέτ, Mt. xiv. 34; Mk. vi. 53; Σοδόμων κ. Γομόρρων, Mt. x. 15; xi. 24; Χαλδαίων, Acts vii. 4; Αἴγυπτος, (see Αἴγυπτος); ἡ Ἰουδαία γῆ, Jn. iii. 22; with the addition of an adj.: ἀλλοτρία, Acts vii. 6; ἐκεῖνη, Mt. ix. 26, 31; with gen. of pers. one's country, native land, Acts vii. 3.

γῆρας, -ας (-ως), Ion. γῆρεος, dat. γῆρεϊ, γῆρει, τό, [fr. Hom. down], old age: Lk. i. 36 ἐν γῆρει G L T Tr WH for Rec. ἐν γῆρᾳ, a form found without var. in Sir. xxv. 3; [also Ps. xcī. (xcii.) 15; cf. Gen. xv. 15 Alex.; xxi. 7 ib.; xxv. 8 ib.; 1 Chr. xxix. 28 ib.; Clem. Rom. 1 Cor. 10, 7 var.; cf. Tdf. Proleg. p. 117]; Fritzsche on Sir. iii. 12; Sturz, De dial. Maced. etc. p. 155; W. [36 and] 64 (62); [B. 15 (14)].*

γηράσκω or γηράω: 1 aor. ἐγήρασα; fr. Hom. down; [cf. W. 92 (88); Donaldson, New Crat. § 387]; to grow old: Jn. xxi. 18; of things, institutions, etc., to fail from age, be obsolescent: Heb. viii. 13 (to be deprived of force and authority; [here associated with παλαιούμενος — the latter (used only of things) marking the lapse of time, while γηράσκων carries with it a suggestion of the waning strength, the decay, incident to old age (cf. Schmidt ch. 46, 7; Theophr. caus. pl. 6, 7, 5): "that which is becoming old and faithless for age" etc.]).*

γίνομαι (in Ionic prose writ. and in com. Grk. fr. Aristot. on for Attic γίνομαι); [impf. ἐγινόμην]; fut. γενήσομαι; 2 aor. ἐγενόμην (often in 3 pers. sing. optat. γένοιτο; [ptcp. γενόμενος, Lk. xxiv. 22 Tdf. ed. 7]), and, with no diff. in signif., 1 aor. pass. ἐγενήθην, rejected by the Atticists (cf. Lob. ad Phryn. p. 108 sq.; [Thom. Mag. ed. Ritschl p. 75, 6 sq.]), not rare in later Grk., common in Sept. (Acts iv. 4; 1 Th. ii. 14; 1 Co. xv. 10, etc.), impv. γενήθητω (Mt. vi. 10; xv. 28, etc.); pf. γεγένημαι and γέγονα, 3 pers. plur. γέγοναν L T Tr WH in Ro. xvi. 7 and Rev. xxi. 6 (cf. [Tdf. Proleg. p. 124; WH. App. p. 166; Soph. Lex. p. 37 sq.; Curtius, Das Verbum, ii. 187]; W. 36 and 76 (73) sq.; Mullach p. 16; B. 43 (37 sq.-)], [ptcp. γεγονώς]; plpf. 3 pers. sing. ἐγεγόνει (Jn. vi. 17 [not Tdf.]; Acts iv. 22 [where L T Tr WH γεγόνει, cf. W. § 12, 9; B. 33 (29); Tdf.'s note on the pass.]); to become, and

1. to become, i. e. to come into existence, begin to be, receive being: absol., Jn. i. 15, 30 (ἐμπροσθέν μου γέγονεν); Jn. viii. 58 (πρὶν Ἀβραὰμ γενέσθαι); 1 Co. xv. 37 (τὸ σῶμα τὸ γενησόμενον); ἐκ τινος, to be born, Ro. i. 3 (ἐκ σπέρματος Δαυὶδ); Gal. iv. 4 (ἐκ γυναικός); Mt. xxi. 19 (μηκέτι ἐκ σοῦ καρπὸς γένηται, come from); of the origin of all things, Heb. xi. 3; διὰ τινος, Jn. i. 3, 10. to rise, arise, come on, appear, of occurrences in nature or in life: as γίνεται βροντή, Jn. xii. 29; ἀστραπή, Rev. viii. 5; σεισμός, Rev.

[vi. 12; xi. 13]; xvi. 18; γαλήνη, Mt. viii. 26; Mk. iv. 39; Lk. viii. 24; λαίλαψ, Mk. iv. 37; γογγυσμός, Acts vi. 1; ζήτησις, Jn. iii. 25 [foll. by ἐκ of origin; στάσις καὶ ζήτησις], Acts xv. 2 [Grsb. questions ζήτη-, Rec. reads συζήτη-]; πόλεμος, Rev. xii. 7; ἡ βασιλεία [or αἱ β.] κτλ. Rev. xi. 15; xii. 10; χαρά, Acts viii. 8, and in many other exx. Here belong also the phrases γίνεται ἡμέρα it becomes day, day comes on, Lk. iv. 42; vi. 13; xxii. 66; Acts xii. 18; xvi. 35; xxiii. 12; xxvii. 29, 33, 39; γ. ὄψε evening comes, Mk. xi. 19, i. q. γ. ὄψια, Mt. viii. 16; xiv. 15, 23; xvi. 2 [T br. WH reject the pass.]; xxvi. 20; Mk. xiv. 17; Jn. vi. 16, etc.; πρωία, Mt. xxvii. 1; Jn. xxi. 4; νύξ, Acts xxvii. 27 [cf. s. v. ἐπὶ γιν. 2]; σκοτία, Jn. vi. 17 [not Tdf.]. Hence

2. to become i. q. to come to pass, happen, of events; a. univ.: Mt. v. 18; xxiv. 6, 20, 34; Lk. i. 20; xii. 54; xxi. 28; Jn. i. 28; xiii. 19, etc.; τοῦτο γέγονεν, ἴα etc. this hath come to pass that etc., Mt. i. 22; xxi. 4; xxvi. 56; τὰ γενόμενα or γινόμενα, Mt. xviii. 31; xxvii. 54; xxviii. 11; Lk. xiii. 48; [cf. τὰ γενόμενα ἀγαθὰ, Heb. ix. 11 L WH txt. Tr mrg.]; τὰ γενόμενα, Lk. xiii. 47; τὸ γεγονός, Mk. v. 14; Lk. xxiv. 12 [T om. L Tr br. WH reject the vs.]; Acts iv. 21; τὸ ῥῆμα τὸ γεγονός, Lk. ii. 15; τὰ μέλλοντα γίνεσθαι, Lk. xxi. 36; Acts xxvi. 22; τὴν ἀνάστασιν ἥδη γεγονέναι, 2 Tim. ii. 18; θανάτου γενομένου a death having taken place (Germ. nach erfolgtem Tode), Heb. ix. 15. μὴ γένοιτο, a formula esp. freq. in Paul (and in Epictetus, cf. Schweigh. Index Graec. in Epict. p. 392), far be it! God forbid! [cf. Morison, Exposition of Rom. iii., p. 31 sq.]; Lk. xx. 16; Ro. iii. 4, 6, 31; vi. 2, 15; vii. 7, 13; ix. 14; xi. 1, 11; 1 Co. vi. 15; Gal. ii. 17; iii. 21 (equiv. to ἡ γῆ, Josh. xxii. 29, etc.); cf. Sturz, De dial. Maced. etc. p. 204 sq.; τί γέγονεν, ὅτι etc. what has come to pass, that etc. i. q. for what reason, why? Jn. xiv. 22 (τί ἐγένετο, ὅτι . . . Eccles. vii. 11 (10); τί ἐστιν, ὡς etc., Eur. Troad. 889). b. Very common in the first three Gospels, esp. that of Luke, and in the Acts, is the phrase καὶ ἐγένετο (καὶ foll. by !); cf. W. § 65, 4 e. [also § 44, 3 c.], and esp. B. § 141, 6. α. καὶ ἐγένετο καὶ with a finite verb: Mk. ii. 15 ([Tr txt. καὶ γίνεται], T WH καὶ γίν. [foll. by acc. and inf.]); Lk. ii. 15 [R G L br. Tr br.]; viii. 1; xiv. 1; xvii. 11; xix. 15; xxiv. 15 [WH br. καὶ]; foll. by καὶ ἰδοὺ, Mt. ix. 10 [T om. καὶ before ἰδ.]; Lk. xxiv. 4. β. much oftener καὶ is not repeated: Mt. vii. 28; Mk. iv. 4; Lk. i. 23; ii. [15 T WH], 46; vi. 12; vii. 11; ix. 18, 33; xi. 1; xix. 29; xxiv. 30. γ. καὶ ἐγέν. foll. by acc. with inf.: Mk. ii. 23 [W. 578 (537) note]; Lk. vi. 1, 6 [R G ἐγέν. δὲ καὶ]. c. In like manner ἐγένετο δέ α. foll. by καὶ with a finite verb: Lk. v. 1; ix. 28 [WH txt. om. L br. καί, 51; x. 38 R G T, L Tr mrg. br. καί]; Acts v. 7. β. ἐγένετο δέ foll. by a fin. verb without καὶ: Lk. i. 8; ii. 1, 6; [vi. 12 R G L]; viii. 40 [WH Tr txt. om. ἐγέν.]; ix. 37; xi. 14, 27. γ. ἐγένετο δέ foll. by acc. with inf.: Lk. iii. 21; [vi. 1, 6 L T Tr WH, 12 T Tr WH]; xvi. 22; Acts iv. 5; ix. 3 [without δέ], 32, 37; xi. 26 R G; xiv. 1; [xvi. 16; xix. 1]; xxviii. 8, [17]. δ. ἐγέν. δέ [ὡς δὲ ἐγέν.] foll. by τοῦ with inf.: Acts x. 25 (Rec. om. τοῦ), cf. Mey. ad loc. and W. 328 (307); [B. 270 (232)]. d. with dat. of

pers. to occur or happen to one, befall one: foll. by inf., Acts xx. 16; ἐὰν γένηται (sc. αὐτῷ) εὐρεῖν αὐτό, if it happen to him, Mt. xviii. 13; ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι *far be it from me to glory*, Gal. vi. 14, (Gen. xlv. 7, 17; 1 K. xx. (xxi.) 3; Alciplhr. epp. 1, 26); foll. by acc. with inf. *it happened to me, that* etc.: Acts xi. 26 L T Tr WH [but acc. implied]; xxii. 6, 17, [cf. W. 323 (303); B. 305 (262)]; with adverbs, *go, fare*, (Germ. *ergehen*): εὖ, Eph. vi. 3, (μὴ γένοιτό σοι οὕτω κακῶς, Ael. v. h. 9, 36). with specification of the thing befalling one: τί γέγονεν [L T Tr txt. WH ἐγέν.] αὐτῷ, Acts vii. 40 (fr. Ex. xxxii. 1); ἐγένετο [L T Tr WH ἐγένετο] πάση ψυχῇ φόβος fear came upon, Acts ii. 43.—Mk. iv. 11; ix. 21; Lk. xix. 9; Jn. v. 14; xv. 7; Ro. xi. 25; 1 Co. iv. 5; 2 Co. i. 8 [G L T Tr WH om. dat.]; 2 Tim. iii. 11; 1 Pet. iv. 12; with the ellipsis of ἡμῖν, Jn. i. 17. ἐγένετο (αὐτῷ) γνώμη a purpose occurred to him, he determined, Acts xx. 3 [B. 268 (230), but T Tr WH read ἐγέν. γνώμη; see below, 5 e. a.]. foll. by prepositions: ἐπ' αὐτῇ upon (Germ. *bei* or *an*) her, Mk. v. 33 [R G L br.]; εἰς τινα, Acts xxviii. 6.

3. to arise, appear in history, come upon the stage: of men appearing in public, Mk. i. 4; Jn. i. 6, [on which two pass. cf. W. 350 (328); B. 308 (264) sq.]; 2 Pet. ii. 1; γεγόνασι, have arisen and now exist, 1 Jn. ii. 18.

4. to be made, done, finished: τὰ ἔργα, Heb. iv. 3; διὰ χειρῶν, of things fabricated, Acts xix. 26; of miracles to be performed, wrought: διὰ τῶν χειρῶν τινος, Mk. vi. 2; διὰ τινος, Acts ii. 43; iv. 16, 30; xii. 9; ὑπό τινος, Lk. ix. 7 (R L [but the latter br. ὑπ' αὐτοῦ]); xiii. 17; xxiii. 8; γεγόμενα εἰς Καφαρν. done unto (on) Capernaum i. e. for its benefit (W. 416 (388); [cf. B. 333 (286)]), Lk. iv. 23 [Rec. ἐν τῇ K.]. of commands, decisions, purposes, requests, etc. to be done, executed: Mt. vi. 10; xxi. 21; xxvi. 42; Mk. xi. 23; Lk. xiv. 22; xxiii. 24; Acts xxi. 14; γενήσεται ὁ λόγος will be accomplished the saying, 1 Co. xv. 54. joined to nouns implying a certain action: ἡ ἀπόλεια γέγονε, Mk. xiv. 4; ἀπογραφὴ, Lk. ii. 2; ἐπαγγελία γενομένη ὑπὸ θεοῦ given by God, Acts xxvi. 6; ἀνάκρισις, Acts xxv. 26; νόμου μετὰθεσις, Heb. vii. 12; ἀφεςις, Heb. ix. 22. of institutions, laws, etc. to be established, enacted: τὸ σάββατον ἐγένετο, the institution of the Sabbath, Mk. ii. 27; ὁ νόμος, Gal. iii. 17; οὐ γέγονεν οὕτως hath not been so ordained, Mt. xix. 8. of feasts, marriages, entertainments, to be kept, celebrated: τὸ πᾶσχα, Mt. xxvi. 2 (i. q. פסחא, 2 K. xxiii. 22); τὸ σάββατον, Mk. vi. 2; τὰ ἑγκαίνια, Jn. x. 22; [γενεσίους γενομένοις (cf. W. § 31, 9 h.; R G γενεσιῶν ἀγομένων), Mt. xiv. 6], (τὰ Ὀλύμπια, Xen. Hell. 7, 4, 28; Ἰσθμία, 4, 5, 1); γάμος, Jn. ii. 1. οὕτως γέννηται ἐν ἐμοὶ so done with me, in my case, 1 Co. ix. 15.

5. to become, be made, "in passages where it is specified who or what a person or thing is or has been rendered, as respects quality, condition, place, rank, character" (Hahl, Clavis Apoc. V. T. p. 101). a. with a predicate added, expressed by a subst. or an adj.: οἱ λίθοι αἰτοὶ ἄρτοι γίνονται, Mt. iv. 3; Lk. iv. 3; ὕδωρ οἶνον γεγεμένον, Jn. ii. 9; ἀρχιερεὺς γενόμενος, Heb. vi. 20; διάκονος, Col. i. 25; ὁ λόγος σὰρξ ἐγένετο, Jn. i. 14; ἀνὴρ, 1 Co. xiii. 11, and many other exx.; χάρις οὐκέτι γίνεται χάρις grace

ceases to have the nature of grace, can no longer be called grace, Ro. xi. 6; ἄκαρπος γίνεται, Mt. xiii. 22; Mk. iv. 19; — in Mt. xvii. 2; Lk. viii. 17; Jn. v. 6, and many other places. contextually, to show one's self, prove one's self: Lk. x. 36; xix. 17; xxiv. 19; Ro. xi. 34; xvi. 2; 2 Co. i. 18 Rec.; 1 Th. i. 6; ii. 7; Heb. xi. 6, etc.; esp. in exhortations: γίνεσθε, Mt. x. 16; xxiv. 44; Lk. vi. 36; Eph. iv. 32; Col. iii. 15; μὴ γίνου, Jn. xx. 27; μὴ γίνεσθε, Mt. vi. 16; Eph. v. 7, 17; 1 Co. x. 7; μὴ γινώμεθα, Gal. v. 26; hence used declaratively, i. q. to be found, shown: Lk. xiii. 2 (that it was shown by their fate that they were sinners); Ro. iii. 4; 2 Co. vii. 14; — γίνομαι τινὶ τις to show one's self (to be) some one to one: 1 Co. ix. 20, 22.

b. with an interrog. pron. as predicate: τί ὁ Πέτρος ἐγένετο what had become of Peter, Acts xii. 18 [cf. use of τί ἐγέν. in Act. Phil. in Hell. § 23, Tdf. Acta apost. apoc. p. 104]. c. γίνεσθαι ὡς or ὥσει τινα to become as or like to one: Mt. x. 25; xviii. 3; xxviii. 4; Mk. ix. 26; Lk. xxii. 44 [L br. WH reject the pass.]; Ro. ix. 29 (fr. Is. i. 9); 1 Co. iv. 13; Gal. i. 12.

d. γίνεσθαι εἰς τι to become i. e. be changed into something, come to be, issue in, something (Germ. *zu etwas werden*): ἐγενήθη εἰς κεφαλὴν γωνίας, Mt. xxi. 42; Mk. xii. 10; Lk. xx. 17; Acts iv. 11; 1 Pet. ii. 7, — all after Ps. cxvii. (cxviii.) 22. Lk. xiii. 19 (εἰς δένδρον μέγα); Jn. xvi. 20; Acts v. 36; Ro. xi. 9 (fr. Ps. lxxviii. (lxxix.) 23); 1 Th. iii. 5; Rev. viii. 11; xvi. 19, etc. (equiv. to ἡ γῆ); but the expression is also classic; cf. W. § 29, 3 a.; B. 150 (131)). e. γίνεσθαι with Cases; a. with the gen. to become the property of any one, to come into the power of a person or thing, [cf. W. § 30, 5; esp. B. 162 (142)]: Lk. xx. 14 [L mrg. ἔσται], 33; Rev. xi. 15; [γνώμη], Acts xx. 3 T Tr WH (cf. ἐλπίδος μεγάλης γίν. Plut. Phoc. 23, 4); προφητεία ἰδίας ἐπιλύσεως οὐ γίνεται no one can explain prophecy by his own mental power (it is not a matter of subjective interpretation), but to explain it one needs the same illumination of the Holy Spirit in which it originated, for etc. 2 Pet. i. 20. γενέσθαι with a gen. indicating one's age, (to be) so many years old: Lk. ii. 42; 1 Tim. v. 9.

β. with the dat. [cf. W. 210 sq. (198)]: γίνεσθαι ἀνδρὶ to become a man's wife, Ro. vii. 3 sq. (τῇ ὥσῃ, Lev. xxii. 12; Ruth i. 12, etc.). f. joined to prepositions with their substantives; ἐν τινι, to come or pass into a certain state [cf. B. 330 (284)]: ἐν ἀγωνίᾳ, Lk. xxii. 44 [L br. WH reject the pass.]; ἐν ἐκστάσει, Acts xxii. 17; ἐν πνεύματι, Rev. i. 10; iv. 2; ἐν δόξῃ [R. V. came with (in) glory], 2 Co. iii. 7; ἐν παραβάσει, 1 Tim. ii. 14; ἐν ἑαυτῷ, to come to himself, recover reason, Acts xii. 11 (also in Grk. writ.; cf. Hermann ad Vig. p. 749); ἐν Χριστῷ, to be brought to the fellowship of Christ, to become a Christian, Ro. xvi. 7; ἐν ὁμοιωματι ἀνθρώπων, to become like men, Phil. ii. 7; ἐν λόγῳ κολακείας [R. V. were we found using] flattering speech, 1 Th. ii. 5. ἐπάνω τινός to be placed over a thing, Lk. xix. 19. μετὰ τινος or σύν τινι to become one's companion, associate with him: Mk. xvi. 10; Acts viii. 38; xx. 18; ὑπό τινα to be made subject to one, Gal. iv. 4. [Cf. h. below.] g. with specification of the terminus of motion or the place of rest: εἰς with acc. of place, to come to some place, arrive at some

thing, Acts xx. 16; xxi. 17; xxv. 15; ὡς ἐγένετο . . . εἰς τὰ ὦτά μου when the voice came into my ears, Lk. i. 44; εἰς with acc. of pers., of evils coming upon one, Rev. xvi. 2 R G; of blessings, Gal. iii. 14; 1 Th. i. 5 [Lehm. πρὸς; Acts xxvi. 6 L T Tr WH]; γεύσθαι ἐπὶ τοῦ τόπου, Lk. xxii. 40; ἐπὶ τῆς γῆς, Jn. vi. 21 [Tdf. ἐπὶ τὴν γ.]; ὤδε, ib. 25 (ἐκεῖ, Xen. an. 6, 3 [5], 20; [cf. B. 71]); ἐπὶ with acc. of place, Lk. xxiv. 22; Acts xxi. 35; [Jn. vi. 21 Tdf.]; ἐγένετο διωγμὸς ἐπὶ τὴν ἐκκλησίαν, Acts viii. 1; ἐγένετο φόβος or θάμβος ἐπὶ πάντας, Lk. i. 65; iv. 36; Acts v. 5, 11; [ἐκστασις, Acts x. 10 (Rec. ἐπέπεσεν)]; ἔλκος κακὸν κ. πονηρὸν ἐπὶ τ. ἀνθρώπους, Rev. xvi. 2 L T Tr WH; ἐγένετο ῥῆμα ἐπὶ τινα, λόγος or φωνή πρὸς τινα (came to): Lk. iii. 2; Jn. x. 35; Acts vii. 31 [Rec.]; x. 13, (Gen. xv. 1, 4; Jer. i. 2, 11; xiii. 8; Ezek. vi. 1; Hos. i. 1); [ἐπαγγελία, Acts xiii. 32; xxvi. 6 Rec.]; κατὰ with acc. of place, Lk. x. 32 [Tr WH om.]; Acts xxvii. 7, (Xen. Cyr. 7, 1, 15); κατὰ with gen.: τὸ γεγόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας the matter the report of which spread throughout all Judaea, Acts x. 37; πρὸς τινα, 2 Jn. 12 (Rec. ἔλθειν); 1 Co. ii. 3; σύν τινι, to be joined to one as an associate, Lk. ii. 13, (Xen. Cyr. 5, 3, 8); ἐγγὺς γίνεσθαι, Eph. ii. 13; τινός, Jn. vi. 19; h. [with ἐκ of the source (see 1 above): Mk. i. 11 (Tdf. om. ἐγέν.); ix. 7 (T Tr mrg. WH); Lk. iii. 22; ix. 35; Acts xix. 34]; γίνεσθαι ἐκ μέσου, to be taken out of the way, 2 Th. ii. 7; γενέσθαι ὁμοθυμαδόν, of many come together in one place, Acts xv. 25 cf. ii. 1 [but only in R G; γενομένοις ὁμοθυμαδόν in xv. 25 may mean either *having become of one mind*, or possibly *having come together with one accord*. On the alleged use of γίνομαι in the N. T. as interchangeable with εἶμι see Fritzsche. Opuſce. p. 284 note. COMP.: ἀπο-, δια-, ἐπι-, παρα-, συμ- παρα-, προ-γίνομαι.]

γινώσκω (Attic γινῶσκω, see γίνομαι init.; fr. ΓΝΩΩ, as βιβρώσκω fr. ΒΡΩΩ); [impf. ἐγίνωσκον; fut. γνώσσομαι; 2 aor. ἔγνω (fr. ΓΝΩΜΙ), impv. γνώθι, γνώτω, subj. γνῶ (3 pers. sing. γνοῖ, Lk. v. 43; ix. 30; Lk. xix. 15 L T Tr WH, for R G γνῶ [B. p. 46 (40); cf. διδομι init.]), inf. γνῶναι, ptep. γνούς; pf. ἔγνωκα (Jn. xvii. 7; 3 pers. plur. ἔγνωκαν for ἐγνώκασι, see reff. in γίνομαι init.); plpf. ἐγνώκειν; Pass., [pres. 3 pers. sing. γινώσκεται (Mk. xiii. 28 Tr mrg.); pf. ἔγνωσμαι; 1 aor. ἐγνώσθην; fut. γνωσθήσομαι; in Grk. writ. fr. Hom. down; Sept. for גָּן; Lat. nosco, novi (i. e. gnosco, gnovi);

I. univ. 1. to learn to know, come to know, get a knowledge of; pass. to become known: with acc., Mt. xxii. 18; Mk. v. 43; Acts xxi. 34; 1 Co. iv. 19; 2 Co. ii. 4; Col. iv. 8; 1 Th. iii. 5, etc. Pass., Mt. x. 26; Acts ix. 24; Phil. iv. 5, etc.; [impers. γινώσκεται, Mk. xiii. 28 Tr mrg. T 2, 7]; τὶ ἐκ τινος, Mt. xii. 33; Lk. vi. 44; 1 Jn. iv. 6; τιὰ or τὶ ἐν τινι, to find a sign in a thing by which to know, to recognize in or by something, Lk. xxiv. 35; Jn. xiii. 35; 1 Jn. iv. 2; κατὰ τὴν γνώσσομαι τοῦτο, the truth of this promise, Lk. i. 18 (Gen. xv. 8); περὶ τῆς διδαχῆς, Jn. vii. 17. often the object is not added, but is readily understood from what precedes: Mt. ix. 30; xii. 15 (the consultation held by the Pharisees); Mk. vii. 24 (he would have no one know that he was present); Mk. ix. 30; Ro. x. 19, etc.;

fol. by ὅτι, Mt. xxi. 45; Jn. iv. 1; v. 6; xii. 9, etc.; fol. by the interrog. τί, Mt. vi. 3; Lk. xvi. 4; ἀπὸ τινος, to learn from one, Mk. xv. 45. with acc. of pers. to recognize as worthy of intimacy and love, to own; so those whom God has judged worthy of the blessings of the gospel are said ὑπὸ τοῦ θεοῦ γινώσκεισθαι, 1 Co. viii. 3; Gal. iv. 9, [on both cf. W. § 39, 3 Note 2; B. 55 (48)]; negatively, in the sentence of Christ οὐδέποτε ἔγνω ὑμᾶς, I never knew you, never had any acquaintance with you, Mt. vii. 23. to perceive, feel: ἔγνω τῷ σώματι, ὅτι etc. Mk. v. 29; ἔγνω δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ, Lk. viii. 46. 2. to know, understand, perceive, have knowledge of; a. to understand: with acc., τὰ λεγόμενα, Lk. xviii. 34; ἀναγινώσκεις, Acts viii. 30; fol. by ὅτι, Mt. xxi. 45; Jn. viii. 27 sq.; 2 Co. xiii. 6; Gal. iii. 7; Jas. ii. 20; fol. by interrog. τί, Jn. x. 6; xiii. 12, 28; ὁ κατεργάζομαι οὐ γινώσκω I do not understand what I am doing, my conduct is inexplicable to me, Ro. vii. 15. b. to know: τὸ θέλημα, Lk. xii. 47; τὰς καρδίας, Lk. xvi. 15; τὸν μὴ γνόντα ἁμαρτίαν ignorant of sin, i. e. not conscious of having committed it, 2 Co. v. 21; ἐπιστολὴ γινωσκομένη καὶ ἀναγινωσκομένη, 2 Co. iii. 2; τιὰ, to know one, his person, character, mind, plans: Jn. i. 48 (49); ii. 24; Acts xix. 15; 2 Tim. ii. 19 (fr. Num. xvi. 5); fol. by ὅτι, Jn. xxi. 17; Phil. i. 12; Jas. i. 3; 2 Pet. i. 20; fol. by acc. with inf. Heb. x. 34; fol. by an indirect question, Rev. iii. 3; ἑλληνιστὶ γινώσκ. to know Greek (graece scire, Cic. de fin. 2, 5): Acts xxi. 37, (ἐπίστασθαι συριστί, Xen. Cyr. 7, 5, 31; graece nescire, Cic. pro Flac. 4, 10); ἵστε (Rec. ἐστε) γινώσκοντες ye know, understanding etc. [R. V. ye know of a surety, etc.], Eph. v. 5; see W. 355 (333); [cf. B. 51 (44); 314 (269)]. impv. γινώσκετε know ye: Mt. xxiv. 32 sq. 43; Mk. xiii. 29; Lk. x. 11; Jn. xv. 18; Acts ii. 36; Heb. xiii. 23; 1 Jn. ii. 29. 3. by a Hebraistic euphemism [cf. W. 18], found also in Grk. writ. fr. the Alexandrian age down, γινώσκω is used of the carnal connection of male and female, rem cum aliquo or aliqua habere (cf. our have a [criminal] intimacy with): of a husband, Mt. i. 25; of the woman, Lk. i. 34; (Gen. iv. 1, 17; xix. 8; 1 S. i. 19, etc.; Judith xvi. 22; Callim. epigr. 58, 3; often in Plut.; cf. Vögelin, Plut. Brut. p. 10 sqq.; so also Lat. cognosco, Ovid. met. 4, 596; novi, Justin. hist. 27, 3, 11).

II. In particular γινώσκω, to become acquainted with, to know, is employed in the N. T. of the knowledge of God and Christ, and of the things relating to them or proceeding from them; a. τὸν θεόν, the one, true God, in contrast with the polytheism of the Gentiles: Ro. i. 21; Gal. iv. 9; also τὸν μόνον ἀληθινὸν θεόν, Jn. xvii. 3 cf. 1 Jn. v. 20; τὸν θεόν, the nature and will of God, in contrast with the false wisdom of both Jews and Gentiles, 1 Co. i. 21; τὸν πατέρα, the nature of God the Father, esp. the holy will and affection by which he aims to sanctify and redeem men through Christ, Jn. viii. 55; xvi. 3; 1 Jn. ii. 3 sq. 14 (13); iii. 1, 6; iv. 8; a peculiar knowledge of God the Father is claimed by Christ for himself, Jn. x. 15; xvii. 25; γνώθι τὸν κύριον, the precepts of the Lord, Heb. viii. 11; τὸ θέλημα (of God), Ro. ii. 18; νοῦν κυρίου, Ro. xi. 34; 1 Co. ii. 16; τὴν σοφίαν τοῦ

θεοῦ, 1 Co. ii. 8; τὰς ὁδοὺς τοῦ θεοῦ, Heb. iii. 10 (fr. Ps. xciv. (xcv.) 10). b. Χριστόν, his blessings, Phil. iii. 10; in Χριστόν ἐγνωσκέναι κατὰ σάρκα, 2 Co. v. 16, Paul speaks of that knowledge of Christ which he had before his conversion, and by which he knew him merely in the form of a servant, and therefore had not yet seen in him the Son of God. Acc. to John's usage, γινώσκειν, ἐγνωσκέναι Χριστόν denotes *to come to know, to know*, his Messianic dignity (Jn. xvii. 3; vi. 69); his divinity (τὸν ἀπ' ἀρχῆς, 1 Jn. ii. 13 sq. cf. Jn. i. 10), his consummate kindness towards us, and the benefits redounding to us from fellowship with him (in Christ's words γινώσκομαι ὑπὸ τῶν ἐμῶν, Jn. x. 14 [acc. to the crit. texts γινώσκουσιν με τὰ ἐμά]); his love of God (Jn. xiv. 31); his sinless holiness (1 Jn. iii. 6). John unites πιστεύειν and γινώσκειν, at one time putting πιστεύειν first: vi. 69 [cf. Schaff's Lange or Mey. ad loc.]; but at another time γινώσκειν: x. 38 (acc. to R G, for which L T Tr WH read ἵνα γνῶτε καὶ γινώσκητε [R. V. *know and understand*]); xvii. 8 [L br. κ' ἐγν.]; 1 Jn. iv. 16 (the love of God). c. γ. τὰ τοῦ πνεύματος the things which proceed from the Spirit, 1 Co. ii. 14; τὸ πνεῦμα τ. ἀληθείας καὶ τὸ πν. τῆς πλάνης, 1 Jn. iv. 6; τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, Mt. xiii. 11; τὴν ἀλήθειαν, Jn. viii. 32; 2 Jn. 1; absol., of the knowledge of divine things, 1 Co. xiii. 12; of the knowledge of things lawful for a Christian, 1 Co. viii. 2.

[Syn. γινώσκειν, εἰδέναι, ἐπίστασθαι, συνιέναι: In classic usage (cf. Schmidt ch. 13), γινώσκειν, distinguished from the rest by its original inchoative force, denotes a discriminating apprehension of external impressions, a knowledge grounded in personal experience. εἰδέναι, lit. 'to have seen with the mind's eye,' signifies a clear and purely mental perception, in contrast both to conjecture and to knowledge derived from others. ἐπίστασθαι primarily expresses the knowledge obtained by proximity to the thing known (cf. our *understand*, Germ. *verstehen*); then knowledge viewed as the result of prolonged practice, in opposition to the process of learning on the one hand, and to the uncertain knowledge of a dilettante on the other. συνιέναι implies native insight, the soul's capacity of itself not only to lay hold of the phenomena of the outer world through the senses, but by combination (σύν and ιέναι) to arrive at their underlying laws. Hence συνιέναι may mark an antithesis to sense-perception; whereas γινώσκειν marks an advance upon it. As applied e. g. to a work of literature, γινώσκειν expresses an acquaintance with it; ἐπίστασθαι the knowledge of its contents; συνιέναι the understanding of it, a comprehension of its meaning. γινώσκειν and εἰδέναι most readily come into contrast with each other; if εἰδέναι and ἐπίστασθαι are contrasted, the former refers more to natural, the latter to acquired knowledge. In the N. T., as might be expected, these distinctions are somewhat less sharply marked. Such passages as John i. 26, 31, 48 (49); vii. 27 sq.; xxi. 17; 2 Co. v. 16; 1 Jn. v. 20 may seem to indicate that, sometimes at least, γινώσκω and οἶδα are nearly interchangeable; yet see Jn. iii. 10, 11; viii. 55 (yet cf. xvii. 25); 1 Jn. ii. 29 (*know . . . perceive*), and the characteristic use of εἰδέναι by John to describe our Lord's direct insight into divine things: iii. 11; v. 32 (contrast 42); vii. 29; viii. 55; xii. 50, etc.; cf. Bp. Lightf.'s note on Gal. iv. 9; *Green*, 'Critical Notes' etc. p. 75 (on Jn. viii. 55); Westcott on John ii. 24. γινώσκω and ἐπίσταμαι are associated in Acts xix. 15 (cf. *Green*, as above, p. 97); οἶδα and

γινώσκω in 1 Co. ii. 11; Eph v. 5; οἶδα and ἐπίσταμαι in Jude 10. COMP.: ἀνα-, δια-, ἐπι-, κατα-, προ-γινώσκω.]

γλεύκος, -ους, τό, *mist*, the sweet juice pressed from the grape; Nicand. alex. 184, 299; Plut., al.; Job xxxii. 19; *sweet wine*: Acts ii. 13. [Cf. BB. DD. s. v. Wine.]*

γλυκύς, -εῖα, -ύ, *sweet*: Jas. iii. 11 (opp. to πικρόν); 12 (opp. to ἀλυκόν); Rev. x. 9, [10]. [From Hom. down.]*

γλῶσσα, -ης, ἡ, [fr. Hom. down], *the tongue*; 1. *the tongue*, a member of the body, the organ of speech: Mk. vii. 33, 35; Lk. i. 64; xvi. 24; 1 Co. xiv. 9; Jas. i. 26; iii. 5, 6, 8; 1 Pet. iii. 10; 1 Jn. iii. 18; [Rev. xvi. 10]. By a poetical and rhetorical usage, esp. Hebraistic, that member of the body which is chiefly engaged in some act has ascribed to it what belongs to the man; the *tongue* is so used in Acts ii. 26 (ἡγαλλίαστο ἡ γλῶσσά μου); Ro. iii. 13; xiv. 11; Phil. ii. 11 (the tongue of every man); of the little tongue-like flames symbolizing the gift of foreign tongues, in Acts ii. 3.

2. *a tongue*, i. e. the *language* used by a particular people in distinction from that of other nations: Acts ii. 11; hence in later Jewish usage (Is. lxvi. 18; Dan. iii. 4; v. 19 Theod.; vi. 25; vii. 14 Theod.; Jud. iii. 8) joined with φυλή, λαός, ἔθνος, it serves to designate people of various languages [cf. W. 32], Rev. v. 9; vii. 9; x. 11; xi. 9; xiii. 7; xiv. 6; xvii. 15. λαλεῖν ἐτέραις γλώσσαις *to speak with other than their native i. e. in foreign tongues*, Acts ii. 4 cf. 6–11; γλῶσσας λαλεῖν *καὶ ναῖς to speak with new tongues* which the speaker has not learned previously, Mk. xvi. 17 [but Tr txt. WH txt. om. Tr mrg. br. *καιναῖς*]; cf. De Wette on Acts p. 27 sqq. [correct and supplement his ref. by Mey. on 1 Co. xii. 10; cf. also B. D. s. v. *Tongues, Gift of*]. From both these expressions must be carefully distinguished the simple phrases λαλεῖν γλώσσας, γλώσσας λαλεῖν, λαλεῖν γλώσση, γλώσση λαλεῖν (and προσεχεσθαι γλώσση, 1 Co. xiv. 14), *to speak with (in) a tongue* (the organ of speech), *to speak with tongues*; this, as appears from 1 Co. xiv. 7 sqq., is the gift of men who, rapt in an ecstasy and no longer quite masters of their own reason and consciousness, pour forth their glowing spiritual emotions in strange utterances, rugged, dark, disconnected, quite unfitted to instruct or to influence the minds of others: Acts x. 46; xix. 6; 1 Co. xii. 30; xiii. 1; xiv. 2, 4–6, 13, 18, 23, 27, 39. The origin of the expression is apparently to be found in the fact, that in Hebrew the tongue is spoken of as the leading instrument by which the praises of God are proclaimed (ἡ τῶν θείων ὕμνων μελωδός, 4 Macc. x. 21, cf. Ps. xxxiv. (xxxv.) 28; lxx. (lxvi.) 17; lxx. (lxxi.) 24; exxv. (exxvi.) 2; Acts ii. 26; Phil. ii. 11; λαλεῖν ἐν γλώσση, Ps. xxxviii. (xxxix.) 4), and that according to the more rigorous conception of inspiration nothing human in an inspired man was thought to be active except the tongue, put in motion by the Holy Spirit (καταχρητὰ ἑτερος αὐτοῦ τοῖς φωνητηρίοις ὀργάνοις, στόματι καὶ γλώττῃ πρὸς μῆνυσιν ὧν ἂν θέλῃ, Philo, rer. div. haer. § 53, [i. 510 ed. Mang.]); hence the contrast διὰ τοῦ νοός [crit. edd. τῶ νοῖ] λαλεῖν, 1 Co. xiv. 19 cf. 9. The plur. in the phrase γλῶσσας λαλεῖν, used even of a single person (1 Co. xiv. 5 sq.), refers to the various motions of the tongue. By meton. of the cause for

the effect, γλώσσαι *tongues* are equiv. to λόγοι ἐν γλώσσῃ (1 Co. xiv. 19) *words spoken in a tongue* (*Zungensorträge*): xiii. 8; xiv. 22; γένη γλωσσῶν, 1 Co. xii. 10, 28, of which two kinds are mentioned viz. προσευχή and ψαλμός, 1 Co. xiv. 15; γλώσσαν ἔχω, something to utter with a tongue, 1 Co. xiv. 26. [On 'Speaking with Tongues' see, in addition to the discussions above referred to, Wendt in the 5th ed. of Meyer on Acts (ii. 4); *Heinrici*, *Korinthierbriefe*, i. 372 sqq.; *Schaff*, *Hist. of the Chr. Church*, i. 234–245 (1882); *Farrar*, *St. Paul*, i. 95 sqq.]*

γλωσσόκομον, -ον, τό, (for the earlier γλωσσοκομεῖον or γλωσσοκομῶν [W. 24 (23), 94 (90); yet see *Bocckh*, *Corp. inscr.* 2448, viii. 25, 31], fr. γλώσσα and κομέω to tend); a. a case in which to keep the mouth-pieces of wind instruments. b. a small box for other uses also; esp. a casket, purse to keep money in: Jn. xii. 6; xiii. 29; cf. *Lob. ad Phryn.* p. 98 sq. (For ἱστᾶ a chest, 2 Chr. xxiv. 8, 10 sq.; Joseph. *antt.* 6, 1, 2; *Plut.*, *Longin.*, al.)*

γναφεύς, -έως, ό, (also [earlier] κναφεύς, fr. γνάπτω or κνάπτω to card), a fuller: Mk. ix. 3. (*Hdt.*, *Xen.*, and sqq.: *Sept. Is.* vii. 3; xxxvi. 2; 2 K. xviii. 17.)*

γνήσιος, -α, -ον, (by syncope for γενήσιος fr. γίνομαι, γεν-, [cf. *Curtius* § 128]), legitimately born, not spurious; genuine, true, sincere: Phil. iv. 3; 1 Tim. i. 2; Tit. i. 4; τὸ τῆς ἀγάπης γνήσιον i. q. τὴν γνησιότητα [A. V. the sincerity], 2 Co. viii. 8. (From *Hom.* down.)*

γνησίως, adv., genuinely, faithfully, sincerely: Phil. ii. 20. [From *Eur.* down.]*

γνόφος, -ον, -ό, (for the earlier [and poetic] δνόφος, akin to νέφος [so *Bttm.* *Lexil.* ii. 266; but see *Curtius* pp. 704 sq. 706, cf. 535; *Vaniček* p. 1070]), darkness, gloom: Heb. xii. 18. (*Aristot. de mund.* c. 2 fin. p. 392^b, 12; *Leian. de mort. Peregr.* 43; *Dio Chrys.*; *Sept.* also for ἄλως a cloud, *Deut.* iv. 11, etc. and for ἄλως, 'thick cloud,' *Ex.* xx. 21, etc.; [Trench § c.].)*

γνώμη, -ης, ή, (fr. γινώσκω); 1. the faculty of knowing, mind, reason. 2. that which is thought or known, one's mind; a. view, judgment, opinion: 1 Co. i. 10; Rev. xvii. 13. b. mind concerning what ought to be done, aa. by one's self, resolve, purpose, intention: ἐγένετο γνώμη [TTr WH γνώμης, see γίνομαι 5 e. a.] τοῦ ὑποστρέφειν, Acts xx. 3 [B. 268 (230)]. bb. by others, judgment, advice: δίδοναι γνώμην, 1 Co. vii. 25, [40]; 2 Co. viii. 10. cc. decree: Rev. xvii. 17; χωρὶς τῆς σῆς γνώμης, without thy consent, *Philem.* 14. (In the same senses in *Grk. writ.*; [cf. *Schmidt*, ch. 13, 9; *Mey.* on 1 Co. i. 10].)*

γνωρίζω; fut. γνωρίσω (Jn. xvii. 26; Eph. vi. 21; Col. iv. 7), Attic -ω (Col. iv. 9 [LWH -ίσω; B. 37 (32); *WH.* App. p. 163]); 1 aor. ἐγνώρισα; Pass., [pres. γνωρίζομαι]; 1 aor. ἐγνώρισθην; in *Grk. writ.* fr. *Aeschyl.* down [see ad fin.]; *Sept.* for ἡγώρη and *Chald.* ἡγώρη; 1. trans. to make known: τί, Ro. ix. 22 sq.; τί τινα, Lk. ii. 15; Jn. xv. 15; xvii. 26; Acts ii. 28; 2 Co. viii. 1; Eph. iii. 5, 10, [pass. in these two exx.]; Eph. vi. 21; Col. iv. 7, 9; 2 Pet. i. 16; τὴν τὸ μυστήριον, Eph. i. 9; iii. 3 [GLTTr WH read the pass.]; vi. 19; τινὶ ὅτι, 1 Co. xii. 3; τινὶ τι, ὅτι i. q. τινὶ ὅτι τι, Gal. i. 11; foll. by τί interrog. Col. i. 27; περὶ τίνος, Lk. ii. 17 LTTr WH;

γνωρίζεσθαι πρὸς τὸν θεόν be brought to the knowledge of God, Phil. iv. 6; γνωρίζεσθαι εἰς πάντα τὰ ἔθνη to be made known unto all the nations, Ro. xvi. 26; contextually and emphatically i. q. to recall to one's mind, as though what is made known had escaped him, 1 Co. xv. 1; with acc. of pers. [(*Plut. Fab. Max.* 21, 6)], in pass., to become known, be recognized: Acts vii. 13 Tr txt. WH txt. 2. intrans. to know: τί αἰρήσομαι. οὐ γνωρίζω, Phil. i. 22 [WH mrg. punctuate τί αἰρ.; οὐ γν.; some refer this to 1 (R. V. mrg. I do not make known), cf. *May.* ad loc. In earlier *Grk.* γνωρίζω signifies either 'to gain a knowledge of,' or 'to have thorough knowledge of.' Its later (and N. T.) causative force seems to be found only in *Aeschyl.* *Prom.* 487; cf. *Schmidt* vol. i. p. 287; *Bp. Lghtft.* on Phil. i. c. COMP.: ἀνα-, δια-γνωρίζω.)*

γνώσις, -εως, ή, (γινώσκω), [fr. *Thuc.* down], knowledge: with gen. of the obj., σωτηρίας, Lk. i. 77; τοῦ θεοῦ, the knowledge of God, such as is offered in the gospel, 2 Co. ii. 14, esp. in Paul's exposition of it, 2 Co. x. 5; τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Χριστοῦ, 2 Co. iv. 6; Ἰησοῦ Χριστοῦ, of Christ as a saviour, Phil. iii. 8; 2 Pet. iii. 18; with subj. gen. τοῦ θεοῦ, the knowledge of things which belongs to God, Ro. xi. 33. γνώσις, by itself, signifies in general intelligence, understanding: Eph. iii. 19; the general knowledge of the Christian religion, Ro. xv. 14; 1 Co. i. 5; the deeper, more perfect and enlarged knowledge of this religion, such as belongs to the more advanced, 1 Co. xii. 8; xiii. 2, 8; xiv. 6; 2 Co. vi. 6; viii. 7; xi. 6; esp. of things lawful and unlawful for Christians, 1 Co. viii. 1, 7, 10 sq.; the higher knowledge of Christian and divine things which false teachers boast of, ψευδώνυμος γνώσις, 1 Tim. vi. 20 [cf. *Holtzmann*, *Pastoralbriefe*, p. 132 sq.]; moral wisdom, such as is seen in right living, 2 Pet. i. 5; and in intercourse with others: κατὰ γνώσιν, wisely, 1 Pet. iii. 7. objective knowledge: what is known concerning divine things and human duties, Ro. ii. 20; Col. ii. 3; concerning salvation through Christ, Lk. xi. 52. Where γνώσις and σοφία are used together the former seems to be knowledge regarded by itself, the latter wisdom as exhibited in action: Ro. xi. 33; 1 Co. xii. 8; Col. ii. 3. ["γν. is simply intuitive, σοφ. is ratiocinative also; γν. applies chiefly to the apprehension of truths, σοφ. superadds the power of reasoning about them and tracing their relations." *Bp. Lghtft.* on Col. i. c. To much the same effect *Fritzsche* (on Ro. i. c.), "γν. perspicientia veri. σοφ. sapientia aut mentis sollertia, quae cognita intellectaque veritate utatur, ut res efficiendas efficiat." *Meyer* (on 1 Co. i. c.) nearly reverses *Lghtft.*'s distinction; elsewhere, however (e. g. on Col. i. c., cf. i. 9), he and others regard σοφ. merely as the more general, γν. as the more restricted and special term. Cf. *Lghtft.* u. s.; *Trench* § lxxv.)*

γνώστης, -ου, ό, (a knower), an expert; a connoisseur: Acts xxvi. 3. (*Plut. Flam.* c. 4; θεός ό τῶν κρυπτῶν γνώστης, *Hist. Sus.* vs. 42; of those who divine the future, 1 S. xxviii. 3, 9, etc.)*

γνωστός, -ή, -όν, known: Acts ix. 42; τινί, Jn. xviii. 15 sq.; Acts i. 19; xv. 18 RL; xix. 17; xxviii. 22; γνωστόν

ἔστω ὑμῖν *be it known to you*: Acts ii. 14; iv. 10; xiii. 38; xxviii. 28; contextually, *notable*, Acts iv. 16; **γνωστὸν ποιῶν** *to make known, disclose*: Acts xv. 17 sq. G T Tr WH [al. construe **γνωστ.** as pred. of **ταῦτα**: R. V. mrg. *who doeth these things which were known*; cf. Mey. ad loc.]. **τὸ γνωστὸν τοῦ θεοῦ**, either *that which may be known of God*, or i. q. **γνώσις τοῦ θεοῦ**, for both come to the same thing: Ro. i. 19; cf. Fritzsche ad loc. and W. 235 (220), [and Meyer (ed. Weiss) ad loc.]. plur. **οἱ γνωστοί** *acquaintance, intimates*, (Ps. xxx. (xxxi.) 12; [lxxxviii. (lxxxviii.) 9, 19]; Neh. v. 10): Lk. ii. 44; xxiii. 49. (In Grk. writ. fr. Aeschyl. down.)*

γογγύζω, impf. **ἐγόγγυζον**; 1 aor. **ἐγόγγυσα**; *to murmur, mutter, grumble, say anything in a low tone*, (acc. to Pollux and Phavorinus used of the cooing of doves, like the **τονθρύζω** and **τονθορύζω** of the more elegant Grk. writ.; cf. *Lob. ad Phryn.* p. 358; [W. 22; Bp. Lghtft. on Phil. ii. 14]); hence of those who confer together secretly, **τὶ περὶ τινος**, Jn. vii. 32; of those who discontentedly complain: 1 Co. x. 10; **πρὸς τινα**, Lk. v. 30; **μετ' ἀλλήλων**, Jn. vi. 43; **κατὰ τινος**, Mt. xx. 11; **περὶ τινος**, Jn. vi. 41, 61. (Sept.; Antonin. 2, 3; Epict. diss. 1, 29, 55; 4, 1, 79; [al.].) [COMP.: **δια-γογγύζω**.]*

γογγυσμός, -οῦ, ὁ, (**γογγύζω**, q. v.), *a murmur, murmuring, muttering*; applied to **a.** secret debate: **περὶ τινος**, Jn. vii. 12. **b.** secret displeasure, not openly avowed: **πρὸς τινα**, Acts vi. 1; in plur. **χωρὶς** or **ἄνευ γογγυσμῶν** without querulous discontent, without murmurings, i. e. with a cheerful and willing mind, Phil. ii. 14; 1 Pet. iv. 9 (where L T Tr WH read the sing.). (Ex. xvi. 7 sqq.; Sap. i. 10 sq.; Antonin. 9, 37.)*

γογγυστής, -οῦ, ὁ, *a murmurer*, (Vulg., Augustine, *murmurator*), one who discontentedly complains (against God; for **μεμφίμοροι** is added): Jude 16. [Prov. xxvi. 21 Theod., 22 Symm.; xxvi. 20, 22 Grace. Ven.]*

γῶσις, -ητος, ὁ, (**γοῶω** to bewail, howl); **1.** *a wailer, howler*: Aeschyl. *choëph.* 823 [Hermann et al. **γοητής**]. **2.** *a juggler, enchanter*, (because incantations used to be uttered in a kind of howl). **3.** *a deceiver, impostor*: 2 Tim. iii. 13; (Hdt., Eur., Plat., and subseq. writ.)*

Γολγοθᾶ [Tr WH, or -θᾶ R G L T (see *Tdf. Proleg.* p. 102; Kautzsch p. 10); also -ὄθ L WH mrg. in Jn. xix. 17; acc. -ᾶν Tdf. in Mk. xv. 22 (WH -ᾶν, see their App. p. 160), elsewhere indecl., W. 61 (60)], *Golgotha*, Chald. ܠܗܠܝܐ, Heb. ܠܗܠܝܐ (fr. ܠܗܠ to roll), i. e. **κρανίον**, *a skull* [Lat. *calvaria*], the name of a place outside of Jerusalem where Jesus was crucified; so called, apparently, because its form resembled a skull: Mt. xxvii. 33; Mk. xv. 22; Jn. xix. 17. Cf. *Tobler*, *Golgotha*. St. Gall. 1851; *Furrer* in *Schenkel* ii. 506 sqq.; *Keim*, *Jesus von Naz.* iii. 404 sq.; [Porter in *Alex.'s Kitto* s. v.; *F. Howe*, *The true Site of Calvary*, N. Y., 1871].*

Γόμορρα [or **Γομόρρα**, cf. Chandler § 167], -ας, ἡ, and -ων, τὰ, [cf. B. 18 (16)]; *Tdf. Proleg.* p. 116; *WH* App. p. 156], *Gomorrhah*, (גִּמְרָה, cf. גִּזְרָה Gaza), the name of a city in the eastern part of Judaea, destroyed by the same earthquake [cf. B. D. s. v. *Sea*, *The Salt*] with Sodom and its neighbor cities: Gen. xix. 24. Their site is now occu-

pied by the Asphaltic Lake or Dead Sea [cf. BB. DD. s. vv. *Gomorrhah* and *Sodom*]: Mt. x. 15; Mk. vi. 11 R L in br.; Ro. ix. 29; 2 Pet. ii. 6; Jude 7.*

γῶμος, -ου, ὁ, (**γέμω**); **a.** *the lading or freight of a ship, cargo, merchandise conveyed in a ship*: Acts xxi. 3, (Hdt. 1, 194; [Aeschyl.], Dem., al.; [in Sept. the load of a beast of burden, Ex. xxiii. 5; 2 K. v. 17]). **b.** *any merchandise*: Rev. xviii. 11 sq.*

γονεὺς, -έως, ὁ, (GENΩ, **γέγονα**), [Hom. h. Cer., Hes., al.]; *a begetter, parent*; plur. **οἱ γονεῖς** *the parents*: Lk. ii. 41, 43 L txt. T Tr WH; [viii. 56]; xxi. 16; Jn. ix. 2, 3, 20, 22, 23; 2 Co. xii. 14; Ro. i. 30; Eph. vi. 1; Col. iii. 20; 2 Tim. iii. 2; acc. plur. **γονεῖς**: Mt. x. 21; [xix. 29 Lehm. mrg.]; Lk. ii. 27; [xviii. 29]; Mk. xiii. 12; [Jn. ix. 18]; on this form cf. W. § 9, 2; [B. 14 (13)].*

γόνυ, **γόνατος**, τό, [fr. Hom. down], *the knee*: Heb. xii. 12; **τιθέναι τὰ γόνατα** *to bend the knees, kneel down*, of persons supplicating: Lk. xxii. 41; Acts vii. 60; ix. 40; xx. 36; xxi. 5; of [mock] worshippers, Mk. xv. 19, so also **προσπίπτειν τοῖς γόνασι τινος**, Lk. v. 8 (of a suppliant in Eur. Or. 1332); **κάμπτειν τὰ γόνατα** *to bow the knee*, of those worshipping God or Christ: **τινί**, Ro. xi. 4; **πρὸς τινα**, Eph. iii. 14; reflexively, **γόνυ κάμπτει τινί**, to i. e. in honor of one, Ro. xiv. 11 (1 K. xix. 18); **ἐν ὀνόματι Ἰησοῦ**, Phil. ii. 10 (Is. xlv. 23).*

γονυπετέω, -ῶ; 1 aor. ptep. **γονυπετήσας**; (**γονυπετής**, and this fr. **γόνυ** and ΠΕΤΩ i. q. **πίπτω**); *to fall on the knees*, the act of one imploring aid, and of one expressing reverence and honor: **τινί**, Mt. xvii. 14 Rec.; **τινά**, ibid. G L T Tr WH; Mk. i. 40 R G Tr txt. br. WH br.; x. 17; cf. W. 210 (197); [B. 147 sq. (129)]; **ἐμπροσθέν τινος**, Mt. xxvii. 29. (Polyb., Heliod.; eccl. writ.)*

γράμμα, -τος, τό, (**γράφω**), *that which has been written*; **1.** *a letter* i. e. the character: Lk. xxiii. 38 [R G L br. Tr mrg. br.]; Gal. vi. 11. **2.** *any writing, a document or record*; **a.** *a note of hand, bill, bond, account, written acknowledgment of debt*, (as *scriptio* in Varr. sat. Men. 8, 1 [cf. Edersheim ii. 268 sqq.]): Lk. xvi. 6 sq. ([Joseph. antt. 18, 6, 3], in L txt. T Tr WH plur. **τὰ γράμματα**; so of one document also in Antiph. p. 114, (30); Dem. p. 1034, 16; Vulg. *cautio*). **b.** *a letter, an epistle*: Acts xxviii. 21; (Hdt. 5, 14; Thuc. 8, 50; Xen. Cyr. 4, 5, 20, etc.). **c.** **τὰ ἱερὰ γράμματα** *the sacred writings* (of the O. T.; [so Joseph. antt. prooem. § 3; 10, 10, 4 fin.; c. Ap. 1, 10; Philo, de vit. Moys. 3, 39; de praem. et poen. § 14; leg. ad Gai. § 29, etc.—but always τὰ ἱ. γ.]); 2 Tim. iii. 15 [here T WH om. L Tr br. τὰ]; **γράμμα** i. q. the written law of Moses, Ro. ii. 27; **Μωϋσέως γράμματι**, Jn. v. 47. Since the Jews so clave to the letter of the law that it not only became to them a mere letter but also a hindrance to true religion, Paul calls it **γράμμα** in a disparaging sense, and contrasts it with **τὸ πνεῦμα** i. e. the divine Spirit, whether operative in the Mosaic law, Ro. ii. 29, or in the gospel, by which Christians are governed, Ro. vii. 6; 2 Co. iii. 6 sq. [but in vs. 7 R G T WH read the plur. written in letters, so L mrg. Tr mrg.]. **3.** **τὰ γράμματα**, like the Lat. *litterae*, Eng. *letters*, i. q. *learning*: Acts xxvi. 24; **εἰδέναι, μεμαθηκέναι γρ.** (cf. Germ. *studirt*

haben), of sacred learning, Jn. vii. 15. (μανθάνειν, ἐπίστασθαι, etc., γράμματα are used by the Greeks of the rudiments of learning; cf. Passow i. p. 571; [L. and S. s. v. II. a.]*)

γραμματεῖς, -έως, (acc. plur. -εῖς, W. § 9, 2; [B. 14 (13)]), ὁ, (γράμμα), Sept. for כֹּהֵן וְכֹהֵן; 1. in prof. auth. and here and there in the O. T. [e. g. 2 S. viii. 17; xx. 25; 2 K. xix. 2; xxv. 19; Ps. xlv. (xlv.) 2], a clerk, scribe, esp. a public scribe, secretary, recorder, whose office and influence differed in different states: Acts xix. 35, (Sir. x. 5); [cf. *Lghtft.* in *The Contemp. Rev.* for 1878, p. 294; *Wood*, Discoveries at Ephesus, App. Inserr. fr. the Great Theatre, p. 49 n.]. 2. in the Bible, a man learned in the Mosaic law and in the sacred writings, an interpreter, teacher: Mt. xxiii. 34; 1 Co. i. 20, (called also νομικός in Lk. x. 25, and νομοδιδασκαλός in Lk. v. 17; [Meyer (on Mt. xxii. 35), while denying any essential diff. betw. γραμματεῖς and νομικός (cf. Lk. xi. 52, 53 — yet see crit. txts.), regards the latter name as the more specific (a jurisconsult) and Classic, γρ. as the more general (a learned man) and Hebraistic; it is also the more common in the Apoc., where νομ. occurs only 4 Mace. v. 3. As teachers they were called νομοδιδασκαλοί. Cf. B. D. s. v. Lawyer, also s. v. Scribes I. 1 note]); Jer. viii. 8 (cf. ii. 8); Neh. viii. 1 sq.; xii. 26, 36; 2 Esdr. vii. 6, 11, and esp. Sir. xxxviii. 24, 31 sqq.; xxxix. 1–11. The γραμματεῖς explained the meaning of the sacred oracles, Mt. ii. 4 [γρ. τοῦ λαοῦ, Josh. i. 10; 1 Mace. v. 42; cf. Sir. xlv. 4]; xvii. 10; Mk. ix. 11; xii. 35; examined into the more difficult and subtle questions of the law, Mt. ix. 3; Mk. ii. 6 sq.; xii. 28; added to the Mosaic law decisions of various kinds thought to elucidate its meaning and scope, and did this to the detriment of religion, Mt. v. 20; xv. 1 sqq.; xxiii. 2 sqq.; Mk. vii. 1 sqq.; cf. Lk. xi. 46. Since the advice of men skilled in the law was needed in the examination of causes and the solution of difficult questions, they were enrolled in the Sanhedrin; and accordingly in the N. T. they are often mentioned in connection with the priests and elders of the people: Mt. xxi. 15; xxvi. 3 R G; Mk. xi. 18, 27; xiv. 1; xv. 1; Lk. xix. 47; xx. 1; xxii. 2. Cf. *Schürer*, *Neutest. Zeitgesch.* § 25 ii.; *Klöpfer* in *Schenkel* v. 247 sqq.; [and thorough articles in BB.DD. s. v. Scribes; cf. *W. Robertson Smith*, *The O. T. in the Jewish Ch.*, Lect. iii.]. 3. univ. a religious teacher: γραμματεῖς μαθητευθεῖς εἰς τὴν βασιλ. τῶν οὐρ. a teacher so instructed that from his learning and ability to teach advantage may redound to the kingdom of heaven, Mt. xiii. 52 [but G T Tr WH read μαθ. τῇ βασιλείᾳ (L. ἐν τ. β.)]; and many interpret *made a disciple unto the k. of h.* (which is personified); see *μαθητεύω*, fin.].

γραπτός, -η, -όν, written: Ro. ii. 15. [Gorg. apol. Palam. p. 190 sub fin.; Sept.; al.]*

γραφὴ, -ης, ἡ, (γράφω, cf. γλυφή and γλύφω); a. a writing, thing written, [fr. Soph. down]: πᾶσα γραφή every scripture sc. of the O. T., 2 Tim. iii. 16; plur. γραφαὶ ἅγαι, holy scriptures, the sacred books (of the O. T.), Ro. i. 2; προφητικαί, Ro. xvi. 26; αἱ γραφαὶ τῶν προφητῶν,

Mt. xxvi. 56. b. ἡ γραφή, the Scripture κατ' ἐξοχὴν, the holy scripture (of the O. T.), — and used to denote either the book itself, or its contents [some would restrict the sing. γραφή always to a particular passage; see Bp. *Lghtft.* on Gal. iii. 22]; Jn. vii. 38; x. 35; Acts viii. 32; Ro. iv. 3; Gal. iii. 22; iv. 30; Jas. ii. 8; 1 Pet. ii. 6; 2 Pet. i. 20; also in plur. αἱ γραφαί: Mt. xxi. 42; xxvi. 54; Mk. xiv. 49; Lk. xxiv. 27; Jn. v. 39; Acts xvii. 2, 11; xviii. 24, 28; 1 Co. xv. 3 sq.; once αἱ γραφαί comprehends also the books of the N. T. already begun to be collected into a canon, 2 Pet. iii. 16; by meton. ἡ γραφή is used for God speaking in it: Ro. ix. 17; Gal. iv. 30; ἡ γραφή is introduced as a person and distinguished from God in Gal. iii. 8. εἰδέναι τὰς γραφάς, Mt. xxii. 29; Mk. xii. 24; συνιέναι, Lk. xxiv. 45. c. a certain portion or section of holy Scripture: Mk. xii. 10; Lk. iv. 21; Jn. xix. 37; Acts i. 16. [Cf. B. D. s. v. Scripture.]

γράφω; [impf. ἔγραφον]; fut. γράψω; 1 aor. ἔγραψα; pf. γέγραφα; Pass., [pres. γράβομαι]; pf. γέγραμμαι; [plpf. 3 pers. sing. ἐγέγραπτο, Rev. xvii. 8 Lchm.]; 2 aor. ἐγράφη; (prop. to grave, scrape, scratch, engrave; cf. Germ. *graben*, *eingraben*; γράφειν δὲ αἱ ὁστέον ἄχρι αἰχμῆ, Hom. Il. 17, 599; σήματα γράψας ἐν πίνακι, ib. 6, 169; hence to draw letters), to write; 1. with reference to the form of the letters; to delineate (or form) letters on a tablet, parchment, paper, or other material: τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν made figures on the ground, Jn. viii. 6 Rec.; οὕτω γράφω so am I accustomed to form my letters, 2 Thess. iii. 17; πηλικοῖς γράμμασι ἔγραψα with how large (and so, ill-formed [?]) letters I have written, Gal. vi. 11; cf. Winer, *Rückert*, *Hilgenfeld* ad loc. [for the views of those who regard ἔγρ. as covering the close of the Ep. only, see Bp. *Lghtft.* and *Mey.*; cf. W. 278 (261); B. 198 (171 sq.)]. 2. with reference to the contents of the writing; a. to express in written characters, foll. by the words expressed: ἔγραψε λέγων Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ, Lk. i. 63; μὴ γράφε· ὁ βασιλεὺς τῶν Ἰουδαίων κτλ. Jn. xix. 21; γράψον μακίριοι κτλ. Rev. xiv. 13. γράφω τι, Jn. xix. 22; pass. Rev. i. 3; τι ἐπὶ τι, Rev. ii. 17; xix. 16; τι ἐπὶ τινα, iii. 12; ἐπὶ τινος, xiv. 1. b. to commit to writing (things not to be forgotten), write down, record: Rev. i. 19 (γράψον ἃ εἶδες); x. 4; γράφειν εἰς βιβλίον, Rev. i. 11; ἐπὶ τὸ βιβλίον τῆς ζωῆς, Rev. xvii. 8; γεγραμ. ἐν τ. βιβλίῳ [or τῇ βίβλῳ], ἐν τοῖς βιβλίοις, Rev. xiii. 8; xx. 12, 15; xxi. 27; xxii. 18, 19; τὰ ὀνόματα ὑμῶν ἐγράφη [ἐν-ἐγ- Tr see N, v] γέγρ. T Tr WH] ἐν τοῖς οὐρανοῖς, i. e. that ye have been enrolled with those for whom eternal blessedness has been prepared, Lk. x. 20; γράφειν τί τινα, to record something for some one's use, Lk. i. 3. c. ἐγράφη and γέγραπται (in the Synoptists and Paul), and γεγραμμένον ἐστί (in John), are used of those things which stand written in the sacred records (of the O. T.); absol. γέγραπται, foll. by the quotation fr. the sacred vol.: Mt. iv. 4, 6 sq. 10; xxi. 13; Mk. vii. 6; xi. 17; xiv. 27; Lk. iv. 8; xix. 46; καθὼς γέγραπται, Acts xv. 15, very often in Paul, as Ro. i. 17; ii. 24; iii. 4 [see below]; 1 Co. i. 31; ii. 9; 2 Co. viii. 15; ix. 9; καθάπερ γέγρ. Ro. xi. 8 T Tr WH; [iii. 4 T Tr

WH]; *γέγραπται γάρ*, Mt. xxvi. 31; Lk. iv. 10; Acts xxiii. 5; Ro. xii. 19; xiv. 11; 1 Co. iii. 19; Gal. iii. 10, 13 Rec.; iv. 22, 27; *ὁ λόγος ὁ γεγραμμένος*, 1 Co. xv. 54; *κατὰ τὸ γεγραμμένον*, 2 Co. iv. 13; *γεγραμμένον ἐστί*, Jn. ii. 17; vi. 31; xii. 14; *ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν*, 1 Co. x. 11; *ἐγράφη δι' ἡμᾶς* for our sake, Ro. iv. 24; 1 Co. ix. 10; with the name of the author of the written words or of the books in which they are found: *γέγραπται ἐν βίβλῳ ψαλμῶν*, Acts i. 20; *ἐν βίβλῳ τῶν προφητῶν*, Acts vii. 42; *ἐν τῷ πρώτῳ* [R WH *δευτέρῳ*] *ψαλμῷ*, Acts xiii. 33; *ἐν Ἡσαΐα*, Mk. i. 2 [not Rec.], etc. *τινά* or *τί* to write of i. e. in writing to mention or refer to a person or a thing: *ὃν ἔγραψε Μωϋσῆς* whom Moses had in mind in writing of the Messiah, or whose likeness Moses delineated, Jn. i. 45 (46); *Μωϋσῆς γράφει τὴν δικαιοσύνην τὴν ἐκ νόμου*, Moses, writing the words *ὅτι ὁ ποιήσας αὐτὰ κτλ.*, points out the righteousness which is of the law, Ro. x. 5. *γέγραπται*, *γράφειν*, etc. *περί τινος*, concerning one: Mt. xxvi. 24; Mk. xiv. 21; Jn. v. 46; Acts xiii. 29; *ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου*, that it should find fulfilment in him, Mk. ix. 12 sq. [cf. *ἴνα*, II. 2 b.]; *ἐπ' αὐτῷ*, on him i. e. of him (cf. W. 393 (368) [and *ἐπὶ*, B. 2 f. β.]), Jn. xii. 16; *τὰ γεγραμμένα τῷ υἱῷ τοῦ ἀνθρ.* written for him, allotted to him in Scripture, i. e. to be accomplished in his career, Lk. xviii. 31; cf. W. § 31, 4; [yet cf. B. 178 (154)]; *Μωϋσῆς ἔγραψεν ὑμῖν ἵνα* etc. Moses in the Scripture commanded us that etc. [cf. B. 237 (204)], Mk. xii. 19; Lk. xx. 28. *δ.* *γράφει τινί* to write to one i. e. by writing (in a written epistle) to give information, directions, etc. to one: Ro. xv. 15; 2 Co. ii. 4, 9 [dat. implied]; vii. 12; Philem. 21; 2 Pet. iii. 15; 1 Jn. ii. 12 sqq.; *δι' ὀλίγων*, 1 Pet. v. 12; *διὰ μέλανος καὶ καλάμου*, 3 Jn. 13; foll. by the words written or to be written in the letter: Acts xv. 23; Rev. ii. 1, 8, 12, 18; iii. 1, 7, 14; *γράφει τινί τι*, 1 Co. xiv. 37; 2 Co. i. 13; ii. 3 [L T Tr WH om. the dat.]; Gal. i. 20; 1 Tim. xiii. 14; 1 Jn. i. 4 [R G L]; ii. 1; *περί τινος*, 1 Jn. ii. 26; Acts xxv. 26; 2 Co. ix. 1; 1 Th. iv. 9; v. 1; Jude 3; *διὰ χειρὸς τινος*, to send a letter by one, Acts xv. 23 [see *χείρ*]; *γράφει τινί*, foll. by an inf., by letter to bid one do a thing, Acts xviii. 27; foll. by *μή* with inf. (to forbid, write one not to etc.), 1 Co. v. 9, 11. *3.* *to fill with writing*, (Germ. *beschreiben*): *βιβλίον γεγραμμένον ἔσθθεν καὶ ὀπισθεν* a volume written within and behind, on the back, hence on both sides, Rev. v. 1 (Ezek. ii. 10); cf. Düsterdieck, [Alford, al.] ad loc. *4.* *to draw up in writing, compose*: *βιβλίον*, Mk. x. 4; Jn. xxi. 25 [Tdf. om. the vs.; see *WH*. App. ad loc.]; *τίτλον*, Jn. xix. 19; *ἐπιστολήν*, Acts xxiii. 25; 2 Pet. iii. 1; *ἐντολήν τινι* to write a commandment to one, Mk. x. 5; 1 Jn. ii. 7 sq.; 2 Jn. 5. [COMP.: *ἀπο-*, *ἐγ-*, *ἐπι-*, *κατα-*, *προ-*γράφω.] *γραῶδης*, -ες, (fr. *γραῦς* an old woman, and *εἶδος*), *old-womanish, anile*. [A. V. *old wives*]: 1 Tim. iv. 7. (Strabo 1 p. 32 [p. 44 ed. Sieben.]; Galen; al.)* *γρηγορέω*, -ῶ; 1 aor. *ἐγρηγόρησα*, (fr. *ἐγρήγορα*, to have been roused from sleep, to be awake, pf. of *ἐγείρω*; cf. *Lob.* ad Phryn. p. 118 sq.; *Bitm.* Ausf. Spr. ii. p. 158; [W. 26 (25); 92 (88)]); *to watch*; *1.* prop.: Mt. xxiv. 43; xxvi. 38, 40; Mk. xiii. 34; xiv. 34, 37; Lk. xii.

37, 39 R G L Tr txt. WH txt. As *to sleep* is often i. q. *to die*, so once, 1 Th. v. 10, *γρηγ.* means *to live, be alive* on earth. *2.* Metaph. *to watch* i. e. *give strict attention to, be cautious, active*:—to take heed lest through remissness and indolence some destructive calamity suddenly overtake one, Mt. xxiv. 42; xxv. 13; Mk. xiii. 35, [37]; Rev. xvi. 15; or lest one be led to forsake Christ, Mt. xxvi. 41; Mk. xiv. 38; or lest one fall into sin, 1 Th. v. 6; 1 Co. xvi. 13; 1 Pet. v. 8; Rev. iii. 2 sq.; or be corrupted by errors, Acts xx. 31; *ἐν τινι*, *to be watchful in*, employ the most punctilious care in a thing: Col. iv. 2. (Sept.; [Bar. ii. 9; 1 Macc. xii. 27; Aristot. plant. 1, 2 p. 816^b, 29. 37]; Joseph. antt. 11, 3, 4; Achill. Tat.; al.) [Syn. see *ἀγρυπνέω*. COMP.: *δια-* γρηγορέω.]*

γυμνάζω; [pf. pass. *πτεπ. γεγυμνασμένος*]; (*γυμνός*); com. in Grk. writ. fr. Aeschyl. down; *1.* prop. *to exercise naked* (in the palaestra). *2.* *to exercise vigorously*, in any way, either the body or the mind: *ἐαυτὸν πρὸς εὐσέβειαν*, of one who strives earnestly to become godly, 1 Tim. iv. 7; *γεγυμνασμένος exercised*, Heb. v. 14; xii. 11; *καρδίαν γεγυμν. πλεονεξίας* (Rec. *πλεονεξίας*), a soul that covetousness or the love of gain has trained in its crafty ways, 2 Pet. ii. 14; cf. W. § 30, 4.*

γυμνασία, -ας, ἡ, (*γυμνάζω*); *a.* prop. *the exercise of the body* in the palaestra. *b.* any exercise whatever: *σωματικὴ γυμνασία*, the exercise of conscientiousness relative to the body, such as is characteristic of ascetics and consists in abstinence from matrimony and certain kinds of food, 1 Tim. iv. 8. (4 Macc. xi. 19. In Grk. writ. fr. Plat. legg. i. p. 648 c. down.)*

γυμνητεύω (*γυμνιτεύω* L T Tr WH; [cf. *Tdf.* Proleg. p. 81; W. 92 (88)]); (*γυμνήτης*); [A. V. literally *to be naked* i. e.] *to be lightly or poorly clad*: 1 Co. iv. 11. (So in Dio Chrys. 25, 3 and other later writ.; *to be a light-armed soldier*, Plut. Aem. 16; Dio Cass. 47, 34, 2.)*

γυμνός, -ῆς, -όν, in Sept. for *גָּרְגַּר* and *דָּרָג*, *naked, not covered*; *1.* prop. *a. unclad, without clothing*: Mk. xiv. 52; Rev. iii. 17; xvi. 15; xvii. 16; *τὸ γυμνόν*, substantively, *the naked body*: *ἐπὶ γυμνοῦ*, Mk. xiv. 51; cf. Fritzsehe ad loc.; (*τὰ γυμνά*, Leian. nav. 33). *b. ill-clad*: Mt. xxv. 36, 38, 43 sq.; Acts xix. 16 (with torn garments); Jas. ii. 15; (Joh xxii. 6; xxiv. 10; xxvi. 6). *c. clad in the undergarment only* (the outer garment or cloak being laid aside): Jn. xxi. 7; (1 S. xix. 24; Is. xx. 2; Hes. opp. 389; often in Attic; so *nudus*, Verg. Georg. 1, 299). *d.* of the soul, whose garment is the body, *stript of the body, without a body*: 2 Co. v. 3, (Plat. Crat. c. 20 p. 403 b. *ἡ ψυχὴ γυμνὴ τοῦ σώματος*). *2.* metaph. *a. naked, i. e. open, laid bare*: Heb. iv. 13, (*γυμνὸς ὁ ἄδης ἐνώπιον αὐτοῦ*, Job xxvi. 6; exx. fr. Grk. auth. see in Bleek on Heb. vol. ii. 1 p. 585). *b. only, mere, bare*, i. q. *ψιλός* (like Lat. *nulus*): *γυμνὸς κόκκος*, mere grain, not the plant itself, 1 Co. xv. 37, (Clem. Rom. 1 Cor. 24, 5 *σπέρματα πεσόντα εἰς τὴν γῆν ξηρὰ καὶ γυμνὰ διαλύεται*).*

γυμνότης, -ητος, ἡ, (*γυμνός*), *nakedness*: of the body, Rev. iii. 18 (see *αἰσχύνη*, 3); used of want of clothing, Ro. viii. 35; 2 Co. xi. 27. (Deut. xxviii. 48; Antonin. 11, 27.)*

γυναικάριον, -ου, τό, (dimin. fr. *γυνή*), a little woman; used contemptuously in 2 Tim. iii. 6 [A. V. *silly women*; cf. Lat. *muliercula*]. (Diocles. com. in Bekk. Anecd. p. 87, 4; Antonin. 5, 11; occasionally in Epictet.) On dimin. ending in *άριον* see *Lob.* ad Phryn. p. 180; Fritzsche on Mk. p. 638; [cf. W. 24, 96 (91)].*

γυναικεῖος, -εία, -εῖον, of or belonging to a woman, feminine, female: 1 Pet. iii. 7. (From Hom. down; Sept.)*

γυνή, -αῖκός, ἡ; 1. univ. a woman of any age, whether a virgin, or married, or a widow: Mt. ix. 20; xiii. 33; xxvii. 55; Lk. xiii. 11; Acts v. 14, etc.; ἡ μεμνηστευμένη τῷ γυνή, Lk. ii. 5 R G; ἡ ὑπανδρος γυνή, Ro. vii. 2; γυνή χήρα, Lk. iv. 26 (1 K. vii. 2 (14); xvii. 9; *femina vidua*, Nep. praef. 4). 2. a wife: 1 Co. vii. 3 sq. 10, 13 sq.; Eph. v. 22, etc.; γυνή πτωχός, Mt. v. 31 sq.; xix. 3, 5; Acts v. 1, 7; 1 Co. vii. 2; Eph. v. 28; Rev. ii. 20 [G L WH mrg.], etc. of a betrothed woman: Mt. i. 20, 24. ἡ γυνή τοῦ πατρὸς his step-mother: 1 Co. v. 1 (28 πῦρ, Lev. xviii. 8). ἔχει γυναικα: Mt. xiv. 4; xxii. 28; Mk. vi. 18; xii. 23; Lk. xx. 33; see ἔχω, I. 2 b. fin. γύναι, as a form of address, may be used — either in indignation, Lk. xxii. 57; or in admiration, Mt. xv. 28; or in kindness and favor, Lk. xiii. 12; Jn. iv. 21; or in respect, Jn. ii. 4; xix. 26, (as in Hom. Il. 3, 204; Od. 19, 221; Joseph. antt. 1, 16, 3).

Γῶγ, ὁ, (גִּי), indecl. prop. name, *Gog*, king of the land of *Magog* [q. v. in BB.DD.], who it is said in Ezek. xxxviii. sq. will come from the remote north, with innumerable hosts of his own nation as well as of allies, and will attack the people of Israel, reestablished after the exile; but by divine interposition he will be utterly destroyed. Hence in Rev. xx. 8 sq. ὁ Γῶγ and ὁ Μαγῶγ are used collectively to designate the nations that at the close of the millennial reign, instigated by Satan, will break forth from the four quarters of the earth against the Messiah's kingdom, but will be destroyed by fire from heaven.*

γωνία, -ας, ἡ, [fr. Ildt. down], an angle, i. e. a. an external angle, corner (Germ. *Ecke*): τῶν πλατειῶν, Mt. vi. 5; κεφαλὴ γωνίας, Mt. xxi. 42; Mk. xii. 10; Lk. xx. 17; Acts iv. 11; 1 Pet. ii. 7, (ἡ πῦρ, Ps. cxvii. (cxviii.) 22), the head of the corner, i. e. the corner-stone, (ἀκρογωνιαίος, q. v.); αἱ τέσσαρες γωνίαι τῆς γῆς, the four extreme limits of the earth, Rev. vii. 1; xx. 8. b. like Germ. *Winkel*, Lat. *angulus*, Eng. (internal) corner, i. q. a secret place: Acts xxvi. 26, (so Plat. Gorg. p. 485 d. βίον βιώναι ἐν γωνία, Epict. diss. 2, 12, 17; [for other examples see Wetstein on Acts l. c.; Stallbaum on Plato l. c.]).*

Δ

Δαβὶδ (the form in Rec. after the more recent codd. [minuscules, cf. Tdf. on Mt. i. 1, and Treg. on Lk. iii. 31]), Δαυὶδ (Grseb., Schott, Knapp, Theile, al.), and Δαυεὶδ (L T Tr WH [on the εἰ see WH. App. p. 155 and s. v. εἰ, i.]; cf. W. p. 44; Bleek on Heb. vol. ii. 1 p. 538; in Joseph. [antt. 6, 8, 1 sqq. also Nicol. of Damasc. fr. 31 p. 114] Δαυιδης, -ου), ὁ, (דָּוִד, and esp. after the exile דָּוִד, [i. e. beloved]), *David*, indecl. name of by far the most celebrated king of the Israelites: Mt. i. 1, 6, 17, etc. ἡ σκηνὴ Δ. Acts xv. 16; ἡ κλεις τοῦ Δ. Rev. iii. 7; ὁ θρόνος Δ. Lk. i. 32; ὁ υἱὸς Δ., a name of the Messiah, viz. the descendant of David and heir to his throne (see υἱός, 1 b.); ἡ ρίζα Δ. the offspring of David, Rev. v. 5; xxii. 16; ἡ βασιλεία τοῦ Δ. Mk. xi. 10 (see βασιλεία, 3); ἐν Δαυὶδ, in the book of the Psalms of David, Heb. iv. 7 [al. take it personally, cf. i. 1 sq.; yet see ἐν, I. 1 d.].

δαιμονίζομαι; 1 aor. pass. ptp. δαιμονισθεῖς; (δαίμων); to be under the power of a demon: ἄλλος κατ' ἄλλην δαιμονίζεται τύχην, Philem. in Stob. ecl. phys. 1 p. 196; of the insane, Plut. symp. 7, 5, 4, and in other later auth. In the N. T. δαιμονιζόμενοι are persons afflicted with especially severe diseases, either bodily or mental (such as paralysis, blindness, deafness, loss of speech, epilepsy,

melancholy, insanity, etc.), whose bodies in the opinion of the Jews demons (see δαιμόνιον) had entered, and so held possession of them as not only to afflict them with ills, but also to dethrone the reason and take its place themselves; accordingly the possessed were wont to express the mind and consciousness of the demons dwelling in them; and their cure was thought to require the expulsion of the demon — [but on this subject see B.D. Am. ed. s. v. Demoniacs and reff. there; Weiss, Leben Jesu bk. iii. ch. 6]: Mt. iv. 24; viii. 16, 28, 33; ix. 32; xii. 22; xv. 22; Mk. i. 32; v. 15 sq.; Jn. x. 21; δαιμονισθεῖς, that had been possessed by a demon [demons], Mk. v. 18; Lk. viii. 36. They are said also to be ὀχλούμενοι ὑπὸ or ἀπὸ πνευμάτων ἀκαθάρτων, Lk. vi. 18 [T Tr WH ἐνοχλ.]; Acts v. 16; καταδυναστεύονται ὑπὸ τοῦ δαβόλου i. e. by his ministers, the demons, Acts x. 38.*

δαιμόνιον, -ου, τό, (neut. of adj. δαιμόνιος, -α, -ον, divine, fr. δαίμων; equiv. to τὸ θεῖον); 1. the divine Power, deity, divinity; so sometimes in prof. auth. as Joseph. b. j. 1, 2, 8; Ael. v. h. 12, 57; in plur. κατὰ δαιμόνια, Xen. mem. 1, 1, 1 sq., and once in the N. T. ξένα δαιμόνια, Acts xvii. 18. 2. a spirit, a being inferior to God, superior to men [πάν τὸ δαιμόνιον μεταξύ ἐστὶ θεοῦ τε καὶ

θητοῦ, Plat. symp. 23 p. 202 e. (where see Stallbaum)], in both a good sense and a bad; thus Jesus, after his resurrection, said to his disciples οὐκ εἰμὶ δαιμόνιον ἀσώματον, as Ignat. (ad Smyrn. 3, 2) records it; πνεῦμα δαιμονίων ἀκαθάρτων (gen. of apposition), Lk. iv. 33; (ποιητόν. Tob. iii. 8, 17; δαιμόνιον ἢ πνεῦμα ποιητόν, ibid. vi. 8). But elsewhere in the Scriptures used, without an adjunct, of evil spirits or the messengers and ministers of the devil [W. 23 (22)]: Lk. iv. 35; ix. 1, 42; x. 17; Jn. x. 21; Jas. ii. 19; (Ps. xc. (xci.) 6; Is. xiii. 21; xxxiv. 14; Tob. vi. 18; viii. 3; Bar. iv. 35); πνεύματα δαιμονίων (Rec. δαιμόνων) i. e. of that rank of spirits that are demons (gen. of appos.), Rev. xvi. 14; ἄρχων τῶν δαιμονίων, the prince of the demons, or the devil: Mt. ix. 34; xii. 24; Mk. iii. 22; Lk. xi. 15; they are said εἰσέρχεσθαι εἰς τινα, to enter into (the body of) one to vex him with diseases (see δαιμονίζομαι): Lk. viii. 30, 32 sq.; ἐκβληθῆναι and ἐξέρχεσθαι ἔκ τινος or ἀπὸ τινος, when they are forced to come out of one to restore him to health: Mt. ix. 33; xvii. 18; Mk. vii. 29, 30; Lk. iv. 35, 41; viii. 2, 33, 35. ἐκβάλλειν δαιμόνια, is used of those who compel demons to come out: Mt. vii. 22; xii. 27 sq.; Mk. i. 34, 39; Lk. ix. 49, etc. ἔχειν δαιμόνιον, to have a demon, be possessed by a demon, is said of those who either suffer from some exceptionally severe disease, Lk. iv. 33; viii. 27 (ἐχ. δαιμόνια); or act and speak as though they were mad, Mt. xi. 18; Lk. vii. 33; Jn. vii. 20; viii. 48 sq. 52; x. 20. According to a Jewish opinion which passed over to the Christians, the demons are the gods of the Gentiles and the authors of idolatry; hence δαιμόνια stands for דַּיְמוֹנִים Ps. xcvi. (xcvi.) 5, and דַּיְמוֹנִים Deut. xxxii. 17; Ps. cvi. (cvi.) 37, cf. Bar. iv. 7: προσκυνεῖν τὰ δαιμόνια καὶ τὰ εἰδωλα. Rev. ix. 20. The apostle Paul, though teaching that the gods of the Gentiles are a fiction (1 Co. viii. 4; x. 19), thinks that the conception of them has been put into the minds of men by demons, who appropriate to their own use and honor the sacrifices offered to idols. Hence what the Gentiles θύουσι, he says δαιμονίους θύουσιν καὶ οὐ θεῶ, 1 Co. x. 20 (fr. the Sept. of Deut. xxxii. 17, cf. Bar. iv. 7), and those who frequent the sacrificial feasts of the Gentiles come into fellowship with demons, 1 Co. x. 20 sq.; [cf. Baulissin, Stud. zur semit. Religionsgesch. vol. i. (St. ii. 4) p. 110 sq.]. Pernicious errors are disseminated by demons even among Christians, seducing them from the truth, 1 Tim. iv. 1. Josephus also makes mention of δαιμόνια taking possession of men, antt. 6, 11, 2 sq.; 6, 8, 2; 8, 2, 5; but he sees in them, not as the N. T. writers do, bad angels, but the spirits of wicked men deceased, b. j. 7, 6, 3.

δαιμονιώδης, -ες, (δαιμόνιον, q. v., and εἶδος), resembling or proceeding from an evil spirit, demon-like: Jas. iii. 15. [Schol. Arstph. ran. 295; Ps. xc. 6 Symm.]*

δαίμων, -ονος, ὁ, ἡ: 1. In Grk. auth. a god, a goddess; an inferior deity, whether good or bad; hence ἀγαθοδαίμονες and κακοδαίμονες are distinguished [cf. W. 23 (22)]. 2. In the N. T. an evil spirit (see δαιμόνιον, 2): Mt. viii. 31; Mk. v. 12 [R L]; Lk. viii. 29 [R G L

mgr.]: Rev. xvi. 14 (Rec.); xviii. 2 (where L T Tr WH δαιμονίων). [B. D. (esp. Am. ed.) s. v. Demon; cf. δαιμονίζομαι.]*

δάκνω; to bite; a. prop. with the teeth. b. metaph. to wound the soul, cut, lacerate, rend with reproaches: Gal. v. 15. So even in Hom. Il. 5, 493 μῦθος δάκε φρένας, Menand. ap. Athen. 12, 77 p. 552 e., and times without number in other auth.*

δάκρυ, -νος, τό, and τὸ δάκρυον, -ου, [fr. Hom. down], a tear: Mk. ix. 24 R G; Acts xx. 19, 31; 2 Co. ii. 4; 2 Tim. i. 4; Heb. v. 7; xii. 17. The (nom.) form τὸ δάκρυον in Rev. vii. 17; xxi. 4, (Is. xxv. 8). dat. plur. δάκρυσιν in Lk. vii. 38, 44, (Ps. cxxv. (cxxvi.) 5; Lam. ii. 11).*

δακρύνω: 1 aor. ἐδάκρυσα; to weep, shed tears: Jn. xi. 35. [From Hom. down. SYN. see κλαίω, fin.]*

δακτύλιος, -ου, ὁ, (fr. δάκτυλος, because decorating the fingers), a ring: Lk. xv. 22. (From Hdt. down.)*

δάκτυλος, -ου, ὁ, [fr. Batrach. 45 and Hdt. down], a finger: Mt. xxiii. 4; Lk. xi. 46; xvi. 24; Mk. vii. 33; Jn. viii. 6 Rec.; xx. 25, 27; ἐν δακτύλῳ θεοῦ, by the power of God, divine efficiency by which something is made visible to men, Lk. xi. 20 (Mt. xii. 28 ἐν πνεύματι θεοῦ); Ex. viii. 19, [cf. xxxi. 18; Ps. viii. 4].*

Δαλμανουθά [on the accent cf. Tdf. Proleg. p. 103], ἡ, Dalmanutha, the name of a little town or village not far from Magdala [better Magadan (q. v.)], or lying within its territory: Mk. viii. 10 (cf. Mt. xv. 39), see Fritzsche ad loc. [B. D. Am. ed. s. v.]. Derivation of the name uncertain; cf. Keim ii. 528 [(Eng. trans. iv. 238), who associates it with Zahmonah, Num. xxxiii. 41 sq., but mentions other opinions. Furrer in the Zeitschr. des Deutsch. Palaestin-Vereins for 1879, p. 58 sqq. identifies it with Mingeh (abbrev. Manutha, Lat. mensa)].*

Δαλματία [Lehm. Δελμ. ("prob. Alexandrian but possibly genuine," Hort)], -ας, ἡ, Dalmatia, a part of Illyricum on the Adriatic Sea; on the east adjoining Pannonia and upper Moesia, on the north separated from Liburnia by the river Titius, and extending southwards as far as to the river Drinns and the city Lissus [cf. Diet. of Geog. s. v.; Conyh. and Hovs. St. Paul, ii. 126 sq.; Lewin, St. Paul, ii. 357]; 2 Tim. iv. 10.*

δαμάζω: 1 aor. ἐδάμασα; Pass., [pres. δαμάζομαι]; pf. δεδάμασμαι; [akin to Lat. domo, dominus, Goth. gatumjan; Eng. tame; cf. Curtius § 260]; com. fr. Hom. down: to tame: Mk. v. 4; Jas. iii. 7; to restrain, curb, τὴν γλῶσσαν. Jas. iii. 8.*

δάμαλις, -εως, ἡ, (fem. of ὁ δαμάλης a young bullock or steer), a young cow, heifer, (Aeschyl., Dion. Hal., Leian., al.); used in Num. xix. 2, 6, 9 sq. for דָּמָא and in Heb. ix. 13 of the red heifer with whose ashes, by the Mosaic law, those were to be sprinkled who had become defiled. (Besides in Sept. chiefly for דָּמָא).*

Δάμαρις, -ιδος, ἡ, Damaris, a woman of Athens converted by Paul: Acts xvii. 34; [cf. Mey. ad loc.; B. D. s. v.].*

Δαμασκηνός, -ῆς, -όν, of Damascus, Damascene; substantively οἱ Δαμασκηνοί: 2 Co. xi. 32.*

Δαμασκός, -οῦ, ἡ, *Damascus*, (Hebr. דַּמַּשְׁקַּיִם), a very ancient (Gen. xiv. 15), celebrated, flourishing city of Syria, lying in a most lovely and fertile plain at the eastern base of Antilibanus. It had a great number of Jews among its inhabitants (Joseph. b. j. 2, 20, 2 cf. 7, 8, 7). Still one of the most opulent cities of western Asia, having about 109,000 inhabitants ["in 1859 about 150,000; of these 6,000 were Jews, and 15,000 Christians" (Porter)]: Acts ix. 2 sqq.; xxii. 5 sqq.; 2 Co. xi. 32; Gal. i. 17. [Cf. BB.DD. s. v., esp. Alex.'s Kitto.]*

δανείζω (T WH δανίζω [see I, ι]); 1 aor. ἐδάνεισα (Lk. vi. 34 L txt. T WH Tr mrg.); 1 aor. mid. ἐδανεισάμην; (δάνειον, q. v.); [fr. Arstph. down]; *to lend money*: Lk. vi. 34 sq.; Mid. *to have money lent to one's self, to take a loan, borrow* [cf. W. § 38, 3; Riddell, Platon. idioms, § 87]: Mt. v. 42. (Deut. xv. 6, 8; Prov. xix. 17; in Grk. auth. fr. Xen. and Plat. down.)*

[SYN.: δανείζω, κίχρημι: δ. *to lend on interest*, as a business transaction; κίχρη *to lend*, grant the use of, as a friendly act.]

δάνειον [WH δάνιον, see I, ι], -εῖον, τό, (δάνος a gift), *a loan*: Mt. xviii. 27. (Deut. xv. 8; xxiv. 13 (11); Aristot. eth. Nic. 9, 2, 3; Diod. i. 79; Plut.; al.)*

δανειστής (T WH δανιστής [see I, ι]), -οῦ, ὁ, (δανείζω, q. v.), *a money-lender, creditor*: Lk. vii. 41. (2 K. iv. 1; Ps. cviii. (cix.) 11; Prov. xxix. 13; Sir. xxix. 28. Dem. p. 885, 18; Plut. Sol. 13, 5; de vitand. aere, etc. 7, 8; [al.].)*

δανίζω, see δανείζω.

Δανιήλ, ὁ, (דַּנְיֵאל and דְּנִיֵּאל i. e. judge of God [or God is my judge]), *Daniel*, prop. name of a Jewish prophet, conspicuous for his wisdom, to whom are ascribed the well-known prophecies composed between B. C. 167–164; [but cf. BB.DD.]: Mt. xxiv. 15; Mk. xiii. 14 Rec.*

[δάνιον, see δάνειον.]

δανιστής, see δανειστής.

δαπανάω, -ῶ: fut. δαπανήσω; 1 aor. ἐδαπάνησα; (δαπάνη); fr. [Hdt. and] Thuc. down; *to incur expense, expend, spend*: τί, Mk. v. 26 (1 Macc. xiv. 32); ἐπί with dat. of pers., for one, in his favor, Acts xxi. 24; ὑπέρ τινος, 2 Co. xii. 15. in a bad sense, *to waste, squander, consume*: πάντα, Lk. xv. 14; ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε, that ye may consume, waste what ye receive, in luxurious indulgence — [ἐν marking the realm in rather than the object on]: Jas. iv. 3. [COMP.: ἐκ-, προσ-δαπανάω.]*

δαπάνη, -ης, ἡ, (fr. δάπτω to tear, consume, [akin are δέειπνον, Lat. *daps*; Curtius § 261]), *expense, cost*: Lk. xiv. 28. (2 Esdr. vi. 4; 1 Macc. iii. 30, etc. Among Grk. writ. Hes. opp. 721, Pind., Eur., Thuc., et sqq.)*

Δανεῖδ and Δανίδ, see Δαβίδ.

δέ (related to δῆ, as μέν to μήν, cf. Klotz ad Devar. ii. 2 p. 355), a particle adversative, distinctive, disjunctive, *but, moreover*, (W. § 53, 7 and 10, 2); it is much more freq. in the historical parts of the N. T. than in the other books, very rare in the Epp. of John and the Apocalypse. [On its general neglect of elision (when the next word begins with a vowel) cf. Tdf. Proleg. p. 96; WH. App. p. 146; W. § 5, 1 a.; B. p. 10 sq.] It is used 1.

univ. by way of opposition and distinction; it is added to statements opp. to a preceding statement: ἐὰν γὰρ ἀφήτε . . . ἐὰν δὲ μὴ ἀφήτε, Mt. vi. 14 sq.; ἐὰν δὲ ὁ ὀφθαλμὸς κτλ. Mt. vi. 23; ἐλεύσονται δὲ ἡμέραι, Mk. ii. 20; it opposes persons to persons or things previously mentioned or thought of, — either with strong emphasis: ἐγὼ δέ, Mt. v. 22, 28, 32, 34, 39, 44; ἡμεῖς δέ, 1 Co. i. 23; 2 Co. x. 13; σὺ δέ, Mt. vi. 6; ὑμεῖς δέ, Mk. viii. 29; οἱ δὲ υἱοὶ τῆς βασιλείας, Mt. viii. 12; αἱ ἀλώπεκες . . . ὁ δὲ υἱὸς τοῦ ἀνθρ. Mt. viii. 20; Lk. ix. 58; πᾶς ὁ λαὸς . . . οἱ δὲ Φαρισαῖοι, Lk. vii. 29 sq.; ὁ δὲ πνευματικός, 1 Co. ii. 15, and often; — or with a slight discrimination, ὁ δέ, αὐτὸς δέ: Mk. i. 45; v. 34; vi. 37; vii. 6; Mt. xiii. 29, 37, 52; xv. 23 sqq.; Lk. iv. 40, 43; v. 16; vi. 8; viii. 10, 54; xv. 29; οἱ δέ, Mt. ii. 5; Mk. iii. 4; viii. 28, etc., etc.; with the addition also of a prop. name, as ὁ δὲ Ἰησοῦς: Mt. viii. 22 [Tdf. om. 'I.]; ix. 12 [R G Tr br.], 22 [Tdf. om. 'I.]; xiii. 57; Mk. i. 41 [R G L mrg. Tr mrg.]; ἀποκρ. δέ (ὁ) Σίμων, Lk. vii. 43 R G L br.; ἡ δὲ Μαρία, Lk. ii. 19, etc. 2.

μὲν . . . δέ, see μέν. 3. after negative sentences, *but, but rather* (Germ. *wohl aber*): Mt. vi. 19 sq. (μὴ θησαυρίζετε . . . θησαυρίζετε δέ); x. 5 sq.; Acts xii. 9, 14; Ro. iii. 4; iv. 5; 1 Co. i. 10; vii. 37; 1 Th. v. 21 [not Rec.]; Eph. iv. 14 sq.; Heb. ii. 5 sq.; iv. 13, 15; ix. 12; x. 26 sq.; xii. 13; 1 Pet. i. 12 (οὐχ ἑαυτοῖς ὑμῖν [Rec. ἡμ.] δέ); Jas. i. 13 sq.; ii. 11. 4. it is joined to terms which are repeated with a certain emphasis, and with such additions as tend to explain and establish them more exactly; in this use of the particle we may supply a suppressed negative clause [and give its force in Eng. by inserting *I say, and that, so then*, etc.]: Ro. iii. 21 sq. (not that common δικαιοσύνη which the Jews boast of and strive after, but δικαιοσ. διὰ πίστεως); Ro. ix. 30; 1 Co. ii. 6 (σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου); Gal. ii. 2 (I went up, not of my own accord, but etc.); Phil. ii. 8; cf. Klotz ad Dev. ii. 2 p. 361 sq.; L. Dindorf in Steph. Thes. ii. col. 928; [cf. W. 443 (412)]. 5. it serves to mark a transition to something new (δέ metabatic); by this use of the particle, the new addition is distinguished from and, as it were, opposed to what goes before: Mt. i. 18; ii. 19; x. 21; Lk. xii. 13; xiii. 1; Jn. vii. 14, 37; Acts vi. 1; Ro. viii. 28; 1 Co. vii. 1; viii. 1, etc., etc.; so also in the phrase ἐγένετο δέ, see γίνομαι, 2 c.

6. it introduces explanations and separates them from the things to be explained: Jn. iii. 19; vi. 39; 1 Co. i. 12; vii. 6, 29; Eph. v. 32, etc.; — esp. remarks and explanations intercalated into the discourse, or added, as it were, by way of appendix: Mk. v. 13 (ἦσαν δέ etc. R L br.); xv. 25; xvi. 8 [R G]; Jn. vi. 10; ix. 14; xii. 3; τοῦτο δὲ γέγονε, Mt. i. 22; xxi. 4. Owing to this use, the particle not infrequently came to be confounded in the Mss. (of prof. writ. also) with γάρ; cf. Winer on Gal. i. 11; Fritzsche on Mk. xiv. 2; also his Com. on Rom. vol. i. pp. 234, 265; ii. p. 476; iii. p. 196; [W. 452 (421); B. 363 (312)]. 7. after a parenthesis or an explanation which had led away from the subject under discussion, it serves to take up the discourse again [cf. W. 443 (412)]: Mt. iii. 4; Lk. iv. 1; Ro. v. 8; 2 Co. ii. 12; v. 8; x. 2; Eph. ii. 4; cf. Klotz ad Devar.

ii. 2 p. 376 sq. 8. it introduces the apodosis and, as it were, opposes it to the protasis: Acts xi. 17 R G (1 Macc. xiv. 29; 2 Macc. i. 34); after a participial construction which has the force of a protasis: Col. i. 22 (21); cf. Matthiae ii. 1470; Kühner ii. 818; [Jelf § 770]; Klotz u. s. p. 370 sq.; [B. 364 (312)]. 9. καὶ . . . δέ, but . . . also, yea and, moreover also: Mt. x. 18; xvi. 18; Lk. ii. 35 [WH txt. om. L Tr br. δέ]; Jn. vi. 51; xv. 27; Acts iii. 24; xxii. 29; Ro. xi. 23; 2 Tim. iii. 12; 1 Jn. i. 3; 2 Pet. i. 5; cf. Klotz u. s. p. 645 sq.; B. 364 (312); [also W. 443 (413); Ellie. on 1 Tim. iii. 10; Mey. on Jn. vi. 51]. καὶ ἐὰν δέ yea even if: Jn. viii. 16. 10. δέ never stands as the first word in the sentence, but generally second; and when the words to which it is added cannot be separated, it stands third (as in Mt. x. 11; xviii. 25; Mk. iv. 34; Lk. x. 31; Acts xvii. 6; xxviii. 6; Gal. iii. 23; 2 Tim. iii. 8, etc.); in οὐ μόνον δέ, Ro. v. 3, 11, etc.), or even in the fourth place, Mt. x. 18; Jn. vi. 51; xviii. 16 sq.; 1 Jn. i. 3; 1 Co. iv. 18; [Lk. xxii. 69 L T Tr WH].

δέσις, -εως, ἡ. (δέομαι); 1. need, indigence, (Ps. xxi. (xxii.) 25; Aeschin. dial. 2, 39 sq.; [Plato, Eryx. 405 e. bis]; Aristot. rhet. 2, 7 [ii. p. 1385^a, 27]). 2. a seeking, asking, entreating, entreaty, (fr. Plat. down); in the N. T. requests addressed by men to God (Germ. Bittgebet, supplication); univ.: Jas. v. 16; 1 Pet. iii. 12; as often in the Sept., joined with προσευχή (i. e. any pious address to God [see below]): Acts i. 14 Rec.; Eph. vi. 18; Phil. iv. 6; plur. 2 Tim. i. 3; joined with προσευχαί, 1 Tim. v. 5; with νηστεία, Lk. ii. 37; ποιέσθαι δέσιν, Phil. i. 4; π. δέσεις, Lk. v. 33; 1 Tim. ii. 1. contextually, of prayers imploring God's aid in some particular matter: Lk. i. 13; Phil. i. 19; plur. Heb. v. 7; supplication for others: [2 Co. i. 11]; περί τινος, Eph. vi. 18; ὑπέρ τινος, 2 Co. ix. 14; Phil. i. 4; with the addition πρὸς τὸν θεόν, Ro. x. 1.*

[Syn. δέσις, προσευχή, ἐντευξις: πρ., as Prof. Grimm remarks, is unrestricted as respects its contents, while δ. is petitionary; moreover πρ. is a word of sacred character, being limited to prayer to God, whereas δ. may also be used of a request addressed to man. In Byzantine Grk. it is used of a written supplication (like our petition); cf. Soph. Lex. s. v. See more at length Trench § li.; also Bp. Lightf. on Phil. iv. 6; Ellie. on Eph. vi. 18; cf. Schmidt ch. vii. In 1 Tim. ii. 1 the two words are added ἐντευξις, which expresses confiding access to God; thus, in combination, δέσις gives prominence to the expression of personal need, προσευχή to the element of devotion, ἐντευξις to that of child-like confidence, by representing prayer as the heart's converse with God. See Huther's extended note ad loc.; Ellie. ad loc.; Trench u. s.]

δεῖ; subjunc. pres. δέη; impf. ἔδει; an impers. verb [cf. B. § 132, 12; cf. § 131, 3; fr. Hom. down]; (δέω, sc. τινός, to have need of, be in want of; cf. Germ. es bedarf), it is necessary, there is need of, it behooves, is right and proper; foll. either by the inf. alone (cf. our one ought), or by the acc. with inf. [cf. B. 147 (129)], it denotes any sort of necessity; as a. necessity lying in the nature of the case: Jn. iii. 30; 2 Tim. ii. 6. b. necessity brought on by circumstances or by

the conduct of others toward us: Mt. xxvi. 35 (κάν δέη με ἀποθανεῖν), cf. Mk. xiv. 31; Jn. iv. 4; Acts xxvii. 21; 2 Co. xi. 30; [xii. 1 L T Tr WH txt.]; or imposed by a condition of mind: Lk. ii. 49; xix. 5. c. necessity in reference to what is required to attain some end: Lk. xii. 12; Jn. iii. 7; Acts ix. 6; xvi. 30; 1 Co. xi. 19; Heb. ix. 26 (on this cf. W. 283 (266); [also B. 216 (187); 225 (195)]); Heb. xi. 6. d. a necessity of law and command, of duty, equity: Mt. xviii. 33; xxiii. 23; Lk. xi. 42; xiii. 14; xv. 32; xviii. 1; xxii. 7; Jn. iv. 20; Acts v. 29; xv. 5; Ro. i. 27 (ἀντιμίσθιαν, ἣν ἔδει, sc. ἀπολαμβάνεσθαι, the recompense due by the law of God); Ro. viii. 26; xii. 3; 1 Co. viii. 2, etc. or of office: Lk. iv. 43; xiii. 33; Jn. ix. 4; x. 16; Eph. vi. 20; Col. iv. 4; 2 Tim. ii. 24. e. necessity established by the counsel and decree of God, esp. by that purpose of his which relates to the salvation of men by the intervention of Christ and which is disclosed in the O. T. prophecies: Mt. xvii. 10; xxiv. 6; Mk. ix. 11; Acts iv. 12; 1 Co. xv. 53; in this use, esp. of what Christ was destined finally to undergo, his sufferings, death, resurrection, ascension: Lk. xxiv. 46 [R G L br.]; Mt. xxvi. 54; Jn. iii. 14; Acts iii. 21, etc. (of the necessity of fate in Hdt. 5, 33; with the addition κατὰ τὸ θεοπρόσπιον, 8, 53; Thuc. 5, 26.)

[Syn.: δεῖ, χρή: δεῖ seems to be more suggestive of moral obligation, denoting esp. that constraint which arises from divine appointment; whereas χρή signifies rather the necessity resulting from time and circumstance. Schmidt ch. 150.]

δείγμα, -τος, τό, (δείκνυμι); a. prop. thing shown. b. a specimen of any thing, example, pattern: πυρὸς αἰώνιου, set forth as a warning, Jude 7. (From Xen., Plat., Isocr. down.)*

δειγματίζω: 1 aor. ἔδειγμάτισα; (δείγμα); to make an example of, to show as an example; τινά, to expose one to disgrace (cf. παραδειγματίζω, θεατρίζω): Mt. i. 19 L T Tr WH; Col. ii. 15. A word unknown to Grk. writ. [Cf. Act. Petr. et Paul. § 33; W. 25 (24); 91 (87); δειγματισμός occurs on the Rosetta stone, line 30; Boeckh, Inscr. 4697. Comp.: παρα-δειγματίζω.]*

δεικνύω (δεικνύειν, Mt. xvi. 21; δεικνύεις, Jn. ii. 18; τοῦ δεικνύντος, Rev. xxii. 8 [not Tdf.]) and δέικνυμι (1 Co. xii. 31; Mt. iv. 8; Jn. v. 20; cf. B. 45 (39)); fut. δείξω; 1 aor. ἔδειξα; 1 aor. pass. ptep. δειχθείς (Heb. viii. 5); Sept. mostly for ἡγήρη; to show, exhibit; 1. prop. to show i. e. expose to the eyes: τινί τι, Mt. iv. 8; Lk. iv. 5; xx. 24 (for Rec. ἐπιδείξ.); xxii. 12; xxiv. 40 [R G L, but T om. Tr br. WH reject the vs.]; Mk. xiv. 15; Jn. xx. 20; Acts vii. 3; ὁδὸν τινι, metaph., in which one ought to go, i. e. to teach one what he ought to do, 1 Co. xii. 31; κατὰ τὸν τύπον τὸν δειχθέντα σοι, Heb. viii. 5; ἐαυτὸν δεικνύναι τινί to expose one's self to the view of one, Mt. viii. 4; Mk. i. 44; Lk. v. 14; δείξον ἡμῖν τὸν πατέρα render the Father visible to us, Jn. xiv. 8 sq.; of things presented to one in a vision: τινί τι, Rev. xvii. 1; xxi. 9 sq.; xxii. 1, 8; δείξά τι, ἃ δεῖ γενέσθαι, Rev. i. 1; iv. 1; xxii. 6. to show, i. q. to bring to pass, produce what can be seen (Germ. sehen lassen); of miracles per-

formed in presence of others to be seen by them: *σημείον*, Jn. ii. 18, (Bar. vi. [i. e. ep. Jer.] 66; *σημα*, Hom. Od. 3. 174; Il. 13, 244); *ἔργα ἐκ τῶν*, works done by the aid of one, Jn. x. 32; *τὴν ἐπιφάνειαν Ἰησοῦ Χριστοῦ*, spoken of God, as the author of Christ's visible return, 1 Tim. vi. 15; *ἔργα δεικνύειν* is used differently in Jn. v. 20, to show works to one for him to do. 2. metaph. a. with acc. of the thing, to give the evidence or proof of a thing: *πίστω*, Jas. ii. 18; *τὸ ἐκ τῶν*, as *τὴν πίστιν ἐκ τῶν ἔργων*, ibid.; *τὰ ἔργα ἐκ τῆς καλῆς ἀνατροφῆς*, Jas. iii. 13. b. to show by words, to teach: foll. by *ὅτι*, Mt. xvi. 21 (*διδάσκειν* in Mk. viii. 31 for *δεικνύειν*); foll. by an inf. Acts x. 28. [COMP.: *ἀνα*, *ἀπο*, *ἐν*, *ἐπι*, *ὑπο*-*δείκνυμι*.]*

δειλία, -ας, ἡ, (*δειλός*), timidity, fearfulness, cowardice: 2 Tim. i. 7. (Soph., [Hdt.], Eur., [Arsthph.], Thuc., and subseq. writ.)*

[Syn. *δειλία*, *φόβος*, *εὐλάβεια*: "of these three words the first is used always in a bad sense; the second is a middle term, capable of a good interpretation, capable of an evil, and lying pretty evenly between the two; the third is quite predominantly used in a good sense, though it too has not altogether escaped being employed in an evil." Trench § x. q. v.; cf. *δέος*.]

δειλιάω, -ῶ; (*δειλία*, q. v.); to be timid, fearful: Jn. xiv. 27. (Dent. xxxi. 6; i. 21 and often in Sept.; Sir. xxii. 16; xxxi. (xxxiv.) 16; 4 Macc. xiv. 4. Diod. 20, 78. The Greeks prefer the comp. *ἀποδεδιλωῶ*.)*

δειλός, -ή, -όν, (*δεῖδω* to fear), timid, fearful: Mt. viii. 26; Mk. iv. 40; in Rev. xxi. 8 of Christians who through cowardice give way under persecutions and apostatize. (From Hom. down.)*

δείνα, ὁ, ἡ, τό; gen. *δείνος*; dat. *δείνι*; acc. *τὸν, τὴν, τὸ δείνα* (cf. Matthiae § 151), such a one, a certain one, i. e. one whose name I cannot call on the instant, or whose name it is of no importance to mention; once in the Scriptures, viz. Mt. xxvi. 18. (Arsthph., Dem., al.)*

δεινῶς, adv., (*δεινός*), terribly, grievously: Mt. viii. 6; Lk. xi. 53. [From Hdt. down.]*

δειπνέω, -ῶ; [fut. *δειπνήσω*]; 1 aor. *ἐδείπνησα*; (*δείπνον*); to sup: Lk. xvii. 8; xxii. 20 [WH reject the whole pass., see their App.]; 1 Co. xi. 25; in an allegory, *δειπνήσω μετ' αὐτοῦ*, I will make him to share in my most intimate and blissful intercourse: Rev. iii. 20.*

δείπνον, -ον, and acc. to a rare and late form *ὁ δειπνος* in Lk. xiv. 16 Lehm. [cf. Tdf. on Rev. xix. 9, 17, also W. 65 (64); on deriv. cf. *δαπάνη*], (in Hom. the morning meal or breakfast, cf. Passow [more fully L. and S.] s. v.; this the Greeks afterwards call *τὸ ἄριστον* q. v. [and reff. there], designating as *τὸ δειπνον* the evening meal or supper); 1. *supper*, esp. a formal meal usually held at evening: Lk. xiv. 17, 24; Jn. xiii. 2, 4; xxi. 20; plur.: Mt. xxiii. 6; Mk. xii. 39; Lk. (xi. 43 Lehm. in br.); xx. 46; used of the Messiah's feast, symbolizing salvation in the kingdom of heaven: Rev. xix. 9, 17; *κυριακὸν δειπνον* (see *κυριακός*, 1), 1 Co. xi. 20; *ποιεῖν δειπνον*, Lk. xiv. 12 (*ἄριστον ἢ δειπνον*): 16 (Dan. v. 1 [Theodot.]); with the addition *τῆς*, Mk. vi. 21; Jn. xii. 2. 2. *univ. food taken at evening*: 1 Co. xi. 21.*

δαισιδαιμονία, -ας, ἡ, (*δαισιδαίμων*), fear of the gods; 1. in a good sense, reverence for the gods, piety, religion: Polyb. 6, 56, 7; Joseph. antt. 10, 3, 2; καὶ θεοφιλῆς βίος, Diod. 1, 70. 2. i. q. ἡ δειλία πρὸς τὸ δαιμόνιον (Theophr. char. 16 (22) init. [cf. Jebb p. 263 sq.]); superstition: [Polyb. 12, 24, 5]; Plut. [Sol. 12, 4]; Alex. 75, 1; de adulat. et am. 25, and in his Essay περὶ τῆς δαισιδαιμονίας; Antonin. 6, 30 θεοσεβῆς χωρὶς δαισιδαιμονίας. 3. religion, in an objective sense; in which sense Josephus, antt. 19, 5, 3, says Claudius commanded the Jews μὴ τὰς τῶν ἄλλων ἐθνῶν δαισιδαιμονίας ἐξουθενεῖν. Festus in the presence of Agrippa the Jewish king employs the word ambiguously and cautiously, in Acts xxv. 19, of the Jewish religion, viz. so as to leave his own judgment concerning its truth in suspense. Cf. Zetzschwitz, Profangrécitât u. bibl. Sprachgeist, p. 59; [K. F. Hermann, Lehrb. d. gottesdienstl. Alterthümer, § 8 note 6; Trench § xlviii.; (cf. Kenrick, Bibl. Essays, 1864, p. 108 sqq.; Field, Otium Norv. iii. p. 80 sq.].)*

δαισι-δαίμων, -ον, gen. -ονος, (*δεῖδω* to fear, and *δαίμων* deity), fearing the deity or deities, like the Lat. *religiosus*; used either 1. in a good sense, reverencing god or the gods, pious, religious: Xen. Cyr. 3, 3, 58; Ages. 11, 8; Aristot. pol. 5, 11 [p. 1315, 1]; or 2. in a bad sense, superstitious: Theophr. char. 16 (22); Diod. 1, 62; 4, 51; Plut. de adul. c. 16; de superst. c. 10 sq. Paul in the opening of his address to the Athenians, Acts xvii. 22, calls them, with kindly ambiguity, κατὰ πάντα δαισιδαιμονεστέρους (sc. than the rest of the Greeks [W. 244 (22*)], cf. Meyer ad loc.), as being devout without the knowledge of the true God; cf. Bengel ad loc.*

δέκα, οἱ, αἱ, τά, [fr. Hom. down], ten: Mt. xx. 24, etc. θλίψις ἡμερῶν δέκα, i. e. to last a short time: Rev. ii. 10; cf. Dan. i. 12, 14; Num. xi. 19; Ter. heart. 5, 1, 36 decem dierum vix mi est familia.

δέκα-δύο, rare in the earlier writ., frequent in the later (see Passow s. v. *δέκα* [esp. Soph. Lex. s. v.; cf. W. 23 (22); Bp. Lightf. on Gal. i. 18]), and in Sept.: i. q. δώδεκα, twelve: Acts xix. 7 and xxiv. 11, in both places L T Tr WH δώδεκα; [Rev. xxi. 16 Tdf. edd. 2, 7].*

[*δέκα-ἑξ*, sixteen: Rev. xiii. 18 Lmrg. (Sept., al.)*]

[*δέκα-οκτώ* for *δέκα καὶ ὀκτώ*, eighteen: Tdf. in Lk. xiii. 4, 11, but WH om. L T Tr br. καί; cf. s. v. καί, I. 1 b.)*]

δέκα-πέντε, for the earlier *πεντεκαίδεκα*, fifteen: Jn. xi. 18; Acts xxvii. 28; Gal. i. 18; [Gen. vii. 20 Alda., Compl.; Ex. xxvii. 15; 1 Macc. x. 40; Polyb. 3, 56, 3 var.; Diod. 2, 13; Plut. Dion 38, 1; al.; cf. *δεκαθύο*].*

Δεκά-πολις, -εως, ἡ, Decapolis (regio decapolitana, Plin. h. n. 5, 16, 17), i. e. a region embracing ten cities. This name is borne by a district of the tribe of Manasseh beyond the Jordan and bordering upon Syria, embracing ten principal cities with smaller towns also scattered in among them. But the ancient geographers vary in their enumeration of these ten cities. Pliny l. c. reckons Damascus among them, which Josephus seems to have excluded, calling Seythopolis μεγίστην τῆς δεκαπόλεως, b. j. 3, 9, 7. All seem to agree in this, that Gadara, Hippo, Pella and Seythopolis were of the number. Cf.

Win. RWB. s. v. Decapolis; *Vaihinger* in *Herzog* iii. 325 sq.; *Riehm*, HWB. 266 sq.; [BB.DD. s. v.]: Mt. iv. 25; Mk. v. 20; vii. 31.*

δεκα-τέσσαρες, -ων, αἱ, -σαρα, τά, *fourteen*: Mt. i. 17; 2 Co. xii. 2; Gal. ii. 1. [Gen. xxxi. 41; Tob. viii. 19; x. 7; Polyb. i. 36, 11; cf. δεκαδύο.]*

δεκάτη, -ης, ἡ, (δέκατος), the tenth part of any thing, a *tithe*; specially the tenth part of booty taken from the enemy: Heb. vii. 2, 4; the tithes of the fruits of the earth and of the flocks, which, by the law of Moses, were presented to the Levites in the congregation of Israel: Heb. vii. 8 sq. (In Grk. writ. fr. [Simon. 133 Bgk.; Hdt. 2, 135]; 4, 152 down; Sept. for תְּשִׁיבָה.) [Cf. BB.DD. s. v. Tithe.]*

δέκατος, -η, -ον, (δέκα), [fr. Hom. down], the *tenth*: Jn. i. 39 (40); Rev. xxi. 20; τὸ δέκατον, subst., the tenth part: Rev. xi. 13.*

δεκατόω, -ῶ: pf. δεδεκάτωκα; pf. pass. δεδεκάτωμαι; (δέκατος), to *exact* or *receive* the tenth part (for which Grk. writ. use δεκατέω [W. 24]): with acc. of pers. from whom, Heb. vii. 6 [on the pf. cf. W. § 40, 4 a.; *Lghtft.* St. Clement, App. p. 414]; Pass. to *pay tithes* (Vulg. *decimor*): Heb. vii. 9. (Neh. x. 37.) [Comp.: ἀποδεκατόω.]*

δεκτός, -ή, -όν, (δέχομαι), *accepted, acceptable*: Lk. iv. 24; Phil. iv. 18; *τινί*, Acts x. 35; the phrases καιρὸς δεκτός, 2 Co. vi. 2 (Is. xlix. 8 for יְצִיגָה), and ἐνιαυτὸς δεκτός, Lk. iv. 19 (Is. lxi. 2 for יְצִיגָה), denote that most blessed time when salvation and the free favors of God profusely abound. (Ex. xxviii. 34; Is. lvi. 7, [etc.]. Among prof. auth. used by Jambl. protr. symb. § 20 p. 350.)*

δελεάζω; [pres. pass. δελεάζομαι]; (δέλεα *a bait*); 1. prop. to *bait, catch by a bait*: Xen. mem. 2, 1, 4, et al. 2. as often in prof. auth., metaph. to *beguile by blandishments, allure, entice, deceive*: *τινά*, 2 Pet. ii. 14, 18; Jas. i. 14, on this pass. cf. Philo, quod omn. prob. lib. § 22 πρὸς ἐπιθυμίας ἐλαύνεται ἢ ὑφ' ἡδονῆς δελεάζεται.*

[Δελματία see Δαλματία.]

δένδρον, -ου, τό, a *tree*: Mt. vii. 17, etc.; γίνεσθαι δένδρον or εἰς δένδρον, to *grow to the shape and size of a tree*, Mt. xiii. 32; Lk. xiii. 19. [(Hom., Hdt.), Arstph., Thue. down.]

δεξιο-βόλος, -ου, ὁ, (fr. δεξιός and βάλλω), *throwing with the right hand, a slinger, an archer*: Acts xxiii. 23 in *Lehm. ed. min.*; cf. the foll. word.*

δεξιολάβος, -ου, ὁ, (δεξιός and λαμβάνω), a word unknown to the earlier writ., found in Constant. Porphyrogenitus (10th cent.) de them. 1, 1, who speaks of δεξιολάβοι, as a kind of soldiers, in company with bow-men (τοξοφόροι) and peltasts; [they are also mentioned by Theoph. Simoc. (hist. 4, 1) in the 7th cent.; see the quotations in Meyer]. Since in Acts xxiii. 23 two hundred of them are ordered to be ready, apparently *spear-men* are referred to (carrying a lance in the right hand); and so the Vulg. has taken it. The great number spoken of conflicts with the interpretation of those who suppose them to be soldiers whose duty it was

to guard captives bound by a chain on the right hand. Meyer ad loc. understands them to be [either] *javelin-men* [or *slingers*].*

δεξιός, -ά, -όν, (fr. δέχομαι, fut. δέξομαι, or fr. δέκω, which is akin to δέικνυμι; prop. of that hand which is wont to *take hold of* as well as to *point out*; just as ἄξιος comes fr. ἄξω, fut. of ἄγω; [cf. Curtius §§ 11, 266]), the *right*: Mt. v. 29, 39; Lk. xxii. 50; Jn. xviii. 10; Rev. x. 2; ἡ δεξιὰ χεὶρ, Mt. v. 30; Lk. vi. 6; Acts iii. 7; Rev. i. 16; xiii. 16; and (with χεὶρ omitted) ἡ δεξιὰ (like ἡ ἀριστερά), Mt. vi. 3; xxvii. 29; Rev. i. 20; ii. 1; v. 7; ἐπὶ τὴν δεξιάν [on the right hand i. e.] at the right side, Rev. v. 1 [but al. take it more closely, in the right hand; cf. vs. 7 and xx. 1]; διδόναι τὴν δεξιάν or τὰς δεξιάς, to *pledge* either a mutual friendship, or a compact, by joining the right hands: Gal. ii. 9 (1 Macc. vi. 58; xi. 50, 62, 66; xiii. 50; 2 Macc. xi. 26; xii. 11; xiii. 22; cf. *Gesenius*, Thesaur. ii. pp. 566 and 599; and in prof. auth. as Xen. an. 1, 6, 6; 2, 5, 3; Joseph. antt. 18, 9, 3 δεξιάν τε καὶ πίστιν διδόναι τινί); God is said to have done something τῇ δεξιᾷ αὐτοῦ with his right hand i. e., acc. to Hebr. idiom, *by his own power* [cf. W. 214 (201)]: Acts ii. 33; v. 31; τὰ ὅπλα τὰ δεξιὰ, arms carried in the right hand and used for attack, as the sword, the spear, καὶ ἀριστερά those carried in the left hand, for the purpose of defence, as the shield: 2 Co. vi. 7; τὰ δεξιὰ μέρη τοῦ πλοίου, Jn. xxi. 6. τὰ δεξιὰ the right side [W. 176 (166)]: Mk. xvi. 5; ἐκ δεξιῶν *πινος* on one's right hand (Lat. *ad alicuius dextram*), Mt. xxv. 33 sq.; xxvii. 38; Mk. xv. 27; Lk. i. 11; xxiii. 33; εἶναι, Acts ii. 25 (fr. Ps. xv. (xvi.) 8, he is at my right hand, sc. as a leader, to sustain me). As in this expression the Greeks use the prep. ἐκ, so the Hebrews sometimes use כֵּן (כִּינִי from i. e. at the right, כֵּן לְכָרֶכֶךְ from i. e. at the side of any one) and the Romans *ab* (*sedere a dextra alicuius*, proximum esse ab aliquo), because they define the position of one standing or sitting next another by proceeding from the one next to whom he is said to stand or sit [cf. W. 367 (344)]. καθίσαι ἐκ δεξιῶν κ. ἐξ εὐωνύμων *τινὸς βασιλείως*, to occupy the places of honor nearest the king, Mt. xx. 21, 23; Mk. x. 37, 40; (כִּינִי כֵּן, 1 K. ii. 19; Ps. xlv. (xlv.) 10). Hence, after Ps. cix. (ex.) 1 as applied to the Messiah (Mt. xxii. 44; Mk. xii. 36; Lk. xx. 42), Christ is said to have ascended καθῆσθαι or καθίσαι ἐκ δεξιῶν (at or on the right hand) of God, Mt. xxvi. 64; Mk. xiv. 62; xvi. 19; Lk. xxii. 69; Acts ii. 34; Heb. i. 13; εἶναι or καθίσαι ἐν δεξιᾷ τ. θεοῦ, Ro. viii. 34; Eph. i. 20; Col. iii. 1; Heb. i. 3; viii. 1; x. 12; xii. 2, — to indicate that he has become a partner in God's universal government (cf. *Knapp*, De J. Chr. ad dextram dei sedente, in his Scripta var. arg. p. 41 sqq.; [Stuart, Com. on Heb., excurs. iv.]). That these expressions are to be understood in this figurative sense, and not of a fixed and definite place in the highest heavens (as *Chr. Fr. Fritzsche* in Nov. Opusc. acad. p. 209 sqq. tries to prove, after the orthodox theologians of the reformed church), will be questioned by no one who carefully considers Rev. iii. 21. Christ is once spoken of as ἐστὼς ἐκ δεξιῶν τοῦ θεοῦ, as though in indignation at his adversaries [acc.

to others, to welcome his martyred servant] he had risen from his heavenly throne, Acts vii. 55 sq.

δέομαι; 3 pers. sing. impf. ἐδέετο (cf. *Lob. ad Phryn.* p. 220; *W.* 46; [Veitch s. v. *δέω* to need fin.]), *Lk.* viii. 38 (where *Lchm.* ἐδέετο, *Tr WH* ἐδέιτο; cf. *Mey. ad loc.*; [*WH. App.* p. 166]; *B.* 55 (48)); 1 aor. ἐδείθην; (fr. *δέω* to want, need; whence mid. *δέομαι* to stand in need of, want for *one's self*); [fr. *Hdt.* down]; 1. to want, lack: *τινός*. 2. to desire, long for: *τινός*. 3. to ask, beg, (Germ. *bitten*); a. univ. — the thing asked for being evident from the context: with gen. of the pers. from whom, *Gal.* iv. 12; the thing sought being specified in direct discourse: *Lk.* v. 12; viii. 28; ix. 38 (acc. to the reading ἐπιβλέψον *R L*); *Acts* viii. 34 (*δέομαί σου*, περὶ τίνος ὁ προφήτης λέγει τοῦτο; of whom, I pray thee, doth the prophet say this?); *Acts* xxi. 39; 2 *Co.* v. 20; foll. by the inf., *Lk.* viii. 38; ix. 38 (acc. to the reading ἐπιβλέψαι *Tr WH*); *Acts* xxvi. 3 (where *G L T Tr WH om.* σου after *δέομαι*); foll. by *ἴνα*, *Lk.* ix. 40 (cf. *W.* 335 (315); [B. 258 (222)]); foll. by *τό* with inf. 2 *Co.* x. 2 [cf. *B.* 263 (226), 279 (239); *W.* 321, 322 (301 sq.)]; with gen. of pers. and acc. of thing, 2 *Co.* viii. 4 (*G L T Tr WH*; for *Rec.* adds *δέξασθαι ἡμᾶς* without warrant), [cf. *B.* 164 (143); *W.* 198 (186)]. b. spec. of requests addressed to God; absol. to pray, make supplication: *Acts* iv. 31; τοῦ θεοῦ, *Acts* x. 2; foll. by *εἰ ἄρα*, *Acts* viii. 22 [B. 256 (220); *W.* 300 (282)]; τοῦ κυρίου, ὅπως etc. *Mt.* ix. 38; *Lk.* x. 2; without the gen. θεοῦ, — foll. by *εἰ πως*, *Ro.* i. 10 [cf. *W.* and *B.* ll. cc.]; by *ἴνα*, *Lk.* xxi. 36; xxii. 32; by the telic *εἰς τό*, 1 *Th.* iii. 10 [cf. *B.* 265 (228)]; ὑπέρ τινος πρὸς τὸν κύριον, ὅπως, *Acts* viii. 24. [*SYN.* see αἰτέω and δέσις. COMP.: προσ-δέομαι.]*

δέον, -οντος, τό, (ptep. of *δεῖ*, q. v.), fr. [*Soph.* and] *Hdt.* down, that of which there is need, which is requisite, due, proper: *δέον ἐστί* there is need, 1 *Pet.* i. 6 [T *Tr* txt. *WH om.* *Tr mrg.* br. ἐ.]; foll. by acc. with inf. *Acts* xix. 36; τὰ μὴ δέοντα that are not proper, 1 *Tim.* v. 13.*

δέος, -ους, τό, (δεῖδω), [fr. *Hom.* down], fear, awe: μετὰ εὐλαβείας καὶ δέους, *Heb.* xii. 28 *L T Tr WH*.*

[*SYN.* *δέος* (apprehension), φόβος (fear): *Ammonius* s. v. *δ.* says *δέος καὶ φόβος διαφέρει· δέος μὲν γὰρ ἐστὶ πολυχρόνιος κακοῦ ὑπόνοια· φόβος δὲ ἡ παραντὶκα πτόησις*. *Plato* (*Laches* p. 198 b.): *δέος γὰρ εἶναι προσδοκίαν μέλλοντος κακοῦ*. Cf. *Stallbaum* on *Plato's Protag.* p. 167; *Schmidt* ch. 139; and see s. v. *δειλία*.]

Δερβαῖος, -ου, ὁ, of *Derbe*, a native of *Derbe*: *Acts* xx. 4.*

Δέρβη, -ης, ἡ, *Derbe*, a city of *Lycaonia*, on the confines of *Isauria*, [on its supposed site see *Lewin*, *St. Paul*, i. 151 sq.; *B.D.* s. v.; cf. *Conyb. and Hows.* *St. Paul*, *Index* s. v.]; *Acts* xiv. 6, 20; xvi. 1.*

δέρμα, -τος, τό, (fr. *δέρω* or *δεῖρω*, as *κέρμα* fr. *κείρω*), a skin, hide, leather: *Heb.* xi. 37. (*Hom.* et sqq.)*

δερμάτινος, -η, -ον, (δέρμα), made of skin, leathern (*Vulg. pelliceus*): *Mt.* iii. 4; *Mk.* i. 6; cf. 2 *K.* i. 8. (*Hom.*, *Hdt.*, *Plat.*, *Strab.*, al.)*

δέρω; 1 aor. *ἔδερω*; 2 fut. pass. *δαρήσομαι*; 1. to flay, skin: *Hom.* Il. 1, 459; 23, 167, etc. 2. to beat, thrash, smite, (cf. *Germ. durchgerben*, [low Eng. *hide*]); so sometimes in prof. auth. fr. *Arstph.* *ran.* 619 [cf. *vesp.*

485] down: *τινά*, *Mt.* xxi. 35; *Mk.* xii. 3, 5; *Lk.* xx. 10 sq.; xxii. 63; *Jn.* xviii. 23; *Acts* v. 40; xvi. 37; xxii. 19; *εἰς πρόσωπον δέρειν τινά*, 2 *Co.* xi. 20; *ἀέρα δέρειν* (see *ἀήρ*), 1 *Co.* ix. 26; *Pass.*: *Mk.* xiii. 9; *Lk.* xii. 47 (*δαρήσεται πολλὰς*, sc. *πληγὰς*, will be beaten with many stripes); 48, (*ὀλίγας*, cf. *Xen.* an. 5, 8, 12 *παῖεν ὀλίγας*, *Soph.* *El.* 1415 *παῖεν διπλήν*, *Arstph.* *nub.* 968 (972) *τυπτεσθαι πολλὰς*, *Plat.* *legg.* 8 p. 845 a. *μαστιγοῦσθαι πληγὰς*; cf. [*W.* 589 (548)]; *B.* [82 (72)]; § 134, 6).*

δεσμεύω; [impf. pass. 3 pers. sing. *ἐδεσμεύετο* (*Lk.* viii. 29 *T Tr WH*)] (δεσμός); a. to put in chains: *Lk.* viii. 29 *T Tr WH*; *Acts* xxii. 4; (*Sept. Judg.* xvi. 11; *Eur.* *Bacch.* 616; *Xen.* *Hier.* 6, 14; *Plat.* *legg.* 7 p. 808 d.). b. to bind up, bind together: *φορτία*, *Mt.* xxiii. 4; (*δράγματα*, *Gen.* xxxvii. 7; *Judith* viii. 3. [*Hes.* opp. 479, al.]).*

δεσμέω, -ῶ; [impf. pass. 3 pers. sing. *ἐδεσμεύετο*]; to bind, tie: *Lk.* viii. 29 *R G L*; see *δεσμεύω*. [Aristot. *de plant.* 1, 2 p. 817^b, 21; al.]; *Heliod.* 8, 9).*

δεσμη, -ης, or as others write it [e. g. *Rec.*st *T*; yet cf. *Lob. Paralip.* p. 396; *Chandler* § 132] *δεσμή*, -ης, ἡ, (δέω), a bundle: *Mt.* xiii. 30. (*Ex.* xii. 22. *Dem.*, *Dion.* *Hal.*, al.)*

δέσμιος, -ου, ὁ, bound, in bonds, a captive, a prisoner, [fr. *Soph.* down]: *Mt.* xxvii. 15 sq.; *Mk.* xv. 6; *Acts* xvi. 25, 27; xxiii. 18; xxv. 14, 27; xxviii. 16 [*R G*], 17; *Heb.* x. 34 *G L T Tr* txt. *WH*; xiii. 3; ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ, whom Christ, i. e. his truth which I have preached, has put in bonds (*W.* 189 (178); [*B.* 169 (147)]), *Eph.* iii. 1; 2 *Tim.* i. 8; *Philem.* 1, 9; in the same sense ὁ δέσμιος ἐν κυρίῳ, *Eph.* iv. 1; [cf. *Bp.* *Lghtft.* on *Philem.* 13].*

δεσμός, -οῦ, ὁ, (δέω), [fr. *Hom.* down], a band or bond: *Mk.* vii. 35 (*ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ*, i. e. the impediment in his speech was removed); *Lk.* xiii. 16 (*λυθῆναι ἀπὸ τοῦ δεσμοῦ*, of a woman bowed together, held fast as it were by a bond). The plur. form τὰ δεσμά, the more com. form in *Grk.* writ. (*W.* 63 (62) [cf. *B.* 23 (21); see below]), is found in *Lk.* viii. 29; *Acts* xvi. 26; xx. 23; the other form οἱ δεσμοί in *Phil.* i. 13 (*ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι*, so that my captivity became manifest as made for the cause of Christ), [*δεσμά sunt vincula quibus quis constringitur, sed δεσμός est in carcerem coniectio et captivitas in vinculis* ... *Utraque forma et ceteri Graeci omnes et Attici utuntur, sed non promiscue ut inter se permutari possint.*"] *Cobet* as quoted in *Rutherford*, *New Phryn.* p. 353]; the gen. and dat. in *Acts* xxii. 30 *Rec.*; xxiii. 29; xxvi. 29, 31; *Phil.* i. 7, 14, 16 (17); *Col.* iv. 18; 2 *Tim.* ii. 9; *Philem.* 10; *Heb.* x. 34 *R Tr mrg.*; xi. 36; *Jude* 6; ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου, in the captivity into which the preaching of the gospel has thrown me, *Philem.* 13 [*W.* 189 (178); cf. *ref.* s. v. *δέσμιος*, fin.].*

δεσμο-φύλαξ, -κος, ὁ, (δεσμός and φύλαξ, like *θησανρο-φύλαξ* [cf. *W.* 100 (95)]), a keeper of a prison, a jailer: *Acts* xvi. 23, 27, 36. (*Joseph.* *antt.* 2, 5, 1; *Leian.* *Tox.* 30; [*Artem.* *oneir.* 3, 60; al.]; *ἀρχιδεσμοφύλαξ*, *Gen.* xxxix. 21–23.)*

δεσμωντήριον, -ου, τό, *a prison, jail*: Mt. xi. 2; Acts v. 21, 23; xvi. 26. (Gen. xl. 3; [Hdt., Thuc., Plat., Dem., al.]*)

δεσμώτης, -ου, ὁ, *one bound, a prisoner*: Acts xxvii. 1, 42. (Gen. xxxix. 20; Bar. i. 9; Hdt., Aeschyl., Soph., Thuc., subseq. writ.)*

δεσπότης, -ου, ὁ, [fr. Pind. down], *a master, lord* (as of δούλοι, οἰκέται): 1 Tim. vi. 1, [2]; 2 Tim. ii. 21; Tit. ii. 9; 1 Pet. ii. 18; God is thus addressed by one who calls himself his δούλος: Lk. ii. 29, cf. Acts iv. 24, 29, (δεσπότης τῶν πάντων, Job v. 8; Sap. vi. 8); Christ is so called, as one who has bought his servants, 2 Pet. ii. 1; rules over his church, Jude 4 [some take δ. here as designating God; cf. R. V. mrg.]; and whose prerogative it is to take vengeance on those who persecute his followers, Rev. vi. 10.*

[Syn. δεσπότης, κύριος: δ. was strictly the correlative of slave, δούλος, and hence denoted absolute ownership and uncontrolled power; κύριος had a wider meaning, applicable to the various ranks and relations of life, and not suggestive either of property or of absolutism. Ammonius s. v. δεσπότης says δ. ὁ τῶν ἀργυρωνήτων· κύριος δὲ καὶ πατὴρ υἱοῦ καὶ αὐτὸς τις ἐαυτοῦ. So Philo, quis rer. div. heres § 6 ὥστε τὸν δεσπότην κύριον εἶναι καὶ ἐτι ὥσαντι φοβερὸν κύριον, οὐ μόνον τὸ κύριος καὶ τὸ κράτος ἀπάντων ἀνημμένον, ἀλλὰ καὶ θεός καὶ φόβον ἱκανὸν ἐμποιεῖσαι. Cf. Trench § xxviii.; Woolsey, in Bib. Sacr. for 1861, p. 599 sq.; Schmidt ch. 161, 5.]

δεῦρο, adv., fr. Hom. down; **1.** of place, *a. hither; to this place. b.* in urging and calling, *here! come!* (Sept. esp. for הָ and הֵ): Mt. xix. 21; Mk. x. 21; Lk. xviii. 22; Jn. xi. 43 (δεῦρο ἔξω *come forth*). Acts vii. 34; Rev. xvii. 1; xxi. 9; δεῦρο εἰς γῆν, ἦν κτλ. Acts vii. 3 (δεῦρο εἰς τὸν οἶκόν σου, 1 K. i. 53; εἰς Πτολεμαῖδα, 1 Macc. xii. 45). **2.** of time, *hitherto, now*: ἄχρι τοῦ δεῦρο up to this time, Ro. i. 13 (μέχρι δεῦρο, [Plat. legg. 7 p. 811 c.]; Athen. 1, 62 p. 34 c.; Plut. vit. Num. 4; Pomp. 24).*

δεῦτε, adv., used when two or more are addressed [cf. B. 70 (61)]; perhaps fr. δεῦρ' ἔτε [yet see Bthm. Gram. 21te Anl. § 115 Anm. 8], see δεῦρο, 1; **1.** fr. Hom. down, *come hither, come here, come*: foll. by an impv., δεῦτε, κληρονομήσατε, Mt. xxv. 34; δεῦτε, ἴδετε, Mt. xxviii. 6; Jn. iv. 29; δεῦτε, ἀριστήσατε, Jn. xxi. 12; δεῦτε, συνάχθητε (Rec. δ. καὶ συνάγεσθε), Rev. xix. 17. δεῦτε ὅπισω μου *come after me*, be my disciples: Mt. iv. 19; Mk. i. 17, (equiv. to ἰὼν, 2 K. vi. 19); δεῦτε εἰς τ. γάμους, Mt. xxii. 4; εἰς ἔρῃον τόπον, Mk. vi. 31; δεῦτε πρὸς με, Mt. xi. 28. **2.** It gets the force of an interjection, *come! come now!* foll. by a hortat. subj.: δεῦτε, ἀποκτείνωμεν, Mt. xxi. 38; Mk. xii. 7 and R G in Lk. xx. 14. (Sept. mostly for הָ, sometimes for הֵ).*

δευτεραῖος, -αία, -αῖον, (δεύτερος), [Hdt., Xen., al.], of or belonging to the second; of one who comes, or does a thing, *on the second day* (cf. τριταῖος, τεταρταῖος, etc.): δευτεραῖοι ἦλθομεν, Acts xxviii. 13; cf. W. § 54, 2; [B. § 123, 9].*

δευτερό-πρωτος, -ον, *second-first* (cf. δευτερέσχατος second-last, last but one): ἐν σαββάτῳ δευτεροπρώτῳ in Lk. vi. 1 seems to be, *the second of the first sabbaths after the feast of the Passover*; cf. Redslob in the Intelligenzblatt

zur Hall. Lit. Zeit. 1847, N. 70; Ewald, Jahrb. d. bibl. Wissensch. i. p. 72; [JWH. App. ad loc.]. The various opinions of others are reviewed by Meyer [and McClellan] ad loc. and Lübkert in the Stud. und Krit. for 1835, p. 664 sqq. (Eustrat. in vita Eutyech. n. 93 calls the first Sunday after Easter δευτεροπρώτην κυριακήν). [But the genuineness of the word is questionable. It is wanting in NBL1, 33, 69 and some other authorities. Hence Tr txt. WH om. the word, L Tr mrg. br. it. Tischendorf, after expunging it in his 2d ed., restored it in his 7th, subsequently put it in brackets, and finally (ed. 8) inserted it again. It is questioned or discarded, by Mey., Bleek, Alf., Weiss (on Mk. p. 101), Holtz., Hilgenf., Volk., Farrar (Com. ad loc. and Life of Christ i. 435), al. For the evidence see Tdf.'s note, and for discussions of it see WJH. App. ad loc.; Scribeur, Intr. p. 515 sq.; Green, "Developed Criticism" ad loc.]*

δεύτερος, -έρα, -ερον, [fr. Hom. down; Curtius § 277], *second*: Mt. xxii. 26; Mk. xii. 21; Lk. xii. 38; Jn. iv. 54; Rev. iv. 7, etc.; *the second*, the other of two: Mt. xxii. 39; Mk. xii. 31; 1 Co. xv. 47; Tit. iii. 10; 2 Pet. iii. 1; Heb. viii. 7; x. 9; δεύτερος θάνατος (see θάνατος, 3), Rev. ii. 11; xx. 14; xxi. 8; δευτέρα χάρις in 2 Co. i. 15 is not *a double benefit*, but *a second*, opp. to the former which the Corinthians would have had if Paul in passing through Achaia into Macedonia had visited them πρότερον, [WH txt. Tr mrg. read δευτ. χάρις, q. v.]. The neuter δεύτερον is used adverbially in the second place, *a second time* [cf. W. § 37, 5 Note 1]: Jn. iii. 4; Rev. xix. 3; πάλιν is added, as often in Grk. writ. (see ἄνωθεν, fin.): Jn. xxi. 16; also τὸ δεύτερον, 2 Co. xiii. 2; Jude 5; ἐκ δευτέρου (1 Macc. ix. 1), Mk. xiv. 72; Jn. ix. 24; Acts xi. 9; Heb. ix. 28; cf. W. § 51, 1 d.; with πάλιν added, Mt. xxvi. 42; Acts x. 15, (Hom. Od. 3, 161 ἐπὶ δεύτερον αὐτίς); ἐν τῷ δευτέρῳ at the second time, Acts vii. 13 (when they had come the second time); δεύτερον in a partition, then, in the second place: 1 Co. xii. 28.

δέχομαι; [fut. 2 pers. plur. δέξεσθε, Eph. vi. 17 Rec.^{bez}]; 1 aor. ἐδέξαμην; pf. δέδεγμαi (Acts viii. 14); depon. mid.; Sept. mostly for ηָ; **1.** to take with the hand: τὸ γράμμα [L txt. T Tr WH τὰ γράμματα], Lk. xvi. 6 sq.; τὸ ποτήριον, Lk. xxii. 17; to take hold of, take up, τ. περικεφαλαίαν, τ. μάχαιραν, Eph. vi. 17; τὸ παιδίον εἰς τὰς ἀγκάλας, Lk. ii. 28. **2.** to take up, receive, (Germ. aufnehmen, annehmen); **a.** used of a place receiving one: ὃν δεῖ οὐρανὸν δέξασθαι (οὐρ. is subject), Acts iii. 21, (Plat. Theaet. p. 177 a. τελετήσαντας αὐτοὺς . . . ὁ τῶν κακῶν καθαρὸς τόπος οὐ δέξεται). **b.** with acc. of pers. to receive, grant access to, a visitor; not to refuse intercourse or friendship: Lk. ix. 11 R G; Jn. iv. 45; 2 Co. vii. 15; Gal. iv. 14; Col. iv. 10; to receive to hospitality, Mt. x. 14, 40 sq.; Mk. vi. 11; Lk. ix. 5, 53; x. 8, 10; Acts xxi. 17 Rec.; Heb. xi. 31, (often in Grk. writ. fr. Hom. down); παιδίον, to receive into one's family in order to bring up and educate, Mt. xviii. 5; Mk. ix. 37; Lk. ix. 48; to receive εἰς τ. οἶκους, τὰς σκηνάς, Lk. xvi. 4, 9; δέξει τὸ πνεῦμά μου, to thyself in heaven, Acts vii. 59. **c.** with acc. of the thing offered in speaking, teaching, instructing; to receive fa-

vorably, give ear to, embrace, make one's own, approve, not to reject: τὸν λόγον, Lk. viii. 13; Acts viii. 14; xi. 1; xvii. 11; 1 Th. i. 6; ii. 13; Jas. i. 21; τὰ τοῦ πνεύματος, 1 Co. ii. 14; τὴν παράκλησιν, 2 Co. viii. 17; τὴν ἀγάπην τῆς ἀληθείας sc. commended to them, 2 Th. ii. 10; [add the elliptical constr. in Mt. xi. 14], (often in Grk. writ.); to receive a benefit offered, not to reject it, 2 Co. viii. 4 Rec. **d.** to receive i. q. to take upon one's self, sustain, bear, endure: τινά, his bearing and behavior, 2 Co. xi. 16, (τὴν ἀδικίαν, Hebr. נִשָּׂא, Gen. i. 17; πᾶν, ὃ ἐὰν ἐπαχθῇ, Sir. ii. 4; μῦθον χαλεπόν, Hom. Od. 20, 271, and often in Grk. writ.). **3.** to receive, get, (Germ. empfangen): ἐπιστολάς, Acts xxii. 5; γράμματα, Acts xxviii. 21; τὴν βασιλείαν τοῦ θεοῦ, to become a partaker of the benefits of God's kingdom, Mk. x. 15; Lk. xviii. 17; λόγια ζῶντα, Acts vii. 38; εὐαγγέλιον, 2 Co. xi. 4; τὴν χάριν τοῦ θεοῦ, 2 Co. vi. 1; — i. q. to learn: Phil. iv. 18 [(?) see the Comm. ad loc.].*

[Syn. δέχομαι, λαμβάνω: The earlier classic use of these verbs sustains in the main the distinction laid down in the glossaries (e. g. Ammonius s. v. λαβεῖν: λαβεῖν μὲν ἐστι, τὸ κείμενον τι ἀνελεῖσθαι· δέεσθαι δέ, τὸ διδόμενον ἐκ χειρός), and the suggestion of a self-prompted taking still adheres to λ. in many connexions (cf. λαβεῖν τινα γυναῖκα, ἀρχὴν λαβεῖν) in distinction from a receiving of what is offered; in use, however, the words overlap and distinctions disappear; yet the suggestion of a welcoming or an appropriating reception generally cleaves to δ. See Schmidt ch. 107, who treats of the comp. of δ. in detail. Comp.: ἀνα-, ἀπο-, δια-, εἰς-, ἐκ-, ἀπ-ἐκ-, ἐν-, ἐπι-, παρα-, προσ-, ὑπο-δέχομαι.]

δέω: [fut. δήσω]; 1 aor. ἔδησα; pf. pter. δεδεκώς (Acts xxii. 29); Pass., pf. δέδεμαι; 1 aor. inf. δεθῆναι (Acts xxi. 33); Sept. chiefly for רָצַח; [fr. Hom. down]; to bind, tie, fasten; **1.** prop.: τί, εἰς δεσμός, Mt. xiii. 30 [Tr WH br. G prob. om. εἰς, cf. B. 150 (131); W. 225 (211)]; ὁθὼν τέσσαρσιν ἀρχαῖς δεδεμ. a sheet bound by the four corners (to the sky), Acts x. 11 (G L T Tr WH om. δεδεμ. καί); an animal, to prevent it from straying about, ὄνος δεδεμένος, πῶλος δεδεμένος, Mt. xxi. 2; Mk. xi. 2; Lk. xix. 30; with πρὸς τ. θύραν added, Mk. xi. 4; with acc. of pers. to bind, to fasten with chains, to throw into chains: ἀγγέλους, Rev. ix. 14; a madman, πέδας καὶ ἀλύσει, Mk. v. 3 sq.; captives, Mt. [xii. 29]; xiv. 3; xxii. 13; xxvii. 2; Mk. [iii. 27]; vi. 17; xv. 1; Jn. xviii. 12; Acts ix. 14; xxi. 11; xxii. 29; Rev. xx. 2; Pass., Mk. xv. 7; Jn. xviii. 24; Acts ix. 2, 21 (in the last two pass. δεδεμένον ἄγειν τινά); Acts xxi. 13; xxii. 5; xxiv. 27; Col. iv. 3; ἀλύσει, Acts xii. 6; xxi. 33; ὁ λόγος τοῦ θεοῦ οὐ δέδεται, fig. for these bonds of mine in no way hinder its course, i. e. the preaching, extension, and efficacy of the gospel, 2 Tim. ii. 9; the bodies of the dead, which were wont to be bound with bandages and linen cloths: ὁ τεθνηκὼς δεδεμένος τοὺς πόδας κ. τὰς χεῖρας κειρίαις, bound hand and foot with grave-cloths, Jn. xi. 44; τὸ σῶμα ὀθνίοις (Tdf. 2, 7 ἐν ὀθν.), to swathe in linen cloths, Jn. xix. 40. **2.** metaph. **a.** Satan is said δῆσαι a woman bent together, i. e. by means of a demon, as his messenger, taking possession of the woman and preventing her from standing upright, Lk. xiii. 16 cf. 11. **b.** to bind, i. e. put under

obligation, sc. of law, duty, etc.: δεδεμένος τῷ πνεύματι, bound or constrained in my spirit, i. e. compelled by my convictions, Acts xx. 22 (so not infreq. in Grk. anth. as Plat. rep. 8 p. 567 d. ἀνάγκη δέδεται ἢ προστάττει αὐτῷ); with dat. of pers. δεδέσθαι τινί to be bound to one: ἀνδρί, of a wife, Ro. vii. 2; γυναϊκί, of a husband, 1 Co. vii. 27; δέδεμαι absol., opp. to ἐλευθέρῃ ἐστί, ibid. 39; (Achill. Tat. 1, 11 p. 41 ἄλλη δέδεμαι παρθένω, Jambl. vit. Pyth. 11, 56 τὴν μὲν ἄγαμον, . . . τὴν δὲ πρὸς ἄνδρα δεδεμένην). **c.** by a Chald. and rabbin. idiom (equiv. to רָצַח) to forbid, prohibit, declare to be illicit: Mt. xvi. 19; xviii. 18. [Comp.: κατα-, περι-, συν-, ὑπο-δέω.]*

δή, (shortened fr. ᾗδη [al. al.]), a particle which, the Epic phrases δὴ τότε, δὴ γὰρ excepted, is never placed at the beginning of a sentence, but is joined to some preceding word, and indicates that "what it introduces can be taken as something settled, laid down in deed and in truth" (Klotz ad Devar. ii. 2 p. 392): now therefore, then, verily, in truth, (Lat. jam, igitur, sane, etc.—although neither Lat., Germ., [nor Eng.] has a word precisely equiv. to δή). **1.** added to relative pronouns: ὅς δή who is such a one as, who preëminently, who then, Mt. xiii. 23. **2.** joined to imperatives and hortatory subjunctives it signifies that the thing enjoined must be done forthwith, at once [cf. W. § 43, 3 a.], so that it may be evident that it is being done (cf. Passow i. p. 612^b), where the Lat. says *agedum, jam*, Germ. *doch, nur*, [Eng. *now, only, but*]: Lk. ii. 15; Acts [vi. 3 L WH mrg. br.]; xiii. 2; xv. 36; 1 Co. vi. 20, (Sir. xlv. 1). **3.** surely, certainly: 2 Co. xii. 1 R G.*

δηλαυῶς, (fr. δῆλος and αὐγή), radiantly, in full light, clearly: Mk. viii. 25 T WH mrg. with codd. ὁ CLΔ for Rec. τηλαυῶς. Hesych. says δηλαυῶς· ἄγαν φανερώς; add δηλαυέσι τεκμηρίοις. Democrit. in Fabricius, Biblioth. Gr. iv. p. 333. With the exception of this word [δηλοποιέω, (Plut. Pericl. 33, 8; al.)] and the very rare δηλοφανής, δῆλος is not found in composition.*

δῆλος, -ῶ, -ον, [fr. Hom. down], clear, evident, manifest: Mt. xxvi. 73; δῆλον sc. ἐστίν it is manifest, evident, foll. by ὅτι (4 Macc. ii. 7; Xen. an. 1, 3, 9; al.): 1 Co. xv. 27 [here some would take the words adverbially and parenthetically i. e. δηλονότι manifestly cf. W. § 64, 2 a.]; Gal. iii. 11; 1 Tim. vi. 7 (here L T Tr WH om. δῆλον).*

[Syn. δῆλος, φανερός: δ. evident, what is known and understood, φ. manifest, as opp. to what is concealed or invisible; δ. points rather to inner perception, φ. to outward appearance. Cf. Schmidt ch. 129.]

δηλώω, -ῶ; [impf. ἐδῆλουν; fut. δηλώσω]; 1 aor. ἐδήλωσα; Pass., [impf. 3 pers. sing. ἐδῆλοῦτο (1 Pet. i. 11 WH mrg.)]; 1 aor. ἐδηλώθην; (δῆλος); Sept. for יָדַעַת and sometimes for יָדַעַת; in Grk. anth. fr. [Aeschyl. and] Hdt. down; to make manifest: τί, 1 Co. iii. 13; to make known by relating, to declare: τί, Col. i. 8; τινί περί τινος, ὅτι, 1 Co. i. 11; to give one to understand, to indicate, signify: τί, Heb. xii. 27; 2 Pet. i. 14; foll. by acc. with inf. Heb. ix. 8; εἰς τι, point unto, 1 Pet. i. 11.*

[Syn. δηλόω, ἐμφανίζω: ἐμφ. to manifest to the sight, make visible; δ. to render evident to the mind, of such disclosures as exhibit character or suggest inferences; hence

esp. of prophetic, typical, or other supernatural disclosures. Cf. Schmidt ch. 129 § 6; Bleek on Heb. ix. 8.]

Δημάς, ὁ, *Demas*, (prop. name, contracted apparently fr. *Δημήτριος*, cf. W. 103 (97); [on its declension, cf. B. 20 (18)]), a companion of Paul, who deserted the apostle when he was a prisoner at Rome and returned to Thessalonica: Col. iv. 14; Philem. 24; 2 Tim. iv. 10.*

δημηγορέω, -ῶ: [impf. *ἐδημηγόρουν*]; (to be a *δημηγόρος*, fr. *δήμος* and *ἀγορεύω* to harangue the people); to address a public assembly, make a speech to the people: *ἐδημηγόρει πρὸς αὐτοὺς* [A. V. *made an oration*], Acts xii. 21. (Arsthph., Xen., Plat., Dem., al. Prov. xxx. 31 (xxiv. 66); 4 Macc. v. 15.)*

Δημήτριος, -ου, ὁ, *Demetrius*; 1. a silversmith of Ephesus, a heathen: Acts xix. 24, 38. 2. a certain Christian: 3 Jn. 12.*

δημιουργός, -οῦ, ὁ, (*δήμιος* public, belonging to the people, and *ΕΡΓΩ*; cf. *ἱεουργός*, *ἀμπελουργός*, etc.), often in Grk. writ. fr. Hom. down; a. prop. a workman for the public. b. univ. the author of any work, an artisan, framer, builder: *τεχνίτης κ. δημιουργός*, Heb. xi. 10; (Xen. mem. 1. 4, 7 [cf. 9] *σοφοῦ τινος δημιουργοῦ τέχνημα*. God is called ὁ τοῦ οὐρανοῦ δημιουργός in Plat. rep. 7 p. 530 a; ὁ δημ. τῶν ὅλων in Joseph. antt. 1. 7, 1, and often in eccl. writ. from Clem. Rom. 1 Cor. 20, 11; 26, 1; 33, 2 on; [cf. Philo, de mut. nom. § 4; de opif. mund. ed. Müller p. 133; *Piper*, Einl. in monument. Theol. § 26; *Soph.* Lex. s. v.]. In the Scriptures, besides, only in 2 Macc. iv. 1 *κακὸν δημ.*). [Cf. Trench § ev.]*

δῆμος, -ου, ὁ, the people, the mass of the people assembled in a public place: Acts xii. 22; xix. 33; *ἄγειν* [R.G.], *εἰσελθεῖν εἰς τὸν δῆμον*: Acts xvii. 5 [L T Tr WH *προαγ.*]; xix. 30. [From Hom. down.]*

[*ΣΥΝ. δῆμος, λαός*: in classic Grk. *δῆμος* denotes the people as organized into a body politic, *λαός* the unorganized people at large. But in biblical Grk. *λαός* is used esp. of the chosen people of God; *δῆμος* on the other hand (found only in Acts) denotes the people of a heathen city. Cf. Trench § xeviii.; Schmidt ch. 199.]

δημόσιος, -α, -ον, esp. freq. in Attic; belonging to the people or state, public (opp. to *ἴδιος*): Acts v. 18; in dat. fem. *δημοσίᾳ* used adverbially (opp. to *ἰδίᾳ*) [cf. W. 591 (549) note], *publicly, in public places, in view of all*: Acts xvi. 37; xviii. 28; *δημ. καὶ κατ' οἴκους*, Acts xx. 20; (2 Macc. vi. 10; 3 Macc. ii. 27; in Grk. writ. also by public authority, at the public expense).*

δηνάριον, -ου, τό, [Plut., Epict., al.], a Lat. word, a *denarius*, a silver coin, originally consisting of ten [whence its name], afterwards [fr. B. c. 217 on] of sixteen asses; about [3.898 grams, i. e. 8½ pence or 16½ cents; rapidly debased fr. Nero on; cf. BB.DD. s. v. *Denarius*]: Mt. xviii. 28; xx. 2, 9, 13; xxii. 19; Mk. vi. 37; xii. 15; xiv. 5; Lk. vii. 41; x. 35; xx. 24; Jn. vi. 7; xii. 5; Rev. vi. 6 [cf. W. 587 (546); B. 164 (143)]; *τὸ ἀνὰ δηνάριον σκ.* *δν* the pay of a denarius apiece promised to each workman, Mt. xx. 10 T Tr [txt., Trmrg. WH br. *τό*].*

δῆ-ποτε (fr. *δή* and *ποτέ*), adv., now at length (*jam aliquando*); at any time; at last, etc., just exactly; [hence it generalizes a relative, like the Lat. *cumque*; see Lob.

ad Phryn. p. 373]: *ὃ δῆποτε νοσήματι*, with whatsoever disease, Jn. v. 4 [R.G. but L *οἰωδηποτοῦν*].*

δῆ-που [L WH *δή που*; cf. *Lipsius*, Gram. Untersuch. p. 123 sq.], adv., (fr. *δή* and *πού*), prop. now in some way, whatever that way is; it is used when something is affirmed in a slightly ironical manner, as if with an affectation of uncertainty, perhaps, doubtless, verily: *οὐ δῆπου not surely* (Germ. *doch nicht etwa*), hardly I trow; (cf. *Rost* in Passow i. p. 613^b; *Klotz* ad Devar. ii. 2 p. 427 sq.). Once in Scripture: Heb. ii. 16.*

[*Δία*, see *Ζεύς*.]

διά, ["written δὲ before a vowel, exc. in prop. names and 2 Co. v. 7; Ro. viii. 10" *Tdf.* Proleg. p. 94], akin to *δῖς* and Lat. *dis* in composition, prop. denoting a division into two or more parts; a preposition taking the gen. and the acc. In its use the bibl. writ. differ in no respect fr. the Grk.; cf. W. 377 (353) sqq.; 398 (372) sq.

A. with the GENITIVE: *through*; **I.** of Place; 1. prop. after verbs denoting an extension, or a motion, or an act, that occurs through any place: *δὲ ἄλλης ὁδοῦ ἀναχωρεῖν*, Mt. ii. 12; *δὲ ἀνδρῶν τόπων*, Mt. xii. 43; *διὰ τῆς Σαμαρείας*, Jn. iv. 4; *διὰ τῆς θύρας*, Jn. x. 1 sq.; add, Mt. xix. 24; Mk. ii. 23; x. 25; xi. 16; Lk. iv. 30; v. 19; xviii. 25; 2 Co. xi. 33; Heb. ix. 11 sq.; xi. 29, etc.; *δὲ ὑμῶν*, through your city, Ro. xv. 28; [on *διὰ πάντων*, Acts ix. 32, see *pâs*, II. 1]; ὁ *διὰ πάντων*, diffusing his saving influence through all, Eph. iv. 6; *σώζεσθαι διὰ πυρός*, 1 Co. iii. 15; *διασώζ. δὲ ὕδατος*, 1 Pet. iii. 20 (Ev. Nicod. e. 9 p. 568 sq. ed. Thilo [p. 228 ed. Tdf.] *διὰ θαλάσσης ὡς διὰ ξηρᾶς*); *βλέπειν δὲ ἐς ὅπτρον*, 1 Co. xiii. 12 [cf. W. 380 (356)]. Add the adverbial phrase *δὲ ὅλου* from top to bottom, throughout, Jn. xix. 23 (metaph. in every way, 1 Macc. vi. 18). From this use of the preposition has come 2. its tropical use of a state or condition in which (prop. passing through which as through a space) one does or suffers something, where we, with a different conception, employ *with*, *in*, etc. (Germ. *bei*, *unter*, *mit*): ὁ *διὰ γράμματος κ. περιτομῆς παραβάτης νόμου*, Ro. ii. 27 [W. 380 (355)]; *οἱ πιστεύοντες δὲ ἀκροβυστίας* who believe though uncircumcised (see *ἀκροβυστία* a.), Ro. iv. 11; *διὰ προσκόμματος ἐσθίειν*, with offence, or so as to be an offence [cf. W. 380 (356), and see *πρόσκομμα*], Ro. xv. 20; *διὰ πίστεως περιπατεῖν*, οὐ *διὰ εἶδους* (see *εἶδος*, 1), 2 Co. v. 7; *τὰ διὰ σώματος*, done in the body (i. e. while we were clothed with our earthly body [al. take *διά* here instrumentally; see III. 2 below]), 2 Co. v. 10; *διὰ πολλῶν δακρύων*, 2 Co. ii. 4; *διὰ δόξης*, clothed with glory, 2 Co. iii. 11; *ἐρχεσθαι, εἰσερχ. διὰ τινος* with a thing, Heb. ix. 12; 1 Jn. v. 6, [but cf. W. 380 (355)]; *δὲ ὑπομονῆς*, Ro. viii. 25, (*διὰ πένθους τὸ γῆρας διάγειν*, Xen. Cyr. 4, 6, 6; cf. *Matthiae* ii. p. 1353).

II. of Time [cf. W. 380 (356); *Ellie.* or *Mey.* on Gal. ii. 1; *Fritzsche* as below]; 1. of continued time; hence a. of the time throughout (*during*) which anything is done: Mt. xxvi. 61; Mk. xiv. 58; *δὲ ὅλης (τῆς R.G.) νυκτός*, Lk. v. 5; *διὰ παντός τοῦ ζῆν*, Heb. ii. 15;

διὰ παντός [so L WH Tr (exc. Mk. v. 5; Lk. xxiv. 53)], or written together διαπαντός [so G T (exc. in Mt.); cf. W. 46 (45); Lipsius, Gram. Unters. p. 125], continually, always: Mt. xviii. 10; Mk. v. 5; Lk. xxiv. 53; Acts ii. 25 (fr. Ps. xv. (xvi.) 8); x. 2; xxiv. 16; Ro. xi. 10 (fr. Ps. lxxviii. (lxxix.) 24); 2 Th. iii. 16; Heb. ix. 6; xiii. 15, (often in Grk. writ.). b. of the time within which a thing is done: διὰ τῆς νυκτός (L T Tr WH διὰ νυκτός), by night, Acts v. 19; xvi. 9; xvii. 10; xxiii. 31, (Palaeph. 1, 10); δι' ἡμερῶν τεσσαράκοντα, repeatedly within the space of forty days, Acts i. 3; — (denying this use of the prep., C. F. A. Fritzsche in Fritzschorum Opuscul. p. 164 sq. would refer these instances to the use noted under a. [see Win., Ellic., Mey. u. s.]). 2. of time elapsed, and which has, so to say, been passed through: Gal. ii. 1 [cf. W. 380 (356)]; δι' ἡμερῶν, (some) days having intervened, after (some) days, Mk. ii. 1; δι' ἐτῶν πλείονων, Acts xxiv. 17; exx. fr. Grk. auth. in Fritzsche on Mk. p. 50; [W. 380 (356); L. and S. s. v. A. II. 2; Soph. Lex. s. v. 2; Field, Otium Norv. iii. p. 14].

III. of the Means or Instrument by which anything is effected; because what is done by means of a person or thing seems to pass as it were through the same [cf. W. 378 (354)]. 1. of one who is the author of the action as well as its instrument, or of the efficient cause: δι' αὐτοῦ (i. e. τοῦ θεοῦ) τὰ πάντα sc. ἐστίν or ἐγένετο, Ro. xi. 36; also δι' οὗ, Heb. ii. 10; δι' οὗ ἐκλήθητε, 1 Co. i. 9; add [Gal. iv. 7 L T Tr WH, see below]; Heb. vii. 21 (ἡ ἱατρικὴ πᾶσα διὰ τοῦ θεοῦ τούτου, i. e. Aesculapius, κυβερνᾶται, Plat. symp. p. 186 e.; cf. Fritzsche on Rom. vol. i. p. 15, [and for exx. Soph. Lex. s. v. 1]); of him to whom that is due which any one has or has done; hence i. q. by the fault of any one: δι' οὗ τὸ σκάνδαλον ἔρχεται, Mt. xviii. 7; δι' ἐνὸς ἀνθρ. ἡ ἁμαρτία . . . εἰσῆλθε, Ro. v. 12, cf. 16–19; ἡσθένει διὰ τῆς σαρκός, Ro. viii. 3; by the merit, aid, favor of any one: ἐν ζωῇ βασιλεύσουσι διὰ etc. Ro. v. 17, cf. 18 sq.; 1 Co. xv. 21; διὰ τοῦ Χριστοῦ, and the like: Ro. v. 1 sq. 11; Acts x. 43; Gal. iv. 7 [Rec., but see above]; δοξάζει τ. θεὸν διὰ Ἰησοῦ Χριστοῦ, 1 Pet. iv. 11, and εὐχαριστεῖν τῷ θεῷ διὰ Ἰησ. Χρ. Ro. i. 8; vii. 25 (where L T Tr WH txt. χάρις τῷ θεῷ); Col. iii. 17, — because the possibility both of glorifying God and of giving thanks to him is due to the kindness of Christ; καυχᾶσθαι ἐν τῷ θεῷ διὰ Ἰησ. Χρ. Ro. v. 11; ἀναπαύεσθαι διὰ τινος, Philem. 7; οἱ πεπιστευκότες διὰ τῆς χάριτος, Acts xviii. 27; πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ . . . διὰ τῆς σῆς προνοίας, Acts xxiv. 2 (3); ὑπερnikān διὰ τοῦ ἀγαπήσαντος ἡμᾶς, Ro. viii. 37; περισσεύειν διὰ τινος, by the increase which comes from one, Phil. i. 26; 2 Co. i. 5; ix. 12; διὰ τῆς ὑμῶν δέσσεως, Phil. i. 19; add, Philem. 22; Ro. i. 12; 2 Co. i. 4; Gal. iv. 23; 1 Pet. i. 5. 2. of the instrument used to accomplish a thing, or of the instrumental cause in the stricter sense: — with gen. of pers. by the service, the intervention of, any one; with gen. of thing, by means of, with the help of, any thing; a. in passages where a subject expressly mentioned is said to do or to have done a thing by some person or by some thing: Mk. xvi. 20 (τοῦ κυρίου τὸν λόγον βεβαιούντος διὰ

τ. σημείων); Lk. i. 70; Acts i. 16; ii. 22 (τέρασι κ. σημείοις, οἷς ἐποίησε δι' αὐτοῦ ὁ θεός); viii. 20; x. 36; xv. 23 (γράφαντες διὰ χειρὸς αὐτῶν); xx. 28; xxi. 19; xxviii. 25; Ro. ii. 16; iii. 31; vii. 13; [viii. 11 Rec.^{bez elz} L ed. min. T WH txt.]; xv. 18; xvi. 18; 1 Co. i. 21 [cf. W. 381 (357)]; ii. 10; iv. 15; vi. 14; xiv. 9, 19 [R G]; xv. 57; 2 Co. i. 4; iv. 14 R G; v. 18, 20; ix. 13 [cf. W. 381 (357)]; x. 9; xii. 17; Eph. i. 5; ii. 16; Col. i. 20, 22; ii. 8; 1 Th. iv. 14; 2 Th. ii. 14; Tit. iii. 5; Heb. i. 2, 3 [R G]; ii. 14; vi. 12; vii. 19; ix. 26; xiii. 2, 12, 15, 21; Rev. i. 1; γῇ ἐξ ὕδατος (material cause) κ. δι' ὕδατος συνεστῶσα τῷ τοῦ θεοῦ λόγῳ, 2 Pet. iii. 5 [W. 419 (390) cf. 217 (204)]. b. in passages in which the author or principal cause is not mentioned, but is easily understood from the nature of the case, or from the context: Ro. i. 12; 1 Co. xi. 12 [cf. W. 381 (357)]; Phil. i. 20; 1 Th. iii. 7; 2 Th. ii. 2, 15; Heb. xi. 39 [cf. W. u. s., also § 50, 3]; xii. 11, 15; 1 Pet. i. 7; διὰ πολλῶν μαρτύρων, by the mediation (intervention) of many witnesses, they being summoned for that purpose [cf. W. 378 (354); A. V. among], 2 Tim. ii. 2. Where it is evident from the religious conceptions of the Bible that God is the author or first cause: Jn. xi. 4; Acts v. 12; Eph. iii. 10; iv. 16; Col. ii. 19; 2 Tim. i. 6; Heb. x. 10; 2 Pet. iii. 6; σώζεσθαι διὰ τ. πίστεως, Eph. ii. 8; συνεγείρεσθαι διὰ τ. πίστ. Col. ii. 12; δικαιούσθαι διὰ τ. πίστ. Gal. ii. 16, cf. Ro. iii. 30; in the phrases διὰ τοῦ Ἰησ. Χριστοῦ, and the like: Jn. i. 17; iii. 17; Acts xiii. 38; Ro. i. 5; v. 9; 1 Co. xv. 57; 1 Jn. iv. 9; Phil. i. 11; διὰ τοῦ εὐαγγελίου, 1 Co. xv. 2; Eph. iii. 6; διὰ λόγον θεοῦ, 1 Pet. i. 23, cf. 3; διὰ νόμου, Ro. iii. 27; iv. 13; δι' ἀποκαλύψεως Ἰησ. Χρ. Gal. i. 12, cf. 15 sq.; διὰ τοῦ (ἀγίου) πνεύματος, Ro. v. 5; 1 Co. xii. 8; Eph. iii. 16; πιστεῦειν διὰ τινος (see πιστεύω, 1 b. γ.), Jn. i. 7; 1 Co. iii. 5; σημείον γέγονε δι' αὐτῶν, Acts iv. 16; ὁ λόγος δι' ἀγγέλων λαληθείς, Heb. ii. 2, cf. Gal. iii. 19; ὁ νόμος διὰ Μωϋσέως ἐδόθη, Jn. i. 17; in passages in which something is said to have been spoken through the O. T. prophets, or some one of them [cf. Lightf. Fresh Revision etc. p. 121 sq.]; Mt. ii. 5, 17 L T Tr WH, 23; [iii. 3 L T Tr WH]; iv. 14; viii. 17; xii. 17; xxi. 4; xxiv. 15; xxvii. 9; Acts ii. 16; or to have been so written: Lk. xviii. 31; with the added mention of the first cause: ὑπὸ τοῦ κυρίου διὰ τοῦ προφ. Mt. i. 22; ii. 15, cf. Lk. i. 70; Acts i. 16; xxviii. 25; Ro. i. 2; in passages relating to the Logos: πάντα δι' αὐτοῦ (i. e. through the divine Logos [cf. W. 379 (355)]) ἐγένετο or ἐκτίσθη: Jn. i. 3; 1 Co. viii. 6 (where he is expressly distinguished from the first cause: ἐξ αὐτοῦ [W. 419 (391)]); Col. i. 16 [W. l. c.], cf. Heb. i. 2, (Philo de cherub. § 35). The instrumental cause and the principal are distinguished in 1 Co. xi. 12 (διὰ τῆς γυναικός . . . ἐκ τοῦ θεοῦ); Gal. i. 1 (ἀπ' ἀνθρώπων . . . δι' ἀνθρώπου [cf. W. 418 (390)]). 3. with the gen. of a thing διὰ is used to denote the manner in which a thing is done, or the formal cause: εἶπε διὰ παραβολῆς, Lk. viii. 4; εἶπε δι' ὁράματος, Acts xviii. 9; ἀπαγγέλλειν διὰ λόγον, by word of mouth, Acts xv. 27; τῷ λόγῳ δι' ἐπιστολῶν, 2 Co. x. 11, cf. 2 Th. ii. 15; πίστις ἐνεργουμένη δι' ἀγάπης, Gal. v. 6;

κεχάρισται δι' ἐπαγγελίας, Gal. iii. 18; δουλεύειν διὰ τῆς ἀγάπης, Gal. v. 13; ἐπιστέλλειν διὰ βραχείων, Heb. xiii. 22; γράφειν δι' ὀλίγων, 1 Pet. v. 12, (Plat. Gorg. p. 449 b. διὰ μακρῶν λόγους ποιεῖσθαι [see ὀλίγος, fin.; cf. W. § 51, 1 b.]); διὰ χάριτος καὶ μέλανος, 2 Jn. 12; διὰ μέλανος κ. καλάμου, 3 Jn. 13, (Plut. Sol. 17, 3). To this head I should refer also the use of διὰ τινος in exhortations etc., where one seeks to strengthen his exhortation by the mention of a thing or a person held sacred by those whom he is admonishing (διὰ equiv. to *by an allusion to, by reminding you of* [cf. W. 381 (357)]): Ro. xii. 1; xv. 30; 1 Co. i. 10; 2 Co. x. 1; 1 Th. iv. 2 [yet cf. W. 379 (355) note]; 2 Th. iii. 12 R G.

B. with the ACCUSATIVE [W. 398 (372) sq.]. **I.** of Place; *through*; often so in the Grk. poets, once in the N. T. acc. to L T Tr WH viz. Lk. xvii. 11 διὰ μέσου Σαμαρείας, for R G διὰ μέσου Σαμ. [but see μέσος, 2].

II. of the Ground or Reason on account of which anything is or is not done; *by reason of, because of* (Germ. *aus Grund*). **1.** of the reason for which a thing is done, or of the efficient reason, when for greater perspicuity it may be rendered *by* [cf. Kühner § 434 Ann.]; **a.** with acc. of the thing: δι' ἧν, viz. τὴν τοῦ θεοῦ ἡμέραν (prop. by reason of which day i. e. because it will come [cf. W. 400 (373)]), 2 Pet. iii. 12; διὰ τ. λόγον (prop. by reason of the word i. e. because the word has cleansing power), Jn. xv. 3; διὰ τὸ θέλημα σου (Vulg. *propter voluntatem tuam* i. e. because thou didst will it), Rev. iv. 11; add, Rev. xii. 11; xiii. 14, (ἀναβιώσκειται διὰ τὴν τοῦ πατρὸς φύσιν, Plato, symp. p. 203 c.); cf. Grimm on 2 Macc. iii. 1. **b.** with acc. of the person, by whose will, agency, favor, fault, anything is or is done: διὰ τὸν πατέρα . . . δι' ἐμέ (prop. because the father lives . . . because I live [cf. W. 399 (373)]), Jn. vi. 57; διὰ τὸν ὑποτάξαντα, by the will of him who subjected it, opp. to οὗχ ἑκούσα, Ro. viii. 20 [cf. Win. 399 (373) note]; μὴ εἴπῃς ὅτι διὰ κύριον ἀπέστην, Sir. xv. 11; so too in the Grk. writ. of every age; cf. Krüger § 68, 23; Grimm on 2 Macc. vi. 25. Much oftener **2.** of the reason or cause on account of which anything is or is done, or ought to be done; *on account of, because of*; **a.** in the phrases διὰ τοῦτο *for this cause; for this reason; therefore; on this account; since this is so*: Mt. vi. 25; xii. 27, 31; xiii. 13, etc.; Mk. vi. 14; xi. 24; Lk. xi. 49; xiv. 20; Jn. vi. 65; ix. 23; Acts ii. 26; Ro. i. 26; iv. 16; v. 12; xiii. 6; xv. 9; 1 Co. iv. 17; xi. 10, 30; 2 Co. iv. 1; Eph. i. 15; v. 17; vi. 13; Col. i. 9; 1 Th. ii. 13; iii. 5, 7; 2 Th. ii. 11; 2 Tim. ii. 10; Heb. i. 9; ii. 1; 1 Jn. iv. 5; 3 Jn. 10; Rev. vii. 15; xii. 12; xviii. 8. foll. by ὅτι, *for this cause . . . because, therefore . . . because*: Jn. v. 16, 18; viii. 47; x. 17; xii. 18, 39; 1 Jn. iii. 1; cf. Tholuck ed. 7 on Jn. x. 17, [he questions, at least for x. 17 and xii. 39, the canon of Meyer (on xii. 39), Luthardt (on x. 17), al., that in this phrase in Jn. the τοῦτο always looks backwards]. In the opposite order (when the words that precede with ὅτι are to be emphasized): Jn. xv. 19. It indicates the end and purpose, being foll. either by ἵνα, 2 Co. xiii. 10; 1

Tim. i. 16; Philem. 15, (in the opp. order, Jn. i. 31); or by ὅπως, Heb. ix. 15. διὰ τί [so L T Tr WH] and written together διατί [so G T; cf. W. 45; Lipsius, Gram. Unters. p. 126], *why? wherefore?* Mt. ix. 11, 14; xiii. 10; xvii. 19; Mk. ii. 18; Lk. v. 30; Jn. vii. 45; Acts v. 3; Ro. ix. 32; 1 Co. vi. 7; Rev. xvii. 7. δι' ἣν αἰτίαν, see αἰτία, 1. τίς ἡ αἰτία, δι' ἣν, Acts x. 21; xxiii. 28; διὰ ταύτην τὴν αἰτίαν, Acts xxviii. 20; διὰ ταῦτα, Eph. v. 6, etc. **b.** used, with the acc. of any noun, of the mental affection by which one is impelled to some act [Eng. *for*; cf. W. 399 (372)]: διὰ φθόνου, because prompted by envy, *for* envy, Mt. xxvii. 18; Mk. xv. 10; διὰ τὸν φόβον τινός, Jn. vii. 13; xix. 38; xx. 19; Rev. xviii. 10, 15; διὰ τὴν πολλὴν ἀγάπην, Eph. ii. 4. of any other cause on account of which one is said to do or to have done something, — as in Mt. xiv. 3, 9; xv. 3, 6; Jn. iv. 39, 41 sq.; xii. 11; xiv. 11; Acts xxviii. 2; Ro. iii. 25 (διὰ τὴν παρέσιν τῶν προγεγ. ἁμαρτημ. because of the premission etc., i. e. because he had left the sins unpunished); Ro. vi. 19; xv. 15; 2 Co. ix. 14; Gal. iv. 13 (δι' ἀσθένειαν τῆς σαρκός, on account of an infirmity of the flesh, i. e. detained among you by sickness; cf. Wieseler [or Bp. Lghtft.] ad loc.); — or to suffer or have suffered something, Mt. xxiv. 9; xxvii. 19; Lk. xxiii. 19, 25; Acts xxi. 35; 2 Co. iv. 11; Col. iii. 6; 1 Pet. iii. 14; Rev. i. 9; vi. 9; — or to have obtained something, Heb. ii. 9; v. 14; 1 Jn. ii. 12; — or to be or to become something, Ro. viii. 10; xi. 28; Eph. iv. 18; Heb. v. 12 [W. 399 (373)]; vii. 18. of the impeding cause, where by reason of some person or thing something is said to have been impossible: Mt. xiii. 58; xvii. 20; Mk. ii. 4; Lk. v. 19; viii. 19; Acts xxi. 34; Heb. iii. 19; iv. 6. διὰ with the acc. of a pers. is often i. q. *for the benefit of*, [Eng. *for the sake of*]: Mk. ii. 27; Jn. xi. 42; xii. 30; 1 Co. xi. 9; Heb. i. 14; vi. 7; διὰ τοὺς ἐκλεκτούς, Mt. xxiv. 22; Mk. xiii. 20; 2 Tim. ii. 10; διὰ Χριστόν for Christ's sake, to promote his cause, 1 Co. iv. 10; δι' ὑμᾶς, Jn. xii. 30; 2 Co. iv. 15; viii. 9; Phil. i. 24; 1 Th. i. 5. διὰ τινα, because of the example set by one: 2 Co. ii. 10; Ro. ii. 24; 2 Pet. ii. 2; διὰ τὸν Χριστόν for Christ, to become a partner of Christ, Phil. iii. 7 (equiv. to ἵνα Χριστόν κερδήσω, vs. 8). **c.** διὰ τό, *because that, for that*, is placed before the inf., — either standing alone, as Lk. ix. 7; Heb. vii. 23; — or having a subject acc. expressed, as Mt. xxiv. 12; Mk. v. 4; Lk. ii. 4; xix. 11; Acts iv. 2; xii. 20; xviii. 2; xxvii. 4, 9; xxviii. 18; Phil. i. 7; Heb. vii. 24; x. 2; Jas. iv. 2; — or with its subject acc. evident from the context, as Mt. xiii. 6; Mk. iv. 6; Lk. xi. 8; xviii. 5; xxiii. 8; Acts viii. 11; xviii. 3. **C.** In Composition διὰ indicates **1.** a passing through space or time, *through*, (διαβαίνω, διέρχομαι, διελίξω, etc.); hence **2.** continuity of time (διαμένω, διατελέω, διατηρέω), and completeness of action (διακαθαρίζω, διαζώννυμι). **3.** distribution (διαδίδωμι, διαγγέλλω, διαφημίζω). **4.** separation (διαλύω, διαίρεω). **5.** rivalry and endeavor (διαπύω, διακατελέγχομαι; cf. Herm. ad Vig. p. 854; [Winer, as below, p. 6]). **6.** transition from one state to another (διαλλάσσω, διορθόω). [Cf. Winer, De verb. comp. etc. Pt. v.; Valckenaer on Hdt. 5, 18; Caltier. Gazophyl. ed. Abresch, Cant. 1810, p. 39; A.

Rieder, Ueb. d. mit mehr als ein. präp. zusammeng. verba im N. T. p. 17 sq.] No one of the N. T. writers makes more freq. use of verbs compounded with διά than Luke, [see the list in Winer, u. s. p. 3 note; on their constr. W. § 52, 4, 8].

δια-βαίνω : 2 aor. διέβην, inf. διαβῆναι, ptep. διαβάς; as in Grk. writ. fr. Hom. down; (Plin. *pertranseo*); to pass through, cross over; a. transitively : τὴν θάλασσαν ὡς διὰ ξηρᾶς, Heb. xi. 29. b. intrans. : πρὸς τινα, Lk. xvi. 26; εἰς with acc. of place, Acts xvi. 9; (for ἡγῆ, 1 S. xiii. 7).*

δια-βάλλω : 1 aor. pass. διεβλήθην; 1. prop. to throw over or across, to send over, (τὶ διά τινος). 2. very often, fr. Hdt. down, to traduce, calumniate, slander, accuse, defame (cf. Lat. *perstringere*, Germ. *durchziehen*, [διά as it were from one to another; see Winer, De verb. comp. etc. Pt. v. p. 17]), not only of those who bring a false charge against one (διέβλητο πρὸς αὐτὸν ἀδίκως, Joseph. antt. 7, 11, 3), but also of those who disseminate the truth concerning a man, but do so maliciously, insidiously, with hostility [cf. Lucian's Essay de calum. non temere credend.], (Dan. iii. 8 Sept.; Dan. vi. 24 Theodot.); so διεβλήθη αὐτῷ ὡς διασκορπίζων, Lk. xvi. 1 (with dat. of pers. to whom the charge is made, also in Hdt. 5, 35, et al.; τινὰ πρὸς τινα, Hdt. 5, 96, et al.; foll. by ὡς with ptep., Xen. Hell. 2, 3, 23; Plat. epp. 7 p. 334 a.). [Syn. see κατηγορέω.]*

δια-βεβαίωμαι (-οῦμαι); mid. to affirm strongly, assert confidently, [cf. W. 253 (238)]: περὶ τινος (Polyb. 12, 11 (12), 6), 1 Tim. i. 7 [cf. WH. App. p. 167]; Tit. iii. 8. (Dem. p. 220, 4; Diod., Dion. Hal., Plut., Ael.).*

δια-βλέπω : fut. διαβλέψω; 1 aor. διέβλεψα; to look through, penetrate by vision; a. to look fixedly, stare straight before one (Plat. Phaedo p. 86 d.): διέβλεψε, of a blind man recovering sight, Mk. viii. 25 T WH Tr txt. [some refer this to b.]. b. to see clearly: foll. by an inf. expressing the purpose, Mt. vii. 5; Lk. vi. 42. (Aristot., Plut.).*

διάβολος, -ον, (διαβάλλω, q. v.), prone to slander, slanderous, accusing falsely, (Arstph., Andoc., Plut., al.): 1 Tim. iii. 11; 2 Tim. iii. 3; Tit. ii. 3; as subst. ὁ διάβολος, a calumniator, false accuser, slanderer, [see κατηγορέω, fin.], (Xen. Ages. 11, 5; [Aristot., al.]: Sept. Esth. vii. 4; viii. 1. In the Bible and in eccl. writ. ὁ διάβολος [also διάβ. without the art.; cf. W. 124 (118); B. 89 (78)] is applied κατ' ἐξοχήν to the one called in Hebr. שָׂטָן, ὁ σατανᾶς (q. v.), viz. Satan, the prince of demons, the author of evil, persecuting good men (Job i.; Zech. iii. 1 sqq., cf. Rev. xii. 10), estranging mankind from God and enticing them to sin, and afflicting them with diseases by means of demons who take possession of their bodies at his bidding; the malignant enemy of God and the Messiah: Mt. iv. 1, 5, [8, 11]; xiii. 39; xxv. 41; Lk. iv. 2, [3, 5 R L, 6, 13]; viii. 12; Jn. xiii. 2; Acts x. 38; Eph. iv. 27; vi. 11; 1 Tim. iii. 6 sq.; 2 Tim. ii. 26; Heb. ii. 14; Jas. iv. 7; 1 Pet. v. 8; Jude 9; Rev. ii. 10; xii. 9, 12; xx. 2, 10; (Sap. ii. 24; [cf. Ps. cviii. (cix.) 6; 1 Chr. xxi. 1]). Men who resemble the devil in mind and will are said εἶναι ἐκ τοῦ διαβόλου to be of the devil, prop. to de-

rive their origin from the devil, trop. to depend upon the devil in thought and action, to be prompted and governed by him: Jn. viii. 44; 1 Jn. iii. 8; the same are called τέκνα τοῦ διαβ. children of the devil, 1 Jn. iii. 10; υἱοὶ τοῦ δ. sons of the devil, Acts xiii. 10, cf. Mt. xiii. 38; Jn. viii. 38; 1 Jn. iii. 10. The name διάβολος is fig. applied to a man who, by opposing the cause of God, may be said to act the part of the devil or to side with him: Jn. vi. 70, cf. Mt. xvi. 23; Mk. viii. 33. [Cf. σατᾶν fin.]*

δι-αγγέλλω; 2 aor. pass. διηγέλην; fr. Pind. down; to carry a message through, announce everywhere, through places, through assemblies of men, etc.; to publish abroad, declare, [see διά, C. 3]: τί, Lk. ix. 60; Acts xxi. 26 (διαγγέλλων, sc. to all who were in the temple and were knowing to the affair); with the addition ἐν πάσῃ τῇ γῇ, Ro. ix. 17 fr. Ex. ix. 16. (Lev. xxv. 9; Josh. vi. 10; Ps. ii. 7; [lviii. (lix.) 13]; Sir. xliii. 2; 2 Macc. iii. 34.)*

διά-γε, see γέ, 1.

δια-γίνομαι : 2 aor. διεγενόμην; 1. to be through, continue. 2. to be between, intervene; hence in Grk. writ. fr. Isaeus (p. 84, 14, 9 [or. de Hagn. hered.] χρόνων διαγενομένων) down, the aor. is used of time, to have intervened, elapsed, passed meanwhile, [cf. χρόνου μεταξύ διαγενομένου Lys. 93, 6]: ἡμερῶν διαγενομένων τινῶν, Acts xxv. 13; ικανοῦ χρόνου διαγενομένου, Acts xxvii. 9; διαγενομένου τοῦ συμβάτου, Mk. xvi. 1.*

δια-γινώσκω; fut. διαγνώσομαι; 1. to distinguish (Lat. *dignosco*), i. e. to know accurately, ascertain exactly: τί, Acts xxiii. 15; (so in Grk. writ. fr. Hom. down). 2. in a legal sense, to examine, determine, decide, (cf. Cic. *cognosco*): τὰ καθ' ὑμᾶς your case, Acts xxiv. 22; (2 Macc. ix. 15; Dem. p. 629, 25; p. 545, 9; al.).*

δια-γνωρίζω : 1 aor. διεγνώρισα; to publish abroad, make known thoroughly: περὶ τινος, Lk. ii. 17 R G. Besides, only in [Philo, quod det. pot. § 26, i. 210, 16 ed. Mang. and] in Schol. in Bekk. Anecd. p. 787, 15 to discriminate.*

διά-γνωσις, -εως, ἡ, (see διαγνώσκω); 1. a distinguishing. 2. in a legal sense (Lat. *cognitio*), examination, opinion, decision, (Sap. iii. 18; Plat. legg. 9 p. 865 c.): Acts xxv. 21.*

δια-γογγύζω : impf. διεγόγγυζον; to murmur (διά i. e. either through a whole crowd, or 'among one another,' Germ. *durch einander* [cf. διά, C.]); hence it is always used of many indignantly complaining (see γογγύζω): Lk. xv. 2; xix. 7. (Ex. xvi. 2, 7, 8; [Num. xiv. 2]; Josh. ix. 24 (18), etc.; Sir. xxxiv. (xxxv.) 24; Clem. Alex. i. p. 528 ed. Pott.; Heliod. 7, 27, and in some Byzant. writ.) Cf. Win. De verb. comp. etc. Pt. v. p. 16 sq.*

δια-γρηγορέω, -ῶ : 1 aor. διεγρηγόρησα; to watch through, (Hdian. 3, 4, 8 [4 ed. Bekk.] πάσης τῆς νυκτὸς . . . διαγρηγορήσαντες, Niceph. Greg. Hist. Byz. p. 205 f. and 571 a.); to remain awake: Lk. ix. 32 (for they had overcome the force of sleep, with which they were weighed down, βεβαρημ. ὑπνῳ); [al. (e. g. R. V. txt.) to be fully awake, cf. Niceph. u. s. p. 205 f. δόξαν ἀπεβαλόμεν ὥστε οἱ διαγρηγορήσαντες τὰ ἐν τοῖς ὕπνοις ὀνειράτα; Win. De verb. comp. etc. Pt. v. p. 11 sq.].*

δι-άγω; 1. to lead through, lead across, send across.

2. with τὸν βίον, τὸν χρόνον, etc., added or understood, to pass: βίον, 1 Tim. ii. 2 (very often in Grk. writ.); διάγειν ἐν τινι. sc. τὸν βίον to live [W. 593 (551 sq.); B. 144 (126)]. Tit. iii. 3 (ἐν φιλοσοφίᾳ, Plat. Phaedr. p. 259 d.; ἐν εἰρήνῃ καὶ σχολῇ, Plut. Timol. 3).*

διαδέχομαι: 1 aor. διεδεξάμην; prop. to receive through another anything left or bequeathed by him, to receive in succession, receive in turn, succeed to: τὴν σκηνὴν the tabernacle, Acts vii. 45. (τὴν ἀρχήν, τὴν βασιλείαν, etc., in Polyb., Diod., Joseph., al.) [Cf. δέχομαι.]*

διάδημα, -τος, τό, (διαδέω to bind round), a diadem, i. e. the blue band marked with white with which Persian kings used to bind on the turban or tiara; the kingly ornament for the head: Rev. xii. 3; xiii. 1; xix. 12. (Xen. Cyr. 8, 3, 13; Esth. i. 11; ii. 17 for ῥαβδ.; 1 Macc. i. 9).*

[Syn. διάδημα, στέφανος: στ. like the Lat. corona is a crown in the sense of a chaplet, wreath, or garland—the badge of “victory in the games, of civic worth, of military valor, of nuptial joy, of festal gladness”; διάδημα is a crown as the badge of royalty, βασιλείας ὑπόδημα (Lucian, Pisc. 35). Cf. Trench § xxiii.; Bp. Lightf. on Phil. iv. 1; Diet. of Christ. Antiq. s. v. Coronation p. 464 sq.; B. D. Am. ed. s. v. Diadem; but cf. στέφανος, a.]

διαδίδωμι; fut. διαδιδώσω (Rev. xvii. 13 Rec.); 1 aor. διέδωκα; 2 aor. impv. διάδος; Pass. impf. 3 pers. sing. διεδίδου (Acts iv. 35), for which L T Tr WH read διεδίδετο (see ἀποδίδωμι): 1. to distribute, divide among several [cf. διά, C. 3]: τί, Lk. xi. 22; τί τινα, Lk. xviii. 22 (Lchm. δός); Jn. vi. 11 (Tdf. ἔδωκεν); pass. Acts iv. 35. Its meaning is esp. illustrated by Xen. Cyr. i. 3, 7 τὸν Κύρον λαζόντα τῶν κρεῶν διαδιδόναι τοῖς . . . θεραπευταῖς . . . τοιαῦτα ἐποίει. ἕως διεδίδον πάντα ἃ ἔλαβε κρέα. 2. to give over, deliver: τί τινα, Rev. xvii. 13; but here G L T Tr WH have restored διδάσκει (cf. δίδωμι, init.).*

διά-δοχος, -ου, ὁ, ἡ, (διαδέχομαι), succeeding, a successor: Acts xxiv. 27. (Sir. xlv. 1; xlviii. 8); 2 Macc. xiv. 26; often in Grk. writ. fr. [Aeschyl. and] Hdt. 5, 26 down.)*

διαζώννυμι or διαζώνωμι: 1 aor. διεζώσα; 1 aor. mid. διεζώσάμην; pf. pass. ptp. διεζωσμένος; to bind or gird all around (διά; this force of the prep. appears in the trop. use of the verb in Plut. Brut. 31, 2 ὥς δ' ἡ φλόξ ῥυείσα καὶ διαζώσασα πανταχόθεν τὴν πόλιν διέλαμψε πολλή); ἐαντόν, Jn. xiii. 4; Pass. διαζώννυμαι τι to be girded: φῶ (by attraction for ὁ [yet cf. Mey.]) ἦν διεζωσμένος, Jn. xiii. 5; Mid. διαζώννυμαι τι to gird one's self with a thing, gird a thing around one's self: Jn. xxi. 7; (Ezek. xxiii. 15 [Alex.]. in Grk. writ. occasionally fr. Thuc. on). Cf. Win. De verb. comp. etc. Pt. v., p. 13.*

διαθήκη, -ης, ἡ, (διατίθημι); 1. a disposition, arrangement, of any sort, which one wishes to be valid, (Germ. Verordnung, Willensverfügung): Gal. iii. 15, where under the name of a man's disposition is meant specifically a testament, so far forth as it is a specimen and example of that disposition [cf. Mey. or Bp. Lightf. ad loc.]; esp. the last disposal which one makes of his earthly possessions after his death, a testament or will (so in Grk. writ. fr. [Arstph.], Plat. legg. 11 p. 922 c. sqq. down): Heb. ix. 16 sq. 2. a compact, covenant (Arstph. av. 440), very often in the Scriptures for בְּרִית (Vulg. testamen-

tum). For the word covenant is used to denote the close relationship which God entered into, first with Noah (Gen. vi. 18; ix. 9 sqq. [cf. Sir. xlv. 18]), then with Abraham, Isaac and Jacob and their posterity (Lev. xxvi. 42 [cf. 2 Macc. i. 2]), but esp. with Abraham (Gen. xv. and xvii.), and afterwards through Moses with the people of Israel (Ex. xxiv.; Deut. v. 2; xxviii. 69 (xxix. 1)). By this last covenant the Israelites are bound to obey God's will as expressed and solemnly promulgated in the Mosaic law; and he promises them his almighty protection and blessings of every kind in this world, but threatens transgressors with the severest punishments. Hence in the N. T. we find mention of αἱ πλάκες τῆς διαθήκης (בְּרִית הַבְּרִית, Deut. ix. 9, 15), the tables of the law, on which the duties of the covenant were inscribed (Ex. xx.); of ἡ κιβωτός τῆς διαθ. (בְּרִית הַבְּרִית, Deut. x. 8; xxxi. 9; Josh. iii. 6, etc.), the ark of the covenant or law, in which those tables were deposited, Heb. ix. 4; Rev. xi. 19; of ἡ διαθήκη περιτομῆς the covenant of circumcision, made with Abraham, whose sign and seal was circumcision (Gen. xvii. 10 sqq.), Acts vii. 8; of τὸ αἷμα τῆς διαθήκης the blood of the victims, by the shedding and sprinkling of which the Mosaic covenant was ratified, Heb. ix. 20 fr. Ex. xxiv. 8; of αἱ διαθήκαι the covenants, one made with Abraham, the other through Moses with the Israelites, Ro. ix. 4 [L txt. Tr mrg. ἡ διαθήκη] (Sap. xviii. 22; Sir. xlv. 11; 2 Macc. viii. 15; Ep. of Barn. 9; [cf. W. 177 (166)]); of αἱ διαθήκαι τῆς ἐπαγγελίας, the covenants to which the promise of salvation through the Messiah was annexed, Eph. ii. 12 (συνθήκαι ἀγαθῶν ἐποσχέσεων, Sap. xii. 21); for Christian salvation is the fulfilment of the divine promises annexed to those covenants, esp. to that made with Abraham: Lk. i. 72 sq.; Acts iii. 25; Ro. xi. 27; Gal. iii. 17 (where διαθήκη is God's arrangement i. e. the promise made to Abraham). As the new and far more excellent bond of friendship which God in the Messiah's time would enter into with the people of Israel is called הַבְּרִית הַנִּיחָה, καὶ ἡ διαθήκη (Jer. xxxviii. (xxx. 31)),—which divine promise Christ has made good (Heb. viii. 8–10; x. 16),—we find in the N. T. two distinct covenants spoken of, δύο διαθήκαι (Gal. iv. 24), viz. the Mosaic and the Christian, with the former of which (τῇ πρώτῃ διαθήκῃ, Heb. ix. 15, 18, cf. viii. 9) the latter is contrasted, as καὶ ἡ διαθήκη, Mt. xxvi. 28; Mk. xiv. 24 (in both pass. in RGL [in Mt. in Tr also]); Lk. xxii. 20 [WH reject the pass.]; 1 Co. xi. 25; 2 Co. iii. 6; Heb. viii. 8; κρείττων διαθήκη, Heb. vii. 22; αἰώνιος διαθήκη, Heb. xiii. 20; and Christ is called κρείττονος or καὶ ἡς or νέας διαθήκης μεσίτης: Heb. viii. 6; ix. 15; xii. 24. This new covenant binds men to exercise faith in Christ, and God promises them grace and salvation eternal. This covenant Christ set up and ratified by undergoing death; hence the phrases τὸ αἷμα τῆς καὶ ἡς διαθήκης, τὸ αἷμα τῆς διαθήκης, (see αἷμα sub fin.), [Heb. x. 29]; τὸ αἷμά μου τῆς διαθήκης, my blood by the shedding of which the covenant is established, Mt. xxvi. 28 T WH and Mk. xiv. 24 T Tr WH (on two gen. after one noun cf. Matthiae § 380, Anm. 1; Kühner ii. p. 288 sq.;

[Jelf § 543, 1, cf. § 466; W. § 30, 3 Note 3; B. 155 (136)]. By metonymy of the contained for the container ἡ παλαιὰ διαθήκη is used in 2 Co. iii. 14 of the sacred books of the O. T. because in them the conditions and principles of the older covenant were recorded. Finally must be noted the amphiboly or twofold use [cf. Philo de mut. nom. § 6] by which the writer to the Hebrews, in ix. 16 sq., substitutes for the meaning *covenant* which διαθήκη bears elsewhere in the Ep. that of *testament* (see 1 above), and likens Christ to a testator, — not only because the author regards eternal blessedness as an inheritance bequeathed by Christ, but also because he is endeavoring to show, both that the attainment of eternal salvation is made possible for the disciples of Christ by his death (ix. 15), and that even the Mosaic covenant had been consecrated by blood (18 sq.). This, apparently, led the Latin Vulgate to render διαθήκη wherever it occurs in the Bible [i. e. in the New Test., not always in the Old; see B. D. s. v. *Covenant*, and B. D. Am. ed. s. v. *Testament*] by the word *testamentum*.*

διαίρεσις, -εως, ἡ, (διαίρεω, q. v.); 1. *division, distribution*, (Hdt., Xen., Plat., al.); 2. *distinction, difference*, (Plat. Soph. p. 267 b. τίνα διαίρεσιν ἀγνωσίας τε καὶ γνώσεως θήσομεν; al.); in particular, a *distinction arising from a different distribution to different persons*, [A. V. *diversity*]: 1 Co. xii. 4–6, cf. 11 διαίρουσιν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.*

διαίρεω, -ῶ; 2 aor. διεῖλον; 1. *to divide into parts, to part, to tear, cleave or cut asunder*, (Hom. and subseq. writ.: Gen. xv. 10; 1 K. iii. 25). 2. *to distribute*: τί τιμι (Xen. Cyr. 4, 5, 51; Hell. 3, 2, 10): Lk. xv. 12; 1 Co. xii. 11; (Josh. xviii. 5; 1 Chr. xxiii. 6, etc.).*

[δια-καθαίρω: 1 aor. διεκάθαρα (un-Attic and later form; cf. Moeris, ed. Piers. p. 137; Lob. ad Phryn. p. 25; Veitch s. v. καθαίρω), inf. διακαθάραι; *to cleanse* (thoroughly cf. διά, C. 2 i.e.) *thoroughly*: Lk. iii. 17 T WH Lmrg. Tr mrg.; for R G διακαθαρίζω. (Fr. Arstph. and Plat. down.)*]

δια-καθαρίζω: fut. διακαθαριῶ [B. 37 (32); W. § 13, 1 c.; WH. App. p. 163]; *to cleanse thoroughly*, (Vulg. *perundo*): τὴν ἄλωνα, Mt. iii. 12; Lk. iii. 17 [T WH etc. διακαθάραι, q. v.]. (Not found in prof. auth., who use διακαθαίρω, as τὴν ἄλω, Aleiphr. ep. 3, 26.)*

δια-κατ-ελέγχομαι: impf. διακατηλεγχόμην; *to confute with rivalry and effort or in a contest* (on this use of the prep. διά in compos. cf. Herm. ad Vig. p. 854; [al. give it here the sense of completeness; see διά, C. 2]): with dat. of pers. [W. § 31, 1 f.; B. 177 (154)]; not found exc. in Acts xviii. 28 [R. V. *powerfully confuted*].*

διακονέω, -ῶ; impf. διεκόνουν (as if the verb were compounded of διά and ἀκονέω, for the rarer and earlier form ἐδιακόνουν, cf. B. 35 (31); Ph. Btm. Ans. Spr. § 86 Anm. 6; Krüger § 28, 14, 13); [fut. διακονήσω]; 1 aor. διεκόνησα (for the earlier ἐδιακόνησα); Pass., pres. ptep. διακονούμενος; 1 aor. inf. διακονηθῆναι, ptep. διακονηθείς; (διάκονος, q. v.); in Grk. writ. fr. [Soph.], Hdt. down; *to be a servant, attendant, domestic; to serve, wait upon*; 1. univ.: [absol. ὁ διακονῶν, Lk. xxii. 26]; with dat. of pers. *to minister to one; render ministering offices to*: Jn.

xii. 26; Acts xix. 22; Philem. 13; Pass. *to be served, ministered unto* (W. § 39, 1; [B. 188 (163)]): Mt. xx. 28; Mk. x. 45. 2. Like the Lat. *ministrare*, *to wait at table and offer food and drink to the guests*, [cf. W. 593 (552)]: with dat. of pers., Mt. iv. 11; viii. 15; Mk. i. 13, 31; Lk. iv. 39; xii. 37; xvii. 8; absol. ὁ διακονῶν, Lk. xxii. 27; so also of women preparing food, Lk. x. 40; Jn. xii. 2; (Menand. ap. Athen. 6 c. 46, p. 245 c.; Anaer. 4, 6; al.; pass. διακονεῖσθαι ὑπό τινος, Diod. 5, 28; Philo, vit. contempl. § 9). 3. *to minister i. e. supply food and the necessities of life*: with dat. of pers., Mt. xxv. 44; xxvii. 55; Mk. xv. 41; διεκόνουν αὐτοῖς ἐκ (Rec. ἀπὸ) τῶν ὑπαρχόντων αὐταῖς, Lk. viii. 3; *to relieve one's necessities* (e. g. by collecting alms): Ro. xv. 25; Heb. vi. 10; τραπέζαις, *to provide, take care of, distribute, the things necessary to sustain life*, Acts vi. 2. absol., those are said διακονεῖν, i. e. to take care of the poor and the sick, who administer the office of *deacon* (see διάκονος, 2) in the Christian churches, *to serve as deacons*: 1 Tim. iii. 10, 13; 1 Pet. iv. 11 [many take this last ex. in a general rather than an official sense]. 4. with acc. of the thing, *to minister i. e. attend to, anything*, that may serve another's interests: χάρις διακονουμένη ὑφ' ἡμῶν, 2 Co. viii. 19; [ἀδρότης, ibid. 20]; ὅσα διεκόνησε, how many things I owe to his ministration, 2 Tim. i. 18; ἐπιστολὴ διακονηθεῖσα ὑφ' ἡμῶν, an epistle written, as it were, by our serving as amanuenses, 2 Co. iii. 3. with acc. of the thing and dat. of pers., *to minister a thing unto one, to serve one with or by supplying any thing*: 1 Pet. i. 12; τὶ εἰς ἑαυτούς, i. e. εἰς ἀλλήλους *to one another*, for mutual use, 1 Pet. iv. 10.*

διακονία, -ας, ἡ, (διάκονος), [fr. Thuc., Plat. down], *service, ministering*, esp. of those who execute the commands of others: 1. univ.: 2 Tim. iv. 11; Heb. i. 14. 2. of those who by the command of God proclaim and promote religion among men; a. of the office of Moses: ἡ διακ. τοῦ θανάτου, concisely for the ministration by which the law is promulgated that threatens and brings death, 2 Co. iii. 7; τῆς κατακρίσεως, the ministration by which condemnation is announced, ibid. 9. b. of the office of the apostles and its administration: Acts i. 17, 25; xx. 24; xxi. 19; Ro. xi. 13; 2 Co. iv. 1; vi. 3; 1 Tim. i. 12; τοῦ λόγου, Acts vi. 4; τοῦ πνεύματος, the ministry whose office it is to cause men to obtain and be governed by the Holy Spirit, 2 Co. iii. 8; τῆς δικαιοσύνης, by which men are taught how they may become righteous with God, ibid. 9; τῆς καταλλαγῆς, the ministry whose work it is to induce men to embrace the offered reconciliation with God, 2 Co. v. 18; πρὸς τὴν ὑμῶν διακονίαν, that by preaching the gospel I might minister unto you, 2 Co. xi. 8. c. of the ministration or service of all who, endowed by God with powers of mind and heart peculiarly adapted to this end, endeavor zealously and laboriously to promote the cause of Christ among men, as apostles, prophets, evangelists, elders, etc.: 1 Co. xii. 5; Eph. iv. 12; 2 Tim. iv. 5. What ministry is referred to in Col. iv. 17 is not clear. 3. the ministration of those who render to others the offices of Christian

affection: 1 Co. xvi. 15; Rev. ii. 19, esp. of those who succor need by either collecting or bestowing benefactions [Acts xii. 25]; the care of the poor, the supplying or distributing of charities, (Luther uses *Handreichung*): Acts vi. 1; 2 Co. ix. 13; ἡ διακονία ἡ εἰς τοὺς ἀγίους, 2 Co. viii. 4; ix. 1; ἡ διακονία τῆς λειτουργίας, the ministration rendered through this λειτουργία, 2 Co. ix. 12; πέμπειν εἰς διακονίαν τινί, to send a thing to one for the relief of his want [A. V. *to send relief unto*], Acts xi. 29 (κομίζω χρήματα πολλὰ εἰς διακονίαν τῶν ἡρῶν, Acta Thomae § 56, p. 233 ed. Tdf.); ἡ διακονία μου ἡ εἰς Ἱερουσαλ. "my ministration in bringing the money collected by me, a ministration intended for Jerusalem" (Fritzsche), Ro. xv. 31 [here L Tr mrg. read ἡ δωροφορία . . . ἐν etc.]. 4. the office of deacon in the primitive church (see διάκονος, 2): Ro. xii. 7. 5. the service of those who prepare and present food: Lk. x. 40 (as in Xen. oec. 7, 41).*

διάκονος, -ου, ὁ, ἡ, (of uncert. origin, but by no means, as was formerly thought, compounded of διά and κόνις, so as to mean prop. 'raising dust by hastening'; cf. ἐγκονεῖν; for α in the prep. διά is short, in διάκονος long. *Bttm. Lexil.* i. p. 218 sqq. [Eng. trans. p. 231 sq.] thinks it is derived fr. obsol. διάκω i. q. δῆκω [allied with δῖσκω; cf. Vaníček p. 363]); *one who executes the commands of another, esp. of a master; a servant, attendant, minister*; 1. univ.: of the servant of a king, Mt. xxii. 13; with gen. of the pers. served, Mt. xx. 26; xxiii. 11; Mk. ix. 35; x. 43, (in which pass. it is used fig. of those who advance others' interests even at the sacrifice of their own); τῆς ἐκκλησίας, of one who does what promotes the welfare and prosperity of the church, Col. i. 25; διάκονοι τοῦ θεοῦ, those through whom God carries on his administration on earth, as magistrates, Ro. xiii. 4; teachers of the Christian religion, 1 Co. iii. 5; 2 Co. vi. 4; 1 Th. iii. 2 R T Tr WH txt. L mrg.; the same are called διάκονοι (τοῦ) Χριστοῦ, 2 Co. xi. 23; Col. i. 7; 1 Tim. iv. 6; ἐν κυρίῳ, in the cause of the Lord, Col. iv. 7; [Eph. vi. 21]; ὁ διάκ. μου my follower, Jn. xii. 26; τοῦ Σατανᾶ, whom Satan uses as a servant, 2 Co. xi. 15; [ἀμαρτίας, Gal. ii. 17]; διάκ. περιτομῆς (abstr. for coner.), of Christ, who labored for the salvation of the circumcised i. e. the Jews, Ro. xv. 8; with gen. of the thing to which service is rendered, i. e. to which one is devoted: καυῆς διαθήκης, 2 Co. iii. 6; τοῦ εὐαγγελίου, Eph. iii. 7; Col. i. 23; δικαιοσύνης, 2 Co. xi. 15. 2. *a deacon*, one who, by virtue of the office assigned him by the church, cares for the poor and has charge of and distributes the money collected for their use, [cf. BB.DD. Diet. of Christ. Antiq., Schaff-Herzog s. v. Deacon; Bp. Lightf. Com. on Phil. dissert. i. § i; Julius Müller, Dogmatische Abhandlungen, p. 560 sqq.]; Phil. i. 1; 1 Tim. iii. 8, 12, cf. Acts vi. 3 sqq.; ἡ διάκονος, *a deaconess* (ministra, Plin. epp. 10, 97), a woman to whom the care of either poor or sick women was entrusted, Ro. xvi. 1 [cf. Dicts. as above, s. v. Deaconess; Lightf. as above p. 191; B. D. s. v. Phæbe]. 3. *a waiter, one who serves food and drink*: Jn. ii. 5, 9, as in Xen. mem. 1, 5, 2; Hier. 3, 11 (4, 2); Polyb. 31, 4, 5; Leian. de merced. cond. § 26; Athen. 7, p. 291 a.; 10,

420 e.; see διακονέω, 2 and -νία, 5; [also Wetst. on Mt. iv. 11].*

[ΣΥΝ. διάκονος, δοῦλος, θεράπων, ὑπηρέτης: "διάκονος represents the servant in his activity for the work; not in his relation, either servile, as that of the δοῦλος, or more voluntary, as in the case of the θεράπων, to a person" Trench; [yet cf. e. g. Ro. xiii. 4; 2 Cor. vi. 4 etc.]. δοῦλος opp. to ἐλεύθερος, and correlate to δεσπότης or κύριος, denotes a *bondman*, one who sustains a permanent servile relation to another. θεράπων is the voluntary performer of services, whether as a freeman or a slave; it is a nobler, tenderer word than δοῦλος. ὑπηρ. acc. to its etymol. suggests subordination. Cf. Trench § ix.; B. D. s. v. Minister; Mey. on Eph. iii. 7; Schmidt ch. 164.]

διακόσιοι, -αι, -α, *two hundred*: Mk. vi. 37; Jn. vi. 7, etc.

δι-ακούω: fut. διακούσμαι; prop. *to hear one through, hear to the end, hear with care, hear fully*, [cf. διά, C. 2] (Xen., Plat., sqq.): of a judge trying a cause, Acts xxiii. 35; so in Dent. i. 16; Dio Cass. 36, 53 (36).*

δια-κρίνω; impf. διέκρινον; 1 aor. διέκρινα; Mid., [pres. διακρίνομαι]; impf. διεκρινόμην; 1 aor. διεκρίθην (in prof. auth. in a pass. sense, *to be separated*; cf. W. § 39, 2; [B. 52 (45)]); in Grk. writ. fr. Hom. down; in Sept. chiefly for וַיַּבְרֵךְ, also for וַיַּבְרֵךְ etc. 1. *to separate, make a distinction, discriminate*, [cf. διά, C. 4]: οὐδὲν διέκρινε μεταξύ ἡμῶν τε καὶ αὐτῶν, Acts xv. 9; μηδὲν διακρίναντα, making no difference, sc. between Jews and Gentiles, Acts xi. 12 L T Tr WH; like the Lat. *distinguo*, used emphatically: to distinguish or separate a person or thing from the rest, in effect i. q. *to prefer, yield to him the preference or honor*: τινά, 1 Co. iv. 7 [cf. W. 452 (421)]; τὸ σῶμα (τοῦ κυρίου), 1 Co. xi. 29. 2. *to learn by discrimination, to try, decide*: Mt. xvi. 3 [T br. WH reject the pass.]; 1 Co. xiv. 29; ἐάντων, 1 Co. xi. 31; *to determine, give judgment, decide a dispute*: 1 Co. vi. 5. **Pass. and Mid.** *to be parted, to separate one's self from*; 1. *to withdraw from one, desert him* (Thuc. 1, 105; 3, 9); of heretics withdrawing from the society of true Christians (Sozom. 7, 2 [p. 705 ed. Vales.]) ἐκ τούτου οἱ μὲν διακριθέντες ἰδίᾳ ἐκκλησιαζόν: Jude 22 acc. to the (preferable) reading of L T Tr txt. ἐλέγχετε διακρινομένους, *those who separate themselves from you, i. e. who apostatize*; instead of the Rec. ἐλεῖτε διακρινόμενοι, which is to be rendered, *making for yourselves a selection*; cf. Huther ad loc.; [others though adopting the reading preferred above, refer διακρ. to the following head and translate it *while they dispute with you*; but WH (see their App.) Tr mrg. follow codd. 8B and a few other author. in reading ἐλεῖτε διακρινομένους acc. to which διακρ. is probably to be referred to signification 3: R. V. txt. "on some have mercy, *who are in doubt*". 2. *to separate one's self in a hostile spirit, to oppose, strive with, dispute, contend*: with dat. of pers. Jude 9, (Polyb. 2, 22, 11 [cf. W. § 31, 1 g.; B. 177 (154)]); πρὸς τινα, Acts xi. 2, (Hdt. 9, 58). 3. *in a sense not found in prof. auth. to be at variance with one's self, hesitate, doubt*: Mt. xxi. 21; Ro. xiv. 23; Jas. i. 6; ἐν τῇ καρδίᾳ αὐτοῦ, Mk. xi. 23; ἐν ἑαυτῷ [i. e. τοῖς], Jas. ii. 4 [al. refer this to 1: *do ye not make distinctions among yourselves*]; μηδὲν διακρινόμενος, nothing doubting i. e. wholly free from doubt,

Jas. i. 6; without any hesitation as to whether it be lawful or not, Acts x. 20 and acc. to R G in xi. 12; οὐ διεκρίθη τῇ ἀπιστίᾳ he did not hesitate through want of faith, Ro. iv. 20.*

διά-κρίσις, -εως, ἡ, (διακρίνω), *a distinguishing, discerning, judging*: πνευμάτων, 1 Co. xii. 10; καλοῦ τε καὶ κακοῦ, Heb. v. 14; μὴ εἰς διακρίσεις διαλογισμῶν not for the purpose of passing judgment on opinions, as to which one is to be preferred as the more correct, Ro. xiv. 1 [see διαλογισμός, 1]. (Xen., Plat., al.)*

δια-κωλύω: impf. διεκώλουν; (διά in this compound does not denote effort as is com. said, but separation, Lat. *dis*, cf. Germ. *verhindern*, Lat. *prohibere*; cf. διακλείω, to separate by shutting, shut out; cf. Win. De verb. comp. etc. Pt. v. p. 17 sq.); *to hinder, prevent*: τινά, Mt. iii. 14 [on the tense cf. W. § 40, 3 c.; B. 205 (178)]. (From Soph. and Thuc. down.)*

δια-λαλέω: impf. διελάουν; impf. pass. διελαοῦμην; *to converse together, to talk with*, (διά denoting by turns, or one with another; see διακατελέγχομαι), τί, pass. [were talked of], Lk. i. 65; πρὸς ἀλλήλους (as Polyb. 23, 9, 6), τί ἂν πούσειαν [-σαιεν al.], of the conference of men deliberating, Lk. vi. 11. (Eur. Cycl. 175.)*

δια-λέγομαι; impf. διελεγόμην; [1 aor. 3 pers. sing. διέλεξαιτο (L. T Tr WH in Acts xvii. 2; xviii. 19)]; 1 aor. διέλεχθην; (mid. of διαλέγω, to select, distinguish); 1. *to think different things with one's self, mingle thought with thought* (cf. διαλογίζομαι); *to ponder, revolve in mind*; so in Hom. 2. as very freq. in Attic, *to converse, discourse with one, argue, discuss*: absol., Acts [xviii. 4]; xix. 8 sq.; [xx. 9]; περί τινος, Acts xxiv. 25; τινί, with one, Acts xvii. 17; xviii. 19; xx. 7; Heb. xii. 5; ἀπὸ τῶν γραφῶν, drawing arguments from the Scriptures, Acts xvii. 2; πρὸς τινα, Acts xvii. 17; xxiv. 12; with the idea of *disputing* prominent: πρὸς ἀλλήλους, foll. by interrog. τίς, Mk. ix. 34; περί τινος, Jude 9.*

δια-λείπω: [2 aor. διέλειπον]; *to interpose a delay, to intermit, leave off for a time something already begun*: οὐ διέλειπε [T Tr WH mrg. διέλειπεν] καταφιλοῦσα (on the ptep. cf. W. § 45, 4 a.; [B. 300 (257)]), she has not ceased kissing, has continually kissed, Lk. vii. 45. (Is. v. 14; Jer. xvii. 8; often in Grk. writ. fr. Hdt. down.)*

διά-λεκτος, -ου, ἡ, (διαλέγω); 1. *conversation, speech, discourse, language* (Plat., Dem., al.). 2. fr. Polyb. [cf. Aristot. probl. 10, 38 τοῦ ἀνθρώπου μία φωνή, ἀλλὰ διάλεκτοι πολλαί] down, *the tongue or language peculiar to any people*: Acts i. 19; ii. 6, 8; xxi. 40; xxii. 2; xxvi. 14. (Polyb. 1, 80, 6; 3, 22, 3; 40, 6, 3 sq.; μεθερμηνεύειν εἰς τὴν ἑλληνικὴν διάλεκτον, Diod. i. 37; πᾶσα μὲν διάλεκτος, ἡ δ' ἑλληνικὴ διαφερόντως ὀνομάτων πλουτεῖ. Philo, vit. Moys. ii. § 7; [cf. Müller on Joseph. c. Ap. i. 22, 4 fin.].)*

[δια-λιμπάνω (or -λιμπάνω): impf. διελίμπανον; *to intermit, cease*: κλαίων οὐ διελίμπανεν, Acts viii. 24 WH (rejected) mrg.; cf. W. 345 sq. (323 sq.); B. 300 (257). (Tobit x. 7; Galen in Hippocr. Epid. i. 3; cf. Bornemann on Acts i. c.; Veitch s. v. λιμπάνω.)*

δι-αλλάσσω: 2 aor. pass. διηλλάγην; (see διά, C. 6); 1. *to change*: τὸ ἀντί τινος [cf. W. 206 (194)]. 2. *to*

change the mind of any one, to reconcile (so fr. [Aeschyl.] Thuc. down): τινά τινι. Pass. *to be reconciled, τινί, to renew friendship with one*: Mt. v. 24; (1 S. xxix. 4; 1 Esdr. iv. 31). See Fritzsche's learned discussion of this word in his Com. on Rom. vol. i. p. 276 sqq. [in opp. to Tittmann's view that it implies mutual enmity; see καταλλάσσω, fin.]; cf. Win. De verb. comp. etc. Pt. v. pp. 7, 10; [Tholuck, Bergrede Christi, p. 171 (on Mt. v. 24)].*

δια-λογίζομαι; dep. mid.; impf. διελογιζόμην; [1 aor. διελογισάμην, Lk. xx. 14 Lehm.]; (διά as in διαλέγομαι); *to bring together different reasons, to reckon up the reasons, to reason, revolve in one's mind, deliberate*: simply, Lk. i. 29; v. 21; ἐν τῇ καρδίᾳ, Mk. ii. 6, 8; Lk. v. 22; with addition of περί τινος, Lk. iii. 15; ἐν ἑαυτῷ [or -τοῖς], within himself, etc., Mk. ii. 8; Lk. xii. 17; ἐν ἑαυτοῖς i. q. ἐν ἀλλήλοις among themselves, Mt. xvi. 7 sq.; πρὸς ἑαυτοὺς i. q. πρὸς ἀλλήλους, one turned towards another, one with another, Mk. ix. 33 Rec.; xi. 31 L T Tr WH; Lk. xx. 14; πρὸς ἀλλήλους, Mk. viii. 16; παρ' ἑαυτοῖς [see παρά, II. c.], Mt. xxi. 25 [L Tr WH txt. ἐν ἐ.]; ὅτι, Jn. xi. 50 Rec.; ὅτι equiv. to περί τούτου ὅτι, Mk. viii. 17. (For ψῳτ several times in the Psalms; 2 Macc. xii. 43; in Grk. writ. fr. Plat. and Xen. down.)*

δια-λογισμός, -ου, ὁ, (διαλογίζομαι), Sept. for נִשְׁכָּח and Chald. ܢܝܫܟܚܐ, in Grk. writ. fr. Plat. down, *the thinking of a man deliberating with himself*; hence 1. *a thought, inward reasoning*: Lk. ii. 35; v. 22; vi. 8; ix. 46 sq.; Ro. xiv. 1 [yet some bring this under 2]; *the reasoning of those who think themselves to be wise*, Ro. i. 21; 1 Co. iii. 20; *an opinion*: κριταὶ διαλογισμῶν πονηρῶν judges with evil thoughts, i. e. who follow perverse opinions, reprehensible principles, Jas. ii. 4 [cf. W. 187 (176)]; *purpose, design*: Mt. xv. 19; Mk. vii. 21. 2. *a deliberating, questioning, about what is true*: Lk. xxiv. 38; when in reference to what ought to be done, *hesitation, doubting*: χωρὶς γογγυσμῶν καὶ διαλογισμῶν, Phil. ii. 14 [‘γογγ.’ is the moral, διαλ. the intellectual rebellion against God’ Bp. Lghtft.]; χωρὶς ὀργῆς κ. διαλογισμοῦ, 1 Tim. ii. 8; [in the last two pass. al. still advocate the rendering *disputing*; yet cf. Mey. on Phil. i. c.].*

δια-λύω: 1 aor. pass. διελύθην; *to dissolve* [cf. διά, C. 4]; in Acts v. 36 of a body of men broken up and dispersed, as often in Grk. writ.*

δια-μαρτύρομαι; dep. mid.; impf. διεμαρτυρόμην (Acts ii. 40 Rec.); 1 aor. διεμαρτυράμην; in Sept. mostly for ܬܡܪܐ; often in Grk. writ. fr. Xen. down; see a multitude of exx. fr. them in Win. De verb. comp. etc. Pt. v. p. 20 sqq.; *to call gods and men to witness* [διά, with the interposition of gods and men; cf. Ellie. (after Win.) on 1 Tim. v. 21]; 1. *to testify*, i. e. earnestly, religiously *to charge*: foll. by an impv. Acts ii. 40; ἐνώπιον τοῦ θεοῦ κ. Χριστοῦ Ἰησοῦ, 2 Tim. iv. 1, (2 K. xvii. 13; Xen. Cyr. 7, 1, 17 σὺ μὴ πρότερον ἔμβαλλε τοῖς πολέμοις. διαμαρτύρομαι, πρὶν etc.); also with ἐνώπιον τοῦ θεοῦ κτλ. foll. by ἵνα [cf. B. 237 (204)], 1 Tim. v. 21, (foll. by μή, Ex. xix. 21); foll. by the inf. 2 Tim. ii. 14 [not Lehm.], (Neh. ix. 26). 2. *to attest, testify to, solemnly affirm*: Acts xx. 23; 1 Th. iv. 6; Heb. ii. 6; foll. by ὅτι, Acts x. 42; with dat. of pers.

to give solemn testimony to one, Lk. xvi. 28; with acc. of the obj. to confirm a thing by (the interposition of) testimony, to testify, cause it to be believed: τὸν λόγον τοῦ κυρίου, Acts viii. 25; τὸ εὐαγγέλιον, Acts xx. 24; τὴν βασιλείαν τοῦ θεοῦ, Acts xxviii. 23; for all the apostolic instruction came back finally to testimony respecting things which they themselves had seen or heard, or which had been disclosed to them by divine revelation, (Acts i. 21 sq.; v. 32; x. 41; xxii. 18); with the addition of εἰς and an acc. of the place unto which the testimony is borne: τὰ περὶ ἑμοῦ εἰς Ἱερουσ. Acts xxiii. 11; with the addition of a dat. of the pers. to whom the testimony is given: τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν, the Messianic dignity of Jesus, Acts xviii. 5; Ἰουδ. τὴν μετάνοιαν καὶ πίστιν, the necessity of repentance and faith, Acts xx. 21, (τῇ Ἱερουσ. τὰς ἀνομίας, into what sins she has fallen, Ezek. xvi. 2).*

διαμάχομαι: imperf. διαμαχόμεν; to fight it out; contend fiercely: of disputants, Acts xxiii. 9. (Sir. viii. 1, 3; very freq. in Attic writ.)*

διαμένω; [imperf. διέμενον]; 2 pers. sing. fut. διαμενεῖς (Heb. i. 11 Knapp. Bleek, al., for Rec. [G L T Tr WH al.] διαμένεις); 1 aor. διέμεινα; pf. διαμεμένηκα; to stay permanently, remain permanently, continue, [cf. per-dure; διά. C. 2] (Philo de gigant. § 7 πνεῦμα θεῖον μένειν δυνατόν ἐν ψυχῇ. διαμένειν δὲ ἀδύνατον): Gal. ii. 5; opp. to ἀπολλύμαι, Heb. i. 11 fr. Ps. ci. (cii.) 27; with an adj. or adv. added denoting the condition: διέμεινε κωφός, Lk. i. 22; οὕτω, as they are, 2 Pet. iii. 4; to persevere: ἐν τινι, Lk. xxii. 28. (Xen., Plat. and subseq. writ.)*

διαμερίζω: imperf. διεμέριζον; 1 aor. imper. 2 pers. plur. διαμερίσατε; Pass., [pres. διαμερίζομαι]; pf. ptep. διαμεμερισμένος; 1 aor. διεμερίσθην; fut. διαμερισθήσομαι; [Mid., pres. διαμερίζομαι; 1 aor. διεμερίσθην]; to divide; 1. to cleave asunder, cut in pieces: ζῶα διαμερισθέντα sc. by the butcher, Plat. legg. 8 p. 849 d.; acc. to a use peculiar to Lk. in pass. to be divided into opposing parts, to be at variance, in dissension: ἐπὶ τινι, against one, Lk. xi. 17 sq.; ἐπὶ τινι, xii. 52 sq. 2. to distribute (Plat. polit. p. 289 c.; in Sept. chiefly for ῥῆν): τί, Mk. xv. 24 Rec.; τί τινι, Lk. xxii. 17 (where L T Tr WH εἰς ἑαυτοῦς for R G ἑαυτοῖς); Acts ii. 45; Pass. Acts ii. 3; Mid. to distribute among themselves: τί, Mt. xxvii. 35; Mk. xv. 24 G L T Tr WH; Lk. xxiii. 34; with ἑαυτοῖς added, [Mt. xxvii. 35 Rec.]; Jn. xix. 24 fr. Ps. xxi. (xxii.) 19.*

διαμερισμός, -οῦ, ὁ, (διαμερίζω), division; 1. a parting, distribution: Plat. legg. 6 p. 771 d.; Diod. 11, 47; Joseph. antt. 10, 11, 7, Sept. Ezek. xlviii. 29; Mic. vii. 12. 2. disunion, dissension: opp. to εἰρήνη, Lk. xii. 51; see διαμερίζω. 1.*

διανέμω: 1 aor. pass. διενεμέθην; to distribute, divide, (Arstph., Xen., Plat., sqq.): pass. εἰς τὸν λαόν to be disseminated, spread, among the people, Acts iv. 17.*

διανεύω; to express one's meaning by a sign, nod to, beckon to, wink at, (διά, because "the sign is conceived of as passing through the intervening space to him to whom it is made" Win. De verb. comp. etc. Pt. v. p. 4): Lk. i. 22. (Ps. xxxiv. (xxxv.) 19; Sir. xxvii. 22; Diod. 3, 18; 17 37; Leian. ver. hist. 2, 44; Icarom. 15; [al.]*)

διανόημα, -τος, τό, (διανέω to think), a thought: Lk. xi. 17. (Sept.; Sir.; often in Plat.)*

διάνοια, -ας, ἡ, (διά and νοός), Sept. for ἡ and νοῦς; very freq. in Grk. writ. fr. [Aeschyl.] Hdt. down; 1. the mind as the faculty of understanding, feeling, desiring: Mt. xxii. 37; Mk. xii. 30 [Tr mrg. br.]; Lk. x. 27; Eph. i. 18 Rec.; iv. 18; Heb. viii. 10; x. 16; 1 Pet. i. 13. 2. understanding: 1 Jn. v. 20. 3. mind i. e. spirit (Lat. animus), way of thinking and feeling: Col. i. 21; Lk. i. 51; 2 Pet. iii. 1. 4. thought; plur. contextually in a bad sense, evil thoughts: Eph. ii. 3, as in Num. xv. 39 μνησθήσεσθε πασῶν τῶν ἐντολῶν κυρίου. . . καὶ οὐ διαστροφῆσεσθε ὅπισω τῶν διανοιῶν ὑμῶν.*

διαν-οίγω; imperf. διήνοιγον; 1 aor. διήνοιξα; Pass., 1 aor. διηνοιχθην; [2 aor. διηνοιγην]; pf. ptep. διηνοιγμένος (Acts vii. 56 L T Tr WH); [on variations of augm. see reff. s. v. ἀνοίγω]; Sept. chiefly for ἡρᾶ and ἡρᾶ; occasionally in prof. auth. fr. Plat. Lys. p. 210 a. down; to open by dividing or draving asunder (διά), to open thoroughly (what had been closed); 1. prop.: ἄρσεν διανοίγον μήτραν, a male opening the womb (the closed matrix), i. e. the first-born, Lk. ii. 23 (Ex. xiii. 2, etc.); οὐρανούς, pass., Acts vii. 56 L T Tr WH; the ears, the eyes, i. e. to restore or to give hearing, sight: Mk. vii. 34, 35 R G; Lk. xxiv. 31, (Gen. iii. 5, 7; Is. xxxv. 5; 2 K. vi. 17, etc.). 2. trop.: τὰς γραφάς, to open the sense of the Scriptures, explain them, Lk. xxiv. 32; τὸν νοῦν τινος to open the mind of one, i. e. cause him to understand a thing, Lk. xxiv. 45; τὴν καρδίαν to open one's soul, i. e. to rouse in one the faculty of understanding or the desire of learning, Acts xvi. 14, (2 Mace. i. 4; Themist. orat. 2 de Constantio imp. [p. 29 ed. Harduin] διανοίγεται μου ἡ καρδία κ. διανυστέρα γίνεται ἡ ψυχὴ); absol., foll. by ὅτι, to explain, expound sc. αὐτάς, i. e. τὰς γραφάς, Acts xvii. 3. Cf. Win. De verb. comp. etc. Pt. v. p. 19 sq.*

διανυκτερεύω; (opp. to διημερεύω); to spend the night, to pass the whole night, [cf. διά, C. 1]: ἐν τινι, in any employment, Lk. vi. 12. (Diod. 13, 62; Antonin. 7, 66; Plut. mor. p. 950 b.; Hldian. 1, 16, 12 [5 Bekk.]; Joseph. antt. 6, 13, 9; b. j. 2, 14, 7 [Job ii. 9; Phil. incorr. mund. § 2; in Flac. § 6]; with τὴν νύκτα added, Xen. Hell. 5, 4, 3.)*

διανύω: 1 aor. ptep. διανύσας; to accomplish fully, bring quite to an end, finish: τὸν πλοῦν, Acts xxi. 7. (2 Mace. xii. 17; fr. Hom. down.) [Cf. Field, Otium Norv. iii. p. 85 sq.]*

διαπαντός, see διά, A. II. 1. a.

δια-παρα-τριβή, -ῆς, ἡ, constant contention, incessant wrangling or strife, (παρὰτριβή attrition; contention, wrangling): a word justly adopted in 1 Tim. vi. 5 by G L T Tr WH (for Rec. παραδιατριβαί. q. v.); not found elsewhere [exc. Clem. Al. etc.]; cf. W. 102 (96). Cf. the double compounds διαπαρὰτριβεῖν, 2 S. iii. 30; also (doubtful, it must be confessed), διαπαράκλῃπτου, 1 K. vi. 4 Ald.; διαπαροξύνω, Joseph. antt. 10, 7, 5. [Steph. gives also διαπαράγω, Greg. Nyss. ii. 177 b.; διαπαλαμβάνω; διαπαρασινώπω, Joseph. Genes. p. 9 a; διαπαρσύρω. Schol. Lucian. ii. 796 Hemst.]*

διαπεράω, -ῶ; 1 aor. διεπέρασα; to pass over, cross over,

e. g. a river, a lake: Mt. ix. 1; xiv. 34; Mk. vi. 53 [here T WH follow with ἐπὶ τὴν γῆν for (to) the land (cf. R. V. mrg.)]; foll. by εἰς with acc. of place, Mk. v. 21; Acts xxi. 2; πρὸς with acc. of pers. Lk. xvi. 26. ([Eur., Arstph., Xen., subseq. writ.; Sept. for רַבָּי.])*

δια-πλέω: 1 aor. ptep. διαπλεύσας; (Plin. *pernavigo*), *to sail across*: πέλαγος (as often in Grk. writ.), Acts xxvii. 5 [W. § 52, 4, 8].*

δια-πονέω: *to work out laboriously, make complete by labor*. Mid. [pres. διαπονοῦμαι]; with 1 aor. pass. διεπονήθην (for which Attic writ. διεπονησάμην); **a.** *to exert one's self, strive*; **b.** *to manage with pains, accomplish with great labor*; in prof. auth. in both senses [fr. Aeschyl. down]. **c.** *to be troubled, displeased, offended, pained*, [cf. colloq. Eng. to be worked up; W. 23 (22)]: Acts iv. 2; xvi. 18. (Aquila in Gen. vi. 6; 1 S. xx. 30; Sept. in Eccl. x. 9 for רַבָּי; Hesych. διαπονηθείς· λυπηθείς.)*

δια-πορεύω: *to cause one to pass through a place; to carry across*; Pass., [pres. διαπορεύομαι; impf. διεπορεύομην]; with fut. mid. [(not found in N. T.); fr. Hdt. down]; *to journey through a place, go through*: as in Grk. writ. foll. by διά with gen. of place, Mk. ii. 23 L Tr WH txt.; Lk. vi. 1; foll. by acc. [W. § 52, 4, 8] *to travel through*: Acts xvi. 4; absol.: Lk. xviii. 36; Ro. xv. 24; with the addition κατὰ πόλεις καὶ κόμας, Lk. xiii. 22. [SYN. see ἔρχομαι.]*

δι-απορέω, -ῶ: impf. διηπόρουμι; Mid., [pres. inf. διαπορεῖσθαι (Lk. xxiv. 4 R G)]; impf. διηπορούμην (Acts ii. 12 T Tr WH); in the Grk. Bible only in [Dan. ii. 3 Symm. and] Luke; prop. *thoroughly* (δια)ἀπορέω (q. v.), *to be entirely at a loss, to be in perplexity*: absol. Acts ii. 12; foll. by διὰ τό with inf. Lk. ix. 7; περί τινος, Lk. xxiv. 4 (here the mid. is to be at a loss with one's self, for which L T Tr WH read the simple ἀπορεῖσθαι); Acts v. 24; ἐν ἑαυτῷ foll. by indir. discourse, Acts x. 17. (Plat., Aristot., Polyb., Diod., Philo, Plat., al.)*

δια-πραγματεύομαι: 1 aor. διεπραγματευσάμην; *thoroughly, earnestly* (διά) *to undertake a business*, Dion. Hal. 3, 72; contextually, *to undertake a business for the sake of gain*: Lk. xix. 15. (In Plat. Phaedo p. 77 d. 95 e. *to examine thoroughly*.)*

δια-πρίω: impf. pass. διεπρίομην; *to saw asunder or in twain, to divide by a saw*: 1 Chr. xx. 3; Plat. conv. p. 193 a.; Arstph. eqq. 768, and elsewhere. Pass. trop. *to be sawn through mentally*, i. e. to be rent with vexation, [A. V. *cut to the heart*], Acts v. 33; with the addition ταῖς καρδίαις αὐτῶν, Acts vii. 54 (cf. Lk. ii. 35); μεγάλως ἐχαλέπαινον καὶ διεπρίοντο καθ' ἑμῶν, Euseb. h. e. 5, 1, 6 [15 ed. Heinich.; cf. Gataker, Advers. misc. col. 916 g.]*

δι-απράζω: fut. διαπράσω; 1 aor. [subj. 3 pers. sing. διαπράσῃ], inf. διαπράσαι; *to plunder*: Mt. xii. 29^a (where L T Tr WH ἀρπάσαι), 29^b (R T Tr WH); Mk. iii. 27. [From Hom. down.]*

δια-ρρήγγνυμι and **διαρρήσσω** (Lk. viii. 29 [R G; see below]); 1 aor. διέρρηξα; impf. pass. 3 pers. sing. διερρήγγνυτο (Lk. v. 6, where Lehm. txt. διερρήγνυτο and T Tr WH διέρρησσετο (L mrg. διερρ.), also L T Tr WH διαρρήσσω in Lk. viii. 29; [WH have διέρρηξεν in Mt. xxvi. 65, and διαρρήξας in Mk. xiv. 63; see their App. p. 163, and

s. v. P, ρ]); *to break asunder, burst through, rend asunder*: τὰ δεσμά, Lk. viii. 29; τὸ δίκτυον, pass., Lk. v. 6; τὰ ἱμάτια, χιτῶνας, *to rend*, which was done by the Jews in extreme indignation or in deep grief [cf. B. D. s. v. Dress, 4]: Mt. xxvi. 65; Mk. xiv. 63; Acts xiv. 14, cf. Gen. xxxvii. 29, 34, etc.; 1 Macc. xi. 71; Joseph. b. j. 2, 15, 4. (Sept., [Hom.], Soph., Xen., subseq. writ.)*

διασαφέω, -ῶ: 1 aor. διεσαφήσα; (σαφής clear); **1.** *to make clear or plain, to explain, unfold, declare*: τὴν παραβολήν, Mt. xiii. 36 L Tr txt. WH; (Eur. Phoen. 398; Plat. legg. 6, 754 a.; al.; Polyb. 2, 1, 1; 3, 52, 5). **2.** *of things done, to declare i. e. to tell, announce, narrate*: Mt. xviii. 31; (2 Macc. 1, 18; Polyb. 1, 46, 4; 2, 27, 3). Cf. Fischer, De vitis lex. N. T. p. 622 sqq.; Wü. De verb. comp. etc. Pt. v. p. 11.*

δια-σειώ: 1 aor. διέσεισα; in Grk. writ. fr. Hdt. down; *to shake thoroughly*; trop. *to make to tremble, to terrify* (Job iv. 14 for רַבָּי), *to agitate*; like concutio in juridical Latin, *to extort from one by intimidation money or other property*: τινά, Lk. iii. 14 [A. V. *do violence to*]; 3 Macc. vii. 21; the Basilica; [Heinichen on Euseb. h. e. 7, 30, 7].*

δια-σκορπίζω; 1 aor. διεσκορπίσα; Pass., pf. ptep. διεσκορπισμένος; 1 aor. διεσκορπίσθην; 1 fut. διεσκορπισθήσομαι; often in Sept., more rarely in Grk. writ. fr. Polyb. 1, 47, 4; 27, 2, 10 on (cf. Lob. ad Phryn. p. 218; [W. 25]); *to scatter abroad, disperse*: Jn. xi. 52 (opp. to συνάγω); of the enemy, Lk. i. 51; Acts v. 37, (Num. x. 35, etc.; Joseph. antt. 8, 15, 4; Ael. v. h. 13, 46 (1, 6) ὁ δράκων τοὺς μὲν διεσκορπίσει, τοὺς δὲ ἀπέκτεινε). of a flock of sheep: Mt. xxvi. 31 (fr. Zech. xiii. 7); Mk. xiv. 27; of property, *to squander, waste*: Lk. xv. 13; xvi. 1, (like διασπείρω in Soph. El. 1291). like the Hebr. רָצַץ (Sept. Ezek. v. 2, 10, 12 [Ald.], etc.) of grain, *to scatter i. e. to winnow* (i. e. to throw the grain a considerable distance, or up into the air, that it may be separated from the chaff; opp. to συνάγω, to gather the wheat, freed from the chaff, into the granary [cf. BB.DD. s. v. Agriculture]): Mt. xxv. 24, 26.*

δια-σπάω: Pass., [pf. inf. διασπᾶσθαι]; 1 aor. διασπᾶσθην; *to rend asunder, break asunder*: τὰς ἀλύσεις, Mk. v. 4 (τὰς νευράς, Judg. xvi. 9); of a man, *to tear in pieces*: Acts xxiii. 10, (τοὺς ἄνδρας κρεουργηδόν, Hdt. 3, 13).*

δια-σπείρω: 2 aor. pass. διεσπάρην; *to scatter abroad, disperse*; Pass. of those who are driven to different places, Acts viii. 1, 4; xi. 19. (In Grk. writ. fr. [Soph. and] Hdt. down; very often in Sept.)*

δια-σπορά, -ās, ἡ, (διασπείρω, cf. such words as ἀγορά, διαφθορά), (Vulg. *dispersio*), *a scattering, dispersion*: ἀτόμων, opp. to σύμμιξις κ. παράρρησις, Plut. mor. p. 1105 a.; in the Sept. used of the Israelites dispersed among foreign nations, Deut. xxviii. 25; xxx. 4; esp. of their Babylonian exile, Jer. xli. (xxxiv.) 17; Is. xlix. 6; Judith v. 19; abstr. for conc. of the exiles themselves, Ps. cxlvi. (cxlvii.) 2 (i. q. דִּרְחַךְ expelled, outcasts); 2 Macc. i. 27; εἰς τ. διασπορὰν τῶν Ἑλλήνων unto those dispersed among the Greeks [W. § 30, 2 a.], Jn. vii. 35. Transferred to Christians [i. e. Jewish Christians (?)] scattered abroad

among the Gentiles: Jas. i. 1 (ἐν τῇ διασπορᾷ. sc. οὔσι); παρπηιδῆμοι διασπορᾶς Πόντου, sojourners far away from home, in Pontus, 1 Pet. i. 1 (see παρπηιδῆμος). [BB.DD. s. v. Dispersion; esp. Schürer, N. T. Zeitgesch. § 31.]*

δια-στέλλω: to draw asunder, divide, distinguish, dispose, order, (Plat., Polyb., Diod., Strab., Plut.; often in Sept.); Pass. τὸ διαστελλόμενον, the injunction: Heb. xii. 20, (2 Macc. xiv. 28). Mid., [pres. διαστέλλομαι]; impf. διεστέλλομην; 1 aor. διεστειλάμην; to open one's self i. e. one's mind, to set forth distinctly, (Aristot., Polyb.); hence in the N. T. [so Ezek. iii. 18, 19; Judith xi. 12] to admonish, order, charge: τινί, Mk. viii. 15; Acts xv. 24; foll. by ἵνα [cf. B. 237 (204)], Mt. xvi. 20 R T Tr WH mrg.; Mk. vii. 36; ix. 9; διεστειλατο πολλά, ἵνα etc. Mk. v. 43.]*

διάστημα, -τος, τό, [(διαστήναι)], an interval, distance; space of time: ὡς ὥρων τριῶν διάστ. Acts v. 7, [(ἐκ πολλοῦ διαστήματος, Aristot. de audib. p. 800^b, 5 etc.); τετραετής δ. Polyb. 9, 1, 1; σύμπασις ὁ χρόνος ἡμερῶν κ. νυκτῶν ἐστὶ διάστημα, Philo, alleg. leg. i. § 2 etc., see Siegfried s. v. p. 66].*

δια-στολή, -ῆς, ἡ, (διαστέλλω, cf. ἀνατολή), a distinction, difference: Ro. iii. 22; x. 12; of the difference of the sounds made by musical instruments, 1 Co. xiv. 7. ([Aristot., Theophr., Polyb., Plut., al.)*

δια-στρέφω; 1 aor. inf. διαστρέψαι; pf. pass. ptep. διεστραμμένος [cf. WH. App. p. 170 sq.]; fr. Aeschyl. down; a. to distort, turn aside: τὰς ὁδοὺς κυρίου τὰς εἰθείας, figuratively (Prov. x. 10), to oppose, plot against, the saving purposes and plans of God, Acts xiii. 10. Hence b. to turn aside from the right path, to pervert, corrupt: τὸ ἔθνος, Lk. xxiii. 2 (Polyb. 5, 41, 1; 8, 24, 3); τινὰ ἀπὸ τινος, to corrupt and so turn one aside from etc. Acts xiii. 8, (Ex. v. 4; voluptates animum detorquent a virtute, Cic.); διεστραμμένος perverse, corrupt, wicked: Mt. xvii. 17; Lk. ix. 41; Acts xx. 30; Phil. ii. 15.)*

δια-σώζω: 1 aor. διέσωσα; 1 aor. pass. διεσώθην; in Grk. writ. fr. lldt. down; often in Sept., esp. for שָׁלַח and שָׁלַח; to preserve through danger, to bring safe through; to save i. e. cure one who is sick (cf. our colloq. bring him through): Lk. vii. 3; pass. Mt. xiv. 36; to save i. e. keep safe, keep from perishing: Acts xxvii. 43; to save out of danger, rescue: Acts xxviii. 1; ἐκ τῆς θαλάσσης, ibid. 4; — as very often in Grk. writ. (see exx. in WH. De verb. comp. etc. Pt. v. p. 9 sq.) with specification of the person to whom or of the place to which one is brought safe through: πρὸς Φήλικα, Acts xxiii. 24; ἐπὶ τῇν γῆν, Acts xxvii. 44; εἰς τι, 1 Pet. iii. 20.)*

δια-τάγῃ, -ῆς, ἡ, (διατάσσω), a purely bibl. [2 Esdr. iv. 11] and eccl. word (for which the Greeks use διάταξις), a disposition, arrangement, ordinance: Ro. xiii. 2; ἐλάβετε τὸν νόμον εἰς διατάγας ἀγγέλων, Acts vii. 53, ye received the law, influenced by the authority of the ordaining angels, or because ye thought it your duty to receive what was enjoined by angels (at the ministration of angels [nearly i. q. as being the ordinances etc.], similar to εἰς ὄνομα δέχεσθαι, Mt. x. 41; see εἰς, B. II. 2 d.; [W. 398 (372), cf. 228 (214), also B. 151 (131)]). On the

Jewish opinion that angels were employed as God's assistants in the solemn proclamation of the Mosaic law, cf. Dent. xxxiii. 2 Sept.; Acts vii. 38; Gal. iii. 19; Heb. ii. 2; Joseph. antt. 15, 5, 3; [Philo de somn. i. § 22; Bp. Lghtft. Com. on Gal. i. c.].*

διά-ταγμα, -τος, τό, (διατάσσω), an injunction, mandate: Heb. xi. 23 [Lehm. δόγμα]. (2 Esdr. vii. 11; Add. Esth. iii. 14 [in Tdf. ch. iii. fin., line 14]; Sap. xi. 8; Philo, decal. § 4; Diod. 18, 64; Plut. Marcell. c. 24 fin.; [al.].)*

δια-τάρασσω, or -τρω: 1 aor. pass. διεταράχην; to agitate greatly, trouble greatly, (Lat. perturbare): Lk. i. 29. (Plat., Xen., al.)*

δια-τάσσω; 1 aor. διέταξα; pf. inf. διατεταχέναι (Acts xviii. 2 [not Tdf.]); Pass., pf. ptep. διατεταγμένος; 1 aor. ptep. διαταχθεῖς; 2 aor. ptep. διαταγείς; Mid., pres. διατάσσομαι; fut. διατάξομαι; 1 aor. διαταξάμην; (on the force of διά cf. Germ. *verordnen*, [Lat. *disponere*, *Win*. De verb. comp. etc. Pt. v. p. 7 sq.]); to arrange, appoint, ordain, prescribe, give order: τινί, Mt. xi. 1; 1 Co. xvi. 1; foll. by acc. with inf., Lk. viii. 55; Acts xviii. 2 [here T τεταχ. Tr mrg. br. δια-; τινί foll. by inf. 1 Co. ix. 14]; τί, pass., ὁ νόμος διαταγείς δι' ἀγγέλων (see διαταγή): Gal. iii. 19, (Hes. opp. 274); τινί τι, pass.: Lk. iii. 13; xvii. 9 [Rec.], 10; Acts xxiii. 31. Mid.: 1 Co. vii. 17; οὕτω ἦν διατεταγμένος (cf. W. 262 (246); [B. 193 (167)]), Acts xx. 13; τινί, Tit. i. 5; τί, 1 Co. xi. 34; τινί, foll. by inf.: Acts vii. 44; xxiv. 23. [COMP.: ἐπι-διατάσσομαι].*

δια-τελέω, -ῶ; to bring thoroughly to an end, accomplish, [cf. διά, C. 2]; with the addition of τὸν βίον, τὸν χρόνον, etc., it is joined to participles or adjectives and denotes the continuousness of the act or state expressed by the ptep. or adj. (as in Hdt. 6, 117; 7, 111; Plat. apol. p. 31 a.); oftener, however, without the accus. it is joined with the same force simply to the pteps. or adjs.: thus ἄσιτοι διατελεῖτε ye continue fasting, constantly fast, Acts xvii. 33 (so ἀσφαλέςτερος [al. -τατος] διατελεῖ, Thuc. 1, 34; often in Xen.; W. 348 (326); [B. 304 (261)]).*

δια-τηρέω, -ῶ; 3 pers. sing. impf. διετήρει; to keep continually or carefully (see διά, C. 2): Lk. ii. 51, (Gen. xxxvii. 11); ἐμαυτὸν ἐκ τινος (cf. τηρεῖν ἐκ τινος, Jn. xvii. 15), to keep one's self (pure) from a thing, Acts xv. 29; ἀπὸ τινος for ἵνα foll. by ἵνα, Ps. xi. (xii.) 8. (Plat., Dem., Polyb., al.)*

δια-τί, see διά, B. II. 2 a. p. 134^b.

δια-τίθημι: to place separately, dispose, arrange, appoint, [cf. διά, C. 3]. In the N. T. only in Mid., pres. διατίθεμαι; 2 aor. διεθέμην; fut. διαθήσομαι; 1. to arrange, dispose of, one's own affairs; a. τί, of something that belongs to one (often so in prof. auth. fr. Xen. down); with dat. of pers. added, in one's favor, to one's advantage; hence to assign a thing to another as his possession: τινί βασιλείαν (to appoint), Lk. xxii. 29. b. to dispose of by will, make a testament: Heb. ix. 16 sq.; (Plat. legg. 11 p. 924 e.; with διαθήκην added, ibid. p. 923 e., etc.). 2. διατίθεμαι διαθήκην τινί (״פּ ״א ״בּרית ״בּרית, Jer. xxxviii. (xxxix.) 31 sqq.), to make a covenant, enter into covenant, with one, [cf. W. 225 (211); B. 148 (129 sq.)]:

Heb. viii. 10, (Gen. xv. 18); *πρός τινα*, Acts iii. 25; Heb. x. 16, (Deut. vii. 2); *μετά τινος*, 1 Macc. i. 11. The Grks. said *συντίθεμαι πρὸς τινα*, *αἱ πρὸς τινα συνθήκαι*, Xen. Cyr. 3, 1, 21. [Comp.: *ἀντι-διατίθημι*.]*

δια-τρίβω; impf. *διέτριβον*; 1 aor. *διέτριψα*; *to rub between, rub hard*, (prop. Hom. Il. 11, 847, al.); *to wear away, consume*; *χρόνον* or *ἡμέρας*, *to spend, pass time*: Acts xiv. 3, 28; xvi. 12; xx. 6; xxv. 6, 14, (Lev. xiv. 8; Arstph., Xen., Plat., al.); simply *to stay, tarry*, [cf. B. 145 (127); W. 593 (552)]; Jn. iii. 22; xi. 54 [WH Tr txt. *ἔμεινεν*]; Acts xii. 19; xiv. 18 (Lchm. ed. min.); xv. 35; (Judith x. 2; 2 Macc. xiv. 23, and often in prof. auth. fr. Hom. Il. 19, 150 down).*

δια-τροφή, -ῆς, ἡ, (*διατρέφω* to support), *sustenance*: 1 Tim. vi. 8. (Xen. vect. 4, 49; Menand. ap. Stob. floril. 61, 1 [vol. ii. 386 ed. Gaisf.]; Diod. 19, 32; Epict. ench. 12; Joseph. antt. 2, 5, 7; 4, 8, 21; often in Plut.; 1 Macc. vi. 49).*

δι-αυγάζω: 1 aor. *διήυγασα*; *to shine through*, (Vulg. *elucesco*), *to dawn*; of daylight breaking through the darkness of night (Polyb. 3, 104, 5, [cf. Act. Andr. 8 p. 116 ed. Tdf.]); 2 Pet. i. 19. [Plut. de plac. philos. 3, 3, 2; al. (see *Soph. Lex. s. v.*)]*

διανυγής, -ές, (αὐγή), *translucent, transparent*: Rev. xxi. 21, for the Rec. *διαφανής*. ([Aristot., Philo, Apoll. Rh., Leian., Plut., Themist.; often in the Anthol.)*

διαφανής, -ές, (*διαφαίνω* to show through), *transparent, translucent*: Rev. xxi. 21 Rec.; see *διανυγής*. (Hdt., Arstph., Plat., al.)*

δια-φέρω; 2 aor. *διήνεγκον* [but the subj. 3 pers. sing. *διενέγκη* (Mk. xi. 16), the only aor. form which occurs, can come as well fr. 1 aor. *διήνεγκα*; cf. Veitch s. v. *φέρω*, fin.]; Pass., [pres. *διαφέρομαι*]; impf. *διεφερόμην*; [fr. Hom. (h. Merc. 255), Pind. down]; 1. *to bear or carry through any place*: *σκεύος διὰ τοῦ ἱεροῦ*, Mk. xi. 16. 2. *to carry different ways*, i. e. a. trans. *to carry in different directions, to different places*: thus persons are said *διαφέρεισθαι*, who are carried hither and thither in a ship, driven to and fro, Acts xxvii. 27, (Strab. 3, 2, 7 p. 144; *σκάφος ὑπ' ἐναντίων πνευμάτων διαφερόμενον*, Philo, migr. Abr. § 27; Leian. Hermot. 28; often in Plut.); metaph. *to spread abroad*: *διεφέρετο ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας*, Acts xiii. 49, (*ἀγγελίας*, Leian. dial. deor. 24, 1; *φήμη διαφέρεται*, Plut. mor. p. 163 d.). b. intrans. (like the Lat. *differe*) *to differ*: *δοκιμάζειν τὰ διαφέροντα* to test, prove, the things that differ, i. e. to distinguish between good and evil, lawful and unlawful, Ro. ii. 18; Phil. i. 10, (*διακρισις καλοῦ τε καὶ κακοῦ*, Heb. v. 14); cf. *Thol. Com. on Rom. p. 111 ed. 5.*; Theoph. Ant. ad Antol. p. 6 ed. Otto *δοκιμάζοντες τὰ διαφέροντα, ἥτοι φῶς, ἡ σκότος, ἡ λευκὸν, ἡ μέλαν κτλ.*); [al., adopting a secondary sense of each verb in the above passages, translate (cf. A. V.) *to approve the things that excel*; see Mey. (yet cf. ed. Weiss) on Ro. l. c.; Ellie. on Phil. l. c.]. *διαφέρω τινός*, *to differ from one, i. e. to excel, surpass one*: Mt. vi. 26; x. 31; xii. 12; Lk. xii. 7, 24, (often so in Attic auth.); *τινὸς ἔν τινι*, 1 Co. xv. 41; [*τινὸς οὐδέν*, Gal. iv. 1]. c. impersonally, *διαφέρει* *it makes a differ-*

ence, it matters, is of importance: *οὐδέν μοι διαφέρει* *it matters nothing to me*, Gal. ii. 6, (Plat. Pret. p. 316 b. *ἡμῖν οὐδὲν διαφέρει*, p. 358 c.; de rep. 1 p. 340 c.; Dem. 124, 3 (in Phil. 3, 50); Polyb. 3, 21, 9; Ael. v. h. 1, 25; al.; [cf. *Lob. ad Phryn. p. 394*; West. on Gal. l. c.]).*

δια-φεύγω: [2 aor. *διέφυγον*]; fr. Hdt. down; *to flee through danger, to escape*: Acts xxvii. 42, (Prov. xix. 5; Josh. viii. 22).*

δια-φημίζω; 1 aor. *διεφήμισα*; 1 aor. pass. *διεφημίσθην*; *to spread abroad, blaze abroad*: *τὸν λόγον*, Mk. i. 45; Mt. xxviii. 15 [T WH mrg. *ἐφήμισθ.*]; *τινά*, *to spread abroad his fame, verbally diffuse his renown*, Mt. ix. 31; in Lat. *diffamare aliquem*, but in a bad sense. (Rarely in Grk. writ., as Arat. phaen. 221; Dion. Hal. 11, 46; Palaeph. incred. 14, 4; [cf. *Win. De verb. comp. etc. Pt. v. p. 14 sq.*]).*

δια-φθείρω; 1 aor. *διέφθειρα*; Pass., [pres. *διαφθείρομαι*]; pf. ptep. *διεφθαρμένος*; 2 aor. *διεφθάρην*; Sept. very often for *ἡπῶ*, occasionally for *ἡπῆ*; in Grk. writ. fr. Hom. down; 1. *to change for the worse, to corrupt*: minds, morals; *τὴν γῆν*, i. e. the men that inhabit the earth, Rev. xi. 18; *διεφθαρμένοι τὸν νοῦν*, 1 Tim. vi. 5, (*τὴν διάνοιαν*, Plat. legg. 10 p. 888 a.; *τὴν γνώμην*, Dion. Hal. antt. 5, 21; *τοὺς ὀφθαλμούς*, Xen. an. 4, 5, 12).

2. *to destroy, ruin*, (Lat. *perdere*); a. *to consume*, of bodily vigor and strength: *ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται* [*is decaying*], 2 Co. iv. 16; of the worm or moth that eats provisions, clothing, etc. Lk. xii. 33. b. *to destroy* (Lat. *dele*): Rev. viii. 9; *to kill*, *διαφθεῖρειν τοὺς* etc. Rev. xi. 18.*

δια-φθορά, -άς, ἡ, (*διαφθείρω*), *corruption, destruction*; in the N. T. that destruction which is effected by the decay of the body after death: Acts ii. 27, 31; xiii. 34–37 [cf. W. § 65, 10], see *εἶδω*, I. 5 and *ὑποστρέφω*, 2. (Sept. for *ἡπῶ*; in Grk. writ. fr. Aeschyl. down).*

διά-φορος, -ον, (*διαφέρω*); 1. *different, varying in kind*, (Hdt. and sqq.): Ro. xii. 6; Heb. ix. 10. 2. *excellent, surpassing*, ([Diod.], Polyb., Plut., al.): compar. *διαφορώτερος*, Heb. i. 4; viii. 6.*

δια-φυλάσσω: 1 aor. inf. *διαφυλάξαι*; fr. Hdt. down; *to guard carefully*: *τινά*, Lk. iv. 10 fr. Ps. xc. (xci.) 11. “The seventy chose to employ this term esp. of God’s providential care; cf. Gen. xxviii. 15; Josh. xxiv. 17; Ps. xl. (xli.) 3. Hence it came to pass that the later writers at the close of their letters used to write *διαφυλάττοι, διαφυλάξοι ὑμᾶς ὁ θεός*, cf. Theodoret. iii. pp. 800, 818, 826, (edd. Schulze, Nösselt, etc. Hal.).” *Win. De verb. comp. etc. Pt. v. p. 16.**

δια-χειρίζω: 1 aor. mid. *διεχειρισάμην*; *to move by the use of the hands, take in hand, manage, administer, govern*, (fr. [Andoc., Lys.], Xen. and Plato down). Mid. *to lay hands on, slay, kill* [with one’s own hand]: *τινά* (Polyb. 8, 23, 8; Diod. 18, 46; Joseph., Dion. Hal., Plut., Hdtian.), Acts v. 30; xxvi. 21.*

δια-χλενάζω: *to deride, scoff, mock*, [“*deridere* i. e. *ridendo exagitare*” *Win.*]; Acts ii. 13 G L T Tr WH. (Plat. Ax. p. 364 b.; Dem. p. 1221, 26 [adv. Polycl. 49]); Aeschin. dial. 3, 2; Polyb. 17, 4, 4; al.; eccles. writ.) Ct. *Win. De verb. comp. etc. Pt. v. p. 17.**

δια-χωρίζω: *to separate thoroughly or wholly* (cf. **διά**, C. 2), (Arstph., Xen., Plat., al.; Sept.). Pass. pres. **διαχωρίζομαι** ([in reflex. sense] cf. **ἀποχωρίζω**) *to separate one's self, depart*, (Gen. xiii. 9, 11, 14; Diod. 4, 53): **ἀπό τινος**, Lk. ix. 33.*

διδασκαλικός, -ή, -όν, (i. q. **διδασκαλικός** in Grk. writ.), *apt and skilful in teaching*: 1 Tim. iii. 2; 2 Tim. ii. 24. (**διδασκική ἀρετή**, the virtue which renders one teachable, docility, Philo, praem. et poen. § 4; [de congressu erud. § 7].)*

διδάκτος, -ή, -όν, (**διδάσκω**); 1. *that can be taught* (Pind., Xen., Plat., al.). 2. *taught, instructed, foll. by gen. by one* [cf. W. 189 (178); 194 (182); B. 169 (147)]: **τοῦ θεοῦ**, by God, Jn. vi. 45 fr. Is. liv. 13; **πνεύματος ἁγίου** [G L T Tr WH om. **ἁγίου**], by the (Holy) Spirit, 1 Co. ii. 13. (**νοουθητάματα κείνης διδασκᾶ**, Soph. El. 344.)*

διδασκαλία, -ας, -ή, (**διδάσκω**), [fr. Pind. down]; 1. *teaching, instruction*: Ro. xii. 7; xv. 4 (**εἰς τὴν ἡμετέραν διδασκαλίαν**, that we might be taught, [A. V. *for our learning*]); 1 Tim. iv. 13, 16; v. 17; 2 Tim. iii. 10, 16; Tit. ii. 7. 2. *teaching i. e. that which is taught, doctrine*: Eph. iv. 14; 1 Tim. i. 10; iv. 6; vi. 1, 3; 2 Tim. iv. 3; Tit. i. 9; ii. 1, 10; plur. **διδασκαλίαι** *teachings, precepts*, (fr. Is. xxix. 13), Mt. xv. 9; Mk. vii. 7; **ἀνθρώπων**, Col. ii. 22; **δαμονίων**, 1 Tim. i. 1.*

διδάσκαλος, -ου, ὁ, (**διδάσκω**), *a teacher*; in the N. T. one who teaches concerning the things of God, and the duties of man: 1. of one who is fitted to teach, or thinks himself so: Heb. v. 12; Ro. ii. 20. 2. of the teachers of the Jewish religion: Lk. ii. 46; Jn. iii. 10; hence the Hebr. דרשן is rendered in Greek **διδάσκαλος**: Jn. i. 38 (39); xx. 16; cf. below, under **ῥαββί**, and Pressel in Herzog xii. p. 471 sq.; [Campbell, Dissert. on the Gospels, diss. vii. pt. 2]. 3. of those who by their great power as teachers drew crowds about them; a. of John the Baptist: Lk. iii. 12. b. of Jesus: Jn. i. 38 (39); iii. 2; viii. 4; xi. 28; xiii. 13 sq.; xx. 16; often in the first three Gospels. 4. by preëminence used of Jesus by himself, as the one who showed men the way of salvation: Mt. xxiii. 8 L T Tr WH. 5. of the apostles: ὁ διδάσκαλος τῶν ἐθνῶν, of Paul, 1 Tim. ii. 7; 2 Tim. i. 11. 6. of those who in the religious assemblies of Christians undertook the work of teaching, with the special assistance of the Holy Spirit: 1 Co. xii. 28 sq.; Eph. iv. 11; Acts xiii. 1, cf. Jas. iii. 1. 7. of false teachers among Christians: 2 Tim. iv. 3. [Hom. (h. Merc. 556). Aeschyl., al.]

διδάσκω; impf. **ἐδίδασκον**; fut. **διδάξω**; 1 aor. **ἐδίδαξα**; 1 aor. pass. **ἐδιδάχην**; (**ΔΑΩ** [cf. Vaníček p. 327]); [fr. Hom. down]; Sept. for דרשן, דרשן, and esp. for דרשן; *to teach*; 1. absol. a. *to hold discourse with others in order to instruct them, deliver didactic discourses*: Mt. iv. 23; xxi. 23; Mk. i. 21; vi. 6; xiv. 49; Lk. iv. 15; v. 17; vi. 6; Jn. vi. 59; vii. 14; xviii. 20, and often in the Gospels; 1 Tim. ii. 12. b. *to be a teacher* (see **διδάσκαλος**, 6): Ro. xii. 7. c. *to discharge the office of teacher, conduct one's self as a teacher*: 1 Co. iv. 17. 2. in construction; a. either in imitation of the Hebr. לָמַד (Job xxi. 22), or by an irregular use of the later Greeks

(of which no well-attested example remains exc. one in Plut. Marcell. c. 12), with dat. of person: τῷ Βαλάκ, Rev. ii. 14 (acc. to the reading now generally accepted for the Rec.^{bez elz} τὸν Βαλ.); cf. B. 149 (130); W. 223 (209), cf. 227 (213). b. acc. to the regular use, with acc. of pers., *to teach one*: used of Jesus and the apostles uttering in public what they wished their hearers to know and remember, Mt. v. 2; Mk. i. 22; ii. 13; iv. 2; Lk. v. 3; Jn. viii. 2; Acts iv. 2; v. 25; xx. 20; τοὺς Ἕλληνας, to act the part of a teacher among the Greeks, Jn. vii. 35; used of those who enjoin upon others to observe some ordinance, to embrace some opinion, or to obey some precept: Mt. v. 19; Acts xv. 1; Heb. viii. 11; with esp. reference to the addition which the teacher makes to the knowledge of the one he teaches, *to impart instruction, instil doctrine into one*: Acts xi. 26; xxi. 28; Jn. ix. 34; Ro. ii. 21; Col. iii. 16; 1 Jn. ii. 27; Rev. ii. 20. c. the thing taught or enjoined is indicated by a foll. ὅτι: Mk. viii. 31; 1 Co. xi. 14; by a foll. infin., Lk. xi. 1; Mt. xxviii. 20; Rev. ii. 14; περί τινος, 1 Jn. ii. 27; ἐν Χριστῷ διδαχθῆναι, to be taught in the fellowship of Christ, Eph. iv. 21; foll. by an acc. of the thing, to teach i. e. prescribe a thing: διδασκαλίας, ἐντάλματα ἀνθρώπων, precepts which are commandments of men (fr. Is. xxix. 13), Mt. xv. 9; Mk. vii. 7, [B. 148 (129)]; τὴν ὁδὸν τοῦ θεοῦ, Mt. xxii. 16; Mk. xii. 14; Lk. xx. 21: ταῦτα, 1 Tim. iv. 11; ἀ μὴ δεῖ, Tit. i. 11; to explain, expound, a thing: Acts xviii. 11, 25; xxviii. 31; ἀποστασίαν ἀπὸ Μωϋσέως, the necessity of forsaking Moses, Acts xxi. 21. d. with acc. of pers. and of thing, to teach one something [W. 226 sq. (212); B. 149 (130)]: [ἐκεῖνος ἡμᾶς διδάξει πάντα, Jn. xiv. 26]; τοῦ διδάσκειν ἡμᾶς τὰ στοιχεῖα, Heb. v. 12 (where R G T Tr and others read — not so well — τῖνα; [but cf. B. 260 (224) note, 268 (230) note]); ἑτέρας διδάξαι, sc. αὐτά, 2 Tim. ii. 2; hence pass. διδαχθῆναι τι [B. 188 (163); W. 229 (215)]: Gal. i. 12 (ἐδιδάχην, sc. αὐτό), 2 Th. ii. 15.

διδάχη, -ης, ἡ, (**διδάσκω**), [fr. Hdt. down]; 1. *teaching, viz. that which is taught*: Mk. i. 27; Jn. vii. 16; Acts xvii. 19; Ro. [vi. 17]; xvi. 17; 2 Jn. 10; Rev. ii. 24; ἡ διδ. τινος, one's doctrine, i. e. what he teaches: Mt. vii. 28; xvi. 12; xxii. 33; Mk. i. 22; xi. 18; Lk. iv. 32; Jn. xviii. 19; Acts v. 28; Rev. ii. 14 sq.; ἡ διδαχὴ τοῦ κυρίου, τοῦ Χριστοῦ, the doctrine which has God, Christ, the Lord, for its author and supporter: Jn. vii. 17; Acts xiii. 12; 2 Jn. 9; with the gen. of the object, *doctrine, teaching, concerning something*: Heb. vi. 2 [W. 187 (176); 192 (181); 551 (513)]; plur. Heb. xiii. 9. 2. [the act of] *teaching, instruction*, (cf. **διδασκαλία** [on the supposed distinction betw. the two words and their use in the N. T. see Ellie. on 2 Tim. iv. 2; they are associated in 2 Tim. iv. 2, 3; Tit. i. 9]): Acts ii. 42; 2 Tim. iv. 2; ἐν τῇ διδαχῇ, while he was teaching, a phrase by which the Evangelist indicates that he is about to cite some of the many words which Jesus spoke at that time, Mk. iv. 2; xii. 38; τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, the faithful word which is in accordance with the received (2 Tim. iii. 14) instruction, Tit. i. 9; in partic-

ular, the teaching of the διδάσκαλος (q. v. 6) in the religious assemblies of Christians: λαλεῖν ἐν διδαχῇ to speak in the way of *teaching*, in distinction from other modes of speaking in public, 1 Co. xiv. 6; ἔχω διδαχὴν, to have something to teach, *ibid.* 26.*

δίδραχμον, -ον, τό, (neut. of the adj. διδραχμος, -ον, sc. νόμισμα; fr. *dis* and *draχμή*), a *didrachmon* or *double-drachma*, a silver coin equal to two Attic drachmas or one Alexandrian, or half a shekel, [about one third of a dollar] (see in ἀργύριον, 3): Mt. xvii. 24. (Sept. often for ῥῥῥ; [Poll., Galen].)*

δίδυμος, -η, -ον, and -ος, -ον, *twofold, twain*, (double, Hom. Od. 19, 227; as τριδύμος triple, τετραδύμος quadruple, ἐπιδύμος); hence *twin* (sc. παῖς, as τριδύμοι παῖδες, νιοί, Germ. *Drillinge*, three born at a birth), Hebr. דִּשְׁמוֹן, a surname of the apostle Thomas [cf. Luthardt on the first of the foll. pass.; B. D. s. v. Thomas]: Jn. xi. 16; xx. 24; xxi. 2. (Hom. Il. 23, 641.)*

δίδωμι (διδῶ, Rev. iii. 9 L T WH; [διδω Tr, yet see WH. App. p. 167]), 3 pers. plur. δίδωσι (Rev. xvii. 13 [not Rec.]), impv. δίδου (Mt. v. 42 R G); impf. 3 pers. sing. ἐδίδου, 3 pers. plur. ἐδίδουν (ἐδίδοσαν, Jn. xix. 3 L T Tr WH [see ἔχω]); fut. δώσω; 1 aor. ἔδωκα [2 pers. sing. -κες, Jn. xvii. 7 Tr mrg., 8 Tr mrg.; cf. reff. s. v. κοπιῶ], subjunc. δώσῃ [and δώσωμεν] fr. an imaginary indic. form ἔδωσα, [Mk. vi. 37 T Tr mrg.]; Jn. xvii. 2 (Tr mrg. WH δώσει); Rev. iii. 3 (L T Tr WH δώσει; cf. *Lob.* ad Phryn. p. 720 sq.; B. 36 (31); W. 79 (76); [Veitch s. v. *δίδ.* fin., also *Soph.* Lex. s. v. and esp. Intr. p. 40; WH. App. p. 172]); pf. δέδωκα [on the interchange between the forms of the pf. and of the aor. in this verb cf. B. 199 (172)]; plpf. ἐδέδωκεν and without augm. [W. § 12, 9; B. 33 (29)] δεδώκεν, Mk. xiv. 44; and L txt. T Tr WH in Lk. xix. 15; 3 pers. plur. δεδώκεισαν, Jn. xi. 57; 2 aor. subjunc. 3 pers. sing. δῶ [δῶν, Jn. xv. 16 Tr mrg.; Eph. i. 17 WH mrg.; 2 Tim. ii. 25 L WH mrg.; δοί, Mk. viii. 37 T Tr WH; cf. B. 46 (40); WH. App. p. 168; *Kuenen* and *Cobet*, praef. p. lxi.], plur. δῶμεν, δῶτε, δώσω, optat. 3 pers. sing. δῶγῃ for δοίῃ, Ro. xv. 5; [2 Th. iii. 16]; 2 Tim. i. 16, 18; [ii. 25 T Tr WH txt.; Eph. i. 17 R G; iii. 16 R G] and elsewhere among the variants ([cf. W. § 14, 1 g.; B. 46 (40), cf. § 139, 37 and 62]: see [WH. App. u. s.; *Tdf.* Proleg. p. 122;] *Lob.* ad Phryn. p. 346; [Kühner § 282 Anm. 2; Veitch s. v. *δίδωμι* ad fin.], impv. δός, δότε. inf. δοῦναι, ptc. δούς; Pass., pf. δέδομαι; 1 aor. ἐδόθην; 1 fut. δοθήσομαι; cf. B. 45 (39) sq.; [WH u. s.]. In the Sept. times without number for יָדָה, sometimes for דָּוַן; and for Chald. דָּוַן; [fr. Hom. down]; to *give*;

A. absolutely and generally: μακάριόν ἐστι μᾶλλον διδόναι, ἢ λαμβάνειν, Acts xx. 35.

B. In construction; I. τινί τι, to *give something to some one*,—in various senses; 1. *of one's own accord to give one something*, to his advantage; to bestow, give as a gift: Mt. iv. 9; Lk. i. 32; xii. 32, and often; δόματα [cf. B. 148 (129)], Mt. vii. 11; Lk. xi. 13; Eph. iv. 8 (Ps. lxxvii. (lxxviii.) 19); τὰ ὑπάρχοντα what thou hast τοῖς πτωχοῖς, Mt. xix. 21; χρήματα, Acts xxiv. 26.

2. to grant, give to one asking, let have: Mt. xii. 39; xiv. 7 sq.; xvi. 4; xx. 23; Mk. vi. 22, 25; viii. 12; x. 40; Lk. xi. 29; xv. 16; Jn. xi. 22; xiv. 16; xv. 16; xvi. 23; Acts iii. 6; Jas. i. 5; [noteworthy is 1 Jn. v. 16 δώσω (sc. prob. ὁ θεός) αὐτῷ ζῶν τοῖς ἁμαρτανούσιν etc., where αὐτῷ seems to be an ethical dat. and τ. ἁμαρ. dependent on the verb; see B. 133 (116) note, cf. 179 (156); W. 523 (487), cf. 530 (494)]; in contradistinction from what one claims: Jn. iii. 27; xix. 11.

3. to supply, furnish, necessary things: as ἄρτον τινί, Mt. vi. 11; Lk. xi. 3; Jn. vi. 32, 51; τροφήν, Mt. xxiv. 45; βρώσιν, Jn. vi. 27; besides in Mt. xxv. 15, 28 sq.; Mk. ii. 26; iv. 25; Lk. vi. 4; viii. 18; xii. 42; xix. 24, 26; Jn. iv. 10, 14, 15; Eph. vi. 19.

4. to give over, deliver, i. e. a. to reach out, extend, present: as Mt. xiv. 19; xvii. 27; Mk. vi. 41; xiv. 22 sq.; Lk. ix. 16; xxii. 19; τὸ ψωμίον, Jn. xiii. 26; τὸ ποτήριον, Jn. xviii. 11; Rev. xvi. 19; τὰς χεῖρας διδόναι to give one the hand, Acts ix. 41; Gal. ii. 9. b. of a writing: ἀποστάσιον, Mt. v. 31. c. to give to one's care, intrust, commit; aa. something to be administered; univ.: παντὶ ᾧ ἐδόθη πολὺ, Lk. xii. 48; property, money, Mt. xxv. 15; Lk. xix. 15; xxii. 19; ἀμπελῶνα, a vineyard to be cultivated, Mk. xii. 9; Lk. xx. 16; τὰς κλείς [κλείδας] τῆς βασ. Mt. xvi. 19; τὴν κρίσιν, Jn. v. 22; κρίμα, Rev. xx. 4; τὴν ἐξουσίαν ἑαυτῶν, Rev. xvii. 13 [not Rec.]; τὰ ἔργα, ἵνα τελειώσω αὐτά, Jn. v. 36; τὸ ἔργον, ἵνα ποιήσω, Jn. xvii. 4; τὸ ὄνομα τοῦ θεοῦ, to be declared, Jn. xvii. 11 [not Rec., 12 T Tr WH].

bb. to give or commit to some one something to be religiously observed: διαθήκην περιτομῆς, Acts vii. 8; τὴν περιτομήν, the ordinance of circumcision, Jn. vii. 22; τὸν νόμον, *ibid.* vs. 19; λόγια ζῶντα, Acts vii. 38.

5. to give what is due or obligatory, to pay: wages or reward, Mt. xx. 4, 14; xxvi. 15; Rev. xi. 18; ἀργύριον, as a reward, Mk. xiv. 11; Lk. xxii. 5; taxes, tribute, tithes, etc.: Mt. xvii. 27; xxii. 17; Mk. xii. 14 (15); Lk. xx. 22; xxiii. 2; Heb. vii. 4; θυσίαν sc. τῷ κυρίῳ, Lk. ii. 24 (θυσίαν ἀποδίδου τῷ θεῷ, Joseph. anti. 7, 9, 1); λόγον, render account, Ro. xiv. 12 [L txt. Tr txt. ἀποδ.].

6. δίδωμι is joined with nouns denoting an act or an effect; and a. the act or effect of him who gives, in such a sense that what he is said διδόναι (either absolutely or with dat. of pers.) he is conceived of as effecting, or as becoming its author. Hence δίδωμι joined with a noun can often be changed into an active verb expressing the effecting of that which the noun denotes. Thus διδόναι αἶνον τῷ θεῷ is equiv. to αἰνεῖν τὸν θεόν, Lk. xviii. 43; ἀποκρίσιν τινί i. q. ἀποκρίνεσθαι, Jn. i. 22; xix. 9; ἐγκοπὴν δοῦναι τῷ εὐαγγελίῳ i. q. ἐγκόπτειν τὸ εὐαγγ. to hinder (the progress of) the gospel, 1 Co. ix. 12; ἐντολήν τινί i. q. ἐντέλλεσθαι τινί, Jn. xi. 57; xii. 49; xiii. 34; 1 Jn. iii. 23; δόξαν τινί i. q. δοξάζειν τινά (see δόξα, II.); ἔργασίαν, after the Lat. *operam dare*, take pains, [A. V. *give diligence*], i. q. ἐργάζεσθαι, Lk. xii. 58; [συμβούλιον, cf. the Lat. *consilium dare*, i. q. συμβουλεύεσθαι, Mk. iii. 6 Tr txt. WH txt.]; διαστολήν τινί i. q. διαστελλεῖν τι, 1 Co. xiv. 7; παραγγελίαν, 1 Th. iv. 2; παράκλησιν, 2 Th. ii. 16; ἔλεος i. q. ἐλεεῖν, 2 Tim. i. 16, 18; ἀγάπην, show [A. V. bestow], 1 Jn. iii. 1; ἐκδίκησιν,

2 Th. i. 8; βασιανισμόν, Rev. xviii. 7; ῥάπισμα i. q. ῥάπισ-
 ζειν τινά, Jn. xviii. 22; xix. 3; φιλῆμα i. q. φιλεῖν τινα,
 Lk. vii. 45. or b. the noun denotes something to be
 done by him to whom it is said to be given: δίδοναι τινὶ
 μετάνοιαν, to cause him to repent, Aets v. 31; xi. 18;
 γνῶσιν σωτηρίας, Lk. i. 77; ἐλπίδα τινί, 2 Th. ii. 16. 7.
 Joined with nouns denoting strength, faculty, power,
 virtue, δίδωμι (τινὶ τι) is equiv. to *to furnish, endue*, (one
 with a thing): Lk. xxi. 15 (δῶσω ὑμῖν στόμα κ. σοφίαν);
 Aets vii. 10; ἐξουσίαν, Mt. ix. 8; x. 1; Lk. x. 19; Jn.
 xvii. 2; Rev. ii. 26; vi. 8; xiii. 7; διάνοιαν, 1 Jn. v. 20;
 σύνεσιν, 2 Tim. ii. 7; and in the very common phrase
 δίδοναι τὸ πνεῦμα. [I. δ. τινὶ τινος *to give to one* (a
 part) of etc.: Rev. ii. 17 (G L T Tr WH) δῶσω αὐτῷ τοῦ
 μάννα, cf. W. 198 (186); B. 159 (139).]

II. δίδωμι τι without a dative, and δίδωμι τινα. 1.
 δίδωμι τι; a. with the force of *to cause, produce, give
 forth from one's self*: ὑετόν, from heaven, Jas. v. 18;
 καρπόν, Mt. xiii. 8; Mk. iv. 7, 8 sq., (Deut. xxv. 19; Sir.
 xliii. 15); σμῆμα, Mt. xxiv. 24; Mk. xiii. 22 [not Tdf.];
 Aets ii. 29; (Ex. vii. 9; Deut. xiii. 1, etc.); ὑπόδειγμα,
 Jn. xiii. 15; φέγγος, Mt. xxiv. 29; Mk. xiii. 24, (φῶς,
 Is. xiii. 10); φωνήν, 1 Co. xiv. 7 sq.; διὰ τῆς γλώσσης
 λόγον, ibid. 9; γνώμην, to give one's opinion, to give ad-
 vice, 1 Co. vii. 25; 2 Co. viii. 10. b. δίδοναι κλήρους
 (ἡρῶν ἡρῶν, Lev. xvi. 8), to give i. e. *hand out lots*, se. to
 be cast into the urn [see κλήρος, 1], Aets i. 26. c. δίδωμι
 τι with pred. acc.: Mt. xx. 28; Mk. x. 45, (to give up as a
 λύτρον); Mt. xvi. 26; Mk. viii. 37, (to pay as an equiv-
 alent). 2. δίδωμι τινα; a. where the noun refers to
 the office one bears, *to appoint*: κριτάς, Aets xiii. 20. b.
to cause to come forth: δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ
 τῶν λεγόντων (sc. τινάς [cf. B. 158 (138); W. § 59, 4 b.]),
 Rev. iii. 9; so also the sea, death, Hades, are said to
 give (up) the dead who have been engulfed or received
 by them, Rev. xx. 13. 3. δίδωμι τινά τινι; a. *to give
 one to some one as his own*: as the object of his saving
 care, Heb. ii. 13; *to give one to some one*, to follow him
 as a leader and master, Jn. vi. 37, 39; x. 29; xvii. 6, 9,
 12 [but see B. I. 4. c. aa. above], 24; xviii. 9; in these
 pass. God is said to have given certain men to Christ,
 i. e. to have disposed them to acknowledge Christ as the
 author and medium of their salvation, and to enter into
 intimate relations with him, hence Christ calls them 'his
 own' (τὰ ἐμά, Jn. x. 14). b. *to give one to some one to
 care for his interests*: Jn. iii. 16 (ἔδωκεν sc. αὐτῷ, i. e. τῷ
 κόσμῳ); Aets xiii. 21. c. *to give one to some one to whom
 he already belonged, to return*: Lk. vii. 15 (ix. 42 ἀπέ-
 δωκε [so Lmrg. in vii. 15]). d. δίδωμι ἑμαυτὸν τινι, to
 one demanding of me something, *I give myself up* as it
 were; an hyperbole for *disregarding entirely my private
 interests, I give as much as ever I can*: 2 Co. viii. 5. 4.
 δίδωμι τινα with a predicate acc.: ἑαυτὸν τύπον, to render
 or set forth one's self as an example, 2 Th. iii. 9; with
 a predicate of dignity, office, function, and a dat. of
 the person added for *whose benefit* some one invested
 with said dignity or office is given, that is, is bestowed:
 αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, head over

all things to the church, Eph. i. 22; ἔδωκεν τοὺς μὲν ἀπο-
 στόλους κτλ. sc. τῇ ἐκκλησίᾳ, Eph. iv. 11. For in neither
 of these passages are we obliged, with many interpreters,
 to translate the word *appointed, made*, after the use of
 the Hebr. יָדָן; esp. since in the second Paul seems to
 wish to confirm the words quoted in vs. 8, ἔδωκε δόματα
 τοῖς ἀνθρώποις. Those in the church whom Christ has
 endued with gifts and functions for the common advan-
 tage the apostle reckons among the δόματα given by him
 after his ascension to heaven.

III. Phrases in which to the verb δίδωμι, either stand-
 ing alone or joined to cases, there is added 1. an
 infinitive, either alone or with an accusative; δίδωμι τινι
 foll. by an infin. denoting the object: δίδωμι τινι φαγεῖν,
 give, supply, something to eat, give food [B. 261 (224);
 W. 318 sq. (299)], Mt. xiv. 16; xxv. 35, 42; Mk. vi. 37;
 v. 43; Lk. viii. 55; ix. 13; Rev. ii. 7; πεινῶν, Jn. iv. 7, 10;
 with the addition of an object acc. depending on the
 φαγεῖν or πεινῶν: Mt. xxvii. 34; Mk. xv. 23 [R G L]; with
 an acc. added depending on the verb δίδωμι: Jn. vi. 31;
 Rev. xvi. 6; foll. by an infin. indicating design [cf. B.
 u. s.], *to grant or permit one to etc.*: Lk. i. 73 sq. (δοῦναι
 ἡμῖν ἀφ' ὧς λατρεύειν αὐτῷ); Jn. v. 26; Aets iv. 29; Ro.
 xv. 5; Eph. iii. 16; Rev. iii. 21; vi. 4; vii. 2; [foll. by εἰς
 with the infin.: Ro. xv. 16, cf. B. 265 (228)]; by a constr.
 borrowed from the Hebrew, καὶ δώσω τοῖς . . . καὶ προφη-
 τεύουσιν, Rev. xi. 3; in the passive, Mt. xiii. 12; Mk. iv.
 11 (ὑμῖν δέδοται γινῶναι [G L T Tr WH om. γινῶναι] to you
 it has been granted etc.); foll. by the acc. and inf.:
 δῶν [L T Tr WH δῶν] ὑμῖν . . . κατοικῆσαι τὸν Χριστὸν ἐν
 ταῖς καρδίαις ὑμῶν, Eph. iii. 16 sq.; ἔδωκεν αὐτὸν ἐμφανῇ
 γενέσθαι, Aets x. 40; οὐ δώσεις τὸν ὄσιόν σου ἰδεῖν δια-
 φθοράν (fr. Ps. xv. (xvi.) 10), Aets ii. 27; xiii. 35. 2.
 δίδωμι τινι, foll. by ἵνα, *to grant or permit, that etc.* [B.
 238 (205); W. 337 (316), cf. 545 (507)]: Mk. x. 37; Rev.
 xix. 8. *to commission*, Rev. ix. 5.

IV. δίδωμι τι, or τινὶ τι, or τινὶ or τινά, foll. by a prep-
 osition with a noun (or pronoun); 1. τινὶ ἐκ τινος [cf.
 W. § 28, 1; B. 159 (139)]: δότε ἡμῖν (a part) ἐκ τοῦ ἐλαίου
 ὑμῶν, Mt. xxv. 8; ἐκ τῶν ἄρτων, easily to be supplied from
 the context, Mk. ii. 26; Lk. vi. 4; ἐκ τοῦ πνεύματος αὐτοῦ
 ἔδωκεν ἡμῖν, 1 Jn. iv. 13; otherwise in Jn. iii. 34 ὁ θεὸς οὐ
 δίδωσι τὸ πνεῦμα ἐκ μέτρου, by measure i. e. according to
 measure, moderately, [cf. W. § 51, 1 d.]; otherwise in
 Rev. iii. 9 δίδωμι ἐκ τῆς συναγωγῆς, (see II. 2 b. above).
 τινὶ ἀπὸ τινος: Lk. xx. 10 ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελώ-
 νος δώσω [L T Tr WH δώσουσιν] αὐτῷ, sc. the portion
 due. τί foll. by εἰς with a noun, *to give something* to be
 put into, Lk. vi. 38 μέτρον δώσουσιν εἰς τὸν κόλπον ὑμῶν
 (shall they give i. e. pour into your bosom), or upon, Lk.
 xv. 22 δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ (put a ring on
 his hand); εἰς τὸν ἀγρὸν for the field, to pay its price, Mt.
 xxvii. 10; τινὶ τι εἰς τὰς χεῖρας, *to commit a thing to one,
 deliver it into one's power*: Jn. xiii. 3 (Hebr. פָּדָה יְדָיָי, Gen. ix. 2;
 xiv. 20; Ex. iv. 21); εἰς τ. διάνοιαν, or ἐπὶ τὰς
 καρδίας (Jer. xxxviii. (xxxix.) 33), put into the mind, fasten
 upon the heart, Heb. viii. 10; x. 16; or εἰς τ. καρδίας with
 inf. of the thing, Rev. xvii. 17; (Xen. Cyr. 8, 2, 20 δίδοναι

τινὶ τι εἰς τὴν ψυχὴν). εἰ αὐτὸν διδόναι εἰς with acc. of place, to betake one's self somewhere, to go into some place: Acts xix. 31, (εἰς τοὺς παραβόλους, Polyb. 5, 14, 9; εἰς τοὺς τραχεῖς, Diod. 14, 81; εἰς τὰς ἐρημίας, Diod. 5, 59; Joseph. antt. 15, 7, 7; εἰς κώμην τινά, Joseph. antt. 7, 9, 7). 2. διδωμί τι ἐν τινι, i. e. to be or remain in, so that it is in, [cf. W. 414 (386); B. 329 (283)]: ἐν τῇ χειρὶ τινος, Jn. iii. 35; ἐν ταῖς καρδίαις, 2 Co. i. 22; ἐν τῇ καρδίᾳ τινός, 2 Co. viii. 16, (cf. 1 K. x. 24); εἰρήνην δοῦναι ἐν τῇ γῇ to bring peace to be on earth, Lk. xii. 51. 3. διδωμί τι ὑπέρ τινος, give up for etc. [cf. W. 383 (358) sq.]: Jn. vi. 51; εἰ αὐτὸν ὑπέρ τινος, Tit. ii. 14; εἰ αὐτὸν ἀντιπαιδευτὸν ὑπέρ τινος, 1 Tim. ii. 6; εἰ αὐτὸν περὶ [R WH txt. ὑπέρ; cf. περὶ, I. c. δ.] τῶν ἁμαρτιῶν, for sins, i. e. to expiate them, Gal. i. 4. 4. διδόναι τινι κατὰ τὰ ἔργα, τὴν πρᾶξιν, to give one acc. to his works, to render to one the reward of his deeds: Rev. ii. 23 [Ps. xxvii. (xxviii.) 4]; (cf. ἀποδώσει, Mt. xvi. 27; Ro. ii. 6). 5. Hebraistically, δέδωκα ἐνώπιόν σου θύραν ἀνεωγμένην I have set before thee a door opened i. e. have caused the door to be open to thee, Rev. iii. 8. [SYN. διδόναι, δωρεῖσθαι: διδ. to give in general, antithetic to λαμβάνειν; δωρ. specific, to bestow, present; διδ. might be used even of evils, but δωρ. could be used of such things only ironically; see δόμα, πλο. COMP.: ἀνα-, ἀπο-, ἀντ-απο-, δια-, ἐκ-, ἐπι-, μετα-, παρα-, προ- διδωμι.]

δι-εγείρω; 1 aor. διήγειρα; Pass., impf. διηγειρόμην [but Tr WH (Tedd. 2, 7) διεγείρετο in Jn. vi. 18, cf. B. 34 (30); WH. App. p. 161]; 1 aor. ptp. διεγερθεῖς; to wake up, awaken, arouse (from repose; differing from the simple ἐγείρω, which has a wider meaning); from sleep: τινά, Mk. iv. 38 [here T Tr WH ἐγείρουσιν]; Lk. viii. 24; pass., Lk. viii. 24 T Tr txt. WH; Mk. iv. 39; with the addition ἀπὸ τοῦ ὕπνου, Mt. i. 24 (L T Tr WH ἐγερθεῖς); from repose, quiet: in pass. of the sea, which begins to be agitated, to rise, Jn. vi. 18. Metaph. to arouse the mind; stir up, render active: 2 Pet. i. 13; iii. 1, as in 2 Macc. xv. 10, τινὰ τοῖς θυμοῖς. (Several times in the O. T. Apoc. [cf. W. 102 (97)]; Hippocr., [Aristot.], Hdtian; occasionally in Anthol.)*

δι-ενθυμέομαι, -οῦμαι; to weigh in the mind, consider: περὶ τινος, Acts x. 19, for Rec. ἐνθυμ. (Besides, only in eccl. writ.)*

δι-εξέρχομαι: [2 aor. διεξῆλθον]; to go out through something: διεξελθούσα, sc. διὰ φρυγάνων, Acts xxviii. 3 Tdf. edd. 2, 7. (Sept.; in Grk. writ. fr. [Soph., Hdt.], Eur. down.)*

δι-εξ-όδος, -ου, ῆ; fr. Hdt. down; a way out through, outlet, exit: διέξοδοι τῶν ὁδῶν, Mt. xxii. 9, lit. ways through which ways go out, i. e. acc. to the context and the design of the parable places before the city where the roads from the country terminate, therefore outlets of the country highways, the same being also their entrances; [cf. Ob. 14; Ezek. xxi. 21; the R. V. renders it partings of the highways]. The phrase figuratively represents the territory of heathen nations, into which the apostles were about to go forth, (as is well shown by Fischer, De vitis lex. N. T. p. 634 sqq.). Used of the boundaries of countries, it is equiv. to the Hebr. מַחְצֵיט, Num. xxxiv. 4 sq. 8 sq., and

often in the book of Joshua, [cf. Rieder, Die zusammen-gesetzten Verba u. s. w. p. 18. Others understand the crossings or thoroughfares here to represent the most frequented spots.]*

δι-ερμηνεία, -ας, ῆ, (διερμηνεύω, q. v.), interpretation: of obscure utterances, 1 Co. xii. 10 L txt. (Not yet found elsewhere.)*

δι-ερμηνευτής, -οῦ, ὁ, (διερμηνεύω, q. v.), an interpreter: 1 Co. xiv. 28 [L Tr WH mrg. ἐρμην.]. (Eccles. writ.)*

δι-ερμηνεύω; impf. διερμήνενον and (without augm. cf. B. 34 (30)) διερμήνενον (Lk. xxiv. 27 L Tr mrg.); 1 aor. (also without augm.; so "all early Mss." Hort) διερμήνευσα (Lk. i. c. T Tr txt. WH); [pres. pass. διερμηνεύομαι]; to interpret [διὰ intensifying by marking transition, (cf. Germ. verdeutlichen); Win. De verb. comp. etc. Pt. v. p. 10 sq.]; 1. to unfold the meaning of what is said, explain, expound: τί, Lk. xxiv. 27; absolutely, 1 Co. xii. 30; xiv. 5, 13, 27. 2. to translate into one's native language: Acts ix. 36, (2 Macc. i. 36; Polyb. 3, 22, 3, and several times in Philo [cf. Siegfried, Glossar. Phil. s. v.]).*

δι-έρχομαι; impf. διηρχόμην; fut. διελεύσομαι (Lk. ii. 35; see W. 86 (82); [cf. B. 58 (50)]); 2 aor. διῆλθον; pf. ptp. διελθυῖς (Heb. iv. 14); [fr. Hom. down]; 1. where διὰ has the force of through (Lat. per; [cf. διὰ, C.]); to go through, pass through, [on its constructions cf. W. § 52, 4, 8]; a. διὰ τινος, to go, walk, journey, pass through a place (Germ. den Durchweg nehmen): Mt. xii. 43; xix. 24 R L Tr mrg. WH mrg.; Mk. x. 25 [Rec.* εἰσελθεῖν]; Lk. xi. 24; xviii. 25 L Tr mrg.; Jn. iv. 4; 1 Co. x. 1; διὰ μέσον αὐτῶν, through the midst of a crowd, Lk. iv. 30; Jo. viii. 59 Rec.; [διὰ μέσον (L T Tr WH δ. μέσον, see διὰ, B. I.) Σαμαρείας, Lk. xvii. 11]; δι' ὧμων, i. e. διὰ τῆς χώρας ὧμων, 2 Co. i. 16 (where I. chm. txt. ἀπελθεῖν); [διὰ πάντων sc. τῶν ἁγίων (see πᾶς, II. 1), Acts ix. 32]. b. with acc. to travel the road which leads through a place, go, pass, travel through a region: Lk. xix. 1; Acts xii. 10; xiii. 6; xiv. 24; xv. 3, 41; xvi. 6; xvii. 23 (τὰ σεβάσματα); xviii. 23; xix. 1, 21; xx. 2; 1 Co. xvi. 5; Heb. iv. 14; of a thing: τὴν ψυχὴν διελεύσεται ῥομφαία, penetrate, pierce, Lk. ii. 35, (of a spear, dart, with gen. Hom. II. 20, 263; 23, 876). c. absolutely: ἐκείνης sc. ὁδοῦ (δι' before ἐκείνης in Rec. is spurious) ἤμελε διέρχεσθαι, for he was to pass that way, Lk. xix. 4. d. with specification of the goal or limit, so that the prefix διὰ makes reference to the intervening space to be passed through or gone over: ἐνθάδε, Jn. iv. 15 T WH Tr mrg.; [εἰς τὴν Ἀχαΐαν, Acts xviii. 27]; εἰς τὸ πέραν, to go, cross, over to the farther shore, Mk. iv. 35; Lk. viii. 22; ὁ θάνατος διῆλθεν εἰς πάντα ἀνθρώπους, passed through unto all men, so that no one could escape its power, Ro. v. 12; ὥς τινός, go even unto, etc. Lk. ii. 15; Acts ix. 38; xi. 19, 22 R G [W. 609 (566)]. 2. where διὰ answers to the Latin dis [cf. διὰ, C.]; to go to different places (2 Chr. xvii. 9; Am. vi. 2): Acts viii. 4, 40; [x. 38]; διελθόντες ἀπὸ τῆς Πέργης having departed from Perga sc. to various places, Acts xiii. 14 [al. refer this to 1, understanding διελθόντες of passing through the ex-

tent of country]; ἐν οἷς διήλθον among whom i. e. in whose country I went about, or visited different places, Acts xx. 25; διήρχοντο κατὰ τὰς κώμας they went about in various directions from one village to another, Lk. ix. 6; of a report, to spread, go abroad: διέρχεται ὁ λόγος, Lk. v. 15; Thuc. 6, 46; Xen. an. 1, 4, 7. [Syn. see ἔρχομαι.]*

δι-ερωτάω: 1 aor. ptep. διερωτήσας; to ask through (i. e. ask many, one after another): τῷ, to find out by asking, to inquire out, Acts x. 17. (Xen., Plat., Dem., Polyb., Dio Cass. 43, 10; 48, 8.) Cf. Win. De verb. comp. etc. Pt. v. p. 15.*

διετής, -ές, (δῖς and ἔτος), [fr. Hdt. down], of two years, two years old: ἀπὸ διετούς sc. παιδός, Mt. ii. 16, cf. Fritzsche ad loc.; [others take διετούς here as neut.; see Meyer.]*

διετία, -ας, ἡ, (from διετής, cf. τριετία, τετραετία), the space of two years: Acts xxiv. 27; xxviii. 30. (Philo in Flacc. § 16; [Graec. Ven. Gen. xli. 1; xlv. 5].)*

δι-ηγέομαι, -οῦμαι, [imprv. 2 pers. sing. διηγού, ptep. διηγούμενος]; fut. διηγήσομαι; 1 aor. διηγασάμην; to lead or carry a narration through to the end, (cf. the fig. use of Germ. durchführen); set forth, recount, relate in full: absol. Heb. xi. 32; τί, describe, Acts viii. 33 (see γενεά, 3); τινί foll. by indir. disc., πῶς etc., Mk. v. 16; Acts ix. 27; xii. 17 [here T om. Tr br. the dat.]; foll. by ἃ εἶδον, Mk. ix. 9; ὅσα ἐποίησε or ἐποίησαν, Lk. viii. 39; ix. 10. (Aristph., Thuc., Xen., Plat., al.; Sept. often for רָצַךְ.) [Comp.: ἐκ-διηγέομαι.]*

δι-ήγησις, -εως, ἡ, (διηγέομαι), a narration, narrative: Lk. i. 1; used of the Gospel narratives also in Euseb. h. e. 3, 24, 7; 3, 39, 12; cf. Grimm in the Jahrb. f. deutsche Theol. 1871, p. 36. (Plat., Aristot., Polyb.; Sir. vi. 35 (34); ix. 15, etc.; 2 Macc. ii. 32; vi. 17.)*

δι-ηλεκτός, -ές, (fr. διήνεγκα, διαφέρω, as the simple ἡνεκός fr. ἡνεγκα, φέρω), fr. Hom. down, continuous: εἰς τὸ διηλεκτός, continually, Heb. vii. 3; x. 1, 12, 14, (δικτάτωρ εἰς τὸ διηλεκτός ἤρθε, App. b. e. 1, 4).*

διθάλασσος, -ον, (δῖς and θάλασσα); 1. resembling [or forming] two seas: thus of the Euxine Sea, Strab. 2, 5, 22; Dion. Per. 156. 2. lying between two seas, i. e. washed by the sea on both sides (Dio Chrys. 5 p. 83): τόπος διθάλασσος, an isthmus or tongue of land, the extremity of which is covered by the waves, Acts xxvii. 41; al. understand here a projecting reef or bar against which the waves dash on both sides; in opposition cf. Meyer ad loc. (In Clem. hom. p. 20, ed. Dressel [Ep. Petr. ad Jacob. § 14], men ἀλόγιστοι κ. ἐνδοιάζοντες περὶ τῶν τῆς ἀληθείας ἐπαγγελάτων are allegorically styled τόποι διθάλασσοι δὲ καὶ θηριώδεις.)*

δι-ϊκνέομαι [L WH δικν. (see I. ι)], -οῦμαι; to go through, penetrate, pierce: Heb. iv. 12. (Ex. xxvi. 28; Thuc., Theophr., Plut., al.; in Homer transitively, to go through in narrating.)*

δι-ίστημι: 1 aor. διέστησα; 2 aor. διέστην; [fr. Hom. down]; to place separately, put asunder, disjoin; in the mid. [or pass.] and the pf. and 2 aor. act. to stand apart, to part, depart: βραχὺ δὲ διαστήσαντες, sc. ἐαυτοὺς or τὴν ναῦν (cf. B. 47 (41)), when they had gone a little distance

viz. from the place before mentioned, i. e. having gone a little farther, Acts xxvii. 28; of time: διαστάσης ὥρας μίας one hour having intervened, Lk. xxii. 59; διέστη ἀπ' αὐτῶν parted, withdrew from them, Lk. xxiv. 51.*

δι-ἵσχυρίζομαι [L WH δισχ. (see I. ι)], impf. διἵσχυρίζομην; 1. to lean upon. 2. to affirm stoutly, assert confidently: Lk. xxii. 59; Acts xii. 15. (Lys., Isae., Plat., Dem., Joseph. ant. 2, 6, 4; Ael. hist. an. 7, 18; Dio Cass. 57, 23; al.)*

[δικάζω; 1 aor. pass. ἐδικάσθην; fr. Hom. down; to judge, pass judgment: absol. Lk. vi. 37 Tr mrg. (al. καταδικ.).]*

δικαιοκρισία, -ας, ἡ, righteous judgment: Ro. ii. 5. (an uncert. trans. in Hos. vi. 5 [where Sept. κρίμα]; Test. xii. patr. [test. Levi § 3] p. 547, and [§ 15] p. 581, ed. Fabric.; Justin. Mart. resp. de resurrect. xi. (15) 28 p. 360 ed. tert. Otto; [Hippol. p. 801 a. ed. Migne]; Basil iii. p. 476 d. ed. Garn. or p. 694 ed. Par. alt. 1839. [Cf. W. 25; 99 (94)].)*

δίκαιος, -αία, -αιον, (fr. δίκη right), [fr. Hom. down], prop. the Hebr. רָצַךְ, observant of ἡ δίκη, righteous, observing divine and human laws; one who is such as he ought to be; (Germ. rechteschaffen; in the earlier language, whence appropriated by Luther, gerecht in a broad sense; in Grk. writ. used even of physical things, as ἵππος, Xen. mem. 4, 4, 5; γῆδιον δικαιοτάτον, most fertile, Xen. Cyr. 8, 3, 38; [ἄρμα δίκαιον, ib. 2, 2, 26]); 1. in a wide sense, upright, righteous, virtuous, keeping the commands of God; a. univ.: Mt. i. 19 (the meaning is, it was not consistent with his uprightness to expose his betrothed to public reproach); Mt. x. 41; xiii. 43, 49; xxiii. 28; xxv. 37, 46; Lk. i. 6, 17; xiv. 14; xviii. 9; xx. 20; Ro. v. 7 [cf. W. 117 (111)]; 1 Tim. i. 9; Jas. v. 6, 16; 1 Pet. iii. 12; 1 Jn. iii. 7, [10 Lchm.]; Rev. xxii. 11; opp. to ἀμαρτωλοὶ καὶ ἀσεβεῖς, 1 Pet. iv. 18; δίκαιοι καὶ ἄδικοι, Mt. v. 45; Acts xxiv. 15; used of O. T. characters noted for piety and probity: Mt. xiii. 17; [xxiii. 29]; Heb. xii. 23; thus of Abel, Mt. xxiii. 35; Heb. xi. 4; of Lot, 2 Pet. ii. 7 sq. (Sap. x. 4 sq.); of those who seem to themselves to be righteous, who pride themselves on their virtues, whether real or imaginary: Mt. ix. 13; Mk. ii. 17; Lk. v. 32; xv. 7. (Eccl. vii. 17 (16)). Joined with εὐλαβής, Lk. ii. 25 (ἦθρ εὐλαβὴ κ. δίκαια, τὸ δίκαιον κ. εὐλαβές, Plat. polit. p. 311 a. b.); with ἅγιος, Mk. vi. 20; with ἀγαθός, Lk. xxiii. 50; with φοβούμενος τὸν θεόν, Acts x. 22; ἔργα δίκαια, opp. to πορνεία, 1 Jn. iii. 12. Neut. τὸ δίκαιον, that which regard for duty demands, what is right: 2 Pet. i. 13; plur. Phil. iv. 8; δίκαιόν ἐστι, Eph. vi. 1; Phil. i. 7; with the addition of ἐνώπιον τοῦ θεοῦ, God being judge, Acts iv. 19. b. the negative idea predominating: innocent, faultless, guiltless, (for ῥα, Prov. i. 11; Job ix. 23, etc.); thus used of Christ in the speech of Gentiles: Mt. xxvii. 19, 24 R G L br. Tr br. WH mrg.; Lk. xxiii. 47; αἷμα δίκαιον (Prov. vi. 17; Joel iii. 19 (24); Jon. i. 14). Mt. xxiii. 35; [xxvii. 4 Tr mrg. WH txt.]; ἡ ἐντολὴ ἀγία κ. δίκαια (having no fellowship with sin [al. al., see the Comm. ad loc.]) κ. ἀγαθή, Ro. vii. 12. c. preëminently, of him whose way of thinking,

feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in heart or life; in this sense Christ alone can be called *δίκαιος*: Acts vii. 52; xxii. 14; 1 Pet. iii. 18; 1 Jn. ii. 1; *ἅγιος κ. δίκαιος*, Acts iii. 14; among the rest of mankind it is rightly denied that one *δίκαιος* can be found, Ro. iii. 10 (Eccl. vii. 21 (20) *ἄνθρωπος οὐκ ἔστι δίκαιος ἐν τῇ γῇ, ὃς ποιήσει ἀγαθὸν καὶ οὐχ ἁμαρτήσεται*). of God: *holy*, Ro. iii. 26 (where it is to be closely rendered *just* or *righteous*, on account of the following *καὶ τὸν δικαιούντα* and the *justifier* or *who pronounces righteous*, but the substantial meaning is *holy*, that quality by virtue of which he hates and punishes sin); 1 Jn. ii. 29. *δ.* contextually, *approved of God, acceptable to God*, (Germ. *gottwohlgefällig*): Ro. v. 19; with the addition *ἐκ πίστεως*, acceptable to God by faith [W. 136 (129)]: Ro. i. 17; Gal. iii. 11; Heb. x. 38; *δίκ. παρὰ τῷ θεῷ*, Ro. ii. 13. *2.* In a narrower sense, *rendering to each his due*; and that in a judicial sense, *passing just judgment on others*, whether expressed in words or shown by the manner of dealing with them: Tit. i. 8; so of God recompensing men impartially according to their deeds, Rev. xvi. 5; in the same sense also in Jn. xvii. 25 (who does not award the same fate to the loving and faithful disciples of Christ and to 'the world'); 1 Jn. i. 9 (who executes the laws of his government, and therefore also the law concerning the pardon of sins); *ὁ δίκαιος κριτής*, of Christ, 2 Tim. iv. 8; *κρίσις δικαία*, Jn. v. 30; vii. 24; 2 Th. i. 5; plur., Rev. xvi. 7; xix. 2; *αἱ ὁδοὶ τ. θεοῦ δίκαιαι κ. ἀληθιναί*, Rev. xv. 3; neut. *τὸ δίκαιον*, what is due to others, Col. iv. 1; what is agreeable to justice and law, Lk. xii. 57; *δίκαιον* sc. *ἐστίν*, it is agreeable to justice, 2 Th. i. 6; accordant with deserts, Mt. xx. 4, and 7 Rec. [See reff. s. v. *δικαίω*, fin.; cf. *ἀγαθός*, fin.]*

δικαιοσύνη, -ης, ἡ, (*δίκαιος*); most frequently in Sept. for *דָּקָה* and *דְּקָה*, rarely for *דְּקָה*; *the virtue or quality or state of one who is δίκαιος*; *1.* in the broad sense, *the state of him who is such as he ought to be, righteousness* (Germ. *Rechtbeschaffenheit*), *the condition acceptable to God* (Germ. *Gottwohlgefälligkeit*); *a.* univ.: *λόγος τῆς δικαιοσύνης* (like *λόγος τῆς καταλλαγῆς*, λ. τοῦ σταυροῦ), the doctrine concerning the way in which man may attain to a state approved of God, Heb. v. 13; *βασιλεὺς δικαιοσύνης*, the king who himself has the approbation of God, and who renders his subjects acceptable to God, Heb. vii. 2; cf. Bleek ad loc. *b.* *integrity, virtue, purity of life, uprightness, correctness in thinking, feeling, and acting*: Mt. iii. 15; v. 6, 10, 20; vi. 1 G L T Tr WH; Acts xiii. 10; xxiv. 25; Ro. vi. 13, 16, 18–20 (opp. to *ἁμαρτία*, *ἀνομία*, and *ἀκαθαρσία*): Ro. viii. 10 (opp. to *ἁμαρτία*); Ro. xiv. 17 (? [see c.]); 2 Co. vi. 7, 14 (opp. to *ἀνομία*, as in Xen. mem. 1, 2, 24); 2 Co. xi. 15; Eph. v. 9; vi. 14; Phil. i. 11; 1 Tim. vi. 11; 2 Tim. ii. 22; iii. 16; iv. 8; Tit. iii. 5; Heb. i. 9; xii. 11; Jas. iii. 18; 1 Pet. iii. 14; 2 Pet. ii. 5, 21; iii. 13, and very often in the O. T.; *ἐν ὁδῷ δικαιοσύνης*, walking in the way of righteousness i. q. an upright, righteous, man, Mt. xxi. 32; *τοῦ θεοῦ*, the righteousness which God demands, Mt. vi. 33; Jas. i. 20; of righteousness which manifests itself in *beneficence*: 2 Co. ix. 9 sq.

(cf. Tob. xiv. 11; Gesenius, Thesaur. iii. p. 1151; so Chald. *דְּקָה*, Dan. iv. 24, and in the Talmud and rabbin. writ. [Buxtorf. col. 1891 (p. 941 ed. Fischer); cf. W. 32]); where *δικ. καὶ ὁσιότης* are connected, — Lk. i. 75; Eph. iv. 24, (Sap. ix. 3; Clem. Rom. 1 Cor. 48, 4 and occasionally in prof. writ.), — the former denotes right conduct towards men, the latter piety towards God (cf. Plat. Gorg. p. 507 b.; Grimm on Sap. p. 181 sq.; [cf. Trench § lxxxviii. p. 328 sq.; for additional exx. see Weist. on Eph. i. c.; cf. *ὁσιος*]; *εὐσέβεια κ. δικαιοσύνη*, Diod. 1, 2); *ποιεῖν τὴν δικαιοσ.* to do righteousness, to live uprightly: 1 Jn. ii. 29; iii. 7; iii. 10 [not Lchm.]; and in Rev. xxii. 11 acc. to the text now accepted; in like manner *ἐργάσασθαι δικαιοσύνην*, Acts x. 35; Heb. xi. 33; *ζῆν τῇ δικαιοσύνῃ*, to live, devote the life, to righteousness, 1 Pet. ii. 24; *πληροῦν πᾶσαν δικαιοσύνην*, to perform completely whatever is right, Mt. iii. 15. When affirmed of Christ, *δικαιοσύνη* denotes his perfect moral purity, integrity, sinlessness: Jn. xvi. 8, 10; when used of God, his *holiness*: Ro. iii. 5, 25 sq. *c.* in the writings of PAUL ἡ *δικαιοσύνη* has a peculiar meaning, opposed to the views of the Jews and Judaizing Christians. To understand this meaning, the foll. facts esp. must be kept in view: the Jews as a people, and very many who had become converts from among them to Christianity, supposed that they secured the favor of God by works conformed to the requirements of the Mosaic law, as though by way of merit; and that they would thus attain to eternal salvation. But this law demands perfect obedience to all its precepts, and threatens condemnation to those who do not render such obedience (Gal. iii. 10, 12). Obedience of this kind no one has rendered (Ro. iii. 10), neither Jews nor Gentiles (Ro. i. 24 — i. 1), — for with the latter the natural law of right written on their souls takes the place of the Mosaic law (Ro. ii. 14 sq.). On this account Paul proclaims the love of God, in that by giving up Christ, his Son, to die as an expiatory sacrifice for the sins of men he has attested his grace and good-will to mankind, so that they can hope for salvation as if they had not sinned. But the way to obtain this hope, he teaches, is only through faith (see *πίστις* [esp. 1 b. and d.]), by which a man appropriates that grace of God revealed and pledged in Christ; and this faith is reckoned by God to the man as *δικαιοσύνη*; that is to say, *δ.* denotes *the state acceptable to God which becomes a sinner's possession through that faith by which he embraces the grace of God offered him in the expiatory death of Jesus Christ* (see *δικαίω*, 3 b.). In this sense ἡ *δικαιοσύνη* is used without an adjunct in Ro. iv. 5 sq. 11; v. 17, 21; ix. 30 sq.; Ro. xiv. 17 (? [see b.]); 1 Co. i. 30; Gal. v. 5; *δικαιοσύνη θεοῦ*. ἡ τοῦ θεοῦ *δικαιοσύνη*, the righteousness which God ascribes, what God declares to be righteousness [W. 186 (175)], Ro. i. 17; iii. 21; x. 3; by a pregnant use, equiv. to that divine arrangement by which God leads men to a state acceptable to him, Ro. x. 4; as abstract for concrete, equiv. to those whom God accounts righteous, 2 Co. v. 21; *δικ. θεοῦ διὰ πίστεως*, Ro. iii. 22; ἡ *δικ. τῆς πίστεως*, which is acquired by faith, or seen in faith, Ro.

iv. 11, 13; ἡ ἐκ θεοῦ δικαιοσ. which comes from God, i. e. is adjudged, imputed, Phil. iii. 9 (where the addition ἐπὶ τῇ πίστει depends on ἔχων, having . . . founded upon faith [cf. W. 137 (130); 392 (367); yet cf. Ellie. ad loc.]); ἡ ἐκ πίστεως δικαιοσ. which comes from faith, Ro. ix. 30; x. 6; ἡ διὰ πίστεως Χριστοῦ, Phil. iii. 9; ἡ κατὰ πίστιν δικαιοσ. according to, appropriate to, faith, Heb. xi. 7 (but it should be kept in mind that the conception of 'faith' in the Ep. to the Heb. is broader than in Paul's writings [cf. e. g. Kurtz ad loc.]); Christ is called δικαιοσύνη, as being the one without whom there is no righteousness, as the author of righteousness, 1 Co. i. 30; εἰς δικαιοσύνην, unto righteousness as the result, to obtain righteousness, Ro. x. 4, 10; ἡ πίστις λογίζεται τινι εἰς δικαιοσύνην faith is reckoned to one for righteousness, i. e. is so taken into account, that righteousness is ascribed to it or recognized in it: Ro. iv. 3, 6, 9, 22; Gal. iii. 6; Jas. ii. 23; ἡ διακονία τῆς δικαιοσ. (see διακονία, 2 b.), 2 Co. iii. 9. Opposed to this δικαιοσύνη arising from faith is ἡ ἐκ νόμου δικαιοσ., a state acceptable to God which is supposed to result from obedience to the law, Ro. x. 5 sq.; ἡ δικ. ἐν νόμῳ relying on the law, i. e. on imaginary obedience to it, Phil. iii. 6; ἡ ἰδία δικαιοσ. and ἡ ἐμὴ δικ., such as one supposes that he has acquired for himself by his own works, Ro. x. 3; Phil. iii. 9, cf. Gal. ii. 21; iii. 21. 2. in a closer sense, justice, or the virtue which gives each one his due; it is said to belong to God and Christ, as bestowing ἰσότημον πίστιν upon all Christians impartially, 2 Pet. i. 1; of judicial justice, Ro. ix. 28 R G Tr mrg. in br.; κρίνειν ἐν δικαιοσύνῃ, Acts xvii. 31; Rev. xix. 11. [See reff. s. v. δικαιόω, fin.]*

δικαιόω, -ω; fut. δικαιώσω; 1 aor. ἐδικαίωσα; Pass., [pres. δικαιούμαι]; pf. δεδικαίωμαι; 1 aor. ἐδικαίωθην; fut. δικαιοθήσομαι; (δικαίος); Sept. for דָּקָא and דָּקָאָה; 1. prop. (acc. to the analogy of other verbs ending in -ω, as τυφλώω, δουλώω) to make δίκαιος; to render righteous or such as he ought to be; (Vulg. justifico); but this meaning is extremely rare, if not altogether doubtful; ἐδικαίωσα τὴν καρδίαν μου stands for דָּקָאָה לִי in Ps. lxxii. (lxxiii.) 13 (unless I have shown my heart to be upright be preferred as the rendering of the Greek there). 2. τινά, to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered (Ezek. xvi. 51 sq.; τὴν ψυχὴν αὐτοῦ, Jer. iii. 11, and, probably, δικαιούν δίκαιον, Is. liii. 11): ἡ σοφία ἐδικαίωθη ἀπὸ τῶν τέκνων αὐτῆς, the wisdom taught and exemplified by John the Baptist, and by Jesus, gained from its disciples (i. e. from their life, character, and deeds) the benefit of being shown to be righteous, i. e. true and divine [cf. B. 322 (277); al. interpret, was acknowledged to be righteous on the part of (nearly i. q. by) her children: cf. B. 325 (280); see ἀπό, II. 2 d. bb.], Lk. vii. 35; Mt. xi. 19 [here T Tr txt. WH read ἔργων i. e. by her works]; Pass., of Christ: ἐδικαίωθη ἐν πνεύματι, evinced to be righteous as to his spiritual (divine [?] cf. e. g. Ellie. ad loc., or Mey. on Ro. i. 4]) nature, 1 Tim. iii. 16; of God: ὅπως δικαίωθῃς ἐν τοῖς λόγοις σου, Ro. iii. 4 fr. Ps. l. (li.) 6 (κύριος μόνος δικαιοθήσεται, Sir. xviii. 2); pass. used re-

flexively, to show one's self righteous: of men, Rev. xxii. 11 Rec.; (τί δικαιοθώμεν; Gen. xlv. 16). 3. τινά, to declare, pronounce, one to be just, righteous, or such as he ought to be, (cf. ὁμοίω to declare to be like, liken i. e. compare; δόσιω, Sap. vi. 11; ἀξιόω, which never means to make worthy, but to judge worthy, to declare worthy, to treat as worthy; see also κοινώω, 2 b.); a. with the negative idea predominant, to declare guiltless one accused or who may be accused, acquit of a charge or reproach, (Deut. xxv. 1; Sir. xiii. 22 (21), etc.; an unjust judge is said δικαιούν τὸν ἀσεβῆ in Ex. xxiii. 7; Is. v. 23): ἐάντὸν, Lk. x. 29; pass. οὐ δεδικαίωμαι, sc. with God, 1 Co. iv. 4; pregnantly with ἀπὸ τῶν ἁμαρτιῶν added, to be declared innocent and therefore to be absolved from the charge of sins [cf. B. 322 (277)], Acts xiii. 38 (39) (so ἀπὸ ἁμαρτίας, Sir. xxvi. 29; simply, to be absolved, sc. from the payment of a vow, Sir. xviii. 22 (21)); hence figuratively, by a usage not met with elsewhere, to be freed, ἀπὸ τῆς ἁμαρτίας, from its dominion, Ro. vi. 7, where cf. Fritzsche or [less fully Meyer]. b. with the positive idea predominant, to judge, declare, pronounce, righteous and therefore acceptable, (God is said δικαιούν δίκαιον, 1 K. viii. 32): ἐάντὸν, Lk. xvi. 15; ἐδικαίωσαν τὸν θεόν declared God to be righteous, i. e. by receiving the baptism declared that it had been prescribed by God rightly, Lk. vii. 29; pass. by God, Ro. ii. 13; ἐξ ἔργων ἐδικαίωθη, got his reputation for righteousness (sc. with his countrymen [but see Mey. (ed. Weiss) ad loc.]) by works, Ro. iv. 2; ἐκ τῶν λόγων, by thy words, in contrast with καταδικάζεσθαι, sc. by God, Mt. xii. 37. Especially is it so used, in the technical phraseology of Paul, respecting God who judges and declares such men as put faith in Christ to be righteous and acceptable to him, and accordingly fit to receive the pardon of their sins and eternal life (see δικαιοσύνη, 1 c.): thus absolutely, δικαιούν τινα, Ro. iii. 26; iv. 5; viii. 30, 33 (sc. ἡμᾶς, opp. to ἐγκαλεῖν); with the addition of ἐκ (in consequence of) πίστεως, Ro. iii. 30; Gal. iii. 8; of διὰ τῆς πίστεως, Ro. iii. 30; men are said δικαιούσθαι, δικαιοθῆναι, τῇ χάριτι τοῦ θεοῦ, Tit. iii. 7; δωρεὰν τῇ χάρ. τ. θεοῦ, Ro. iii. 24; πίστει, Ro. iii. 28; ἐκ πίστεως, by means of faith, Ro. v. 1; Gal. ii. 16; iii. 24; ἐν τῷ αἵματι τοῦ Χριστοῦ (as the meritorious cause of their acceptance, as the old theologians say, faith being the apprehending or subjective cause), Ro. v. 9; ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν, by confessing the name of the Lord (which implies faith in him, Ro. x. 10, cf. 2 Co. iv. 13), and by the Spirit of God (which has awakened faith in the soul), 1 Co. vi. 11; ἐν Χριστῷ through Christ, Gal. ii. 17; Acts xiii. 39; it is vehemently denied by Paul, that a man δικαιούται ἐξ ἔργων νόμου, Gal. ii. 16, — with the addition ἐνώπιον αὐτοῦ, i. e. of God, Ro. iii. 20, cf. vs. 28; iv. 2. (see δικαιοσύνη, 1 c. sub fin.); — a statement which is affirmed by James in ii. 21, 24 sq. (though he says simply ἐξ ἔργων δικαιούται, significantly omitting νόμου); to the same purport Paul denies that a man δικαιούται ἐν νόμῳ, in obeying the law, or by keeping it, Gal. v. 4; with the addition παρὰ τῷ θεῷ,

in the sight of God, Gal. iii. 11. Lk. xviii. 14 teaches that a man *δικαιούται* by deep sorrow for his sins, which so humbles him that he hopes for salvation only from divine grace.

The Pauline conceptions of *δικαίος*, *δικαιοσύνη*, *δικαίω*, are elucidated esp. by *Winzer*, De vocabulis *δίκαιος*, etc., in Ep. ad Rom., Lips. 1831; *Usteri*, Paulin. Lehrbegriff p. 86 sq. ed. 4 etc.; *Neander*, Gesch. der Pflanzung u.s.w. ii. p. 567 sqq. et passim, ed. 3, [Robinson's trans. of ed. 4, pp. 382 sqq., 417 sqq.]; *Baur*, Paulus p. 572 sqq. [Zeller's ed. 2, vol. ii. 145–183; Eng. trans. vol. ii. p. 134 sqq.]; *Rauwenhoff*, Disquisitio etc., Lugd. Bat. 1852; *Lipsius*, Die paulin. Rechtfertigungslehre, Lpz. 1853; *Schmid*, Bibl. Theologie des N. T. p. 562 sqq. ed. 2, [p. 558 sqq. ed. 4; Eng. trans. p. 495 sq.]; *Ernesti*, Vom Ursprung der Sünde u.s.w. i. p. 152 sqq.; *Messner*, Lehre der Apostel, p. 256 sqq., [summary by S. R. Asbury in Bib. Sacr. for 1870, p. 140 sq.]; *Jul. Köstlin* in the Jahrb. für deutsche Theol. 1856 fasc. 1 p. 85 sqq.; *Wieseler*, Commentar ii. d. Br. an d. Galater, p. 176 sqq. [see in Schaff's Lange's Rom. p. 122 sq.]; *Kahn*, Lutherische Dogmatik, Bd. i. p. 592 sqq.; *Philippi*, Dogmatik, v. 1 p. 208 sqq.; *Weiss*, Bibl. Theol. des N. T. § 65; *Ritschl*, Die christl. Lehre v. d. Versöhnung u. Rechtf. ii. 318 sqq.; *Pfleiderer*, Paulinismus, p. 172 sqq. [Eng. trans. vol. i. p. 171 sqq.; but esp. Dr. Jas. Morison, Crit. Expos. of the Third Chap. of the Ep. to the Rom. pp. 163–198. On the patristic usage see *Reithmayr*, Galaterbrief, p. 177 sq.; *Cremer*, Wörterbuch, 4te Aufl. p. 285; *Suicer*, Thesaur. s. v.].

In classic Grk. *δικαίω* (Ionic *δικαίέω*, Hdt.) is 1. i. q. *δικαίον νομίζω*, to deem right or fair: *τί*, often foll. by the inf.; to choose what is right and fair, hence univ. to choose, desire, decide: Hdt., Soph., Thuc., al. 2. with acc. of person, *τὸ δίκαιον ποιῶ τινα* to do one justice, in a bad sense, viz. to condemn, punish, one: Hdt., Thuc., Plat., al.; hence *δικαιοῦσθαι*, to have justice done one's self, to suffer justice, be treated rightly, opp. to *ἀδικεῖσθαι*, Aristot. eth. Nic. 5, 9, 11 p. 1136^a, 18 sqq. (In like manner the German *rechtfertigen* in its early forensic use bore a bad sense viz. to try judicially (so for *ἀνακρίνειν*, Acts xii. 19 Luther), then condemn; execute judgment, esp. put to death.)*

δικαίωμα, -τος, τό, (fr. *δικαίω*; ὁ δὲ δικαίωται or τὸ δὲ δικαιομένον), Sept. very often for *קִיָּה*, *קִיָּה*, and *קִיָּה*; for *קִיָּה*, Deut. xxx. 16; 1 K. ii. 3; plur. occasionally for *קִיָּה*; 1. that which has been deemed right so as to have the force of law; a. what has been established and ordained by law, an ordinance: univ. of an appointment of God having the force of law, Ro. i. 32; plur. used of the divine precepts of the Mosaic law: *τοῦ κυρίου*, Lk. i. 6; *τοῦ νόμου*, Ro. ii. 26; *τὸ δικαίωμα τοῦ νόμου*, collectively, of the (moral) precepts of the same law, Ro. viii. 4; *δικαίωμα λατρείας*, precepts concerning the public worship of God, Heb. ix. 1; *δικαίωμα σαρκός*, laws respecting bodily purity (? cf. vii. 16), ibid. vs. 10. b. a judicial decision, sentence; of God — either the favorable judgment by which he acquits men and declares

them acceptable to him, Ro. v. 16; or unfavorable: sentence of condemnation, Rev. xv. 4, (punishment, Plat. legg. 9, 864 e.). 2. a righteous act or deed: *τὰ δικαίωματα τῶν ἁγίων*, Rev. xix. 8 (*τῶν πατέρων*, Bar. ii. 19); *ἐνὸς δικαίωμα*, the righteous act of one (Christ) in his giving himself up to death, opp. to the first sin of Adam, Ro. v. 18, (Aristot. eth. Nic. 5, 7, 7 p. 1135^a, 12 sq. *καλεῖται δὲ μάλλον δικαιοπράγῃμα τὸ κοινόν, δικαίωμα δὲ τὸ ἐπανόρθωμα τοῦ ἀδικήματος*, [cf. rhet. 1, 13, 1 and Cope's note on 1, 3, 9]). [Cf. reff. in *δικαίω*.]*

δικαίως, adv., [fr. *Πομ.* down]; 1. justly, agreeably to right: *κρίνειν* (see *δίκαιος*, 2), 1 Pet. ii. 23; to suffer, Lk. xxiii. 41. 2. properly, as is right: 1 Co. xv. 34. 3. uprightly, agreeably to the law of rectitude: 1 Th. ii. 10 (*ὁσίως καὶ δικαίως*, as Plat. rep. 1 p. 331 a. [cf. Trench § lxxxviii. p. 328]); Tit. ii. 12.*

δικαίωσις, -εως, ἡ, (fr. *δικαίω*, equiv. to *τὸ δικαιοῦν*, the act *τοῦ δικαιοῦντος*; in extra-bibl. writ. fr. Thuc. on, the justification or defence of a cause; sentence of condemnation; judgment in reference to what is just), the act of God's declaring men free from guilt and acceptable to him; adjudging to be righteous, [A. V. justification]: *διὰ τὴν δικαίωσιν ἡμῶν*, because God wished to declare us righteous, Ro. iv. 25; *εἰς δικαίωσιν ζωῆς*, unto acquittal, which brings with it the bestowment of life, Ro. v. 18. [Cf. reff. in *δικαίω*.]*

δικαστής, -ου, ὁ, (*δικάζω*), a judge, arbitrator, umpire: Lk. xii. 14 [here crit. texts *κριτὴν*]; Acts vii. 27 (fr. Ex. ii. 14); Acts vii. 35. (Sept. for *ὑδῶ*; in Grk. writ. fr. [Aeschyl. and] Hdt. on.)*

[Syn. *δικαστής*, *κριτής*: acc. to etymol. and classic usage δ. is the more dignified and official term; κ. gives prominence to the mental process, whether the 'judge' be a magistrate or not. Schmidt ch. 18, 6.]

δίκη, -ης, ἡ, [allied with *δείκνυμι*, Curtius § 14], fr. Hom. down; 1. custom, usage, [cf. Schmidt ch. 18, 4 cf. 3]. 2. right, justice. 3. a suit at law. 4. a judicial hearing, judicial decision, esp. a sentence of condemnation; so in Acts xxv. 15 [LT Tr WH *καταδίκην*]. 5. execution of the sentence, punishment, (Sap. xviii. 11; 2 Macc. viii. 11): *δίκην ὑπέχων*, Jude 7; *δίκην τίνων* (Soph. El. 298; Aj. 113; Eur. Or. 7), to suffer punishment, 2 Th. i. 9. 6. the goddess Justice, avenging justice: Acts xxviii. 4, as in Grk. writ. often fr. Hes. theog. 902 on; (of the avenging justice of God, personified, Sap. i. 8, etc.; cf. Grimm ad loc. and Com. on 4 Macc. p. 318, [he cites 4 Macc. iv. 13, 21; viii. 13, 21; ix. 9; xi. 3; xii. 12; xviii. 22; Philo adv. Flacc. § 18; Euseb. h. e. 2, 6, 8]).*

δίκτυον, -ου, τό, [perhaps fr. *ΔΙΚΕΙΝ* to cast, cf. Etym. Magn. col. 275, 21], a net: Mt. iv. 20 sq.; Mk. i. 18 sq.; Lk. v. 2, 4–6; Jn. xxi. 6, 8, 11. (Hom. et sqq.).*

[Syn. *δίκτυον*, *ἀμφίβληστρον*, *σαγήνη*: δ. seems to be the general name for nets of all kinds; whereas *ἀμφ.* and *σαγ.* designate specifically nets for fishing: — the former a casting-net, generally pear-shaped; the latter a seine or drag-net. Cf. Trench § lxiv.; B.D. s. v. Net.]

δίλογος, -ον, (δῖς and λέγω); 1. saying the same thing twice, repeating: Poll. 2, 118 p. 212 ed. Hemst.; whence

διλογεῖν and **διλογία**, Xen. de re equ. 8, 2. 2. *double-tongued, double in speech, saying one thing with one person, another with another* (with intent to deceive): 1 Tim. iii. 8.*

διό, conjunction i. q. δι' ὅ, [fr. Thuc. and Plato down], *wherefore, on which account*: Mt. xxvii. 8; Lk. i. 35; vii. 7; Acts x. 29; Ro. i. 24; ii. 1; 1 Co. xii. 3; 2 Co. vi. 17; Heb. iii. 7; Jas. i. 21; 1 Pet. i. 13, and often. [Cf. W. 445 (414); B. 233 (200); on Paul's use, see Ellic. on Gal. iv. 31.]

δι-οδεύω: impf. διώδενον; [1 aor. διώδενσα]; 1. *to pass or travel through*: τόπον τινά, Acts xvii. 1; (Sept., Polyb., Plut., al.). 2. *to travel hither and thither, go about*: with κατά πόλιν καὶ κώμην added, through city and village, Lk. viii. 1.*

Διονύσιος, -ου, ὁ, *Dionysius*, an Athenian, a member of the Areopagus, converted to Christianity by Paul's instrumentality: Acts xvii. 34. [Cf. B.D. s. v.]*

διό-περ, conjunction, (fr. διό and the enclitic particle πέρ [q. v.]), [fr. Thuc. down]; *on which very account*, [A. V. *wherefore*]: 1 Co. viii. 13 [Treg. διό περ]; x. 14; xiv. 13 where L T Tr WH διό.*

διοπετής, -ές, (fr. Διός of Zeus, and πέτω for πίπτω; in prof. writ. also δῦπετής), *fallen from Zeus*, i. e. *from heaven*: τὸ διοπετές, sc. ἄγαλμα (which is expressed in Eur. Iph. T. 977; Hldian. 1, 11, 2 [1 ed. Bekk.; cf. W. 234 (219); 592 (551)]), an image of the Ephesian Artemis which was supposed to have fallen from heaven, Acts xix. 35; [cf. Meyer ad loc.; Farrar, St. Paul, ii. 13 sq.]*

διόρθωμα, -τος, τό, (fr. διορθόω to set right); *correction, amendment, reform*: Acts xxiv. 2 (3) L T Tr WH for R G κατορθωμάτων. (Hippocr., Aristot., Polyb. 3, 13; Plut. Num. 17; Diog. Laërt. 10, 121; [cf. Lob. ad Phryn. p. 250 sq.]) *

δι-όρθωσις, -εως, ἡ, (fr. διορθόω); 1. *prop. in a physical sense, a making straight, restoring to its natural and normal condition something which in some way protrudes or has got out of line, as (in Hippocr.) broken or misshapen limbs*. 2. *of acts and institutions, reformation*: καιρὸς διορθώσεως a season of reformation, or the perfecting of things, referring to the times of the Messiah. Heb. ix. 10. (Aristot. Pol. 3, 1, 4 [p. 1275^b, 13]; νόμου. de mund. 6 p. 400^b, 29; [cf. Joseph. c. Ap. 2, 20, 2]; Polyb. 3, 118, 12 τῶν πολιτευμάτων, Diod. 1, 75 τῶν ἀμαρτημάτων. Joseph. antt. 2, 4, 4; b. j. 1, 20, 1; al.: [cf. Lob. ad Phryn. p. 250 sq.]) *

δι-ορύσσω: Pass., 1 aor. inf. διορυχθῆναι (Mt. xxiv. 43 T Tr WH; Lk. xii. 39 T WH Trmrg.); 2 aor. inf. διορυγῆναι. [cf. W.H. App. p. 170; fr. Hom. down]: *to dig through*: a house (Xen. symp. 4, 30; Job xxiv. 16 Sept.), Mt. xxiv. 43; Lk. xii. 39; absol. Mt. vi. 19 sq. [W. 594 (552); B. 146 (127)].*

[Διός, see Δίς.]

Διός-κουροι (Phrynichus prefers the form Διόσκοροι; in earlier Attic the dual τῶ Διοσκόρῳ was more usual, cf. Lob. ad Phryn. p. 235), -ων, οἱ, (fr. Διός of Zeus, and κούρος or κόρος boy, as κόρη girl), *Dioscuri*, the name

given to Castor and [(Polydeuces, the Roman)] Pollux, the twin sons of Zeus and Leda, tutelary deities of sailors: Acts xxviii. 11 [R. V. *The Twin Brothers*; cf. B.D. s. v. Castor and Pollux].*

δι-ότι, conjunction, equiv. to διὰ τοῦτο, ὅτι; 1. *on this account that, because*, [cf. W. 445 (415)]; Lk. ii. 7; xxi. 28; Acts [xiii. 35, where R G διό]; xvii. 31 Rec.; xx. 26 T WH Trmrg.; xxii. 18; 1 Co. xv. 9; Gal. ii. 16 (L T Tr WH ὅτι); Phil. ii. 26; 1 Th. ii. 8; iv. 6; Heb. xi. 5, 23; Jas. iv. 3; 1 Pet. i. 16, 24; ii. 6 [Rec. διὸ καί]. 2. *for* (cf. Fritzsche on Ro. i. 19, vol. i. p. 57 sq.; [per contra Mey. ad loc.; Ellic. on Gal. ii. 16; (cf. Jebb in Vincent and Dicksōn, Modern Greek etc. ed. 2, App. § 80, 3)]): Lk. i. 13; Acts x. 20 Rec.; xviii. 10; Ro. i. 19, 21; iii. 20; viii. 7; (1 Th. ii. 18 L T Tr WH for R G διό); [1 Pet. i. 16^b Tdf. From Hdt. down].*

Διοτρεφής [L WH -τρέφης; cf. Chandler §§ 634, 637], ὁ, (fr. Διός and τρέφω, nourished by Zeus, or foster-child of Zeus), *Diotrepes*, a Christian man, but proud and arrogant: 3 Jn. vs. 9 sq. [Cf. B. D. (esp. Am. ed.) s. v.]*

διπλός (-οὺς), -ή, -όν (-οῦν), [fr. Hom. down], *twofold, double*: 1 Tim. v. 17; Rev. xviii. 6; διπλότερος (a compar. found also in Appian. hist. praef. § 10, from the positive form διπλός [B. 27 (24)]) ἑμῶν, *twofold more than yourselves*, Mt. xxiii. 15 [(cf. Just. M. dial. 122)].*

διπλόω, -ω, [1 aor. ἐδίπλωσα]; (διπλός); *to double*: διπλώσατε αὐτῇ [only R G] διπλὰ [τὰ 8. T Tr WH br.] i. e. *return to her double, repay in double measure the evils she has brought upon you*, Rev. xviii. 6 [R.V. *double unto her the double*]. (Xen. Hell. 6, 5, 19; Plut. Cam. 41; Diog. Laërt. 6, 22).*

δῖς, adv., [Curtius § 277; fr. Hom. down], *twice*: Mk. xiv. 30, 72; δῖς τοῦ σαββάτου twice in the week, Lk. xviii. 12; καὶ ἅπαξ καὶ δῖς (see ἅπαξ, c.), Phil. iv. 16; 1 Th. ii. 18. In the phrase δῖς ἀποθανόντα, Jude 12, δῖς is not equiv. to *completely, absolutely*; but the figure is so adjusted to the fact, that men are represented as twice dead in a moral sense, first as not having yet been regenerated, and secondly as having fallen from a state of grace; see ἀποθνήσκω, I. 4; [but cf. the various interp. as given in (Mey.) Huther or in Schaff's Lange (Fronm.) ad loc. In the Babyl. Talm. (Ber. 10 a.) we read, 'Thou art dead here below, and thou shalt have no part in the life to come'.*]

Δῖς, an unused nominat. for Ζεύς, gen. Διός, ace. Δία (Δίαν, Acts xiv. 12 Tdf. ed. 7; see in ἄρρην and B. 14 (373)), *Zeus, Jupiter*, the supreme divinity in the belief of Greeks and Romans; the father of gods and men: Acts xiv. 12 sq. (2 Macc. vi. 2.) [Cf. Ζεύς].*

δισ-μυριάς, -άδος, ἡ, *twice ten thousand, two myriads*: Rev. ix. 16 L T (WH δῖς μυριάδες), for R G δύο μυριάδες.*

διστάζω: 1 aor. ἐδίστασα; (δῖς); *to doubt, waver*: Mt. xiv. 31; xxviii. 17. (Plat., [Soph.], Aristot., Plut., al.)*

δίστομος, -ον, (δῖς and στόμα), *having a double mouth*, as a river, Polyb. 34, 10, 5; [ἰδοί i. e. branching, Soph. O. C. 900]. As στόμα is used of the edge of a sword and of other weapons, so δίστομος has the meaning *two-edged*: used of a sword in Heb. iv. 12; Rev. i. 16; ii. 12, and

acc. to Schott in xix. 15; also Judges iii. 16; Prov. v. 4; Ps. cxlix. 6; Sir. xxi. 3; ξίφος, Eur. Hel. 983.*

δισ-χίλιοι, -αι, -α, two thousand: Mk. v. 13. [From Hdt. down.]*

δι-υλίζω [R G T Tr διῦλ. (see Υ, υ)]; (ύλίζω to defecate, cleanse from dregs or filth); to filter through, strain thoroughly, pour through a filter: τὸν κώνωπα, to rid wine of a gnat by filtering, strain out, Mt. xxiii. 24. (Amos vi. 6 διυλισμένους οἶνος, Artem. oneir. 4, 48 ἔδοξαν διυλίζειν πρότερον τὸν οἶνον, Dioscor. 2, 86 διὰ ῥάκους λινῶ διυλισθέν [et passim; Plut. quaest. conviv. 6, 7, 1, 5]; Archyt. ap. Stob. floril. i. p. 13, 40 metaph. θεὸς εἰλικρινῆ καὶ διυλισμέναν ἔχει τὴν ἀρετάν.)*

διχάζω: 1 aor. inf. διχάσαι; (δίχα); to cut into two parts, cleave asunder, dissect: Plat. polit. p. 264 d.; metaph. διχάζω τινὰ κατὰ τινος, to set one at variance with [lit. against] another: Mt. x. 35. [Cf. Fischer, De vitiiis lexx. etc. p. 334 sq.]*

διχοστασία, -ας, ἡ, (διχοστατέω to stand apart), division, division; plur.: Ro. xvi. 17; 1 Co. iii. 3 [Rec.]; Gal. v. 20. (Occasionally in Grk. writ. fr. Solon in Dem. p. 423, 4 and Hdt. 5, 75 on; [1 Macc. iii. 29].)*

διχοτομέω, -ω: fut. διχοτομήσω; (διχοτόμος cutting in two); to cut into two parts (Ex. xxix. 17): Mt. xxiv. 51; Lk. xii. 46, — in these passages many suppose reference to be made to that most cruel mode of punishment, in use among the Hebrews (1 S. xv. 33) and other ancient nations (see Win. RWB. s. v. Lebensstrafen; [B. D. s. v. Punishments, III. b. 3; esp. Wetstein on Mt. l. c.]), by which criminals and captives were cut in two. But in the text the words which follow, and which imply that the one thus 'cut asunder' is still surviving, oppose this interpretation; so that here the word is more fitly translated cut up by scourging, scourge severely, [but see Meyer on Mt. l. c.]. (Occasionally in Grk. writ. fr. Plato down.)*

διψάω, -ω, subjunc. pres. 3 pers. sing. διψᾷ (Jn. vii. 37; Ro. xii. 20; often so fr. the Maced. age on for the Attic διψῆ, cf. W. § 13, 3 b.; [B. 44 (38)]; Lob. ad Phryn. p. 61); fut. διψήσω; 1 aor. ἐδιψήσα; (διψα thirst); [fr. Hom. down]; to thirst; 1. absolutely, to suffer thirst; suffer from thirst: prop., Mt. xxv. 35, 37, 42, 44; Jn. iv. 15; xix. 28; Ro. xii. 20; 1 Co. iv. 11; figuratively, those are said to thirst who painfully feel their want of, and eagerly long for, those things by which the soul is refreshed, supported, strengthened: Jn. iv. 13 sq.; vi. 35; vii. 37; Rev. vii. 16; xxi. 6; xxii. 17; (Sir. xxiv. 21 (20); li. 24). 2. with an acc. of the thing desired: τὴν δικαιοσύνην, Mt. v. 6, (Ps. lxi. [lxiii.]; 2; in the better Grk. writ. with gen.; cf. W. § 30, 10 b.; [B. 147 (129)]; ελευθερίας, Plat. rep. 8 p. 562 c.; τιμῆς, Plut. Cat. maj. 11; al.; cf. W. 17).*

δίψος, -εος (-ους), τό, thirst: 2 Co. xi. 27. [From Thuc. down, for the older δίψα.]*

δίψυχος, -ον, (δῖς and ψυχή), double-minded; a. wavering, uncertain, doubting: Jas. i. 8, (οἱ δίψυχοι καὶ οἱ διατάζοντες περὶ τῆς τοῦ θεοῦ δυνάμεως, Clem. Rom. 1 Cor. 11, 2; ταλαίπωροί εἰσιν οἱ δίψυχοι, οἱ διατάζοντες τὴν ψυχὴν [al. τῇ ψυχῇ], ibid. 23, 3; μὴ γίνου δίψυχος ἐν προσευχῇ

σου, εἰ ἔσται ἡ αὐτ., Constt. apostol. 7, 11; μὴ γίνου δίψυχος ἐν προσευχῇ σου, μακάριος γὰρ ὁ μὴ διατάσας, Ignat. ad Heron. 7; [cf. reff. in Müller's note on Barn. ep. 19, 5]). b. divided in interest sc. between God and the world: Jas. iv. 8. Not found in prof. writ. [Philo, frag. ii. 663].*

διωγμός, -οῦ, ὁ, (διώκω), persecution: Mt. xiii. 21; Mk. iv. 17; x. 30; Acts viii. 1; xiii. 50; Ro. viii. 35; plur., 2 Co. xii. 10; 2 Th. i. 4; 2 Tim. iii. 11. [Fr. Aeschyl. down.]*

διώκτης, -ου, ὁ, (διώκω), a persecutor: 1 Tim. i. 13. Not found in prof. writ.*

διώκω; impf. ἐδιώκον; fut. διώξω (Mt. xxiii. 34; Lk. xxi. 12; Jn. xv. 20; 2 S. xxii. 38; Sap. xix. 2; a rarer form for the more com. Attic διώξομαι, cf. Bittm. Ausf. Spr. ii. 154; W. 84 (80); [B. 53 (46)]; esp. Veitch s. v.; Rutherford, New Phryn. p. 377); 1 aor. ἐδιώξα; Pass., [pres. διώκομαι]; pf. pter. δεδιωγμένος; 1 fut. διωχθήσομαι; (fr. δίω to flee); Sept. commonly for ἡῖ; 1. to make to run or flee, put to flight, drive away: (τινὰ) ἀπὸ πόλεως εἰς πόλιν, Mt. xxiii. 34, cf. x. 23 Grsb. 2. to run swiftly in order to catch some person or thing, to run after; absol. (Hom. Il. 23, 344; Soph. El. 738, etc.; διώκει δρόμῳ, Xen. an. 6, 5, 25; cf. 7, 2, 20), to press on: fig. of one who in a race runs swiftly to reach the goal, Phil. iii. 12 (where distinguished fr. καταλαμβάνειν, [cf. Hdt. 9, 58; Lcian. Hermot. 77]), vs. 14. to pursue (in a hostile manner): τινά, Acts xxvi. 11; Rev. xii. 13. Hence, 3. in any way whatever to harass, trouble, molest one; to persecute, (cf. Lat. persequor, Germ. verfolgen): Mt. v. 10–12, 44; x. 23; Lk. xxi. 12; [xi. 49 WH Tr mrg.]; Jn. v. 16; xv. 20; Acts vii. 52; ix. 4 sq.; xxii. 4, 7 sq.; xxvi. 14 sq.; Ro. xii. 14; 1 Co. iv. 12; xv. 9; 2 Co. iv. 9; Gal. i. 13, 23; iv. 29; v. 11; Phil. iii. 6; 2 Tim. iii. 12; Pass. with a dat. denoting the cause, to be maltreated, suffer persecution on account of something, Gal. vi. 12 [here L mrg. T read διώκονται (al. -κονται), see WH. App. p. 169; on the dat. see W. § 31, 6 c.; B. 186 (161)]. 4. without the idea of hostility, to run after, follow after: some one, Lk. xvii. 23. 5. metaph. with acc. of thing, to pursue i. e. to seek after eagerly, earnestly endeavor to acquire: Ro. ix. 30 (distinguished here fr. καταλαμβάνειν); 1 Tim. vi. 11; 2 Tim. ii. 22, (in both pass. opp. to φεύγειν); νόμον δικαιοσύνης, Ro. ix. 31, (Prov. xv. 9; τὸ δίκαιον, Deut. xvi. 20; Sir. xxvii. 8, where distinguished fr. καταλαμβάνειν); τ. φιλοξενίαν, Ro. xii. 13; τὰ τῆς εἰρήνης, Ro. xiv. 19 [here L mrg. Tr mrg. WH mrg. T read διώκομεν (for the διώκωμεν of al.), see WH. App. p. 169]; τ. ἀγάπην, 1 Co. xiv. 1; τὸ ἀγαθόν, 1 Th. v. 15; εἰρήνην, Heb. xii. 14; 1 Pet. iii. 11 (here joined with ζητεῖν τι); times without number in Grk. writ. (fr. Hom. Il. 17, 75 διώκειν ἀκίχῃτα on; as τιμάς. ἀρετὴν, τὰ καλὰ, [cf. W. 30.]). [COMP.: ἐκ, κατα-διώκω.]*

δόγμα, -τος, τό, (fr. δοκέω, and equiv. to τὸ δεδογμένον), an opinion, a judgment (Plat., al.), doctrine, decree, ordinance; 1. of public decrees (as τῆς πόλεως, Plat. legg. 1 p. 644 d.; of the Roman Senate, [Polyb. 6, 13, 2]; Hdian. 7, 10, 8 [5 ed. Bekk.]); of rulers, Lk. ii. 1; Acts xvii. 7; Heb. xi. 23 Lchm., (Theodot. in Dan. ii. 13; iii. 10; iv. 3; vi. 13, etc., — where the Sept. use other words).

2. of the rules and requirements of the law of Moses, 3 Macc. i. 3; διατήρησις τῶν ἁγίων δογμάτων, Philo, alleg. legg. i. § 16; carrying a suggestion of severity, and of threatened punishment, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι, the law containing precepts in the form of decrees [A. V. the law of commandments contained in ordinances], Eph. ii. 15; τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασι equiv. to τὸ τοῖς δόγμασι (dat. of instrument) ὃν καθ' ἡμῶν, the bond against us by its decrees, Col. ii. 14; cf. W. § 31, 10 Note 1, [B. 92 (80); on both pass. see Bp. Lghtft. on Col. l. c.]. **3.** of certain decrees of the apostles relative to right living: Acts xvi. 4. (Of all the precepts of the Christian religion: βεβαιωθῆναι ἐν τοῖς δόγμασιν τοῦ κυρίου καὶ τῶν ἀποστόλων, Ignat. ad Magnes. 13, 1; of the precepts ('sentences' or tenets) of philosophers, in the later prof. writ.: Cic. acad. 2, 9, 27 de suis decretis, quae philosophi vocant dogmata.) [On the use of the word in general. see Bp. Lghtft. as above; (cf. 'Teaching' etc. 11, 3).]*

δογματίζω: to decree, command, enjoin, lay down an ordinance: Diod. 4, 83, etc.; Esth. iii. 9; 2 Macc. x. 8 [etc.]; Sept. (not Theodot.) Dan. ii. 13; Pass. [pres. δογματίζομαι]; ordinances are imposed upon me, I suffer ordinances to be imposed upon me: Col. ii. 20 [R. V. do ye subject yourselves to ordinances; cf. W. § 39, 1 a; B. 188 (163); Mey. or Bp. Lghtft. ad loc.]*

δοκέω, -ῶ; impf. ἐδόκουν; 1 aor. ἔδοξα; (akin to δέχομαι or δέκομαι, whence δόκος an assumption, opinion, [cf. Lat. decus, decet, dignus; Curtius § 15; cf. his Das Verbum, i. pp. 376, 382]); [fr. Hom. down]; **1.** to be of opinion, think, suppose: foll. by acc. with inf., Mk. vi. 49 [R G L Tr]; 2 Co. xi. 16; 1 Co. xii. 23; with an inf. relating to the same subject as that of δοκέω itself, Lk. viii. 18 (ὃ δοκεῖ ἔχειν); xxiv. 37 (ἐδόκουν πνεῦμα θεωρεῖν); Jn. v. 39; xvi. 2; Acts xii. 9; xxvii. 13; 1 Co. iii. 18; vii. 40; viii. 2; x. 12; xiv. 37; Gal. vi. 3; Phil. iii. 4; Jas. i. 26; μὴ δόξητε λέγειν ἐν ἑαυτοῖς do not suppose that ye may think, Mt. iii. 9; cf. Fritzsche ad loc. foll. by ὅτι, Mt. vi. 7; xxvi. 53; [Mk. vi. 49 T WH]; 1 Jk. xii. 51; xiii. 2, 4; xix. 11; Jn. v. 45; xi. 13, [31 T Tr WH]; xiii. 29; xx. 15; 1 Co. iv. 9; 2 Co. xii. 19; Jas. iv. 5. so used that the object is easily understood from the context: Mt. xxiv. 44 (ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται); Lk. xii. 40; xvii. 9 [R G L br. Tr marg. br.]; forming a parenthesis in the midst of a question: πόσῳ, δοκεῖτε, χείρονος ἀξιωθήσεται τιμωρίας; Heb. x. 29: (Arstph. Acharn. 12 πῶς τοῦτ' ἔσεισέ μου, δοκεῖς, τὴν καρδίαν; Anacr. 40, 15 [i. e. 35 (33), 16] πόσον, δοκεῖς, ποιοῦσιν, ἔρως, ὅσους σὺ βιάλλεις;). [Syn. see ἡγέομαι, fin.] **2.** intrans. to seem, be accounted, reputed: Lk. x. 36; xxii. 24; Acts xvii. 18; xxv. 27; 1 Co. xii. 22; 2 Co. x. 9; Heb. xii. 11: ἔδοξα ἑμαυτῷ δεῖν πράξει, I seemed to myself, i. e. I thought, Acts xx. i. 9 [cf. B. 111 (97)]; οἱ δοκοῦντες ἄρχειν those that are accounted to rule, who are recognized as rulers, Mk. x. 42: οἱ δοκοῦντες εἶναι τι those who are reputed to be somewhat (of importance), and therefore have influence, Gal. ii. 6, [9], (Plat. Enthyd. p. 303 c.); simply, οἱ δοκοῦντες those highly esteemed, of repute, looked up to, influential, Gal. ii. 2 (often in Grk.

writ. as Eur. Hec. 295, where cf. Schäfer; [cf. W. § 45, 7]). By way of courtesy, things certain are sometimes said δοκεῖν, as in Heb. iv. 1 (cf. Cic. offic. 3, 2, 6 ut tute tibi defuisse videare); 1 Co. xi. 16 [but cf. Mey. ad loc.]; cf. W. § 65, 7 c. **3.** impers. δοκεῖ μοι, it seems to me; i. e. a. I think, judge: thus in questions, τί σοι (ὕμιν) δοκεῖ; Mt. xvii. 25; xviii. 12; xxi. 28; xxii. 17, 42; xxvi. 66; Jn. xi. 56; κατὰ τὸ δοκοῦν αὐτοῖς as seemed good to them, Heb. xii. 10, (Leian. Tim. § 25, and παρὰ τὸ δοκοῦν ἡμῖν, Thuc. 1, 84). b. ἔδοξέ μοι it seemed good to, pleased, me; I determined: foll. by inf., Lk. i. 3; Acts xv. 22, 25, 28, 34 Rec.; also often in Grk. writ. COMP.: εἰ-, συν- εν- δοκέω.*

[Syn. δοκεῖν 2, φαίνεσθαι: φαίν. (primarily of luminous bodies) makes reference to the actual external appearance, generally correct but possibly deceptive; δοκ. refers to the subjective judgment, which may or may not conform to the fact. Hence such a combination as δοκεῖ φαίνεσθαι is no pleonasm. Cf. Trench § lxxx.; Schmidt ch. 15.]

δοκιμάζω, [fut. δοκιμάσω]; 1 aor. ἐδοκίμασα; Pass., [pres. δοκιμάζομαι]; pf. δεδοκίμασμαι; (δόκιμος); Sept. chiefly for יִחְזֶה; as in Grk. writ. fr. [Hdt., Thuc.], Xen. and Plat. on, to try; **1.** to test, examine, prove, scrutinize (to see whether a thing be genuine or not), as metals: χρυσίον διὰ πυρός (Isocr. p. 240 d. [i. e. Panathen. § 14]; ad Demon. p. 7 b. [here Bekk. βασανίζομεν]; Sept., Prov. viii. 10; Sir. ii. 5; Sap. iii. 6; ἄργυρον, Prov. xvii. 3, [cf. Zech. xiii. 9]), 1 Pet. i. 7; other things: Lk. xii. 56; xiv. 19; 2 Co. viii. 8; Gal. vi. 4; 1 Th. ii. 4; v. 21; τὰ διαφέροντα, Ro. ii. 18; Phil. i. 10, [al. refer these pass. to 2; see διαφέρω, 2 b.]; men, 1 Tim. iii. 10 (in the pass.); ἐάντων, 1 Co. xi. 28; 2 Co. xiii. 5, (cf. ἐξετάζειν ἐάντων, Xen. mem. 2, 5, 1 and 4); θεόν, Heb. iii. 9 (R G, fr. Ps. xciv. (xcv.) 9; on the sense of the phrase see πειράζω, 2 d. β.); τὰ πνεύματα, foll. by εἰ whether etc. 1 Jn. iv. 1; foll. by indir. disc., Ro. xii. 2; 1 Co. iii. 13; Eph. v. 10. **2.** to recognize as genuine after examination, to approve, deem worthy: 1 Co. xvi. 3; τινὰ σπονδαῖον ὄντα, 2 Co. viii. 22; ἐν ᾧ δοκιμάζει for ἐν τούτῳ, ὃ δοκιμάζει in that which he approves, deems right, Ro. xiv. 22; δεδοκίμασμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον we have been approved by God to be intrusted with the business of pointing out to men the way of salvation, 1 Th. ii. 4; οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει they did not think God worthy to be kept in knowledge, Ro. i. 28. [On δοκιμάζω (as compared with πειράζω) see Trench § lxxiv.; Cremer s. v. πειράζω. COMP.: ἀποδοκιμάζω.]*

δοκιμασία, -ας, ἡ, a proving, putting to the proof: πειράζειν ἐν δοκιμασίᾳ to tempt by proving, Heb. iii. 9 L T Tr WH. ([Lys.], Xen., Plat., Dem., Polyb., Plut., al.; λίθος δοκιμασίας, Sir. vi. 21.)*

δοκιμή, -ῆς, ἡ, (δόκιμος); **1.** in an active sense, a proving, trial: θλίψεως, through affliction, 2 Co. viii. 2. **2.** approvedness, tried character: Ro. v. 4; 2 Co. ii. 9; Phil. ii. 22; τῆς διακονίας, exhibited in the contribution, 2 Co. ix. 13. **3.** a proof [objectively], a specimen of tried worth: 2 Co. xiii. 3. (Diose. 4, 186 (183); occasionally in eccl. writ.)*

δοκίμιον, -ου, τό, (δοκιμή); 1. i. q. τὸ δοκιμάζειν, *the proving*: τῆς πίστεως, Jas. i. 3. 2. *that by which something is tried or proved, a test*: Dion. Hal. ars rhet. 11; γλώσσα γένσεως δοκίμιον, Longin. de sublim. 32, 5; δοκίμιον δὲ στρατιωτῶν κάματος, Ildian. 2, 10, 12 [6 ed. Bekk.]; in Sept. of a crucible or furnace for smelting: Prov. xxvii. 21; Ps. xi. (xii.) 7. 3. equiv. to δοκιμή, 2: ὑμῶν τῆς πίστεως, your proved faith, 1 Pet. i. 7. This word is treated of fully by Fritzsche in his Präliminarien u.s.w. pp. 40, 44.*

δοκίμος, -ον, (δέχομαι); fr. Hdt. down; 1. prop. *accepted*, particularly of coins and metals, Gen. xxiii. 16; 2 Chr. ix. 17; Leian. Herm. 68, etc.; hence univ. *proved*, *tried*: in the N. T. one who is of tried faith and integrity [R. V. *approved*], Ro. xvi. 10 (τὸν δοκίμον ἐν Χριστῷ, the approved servant of Christ); 1 Co. xi. 19; 2 Co. x. 18; xiii. 7; 2 Tim. ii. 15 (παριστάναι ἐαυτὸν δοκίμον τῷ θεῷ); Jas. i. 12. 2. *accepted* i. q. *acceptable*, *pleasing*: ἐνάρεστος τῷ θεῷ κ. δόκιμος [L mrg. -μοις] τοῖς ἀνθρώποις, Ro. xiv. 18.*

δοκός, -οῦ, ἡ, (fr. δέχομαι for δέχομαι, in so far as it has the idea of bearing [cf. Curtius § 11]); fr. Hom. down; *a beam*: Mt. vii. 3-5; Lk. vi. 41 sq.*

δόλιος, -α, -ον, (δόλος); fr. Hom. on; *deceitful*: 2 Co. xi. 13.*

δολίως (δόλιος); *to deceive, use deceit*: in Ro. iii. 13, fr. Ps. v. 10, impf. ἐδολίωσαν an Alexandrian form for ἐδολίου, see Lob. ad Phryn. p. 349; W. § 13, 2 f.; Mul-lach p. 16; B. 43 (37); [cf. ἐχω]. (Not found in prof. writ.; [Numb. xxv. 18; Ps. civ. (ev.) 25. Cf. W. 26 (25)].)*

δόλος, -ου, ὁ, (fr. δέλω to catch with a bait [?]; Lat. *dolus*, cf. Curtius § 271]; see δελείω above); prop. *bait*, Hom. Od. 12, 252; a lure, snare; hence *craft*, *deceit*, *guile*: Mt. xxvi. 4; Mk. xiv. 1; vii. 22; Jn. i. 47 (48); Acts xiii. 10; 2 Co. xii. 16; Ro. i. 29; 1 Th. ii. 3 (οὐκ ἔστι ἐν δόλῳ, there is no deceit under it); 1 Pet. ii. [1], 22, and Rev. xiv. 5 Rec., after Is. liii. 9; λαλεῖν δόλον to speak deceitfully (Ps. xxxiii. (xxxiv.) 14), 1 Pet. iii. 10.*

δολῶ, -ῶ, (δόλος); 1. *to ensnare*: Hes., Hdt. and succeeding writers. 2. *to corrupt*, ([βδέλλιον and λίβανον, Dioscor. 1, 80. 81]; τὸν οἶνον, Leian. Hermot. 59): τὸν λόγον τοῦ θεοῦ, divine truth by mingling with it wrong notions, 2 Co. iv. 2. [Cf. Trench § lxii. and see καπη-λέω.]*

δόμα, -τος, τό, (δίδομαι), *a gift*: Mt. vii. 11; Lk. xi. 13; Eph. iv. 8; Phil. iv. 17. (Plat. def. p. 415 b.; Plut.; often in Sept., chiefly for πῶρον.) Cf. Fritzsche on Mt. p. 291 sq. [who quotes Varro de ling. Lat. l. iv. p. 48 ed. Bip. "dos erit pecunia si nuptiarum causa data: haec Graece δωτήνη, ita enim hoc Sicut ab eodem Donum. Nam Graece ut ipsi δῶρον, ut alii δόμα, et ut Attici δόσις."]*

[Syn. δόμα, δόσις, δῶρον, δωρεά: δός. act. a giving, pass. thing given, cf. medical "dose"; δῶρ. specific "present," yet not always gratuitous or wholly unsuggestive of recompense; but δωρεά differs from δῶρ. in denoting a gift which is also a gratuity, hence of the benefactions of a sover-

eign; a δόσις θεοῦ is what God confers as possessor of all things; a δωρεά θεοῦ is an expression of his favor; a δῶρον θεοῦ is something which becomes the recipient's abiding possession. Philo de cherub. § 25, says πάνν ἐκδῆλως παριστάς (Num. xxviii. 2), ὅτι τῶν ὄντων τὰ μὲν χάριτος μέσης ἡξίωται, ἢ καλεῖται δόσις, τὰ δὲ ἀμείνωνος, ἢς ὕνομα οἰκεῖον δωρεά. Again, de leg. alleg. iii. § 70 (on the same bibl. pass.), διατηρήσεις ὅτι δῶρα δομάτων διαφέρουσιν· τὰ μὲν γὰρ ἐμφασιν μεγέθους τελείων ἀγαθῶν δηλοῦσιν· τὰ δὲ εἰς βραχύτατον ἔσονται κτλ. Hence δόμα, δόσις, gift; δωρεά, δῶρον, benefaction, bounty, etc.; yet cf. e. g. Test. xii. Patr. test. Zab. § 1 ἐγὼ εἰμι Ζαβουλών, δόσις ἀγαθὴ τοῖς γονεῦσί μου, with Gen. xxx. 20 δεδωρηται ὁ θεός μοι δῶρον καλὸν . . . κ. ἐκάλεσε τὸ ὄνομα αὐτοῦ Ζαβουλών. Cf. Schmidt ch. 106.]

δόξα, -ης, ἡ, (δοκέω), [fr. Hom. down], Sept. most freq. for דִּבְרָא, several times for דִּינָא, דִּרְנָא, etc.;

I. *opinion, judgment, view*: in this sense very often in prof. writ.; but in the Bible only in 4 Macc. v. 17 (18).

II. *opinion, estimate*, whether good or bad, concerning some one; but (like the Lat. *existimatio*) in prof. writ. generally, in the sacred writ. always, *good opinion* concerning one, and as resulting from that, *praise, honor, glory*: Lk. xiv. 10; Heb. iii. 3; 1 Pet. v. 4; opp. to ἀτιμία, 2 Co. vi. 8; opp. to αἰσχύνῃ, Phil. iii. 19; joined with τιμή, Ro. ii. 7, 10; 1 Pet. i. 7; 2 Pet. i. 17; δόξα τινός, praise or honor coming to some one, Lk. ii. 32; Eph. iii. 13; coming from some one, Jn. viii. 54; xii. 43; τῶν ἀνθρώπων, τοῦ θεοῦ, Jn. xii. 43; Ro. iii. 23; persons whose excellence is to redound to the glory of others are called their δόξα: thus, ὑμεῖς ἐστε ἡ δόξα ἡμῶν, 1 Th. ii. 20; ἀδελφοὶ ἡμῶν δόξα Χριστοῦ, 2 Co. viii. 23. ζητεῖν τὴν ἰδίαν δόξαν, or τ. δόξ. αὐτοῦ, Jn. vii. 18; viii. 50; of God, to endeavor to promote the glory of God, Jn. vii. 18; ζητεῖν δόξαν ἐξ ἀνθρώπων, 1 Th. ii. 6; τὴν δόξαν τ. παρὰ τοῦ θεοῦ, Jn. v. 44; λαμβάνειν δόξαν (Lat. *capture* honorem) to seek to receive, catch at glory, Jn. v. 41, 44; to receive glory, 2 Pet. i. 17; Rev. v. 12; τὴν δόξαν, the glory due [cf. W. 105 (100) sq.; B. 88 (77)]; Ellie. on Gal. i. 5, cf. B. 89 (78) Rev. iv. 11; διδοῖναι δόξαν τῷ θεῷ, ἡγή·ל דִּבְרָא דִּינָא or (Jer. xiii. 16) דִּרְנָא, to give or ascribe glory to God, why and how being evident in each case from the context: thus, by declaring one's gratitude to God for a benefit received, Lk. xvii. 18; by not distrusting God's promises, Ro. iv. 20; by celebrating his praises, Rev. iv. 9; xi. 13; xiv. 7; [xvi. 9]; xix. 7 (τὴν δόξαν the glory due); by rendering its due honor to God's majesty, Acts xii. 23; δὸς δόξαν τῷ θεῷ, acknowledge that God knows all things, and show that you believe it by the confession you are about to make, Jn. ix. 24, cf. 1 S. vi. 5; Josh. vii. 19; Ev. Nicod. e. 14 [p. 622 ed. Thilo, 296 ed. Tdf.]; cf. Grimm on 4 Macc. i. 12. εἰς δόξαν θεοῦ, so as to honor God, to promote his glory (among men): Ro. xv. 7; 1 Co. x. 31; Phil. i. 11; ii. 11; εἰς τὴν δόξ. τ. θεοῦ, Ro. iii. 7; 2 Co. iv. 15; τῷ θεῷ πρὸς δόξαν, 2 Co. i. 20; πρὸς τὴν τοῦ κυρίου δόξαν, 2 Co. viii. 19; ὑπὲρ τῆς δόξης τοῦ θεοῦ, Jn. xi. 4; in doxologies: δόξα ἐν ὑψίστοις θεῷ, Lk. ii. 14, cf. xix. 38; αὐτῷ ἡ δόξα, Ro. xi. 36; Eph. iii. 21; 2 Pet. iii. 18; ᾧ ἡ δόξα, Ro. xvi. 27; Gal. i. 5; 2 Tim. iv. 18; Heb. xiii. 21; τῷ θεῷ ἡ δόξα, Phil. iv.

20; *τιμὴ καὶ δόξα*, 1 Tim. i. 17. [Even in classic Grk. *δόξα* is a word of wide signif., ranging from one's private opinion, fancy, to public opinion, repute, renown (*κλέος*; cf. the relation of *φῆμη* to *φάμαι*). Coupled with *τιμὴ* it denotes rather the splendid condition (evident *glory*), *τιμὴ* the estimate and acknowledgment of it (paid *honor*).]

III. As a translation of the Hebr. דְּבָרָא, in a use foreign to Grk. writ. [W. 32], *splendor, brightness*; 1. properly: *τοῦ φωτός*, Acts xxii. 11; of the sun, moon, stars, 1 Co. xv. 40 sq.; used of the heavenly brightness, by which God was conceived of as surrounded, Lk. ii. 9; Acts vii. 55, and by which heavenly beings were surrounded when they appeared on earth, Lk. ix. 31; Rev. xviii. 1; with which the face of Moses was once made luminous, 2 Co. iii. 7, and also Christ in his transfiguration, Lk. ix. 32; *δόξα τοῦ κυρίου*, in Sept. equiv. to דְּבָרָא הַיְיָ, in the targ. and talm. קַרְנֵי שֶׁכִּינָה or Shechinah [see BB.DD. s. v.], *the glory of the Lord*, and simply *ἡ δόξα*, a bright cloud by which God made manifest to men his presence and power on earth (Ex. xxiv. 17; xl. 28 (34) sqq., etc.): Ro. ix. 4; Rev. xv. 8; xxi. 11, 23; hence, *ὁ θεὸς τῆς δόξης* (God to whom belongs *δόξα*) *ᾧ φέθη*, Acts vii. 2; *Χερουβείν δόξης*, on whom the divine glory rests (so *δόξα* without the article, Ex. xl. 28 (34); 1 S. iv. 22; Sir. xlix. 8), Heb. ix. 5. 2. *magnificence, excellence, preëminence, dignity, grace*: *βασιλείαι τοῦ κόσμου κ. ἡ δόξα αὐτῶν*, i. e. their resources, wealth, the magnificence and greatness of their cities, their fertile lands, their thronging population, Mt. iv. 8; Lk. iv. 6; *ἡ δόξα τῶν βασιλείων τῆς γῆς*, Rev. xxi. [24; *τῶν ἐθνῶν*, *ibid.*] 26; used of royal state, splendid apparel, and the like: Mt. vi. 29; Lk. xii. 27, (Esth. v. 1; Joseph. antt. 8, 6, 5); glorious form and appearance: e. g. of human bodies restored to life, opp. to *ἡ ἀτιμία* which characterized them when they were buried, 1 Co. xv. 43; *ἡ δόξα τῆς σαρκός* "omne id, quod in rebus humanis magnificum dicitur" (Calvin), 1 Pet. i. 24; *εἶναι τιμὴν δόξα* to be a glory, ornament, to one, 1 Co. xi. 15; univ. *preëminence, excellence*: 2 Co. iii. 8-11. 3. *majesty*; a. that which belongs to God; and a. the kingly majesty which belongs to him as the supreme ruler; so in pass. where it is joined with *βασιλεία, δύναμις, κράτος, ἐξουσία*, and the like: Mt. vi. 13 Rec.; esp. in doxologies, 1 Pet. iv. 11; v. 11 RG; Jude 25; Rev. i. 6; these pass. I have preferred to distinguish fr. those cited above, II. fin., and yet in pass. similar to each other in form it is not always clear whether *δόξα* is used to denote praise and honor, or regal majesty, as in Rev. vii. 12 *ἡ εὐλογία κ. ἡ δόξα κ. ἡ σοφία κ. ἡ εὐχαριστία κ. ἡ τιμὴ κ. ἡ ἰσχύς*, Rev. xix. 1 *ἡ σωτηρία κ. ἡ δόξα κ. ἡ τιμὴ κ. ἡ δύναμις*; likewise in Rev. v. 12, [13], of the judicial majesty of God as exhibited at the last day, Jude vs. 24. *ἀνὴρ εἰκὼν κ. δόξα θεοῦ ὑπάρχων*, whose function of government reflects the majesty of the divine ruler, 1 Co. xi. 7; (ἡ) *γυνὴ δόξα ἀνδρός*, because in her the preëminence and authority of her husband are conspicuous, *ibid.* β. *majesty* in the sense of the absolute perfection of the deity: Ro. i. 23; 2 Co. iv. 6; Heb. i. 3; 2 Pet. i. 17; 1 Pet.

iv. 14; *ἐν δόξῃ* i. q. *ἐν δόξῳ*, i. e. as accords with his divine perfection, Phil. iv. 19 [cf. Mey. and Bp. Lghtft. ad loc.]; of the majesty of his saving grace: Ro. ix. 23; Eph. i. 12, 14, 18; iii. 16; 1 Tim. i. 11; 2 Pet. i. 3 [W. 381 (356)]; more fully *δόξα τῆς χάριτος*, Eph. i. 6; *ὁ πατὴρ τῆς δόξης*, the Father whose characteristic is majesty, Eph. i. 17; the majesty of God as exhibited in deeds of power: Jn. xi. 40; Ro. vi. 4 (whence *δόξα* for *ἡ*, Sept. Is. xii. 2; xlv. 24); hence *τὸ κράτος τῆς δόξης αὐτοῦ*, the might in which his majesty excels, Col. i. 11. b. *majesty* which belongs to Christ; and a. the kingly majesty of the Messiah, to which belongs his kingly state, the splendor of his external appearance, the retinue of angels, and the like (see in III. 1): Mk. x. 37; in this sense it is said that Christ will come hereafter to set up the Messianic kingdom *ἐν τῇ δόξῃ τοῦ πατρός*, clothed by the Father in kingly array, Mt. xvi. 27; Mk. viii. 38; Lk. ix. 26; *μετὰ δυνάμεως κ. δόξης πολλῆς*, Mt. xxiv. 30; Mk. xiii. 26; Lk. xxi. 27 cf. Mt. xxv. 31; Tit. ii. 13; 1 Pet. iv. 13; also *καθίσταί ἐπὶ θρόνον δόξης αὐτοῦ*, Mt. xix. 28; xxv. 31, cf. 1 S. ii. 8; *ἡ δόξα τῆς ἰσχύος αὐτοῦ*, the majesty of his Messianic power with which he will punish his adversaries, 2 Th. i. 9. β. *the absolutely perfect inward or personal excellence of Christ*: 2 Co. iii. 18; iv. 4; in which he excels by virtue of his nature as *ὁ θεῖος λόγος*, Jn. i. 14; xii. 41; of which majesty he gave tokens in the miracles he performed, Jn. ii. 11 cf. xi. 40; *ὁ κύριος τῆς δόξης*, 1 Co. ii. 8; Jas. ii. 1. γ. *the majesty (glory) of angels*, as apparent in their exterior brightness, Lk. ix. 26; in a wider sense, in which angels are called *δόξαι* as being spiritual beings of preëminent dignity: Jude vs. 8; 2 Pet. ii. 10. 4. *a most glorious condition, most exalted state*; a. of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth: Lk. xxiv. 26; Jn. xvii. 5 (where he is said to have been in the same condition before his incarnation, and even before the beginning of the world); ib. 22, 24; Heb. ii. 7, 9; 1 Pet. i. 11, 21; *τὸ σῶμα τῆς δόξης αὐτοῦ*, the body in which his glorious condition is manifested, Phil. iii. 21; *ἀνελήφθη ἐν δόξῃ*, was taken up (into heaven) so that he is now *ἐν δόξῃ*, 1 Tim. iii. 16 [cf. W. 413 (385); B. 328 (283)]. b. *the glorious condition of blessedness into which it is appointed and promised that true Christians shall enter after their Saviour's return from heaven*: Ro. viii. 18, 21; ix. 23; 2 Co. iv. 17; Col. i. 27 (twice; cf. Meyer ad loc.); iii. 4; 2 Tim. ii. 10; Heb. ii. 10; 1 Pet. v. 1; which condition begins to be enjoyed even now through the devout contemplation of the divine majesty of Christ, and its influence upon those who contemplate it, 2 Co. iii. 18; and this condition will include not only the blessedness of the soul, but also the gain of a more excellent body (1 Co. xv. 43; Phil. iii. 21); cf. Lipsius, Paulin. Rechtfertigungslehre, p. 203 sqq.; *ἡ δόξα τοῦ θεοῦ*, which God bestows, Ro. v. 2; 1 Th. ii. 12; *δόξα τοῦ κυρ. ἡμ. Ἰησ. Χρ.* the same in which Christ rejoices, 2 Th. ii. 14 (cf. Ro. viii. 17, etc.); *εἰς δόξαν ἡμῶν*, to render us partakers of *δόξα*, 1 Co. ii. 7. Cf. Weiss, Bibl. Theol. des N. T. § 76 d.*

δοξάζω; [impf. ἐδόξαζον]; fut. δοξάσω; 1 aor. ἐδόξασα; Pass., [pres. δοξάζομαι]; pf. δεδόξασμαι; 1 aor. ἐδοξάσθην; (δόξα); Vulg. *honorifico, glorifico, clarifico*; Sept. chiefly for דָּבַר, several times for דָּבַר, (in Ex. xxxiv. 29 sq. 35 **δοξάζεσθαι** stands for דָּבַר to shine); 1. *to think, suppose, be of opinion*, (Aeschyl., Soph., Xen., Plat., Thuc., et sqq.; nowhere in this sense in the sacred writings). 2. fr. Polyb. (6, 53, 10 *δεδοξασμένοι ἐπ' ἀρετῇ*) on *to praise, extol, magnify, celebrate*: τινά, pass., Mt. vi. 2; Lk. iv. 15; *ἐαυτόν*, to glorify one's self, Jn. viii. 54; Rev. xviii. 7: τὸν λόγον τοῦ κυρίου, Acts xiii. 48; τὸ ὄνομα τοῦ κυρίου, Rev. xv. 4; τὸν θεόν, Mt. v. 16; ix. 8; xv. 31; Mk. ii. 12; Lk. v. 25 sq.; vii. 16; xiii. 13; xvii. 15; xviii. 43; xxiii. 47; Acts xi. 18; xxi. 20 [Rec. κύριον]; Ro. xv. 6, 9 [W. § 44, 3 b.; 332 (311)]; 1 Pet. ii. 12; iv. 14 Rec.; with the addition of ἐπὶ τινι, for something, Lk. ii. 20; Acts iv. 21; 2 Co. ix. 13; ἐν ἐμοί, on account of me (properly, finding in me matter for giving praise [cf. W. 387 (362) sq.]), Gal. i. 24; ἐν τῷ ὀνόματι τούτῳ, 1 Pet. iv. 16 L T Tr WH. 3. *to honor, do honor to, hold in honor*: τὴν καινὴν μου, by the most devoted administration of it endeavoring to convert as many Gentiles as possible to Christ, Ro. xi. 13; a member of the body, 1 Co. xii. 26; θεόν, *to worship*, Ro. i. 21; with the adjunct ἐν τῷ σώματι, by keeping the body pure and sound, 1 Co. vi. 20; τῷ θανάτῳ, to undergo death for the honor of God, Jn. xxi. 19. 4. By a use not found in prof. writ. *to make glorious, adorn with lustre, clothe with splendour*; a. *to impart glory to something, render it excellent*: pf. pass. δεδόξασμαι to excel, be preëminent; δεδοξασμένος excelling, eminent, glorious, 2 Co. iii. 10; δεδοξασμένη χάρις surpassing i. e. heavenly joy, [A. V. *full of glory*], 1 Pet. i. 8. b. *to make renowned, render illustrious, i. e. to cause the dignity and worth of some person or thing to become manifest and acknowledged*: τὸν λόγον τοῦ θεοῦ, 2 Th. iii. 1; Christ, the Son of God, Jn. viii. 54; xi. 4; xvi. 14; xvii. 10; God the Father, Jn. xiii. 31 sq.; xiv. 13; xv. 8; xvii. 1, 4; 1 Pet. iv. 11; τὸ ὄνομα τοῦ θεοῦ, Jn. xii. 28. c. *to exalt to a glorious rank or condition* (Is. xlv. 23; Iv. 5, etc.; joined to ὑψοῦν, Is. iv. 2; Esth. iii. 1): οὐχ ἐαυτὸν ἐδόξασε did not assume to himself the dignity (equiv. to οὐχ ἐαυτῷ τὴν τιμὴν ἔλαβε, vs. 4), the words γεννηθῆναι ἀρχιερέα being added exegetically (W. § 44, 1), Heb. v. 5; of God exalting, or rather restoring, Christ his Son to a state of glory in heaven: Jn. vii. 39; xii. 16, [23]; xiii. 31 sq.; xvii. 1, 5; Acts iii. 13; (see δόξα, III. 4 a.); of God bringing Christians to a heavenly dignity and condition, (see δόξα, III. 4 b.): Ro. viii. 30. [Comp.: ἐν-, συν-δοξάζω].*

Δορκάς, -άδος, ἡ, (prop. a wild she-goat, a gazelle, “παρὰ τὸ δέρκω, τὸ βλέπω ὕψυδερκός γὰρ τὸ ζῶον κ. εὐόματον” Etym. Magn. [284, 6]), *Dorcas*, a certain Christian woman: Acts ix. 36, 39; see Ταβιθά.*

δός, -εως, ἡ, (δίδωμι); 1. *a giving*, [fr. Hdt. down]: λόγος δόσεως κ. λήψεως, an account of giving and receiving [i. e. debit and credit accounts; cf. λόγος II. 3], Phil. iv. 15; here Paul, by a pleasant euphemism, refers to the pecuniary gifts, which the church bestow-

ing them enters in the account of expenses, but he himself in the account of receipts; cf. Van Hengel ad loc.; so δόσεις καὶ λήψεις, of money given and received, Sir. xli. 19; xlii. 7; [Herm. mand. 5, 2, 2], and plur. Epict. diss. 2, 9, 12. 2. *a gift*, [fr. Hom. down]: Jas. i. 17. [Syn. see δόμα, fin.]*

δότης, -ου, ὁ, (δίδωμι), for the more usual δοτήρ, *a giver, bestower*: 2 Co. ix. 7 fr. Prov. xxii. 8. Not found elsewhere.*

δουλαγωγέω [Rec.^a -αγαγ-, -ῶ; (δουλάγωγος, cf. παιδάγωγος); *to lead away into slavery, claim as one's slave*, (Diod. Sic. 12, 24, and occasionally in other later writ.); *to make a slave and to treat as a slave i. e. with severity, to subject to stern and rigid discipline*: 1 Co. ix. 27. Cf. Fischer, De vitis lexicorum N. T. p. 472 sq.*

δουλεία (Tdf. -ία, [see I, ι], -ας, ἡ, (δουλεύω); *slavery, bondage, the condition of a slave*: τῆς φθορᾶς, the bondage which consists in decay [W. § 59, 8 a., cf. B. 78 (68)], equiv. to the law, the necessity, of perishing, Ro. viii. 21; used of the slavish sense of fear, devoid alike of buoyancy of spirit and of trust in God, such as is produced by the thought of death, Heb. ii. 15, as well as by the Mosaic law in its votaries, Ro. viii. 15 (πνεῦμα δουλείας); the Mosaic system is said to cause δουλεία on account of the grievous burdens its precepts impose upon its adherents: Gal. iv. 24; v. 1. [From Pind. down].*

δουλεύω; fut. δουλεύσω; 1 aor. ἐδούλευσα; pf. δεδούλευκα; (δούλος); Sept. for דָּבַר; 1. *prop. to be a slave, serve, do service*: absol., Eph. vi. 7; 1 Tim. vi. 2; τινί, Mt. vi. 24; Lk. xvi. 13; Ro. ix. 12; said of nations in subjection to other nations, Jn. viii. 33; Acts vii. 7; men are said δουλεύειν who bear the yoke of the Mosaic law, Gal. iv. 25 (see δουλεία). 2. *metaph. to obey, submit to*; a. in a good sense: absol. *to yield obedience*, Ro. vii. 6; τινί, *to obey one's commands and render to him the services due*, Lk. xv. 29; God: Mt. vi. 24; Lk. xvi. 13; 1 Th. i. 9; κυρίῳ and τῷ κυρίῳ, Acts xx. 19; Ro. xii. 11 (not Rec.^a, see below); Eph. vi. 7; Christ: Ro. xv. 18; Col. iii. 24; νόμῳ θεοῦ, acc. to the context, *feel myself bound to*, Ro. vii. 25; τοῖς θεοῖς, *to worship gods*, Gal. iv. 8; τῷ καιρῷ (Anth. 9, 441, 6), *wisely adapt one's self to*, Ro. xii. 11 Rec.^a (see above), cf. Fritzsche ad loc.; *perform services of kindness and Christian love*: ἀλλήλοις, Gal. v. 13; used of those who zealously advance the interests of anything: ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον equiv. to ὡς πατρὶ τέκνον δουλεύει, ἐμοὶ ἐδούλευσεν καὶ οὕτω σὺν ἐμοὶ ἐδούλ. etc. Phil. ii. 22 [W. 422 (393); 577 (537)]. b. in a bad sense, of those who become slaves to some base power, *to yield to, give one's self up to*: τῇ ἁμαρτίᾳ, Ro. vi. 6; νόμῳ ἁμαρτίας, Ro. vii. 25; ἐπιθυμίαις κ. ἡδοναῖς, Tit. iii. 3, (Xen. mem. 1, 5, 5; apol. Socr. 16; Plat. Phaedrus p. 238 e.; Polyb. 17, 15, 16; Hdian. 1, 17, 22 [9 ed. Bekk.]); τῇ κοιλίᾳ, Ro. xvi. 18, (γαστρί, Anthol. 11, 410, 4; Xen. mem. 1, 6, 8; abdomini servire, Sen. de benef. 7, 26, 4; ventri obedire, Sall. [Cat. i. 1]); μαμωνᾷ, *to devote one's self to getting wealth*: Mt. vi. 24; Lk. xvi. 13. τοῖς στοιχείοις τοῦ κόσμου, Gal. iv. 9.*

δούλος, -η, -ον, (derived by most fr. δέω to tie, bind;

by some fr. ΔΕΛΩ to ensnare, capture, [(?) al. al.; cf. Vaníček p. 322]); *serving, subject to*: παρεστήσατε τὰ μᾶλιν ὑμῶν δούλα τῇ ἀκαθαρσίᾳ, Ro. vi. 19. Then substantively, ἡ δούλη *a female slave, bondmaid, handmaid*: τοῦ θεοῦ, τοῦ κυρίου, one who worships God and submits to him, Acts ii. 18 (fr. Joel ii. 29 (iii. 2)); Lk. i. 38, 48. ὁ δούλος, Sept. for דָּבָר; 1. *a slave, bondman, man of servile condition*; a. properly: opp. to ἐλεύθερος, 1 Co. vii. 21; xii. 13; Gal. iii. 28; Eph. vi. 8; Col. iii. 11; Rev. vi. 15; xiii. 16; xix. 18; opp. to κύριος, δεσπότης, οἰκοδεσπότης, Mt. x. 24; xiii. 27 sq.; Lk. xii. 46; Jn. xv. 15; Eph. vi. 5; Col. iii. 22; iv. 1; 1 Tim. vi. 1; Tit. ii. 9, and very often. b. metaph. *a. one who gives himself up wholly to another's will*, 1 Co. vii. 23; or dominion, τῆς ἀμαρτίας, Jn. viii. 34; Ro. vi. 17, 20; τῆς φθορᾶς, 2 Pet. ii. 19, (τῶν ἡδονῶν, Athen. 12 p. 531 c.; τῶν χρημάτων, Plut. Pelop. c. 3; τοῦ πίνειν, Ael. v. h. 2, 41). β. the δούλοι Χριστοῦ, τοῦ Χριστοῦ, Ἰησοῦ Χριστοῦ, are those whose service is used by Christ in extending and advancing his cause among men: used of apostles, Ro. i. 1; Gal. i. 10; Phil. i. 1; 2 Tim. ii. 24; Tit. i. 1; Jas. i. 1; 2 Pet. i. 1; of other preachers and teachers of the gospel, Col. iv. 12; 2 Tim. ii. 24; Jude vs. 1; of the true worshippers of Christ (who is κύριος πάντων, Acts x. 36), Eph. vi. 6. the δούλοι τοῦ θεοῦ, ἡγῆται 'Ἰῶν, are those whose agency God employs in executing his purposes: used of apostles, Acts iv. 29; xvi. 17; of Moses (Josh. i. 1), Rev. xv. 3; of prophets (Jer. vii. 25; xxv. 4), Rev. i. 1; x. 7; xi. 18; of all who obey God's commands, his true worshippers, Lk. ii. 29; Rev. ii. 20; vii. 3; xix. 2, 5; xxii. 3, 6; (Ps. xxxiii. (xxxiv.) 23; lxxviii. (lxxxix.) 37; lxxxviii. (lxxxix.) 4, 21). γ. δούλος τινος, devoted to another to the disregard of one's own interests: Mt. xx. 27; Mk. x. 44; strenuously laboring for another's salvation, 2 Co. iv. 5. 2. *a servant, attendant*, (of a king): Mt. xviii. 23, 26 sqq. [SYN. see διάκονος.]

δουλόω, -ω: fut. δουλώσω; 1 aor. ἐδούλωσα; pf. pass. δεδούλωμαι; 1 aor. pass. ἐδουλώθην; (δούλος); [fr. Aeschyl. and Hdt. down]; *to make a slave of, reduce to bondage*; a. prop.: τινά, Acts vii. 6; τοῦτω καὶ [yet T WH om. Tr br. καὶ] δεδουλώσεται to him he has also been made a bondman, 2 Pet. ii. 19. b. metaph.: ἐμυῶν τινι give myself wholly to one's needs and service, make myself a bondman to him, 1 Co. ix. 19; δουλοῦσθαι τινι, to be made subject to the rule of some one, e. g. τῇ δικαιοσύνῃ, τῷ θεῷ, Ro. vi. 18, 22; likewise ὑπό τι, Gal. iv. 3; δεδουλωμένος οἴῳ, wholly given up to, enslaved to, Tit. ii. 3 (δουλείῃ οἴῳ, Liban. epist. 319); δεδουλωμαι ἐν τινι, to be under bondage, held by constraint of law or necessity, in some matter, 1 Co. vii. 15. [COMP.: κατα-δουλόω.] *

δοχή, -ης, ἡ, (δέχομαι to receive as a guest), *a feast, banquet*, [cf. our *reception*]: δοχὴν ποιῶ, Lk. v. 29; xiv. 13. (i. q. דָּבָר, Gen. [xxi. 8]; xxvi. 30; Esth. i. 3; v. 4 sqq.; Athen. 8 p. 348 f.; Plut. moral. p. 1102 b. [i. e. non posse suav. vivi etc. 21, 9].) *

δράκων, -οντος, ὁ, (apparently fr. δέркоμαι, 2 aor. ἔδρακον; hence δράκων prop. equiv. to δέξῃ βλέπων [Etym. Magn. 286, 7; cf. Curtius § 13]); Sept. chiefly for דָּבָר;

a dragon, a great serpent, a fabulous animal, (so as early as Hom. Il. 2, 308 sq., etc.). From it, after Gen. iii. 1 sqq., is derived the fig. description of the devil in Rev. xii. 3-17; xiii. 2, 4, 11; xvi. 13; xx. 2. [Cf. Baudissin, Studien zur semitisch. Religionsgesch. vol. i. (iv. 4) p. 281 sqq.]*

δράμω, to run, see τρέχω.

δράσσομαι, to grasp with the hand, to take: τινά, 1 Co. iii. 19 [B. 291 (250); W. 352 (330)]. (In Grk. writ. fr. Hom. down; Sept.)*

δραχμή, -ης, ἡ, (δράσσομαι, [hence prop. a grip, a hand-ful]), [fr. Hdt. down], *a drachma*, a silver coin of [nearly] the same weight as the Roman *denarius* (see δηνάριον): Lk. xv. 8 sq.*

δρέπανον, -ου, τό, (i. q. δρεπάνη, fr. δρέπω to pluck, pluck off), *a sickle, a pruning-hook, a hooked vine-knife*, such as reapers and vine-dressers use: Mk. iv. 29; Rev. xiv. 14-19. (Hom. and subseq. writ.; Sept.)*

δρόμος, -ου, ὁ, (fr. ΔΡΑΜΩ [q. v.]; cf. νόμος, τρόμος, and the like), *a course* (Hom. et sqq.); in the N. T. fig., *the course of life or of office*: πληροῦσθαι τὸν δρόμον, Acts xiii. 25; τελειοῦν, Acts xx. 24; τελεῖν, 2 Tim. iv. 7.*

Δρουσίλλα [al. Δρούσιλλα, cf. Chandler § 120], -ης, ἡ, *Drusilla*, daughter of Agrippa the elder, wife of Felix, the governor of Judæa, a most licentious woman (Joseph. antt. 20, 7, 1 sq.); Acts xxiv. 24; cf. Win. RWB. [and B. D.] s. v.; Schürer, Neutest. Zeitgesch. § 19, 4.*

δύναμαι, depon. verb, pres. indic. 2 pers. sing. δύνασαι and, acc. to a rarer form occasional in the poets and fr. Polyb. on to be met with in prose writ. also (cf. Lob. ad Phryn. p. 359; [WH. App. p. 168; W. § 13, 2 b.; Veitch s. v.]), δύνη (Mk. ix. 22 sq. L T Tr WH; [Lk. xvi. 2 T WH Tr txt.]; Rev. ii. 2); impf. ἐδυνάμην and Attic ἡδυνάμην, between which forms the Mss. and editions are almost everywhere divided, [in Mk. vi. 19; xiv. 5; Lk. viii. 19; xix. 3; Jn. ix. 33; xii. 39 all edd. read ἡδ., so R G in Mt. xxvi. 9; Lk. i. 22; Jn. xi. 37; Rev. xiv. 3; on the other hand, in Mt. xxii. 46; Lk. i. 22; Jn. xi. 37; Rev. xiv. 3, L T Tr WH all read ἡδ., so T WH in Mt. xxvi. 9; R G in Mt. xxii. 46. Cf. WH. App. p. 162; W. § 12, 1 b.; B. 33 (29)]; fut. δυνήσομαι; 1 aor. ἡδυνήθην and (in Mk. vii. 24 T WH, after codd. NB only; in Mt. xvii. 16 cod. B) ἡδυνάσθην (cf. [WH. u. s. and p. 169]; Kühner § 343 s. v.; [Veitch s. v.; W. 84 (81); B. 33 (29); Curtius, Das Verbum, ii. 402]); Sept. for דָּבָר; *to be able, have power*, whether by virtue of one's own ability and resources, or of a state of mind, or through favorable circumstances, or by permission of law or custom; a. foll. by an inf. [W. § 44, 3] pres. or aor. (on the distinction between which, cf. W. § 44, 7). a. foll. by a pres. inf.: Mt. vi. 24; ix. 15; Mk. ii. 7; iii. 23; Lk. vi. 39; Jn. iii. 2; v. 19; Acts xxvii. 15; 1 Co. x. 21; Heb. v. 7; 1 Jn. iii. 9; Rev. ix. 20, and often. β. foll. by an aor. inf.: Mt. iii. 9; v. 14; Mk. i. 45; ii. 4; v. 3; Lk. viii. 19; xiii. 11; Jn. iii. 3 sq.; vi. 52; vii. 34, 36; Acts iv. 16 [R G]; v. 39; x. 47; Ro. viii. 39; xvi. 25; 1 Co. ii. 14; iii. 1; vi. 5; 2 Co. iii. 7; Gal. iii. 21; Eph. iii. 4, 20; 1 Th. iii. 9; 1 Tim. vi. 7, 16; 2 Tim. ii. 13; iii. 7, 15; Heb. ii.

18; iii. 19; [xi. 19 Lehm.]; Jas. i. 21; Rev. iii. 8; v. 3; v. 17, and very often. **b.** with inf. omitted, as being easily supplied from the context: Mt. xvi. 3 [here T br. WH reject the pass.]; xx. 22; Mk. vi. 19; x. 39; Lk. ix. 40; xvi. 26; xix. 3; Ro. viii. 7. **c.** joined with an accus. *δύναμαί τι*, to be able to do something (cf. Germ. *ich vermag etwas*): Mk. ix. 22; Lk. xii. 26; 2 Co. xiii. 8, (and in Grk. writ. fr. Hom. on). **d.** absol., like the Lat. *possum* (as in Caes. b. gall. 1, 18, 6), i. q. to be able, capable, strong, powerful: 1 Co. iii. 2; x. 13. (2 Chr. xxxii. 13; 1 Macc. v. 40 sq.: in 2 Macc. xi. 13 cod. Alex., and often in Grk. writ. as Eur. Or. 889; Thuc. 4, 105; Xen. an. 4, 5, 11 sq.; Isoc., Dem., Aeschin.)

δύναμις, -ως, ἡ; [fr. Hom. down]; Sept. for כֹּחַ, כִּנְיָה, כִּנְיָה, כִּנְיָה, כִּנְיָה (an army, a host); strength, ability, power; **a.** univ. *inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth*: Lk. i. 17; Acts iv. 7; 1 Co. iv. 20; 2 Co. iv. 7; xii. 9 (ἡ δύναμις ἐν ἀσθενείᾳ τελείται [RG τελειούται]); xiii. 4; 1 Th. i. 5; Heb. vii. 16; xi. 34; Rev. i. 16; xvii. 13; ἰδία δύναμις, Acts iii. 12; μεγάλη δύναμις, Acts iv. 33; ἐκαστῷ κατὰ τὴν ἰδίαν δύναμιν, Mt. xxv. 15; ὑπὲρ δύναμιν, beyond our power, 2 Co. i. 8; ἐν δυνάμει sc. ὧν, endued with power, Lk. iv. 36; 1 Co. xv. 43; so in the phrase ἔρχεσθαι ἐν δυνάμει, Mk. ix. 1; powerfully, Col. i. 29; 2 Th. i. 11; contextually i. q. *evidently*, Ro. i. 4; ἐν δυνάμει σημείων κ. τεράτων, through the power which I exerted upon their souls by performing miracles, Ro. xv. 19; δύν. εἰς τι, Heb. xi. 11; δύν. ἐπὶ τὰ δαιμόνια καὶ νόσους θεραπεύειν, Lk. ix. 1; ἡ δύναμις τῆς ἀμαρτίας ὁ νόμος, sin exercises its power (upon the soul) through the law, i. e. through the abuse of the law, 1 Co. xv. 56; τῆς ἀναστάσεως τοῦ Χριστοῦ, the power which the resurrection of Christ has, for instructing, reforming, elevating, tranquillizing, the soul, Phil. iii. 10; τῆς εἰσεβείας, inhering in godliness and operating upon souls, 2 Tim. iii. 5; δυνάμεις μέλλοντος αἰῶνος (see αἰών, 3), Heb. vi. 5; τὸ πνεῦμα τῆς δυνάμεως (see πνεῦμα, 5), 1 Pet. iv. 14 Lehm.; 2 Tim. i. 7; δύναμις is used of the power of angels: Eph. i. 21 [cf. Mey. ad loc.]; 2 Pet. ii. 11; of the power of the devil and evil spirits, 1 Co. xv. 24; τοῦ ἐχθροῦ, i. e. of the devil, Lk. x. 19; τοῦ δράκοντος, Rev. xiii. 2; angels, as excelling in power, are called δυνάμεις [cf. (Philo de mutat. nom. § 8 δυνάμεις ἀσώματοι) Mey. as above; Bp. Lightft. on Col. i. 16; see ἄγγελος]: Ro. viii. 38; 1 Pet. iii. 22. ἡ δύναμις τοῦ θεοῦ, univ. *the power of God*: Mt. xxii. 29; Mk. xii. 24; Lk. xxi. 69; Acts viii. 10; Ro. i. 20; ix. 17; 1 Co. vi. 14; δύναμις ὑψίστου, Lk. i. 35; ἡ δύναμις, esp. in doxologies, the kingly power of God, Mt. vi. 13 Rec.; Rev. iv. 11; vii. 12; xi. 17; xii. 10; xv. 8; xix. 1; and the abstract for the concrete (as הכֹּחַ in Jewish writ.; cf. Buxtorf, Lex. talm. col. 385 [p. 201 sq. ed. Fischer]) equiv. to ὁ δυνατός, Mt. xxvi. 64; Mk. xiv. 62; δύναμις τοῦ θεοῦ is used of the divine power considered as acting upon the minds of men, 1 Co. ii. 5; 2 Co. vi. 7; Eph. iii. 7, 20; [2 Tim. i. 8; 1 Pet. i. 5]; εἰς τινα, 2 Co. xiii. 4 [but WH in br.]; Eph. i. 19: ἐνδύεσθαι δύναμιν ἐξ ὕψους, Lk. xxiv. 49; by meton. things or persons in

which God's saving power shows its efficacy are called δυνάμεις θεοῦ: thus ὁ Χριστός, 1 Co. i. 24; ὁ λόγος τοῦ σταυροῦ, 1 Co. i. 18; τὸ εὐαγγέλιον, with the addition εἰς σωτηρίαν παντὶ etc. Ro. i. 16 [cf. W. § 36, 3 b.]. δύναμις is ascribed to Christ, now in one sense and now in another: a power to heal disease proceeds from him, Mk. v. 30; Lk. v. 17; vi. 19; viii. 46; the kingly power of the Messiah is his, Mt. xxiv. 30; [Mk. xiii. 26]; Lk. xxi. 27; 2 Pet. i. 16; Rev. v. 12; ἄγγελοι τῆς δυνάμεως αὐτοῦ (see ἄγγελος, 2), ministering to his power, 2 Thess. i. 7 [W. § 34, 3 b. note]; metaphysical [or essential] power, viz. that which belongs to him as ὁ θεὸς λόγος, in the expression τὸ ῥῆμα τῆς δυνάμ. αὐτοῦ the word uttered by his power, equiv. to his most powerful will and energy, Heb. i. 3; moral power, operating on the soul, 2 Co. xii. 9 RG; and called ἡ θεία αὐτοῦ δύναμις in 2 Pet. i. 3; ἡ δύναμις τοῦ κυρίου, the power of Christ invisibly present and operative in a Christian church formally assembled, 1 Co. v. 4. δύναμις τοῦ ἁγίου πνεύματος: Acts i. 8 [W. 125 (119)]; πν. ἁγίου κ. δύναμις, Acts x. 38; ἀποδείξεις πνεύματος καὶ δυνάμεως (see ἀπόδειξις, b.), 1 Co. ii. 4; ἐν τῇ δυνάμει τοῦ πνεύματος, under or full of the power of the Holy Spirit, Lk. iv. 14; ἐν δυνάμει πνεύματος ἁγίου, by the power and influence of the Holy Spirit, Ro. xv. 13; by the power which, under the influence of the Holy Spirit, I exerted upon their souls, Ro. xv. 19. **b.** specifically, *the power of performing miracles*: Acts vi. 8; πάντα δυνάμεις, every kind of power of working miracles (with the addition καὶ σημείους κ. τέρασι), 2 Th. ii. 9; plur.: [Mt. xiii. 54; xiv. 2; Mk. vi. 14]; 1 Co. xii. 28 sq.; Gal. iii. 5; ἐνεργήματα δυνάμεων, 1 Co. xii. 10; by meton. of the cause for the effect, *a mighty work* [cf. W. 32; Trench § xci.]: δύνανται ποιεῖν, Mk. vi. 5; ix. 39; so in the plur., Mk. vi. 2; Lk. xix. 37; joined with σημεία, Acts viii. 13; with σημεία κ. τέρατα, Acts ii. 22; 2 Co. xii. 12; Heb. ii. 4 [?]; ποιεῖν δυνάμεις, Mt. vii. 22; [xiii. 58]; Acts xix. 11; γίνονται δυνάμεις, Mt. xi. 20 sq. 23; Lk. x. 13. **c.** *moral power and excellence of soul*: 1 Co. iv. 19; 2 Co. iv. 7; Eph. iii. 16; Col. i. 11. **d.** *the power and influence which belong to riches*; (pecuniary ability), wealth: τοῦ σπληνός, 'riches ministering to luxury' (Grotius), Rev. xviii. 3; κατὰ δύνανται καὶ ὑπὲρ [al. παρὰ] δύναμιν, according to their means, yea, beyond their means, 2 Co. viii. 3; (in this sense, for כֹּחַ, Sept. Deut. viii. 17 sq.; Ruth iv. 11; not infreq. in Grk. writ., as Xen. Cyr. 8, 4, 34; an. 7, 7, 21 (36)). **e.** *power and resources arising from numbers*: Rev. iii. 8. **f.** *power consisting in or resting upon armies, forces, hosts*, (so, both in sing. and in plur., often in Grk. writ. fr. Hdt., Thuc., Xen. on; in the Sept. and in Apoc.); hence δυνάμεις τοῦ οὐρανοῦ the hosts of heaven, Hebraistically the stars: Mt. xxiv. 29; Lk. xxi. 26; and δ. ἐν ταῖς οὐραναῖς. Mk. xiii. 25; equiv. to כְּחֶצֶק הַכָּכָב, 2 K. xvii. 16; xxiii. 4; Is. xxxiv. 4; Jer. viii. 2; Dan. viii. 10, etc. [cf. σαβᾶώθ]. **g.** Like the Lat. *vis* and *potestas*, equiv. to the (*force* i. e.) meaning of a word or expression: 1 Co. xiv. 11; (Plat. Crat. p. 394 b.; Polyb. 20, 9, 11; Dion. Hal. 1, 68; Dio Cass. 55, 3; al.).*

[Syn. βία δύναμις, ἐνέργεια, ἐξουσία, ἰσχύς, κράτος:

δία force, effective, often oppressive power, exhibiting itself in single deeds of violence; **δύν.** power, natural ability, general and inherent; **ἐνέργ.** working, power in exercise, operative power; **ἐξουσ.** primarily liberty of action; then, authority—either as delegated power, or as unrestrained, arbitrary power; **ισχ.** strength, power (esp. physical) as an endowment; **κράτος**, might, relative and manifested power—in the N. T. chiefly of God; τὸ κράτος τῆς ἰσχ. Eph. vi. 10, ἡ ἐνέργ. τῆς δυν. Eph. iii. 7, ἡ ἐνέργ. τοῦ κρ. τῆς ἰσχ. Eph. i. 19. Cf. Schmidt ch. 148; Bp. Lightf. on Col. i. 16; Mey. on Eph. i. 19.]

δυναμός, -ῶ: [pres. pass. **δυναμοῦμαι**]; to make strong, confirm, strengthen: Col. i. 11; [Eph. vi. 10 WH mrg.]; 1 aor. **ἐδυναμώθησαν**, Heb. xi. 34 (R G ἐνεδ.). (Ps. lxvii. (lxxviii.) 29; Eccl. x. 10; Dan. ix. 27 [Theod.; Ps. lxiv. (lxxv.) 4 Aq.; Job xxxvi. 9 Aq.] and occasionally in eccl. and Byz. writ.: cf. *Lob. ad Phryn.* p. 605; [W. 26 (25)].) [COMP.: **ἐν-δυναμός**.]*

δυνάστης, -ου, ὁ, (**δύναμαι**); fr. [Soph. and] Hdt. on; powerful; 1. a prince, potentate: Lk. i. 52; used of God (Sir. xlv. 5; 2 Macc. xv. 3, 23, etc.; of Zeus, Soph. Ant. 608). 1 Tim. vi. 15. 2. a courtier, high officer, royal minister: Acts viii. 27 [A. V. (a eunuch) of great authority; but see Meyer ad loc.], (**δυνασταί** Φαραώ, Gen. i. 4).*

δυνατέω, -ῶ: (**δυνατός**); to be powerful or mighty; show one's self powerful: 2 Co. xiii. 3 (opp. to **ἀσθενῶ**); to be able, have power: foll. by an inf., Ro. xiv. 4 L T Tr WH; 2 Co. ix. 8 L T Tr WH. Not found in prof. writ. nor in the Sept.*

δυνατός, -ή, -όν, (**δύναμαι**); [fr. Pind. down], Sept. for **ἰσχυρ.**; able, powerful, mighty, strong; 1. absolutely; a. mighty in wealth and influence: 1 Co. i. 26; (Rev. vi. 15 Rec.); οἱ δυνατοί, the chief men, Acts xxv. 5, (Joseph. b. j. 1, 12, 4 ἡκον Ἰουδαίων οἱ δυνατοί; Xen. Cyr. 5, 4, 1; Thuc. 1, 89; Polyb. 9, 23, 4). ὁ δυνατός, the preëminently mighty one, almighty God, Lk. i. 49. b. strong in soul: to bear calamities and trials with fortitude and patience, 2 Co. xii. 10; strong in Christian virtue, 2 Co. xiii. 9; firm in conviction and faith, Ro. xv. 1. 2. in construction: a. **δυνατός** εἰμι with inf., to be able (to do something; [B. 260 (224); W. 319 (299)]): Lk. xiv. 31; Acts xi. 17; Ro. iv. 21; xi. 23; xiv. 4 R G; 2 Co. ix. 8 R G; 2 Tim. i. 12; Tit. i. 9; Heb. xi. 19 (Lehm. **δύναται**); Jas. iii. 2. b. **δυνατός** ἐν τινι, mighty i. e. excelling in something: ἐν ἔργῳ κ. λόγῳ. Lk. xxiv. 19; ἐν λόγοις καὶ ἔργοις, Acts vii. 22; ἐν γραφαῖς, excelling in knowledge of the Scriptures, Acts xviii. 24. c. **πρός τι**, mighty i. e. having power for something: 2 Co. x. 4. d. neuter **δυνατόν** [in pass. sense, cf. B. 190 (165)] possible: εἰ δυνατόν (ἐστί), Mt. xxiv. 24; xxvi. 39; Mk. xiii. 22; xiv. 35; Ro. xii. 18; Gal. iv. 15; οὐκ ἦν δυνατόν foll. by inf. Acts ii. 24; δυνατόν τί ἐστί τι (B. 190 (165)), Mk. ix. 23; xiv. 36; Acts xx. 16; παρὰ θεῷ πάντα δυνατά ἐστί, Mt. xix. 26; Mk. x. 27; Lk. xviii. 27. τὸ δυνατόν αὐτοῦ, what his power could do, equiv. to τὴν δύναμιν αὐτοῦ, Ro. ix. 22, cf. W. § 34, 2.*

δύνω, **δύω**; 2 aor. **ἔδυν**; 1 aor. (in Grk. writ. transitively) **ἔδυσσα** (Mk. i. 32 L T Tr WH), cf. *Bttm. Ausf. Spr.* ii. p. 156 sq.; W. p. 84 (81); B. 56 (49); [Veitch s. vv.];

to go into, enter; go under, be plunged into, sink in: in the N. T. twice of the setting sun (sinking as it were into the sea), Mk. i. 32; Lk. iv. 40. So times without number in Grk. writ. fr. Hom. on; Sept., Gen. xxviii. 11; Lev. xxii. 7, etc.; Tob. ii. 4; 1 Macc. x. 50. [COMP.: **ἐκ**, **ἀπ**-**εκ**-(**μαι**), **ἐν**-, **ἐπ**-**εν**-, **παρ**-**εισ**-, **ἐπι**-**δύνω**.]*

δύο, genit. indecl. **δύο** (as in Epic, and occasionally in Hdt., Thuc., Xen., Polyb., al. for **δυσὶν**, more common in Attic [see *Rutherford*, New Phryn. p. 289 sq.]); dat. **δυσί**, **δυσίν**, ([**-σί** in Mt. vi. 24; Lk. xvi. 13; Acts xxi. 33 (Tr-**σίν**), **-σίν** in Mt. xxii. 40; Mk. xvi. 12; Lk. xii. 52 (R G **-σί**); Acts xii. 6 (R G L **-σί**); Heb. x. 28; Rev. xi. 3 (R G **-σί**); cf. *Tdf. Proleg.* p. 98; *WH. App.* p. 147]—a form not found in the older and better writ., met with in Hippocr., Aristot., Theophr., frequent fr. Polyb. on, for the Attic **δυσὶν**); acc. **δύο** (cf. *Lob. ad Phryn.* p. 210; *Bttm. Ausf. Spr.* i. p. 276 sq.; W. § 9, 2 b.; Passow i. p. 729); two: absol., οὐκ ἔτι εἰσὶ δύο, ἀλλὰ σὰρξ μία, Mt. xix. 6; Mk. x. 8; **δύο** ἡ τρεῖς, Mt. xviii. 20; 1 Co. xiv. 29; τρεῖς ἐπὶ δυσὶ κ. δύο ἐπὶ τρισί, Lk. xii. 52; ἀνὰ and κατὰ δύο, two by two [W. 398 (372); 401 (374); B. 30 (26)], Lk. ix. 3 [WH om. Tr br. **ἀνὰ**]; x. 1 [WH **ἀνὰ δύο** (**δύο**); cf. Acta Philip. § 36, ed. Tdf. p. 92]; Jn. ii. 6 [apiece]; 1 Co. xiv. 27; **δύο** **δύο** two and two, Mk. vi. 7 (so, after the Hebr., in Gen. vi. 19, 20; but the phrase is not altogether foreign even to the Grk. poets, as Aeschyl. Pers. 981 **μυρία μυρία** for **κατὰ μυριάδας**, cf. W. 249 (234), [cf. 39 (38)]); neut. **εἰς δύο** into two parts, Mt. xxvii. 51; Mk. xv. 38; with gen. **δύο τῶν μαθητῶν** (αὐτοῦ), Mk. xi. 1; xiv. 13; Lk. xix. 29; [Mt. xi. 2 R G]; τῶν οἰκετῶν, Acts x. 7. **δύο** **ἐξ** αὐτῶν, Lk. xxiv. 13 [cf. *Bttm.* 158 (138); *Win.* 203 (191)], with a noun or pronoun: **δύο** **δαιμονιζόμενοι**, Mt. viii. 28. **δύο** **μάχαιραι**, Lk. xxii. 38; ἐπὶ στόματος δύο μαρτύρων, Mt. xviii. 16; 2 Co. xiii. 1; δυσὶ κυρίοις, Mt. vi. 24; Lk. xvi. 13; εἶδε δύο ἀδελφούς, Mt. iv. 13; preceded by the article, οἱ δύο the two, the twain: Mt. xix. 5; Mk. x. 8; 1 Co. vi. 16; Eph. v. 31; τοὺς δύο, Eph. ii. 15; αἱ [Rec. only] δύο διαθήκαι, Gal. iv. 24; οἱ δύο οἰοί μιν, Mt. xx. 21; περὶ τῶν δύο ἀδελφῶν, Mt. xx. 24; ἐν ταύταις ταῖς δυσὶν ἐντολαῖς, Mt. xxii. 40; τοὺς δύο ἰχθύας, Mt. xiv. 19; Mk. vi. 41; Lk. ix. 16; **δύο** **δηνάρια**, Lk. x. 35.

δυσ, an inseparable prefix conveying the idea of difficulty, opposition, injuriousness or the like, and corresponding to our *mis*-, *un*-[*Curtius* § 278]; opp. to **εὖ**.

δυσ-βάστακτος, -ον, (**βαστάζω**), hard [A. V. *grievous*] to be borne: Mt. xxiii. 4 [T WH txt. om. Tr br. **δυσβάστ.**] and Lk. xi. 46 **φορτία δυσβάστακτα**, said of precepts hard to obey, and irksome. (Sept. Prov. xxvii. 3; Philo, *omn. prob. lib.* § 5; *Plut. quaest. nat. c.* 16, 4 p. 915 f.)*

δυσεντερία, -ας, ἡ, (**ἐντερον** intestine), *dysentery*, (*Lat. tormina intestinorum*, bowel-complaint): Acts xxviii. 8 R G; see the foll. word. (Hippoer. and med. writ.; Hdt., Plat., Aristot., Polyb., al.)*

δυσεντέριον, -ον, τό, a later form for **δυσεντερία**, q. v.: Acts xxviii. 8 L T Tr WH. Cf. *Lob. ad Phryn.* p. 518.*

δυσερμήνευτος, -ον, (**ἐρμηνεύω**), hard to interpret, difficult of explanation: Heb. v. 11. (Diod. 2, 52; Philo *de somn.* § 32 fin.; Artem. *oneir.* c. 3. 66.)*

[δύσις, -εως, ἡ; 1. a sinking or setting, esp. of the heavenly bodies; 2. of the quarter in which the sun sets, the west: Mk. xvi. WH (rejected) 'Shorter Conclusion.' (So both in sing. and in plur.: Aristot. de mund. 3 p. 393^a, 17; 4 p. 394^b, 21; Polyb. 1, 42, 5 etc.)]

δύσκολος, -ον, (κόλον food); 1. prop. hard to find agreeable food for, fastidious about food. 2. difficult to please, always finding fault; (Eur., Arstph., Xen., Plat., al.). 3. univ. difficult (Xen. oec. 15, 10 ἡ γεωργία δύσκολός ἐστι μαθεῖν): πῶς δύσκολόν ἐστι, foll. by acc. with inf., Mk. x. 24.*

δυσκόλως, adv., (δύσκολος), [fr. Plato down], with difficulty: Mt. xix. 23; Mk. x. 23; Lk. xviii. 24.*

δυσμή, -ης, ἡ, [fr. Aeschyl. and Hdt. down], much often-er in plur. [W. § 27, 3] δυσμαί. αἱ, (δύω or δύνω, q. v.), sc. ἡλίου, the setting of the sun: Lk. xii. 54 [acc. to the reading of T WH Tr mrg. ἐπὶ δ. may possibly be understood of time (cf. W. 375 sq. (352)); see ἐπί, A. II.; al. take the prep. locally, over, in, and give δυσμ. the meaning which follows; see ἐπί, A. I. 1 b.]; the region of sunset, the west, [anarthrous, W. 121 (115)]: Rev. xxi. 13; ἀπὸ ἀνατολῶν καὶ δυσμῶν, from all regions or nations, Mt. viii. 11; xxiv. 27; Lk. xiii. 29; in Hebr. שֶׁנֶּחְמָדָהּ בְּיָמֶיהָ, Josh. i. 4. Often in prof. writ. fr. Hdt. on, both with and without ἡλίου.*

δυσνόητος, -ον, (νοέω), hard to be understood: 2 Pet. iii. 16. (χρησμός, Leian. Alex. 54; Diog. Laërt. 9, 13 δυσνόητόν τε καὶ δυσεξήγητον; [Aristot. plant. 1, 1 p. 816^a, 3].)*

δυσφημέω, -ῶ: [pres. pass. δυσφημοῦμαι]; (δύσφημος); to use ill words, defame; pass. to be defamed, 1 Co. iv. 13 T WH Tr mrg. (1 Macc. vii. 41; in Grk. writ. fr. Aeschyl. Agam. 1078 down.)*

δυσφημία, -ας, ἡ, both the condition of a δύσφημος, i. e. of one who is defamed, viz. ill-repute, and the action of one who uses opprobrious language viz. defamation, reproach: διὰ δυσφημίας κ. εὐφημίας [A. V. by evil report and good report], 2 Co. vi. 8. (1 Macc. vii. 38; 3 Macc. ii. 26. Dion. H. 6, 48; Plut. de gen. Soer. § 18 p. 587 f.)*

δύω, see δύνω.

δώδεκα, οἱ, αἱ, τά, [fr. Hom. down], twelve: Mt. ix. 20; x. 1; [L T Tr WH in Acts xix. 7; xxiv. 11 for δεκαδύο]; Rev. vii. 5 [R G & B]; xxi. 21, etc.; οἱ δώδεκα, the twelve apostles of Jesus, so called by way of eminence: Mk. ix. 35; x. 32; xi. 11; Mt. xxvi. 14, 20; Lk. xxii. 3, etc.

δωδέκατος, -η, -ον, twelfth: Rev. xxi. 20. [Fr. Hom. on.]*

δωδεκά-φυλον, -ου, τό, (fr. δώδεκα, and φυλή tribe), the twelve tribes, used collectively of the Israelitish people, as consisting of twelve tribes: Acts xxvi. 7. (Clem. Rom. 1 Cor. 55, 6; Prot. Jac. c. 1, 3; λαὸς ὁ δωδεκάφυλος, Orac. Sibyll. Cf. δεκάφυλος, τετράφυλος, Hdt. 5, 66; [W. 100 (95)].)*

δῶμα, -τος, τό, (δέμω to build); 1. a building, house, (Hom. et sqq.). 2. a part of a building, dining-room, hall, (Hom. et sqq.). 3. in the Script. equiv. to δῶ, house-top, roof [W. 23]: Mt. xxiv. 17; Mk. xiii. 15; Lk. v. 19; xvii. 31. The house-tops of the Orientals were (and still are) level, and were frequented not only for walking but also for meditation and prayer: Acts x. 9; hence ἐπὶ δωμάτων, on the house-tops, i. e. in public: Mt. x. 27; Lk. xii. 3; ἐπὶ τῷ δῶμα . . . κατ' ὀφθαλμοὺς παντὸς Ἰσραὴλ, 2 S. xvi. 22.*

δωρεά, -ās, ἡ, (δίδωμι); from [Aeschyl. and] Hdt. down; a gift: Jn. iv. 10; Acts viii. 20; xi. 17; Ro. v. 15; 2 Co. ix. 15; Heb. vi. 4; ἡ χάρις ἐδόθη κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ, according to the measure in which Christ gave it, Eph. iv. 7; with an exegetical gen. of the thing given, viz. τοῦ ἁγίου πνεύματος, Acts ii. 38; x. 45; δικαιοσύνης, Ro. v. 17 [L WH Tr mrg. br. τ. δωρ.]; τῆς χάριτος τοῦ θεοῦ, Eph. iii. 7. The acc. δωρεάν (prop. as a gift, gift-wise [cf. W. 230 (216); B. 153 (134)]) is used adverbially; Sept. for דָּנָה; a. freely, for naught, gratis, gratuitously: Mt. x. 8; Ro. iii. 24; 2 Co. xi. 7; 2 Th. iii. 8; Rev. xxi. 6; xxii. 17, (Polyb. 18, 17, 7; Ex. xxi. 11; δωρεάν ἄνευ ἀργυρίου, Is. lii. 3). b. by a usage of which as yet no example has been noted fr. Grk. writ., without just cause, unnecessarily: Jn. xv. 25 (Ps. lxxviii. (lxxix.) 5 xxxiv. (xxxv.) 19); Gal. ii. 21, (Job i. 9 [?]; Ps. xxxiv (xxxv.) 7 [where Symm. ἀνατίως]; so the Lat. gratuitus. Liv. 2, 42 gratuitus furor, Sen. epp. 105, 3 [bk. xviii. ep 2, § 3] odium aut est ex offensa . . . aut gratuitum). [Syn. see δόμα, fin.]*

δωρεάν, see δωρεά.

δωρέω, -ῶ: to present, bestow, (Hes., Pind., Hdt., al.); pass. Lev. vii. 5 (Heb. text vs. 15). But much more frequently as depon. mid. δωρόμαι, -οῦμαι (Hom. et sqq.): 1 aor. ἐδωρησάμην; pf. δεδώρημαι; τινί τι, Mk. xv. 45; 2 Pet. i. 3, 4.*

δώρημα, -τος, τό, (δωρέομαι); a gift, bounty, benefaction: Ro. v. 16; Jas. i. 17. ([Aeschyl., Soph., Xen., al.]) [Cf. δόμα, fin.]*

δῶρον, -ου, τό, [fr. Hom. down], Sept. generally for דָּרָן, often also for הֶחֱנֶה and הֶחֱשׂ; a gift, present: Eph. ii. 8; Rev. xi. 10; of gifts offered as an expression of honor, Mt. ii. 11; of sacrifices and other gifts offered to God, Mt. v. 23 sq.; viii. 4; xv. 5; xxiii. 18 sq.; Mk. vii. 11; Heb. v. 1; viii. 3 sq.; ix. 9; xi. 4; of money cast into the treasury for the purposes of the temple and for the support of the poor, Lk. xxi. 1, [4]. [Syn. see δόμα, fin.]*

δωροφορία, -ας, ἡ, (δωροφόρος bringing gifts), the offering of a gift or of gifts: Ro. xv. 31 L Tr mrg. cf. διακονία, 3. (Alciph. 1, 6; Pollux 4, 47 [p. 371 ed. Hemst.]; several times in eccles. writ.)*

E

ἐα

ἐάν

ἐα, an interjection expressive of indignation, or of wonder mixed with fear, (derived apparently from the impv. pres. of the verb **ἐάν** [acc. to others a natural, instinctive, sound]), freq. in the Attic poets, rare in prose writ. (as Plat. Prot. p. 314 d.), *ha! ah!*: Mk. i. 24 R G; Lk. iv. 34; cf. Fritzsche on Mk. p. 32 sq.*

ἐάν; **I.** a conditional particle (derived fr. *εἰ ἄν*), which makes reference to time and to experience, introducing something future, but not determining, before the event, whether it is certainly to take place; *if, in case*, (Lat. *si*; Germ. *wenn*; im *Fall, dass*; *falls*; *wofern*); cf., among others, *Hermann* ad *Viger*. p. 832; *Klotz* ad *Devar*. ii. 2 p. 450 sqq.; *W.* 291 (273) sq. It is connected **1.** with the Subjunctive, according to the regular usage of the more ancient and elegant classic writers. **a.** with the subjunc. Present: Mt. vi. 22 (*ἐάν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ*, if it be the case, as to which I do not know, that thine eye etc.); *ibid.* 23; xvii. 20; Lk. x. 6; Jn. vii. 17; viii. 54 [R G L mrg.]; ix. 31; xi. 9, 10; Acts v. 38; xiii. 41; Ro. ii. 25 sq.; 1 Co. ix. 16; Gal. v. 2; 1 Tim. i. 8 [not *Lehm.*]; Heb. xiii. 23; 1 Jn. i. 9; ii. 3, 15 etc. **b.** with the subjunc. Aorist, corresponding to the Lat. fut. perf.: Mt. iv. 9 (*ἐάν προσκυνήσῃς μοι* if thou shalt have worshipped me); v. 46; ix. 21; Mk. iii. 24; ix. 50; Lk. xiv. 34; xvii. 4; xx. 28; Jn. v. 43; xi. 57; Ro. vii. 2; x. 9; 1 Co. vii. 8, 39; viii. 10; xvi. 10 (*ἐάν ἔλθῃ Τιμόθεος*; for although he was already on his way to Corinth, yet some hindrance might still prevent his arriving); 2 Co. ix. 4; Gal. vi. 1; Jas. ii. 2; 1 Jn. v. 16 [*Lehm.* pres.]; Rev. iii. 20, and often; also in the oratio obliqua, where the better Grk. writ. use the Optative: Jn. ix. 22; xi. 57; Acts ix. 2 (*W.* 294 (276); [cf. *B.* 224 (193)]). The difference between the Pres. and the Aor. may be seen especially from the following passages: 2 Tim. ii. 5 *ἐάν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται, ἐάν μὴ νομίμως ἀθλήσῃ*, 1 Co. xiv. 23 *ἐάν οὖν συνελθῇ ἡ ἐκκλησία . . . καὶ πάντες γλώσσας λαλῶσιν, εἰσέλθωσιν δὲ ἰδιώται ἢ ἄπιστοι*, vs. 24 *ἐάν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δὲ τις ἄπιστος*, Mt. xxi. 21 *ἐάν ἔχητε πίστιν καὶ μὴ διακρίθητε*. Also *εἰ* ("quod per se nihil significat praeter conditionem," *Klotz* l. c. p. 455) and *ἐάν* are distinguished in propositions subjoined the one to the other [*W.* 296 (277 sq.)]: Jn. xiii. 17 *εἰ ταῦτα οἴδατε, μακάριοί ἐστε, ἐάν ποιῇτε αὐτά*, Jn. iii. 12; 1 Co. vii. 36; in statements antithetic, Acts v. 38 sq.; or parallel, Mk. iii. 24–26. Finally, where one of the evangelists uses *εἰ* another has *ἐάν*, but so that each particle retains its own force, inasmuch as one and the same thing is differently conceived of by the different minds: Mk. ix. 43 *ἐάν σκανδαλίζῃ [-λίσσῃ] L. mrg. T WH txt.] ἡ χεὶρ σου, and vs. 47 ἐάν ὁ ὀφθαλμός σου σκανδαλίζῃ σε*, i. e. if so

be that etc.; on the other hand, *Matthew*, in xviii. 8 sq. and v. 29 sq. concerning the same thing says *εἰ*. **c.** irregularly, but to be explained as an imitation of the Hebr. **אם** which is also a particle of time (cf. *Gesenius*, *Thesaur.* s. v. 4), *ἐάν* with the Subjunc. Aor. is used of things which the speaker or writer thinks will certainly take place, where *ὅταν when, whenever*, should have been used: *ἐάν ὑψωθῶ*, Jn. xii. 32; *ἐάν πορευθῶ*, Jn. xiv. 3; *ἐάν φανερωθῇ*, 1 Jn. ii. 28 (L T Tr WH, for *ὅταν* R G); iii. 2; *ἐάν ἀκούσῃτε*, Heb. iii. 7 fr. Ps. xciv. (xcv.) 8; (*ἐάν εἰσέλθῃς εἰς τὸν νυμφῶνα*, Tob. vi. 17 (16) [al. *ὅταν*]; *ἐάν ἀποθάνω, θάψον με*, Tob. iv. 3, cf. vs. 4 *ὅταν ἀποθάνῃ, θάψον αὐτήν*; for **אם** *when*, Is. xxiv. 13; Am. vii. 2). **d.** sometimes when the particle is used with the Subj. Aor. the futurity of a thing is not so much affirmed as imagined, it being known to be something which never could happen: *ἐάν εἴπῃ ὁ ποῦς*, if the foot should say, or were to say, 1 Co. xii. 15; *ἐάν ἔλθω πρὸς ὑμᾶς γλώσσας λαλῶν*, 1 Co. xiv. 6. 2. By a somewhat negligent use, met with from the time of Aristotle on, *ἐάν* is connected also with the Indicative, [cf. *Klotz* l. c. p. 468 sqq.; *Kühner* § 575 Anm. 5; *W.* 295 (277); *B.* 221 (191) sq.; *Tdf.* *Proleg.* p. 124 sq.; *WH.* App. p. 171; *Soph.* Lex. s. v.; *Vincent and Dickson*, *Mod. Grk.* 2d ed. App. § 77]; and **a.** with the indic. Future, in meaning akin, as is well known, to the subjunc.: [*ἐάν δύο συμφωνήσουσιν*, Mt. xviii. 19 T Tr]; *ἐάν οὗτοι σιωπήσουσι*, Lk. xix. 40 L T Tr WH; *ἐάν . . . ὁδηγήσει*, Acts viii. 31 T Tr WH, (*ἐάν βεβηλώσουσιν αὐτά*, Lev. xxii. 9); but also **b.** with the indic. Present: *ἐάν δανείζετε*, Lk. vi. 34 L mrg. Tr txt.; *ἐάν στήκετε*, 1 Th. iii. 8 T Tr txt. WH; *ἐάν τε ἀποθνήσκομεν*, Ro. xiv. 8 *Lehm.* with an indic. Preterite, but one having the force of a Pres.: *ἐάν* [*Lehm.* *ἄν*] *οἶδαμεν*, 1 Jn. v. 15 without var. **3.** *ἐάν* joined with other particles; **a.** *ἐάν δὲ καὶ* but *if also, but even if*, [*A. V.* but and *if* (retained by R. V. in 1 Co.)]; with the Subjunc.: Mt. xviii. 17; 1 Co. vii. 11, 28; 2 Tim. ii. 5. **b.** *ἐάν καὶ*: Gal. vi. 1. **c.** *ἐάν μὴ* *if not, unless, except*, with the subjunc. Present: Mt. x. 13; Lk. xiii. 3 [*Lehm.* txt. aor.]; Acts xv. 1 [Rec.]; 1 Co. viii. 8; ix. 16 [R G L mrg. T WH mrg.]; Jas. ii. 17; 1 Jn. iii. 21; with the subjunc. Aorist: Mt. vi. 15; xviii. 35; Mk. iii. 27; Jn. iii. 3; viii. 24; 1 Co. xiv. 6 sq. 9; Ro. x. 15; [xi. 23 R L]; 2 Tim. ii. 5; Rev. ii. 5, 22 [R L], and often. with the Indicative pres.: *ἐάν μὴ πιστεύετε*, Jn. x. 38 *Tdf.* In some passages, although the particles *ἐάν μὴ* retain their native force of *unless, if not*, yet so far as the sense is concerned one may translate them *but that, without*: Mt. xxvi. 42 (the cup cannot pass by without my drinking it); *οὐ γάρ ἐστιν κρυπτόν, ἐάν μὴ φανερωθῇ* (*Treg.*), there is nothing hid, but that it shall

be made manifest (properly, nothing whatever is hid, except that it should be made manifest), Mk. iv. 22; οὐδεὶς ἔσται, ὃς ἀφήκεν οὐκίαν . . . ἐάν μὴ λάβῃ, but that shall receive (properly, unless he shall receive . . . it cannot be said that any one has left), Mk. x. 29, 30, [cf. B. § 149, 6. On the supposed use of ἐάν μὴ (εἰ μὴ) as equiv. to ἀλλά, cf. Mey. on Mt. xii. 4; Gal. i. 7; ii. 16; Fritzsche on Ro. xiv. 14 fin.; Ellie. and Bp. Lghtft. on Gal. ii. cc. See εἰ, III. 8 c. β.] d. ἐάνπερ [L Tr separately, ἐάνπερ] *if only, if indeed*: Heb. iii. 6 (where L br. περ, and T Tr WH read ἐάν), 14; vi. 3; it occurs neither in the Sept. nor in the O. T. Apocr.; on its use in Grk. writ. cf. Klotz, l. c. p. 483 sq. e. ἐάν τε . . . ἐάν τε, *sive . . . sive, whether . . . or*: Ro. xiv. 8; (often in Sept. for οὐκ . . . οὐκ, as Ex. xix. 13; Lev. iii. 1; Deut. xviii. 3). Cf. Klotz, l. c. p. 479 sq.; Kühner § 541; [B. 221 (191)]. f. καὶ for καὶ ἐάν, see καὶ. II. The classic use of the conditional particle ἐάν also in the contracted form ἄν (see p. 34^b above) seems to have led the biblical writers of both Testaments to connect ἐάν with relative pronouns and adverbs instead of the potential particle ἄν, as ὃς ἐάν [so Tdf. in 12 places], ὃ ἐάν [so Tdf. uniformly], etc. (this use among prof. writ. is very doubtful, cf. W. p. 310 (291); B. 72 (63)): Mt. v. 19; x. 14 [R G]; xv. 5; Mk. vi. 22 sq.; Lk. ix. 48 [WH ἄν]; xvii. 33; Acts vii. 7 [R G T]; 1 Co. vi. 18; Eph. vi. 8 [R G L txt.]; 3 Jn. 5, etc.; ὅπου ἐάν, Mt. viii. 19; xxvi. 13; Mk. vi. 10 [L Tr ἄν]. δόξαις ἐάν, Rev. xi. 6. οὗ ἐάν, 1 Co. xvi. 6 (1 Macc. vi. 36). καθὼς ἐάν, 2 Co. viii. 12 [Tdf. ἄν; ὅστις ἐάν, Gal. v. 10 T Tr WH; ἥτις ἐάν, Acts iii. 23 Tdf. For many other exx. see *Soph. Lex. s. v. ἐάν*, 3.] In many places the codd. vary between ἐάν and ἄν; cf. ἄν, II. p. 34; [and esp. *Tdf. Proleg. p. 96*].

ἐάνπερ, see ἐάν, I. 3 d.

ἐαυτοῦ, -ῆς, -οῦ, etc. or (contracted) αὐτοῦ, -ῆς, -οῦ. (see p. 87); plur. ἐαυτῶν; dat. -οῖς, -αῖς, -οῖς, etc.; reflexive pronoun of the 3d person. It is used 1. of the 3d pers. sing. and plur., to denote that the agent and the person acted on are the same; as, σώζειν ἐαυτόν, Mt. xxvii. 42; Mk. xv. 31; Lk. xxiii. 35; ὑποῦν ἐαυτόν, Mt. xxiii. 12, etc. ἐαυτῷ, ἐαυτὸν are also often added to middle verbs: διεμερίσαντα ἐαυτοῖς, Jn. xix. 24 (Xen. mem. 1, 6, 13 ποιείσθαι ἐαυτῷ φίλον); cf. W. § 38, 6; [B. § 135, 6]. Of the phrases into which this pronoun enters we notice the following: ἀφ' ἐαυτοῦ, see ἀπό, II. 2 d. aa.; δι' ἐαυτοῦ of *itself*, i. e. in its own nature, Ro. xiv. 14 [Tr L txt. read αὐτ.]; ἐν ἐαυτῷ, see in *διαλογίζεσθαι*, λέγειν, εἰπεῖν. εἰς ἐαυτόν ἐρχεσθαι to come to one's self, to a better mind, Lk. xv. 17 (Diod. 13, 95). καθ' ἐαυτόν by *one's self, alone*: Acts xxviii. 16; Jas. ii. 17. παρ' ἐαυτοῦ, by him i. e. at his home, 1 Co. xvi. 2 (Xen. mem. 3, 13, 3). πρὸς ἐαυτόν, to himself i. e. to his home, Lk. xxiv. 12 [R G; T om., WH (but with αὐτ.) reject, L Tr (but the latter with αὐτ.) br., the verse]; Jn. xx. 10 [T Tr αὐτ. (see αὐτοῦ)]; with [cf. our *to*] *himself*, i. e. in his own mind, προσέχεσθαι, Lk. xviii. 11 [Tdf. om.], (2 Macc. xi. 13); in the gen., joined with a noun, it has the force of a possessive pronoun, as τοὺς ἐαυτῶν νεκρούς: Mt. viii. 22; Lk.

ix. 60. 2. It serves as reflexive also to the 1st and 2d pers., as often in classic Greek, when no ambiguity is thereby occasioned; thus, ἐν ἐαυτοῖς equiv. to ἐν ἡμῖν αὐτοῖς, Ro. viii. 23; ἐαυτοὺς equiv. to ἡμᾶς αὐτοὺς, 1 Co. xi. 31; ἀφ' ἐαυτοῦ i. q. ἀπὸ σεαυτοῦ [read by L Tr WH], Jn. xviii. 34; ἐαυτὸν i. q. σεαυτὸν [read by L T Tr WH], Ro. xiii. 9; ἐαυτοῖς for ὑμῖν αὐτοῖς, Mt. xxiii. 31, etc.; cf. Matthiae § 489 II.; W. § 22, 5; [B. § 127, 15]. 3. It is used frequently in the plural for the reciprocal pronoun ἀλλήλων, ἀλλήλοις, ἀλλήλους, *reciprocally, mutually, one another*: Mt. xvi. 7; xxi. 38; Mk. x. 26 [Tr mrg. WH αὐτῶν]; xvi. 3; Lk. xx. 5; Eph. iv. 32; Col. iii. 13, 16; 1 Pet. iv. 8, 10; see Matthiae § 489 III.; Kühner ii. p. 497 sq.; Bnhdy. p. 273; [Bp. Lghtft. on Col. iii. 13].

εἰώ, -ῶ; impf. εἶω; fut. εἴσω; 1 aor. εἴσα; fr. Hom. down; 1. to allow, permit, let: foll. by the inf., οὐκ ἂν εἴσατε διορυσθῆναι [T Tr WH -χθῆναι], Mt. xxiv. 43; by the acc. of the person and the inf., Lk. iv. 41 (οὐκ εἴσα αὐτὰ λαλεῖν); Acts xiv. 16; xxiii. 32; xxvii. 32; xxviii. 4; 1 Co. x. 13; by the acc. alone, when the inf. is easily supplied from the context, οὐκ εἴσαν αὐτοὺς, sc. πορευθῆναι, Acts xvi. 7; οὐκ εἴων αὐτόν, sc. ἐσελθεῖν, Acts xix. 30; [cf. W. 476 (444)]. 2. τινά, to suffer one to do what he wishes, not to restrain, to let alone: Rev. ii. 20 Rec.; Acts v. 38 R G; εἴατε sc. αὐτοὺς, is spoken by Christ to the apostles, meaning, 'do not resist them, let them alone,' (the following εἰως τούτου is to be separated from what precedes; [al. connect the words closely, and render 'suffer them to go even to this extreme'; but cf. Mey. ad loc. ed. Weiss]), Lk. xxii. 51. 3. To give up, let go, leave: τὰς ἀγκύρας . . . εἴων εἰς τὴν θάλασσαν, they let down into the sea [i. e. abandoned; cf. B. D. Am. ed. p. 3009* bot.], Acts xxvii. 40. [Comp.: προσ-εἴω.]*

ἐβδομήκοντα, οἱ, αἱ, τά, [fr. Hdt. down], *seventy*: Acts vii. 14 [here Rec.^{elz} ἐβδομηκονταπέντε]; xxiii. 23; xxvii. 37; οἱ ἐβδομήκοντα [ἐβδ. δύο L br. WH br.], the seventy disciples whom Jesus sent out in addition to the twelve apostles: Lk. x. 1, 17. [B. D. Am. ed. s. v. *Seventy Disciples*.]*

[ἐβδομηκοντα-ἑξ for ἐβδομήκοντα ἑξ, *seventy-six*: Acts xxvii. 37 Rec.]*

ἐβδομηκοντάκις, [Gen. iv. 24], *seventy times*: ἐβδομηκοντάκις ἑπτά, *seventy times seven times*, i. e. countless times, Mt. xviii. 22 [cf. W. § 37, 5 Note 2; B. 30 (26) and see ἑπτά, fin.; al. (cf. R. V. mrg.) *seventy-seven times*, see Mey. ad loc.]*

[ἐβδομηκοντα-πέντε, *seventy-five*: Acts vii. 14 Rec.^{elz} (Gen. xxv. 7; Ex. xxxix. 6 (xxxviii. 27); 1 Esdr. v. 12).]*

ἑβδομος, -η, -ον, *seventh*: Jn. iv. 52; Heb. iv. 4; Jude 14; Rev. viii. 1; xi. 15, etc. [From Hom. down.]

Ἑβέρ [R^a G], more correctly [L T WH]* Ἑβερ [on the accent in codd. see *Tdf. Proleg. p. 103*; Treg. Ἑβ, cf. *Tdf. Proleg. p. 107*; WH. Intr. § 408; cf. B. D. s. v. Heber], ὁ, Eber or Heber, indeclinable proper name of a Hebrew: Lk. iii. 35 (Gen. x. 24 sq.).*

Ἑβραϊκός, -ή, -όν, *Hebrew*: Lk. xxiii. 38 (R G L br. Tr mrg. br.).*

Ἑβραῖος [WH Ἑβρ., see their Intr. § 408], -ου, ὁ, α

Hebrew (עִבְרִי a name first given to Abraham, Gen. xiv. 13, afterwards transferred to his posterity descended from Isaac and Jacob; by it in the O. T. the Israelites are both distinguished from and designated by foreigners, as afterwards by Pausan., Plutarch, al. The name is now generally derived from עִבְרָה הַנָּהָר i. e. of the region beyond the Euphrates, whence עִבְרִי equiv. to one who comes from the region beyond the Euphrates; Gen. xiv. 13 Sept. ὁ περάτης. Cf. Gesenius, Gesch. d. hebr. Sprache u. Schrift, p. 11 sq.; Thesaurus, ii. p. 987; Knobel, Völkertafel der Genesis, p. 176 sqq.; Bleek, Einl. in d. A. T. ed. 1, p. 73 sq. [Eng. trans. i. 76 sq.]; [B. D. s. v. Hebrew. For Syn. see Ἰουδαῖος.]) In the N. T. 1. any one of the Jewish or Israelitish nation: 2 Co. xi. 22; Phil. iii. 5. (In this sense Euseb. h. e. 2, 4, 3 calls Philo, the Alexandrian Jew, Ἑβραῖος, although his education was Greek, and he had little [if any] knowledge even of the Hebrew language; and in Praep. evang. 8, 8, 34 he applies the same word to Aristobulus, who was both an Alexandrian, and a Greek-speaking Jew.) 2. In a narrower sense those are called Ἑβραῖοι who lived in Palestine and used the language of the country, i. e. Chaldee; from whom are distinguished οἱ Ἑλληνισταί, q. v. That name adhered to them even after they had gone over to Christianity: Acts vi. 1. (Philo in his de conf. lingg. § 26 makes a contrast between Ἑβραῖοι and ἡμεῖς; and in his de congr. erud. grat. § 8 he calls Greek ἡ ἡμετέρα διάλεκτος. Hence in this sense he does not reckon himself as a Hebrew.) 3. All Jewish Christians, whether they spoke Aramaic or Greek, equiv. to πιστοὶ ἐξ Ἑβραίων; so in the heading of the Epistle to the Hebrews; called by Euseb. h. e. 3, 4, 2 οἱ ἐξ Ἑβραίων ὄντες. [Cf. K. Wieseler, Unters. ii. d. Hebräerbrief, 2te Hälfte. Kiel, 1861, pp. 25–30.]*

Ἑβραῖς [WH Ἑβρ., see their Intr. § 408], -ίδος, ἡ, Hebrew, the Hebrew language; not that however in which the O. T. was written, but the Chaldee (not Syro-Chaldaic, as it is commonly but incorrectly called; cf. A. Th. Hoffmann, Grammat. Syriac. p. 14), which at the time of Jesus and the apostles had long superseded it in Palestine: Acts xxi. 40; xxii. 2; xxvi. 14; Ἑβραῖς φωνή, 4 Macc. xii. 7; xvi. 15. [Cf. B. D. s. v. Semitic Languages etc.; ib. Am. ed. s. v. Lang. of the New Test.]*

Ἑβραῖστῃ [WH Ἑβρ., see their Intr. § 408], adv., (ἐβραῖζω), in Hebrew, i. e. in Chaldee (see the foregoing word and reff.): Jn. v. 2; xix. 13, 17, 20; [xx. 16 T Tr WH L br.]; Rev. ix. 11; xvi. 16. [Sir. prol. line 13.]*

ἐγγίζω; impf. ἤγγιζον; Attic fut. ἐγγιῶ (Jas. iv. 8 [Bttm. 37 (32); W. § 13, 1 c.]); 1 aor. ἤγγισα; pf. ἤγγικα; (ἐγγύς); in Grk. writ. fr. Polyb. and Diod. on; Sept. for עָנָה; 1. trans. to bring near, to join one thing to another: Polyb. 8, 6, 7; Sept., Gen. xlviii. 10; Is. v. 8. 2. intrans. to draw or come near, to approach; absol., Mt. xxi. 34; Lk. xviii. 40; [xix. 41]; xxi. 28; xxii. 1; xxiv. 15; Acts vii. 17; xxi. 33; xxiii. 15; [Heb. x. 25]; pf. ἤγγικε has come nigh, is at hand: ἡ βασιλ. τοῦ θεοῦ, Mt. iii. 2; iv. 17; x. 7; Mk. i. 15; Lk. x. 11; with the addition ἐφ' ἡμᾶς, vs. 9; ἡ ἐρήμωσις, Lk. xxi. 20; ἡ ὥρα, Mt. xxvi. 45; ὁ παραδιδούς με, Mt. xxvi. 46; [Mk.

xiv. 42 (where Tdf. ἤγγισεν)]; ὁ καιρός, Lk. xxi. 8; ἡ ἡμέρα, Ro. xiii. 12; τὸ τέλος, 1 Pet. iv. 7; ἡ παρουσία τοῦ κυρίου, Jas. v. 8. Construed with the dat. of the person or the place approached: Lk. vii. 12; xv. 1, 25; xxii. 47; Acts ix. 3; x. 9; xxii. 6; ἐγγίζεν τῷ θεῷ (in Sept. used esp. of the priests entering the temple to offer sacrifices or to perform other ministrations there, Ex. xix. 22; xxxiv. 30; Lev. x. 3, etc.): to worship God, Mt. xv. 8 Rec., fr. Is. xxix. 13; to turn one's thoughts to God, to become acquainted with him, Heb. vii. 19; Jas. iv. 8; ὁ θεὸς ἐγγίζει τινί, God draws near to one in the bestowment of his grace and help, Jas. iv. 8. Foll. by εἰς and the acc. of the place: Mt. xxi. 1; Mk. xi. 1; Lk. xviii. 35; xix. 29; xxiv. 28; [foll. by πρὸς w. the dat., Lk. xix. 37, see B. § 147, 28; al. regard this as a pregn. constr., cf. W. §§ 48, e.; 66, 2 d.]; μέχρι θανάτου ἤγγισε, to draw nigh unto, be at the point of, death, Phil. ii. 30 (ἐγγίζεις θάνατον, Job xxxiii. 22); with an adv. of place. ὅπου κλέπτῃς οὐκ ἐγγίζει, Lk. xii. 33. [COMP. προσ-εγγίζω.]*

[ἐγγίστο, neut. plur. superl. (fr. ἐγγύς) as adv., nearest, next: WH (rejected) mrg. in Mk. vi. 36 (al. κύκλῳ).*]

ἐγ-γράφω [T WH ἐγγρ., see ἐν, III. 3]: pf. pass. ἐγγέγραμμαι; [fr. Aeschyl. and Ildt. down]; to engrave; inscribe, write in or on: τί, pass. with dat. of the means [with] and foll. by ἐν with dat. of the place (in minds, tablets), 2 Co. iii. 2, 3; to record, enrol: τὰ ὀνόματα, pass. Lk. x. 20 T Tr WH.*

ἐγγυος, -ου, ὁ, ἡ, a surety, (Cic. and Vulg. sponsor): κρείττονος διαθήκης ἐγγυος, he by whom we get full assurance of the more excellent covenant made by God with us, and of the truth and stability of the promises connected with it, Heb. vii. 22. (2 Macc. x. 28; Sir. xxix. 15 sq. Xen. vect. 4, 20; Aeschin. Epp. 11, 12 p. 128 a; Aristot. oec. 2, 22 [vol. ii. p. 1350^a, 19]. Polyb., Diod., al.)*

ἐγγύς, adv., (fr. ἐν and γνῖον [limb, hand], at hand; [but rather allied w. ἄγχω, ἄγχω, anxious, anguish, etc.; see Curtius § 166; Vaníček p. 22]), [fr. Hom. down], Sept. for עָרֵךְ; near; 1. of Place and position; a. prop.: absol. Jn. xix. 42. [cf. also 20 G L T Tr WH (but see below)]; with gen. (Matthiae § 339, 1 p. 812; W. 195 (183); 471 (439); B. § 132, 24), Lk. xix. 11; Jn. iii. 23; vi. 19, 23; xi. 18, 54; xix. 20 [Rec., but see above]; Acts i. 12; with dat. (Matthiae § 386, 6; Kühner § 423, 13; [Jelf § 592, 2]), Acts ix. 38; xxvii. 8. b. tropically; οἱ ἐγγύς, those who are near of access to God i. e. Jews, and οἱ μακράν, those who are alien from the true God and the blessings of the theocracy, i. e. Gentiles: Eph. ii. 17 (cf. Is. lvii. 19); ἐγγύς γίνεσθαι, to be brought near, sc. to the blessings of the kingdom of God, Eph. ii. 13, (so with the Rabbins not infrequently to make nigh is equiv. to make a proselyte, cf. Wetstein ad l. c.; [Schöttgen, Horae etc. i. 761 sq.; Valck. Schol. i. 363]); ἐγγύς σου τὸ ῥῆμά ἐστίν, near thee i. e. at hand, already, as it were, in thy mind, Ro. x. 8 fr. Deut. xxx. 14, [cf. B. § 129, 11; W. 465 (434)]. 2. of Time; concerning things imminent and soon to come to pass: Mt. xxiv. 32; xxvi. 18; Mk. xiii. 28; Lk. xxi. 30, 31; Jn. ii. 13; vi. 4; vii. 2; xi. 55; Rev. i. 3; xxii. 10; of the near ad-

vent of persons: ὁ κύριος ἐγγύς, of Christ's return from heaven, Phil. iv. 5 (in another sense, of God in Ps. cxliv. (cxlv.) 18); with the addition ἐπὶ θύραις, at the door, Mt. xxiv. 33; Mk. xiii. 29; ἐγγύς κατάρας, near to being cursed, Heb. vi. 8; ἀφανισμοῦ, soon to vanish, Heb. viii. 13.*

ἐγγύτερον, neut. of the compar. ἐγγύτερος (fr. ἐγγύς), used adverbially, *nearer*: Ro. xiii. 11.*

ἐγείρω; fut. ἐγερῶ; 1 aor. ἤγειρα; Pass., pres. ἐγείρομαι, impv. 2 pers. sing. ἐγείρου (Mk. ii. 9 Tr WH), Lk. viii. 54 (where L Tr WH ἔγειρε), 2 pers. plur. ἐγείρεσθε; pf. ἐγήγερμαι; 1 aor. ἠγέρθην [cf. B. 52 (45); W. § 38, 1]; 1 fut. ἐγερθήσομαι; Mid., 1 aor. impv. ἔγειραι Rec.; but, after good codm., Grsb. has in many pass. and lately L T Tr WH have everywhere in the N. T. restored ἔγειρε, pres. act. impv. used intransitively and employed as a formula for arousing; properly, *rise*, i. e. *up!* *come!* cf. ἄγε; so in Eur. Iph. A. 624; Arstph. ran. 340; cf. Fritzsche on Mk. p. 55; [B. 56 (49), 144 (126) sq.; Kühner § 373, 2]; Sept. generally for הָקִיר and הָקִים; *to arouse, cause to rise*; 1. as in Grk. writ. fr. Homer down, *to arouse from sleep, to awake*: Acts xii. 7; [Mk. iv. 38 T Tr WH]; pass. *to be awaked, wake up*, [A. V. *arise*, often including thus the subseq. action (cf. 3 below)]: Mt. xxv. 7; Mk. iv. 27; [ἀπὸ τοῦ ὕπνου, Mt. i. 24 L T Tr WH]; ἐγερθεῖς with the impv. Mt. ii. 13, 20; with a finite verb, Mt. ii. 14, 21; viii. 26; [Lk. viii. 24 R G L Tr mrg.]; ἐγείρεσθε, Mt. xxvi. 46; Mk. xiv. 42. Metaph. ἐξ ὕπνου ἐγερθῆναι, *to arise from a state of moral sloth to an active life devoted to God*, Ro. xiii. 11; likewise ἔγειρε [Rec. -pai] *arise, ὁ καθεύδων*, Eph. v. 14. 2. *to arouse from the sleep of death, to recall the dead to life*: with νεκρούς added, Jn. v. 21; Acts xxvi. 8; 2 Co. i. 9. ἔγειρε [Rec. -pai] *arise*, Mk. v. 41; pass. ἐγείρου, Lk. viii. 54 [R G T]; ἐγέρθητι, *arise from death*, Lk. vii. 14; ἐγείρονται οἱ νεκροί, Mt. xi. 5; Lk. vii. 22; xx. 37; 1 Co. xv. 15, 16, 29, 32, (Is. xxvi. 19); ἐγείρειν ἐκ νεκρῶν, *from the company of the dead* [cf. W. 123 (117); B. 89 (78)], Jn. xii. 1, 9; Acts iii. 15; iv. 10; xiii. 30; Ro. iv. 24; viii. 11; x. 9; Gal. i. 1; Eph. i. 20; Col. ii. 12; 1 Th. i. 10; Heb. xi. 19; 1 Pet. i. 21; pass., Ro. vi. 4, 9; vii. 4; 1 Co. xv. 12, 20; Jn. ii. 22; xxi. 14; Mk. vi. 16 [T WH om. Tr br. ἐκ νεκρ.]; Lk. ix. 7; [Mt. xvii. 9 L T Tr WH txt.]; ἀπὸ τῶν νεκρῶν, Mt. xiv. 2; xxvii. 64; xxviii. 7, (νεκρὸν ἐκ θανάτου καὶ ἐξ ᾧδου, Sir. xlviii. 5; for יָרָבָה, 2 K. iv. 31); ἐγείρειν simply: Acts v. 30; x. 40; xiii. 37; 1 Co. vi. 14; 2 Co. iv. 14; pass., Mt. xvi. 21; xvii. 23 [L WH mrg. ἀναστήσεται]; [xx. 19 T Tr txt. WH txt.]; xxvi. 32; xxvii. 63; Mk. [vi. 16 T WH (see above)]; xvi. 6; Lk. xxiv. 6 [WH reject the clause], 34; Ro. iv. 25; 1 Co. xv. 4, etc. 3. in later usage generally *to cause to rise, raise*, from a seat, bed, etc.; pass. and mid. *to rise, arise*; used a. of one sitting: ἐγέιπεται [L Tr WH ἠγέρθη] ταχύ, Jn. xi. 29, cf. vs. 20; pres. act. imperative ἔγειρε (see above), Mk. x. 49 [not Rec.], cf. vs. 46; hence (like the Hebr. עָרַב, Gen. xxii. 3; 1 Chr. xxii. 19), in the redundant manner spoken of s. v. ἀνίστημι, II. 1 c. it is used before verbs of going, etc.: ἐγερθεῖς ἡκολούθει [-ησεν R G] αὐτῷ, Mt. ix. 19; ἔγειρε [R G -pai]

καὶ μέτρησον, Rev. xi. 1. b. of one reclining: ἐγείρεται ἐκ τοῦ δειπνου, Jn. xiii. 4; ἐγείρεσθε, Jn. xiv. 31. c. of one lying, *to raise up*: ἤγειρεν αὐτόν, Acts x. 26; ἐγέρθητε *arise*, Mt. xvii. 7; ἔγειρε (see above) Acts iii. 6 [L Tr txt. br.]; ἠγέρθη ἀπὸ τῆς γῆς he rose from the earth, Acts ix. 8; *to [raise up i. e.] draw out an animal from a pit*, Mt. xii. 11. d. of one 'down' with disease, lying sick: act., Mk. ix. 27; Acts iii. 7; ἐγερεῖ αὐτόν ὁ κύριος, will cause him to recover, Jas. v. 15; pass. Mt. viii. 15, ἔγειρε ([Rec. -pai, so Grsb. (doubtfully in Mt.)], see above) *arise*: Mt. ix. 5; Jn. v. 8; Acts iii. 6 [T WH om. Tr br.]. 4. *To raise up, produce, cause to appear*; a. *to cause to appear, bring before the public* (any one who is to attract the attention of men): ἤγειρε τῷ Ἰσραὴλ σωτήρα, Acts xiii. 23 Rec.; ἤγειρεν αὐτοῖς τὸν Δαυεὶδ εἰς βασιλείαν, Acts xiii. 22 (so ὁ ἰσραήλ, Judg. ii. 18; iii. 9, 15); pass. ἐγείρομαι, *to come before the public, to appear, arise*: Mt. xi. 11; xxiv. 11, 24; Mk. xiii. 22; Lk. vii. 16; Jn. vii. 52 [cf. W. 266 (250); B. 204 (177)]; contextually, *to appear before a judge*: Mt. xii. 42; Lk. xi. 31. b. ἐπὶ τινι *to raise up, incite, stir up, against one*; pass. *to rise against*: Mt. xxiv. 7; Mk. xiii. 8; Lk. xxi. 10. c. *to raise up i. e. cause to be born*: τέκνα τινί, Mt. iii. 9; Lk. iii. 8; κέρας σωτηρίας, Lk. i. 69 (see ἀνίστημι, I. c. ἐξάνιστημι, 1); θλίψιν τοῖς δεσμοῖς μου, *to cause affliction to arise to my bonds*, i. e. the misery of my imprisonment to be increased by tribulation, Phil. i. 16 (17) L T Tr WH. d. of buildings *to raise, construct, erect*: τὸν ναόν, Jn. ii. 19 sq. (so ὁ ἰσραήλ, Deut. xvi. 22; 1 K. xvi. 32. Aelian. de nat. an. 11, 10. Joseph. antt. 4, 6, 5; Hadian. 3, 15, 6 [3 ed. Bekk.]; 8, 2, 12 [5 ed. Bekk.]; Leian. Pseudomon. § 19; Anthol. 9, 696. 1 Esdr. v. 43; Sir. xlix. 13; Lat. *excito turrem*, Caes. b. g. 5, 40; *sepulcrum*, Cic. legg. 2, 27, 68). [Ammonius: ἀναστήναι καὶ ἐγερθῆναι διαφέρει· ἀναστήναι μὲν γὰρ ἐπὶ ἔργον. ἐγερθῆναι δὲ ἐξ ὕπνου; cf. also Thom. Mag. ed. Ritschl p. 14, 10 sq. But see exx. above. COMP.: δι-, ἐξ-, ἐπ-, συν-εγείρω.]

ἐξέρις, -εως, ἡ, (ἐγείρω), *arousing, excitation*: τοῦ θυμοῦ, Plat. Tim. p. 70 c.; *a rising up*, Ps. cxxxviii. (cxxxix.) 2; *resurrection from death*: Mt. xxvii. 53.*

ἐγκάθετος [T WH ἐνκ., see ἐν, III. 3], -ου, ὁ, ἡ, (ἐγκαθίημι [to send down in (secretly)]), *suborned to lie in wait; a liar-in-wait, spy*, [cf. Lat. *insidiator*; Eng. *insidious*]: used in Lk. xx. 20 of one who is suborned by others to entrap a man by crafty words. (Plat. Ax. p. 368 e.; Dem. p. 1483, 1; Joseph. b. j. 6, 5, 2; Polyb. 13, 5, 1, al.; Sept., Job [xix. 12]; xxxi. 9.)*

ἐγκαίνια [T WH ἐνκ., see ἐν, III. 3], -ων, τά, (fr. ἐν and καίνος); only in bibl. and eccl. writ., [on the plur. cf. W. § 27, 3; B. 23 (21)]; *dedication, consecration*; thus in 2 Esdr. vi. 16, 17; Neh. xii. 27 for הַזְבִּיחַ; in particular, [Vulg. *encaenium* i. e. *renovation*], an annual feast celebrated eight days beginning on the 25th of Chislew (middle of our December), instituted by Judas Maccabaeus [B. c. 164] in memory of the cleansing of the temple from the pollutions of Antiochus Epiphanes (αἱ ἡμέραι ἐγκαίνισμοῦ τοῦ θυσιαστηρίου, 1 Macc. iv. 59): Jn. x. 22. Cf. Win. RWB. [also Riehm, HWB.] s. v. Kirchweihfest;

Oehler in Herzog iv. p. 389; Grimm on 1 Macc. i. 54; iv. 52; Dillmann in Schenkel iii. 534 sq.; [BB.DD. (esp. Kitto) s. v. Dedication, Feast of the].*

ἐγ-καίνιζω [T WH ἐνκ., see ἐν, III. 3]: 1 aor. ἐνεκαίνισα; pf. pass. ἐγκεκαίνισμαι; a word exclusively bibl. and eccl. [W. 33]; to innovate, i. e. 1. to renew: 2 Chr. xv. 8. 2. to do anew, again: σημεία, Sir. xxxiii. (xxxvi.) 6. 3. to initiate, consecrate, dedicate, (Deut. xx. 5; 1 K. viii. 63; 1 S. xi. 14, etc.): διαθήκην, Heb. ix. 18; ὁδόν, Heb. x. 20.*

ἐγ-κακέω, -ῶ [see below]; 1 aor. ἐνεκάκησα; (κακός); [prop. to behave badly in; hence] to be weary in anything, or to lose courage, flag, faint: adopted by L T Tr WH in place of R G ἐκκακέω (q. v.) in Lk. xviii. 1; 2 Co. iv. 1, 16; Gal. vi. 9; Eph. iii. 13; 2 Th. iii. 13 — except that T WH write ἐνκ. in Lk. xviii. 1; Gal. vi. 9; Eph. iii. 13; so WH in 2 Th. iii. 13, also; see ἐν, III. 3; [cf. Tdf.'s note on 2 Co. iv. 1; Meyer ibid., who thinks that ἐκκ. may have been a colloquial form. See the full exhibition of the usage of the Mss. given by Dr. Gregory in his Proleg. to Tdf. ed. 8, p. 78.] (Found a few times in Symmachus [Gen. xxvii. 46; Num. xxi. 5; Is. vii. 16; also Prov. iii. 11 Theod.]; Clem. Rom. 2 Cor. 2, 2; in prof. writ. only in Polyb. 4, 19, 10 τὸ πέμπειν τὰς βοηθείας ἐνεκάκησαν they culpably neglected to send aid, [add Philo de confus. lingg. § 13 (Mang. i. 412, 36) οὐκ ἐκκακούμενος ἐκνάμφθην].)*

ἐγ-καλέω [see ἐν, III. 3] -ῶ; fut. ἐγκαλέσω; impf. ἐνεκάλουν; [pres. pass. ἐγκαλοῦμαι]; prop. to call (something) in some one (ἐν i. e. prob. in his case; or possibly, as rooted in him); hence, to call to account, bring a charge against, accuse: as in classic Grk. foll. by dat. of the person [cf. W. § 30, 9 a.], Acts xix. 38; xxiii. 28, (Sir. xlv. 19); κατὰ with gen. of the pers. to come forward as accuser against, bring a charge against: Ro. viii. 33. Pass. to be accused (cf. B. § 134, 4, [§ 133, 9; yet cf. Mey. on Acts as below, W. n. s.]); with gen. of the thing: στάσεως, Acts xix. 40, (ἀσεβείας ἐς τὸν Τιβέριον ἐγκληθεῖς, Dio Cass. 58, 4; act. with dat. of the pers. and gen. of the thing, Plut. Arist. 10, 9; see W. n. s.; Matthiae § 369); περὶ τούτων, ὧν ἐγκαλοῦμαι, unless this is to be resolved into περὶ τούτων ᾧ etc., acc. to the well-known construction ἐγκαλεῖν τινί τι, Acts xxvi. 2; περὶ τινος (act. Diod. 11, 83) Acts xxiii. 29; xxvi. 7, [B. § 133, 9]. (In Grk. writ. fr. Soph. and Xen. down.) [SYN. see κατηγορέω, fin.]*

ἐγ-καταλείπω [Acts ii. 27, 31, T WH ἐνκ.; T also in Ro. ix. 29, see his note and cf. ἐν, III. 3]; [impf. ἐγκατέλειπον (WH txt. in 2 Tim. iv. 10, 16)]; fut. ἐγκαταλείψω; 2 aor. ἐγκατέλειπον; Pass., [pres. ἐγκαταλείπομαι]; 1 aor. ἐγκατελείφθην; Sept. for בָּרַח. 1. to abandon, desert, (ἐν equiv. to ἐν τινι, in some place or condition), i. e. to leave in straits, leave helpless, (colloq. leave in the lurch): τινά, Mt. xxvii. 46 and Mk. xv. 34 fr. Ps. xxi. (xxii.) 2; Heb. xliii. 5; pass. 2 Co. iv. 9; after the Hebr. בָּרַח with ῥ, τινά εἰς ἄδου [or ἄδην], by forsaking one to let him go into Hades, abandon unto Hades, Acts ii. 27, 31 (not R). to desert, forsake: τινά, 2 Tim. iv. 10, 16; τὴν ἐπισυναγωγὴν, Heb. x. 25. 2. to leave behind among, to leave surviv-

ing: ἡμῖν σπέρμα, Ro. ix. 29 fr. Is. i. 9. (Hes. opp. 376; Thuc., sqq.)*

ἐγ-κατ-οικέω [T WH ἐνκ., see ἐν, III. 3], -ῶ; to dwell among: ἐν αὐτοῖς among them, 2 Pet. ii. 8. (Very rare in prof. writ. as [Hdt. 4, 204]; Eur. frag. [188] ap. Dion Chrys. or. 73 fin.; Polyb. 18, 26, 13.)*

ἐγ-καυχᾶμαι [T WH ἐνκ., see ἐν, III. 3]; to glory in: foll. by ἐν with dat. of the obj. (Ps. li. (lii.) 3; xevi. (xevii.) 7; cv. (cvi.) 47), 2 Th. i. 4 L T Tr WH. (With simple dat. of thing in eccl. writ. and Aesop's Fables.)*

ἐγ-κεντρίζω [T WH ἐνκ., see ἐν, III. 3]: 1 aor. ἐνεκέντρισα; Pass., 1 aor. ἐνεκεντρίσθην; 1 fut. ἐγκεντρίσθσομαι; to cut into for the sake of inserting a scion; to inoculate, ingraft, graft in, (Aristot. ap. Athen. 14, 68 [p. 653 d.]; Theophr. h. p. 2, 2, 5; Antonin. 11, 8): τινά, Ro. xi. 17, 19, 23, 24 [cf. W. § 52, 4, 5]; in these pass. Paul likens the heathen who by becoming Christians have been admitted into fellowship with the people for whom the Messianic salvation is destined, to scions from wild trees inserted into a cultivated stock; [cf. Beet on vs. 24; B. D. s. v. Olive].*

ἐγκλημα [see ἐν, III. 3], -τος, τό, (ἐγκαλέω), accusation: the crime of which one is accused, Acts xxv. 16; ἐγκλημα ἔχειν, to have laid to one's charge, be accused of a crime, Acts xxiii. 29. (Often in Attic writ. fr. Soph. and Thuc. on.)*

[SYN. see κατηγορέω; cf. Isoc. 16, 2 τὰς μὲν γὰρ δίκας ὑπὲρ τῶν ιδίων ἐγκλημάτων λαγχάνουσι, τὰς δὲ κατηγορίας ὑπὲρ τῶν τῆς πόλεως πραγμάτων ποιοῦνται, καὶ πλείους χρόνον διατρίβουσι τὸν πατέρα μου διαβάλλοντες ἢ κτλ.]

ἐγ-κομβόομαι [see ἐν, III. 3], -οῦμαι: [1 aor. mid. ἐνεκομβώσασθην]; (fr. ἐν and κομβόω to knot, tie, and this fr. κόμβος knot, band, (Germ. Schleife), by which two things are fastened together), to fasten or gird on one's self; the ἐγκόμβωμα was the white scarf or apron of slaves, which was fastened to the girdle of the vest [ἐξωμίς], and distinguished slaves from freemen; hence 1 Pet. v. 5 τὴν ταπεινοφρ. ἐγκομβώσασθε, gird yourselves with humility as your servile garb (ἐγκόμβωμα) i. e. by putting on humility show your subjection one to another. That this idea lies in the phrase is shown by C. F. A. Fritzsche, with his usual learning, in Fritzschorum Opuscul. p. 259 sqq.*

ἐγ-κοπή [WH ἐνκ. T ἐκκ., see ἐν, III. 3], -ῆς, ἡ, (ἐγκόπτω), properly, a cutting (made in the road to impede an enemy in pursuit [?]), hence, a hindrance: 1 Co. ix. 12. (Diod. 1, 32; Dion. Hal. de comp. verb. p. 157, 15 (22); Longin. de sublim. 41, 3; [al.].)*

ἐγ-κόπτω [in Acts T WH ἐνκ., so T in 1 Pet. where R ἐκκ.; see ἐν, III. 3]; 1 aor. ἐνέκοψα; Pass., [pres. ἐγκόπτομαι]; impf. ἐνεκοπτόμην; to cut into, to impede one's course by cutting off his way; hence univ. to hinder (Hesych.: ἐμποδίζω, διακωλύω); with dat. of the obj., Polyb. 24, 1, 12; in the N. T. with acc. of the obj., 1 Th. ii. 18; foll. by inf., Gal. v. 7 (see ἀνακόπτω); inf. preceded by τοῦ, Ro. xv. 22; εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν, that ye be not hindered from praying (together), 1 Pet. iii. 7; i. q. to detain [A. V. to be tedious unto] one, Acts xxiv. 4 [cf. Valcken. Schol. i. 600 sq.].*

ἐγκράτεια [see ἐν, III. 3], -ας, ἡ, (ἐγκρατής), self-control,