

A GREEK AND ENGLISH LEXICON

TO THE

NEW TESTAMENT:

IN WHICH

THE WORDS AND PHRASES OCCURRING IN THOSE SACRED BOOKS
ARE DISTINCTLY EXPLAINED;

AND THE MEANINGS ASSIGNED TO EACH AUTHORIZED BY REFERENCES
TO PASSAGES OF SCRIPTURE, AND
FREQUENTLY ILLUSTRATED AND CONFIRMED BY CITATIONS FROM THE OLD TESTAMENT
AND FROM THE GREEK WRITERS.

TO THIS WORK IS PREFIXED,

A PLAIN AND EASY GREEK GRAMMAR,

ADAPTED TO THE USE OF LEARNERS,

AND THOSE WHO UNDERSTAND NO OTHER LANGUAGE THAN ENGLISH.

BY

JOHN PARKHURST, M.A.

FORMERLY FELLOW OF CLARE HALL, CAMBRIDGE.

WITH THE MORE VALUABLE PARTS OF THE WORKS OF SOME LATER WRITERS,
ADDED BY THE LATE

HUGH JAMES ROSE, B.D.

OF TRINITY COLLEGE, CAMBRIDGE.

A New Edition,

CAREFULLY REVISED, WITH THE ADDITION OF POINTS TO THE HEBREW, AND AN APPENDIX
OF PROPER NAMES TO THE NEW TESTAMENT, BY

J. R. MAJOR, D.D.

KING'S COLLEGE, LONDON.

ΠΑΛΑΙΟΣΤΕ, ΜΗ ΕΙΔΟΤΕΣ ΤΑΣ ΓΡΑΦΑΣ. Matt. xxii. 29.

Τῶν πάντων κακῶν αἰτίον μὴ ἀναγινώσκειν βιβλία, ψυχῆς φάρμακα. CHRYSOSTOM.

LONDON:

LONGMAN & CO.; T. CADELL; HAMILTON, ADAMS, & CO.; WHITTAKER & CO.; J. DUNCAN; SIMPKIN,
MARSHALL, & CO.; F. & J. RIVINGTON; J. DOWDING; NISBET & CO.; H. WASHBOURNE; HOULSTON
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G. BELL: AND J. & J. J. DEIGHTON; T. STEVENSON; AND J. HALL, CAMBRIDGE: AND J. H. PARKER,
OXFORD.

1845.

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

10330
2/12/95

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TO HIS GRACE

WILLIAM, LORD ARCHBISHOP OF CANTERBURY,

THE CONSTANT FRIEND AND PATRON

OF THAT SCRIPTURAL LEARNING

OF WHICH HE IS HIMSELF SO DISTINGUISHED AN EXAMPLE,

THE FOLLOWING HUMBLE ATTEMPT TO PROMOTE IT

IS INSCRIBED,

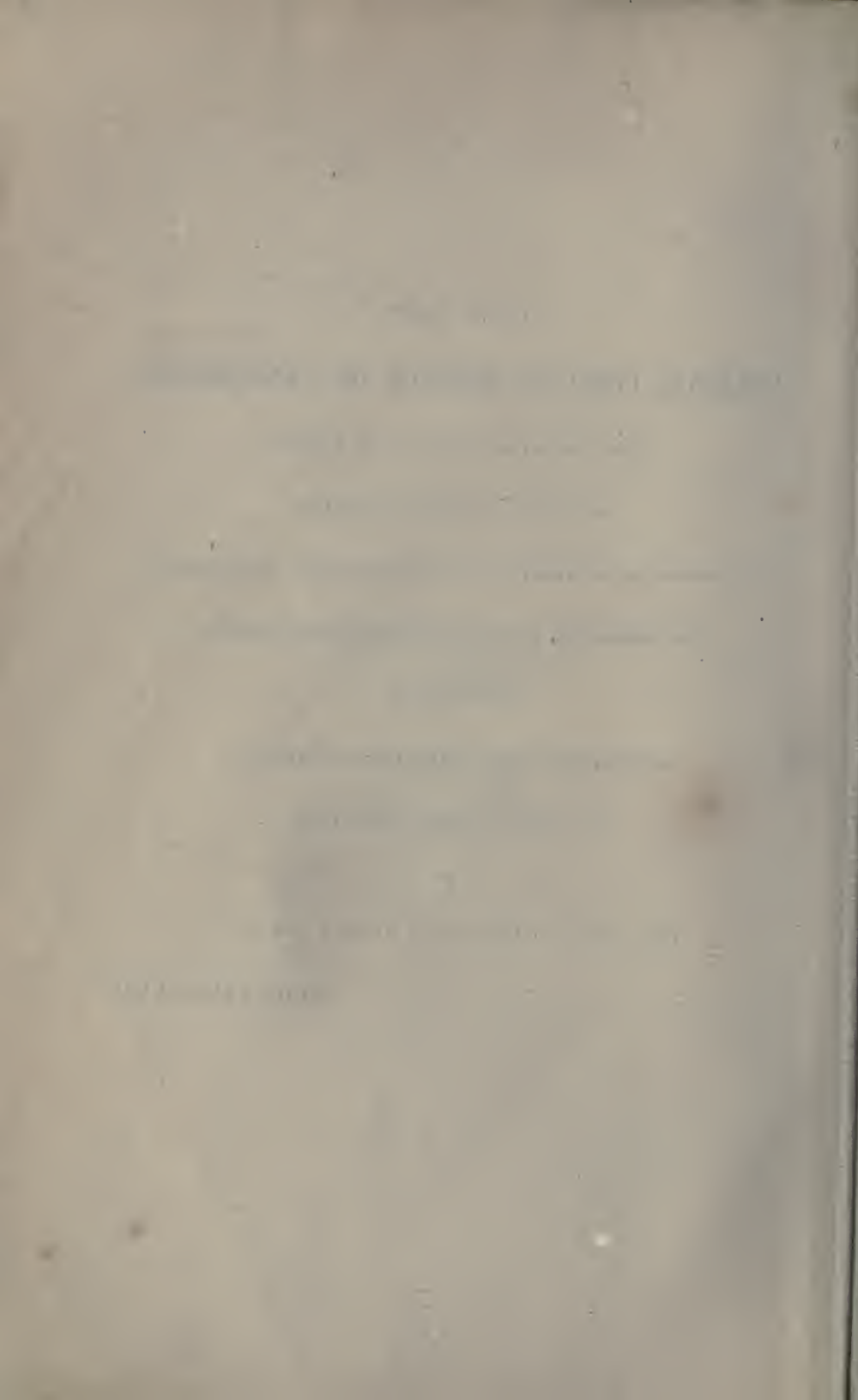
WITH SENTIMENTS OF THE DEEPEST RESPECT

AND MOST SINCERE GRATITUDE,

BY

HIS GRACE'S OBLIGED AND HUMBLE SERVANT,

HUGH JAMES ROSE.



P R E F A C E

TO

MR. ROSE'S EDITION.

IN presenting to the public a new edition of Parkhurst's Greek Lexicon, it is just to the publishers to mention the additions which have been made to it at their request.

Although the warmest acknowledgments are due from the English public to the venerable and learned author of this useful work, it is not to be denied that it labours under very considerable defects. The peculiar opinions of the school of Hutchinson, of which Mr. Parkhurst was at least an admirer, induced him to attribute great importance to etymological researches; and his own (in which he indulged so largely in this Lexicon) are unfortunately in the highest degree fanciful and uncertain. The cosmological theories of Hutchinson and Bate are dwelt on with a frequency and an extent little adapted to the plan of the Lexicon; and their other tenets occasionally give a tinge to the author's interpretations and comments which deprives them of the authority which his sound learning and exceeding love of truth would otherwise bestow on them. I presume not to pronounce an opinion on the merits of the Hutchinsonian philosophy. I reverence the piety and the learning of many of its followers: but a book for general use and general readers was not the place for introducing tenets so much doubted and opposed.

A still greater fault in the Lexicon is the want of accurate discrimination between the various senses of the same word. Great inconvenience also arises from the paucity of instances given under each head, and the looseness of the references to profane authors. These defects had altogether banished the work from the shelves of the critical reader, and its place has been supplied there by the labours of recent German Lexicographers, those especially of Schleusner, Bretschneider, and Wahl. That these books, however, should entirely usurp the place of a work as much superior to them in sound principle as it is, perhaps, inferior in some other respects, is a subject of serious regret: for although what is commonly termed Rationalism does not appear in its worst form in the books I have referred to, it has occasionally had no inconsiderable influence on the interpretations which they

present¹. Nor are they by any means free from defects of a different kind. Let me not be suspected of wishing to depreciate those by whose labours I have so largely profited in the execution of the following work, nor of being insensible to their very great merits in many respects. Those merits are, however, too well known to require any panegyric from me. It is my less grateful task to point out some deficiencies which render any attempt, however humble, to produce a work likely to be more useful to at least one large class of readers, entitled to forgiveness, if not to commendation. Schleusner's work then is, I think, characterized by one defect, of a nature exactly opposite to that which I have remarked of Parkhurst. Instead of confounding various senses under one head, he multiplies² the senses of the same word in a manner frequently quite unreasonable, and calculated to mislead the student. Where the context, and the context alone, affixes a peculiar meaning to a word, that meaning becomes, in Schleusner's hands, a distinct and recognized sense of the word itself. In respect to the arrangement, indeed, of the various senses of words, as well as in critical powers, Wahl appears to me very far to surpass Schleusner. But Schleusner's work labours under another and very serious defect, one indeed which renders the execution of another Lexicon, on the same extended plan as his, almost indispensable. No one who has examined his work with any accuracy can suppress a doubt whether he has consulted a large portion of the places which he cites. His plan, it would appear, has been this:—he has collected the best commentators, and has copied their references, very often without examining them. If there were no proofs of this from internal evidence, it would be impossible to doubt the fact, when things are so managed that in the very same article we frequently find references to the same author from the book and section in one edition, and from the page in another, and then find the solution to the enigma by tracing the one reference perhaps to Elsner, and the other to Kypke³. Writing as I do, in the country, with a very small command of books, I must freely own that I have not always myself been able to verify the references which I observe; but I confess my surprise that a man of Schleusner's learning and diligence, resident, as I believe he was, at Wittenberg, should have failed in discharging so necessary a part of the task he has undertaken. The student who uses Schleusner's work, if he finds a statement that such or such an usage of a word is supported by various places of profane authors, ought *always* to examine those places for himself, and not rely on the accuracy of the statement. Here again, as far as I have had opportunities of comparing them, Wahl is entitled to the un-

¹ With respect to Schleusner, it will be sufficient to notice, among many instances, his article on the word *φωνή*, as showing his feelings. Wherever a voice from heaven is mentioned, he quietly (§ 6) translates the word by thunder, and says that it was a Jewish custom to designate thunder in a similar way. Even if he were right, it would be perfectly unpardonable for a lexicographer thus arbitrarily to decide the sense of Scripture, in direct opposition to the general voice of scholars as well as divines.

The reader who will look to the words *θάνατος* and *θεόπνευστος* in Wahl will find that his orthodoxy is of a very questionable nature.

² As a single instance, I would refer to Schleusner's article on *ἐπιλαμβάνω*, §§ 6 and 7.

³ It is curious that Schleusner is often contented with the first loose reference, even to those common authors whom he must have had by him. Thus, for example, in *περιπίπτω*, Herodotus is cited by *page*.

doubted preference. I must observe, too, among Schleusner's minor defects, that he does not always cite the Scripture itself, either of the Old or New Testament, with accuracy¹, though I doubt not that the carelessness thus evinced arises from the severity of the labour he had undergone, and under which the most patient and laborious spirit will occasionally bend.

Of Bretschneider's work I would only say, that it appears to me faulty because the author endeavours to reduce the fleeting and delicate senses of words to an arrangement too strictly logical, and thus sacrifices utility to the appearance of philosophical accuracy. Its principal value arises, I think, from his intimate acquaintance with the style of the Apocryphal writings of the Old and New Testament, and the illustrations of the sacred writings which he is enabled to adduce from that source.

Wahl appears to me very far the first of the three in powers of arrangement and in critical knowledge of the language of Scripture. To one who lived near a large library, and did not regard trouble, his book would be most useful; but for common readers, the mere fact, that, for the sake of saving space, he rarely or never cites the words of any authors, but gives references to them, is a serious, nay, an insuperable objection. In the edition, too, at present in use², the errors of the press, especially in the references to Scripture, are so numerous, (a defect very rare in the works of Wahl's diligent and laborious countrymen,) that mistakes and trouble are perpetually arising.

In addition to these objections, the fact, that all these works are written in Latin, renders them less useful to the class of readers for whom Parkhurst's Lexicon was especially designed. It appeared to me, therefore, that I might be useful, if I endeavoured, with the assistance of these later Lexicons, to make such additions to Parkhurst, and to introduce such corrections as would at once give the English reader some of the advantages now exclusively possessed by the readers of the foreign Lexicons, and present to the student in divinity a safe, and, at all events, a less insufficient assistant to his studies, than he could have found in Parkhurst heretofore.


I am very far from thinking that I have done all that ought to be done, or all that, under different circumstances of situation, of health, and of other occupations, I might perhaps have been able to do myself. What I have done has been nearly this. I have carefully examined the three Lexicons referred to, and have selected from each article such matter as appeared to me most useful, adding occasionally from my own very limited reading, such other information as that reading would supply. In particular, I have often briefly adverted to the various interpretations

¹ For example, in the word *κατέναντι*, he quotes *Θεῶν* for *Θεοῦ*, in Rom. iv. 17; and in *κοπιῶν* he quotes *ἐπὶ* and a dative, from John iv. 6. where we find *ἐκ* with a genitive. So again (vol. iii. 615. in *πνεῦμα*, § 20.) we find an incorrect citation of Rom. viii. 2; and in professedly citing the LXX, it is not uncommon for him to use some of the other versions. Schleusner's way, too, of citing the Psalms is most troublesome. He follows no general rule, but sometimes refers to the LXX, sometimes to the Hebrew. Thus, in *προσδοκῶ*, he cites a given Psalm, as Ps. cxviii., and in the very next word he cites it as Ps. cxix. I have referred generally to Mill's edition of the LXX for the Psalms. The two latter instances of inaccuracy (viz. John iv. 6. and Rom. viii. 2.) are not corrected in the Glasgow 4to edition of 1824. The first is.

² The prospectus and a specimen of a new and improved edition have just appeared. To show how inaccurate Wahl is, I would beg the reader to examine his article on *πιστεύω*.

of the same passage, having often experienced, when without access to books, the pleasure and advantage of finding that an interpretation which had occurred to myself was at least not so unreasonable as not to have been proposed by some writer of credit. But I have not often presumed or pretended to decide on these interpretations, being fully sensible that that momentous task belongs to more advanced learning and maturer years than mine.

The additions to the present edition are enclosed within square brackets []; and when it is remembered that the number of additional pages in this edition is above 200, that a good deal of useless matter in Parkhurst (especially his etymologies) has been cut off, or printed in smaller type as notes, that many articles are entirely re-written, that the page itself is very much increased in size, and the type closer, these additions will appear to amount to at least one-third of the work.

I have thought that it would be useful for those who are attending to the style of the New Testament, to distinguish the words which do not occur in the LXX version of the Old; and such words are distinguished accordingly by the mark . I have usually added in such cases, as well as others, instances from the Apocryphal writings, where such instances are found.

It may be right to notice that no change has been made in Parkhurst's view of the Greek Article in the Lexicon. The fact is, that, as is stated in the note there, I had prepared a long article, according to Bp. Middleton's view of this subject, adding instances from the New Testament under each head, and venturing to suggest such observations as occurred to me. But since I made that statement, Professor Scholefield has republished Bp. Middleton's work, and it can now be procured by every reader. Under these circumstances, as I am not ashamed to own that I cannot satisfy myself on a point on which opinions differ so widely, that, while Bp. Middleton maintains that the article is always used in compliance with the strictest rules, a living prelate has declared his opinion, that its use is guided by no rule at all, I have withheld the article in question for farther consideration.

In the Grammar I have endeavoured to introduce such additions from Buttmann and Matthiæ as may make it (especially in the Syntax) more generally useful.

I cannot conclude this preface without publicly expressing the obligations I am under to my brother, the Rev. Henry Rose, Fellow of St. John's College, for the great assistance he has given me in the completion of this work. With the exception of a few additional notes¹, and a few trifling alterations, he is indeed entitled to my thanks for the whole of the matter from the word *Καρπός* to *Ξυράω*, from *Ῥακίνθινος* to *Ῥυποτέλλω*, and from *Χόρος* to *Ῥόμος*.

I have restored the accents to the Greek²; but I fear that my distance from the press, and my consequently never seeing more than the *first* proof, will have caused many errors of the press both on this and other points, for which I must entreat the reader's pardon.

Horsham, Jan. 2, 1829.

¹ I remember, especially, that I am answerable for the note on *κλήρος* IV.

² I should likewise have preferred affixing the points to the Hebrew; but as it was found, on the commencement of the work, that it would have been necessary to procure new types to carry this intention into effect, and that delay would have thence arisen, the plan was abandoned.

P R E F A C E

TO THE

REPRINT OF MR. ROSE'S EDITION.

PARKHURST'S Lexicon to the New Testament was considered, even in its original form, as a valuable auxiliary to the labours of the student. The additions and improvements which it has since received, cannot fail to have rendered it still more acceptable and useful. By the unwearied pains of that eminent scholar and divine, Mr. Rose, it now presents a copious storehouse of materials for the elucidation and illustration of the sacred text; and will remain a lasting monument of his learning, diligence, and research. The errors of the press, to which he has alluded in his Preface, as likely to arise from restoring the accents to the Greek, have been carefully corrected in this edition. His wishes have also been carried out in the affixing of the points to the Hebrew. This task has been kindly undertaken, and ably executed, by the Rev. Dr. M'Caul, Professor of Hebrew in King's College, London; from whose pen the following observations are subjoined, for the information and guidance of the reader:—

“ With regard to the Hebrew roots assigned by Parkhurst, the student will observe that, in consequence of his rejection of the system of the vowel-points, they sometimes differ considerably from those given in modern Hebrew Lexicons. In such cases, the reader must be led by the weight of evidence and analogy, and receive or reject Parkhurst's conjectures accordingly. He will, however, often find them both sagacious and valuable anticipations of that system of comparative etymology which now obtains in the Indo-European languages, and which has of late been applied to the Hebrew and its sister dialects¹.”

In order to distinguish the few observations, that have been now inserted, from the additions of Mr. Rose, the following mark has been adopted: † †.

¹ Gesenius' Thesaurus, and last edition of his Manual Lexicon; Fürst, Chaldee Lehrgebäude, Concordance, und Lexicon; Herbst's Conjecturæ Etymologicæ; Lepsius' Sprachvergleichende Abhandlungen; Pott's Etymologische Forschungen; Benfey über das Verhältniss der ägyptischen Sprache, &c. &c.

An Appendix of the Proper Names occurring in the New Testament, which were (with a few exceptions) omitted by Parkhurst, accompanies the present edition. The materials for this have been supplied by the Lexicon of Dr. Robinson, published at Boston, in America, 1836.

With this statement the work is again put forth, in the well-grounded hope that the labour bestowed upon it will not fail of the end proposed,—the advancement of the student in the all-important study of the Holy Scriptures, “which are able to make him wise unto salvation, through faith which is in Christ Jesus.”

London, April 1845.

DR. M'CAUL having been prevented by absence and other circumstances from seeing the proof-sheets, errata in the Hebrew and Syriac have escaped detection, which will be corrected in a future edition.

PAGE. COL. LINE.

12	2	26	for	מִצֹּחַת	read	מִצֹּחַת
49	1	13	—	וְיָמֵם?	—	וְיָמֵם?
142	1	46	—	נֹר	—	נֹר
218	1	43	—	חֲלֵם	—	חֲלֵם
224	2	36	—	בְּלֶכֶד	—	בְּלֶכֶד
225	2	13	—	סָמֵר	—	סָחֵר
309	2	34	—	הַתְּנֹדֶר	—	הַתְּנֹדֶר

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482	1	65	for	בְּחֶלְדָּא	read	בְּחֶלְדָּא
554	2	28	—	אִנֵּב	—	אִנֵּב
577	1	40	—	חֲתֻמֵּינִי	—	חֲתֻמֵּינִי
603	1	62	—	חֲטֵב	—	חֲטֵב
618	1	57	—	חֲטֵב	—	חֲטֵב
665	2	42	—	חֲחֻלָּא	—	חֲחֻלָּא
697	1	52	—	חֲחֻלָּא	—	חֲחֻלָּא

P R E F A C E

TO

THE FIRST EDITION.

ABOUT seven years ago was published an Hebrew and English Lexicon, with a Grammar prefixed; and I must with gratitude acknowledge that the favourable reception given by the public to that work has been a considerable support to me in going through the following laborious performance; the general design of which is to facilitate an *accurate* and *critical* knowledge of the Greek Scriptures of the New Testament to all those who understand English.

If we consider how long the Reformation has been established among us, and reflect that the Church of England has always professed the highest regard for both the volumes of the inspired writings, it may appear justly surprising that the attainment of the languages, in which those sacred books were originally penned, has not been long ago made as easy as possible to English Protestants; and it is still more astonishing that the very first entrance on studies so delightful, and so important, has been kept in a great measure barred against common Christians, by requiring, as a *postulatum* for their admittance, that they be previously acquainted with Latin.

As a sincere friend to sound Protestantism, in contradistinction, I mean, from the abominable errors and superstitions of popery on the one hand, and from the unscriptural, absurd, and wicked reveries of the enthusiastic, self-illuminated sects on the other, I could wish it might be seriously weighed on the present occasion, whether the extraordinary respect still shown by Protestant nations to the Roman, in preference to the sacred Hebrew and Greek tongues, be not in truth a noxious relic of popery. Since the time and pains which youth commonly spend on a language of such real difficulty as the Latin, might, with the assistance of proper Grammars and Lexicons, be abundantly sufficient for their instruction in the Hebrew of the Old, and in the Greek of the New Testament, and might enable them to read, in their original purity, those divine writings, on which their profession as Protestants, and, what is of yet greater moment, their faith and hope as Christians, are founded.

That our country has, from the times of the Reformation down to this day, been blessed with many learned and pious men, will hardly be disputed by any who impartially reflect on the history of literature and religion among us; and yet it is equally certain that few, very few, have endeavoured to introduce their countrymen to a direct acquaintance with the languages in which the Sacred Oracles were at first delivered. What poor assistance has till of very late years been offered to the mere English Protestant for enabling him to understand the original of the Old Testament, it is not my present business particularly to declare: with regard to the New, indeed, somewhat more has been attempted. I have now before me a small octavo, entitled, "A Greek-English Lexicon, containing the Derivations and various Significations of all the Words in the New Testament, &c., by T. C., late of C. C. C., in Oxford: London, printed in 1658." Who was intended by the initials T. C. I know not; but in Calamy's Abridgement of Baxter's Life, p. 188, it is said, that Mr. Joseph Caryl, author of "An Exposition, with Practical Observations, on the Book of Job," had a hand in the work just mentioned. But it is the less wonderful that the editor, whoever he was, did not choose to put his name at length to the title-page of this Lexicon, since it is, in truth, only an abridged translation of Pasor's; which material circumstance, however, the translator has not been ingenuous enough to acknowledge, nor, so far as I can find, has ever once mentioned Pasor's name. At the end of the Lexicon, besides a Greek and English Index, and a grammatical explanation of the second chapter of Romans, are added an English Translation of Pasor on the Greek Dialects of the New Testament, and another of the common Greek Grammar. On the whole, as this Lexicon has most of the excellences of Pasor's, which is no doubt a valuable work, so it cannot be denied that it has likewise all its imperfections, and particularly that very considerable one which arises from ranging the Greek words, not alphabetically, but under their respective roots; a method which must to a beginner occasion a great deal of unnecessary trouble. But the most remarkable work of this kind furnished by the last century is Symson's Lexicon and Concordance, printed likewise in 1658, in a small folio, under the titles of "Lexicon Anglo-Græco-Latinum Novi Testamenti," &c., and of "Ἡ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΣΥΜΦΩΝΙΑ, or An Alphabetical Concordance of all the Greek Words contained in the New Testament, by Andrew Symson;" a performance this, which, whilst it exhibits the prodigious labour of its author, can give one no very high opinion of his genius or skill in the art of instruction. If, indeed, the method and ingenuity of this writer had been proportionable to his industry, one might, I think, almost affirm, that he would have rendered all future Greek and English Lexicons to the New Testament in a great measure superfluous; but by injudiciously making the English translation the basis of his work, and by separating the etymological part of the Greek from the explanatory, he has rendered his book in a manner useless to the young scholar, and, in truth, hardly manageable by any but a person of uncommon application.

After the greater part of the following sheets had passed through the press, I got a sight of Dr. John Williams's "Concordance to the Greek Testament, with the English Version to each Word," printed in 1767; of which I shall only observe, that the Doctor's method is so concise, and his plan so very different from mine, that, had his Concordance been published sooner, I could have derived no great assistance from it.

The above-mentioned are all the English Lexicons to the Greek Testament that I can find to have been yet published; and as I have freely and impartially delivered my sentiments concerning them, it may be reasonably expected that I should now give some account of my own work.

Proper names then being excepted, (of which, however, I have inserted some of the *principal*.) the reader will here find *all* the words which occur in the New Testament, whether Greek, Oriental, or Latin, *placed in alphabetical order*, together with the gender and genitive cases of substantives, and the terminations of adjectives, which respectively denote the manner in which they are declined. As to the verbs, I had once some thoughts of adding the first futures, perfects, and other principal tenses, as Schrevelius has done, but, upon further consideration, judged it would be more for the benefit of the learner, whenever he was at a loss for the tenses of a verb, carefully to attend to its *characteristic*, and then to have immediate recourse to the Grammar, where, I hope, he will rarely fail of meeting with full information.

I have further endeavoured *accurately to distinguish the primitive from the derived words*, and that the learner may instantly, by a glance of his eye, discern the one from the other, the former are printed in *capitals*¹, the latter in *small* letters. By *primitive* words are meant such whose derivation can be *fairly* traced no farther in the Greek; and by *derivatives*, those that are plainly deducible from some other more simple word, or words, in that language. It must be confessed, that etymological writers have, by their forced and whimsical derivations, drawn upon themselves part of that contempt which has been so liberally poured upon them; and as to the Greek Lexicographers in particular, nothing has run them into such risible absurdities as their attempting to assign Greek derivations to *primitive* words of that tongue. It were no difficult matter to produce instances of this sort from most of the Lexicons hitherto published, but the learned reader will easily recollect enow; and, for my own part, I very willingly forbear to expose men who, with all their mistakes, have deserved well of learning and of religion, to the petulancy of ignorance and the contempt of fools. The truth of the case is plainly this, that whatever were the nature of that confusion at Babel, yet it is as evident as any matter of fact can be, that the traces of great numbers of Hebrew words are preserved not only in the Greek and Latin, but also in the various languages which are still spoken in the world, and particularly in the Northern² tongues, where one should least expect to find them: and in relation to the Greek in particular, I will venture to add, after long attention to the subject, that almost all the Greek³ *primitives*, which virtually include the whole language, may be *naturally* and

¹ N.B. The Oriental and Latin words which occur in the New Testament are likewise printed in *capitals*, since they also ought to be considered as *primitives* with respect to the Greek.

² See Thomassin. Præfat. in Glossarium Hebraicum, pars iv. § v. pp. 96, 97.

³ That what I have above said may not be deemed a *novel* opinion, I think proper to remark, that the learned author of the Port-Royal Grammar, Preface, p. 8. edit. Nugent, speaking of the Hebrew, says, it "is the most ancient of all languages, *from whence the Greek itself derives its origin*." And the writers of the Universal History, vol. xvi. p. 53, 8vo edit., express themselves thus: "That the *most ancient Greek tongue* approached much nearer the Eastern languages than those dialects of it used by even the oldest Greek classics, appears from the obsolete radices of that tongue, which generally discover a *near relation to the East*. The proximity of the earliest Greek language to the Oriental tongues was well known to Isaac Casaubon and Erpenius, and may be so to any who examines the Greek roots with proper attention." See also the learned

easily deduced from the Hebrew. This, if I am not greatly mistaken, I have demonstrated in the ensuing Lexicon with respect to such *primitives*¹ as are used in the New Testament; and these, it must be observed, comprehend a very large part of *all* the radicals in the Greek language. And though I am far from presuming that in such a number of derivations no oversights have escaped me, and have proposed some with a declared doubtfulness of their propriety, yet it is not a few mistakes,

————— quas aut incuria fudit,
Aut humana parum cavit natura, ———

that can, with any equitable judge, invalidate the general truth which I have endeavoured to establish on the evidence of many plain and indisputable particulars.

By the Greek *primitives* being thus throughout referred to their Hebrew *roots*, the relation between those two languages is clearly shown; and I cannot but hope this part of my work may both prove a recommendation of it to those who already understand Hebrew, and incite others to undertake the easy task of acquainting themselves with the rudiments of that original tongue.

When the *primitive* words in Greek are once settled, it is no difficult matter for a person, tolerably skilled in the language, to refer the *derivatives* and *compounds* to their respective radicals. Here, indeed, former Lexicon-writers have contributed ample assistance, and I have scarcely ever seen reason to differ from them all in this branch of our business.

Etymology, however, is but a small part of the Lexicographer's task. To assign the *primary* sense of every *radical* and *derived* word, and thence to arrange in a regular order the several *consequential* senses, and to support these by apposite citations or references, explaining likewise, in their proper places, the *various phrases* and *idioms* of the language—*hoc opus, hic labor est*; in the particulars just mentioned consists the main difficulty of writing a Lexicon, and by the manner in which they are executed must its merit or demerit be principally determined. All I can say for myself in these respects is, that I have honestly and conscientiously done my best; nor have I knowingly and wilfully misrepresented a single word or expression, nor paid a regard to the opinions of any man, or number of men, whatever, further than they appeared to me agreeable to the Sacred Oracles, and to the analogy of the Greek tongue.

Where more senses than one are assigned to a word, these are distinctly placed in several *paragraphs*, with the Roman, and in some cases, with the common, *numeral figures* prefixed; and every sense, which occurs in the New Testament, is authorized by citing or referring to the passage, or passages, where the word is so applied. This method, at the same time that it presents the more advanced scholar with the evidence on which each particular meaning is attributed to every word, will, I doubt not, be also found by experience to conduce greatly to the ease and advantage of the beginner. At least it seems to me far preferable to that followed

Gale's Court of the Gentiles, pt. i. book i. ch. 12. entitled "European Languages, especially the Greek and Latin, from the Hebrew." [Vitringa, *Observ. Sacr. lib. i. cap. vii.* and Dr. Greg. Sharpe's Seventh Letter on learning the Hebrew Language, and his Hebrew Lexicon and Index.]

¹ Of these, however, I would be understood to except some few which are formed *from the sound*, that is, immediately *from nature*.

by Mintert and others, of huddling the various senses of a word together, and leaving the learner to assign the distinct meaning of it in a particular passage as he can. On the other hand, I have endeavoured to avoid a fault which, I think, Stockius's over-diligence has sometimes betrayed him into, namely, of multiplying the meanings of words too much by divisions and sub-divisions, which, I apprehend, tend rather to perplex than to instruct.

Among the various attacks that have been, of late years, made upon Divine Revelation by open or disguised infidels, it is not to be wondered that the *style* of the inspired penmen of the New Testament has not escaped their malignity, and it must be owned that some well-meaning Christian writers have undesignedly contributed to propagate and confirm the notion of its *barbarousness*, by calling many forms of expression Hebraisms, which do indeed agree with the Hebrew idiom, but which are also found in the purest of the Greek classics, who cannot be supposed to have had any direct acquaintance with the Hebrew tongue. Numerous instances of such phrases are given in the course of the following work: and to illustrate this subject a little further, I would beg the reader's attention to the three following observations. First, that in the apostolic age Greek¹ was the most universally spoken and understood of any language upon earth: but secondly, that in all the Eastern parts of the world it had undoubtedly received a strong tincture from the Hebrew and Oriental tongues: and lastly, that the books of the New Testament were written not only for the benefit of this or that particular Church, or people, but of the whole world, both Jews and Gentiles. Such being, in the time of the apostles, the real state of the Greek language, and of mankind in respect to it and to the Evangelical writings, we may defy the utmost wit and malice of the enemies of God's Revelation to point out a wiser method of communicating the Scriptures of the New Testament to the world, than that which the Holy Spirit has actually employed,—namely, by causing those Divine Oracles to be penned in such a Greek style, as, at the same time that it might *in general* be understood by every man who was acquainted with the Greek language, was peculiarly conformable to the idiom of the Jews and of the Eastern nations; and the adorable propriety of this latter circumstance will appear still more evident, if we reflect that in the apostles' days the world, both Jewish and heathen², had been for nearly three hundred years in possession of the Septuagint version of the Old Testament [at least of the Pentateuch]; the Greek of which translation did likewise greatly abound in Hebrew and Oriental forms of expression, many of which are adopted by the Evangelical writers.

Let us suppose that a person whose native language was Greek, and who had read some of the best Greek authors, but was entirely ignorant of the Eastern tongues, had met with some or all of the sacred books of the New Testament soon after their publication: the *principal* difficulty, I apprehend, which one thus qualified would find in understanding their style, would have arisen, not from the

¹ Thus, about sixty years before Christ, Cicero tells a Roman audience, that "*Greek was read among almost all nations, whilst Latin was confined within its own narrow limits. Græca leguntur in omnibus ferè gentibus, Latina suis finibus exiguè sanè continentur.*" Pro Archiâ Poetâ, § 10. edit. Gruter.

² [See Whitaker's Origin of Arianism, p. 213.]

Oriental idioms occurring therein, (for most of these are used also by the purest Græek classics, and the meaning of others is so plain as not to be easily mistaken,) but from the peculiar senses in which they apply *single words*; as, for instance, *πίστις*, for *faith*, or *believing in God*; *δικαιοσύνη* for *imputed righteousness*; *κρίσις* for *creation*, or *production from nothing*: and it will be necessary to observe, that, in delivering that blessed doctrine which was *to the Greeks foolishness*, it was absolutely impossible for the sacred writers to express themselves at all, concerning the *most essential points*, unless they had either coined new words, or used such old ones as they already found in a *new sense*; *new*, I mean, to the mere Gentile Greeks, who were unacquainted even with the notions these words were intended to convey, till they had learned them from the explanation of the terms themselves, or from the previous preaching of the Gospel,—but *by no means new to the Grecizing Jews*, and to all those who had read the Septuagint translation, since the same words had been there applied in the same senses. The writers, therefore, of the New Testament, or rather (with reverence be it spoken!) the Holy Spirit, whose penmen they were, wisely chose, in expressing evangelical notions, to employ such Greek terms as had been long before used for the same purposes by the Greek translators of the Old Testament: and thus the Septuagint version, however *imperfect*¹ and *faulty* in many particulars, became, in this respect, not to the first age of the church only, but also to all succeeding generations, the connecting link between the language of the Old and of the New Testament, and will be regarded in this view as long as sound judgment and real learning shall continue among men.

But it is time to return, and give the reader an account of the assistances I have used in compiling the ensuing work. In *deriving*, then, the Greek *primitives* from their Hebrew *originals*, I have received considerable help from Thomassin's *Méthode d'Etudier et d'Enseigner la Grammaire et les Langues*. I have, however, seen but too frequent reason to dissent from the derivations proposed by that writer, and have often substituted others more probable (I hope) in their room. In the *explanatory* part, besides continually consulting the common Lexicons, and many of the *best commentators* and *critics*, (a list² of whom may be seen below,)

¹ "It is certain," say our English translators in their preface, "that (i. e. the LXX) translation was not so sound and perfect, but that it needed, in *many places*, *correction*." And again: "It is evident the Seventy were interpreters; they were not prophets. They did many things well as learned men; but yet, *as men they stumbled and fell*, one while through *oversight*, another while through *ignorance*; yea, sometimes they may be noted to add to the original, and sometimes to take from it."

² Alberti (Joan.) *Observationes Philologicæ in Sacros Novi Fœderis Libros*. Lugd. Bat. 1725. Blackwall's Sacred Classics, 2 vols. 8vo.

Bocharti *Opera omnia*, a Leusden, &c. 3 vols. fol. Lugd. Bat. 1692.

Bos (Lambert) *Ellipses Græcæ*, edit. 7ma, Lugd. Bat. 1750.

Doddridge's *Family Expositor*, 6 vols. 4to.

Elsneri (Jac.) *Observationes Sacræ*, 2 tom. 8vo. Traject. ad Rhen. 1720.

Fell's (Bishop) *Paraphrase and Annotations upon all the Epistles of St. Paul*, Oxford, 1684.

Gregorii (Joan.) *Novum Testamentum cum Scholiis Græcis*, Oxon. 1703.

Lardner's *Credibility of the Gospel History*, vol. 1st and 2nd.

Leigh's *Critica Sacra*.

Locke on St. Paul's Epistles.

Martinii *Cadmus Græco-Phœnix*.

and occasionally recurring to a considerable variety of other writers, I have also carefully perused several of the best Greek authors in the original, with a direct view to the improvement of this work. The writings of Josephus, in particular, have furnished many passages for illustrating not only the phraseology, but likewise the histories and predictions of the New Testament¹. And here I would, *once for all*, request the forgiveness of the candid and ingenuous, if, on some occasions, I seem to go too far beyond my title-page, and instead of a Lexicon-writer turn commentator. In mitigation of this offence (if such it be) I must beg leave to plead, that my grand view was to throw light on the inspired books of the New Testament, and to make them easily intelligible to the English Christian; and that from this, my principal scope, I hope it will not be found that I have often deviated. And if an author might be permitted to speak a word or two more in favour of his own performance, I would in this place humbly recommend the following Grammar and Lexicon, first, to all those who may have an inclination to learn the Greek language, though previously unacquainted with Latin: secondly, to those who having formerly acquired some knowledge of Greek at school, but having afterwards intermitted such studies, are in more advanced life desirous of consulting or reading the evangelical writers in the original: thirdly, to the youth of our schools and universities; who will certainly meet with many things in this which are not to be found in the common Lexicons, and which, I trust, will tend to give them right apprehensions with regard to many particulars, both of Christian faith and practice: and fourthly, may I add, that I am in hopes this work may be of some service to *my younger brethren of the clergy*? who are not only here presented with a *critical explanation of all the words and phrases* in the New Testament, and with the *illustration of many difficult passages*, but are also generally referred to the *larger expositions* of such writers, both of our own and other countries, as seem to have excelled on the several subjects of sacred criticism.

After all, I am thoroughly sensible that a work of this kind must, from its very nature, be capable of continual improvement, and really apprehend that it is almost an absurdity to talk of a *perfect* Lexicon or Dictionary: I have accordingly endeavoured, while the sheets were printing off, to supply such deficiencies and correct such mistakes as had before escaped me; and it seems but a fair request

Mintert (Pet.) Lexicon, &c. Francof. ad Moen. 1728.

Pasoris (Georg.) Lexicon, &c.

Poolii Synopsis.

Raphelli (Georg.) Annotationes in S. S. ex Xenophonte, Polybio, Arriano, et Herodoto. 2 tom. 8vo. Lugd. Bat. 1747.

Schmidii (Erasm.) Concordantiæ N. T.

Stockii (Christ.) Clavis N. T. edit. quinta. Lipsiæ, 1752.

Suiceri Thesaurus Ecclesiasticus, 2 tom. folio. Amstel. 1682.

Tromii (Abrah.) Concordantiæ Græcæ in LXX Interpretes, 2 tom. folio.

Westenii (Joan. Jacob.) Novum Testamentum Græcum, cum Lect. Var. et Commentario, 2 tom. folio. Amstel. 1751.

Whitby on the New Testament, 2 vols. 4to. Edinburgh, 1761.

Wolfii (Jo. Christ.) Curæ Philologiæ, &c. 5 tom. 4to. Hamburg, 1739.

¹ I have also made considerable use of the works of Lucian, which are generally cited according to Benedictus's edition in 2 tomes 12mo, Salmurii, 1619.

that no one would pass a final judgment on my interpretation of any particular word or expression, till he has consulted not only the *Lexicon*, but the *Appendix*¹.

I cannot conclude without expressing a cheerful hope of approbation from the *truly candid* and Christian reader: but as for those *qui se rerum omnium primos esse putant, nec tamen sunt*, who imagine themselves to be much more accurate and accomplished scholars than they really are, and therefore *assume a privilege of hastily condemning or insolently sneering whatever does not exactly coincide with their own sentiments*,—to such gentlemen as these I would just whisper in the ear,

ΜΩΜΕΙΣΘΑΙ ῥᾶν ἐστὶν ἢ ΜΙΜΕΙΣΘΑΙ.²

and if they doubt the justice of applying the proverb to the present case, I would beg them to select a few such words as occur pretty frequently in the Greek Testament, and endeavour to go through their various acceptations *in the manner of this Lexicon*; and, if their pride has not quite eaten up their good-nature, I dare say that two or three trials of this kind will, at least, turn their contempt of the Lexicographer into pity, and incline them to think that even some considerable and obvious mistakes might be justly pardonable in a work, which, they will be convinced, must have required so long and so close an application.

But whatever censures *malignant criticism* may pass on the ensuing performance, or whatever reception it may meet with from my countrymen in general, praised be *the Father of Mercies and the God of all Comfort*, who, amid a variety of *avocations* and *infirmities*, hath enabled me to bring it to a conclusion. And may the blessing of the same God attend it to the heart of every reader! May He prosper it to his own glory, to the diffusion of Divine knowledge, to the promotion of Christian practice, to the salvation of souls! Amen and Amen.

¹ N.B. *In this Second Edition the appendix is digested into the body of the work.*

² "It is easier to blame, or sneer, than to imitate."

ADVERTISEMENT

TO

THE SECOND EDITION.

IN order to give the reader some distinct information in what respects the present edition of the Greek and English Lexicon differs from the former, it may be proper to observe,

1st, That the *typographical errors* of that edition are in this carefully corrected.

2ndly, That the Appendix is here digested into the body of the Lexicon; so that, on any occasion, there will be but one alphabet to consult.

3rdly, That, since the former edition, the author was, by means of the Rev. William Salisbury, rector of Moreton, Essex, favoured with the sight of a *manuscript Greek Lexicon to the New Testament*, in three thin volumes folio, written in Latin by the Rev. John Mall, formerly an eminent schoolmaster at Bishop's Stortford, Herts, and *by him evidently designed and prepared for the press*. On a careful and attentive perusal it appeared a judicious and valuable work. It is now repositied in the library of St. John's College, Cambridge; and hopes are entertained that some member of that respectable and learned society will ere long present it to the public, since it would certainly be a valuable accession to sacred literature, by supplying in a great measure to the younger student the want of those eminent scriptural critics, Raphelius, Elsner, Alberti, and Wolfius, not to mention others therein quoted. However, as Mr. Mall and myself had drawn our information from nearly the same sources, and our plans were in some respects different, I could derive but little *additional* assistance from his Lexicon for the improvement of the present publication.

4thly, That, in this edition, some parts of the preceding, which seemed wrong or exceptionable, are expunged, many altered, and many additions made, chiefly from the accurate Kypke's *Observationes Sacræ*, and from works lately published in our own language; such as Bp. Pearce's Commentary, Mr. Bowyer's Conjectures, (4to, edit. 1782,) Dr. George Campbell on the Four Gospels, Michaelis's Introduction to the New Testament, translated by the learned Mr. Marsh, and by him enriched with many critical and instructive Notes.

5thly, That the most material and best authenticated *various readings*, particularly from Mill's, Wetstein's, and Griesbach's editions of the Greek Testament, are here fairly, though briefly, presented to the reader's consideration and judgment; and may, it is hoped, incite the more advanced student diligently to consult those elaborate and critical editions, and may particularly induce him to peruse Mr. Marsh's excellent publication above mentioned.

Lastly, That, in the whole, about a hundred and ten pages are now added to the Greek and English Lexicon.

NOTICE

CONCERNING THE FIRST OCTAVO EDITION.

THE reader will please to observe, that in this Third Edition the *typographical* errors of the former are carefully corrected; that some explanations and positions contained therein, which seemed erroneous, are here expunged or rectified; and some additions made, principally from Kypke's *Observationes Sacrae*, and from Dr. Macknight's luminous and valuable Commentary and Notes on the Apostolical Epistles—a work highly meriting a place in the library of every Christian divine.

*ΕΡΡΩΣΟ.

A
PLAIN AND EASY
GREEK GRAMMAR,

ADAPTED TO
THE USE OF LEARNERS,

AND OF
THOSE WHO UNDERSTAND NO OTHER LANGUAGE THAN ENGLISH.

A NEW EDITION, CORRECTED AND IMPROVED.

Minus sunt ferendi *hanc Artem (Grammaticen scilicet)* ut tenuem ac jejunam cavillantes, quæ nisi Oratori futuro Fundamenta fideliter jecerit, quicquid superstruxeris corruet : Necessaria Pueris, jucunda Senibus, dulcis Secretorum Comes, et quæ vel sola omni Studiorum Genere plus habet Operis quàm Ostentationis.

QUINTILIAN. Institut. Orat. lib. i. cap. 4. § 1.

Utinam essem bonus *Grammaticus* ! Sufficit enim ei qui Auctores omnes probè vult intelligere, esse bonum *Grammaticum*.—Non aliunde *Dissidia in Religione* pendent quàm ab *Ignorantione Grammaticæ*.
Prima SCALIGERANA.

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P R E F A C E.

BEING desirous of assisting my countrymen, to the best of my abilities, in learning the original Greek of the New Testament, I have thought proper to publish the ensuing Grammar, which is drawn up in the plainest and easiest manner I could devise, and adapted to the use of the *mere* English reader. It is true indeed that we already have several Greek Grammars written in our own language; and could I have found any one of these that would have answered my purpose, I should have been very glad to have referred my readers to it, and to have saved myself the trouble of compiling a new one; but *all* the Greek Grammars I have yet seen in English proceed upon a supposition that the learner already understands Latin. Thus, for instance, Dr. Milner, though in the preface to his third edition he remarks that he has offered to his countrymen *THE FIRST GREEK GRAMMAR IN ENGLISH*, yet in the course of his work he renders most of the Greek examples not into English but Latin, and at page 8 observes, that he has *omitted* the *definitions* of things *common to Latin and Greek*, because the young scholar is *supposed* to be acquainted with them from his Latin Grammar; and the author of the Port-Royal Grammar, at the beginning of the 7th book, which treats of the Greek Syntax, “professes to comprise no more precisely than *what the Greek varies in from the Latin*, judging it quite unnecessary to repeat how an adjective agrees with its substantive, or a verb with its nominative, and such other rules as are exactly uniform in both languages.” Edit. Nugent, p. 315. Let me add, that every man who has thought much upon such a curious and extensive subject as grammar may justly claim some indulgence to his own notions concerning it, and ought to be allowed his own peculiar method of arranging his conceptions, and communicating them to others.

What I have just alleged (not to insist on other reasons that might be urged) will, I hope, be deemed a sufficient apology for my adding another Greek Grammar to those already published; and far from designing in the least to detract from the merit of the excellent grammarians who have preceded me, I very thankfully acknowledge the almost continual assistance I have received from them. Besides the common Greek Grammar, I have throughout consulted the Port-Royal, Dr. Busby’s, Dr. Milner’s, and Mr. Stackhouse’s; but am most especially obliged to Mr. Holmes, though *in deducing the tenses of verbs from their theme* I have preferred the common method, as appearing to me more easy and simple than his; and have in the syntax endeavoured to illustrate the *government of Greek verbs, by the force of a preposition*

understood, in a fuller and clearer manner than is done in any other work of the kind that has come to my knowledge.

In making use of this Grammar, the rules and examples, which are printed in the *larger* English and Greek types, should be carefully distinguished from those that are printed in the *smaller*. The former are the *principal* and *most necessary*, and are ¹ all that even the youngest scholar needs to learn by heart: as for the others, it will be sufficient to read them over attentively two or three times, and to consult the Grammar for them as occasion may require.

But since this work may not improbably fall into the hands of some persons who, *though destitute of the benefit of a master*, may yet be desirous of acquainting themselves with the *original language of the New Testament*, I shall, in this place, add some more *particular* and *minute directions*, to assist in such a truly laudable, and (*I am persuaded*) *by no means impracticable, undertaking*.

It will be necessary, therefore, for such persons, after carefully perusing the two first sections of the Grammar, to make themselves perfect in the declension of the *article*, Sect. II. 14. They should then proceed to the IIIrd Section, and commit likewise to memory the examples of the *three* declensions of simple nouns, *τιμή*; *λόγος* and *ξύλον*; *δελφίν* and *σῶμα*: but, on this first application to the Grammar, I would advise them not to trouble themselves at all with the *contracted* nouns under each declension, nor with the *Attic* nouns under the *second*. The *principal* rules of the IVth Section are so plain and easy, that reading them over two or three times will be sufficient; and Sect. V. and VI. should at present be entirely omitted. As for the declensions of *uncontracted* adjectives, in Sect. VII., they can occasion the learner but little difficulty, supposing him already perfect in declining the *uncontracted substantives*: the *contracted* and *irregular* adjectives in this Section should be left for *future* consideration; but the *principal* rules and examples in Sect. VIII. and IX. are to be now learned. The beginning of Sect. X. will require particular attention, and the *active voice of a verb in ω* must be gotten by heart. The *principal* of the following rules should also be committed to memory. In Sect. XI., after reading the two first rules, the verb *εἰμί* and the *passive voice of a verb in ω* must likewise be learned by heart, nor can the *principal* rules in this section be dispensed with. If the directions hitherto given have been duly observed, the formation of the *middle voice*, and of the *deponent verb* in Sect. XII. will be very easy; the *principal* rules, however, will here also require the same attention as in the preceding sections; and the learner, to try his knowledge of the Greek verbs, may now attempt to draw out several *schemes* or *trees*, as in Sect. XII. 16, but must not be discouraged if he finds that at first he makes some considerable mistakes: to be perfect in the formation of the Greek verbs requires long use and practice in the language, and greater readiness in the rules for forming the tenses than can reasonably be expected from a beginner. Sect. XIII. XIV. XV. and XVI. should be as yet omitted, and an attentive reading or two will suffice for the four following sections. This brings us to the Syntax, Sect. XXI., in which the learner should

¹ Only observe that the examples of the active and passive voices of *τόπω* (Sect. X. and XI.) and of the auxiliary verb *εἰμί* (Sect. XI.), *though absolutely necessary to be learnt by heart*, are printed in a *smaller* character, in order that each of them might be presented to the learner at one view.

commit to memory the *principal* rules. And the *general observations* in Sect. XXII. will, I hope, well repay his careful and repeated perusal; but the XXIIIrd Sect., *Of Dialects*, is designed for his *future* instruction. And now he may, without further preparation, proceed to the *Grammatical Praxis* in Sect. XXIV., and should endeavour by the references to the foregoing parts of the Grammar, and by the assistance of the Lexicon, to make himself *perfect master of every word in it*, except only the *contracted* nouns and verbs, the verbs in μ , and the *anomalous* ones; and even for all these, when they occur, he would do well to consult the Grammar. Having thus mastered the first chapter of St. John, he may, with the assistance of the English translation, go on to the second¹ and following chapters, still taking care to *account grammatically* for every word in the manner of the *praxis*; and as he advances in reading, he must also peruse in order such parts of the Grammar as were before omitted, and learn by heart the examples of the *contracted substantives*, Sect. III.; of the *contracted and irregular adjectives*, Sect. VII.; of the *contracted verbs*, and those in μ in Sect. XIII., XIV., and XV. I would also particularly recommend to him, for six or seven months *at least*, to write down the Greek words (especially the *primitives*) that occur, and their English interpretation, in opposite columns, and to endeavour, by frequent repetition, thoroughly to connect these in his mind. And thus he may, ere long, be enabled, even without the assistance of a master, to read the New Testament in the language² wherein it was at first written, and obtain the satisfaction of examining for himself what were the *real doctrines* of Christ and his apostles, in the words not of a *fallible*, though truly excellent, translation, but in those of the *infallible*, because *inspired*, ORIGINAL.

¹ Hoole's edition of the Greek Testament, in which the *primitive roots* of the Greek words are printed in the margin, seems the best for the use of a *beginner*.

² I would here be understood to speak of the *language* of the New Testament in general, without dogmatically deciding that the Gospel of St. Matthew was originally written in Greek; on which subject the reader may do well to compare Dr. Lardner's History of the Apostles and Evangelists, chap. v., with Dr. George Campbell's Preface to St. Matthew's Gospel.

ABBREVIATIONS IN THE LEXICON EXPLAINED.

Att.	Attic.
et al.	(<i>et alibi</i>) and in other texts.
et al. freq.	(<i>et alibi frequenter</i>) and in many other texts.
freq. occ.	(<i>frequenter occurrit</i>) denotes that the word occurs frequently.
inter al.	(<i>inter alia</i>) besides other texts.
occ.	prefixed to one or more references, denotes that either the word itself, or else the word in the last-mentioned sense, occurs <i>only</i> in the text or texts referred to.
q.	(<i>quasi</i>) as if, as it were.
q. d.	(<i>quasi dicas</i>) as if one should say.



T A B L E

O F

LIGATURES O R ABBREVIATIONS

E X P L A I N E D.

αλ	αλ	μ	μεν	τ	ταυς
αλλ	αλλ	μεν	μεν	ταυ	ταυ
αν	αν	μενος	μενος	την	την
απο	απο	μεθ	μεθ	της	της
αρ	αρ	μετα	μετα	το	το
γαρ	γαρ	ος	ος	το	το
γεν	γεν	ου	ου	τον	τον
γρ	γρ	ουκ	ουκ	τον	τον
δε	δε	ουτως	ουτως	του	του
δια	δια	παρα	παρα	της	της
ει	ει	περι	περι	του	του
ειμαι	ειμαι	ρα	ρα	των	των
εκ	εκ	ς	ς	υ	υ
ελ	ελ	σαν	σαν	υι	υι
εν	εν	σθ	σθ	υν	υν
επι	επι	σθαι	σθαι	υπ	υπ
εστι	εστι	σπ	σπ	υπερ	υπερ
ευ	ευ	σσ	σσ	υπο	υπο
ην	ην	σαν	σαν	υς	υς
και	και	τ	τ	χαι	χαι
καν	καν	χ	σχ	χαι	χαι
κατα	κατα	υ	υ	χαι	χαι
μαρ	μαρ				

A PLAIN AND EASY GREEK GRAMMAR,

&c.

SECTION I.

OF THE LETTERS AND READING.

1. THE Letters in Greek are twenty-four, of which the following Table shows,

<i>The Names,</i>	<i>Capitals,</i>	<i>Small,</i>	<i>Sound, or Power.</i>
Alpha	A	α	a
Beta	B	β, β	b
Gamma	Γ	γ, γ	g hard, as in <i>good</i>
Delta	Δ	δ	d
Epsilon	E	ε	e short
Zeta	Z	ζ, ζ	z
Eta	H	η	ee, or e long
Theta	Θ	θ, θ	th
Iota	I	ι	i
Kappa	K	κ	k
Lambda	Λ	λ	l
Mu	M	μ	m
Nu	N	ν	n
Xi	Ξ	ξ	x
Omicron	O	ο	o short
Pi	Π, Π	π, π	p
Rho	P	ρ, ρ	r
Sigma	Σ, C	σ, σ, ς (final)	s
Tau	T	τ, τ	t
Upsilon	Υ	υ	u
Phi	Φ	φ	ph
Chi	X	χ	ch hard, as in <i>chord</i>
Psi	Ψ	ψ	ps
Omega	Ω	ω	o long

2. *Writing* over the letters several times is the best way of making them familiar to the learner, who should also, as he is going through the grammar, continually exercise himself in *reading*.

3. Γ before γ, κ, ξ, and χ, is sounded like *n*, as in ἄγγελος *angelos*, ἀγκάλη *ancalce*, λύξ *lunx*, ἔγχος *enchos*.

4. Υ before ι is pronounced like the Eng. *wh*, thus νιός pronounce *whios*. Comp. rule 11. below.

5. Of the Greek letters these seven, α, ε, η, ι, ο, υ, ω, are *vowels*; the remaining seventeen are *consonants*.

6. The *vowels*, in respect to quantity or time in pronouncing, are divided into *long*, η, ω; short, ε, ο; doubtful, α, ι, υ.

7. *Diphthongs* (διφθογγοι, i. e. *double sounds*) are formed of two vowels joined together, and in

Greek may be reckoned twelve; six proper, α, αῦ, ε, εῦ, ο, οῦ; and six improper, α, η, ω, standing for *iota*, and being called *iota subscript*, or *subscript*.

8. The *consonants* are divided into nine *mutes*, π, β, φ; κ, γ, χ; τ, δ, θ; four *liquids*, λ, μ, ν, ρ; σ, and three *double letters*, ζ made of δζ or σδ; ξ made of γξ, κξ, or χξ; and ψ, of βξ, πξ, or φξ.

9. The nine *mutes* are divided into *tenuis*, or *smooth*, π, κ, τ; *mediae*, or *intermediate*, β, γ, δ; and *aspirate*, or *rough*, φ, χ, θ; of which the labials, or lip-letters, π, β, φ; the palatines, or palate-letters, κ, γ, χ; and the dentals, or teeth-letters, τ, δ, θ, are related respectively, and frequently exchanged for each other, i. e. one labial for another labial, as π for β or φ; one palatine for another palatine, as κ for γ or χ; or one dental for another dental, as τ for δ or θ.

10. If in a word one *mute* follows another, a *tenuis* is put before a *tenuis*, a *media* before a *media*, and an *aspirate* before an *aspirate*, as τέτυπται, for τέτυθται, *he was smitten*; ἐβδόμος, for ἐπτομος, *the seventh*; ἐτύθην, for ἐτύθην, *I was smitten*.

11. Every word having a vowel or diphthong for the first letter is, in most printed books, marked at the beginning either with an *aspirate*, i. e. a *rough breathing* ('), as ὅρος pronounce *horos*, or with a *smooth* one (˘), as ὄρος pronounce *oros*.

12. The former only of these breathings is of necessary use, and may be considered as a real letter, which was¹ anciently written Η², then Η, and for expedition ('); whence the other side of the letter, Ͱ, in quick writing ('), was taken to denote the *smooth breathing*. [It occurs in this form in the most ancient editions of the Greek writers. The *spiritus* was introduced by the Alexandrian grammarians 200 years B.C.]

13. Almost all words beginning with υ or ρ³ are *aspirated*, or marked with a *rough breathing*; and if there be two ρs in the middle of a word, the former is marked with a *smooth*, the latter with a *rough breathing*, as ἐρρωσ pronunciation *errhoso*, πόρρω *porrho*.

14. Of the marks over words, called *accents*, I shall only observe, that the *acute* (') marks the *elevation of the voice* in a syllable, the *grave* (˘) the *depression* of it, and the *circumflex* (ˆ) first the *elevation of the voice*, then the *depression* of it, in the same syllable, and is therefore placed only on long syllables.

15. A *diæresis* (¨) divides diphthongs, and shows that the vowels are to be sounded separate; as αὔπνος, pronounce *a-υπνος*.

16. A *diastole* (,) distinguishes one word from another; thus τό, τε and *the* is distinguished from τότε *then*.

17. An *apostrophe* (') is the mark of the vowels α, ε, ι, ο, or more rarely of the diphthongs αἰ, οἰ, being rejected at the end of a word, when the word following begins with a vowel, as ἀλλ' ἐγώ for ἀλλὰ ἐγώ; and observe, that if the first vowel of the second word have an *aspirate breathing*, a preceding *tenuis* or *smooth consonant* must be changed into its correspondent *aspirate* or *rough* one, (comp. above 11.) as ἀφ' ἡμῶν for ἀπό ἡμῶν, νύχθ' ὄλην for νύκτα ὄλην. Comp. above 10.

18. N is frequently added to words ending in ε or ι, if the next word begins with a vowel, to prevent the concurrence of two vowels, as εἰκοσιν ἄνδρες for εἰκοσι ἄνδρες *twenty men*, τύπνουσιν αὐτόν for τύπνουσι αὐτόν *they beat him*, ἔδωκεν αὐτῷ for ἔδωκε αὐτῷ *he gave to him*.

19. A letter or syllable is called *pure* which has a vowel, and *impure* which has a consonant, before it; thus ω in ποίω is *pure*, in τύπτω, *impure*.

20. The manner in which most Greek books were formerly printed, makes it necessary to add a *Table of the most usual ABBREVIATIONS or LIGATURES*, which see fronting page 1.

21. As to the Greek *punctuation*, that language, in its present form, has four *marks* or *stops*; the full stop and comma, as in English,—a dot placed towards the upper part of the word, and serving both for a colon and a semicolon, as λόγος;—and the mark of interrogation resembling our semicolon, as λόγος;

22. The Greeks express their *numbers* either by their *small letters* with a dash over them, thus, α', or by their *capitals*. To express numbers by their *small letters* they divide their alphabet, which with the addition of the three ἐπίσημα, σ σταυ, ζ κόππα, and Ϸ σάνπι, consists of twenty-seven letters, into three classes: the letters of the first class, from α to θ, denote *units*; of the second, from ι to ζ, *tens*; of the third, from ρ to Ϸ, *hundreds*. *Thousands* are expressed in the same order by adding an accent under the letters; thus α is 1000.

Units.		Tens.		Hundreds.		Thousands.	
α'	1	ι'	10	ρ'	100	,α	1000
β'	2	κ'	20	σ'	200	,β	2000
γ'	3	λ'	30	τ'	300	,γ	3000
δ'	4	μ'	40	υ'	400	,δ	4000
ε'	5	ν'	50	φ'	500	,ε	5000
ς'	6	ξ'	60	χ'	600	,ς	10000
ζ'	7	ο'	70	ψ'	700	,ζ	20000
η'	8	π'	80	ω'	800	,η	100000
θ'	9	ζ'	90	Ϸ, πι	900	,θ	200000

¹ See the Lexicon under this letter Η.

² See Montfaucon's *Palaeographia Græca*, p. 33. 275. 278.

³ Thus many words used by our Saxon ancestors begin with *hr*, as *hpaecode ragged*, *hpeaþ raw*, *hpeod a reed*, &c.

They join them thus, ια', 11 ; ιβ', 12 ; ιγ', 13, &c. ; κβ', 22 ; λγ', 33 ; μδ', 44, &c. ; ρα', 101 ; σια', 211 ; τκβ', 322, &c. ; φια', 1111 ; αχξζ, 1666 ; αψξη', 1768, &c. In denoting their numbers by capitals the Greeks use six letters, Ι, ια or μία, 1 ; Π, πέντε, 5 ; Δ, δέκα, 10 ; Η, εκατόν, 100 ; Χ, χίλια, 1000 ; Μ, μύρια, 10000. Two of these letters placed together signify the *sum* of the numbers ; thus ΙΙ is 2, ΙΙΙΙ 8, ΔΔ 20 : and when the letter Π (5) incloses any one of these, it denotes that it is to be multiplied by 5, or raises it to 5 times its own value ; thus ΔΙ is 50, ΗΙ 500, ΧΙ 5000, ΜΙ 50,000 ; and 1768 may be thus expressed, ΧΗΗΗΔΔΠΙΙΙ.

SECTION II.

OF WORDS, AND FIRST OF THE ARTICLE.

1. WORDS are, in Greek, usually distinguished into eight kinds, called Parts of Speech ; *Article, Noun, Pronoun, Verb, Participle, Adverb, Conjunction, Preposition.*

2. Of which the first five are declined, the last three undeclined.

3. A word is said to be *declined* when it changes its ending ; and to be *undeclined*, when it does not.

4. The *Article, Noun, Pronoun, and Participle*, are declined by *number, case, and gender.*

5. *Numbers* are two ; the *singular*, which speaks of *one*, as λόγος α, i. e. *one, word* ; and the *plural*, which speaks of *more than one*, as λόγοι *words.*

6. To these the Greeks have added a third *number*, called the *dual*, which speaks of *two only*, as λόγω *two words.* [This number did not exist in the oldest state of the Greek language. It is not found in the Latin, which is in many respects the oldest form of the Greek ; nor in the Æolic dialect, which retains far more of the ancient language than the others.] It is not much used in the profane writers ; and neither in the New Testament, nor in the Septuagint version of the Old, do we ever meet with a *dual*, either noun or verb ; and therefore—*Observe*, once for all, that though in the following examples, both of nouns and verbs, the dual number is printed, yet it may greatly contribute to the ease and progress of the learner entirely to omit it in declining.

7. A *case* is a variation of the termination or ending, denoting certain particles, *of, to, &c.*

8. The *Cases* are five in each number, *nominative, genitive, dative, accusative, and vocative.*

9. ¹ “Things are frequently considered with relation to the distinction of *sex* or *gender*, as being *male* or *female*, or *neither* one nor the other. Hence,”

10. “*Substantives* are of the *masculine*, or *feminine*, or *neuter*, that is *neither*, *gender.*”

11. “The English language, with singular propriety, following nature alone, applies the distinction of *masculine* and *feminine* only to the names of animals ; all the rest (except in a figurative style) are *neuter.*” But,

12. In Greek, very many nouns, which have no reference to *sex*, are *masculine* or *feminine.*

13. The mark of the *masculine* gender is *ὁ*, of the *feminine* *ἡ*, and of the *neuter* *τό*. To this the grammarians have given the name of *ἄρθρον*, or *article*, which properly denotes a *joint* in the body, because of the particular connexion it has with the nouns. And before we come to the declining of nouns, it will be necessary to be quite perfect in

14. The manner of declining the *article* *ὁ, ἡ, τό*, the or *a.*

Singular.		Dual.		Plural.	
M. F. N.		M. F. N.		M. F. N.	
Nom.	ὁ, ἡ, τό, the or a	N. A.	ὡ, ᾶ, ᾶ, the two	N.	οἱ, αἱ, ᾶ, the
Gen.	τοῦ, τῆς, τοῦ, of the or of a	G. D.	τοῖν, ταῖν, τοῖν, of the two	G.	τῶν, τῶν, τῶν, of the
Dat.	τῷ, τῇ, τῷ, to the or to a			D.	τοῖς, ταῖς, τοῖς, to the
Acc.	τόν, τήν, τό, the or a			A.	τούς, τὰς, τὰ, the

15. The article has no vocative, but the interjection *ὦ* supplies the defect of this case in all numbers, as *O* does sometimes both in Latin and English.

16. N.B. In declining the article, and in all the following declensions of substantives, the learner should repeat the Greek words, first with, and then without, the English ; and should always, in declining, name the number and case, thus : singular, nominative *ὁ, ἡ, τό, the* or *a* ; genitive *τοῦ, τῆς, τοῦ, of the* or *a* ; dative *τῷ, τῇ, τῷ, to the* or *a*, &c. : plural, nominative *οἱ, αἱ, ᾶ* ; genitive *τῶν, τῶν, τῶν* ; dative *τοῖς*, &c.

¹ Bishop Lowth's Introduction to English Grammar, p. 27, 28. 2nd edit.

SECTION III.

OF NOUNS SUBSTANTIVE, AND THEIR DECLENSIONS.

1. NOUNS or NAMES are of two kinds, *substantive* and *adjective*.

2. A *Noun Substantive* is the name of a *substance* or thing, as *ἄνθρωπος* a man, *πόλεμος* war, *κάλλος* beauty.

3. There are in Greek *three declensions*, or ways of declining substantives. Compare sect. ii. Rule 3.

4. Of which the two first have an equal number of syllables in all numbers and cases, and are therefore called *parisyllabic*¹; but the last increases in the oblique cases², and so is called *imparisyllabic*³.

OF THE FIRST DECLENSION.

5. The *first declension* of substantives takes, in general, the termination of the *feminine article*, and hath in the nominative four terminations, *η* and *α* feminine, *ης* and *ας* masculine; as *ἡ Τιμή*, *ἡ Μοῦσα*; *ὁ Ἀγχίσης*, *ὁ Αἰνείας*.

[The Ionic dialect has *η* universally in the final syllable of this declension, as *σοφίη*, *ἡμέρη*, *Μούση*, *Μίδης*. The Doric *α*. The Attic retains *α* where a vowel or *ρ* precedes the termination, as *σοφία*, *ας*, *ρ*; *νεανίας*, *ις*; *ἡμέρα*, *ας*, *ρ*, except *ἄβαρη*, *ης*, *husked wheat*, *αἶθρη*, *fair weather*, *κόρη*, Thuc. vi. 56. and the compounds of *μετρέω* *.]

[In Æolic, the forms *ης* and *ας* were changed into *α*, i. e. in the old Greek, and so in Homer *μητιέα*, &c.; whence the Latin form *poeta*, *cometa*, &c. Hence too the Latins changed Greek names in *ας* into *α*, and the Greeks change the Roman names in *α* into *ας*, as *Σύλλας*.]

6. *Ἡ τιμή*, the or an honour, is thus declined :

Singular.	Dual.	Plural.
N. <i>ἡ Τιμή</i> - <i>η</i> , the or an honour	N. A. V. <i>τὰ Τιμή</i> - <i>ά</i> , the two honours	N. <i>αἱ Τιμή</i> - <i>αι</i> , the honours
G. <i>τῆς Τιμή</i> - <i>ης</i> , of the or an —	G. D. <i>τῶν Τιμή</i> - <i>ων</i> , of the two honours	G. <i>τῶν Τιμή</i> - <i>ων</i> , of the —
D. <i>τῇ Τιμή</i> - <i>ῃ</i> , to the or an —	G. D. <i>ταῖν Τιμή</i> - <i>αιν</i> , of the two honours	D. <i>ταῖς Τιμή</i> - <i>αις</i> , to the —
A. <i>τὴν Τιμή</i> - <i>ην</i> , the or an —		A. <i>τὰς Τιμή</i> - <i>ας</i> , the —
V. <i>ὦ Τιμή</i> - <i>η</i> , O honour		V. <i>ὦ Τιμή</i> - <i>αι</i> , O honours

7. The nouns that end in *α*, *ης*, and *ας*, differ but little from those in *η*, and are thus declined :

Sing. N. *ἡ Μοῦσα*, a Muse, G. *τῆς Μούσης*, D. *τῇ Μούσῃ*, A. *τὴν Μοῦσαν*, V. *ὦ Μοῦσα*.
Sing. N. *ὁ Ἀγχίσης*, Anchises, G. *τοῦ Ἀγχίσου*, D. *τῷ Ἀγχισίῳ*, A. *τὸν Ἀγχισήν*, V. *ὦ Ἀγχίσι*.
Sing. N. *ὁ Αἰνείας*, Æneas, G. *τοῦ Αἰνείου*, D. *τῷ Αἰνείῳ*, A. *τὸν Αἰνείαν*, V. *ὦ Αἰνεία*.

In the dual and plural they are all declined like *Τιμή*.

8. Nouns ending in *δα*, *θα*, *ρα*, and *α pure* (see sect. i. 19.) make their genitive in *ας*, and dative in *α*, as *Λήδα*, *Μάρθα*, *ἡμέρα*, *φιλία*; and so do nouns in a contracted of *αα*, as *μῦνᾶ* from *μνάα*.

9. Nouns in *ας* and *ης* reject *ς* in their vocative.

10. But nouns ending in *της*, and those denoting countries and nations, poetic nouns in *πης*, and the compounds of *μετρέω* to measure, *πωλέω* to sell, and *τρίβω* to beat, make their vocative in *α*; thus, *κριτής*, *Πέρσης* (a Persian), *κυνώπης*, *γεωμέτρης*, *βιβλιοπώλης*, *παιδοτρίβης*, have the vocatives *κριτά*, *Πέρσα*, &c.

11. Nouns in *στης* have either *η* or *α* in the vocative, as *λυστής*, Voc. *ὦ λυστή* or *λυστά*.

12. Some nouns in *ας* make *α* in the genitive, especially proper names, as *Βορῶς*, *Θωμάς*, *Κηφᾶς*, *Λουκάς*, G. *Βορῶᾶ*, *Θωμάᾶ*, *Κηφᾶᾶ*, *Λουκάᾶ*. [In old Greek (Hom. II. φ. 85), from the Nom. *ης*, two forms, *αο* and *εω*, occur, of which the 1st remained in Doric (Pind. Pyth. iv. 21), the 2nd in Ionic (see Herodotus, passim); and, in some cases, in Attic. This form is always *monosyllabic*; see the first line of the *Iliad*. It was, of course, originally written *εο*, and hence came the Attic contraction *ου*, and the Æolic form *ευ*. From the 1st form *αο*, arose the Doric genitive *α*, which is retained in proper names and some other nouns by the Attics.]

13. *Contraction* is the drawing of two final syllables into one: and there are *contracted* nouns of every declension. In this the general rule of *contraction* is, to cut off the vowel before the termination throughout all the cases; thus, N. *ἡ γαλήν*, *γαλῆ* (a weasel), G. *τῆς γαλήνης*, *γαλῆς*, D. *τῇ γαλῆρ*, *γαλῆ*, A. *τὴν γαλήν*, *γαλῆν*, V. *ὦ γαλήν*, *γαλῆ*; N. *ἡ μνάα*, *μνά* (a pound), G. *τῆς μνάας*, *μνάς*, D. *τῇ μνάῳ*, *μνά*, A. *τὴν μνάαν*, *μνάν*. But *εα* is contracted into *η*, as N. *Ἑρμῆας*, — *ῆς* (*Mercury*), D. *Ἑρμῆα*, — *ῆ*, A. *Ἑρμῆαν*, — *ην*, unless *ρ* or a vowel immediately precedes, and then the contraction is in *α*, as *ῥέα*, *ᾶ*, *wool*. *Οη* is contracted into *η*, as (fem.) *ἄπλόη*, *ἄπλῆ*, *simple*.

¹ From the Latin *par equal*, and *syllaba a syllable*.

² All the cases except the nominative are by Grammarians called *oblique*, because they *deviate* or *decline* from the nominative.

³ From the Latin *impar unequal*, and *syllaba a syllable*.

⁴ In Pierson on Morris, p. 184. a few more examples are given.

OF THE SECOND DECLENSION.

14. The *second* declension takes, in general, the termination of the *masculine* or *neuter article*, and hath in the nominative two terminations, *ος* masculine and feminine, and *ον* neuter, as *ὁ λόγος* a word, *ἡ ὁδός* a way, *τὸ ξύλον* wood.

15. 'Ο Λόγος the or a word is thus declined :

Singular.	Dual.	Plural.
N. ὁ Λόγ-ος the or a word	N. A. V. τὼ Λόγ-ω the two words	N. οἱ Λόγ-οι the words
G. τοῦ Λόγ-ου of the or of a word	G. D. τοῖν Λόγ-οιν of or to the two words	G. τῶν Λόγ-ων of the words
D. τῷ Λόγ-ῳ to the or to a word		D. τοῖς Λόγ-οις to the words
A. τὸν Λόγ-ον the or a word		A. τοὺς Λόγ-ους the words
V. ὦ Λόγ-ε O word		V. ὦ Λόγ-οι O words

16. The neuter ξύλον is declined in like manner : only observe that the nominative, accusative, and vocative of neuter nouns are always alike, and in the plural these cases, both in the second and third declension, end in *α*, thus,

Sing. N. A. V. τὸ ξύλον, G. τοῦ ξύλου, D. τῷ ξύλῳ.
Dual, N. A. V. τὼ ξύλω, G. D. τοῖν ξύλοι.
Plur. N. A. V. τὰ ξύλα, G. τῶν ξύλων, D. τοῖς ξύλοις.

17. The Attics¹ have a peculiar manner of forming some nouns of this declension, by changing the last vowel or diphthong into *ω*, *οι* into *ψ*, and a long or *αι*, before the termination, into *ε*, as from *ὁ ναός* a temple, *νεώς*, from *τὸ ἀνώγειον* an upper chamber, *ἀνώγειων* : and as the Attics in all other nouns have the vocative like the nominative, so in these nouns also, thus,

Sing. N. V. ὁ νεώς, G. τοῦ νεώ, D. τῷ νεῷ, A. τὸν νεών.
Dual, N. A. V. τὼ νεώ, G. D. τοῖν νεῷν.
Plur. N. V. οἱ νεψί, G. τῶν νεῶν, D. τοῖς νεψίς, A. τοὺς νεώς.
Sing. N. A. V. τὸ ἀνώγειον, G. τοῦ ἀνώγειω, D. τῷ ἀνώγειω.
Dual, N. A. V. τὼ ἀνώγειω, G. D. τοῖν ἀνώγειω.
Plur. N. A. V. τὰ ἀνώγειω, G. τῶν ἀνώγειων, D. τοῖς ἀνώγειω.

18. [In the accus. the Attics often omit *ν*, as *λαγὼ* a hare, *ἔω* the morning ; and this is regular in proper names.]

19. There is one noun in *ως* of the neuter gender, *τὸ χρέως* a debt.

20. [The Attics often declined after this form words of the 3rd declension ; for we find *γέλων* from *γέλος*, *ἥρων* and *ἥρω* from *ἥρως*, and *Μίνω* (both in the gen. and acc.) from *Μίνως*. On the other hand, the later Greeks declined some nouns of the 2nd decl. in *ως*, according to the 3rd.]

21. Contractions in this declension are made thus, *ε* and *ο* before *ω* or a diphthong are dropped ; so and *οο* are contracted into *ου*, and *εα* into *α*. Thus *ὁ ἀδελφιδέος* a sister's son :

Sing. N. ὁ ἀδελφιδέ-ος, —οῦς, G. τοῦ —έου, —οῦ, D. τῷ —έῳ, —ῳ, A. τὸν —έον, οὔν, &c.
Dual, N. A. V. τὼ ἀδελφιδέω, —ῶ, G. D. τοῖν ἀδελφιδέοιν, —οῖν.
Plur. N. οἱ ἀδελφιδέ-οι, —οῖ, G. τῶν ἀδελφιδέ-ων, —ῶν, &c.
Sing. N. A. V. τὸ ὀστέον, ὀστοῦν, a bone, G. τοῦ ὀστέου, ὀστοῦ, D. τῷ ὀστέῳ, ὀστέῳ.
Dual, N. A. V. τὼ ὀστέω, ὀστέῳ, G. D. τοῖν ὀστέοιν, ὀστέοιν.
Plur. N. A. V. τὰ ὀστέα, ὀστέα, G. τῶν ὀστέων, ὀστέων, D. τοῖς ὀστέοις, ὀστέοις.
Sing. N. ὁ νόος, νοῦς, the mind, G. τοῦ νόου, νοῦ, D. τῷ νόῳ, νοῦ, A. τὸν νόον, νοῦν.
Dual, N. A. V. τὼ νόω, νοῶ, G. D. τοῖν νόοιν, νοῖν.
Plur. N. V. οἱ νόοι, νοῖ, G. τῶν νόων, νῶν, D. τοῖς νόοις, νοῖς, A. τοὺς νόους, νοῦς.

[“The plural and dual of the form in *οος* do not occur, but are formed by analogy. ’Ανεψιαδοῦς and *θυγατριδοῦς* are of this form also.” Matth.]

OF THE THIRD DECLENSION.

22. The *third* declension is *imparisyllabic*, and hath in the nominative nine terminations, *α*, *ι*, *υ* neuter ; *ω*, feminine ; and *ν*, *ξ*, *ρ*, *ς*, *ψ*, of all genders.

'Ο Δελφίν a dolphin is thus declined :

Singular.	Dual.	Plural.
N. ὁ Δελφίν the or a dolphin	N. A. V. τὼ Δελφίν-ε two dolphins	N. οἱ Δελφίν-ες the dolphins
G. τοῦ Δελφίν-ος of the or of a dolphin		G. τῶν Δελφίν-ων of the dolphins
D. τῷ Δελφίν-ι to the or to a dolphin		D. τοῖς Δελφίν-σι to the dolphins
A. τὸν Δελφίν-α the or a dolphin	G. D. τοῖν Δελφίν-οιν of or to two dolphins	A. τοὺς Δελφίν-ας the dolphins
V. ὦ Δελφίν O dolphin		V. ὦ Δελφίν-ες O the or O dolphins

¹ There are three principal dialects of the Greek language, the Attic, Ionic, and Doric. See sect. xxiii.

The neuter τὸ σῶμα *a body* is thus declined. Comp. Rule 16.

Sing. N. A. V. τὸ σῶμα, G. τοῦ σώματος, D. τῷ σώματι.

Dual, N. A. V. τὼ σώματε, G. D. τοῖν σωματίοι.

Plur. N. A. V. τὰ σώματα, G. τῶν σωματίων, D. τοῖς σώμασι.

OF THE GENITIVE SINGULAR.

23. [Generally the genitive is *ος*, either—(1.) Added at once to the nominative, as *μήν, μηνός*, though in most cases the long vowel is changed into the corresponding short one, as *λιμην, λιμέν-ος*, *ήχως, ήχός* (contr. *ήχους*); and, in some, this short one is rejected by syncope, as *κύων, κύονος*, *κυνός*; *πατήρ, πατέρος*, *πατρός*; or (2.) When the nominative ends in *ς*, this letter in the genitive is changed into *ος*, the short vowel being, as before, introduced, as *τρίηρης, τριήρεος*; *αἰδώς, αἰδόος*—*ους*; *βοῦς, βοός*. This rule embraces the words beginning with a double letter, as *Ξ, ι. ε. γς, κς* or *χς*, or *ψ, ι. ε. βς, πς, φς*; for example, *αἶξ (αἰγς), αἰγ-ός*; *ἀλώπηξ (ἀλώπηκς), ἀλώπηκος*; *θρίξ (θρίκς), τριχός*; and *φλέψ (φλέβς), φλεβός*; *ὦψ (ὦπς), ὥπος*; *κατήλιψ (κατήλιφς), κατήλιπος*. The nominatives in *ας, εις, ους*, which make the genitives in *αντος, εντος, οντος*, are hardly exceptions to this rule, as the form of the nominative was originally *ανς, ενς, and ονς*, or more properly *αντς, &c.*, which was gradually softened down to the present forms. It must be observed, that in this large declension, the exceptions to the preceding rules are numerous. Probably the formations were at first far more regular, but as, from various causes, the forms of the nominatives have changed, an apparent irregularity has been introduced. The most usual is, that, *after a vowel* in the nominative, instead of *ος*, the terminations *δος, θος, and τος*, are used to preserve the length of the termination of the nominative. Use will best teach which of these terminations is received. The following rules, however, may be useful.]

24. [(1.) Words in *α* and *ι* take *τος*, as *σῶμα, μέλι*; except *γάλα, γάλακτος* (from *γάλαξ* probably), and *σίγηπι, σινήπιος* (Attice *σινήπειος*).—(2.) Words in *υ* (except *ἄστν, ἄστεος* or *ἄστειως*, and *πῦϋ, πῦεος*) and *ας* take *ατος*. Some, however, in *ας*, whose last syllable but one is short, take *αρος*, as *ἔαρ, ἔαρος*, i. e. they follow the general rule.—(3.) Neuters in *ας* short, make *ατος* or *αος*, which the Attics contract into *ως*, as *κρέας, κρέατος, κρέως*; and feminines in *ας* short, make *δος*, as *παστάς, παστάδος*.—(4.) Words in *ις* make *ιος* (Attice *εις*), *ιδος, ιδος, ιτος*. Probably the original form was *ιστος* (see Hom. Il. O. 87), from which the others were formed by elision and provincial pronunciation.—(5.) Some words in *ης* have *ητος*, as *πένης, φιλότης*. *Πάρνης* (a mountain on the borders of Attica) has *Πάρνηθος*.—(6.) Neuters in *ος* make *εος* (Attice *ους*).—(7.) Some words in *υς* make not only *υος*, but *υδος* (as *χλαμύς*) and *υθος* (as *κόρυς*).—(8.) Some words in *ως* make *ωος*, as *ἥρως, and ωτος, as φώς*.]

25. [It may be observed generally, that, to account for the apparent irregularities, the original forms of the nominatives should be known. Thus, for example, of nouns in *ους*, some make *οῦντος*, some *όντος*, some *όος*. Those in *οῦντος* are *contracted* nouns, as *μελιτοῦς, μελιτῶντος*, from *μελι-τῶεις, —δεντος*; and, as well as those which form *οντος*, fall under the general rule (2), the old termination having been *ενς* or *εντς* and *ονς* or *οντς*. Those which form in *οος*, are probably *not* derived from older forms of this sort, and are therefore also obedient to the same rule. *Ὀδοῦς* was originally perhaps *ὀδών* (Herod. vi. 107.) or *ὀδόνς*. *Ποῦς* has *ποδός*; but it seems to have had another form *πόας*, as its compounds are often parasyllabic. Again, the old forms of *γάλα, γυνή, ὕδωρ, σκώρ*, were probably *γάλαξ, γύναιξ, ὕδας, σκάς*. The diphthongal terminations have many irregular forms, as *ναῦς, ναός* and *νηός*; *γραῦς* only *γραός*. *Κτεῖς* and *εῖς* make *ενός*; *κλεῖς* makes *κλειδός*.]

OF THE ACCUSATIVE SINGULAR.

26. The *accusative singular* usually ends in *α*: but nouns in *ις, υς, αυς*, and *ους*, which have *ος* *pure* in the genitive, change *ς* of the nominative into *ν* in the accusative; as N. *ὄφις a serpent*, G. *ὄφις*, A. *ὄφιν*; N. *βότρυς a bunch of grapes*, G. *βότρυος*, A. *βότρυν*; N. *ναῦς a ship*, G. *ναός*, A. *ναῦν*; N. *βοῦς an ox*, G. *βοός*, A. *βοῦν*¹. But *barytones*, i. e. nouns not accented on the last syllable, which have *ος* *impure* in the genitive, make in their accusative both *α* and *ν*, as N. *ἐρις contention*, G. *ἐριδος*, A. *ἐρίδα* and *ἐριν*; N. *κόρυς a helmet*, G. *κόρυθος*, A. *κόρυθα* and *κόρυν*. *Ποῦς a foot*, in the accusative has only *πόδα*, but its compounds have both *α* and *ν*, as *πολύπους many footed*, *πολύποδα* and *πολύπουν*, &c. So *κλεῖς a key*, has in the accusative both *κλεῖδα* and *κλεῖν*; *παῖς a boy*, *παῖδα* and *παῖν*; *χάρις*, G. *χάριτος*, when signifying *favour* has only *χάριν*, when a *god-dess* *χάριτα*. [Oxytones, i. e. nouns accented on the last syllable, also having *ος* *impure* in the genitive, have only *α*, as *ἐλπῖς, ἐλπίδα*.]

OF THE VOCATIVE SINGULAR.

27. The *vocative singular* is generally like the nominative, and always so in participles² of this third declension: but sometimes it differs—1. By changing the long vowel of the nominative into a short one, as nom. *ὁ τέρην tender*, voc. *ὦ τέρεν*; nom. *ὁ τῆτήρ*, voc. *ὦ πάτερ*.—2. By casting off the final *ς* of the nom. from nouns in *ευς* and *ους*, and *barytones* in *ις* and *υς*, as N. *βασιλεῖς a king*, V. *ὦ βασιλεῦ*; N. *βοῦς*, V. *ὦ βοῦ*; N. *ὄφις*, V. *ὦ ὄφι*; N. *νέηλυς a stranger*, V. *ὦ νέηλυ*; N. *παῖς*, V. *ὦ παῖ*. So N. *ἀναξ a king*, V. *ὦ ἀνα*. But *ὁ ποῦς a foot*, *ὁ δόδους a tooth*, have in the vocative *ὦ ποῖς, ὦ δόδους*.—3. By changing *ς* of the nom. into *ν*, or *εις* into *εν*, as N. *ὁ Πολυδάμας Polydamas*, V. *ὦ*

¹ The poets, however, have *βότρυν, νῆα, βόα*.

² See the participles active under the examples, sect. x. 11.

Πολυνδάμαν; N. ὁ τάλας *miserable*, V. ὦ τάλαν; N. ὁ χαρίεις *agreeable*, V. ὦ χαρίεν. [This rule in fact coincides with the last, if we remember that these formations in *ας* and *εις* are in general corruptions of the form *ανς* and *ενς*.]—4. Nouns in *ω* and *ως* have the vocative in *οι*, as *Λητώ Latona*, voc. *Λητοῖ*.—5. Proper names change the long vowel of the nom. into its short one, as N. Ἀπόλλων, voc. Ἀπολλων; nom. Σωκράτης, voc. Σώκρατες.

OF THE DATIVE PLURAL.

28. [The dative plural appears to have been originally formed from the nominative plural by adding *ι* or *σι*, and considering the neuter termination to be *ες* instead of *α*, as in Ionic, Æolic, and Doric, this form remained, παιδῶ-σι, ἀνδρῶ-σι, πραγμάτε-σι. Then the usual changes for the sake of euphony took place, i. e. some vowels and consonants were omitted, and other alterations were made when necessary for the sake of *quantity*, which in this case was determined by that of the nom. plural. Thus ὀρνίθε-σι, ὀρνίθει-σι, ὀρνιθ-σι, ὄρνιθι, ὄρνιθι-σι, τυφθέντε-σι, τυφθέντε-σι, τυφθέντ-σι, τυφθ-εῖ-σι; a change analogous to that already observed in the nominative. These remarks can be easily applied to explain different examples: as *practical* rules, the following may suffice.] The *dative plural* is formed—1. From the dative singular, by taking *σ* before *ι* and rejecting *δ*, *θ*, *ν*, and *τ*, as D. sing. βότρυι, D. plur. βότρυνσι; λαμπάδι, λαμπάσι; ὄρνιθι, ὄρνιθι-σι; δελφῖνι, δελφῖσι; σώματι, σώματι-σι.—2. From the nom. sing. by adding *ι* to nouns ending in *ξ*, *ψ*, or *ς* after a diphthong, as N. κόραξ, D. plur. κόραξι; N. Ἀραψ, D. plur. Ἀραψι; N. βασιλεύς, D. plur. βασιλεῦσι. But κτεῖς, G. κτενός, a *comb*, makes κτεσί; ποῦς, G. ποδός, a *foot*, ποσί; and οὖς, G. ὠτός, an *ear*, ὠσί.—3. The dative singular *εντι* is in the dative plural changed into *εισι*, *οντι* into *ουσι*, as from τιθέντι, τιθεῖ-σι, from λείοντι, λείου-σι.—4. Nouns in *ηρ*, G. *ερος*, by syncope *ρος*, make the dative plural in *ασι*, as from πατήρ, πατρά-σι. So ἀρήν has ἀρνά-σι, νιεύς, a *son*, νιά-σι; but γαστήρ, γαστήρ-σι, σωτήρ, σωτήρ-σι.

5. The poets often form the dative plural from the dative singular, by changing *ι* into *εσι* or *εσσι*, as D. sing. ἦρωι to a *hero*, D. plur. ἦρώεσι or ἦρώεσσι.

29. Contractions in this declension are of two kinds. The first in the nominative, as well as in all the other cases, without changing the natural terminations, as in the two first declensions. Thus N. ὁ λίθας, λίθας, a *stone*, G. λίθος, λίθος, &c.; N. ἡ δαίς, δᾶς, a *torch*, G. δαῖδος, δᾶδος, &c.; N. τὸ ἔαρ, ἦρ, *spring*, G. ἔαρος, ἦρος, &c.; N. ὁ τιμήεις, τιμῆς *honourable*, G. τιμήεντος, τιμῆντος, &c.; N. ὁ πλακοῖς, πλακοῦς, a *cake*, G. πλακόντος, πλακούντος, &c. But

30. The second sort of contractions have no place in the nominative, but change the natural terminations of some other cases. Observe, therefore,

31. I. *The Rules of Contraction*.—1. All these nouns before contraction are declined according to the example Δελφῖν; but—2. When contracted, to avoid the concurrence of vowels, the genitives singular change their *αο* or *αω* into *ω*; *ασι* into *ψ*; *οο* into *ου*; and likewise the *εο* into *ου*, *εω* plur. into *ω*, *εοι* dual into *οι*, if they come from nouns in *ης*, *ες*, or *ος*.—3. Datives singular always contract *αι* into *α*, *ει* into *ει*, *υ* into *ι*, *οι* into *οι*.—4. Nominatives, accusatives, and vocatives contract *αε* and *αα*, and *εα* after *ρ* into *α*, *εα* from *ης* pure into *α* or *η* (as ὑγιής, acc. ὑγιᾶ and ὑγιῇ), *εα* impure into *η*; also *ε* from *ης*, *ες*, or *ος* into *η*; *εε*, *εας*, into *εις*; *ια* into *ι*, and *ιας* into *ις*; *υε*, *υας* into *υς*; *οε*, *οας* into *ους*; *οα* into *ω*.

N. B. Though these Rules of Contraction must necessarily appear puzzling to a beginner, yet, for his encouragement, he may be assured that PRACTICE will soon make them familiar, and indeed the best way of learning them will be by diligently committing to memory the following examples of contracted nouns. We observe then,

32. II. *The Cases to be contracted.*

1. Nouns in *ης*, *ος*, and *ες* are contracted in all cases that can admit of contraction. And note, that some nouns in *ης* are masculine, others feminine; nouns in *ος* and *ες* neuter only.

Ὁ Δημοσθένης Demosthenes is thus declined and contracted:

Sing. N. ὁ Δημοσθένης-ης, G. —εος, ους, D. —εῖ, ει, A. —εα, η, V. —ες.

Dual, N. A. V. Δημοσθέν-εε, η, G. D. —έοιν, οῖν.

Plur. N. V. Δημοσθένεες, εις, G. —έων, ὦν, D. εσι, A. —εας, εις².

Neuters in *ες* and *ος* are thus declined:

Sing. N. A. V. τὸ τέλ-ος (an *end*), G. —εος, ους, D. —εῖ, ει.

Dual, N. A. V. τέλ-εε, η, G. —έοιν, οῖν.

Plur. N. A. V. τέλ-εα, η, G. —έων, ὦν, D. —εσι.

Note. The compounds of κλέος are doubly contracted, as N. ὁ Ἡρακλ-έης, ἦς, G. —έεος, έους, and έος, [observe also, that, in neuters, if a vowel precedes *εα*, it is contracted only into *α*, not *η*, as τὰ

¹ As to the two datives κόραξι and Ἀραψι, this rule coincides with that immediately preceding; for κόραξ makes in the dative sing. κόρακι, and so in the dative plur. it would, according to that rule, have κόρακι, of which κόραξι is only a different expression. So Ἀραψ, dat. sing. Ἀραβι, and dat. plur. Ἀραβι or Ἀραψι. Comp. sect. i. rule 8.

² [It must be observed, that proper names have properly no plural. The learner will, therefore, attend only to the forms.]

χρία from χρέος, κλία from κλέος.] &c. but voc. Ἡράκλ-εες, —εις. Some proper names in ης form the accusative in ην, as Ἀριστοφάνης, acc. Ἀριστοφάνην.—This is usually called the *first* declension of contracted nouns.

2. Nouns in ις and ι are contracted only in the dative singular, and in the nominative, accusative, and vocative plural : ις is masculine or feminine, ι neuter.

Sing. N. ὁ ὄφις (*a serpent*), G. —ιος, D. —ι, ι, A. —ιν, V. —ι.

Dual, N. A. V. ὄφιε, G. D. —ιουν.

Plur. N. V. ὄφ-ιες, ις, G. —ίων, D. —ισι, A. —ιας, ις.

Neuters in ι, as σίννηπι *mustard*, are declined in the same manner, only the nom. acc. and voc. sing. are alike (comp. Rule 16), and the nom. acc. and voc. plur. are formed —ια, ι. This declension in ιος is properly Ionic, as appears from its being used by Herodotus, who wrote in that dialect. The Attic form, which is used by the writers of the N. T., is as follows :

Sing. N. ὁ ὄφ-ις, G. —εως, D. —εῖ, εἰ, A. —ιν, V. —ι.

Dual, N. A. V. ὄφ-εε, G. D. —έουν.

Plur. N. V. ὄφ-εες, εἰς, G. —έων, D. —εσι, Acc. —εας, εἰς.

Thus also are declined ἡ δύναμις *power*, ἡ πόλις *a city*, &c.

This is usually called the *second* declension of contracted nouns.

3. Nouns in ες, υς, and υ (G. εος), are likewise contracted only in the dative singular, and in the nominative, accusative, and vocative plural, as

Sing. N. ὁ βασιλ-εύς (*a king*), G. —έος, Attic —έως, D. —εῖ, εἰ, A. —έα, V. —εῦ.

Dual, N. A. V. βασιλ-έε, G. D. —έουν.

Plur. N. V. βασιλ-έες, εἰς, G. —έων, D. —εῦσι, A. —έας, εἰς.

So ὁ πῆχυς (*a cubit*), G. —εος, Att. —εως ; but A. —υν, V. —υ, and dat. plur. πήχεσι.—So the neut. τὸ ἄστυ *a city* ; only remember that the nom. acc. and voc. sing. are alike, and that the nom. acc. and voc. plur. are formed in —εα, η. This is called the *third* declension of contracted nouns.

4. Nouns which end in υς, G. υος, contract only in the nom. acc. and voc. plur., as ὁ βότρυς, G. —υος, N. V. plur. βότρυ-ες, υς, A. —υας, υς. So ὁ στάχυς *an ear of corn*, ὁ ἰχθύς *a fish*, ἡ ἄρκυς *a net*, ἡ δρῦς *an oak*.

[The following are somewhat irregular :

1. Sing. N. ναῦς, G. νεώς, or νηός, or ναός, D. νηί, A. ναῦν, and in later writers νάα. Dual nom. and acc. are wanting ; G. and D. νεοῖν.

Plur. N. νῆες, and ναῦς in later writers. G. νεῶν, D. ναῦσι, A. ναῦς, and in later writers νᾶας.

2. S. N. γραῦς, G. γραός, D. γραί and γρηί, A. γραῦν, V. γραῖ.

P. N. γράε, and γρηε, G. γράων, D. γραῦσι, A. γραῦς.

3. S. N. βοῦς, G. βοός, D. βοί, A. βοῦν.

P. N. βόε, G. βόων, D. βουσί, A. βόας and βοῦς.]

5. Nouns in ω and ως are contracted only in the singular, their dual and plural being declined like λόγος of the second declension, as ἡ λεχῶ *a woman in child-bed*.

Sing. N. ἡ λεχ-ώ, G. —όος, οὔς, D. —οῖ, οἱ, A. —όα, ὦ, V. οἶ.

There are but two nouns in ως that follow this form, ἡ αἰδώς *modesty*, and ἡ ἡώς *the morning*. Nouns thus declined are *feminine only*.—This is usually called the *fourth* declension of contracted nouns.

6. Nouns neuter in ας *pure* and ρας are contracted in all the cases that admit of contraction, thus,

Sing. N. A. V. τὸ κέρ-ας (*a horn*), G. —ατος, αος, ως, D. —ατι, αῖ, α.

Dual, N. A. V. κέρ-ατε, αε, α, G. D. —ατοι, αιν, φν.

Plur. N. A. V. κέρ-ατα, αα, α, G. —ατων, ὶων, ὶν, D. —ασι.

So τὸ κρέας *flesh*.—This is usually called the *fifth* declension of contracted nouns.

33. In all the declensions of substantives—1. The nominative, accusative, and vocative dual are always alike ; so the genitive and dative dual.—2. In the plural the nominative and vocative are always alike ; and the genitive always ends in ων.—3. In every number the nominative, accusative, and vocative of neuter nouns are always the same, and in the plural these cases, if *uncontracted*, always end in α, except in Attic nouns of the second declension in ων. See above, Rule 16.

34. N. B. Here let the learner, before he proceeds, write down with the article through all the numbers and cases, and commit to memory, several other examples of nouns of each declension, besides those above given.—Ὁργή *anger*, πρῦμα *the poop of a ship*, ἀγορά *a market-place*, μωρία *folly*, ταμίας *a butler*, σατράπης *a viceroy*, κριτής *a judge*, οἰνοπώλης *a vintner*, may be very proper examples of the first declension ;—Ἡ ὁδός *a way*, τὸ τέκνον *a child*, of the second ;—and of the third, ὁ μῆν *a month*, ὁ ἀστήρ *a star*, ἡ νύξ, G. νυκτός, *the night*, ἡ φλέψ, G. φλεβός *a vein*, μέλι *honey*, νάπυ, G. —υος, *mustard*, νόημα *a design* ;—and for the contracts in this declension ἡ τριτήρης *a galley*, τὸ Ἰππομανές *the Hippomanes*, ὁ Περικλῆς *Pericles*, ἡ δύναμις *power*, both according to the Ionic and Attic form, ὁ βαρβεύς *an umpire*, ἡ γραῦς, γραός, *an old woman*, ἡ φειδώς *parsimony*, τὸ κρέας *flesh*.

SECTION IV.

OF THE GENDER OF NOUNS SUBSTANTIVE.

1. THE *gender* of Greek nouns is known either by their *signification* or by their *termination*.

I. BY THEIR SIGNIFICATION.

2. Nouns signifying *males, winds, months, and rivers*, are generally masculine.
3. Nouns signifying *females, countries, islands, cities, trees, and plants*, are for the most part feminine.
4. Nouns referring to both sexes are *common*, as ὁ καὶ ἡ παρθένος *a virgin*.

II. BY THEIR TERMINATION.

5. In the *first* declension, nouns in *η* and *α* are feminine, in *ης* and *ας* masculine (as in sect. iii. 5).—6. In the *second* declension, nouns in *ος* (and *ως*) are masculine, and sometimes feminine or common.

7. Nouns in *ον* are neuter, whatever they signify, as τὸ κοράσιον *a damsel*, τὸ θυγάτριον *a little daughter*.

8. Nouns of the *third* declension in *ν, ξ, ρ, ψ, ας -αντος, ης, εις, εως, ους, ως*, are generally masculine; in *ω, ιν, γξ, της -τητος, ις, υς, αις, αυς, ας -αδος*, generally feminine; in *α, ι, υ, αρ, ορ, ας -ατος* are almost always neuter.

SECTION V.

OF HETEROCLITES, OR IRREGULAR NOUNS.

1. HETEROCLITES (so called from *ἐτέρως κλιτός otherwise declined*) are such nouns as *differ* from the common way of *declining*, by being either *defective, variant, or redundant*.

2. *Defectives in number* are either singular only, as generally proper names and such as want the plural in sense, as the names of herbs, liquors, ages of men, virtues, vices, and the like; or plural only, as the feasts of the gods, thus, τὰ Διονύσια *the feast of Bacchus*; some names of cities, as αἱ Ἀθῆναι *Athens*, τὰ Ἱεροσόλυμα *Jerusalem*.

3. *Defectives in case* are—1. *Aptotes* (from a neg. and *πτῶσις a case*), which have but *one ending for every case*, as the names of letters, ἄλφα, βῆτα, &c., foreign names, Δαβὶδ, Ἰσραὴλ, names of numbers from four to a hundred, as πέντε, ἕξ, &c., and some substantives neuter, as τὸ χρεὼν *fate*, ἔμας *the body*, ἕπαρ *a vision*, &c.—2. *Monoptotes* (from *μόνος a single*, and *πτῶσις a case*), which are used but in *one case*, as ἡ χρεὼν *necessity* (Hom. Il. x. 172), ἡ δῶς *a gift*, ὦ τάν ἡο, *such an one! ho you, sir!* αἱ Κατακλῶθες *the Fates*.—3. *Diptotes* (from *δις twice*, and *πτῶσις a case*), which have but *two cases*, as ὁ λῆς *a lion*, A. τὸν λῆν; so the dual ἄμφω, G. and D. ἄμφοιν, *both*.—4. *Triptotes* (from *τρις thrice*, and *πτῶσις a case*), which have but *three cases*, as ὁ μάρτυς *a witness*, A. μάρτυν, D. plur. μάρτυσι. So the blessed name ὁ Ἰησοῦς *Jesus*, as to *termination*, N. ὁ Ἰησοῦς, G. D. V. Ἰησοῦ, A. Ἰησοῦν.

4. *Variants in gender* are masculine in the singular, and masc. and neut. in the plural, as sing. N. ὁ δεσμός *a chain*; plur. οἱ δεσμοὶ and τὰ δεσμά. So δίφρος, κύκλος, &c. But sing. ἡ κέλευθος *a path*; plur. τὰ κέλευθα. Sing. ὁ καὶ ἡ Τάρταρος *Tartarus*; plur. τὰ Τάρταρα.

5. *Variants in case*, as τὸ γόνυ *the knee*, τὸ δόρυ *a spear*, G. —ατος; τὸ ὕδωρ *water*, gen. ὕδατος; ἡ γυνή *a woman*, gen. γυναικός, &c. voc. γύναι, as if from γύναιξ. But these irregularities may be best learnt by use.

6. *Redundants* form their oblique cases in a two-fold manner. Thus some nouns in *ους* are declined after both the second and third declension, as ὁ νοῦς *the mind*, G. νοῦ and νοός, D. νῶ and νοί. So χροῦς, &c. Some nouns in *ως* of the Attic form are declined also according to the third, as ὁ γέλως *laughter*, G. γέλω and γέλωτος; ὁ κάλως *a cable*, G. κάλω and κάλωτος. Some nouns in *ης* are declined after the first and third, as ὁ Θάλης *Thales*, G. Θάλου and Θάλητος. Ὁ Μωσῆς, *Moses*, Mat. viii. 4. hath dat. Μωσῇ, Mat. xvii. 4. acc. Μωσῆν, Acts vi. 11. and also G. Μωσείως, Mat. xxiii. 2. D. Μωσεῖ, Mark ix. 4. A. Μωσεία, Luke xvi. 29. as if from Μωσείως. So from Μωϋσῆς, Acts vi. 14. we have not only acc. Μωϋσῆν, Acts vii. 35. but also G. Μωϋσείως, Acts xv. 1. and D. Μωϋσεῖ, 2 Tim. iii. 8. as if from Μωϋσείως. Some nouns have a double genitive, &c. of the same declension, ἡ τίγρις, *a tigress*, G. —δος and —ιος; ἡ θέμις *right*, G. —ιδος and —ιστος. Ὁ Ζεὺς *Jupiter* is thus declined: G. Ζηνός or Διός, D. Ζηνί or Δί, A. Ζήνα or Δία, V. ὦ Ζεῦ. The truth is, Διός, &c. are from nom. Δίς; Ζηνός, —νί, —να from nom. Ζήν.

SECTION VI.

OF NOUNS COGNATE, FEMININE, PATRONYMICS, GENTILES, POSSESSIVES, AMPLIFICATIVES, DIMINUTIVES, VERBALS, AND COMPOUNDS.

1. COGNATE nouns are of various sorts; for—1. From most adjectives may be deduced *masculines* in *ων*, *feminines* in *της*, *ια*, *υνη*, and *neuters* in *ιον*; as from *φίλος*, *η*, *ον*, come *Φίλων* (a proper name) and *φιλότης*, *φιλία*, *φιλοσύνη*, and *τὸ φίλιον* *love, friendship*.—2. From the dative plural of the third declension in *οισι* are formed *feminines* in *ια*; as from *γέρον* *an old man*, dat. plur. *γέρονσι*, comes *γερονσία* *a senate*.—3. From adjectives in *ης* come *feminines* in *εια*; as from *ἀληθής* *true*, *ἀλήθεια* *truth*.—4. From substantives are made adjectives in *αιος*, *αλεος*, and *ιος*, as *δρῶμαιος*, *οὐράνιος*, from *δρόμος*, *οὐρανός*.

2. *Feminine substantives* from *masculines* of the first declension in *ης* end in *ις*, *τρια*, or *τρις*, as *ἡ προφήτις* *a prophetess*, *ἡ ποιήτρια* *a poetess*, *ἡ αὐλητρίς* *a minstrel*, from *ὁ προφήτης*, *ὁ ποιητής*, *ὁ αὐλητής*. From *masculines* of the second they end in *α*, *υνη*, or *αινα*, as *θεά* *a goddess*, *δοῦλη* *a female slave*, *ιατρίνη* *a female physician*, *λύκαινα* *a she-wolf*, from their *masculines* *θεός*, *δοῦλος*, *ιατρός*, *λύκος*. From *masculines* of the third they often end in *αινα*, *ασσα*, *εια*, as *λέαινα* *a lioness*, *ἄνασσα* *a queen*, *ἱέρεια* *a priestess*, from *ὁ λέων* *a lion*, *ὁ ἄναξ* *a king*, *ὁ ἱερεὺς* *a priest*.

3. *Patronymics* (from *πατρός* *νομα*, *the name of a father*) are names which the poets give to persons from their *fathers* or *ancestors*, thus *Πηλεΐδης* is the son of *Peleus*, *Ἀτρεΐδης* the son of *Atreus*, *Ηρακλειδης* a descendant of *Hercules*.—1. *Masculine patronymics* end in *αδης*, *ιδης*, or *ιαδης*; for 1. From primitive proper names of the first declension in *ας* or *ης*, or of the second in *ιος*, come *patronymics* in *αδης*, as *Δινει-αδης*, *Ἰπποτ-αδης*, *Ἥλι-αδης*, from *Δινεί-ας*, *Ἰππότ-ης*, *Ἥλι-ος*. 2. From the second in *ος* *impure*, or from the genitive of the third, in *ιδης*, as *Διακ-ιδης*, *Νεστορ-ιδης*, from *Διακ-ός*, *Νέστ-ωρ*, —*ορος*¹. But when the penultima (i. e. the last syllable but one) of any genitive is long, the last syllable may be changed into *ιαδης*, as *Ἀγχις-ιαδης*, *Ἀτλαντ-ιαδης*, from *Ἀγχις-ης*, *οὐ*; *Ἀτλ-ας*, *αντος*. So from *Πηλέυς*, *-έος*, Ionic *-ῆος*, comes *Πηλε-ιδης*, by crasis *Πηλεΐδης*, and Ionic *Πηληΐαδης*.—2. *Feminine patronymics* end in *ας*, *ις*, *ῆς*, *υνη*, or *ωνη*; for 1. From *masculine patronymics* in *αδης* and *ιδης*, by leaving out *δης*, come *ας* and *ις*, as *Ἠλιάς* and *Καδμύς*, from *Ἠλιάδης* and *Καδμίδης*; but the poets often insert *η*, as *Καδμήτις*, *Βρισητίς*, *Χρυσητίς*. 2. *Feminine patronymics* from primitive nouns of the second and third declension with the last syllable *impure*² end in *υνη*, with the last syllable *pure* in *ωνη*; as *Ἀδραστ-υνη*, *Νηρ-υνη*, from *Ἀδραστ-ος*, *Νηρ-εύς*; and *Ἀκρισι-ώνη*, *Ἡετι-ώνη*, from *Ἀκρίσι-ος*, *Ἡετι-ων*. Note, *patronymics* in *δης* and *υνη* are of the first declension, but in *ων*, *ας*, and *ις* of the third.

4. *Gentiles*, or the names of *townsmen*, end generally in *της*, *αιος*, *ιος*, *ινος*, or *εως*; as *Σπαρτιάτης*, *Ἀθηναίος*, *Βαβυλώνιος*, *Ῥηγίνιος*, *Ἀλεξανδρεύς* from the cities *Σπάρτη*, *Ἀθήναι*, *Βαβυλών*, *Ῥήγιον*, *Ἀλεξάνδρεια*. *Feminines* end often in *σσα*, as *Κρήσσα*, *Κίλισσα*, from *Κρήτη*, *Κίλικία*; and sometimes in *ια*, from *masculines* in *ιος*, as *Ἀθηναία*, &c.

5. *Possessives*, or adjectives expressing *possession* or *relation*, are derived both from proper names and appellatives, and end in *εος*, *ιος*, *ειος*, *κος*, *νος*, or *ωδης*; as *Ἐκτόρεος*, *πατρῴος*, *Ἀχιλλεος*, *μουσικός*, *ἀνθρώπινος*, *λιθώδης*, from *Ἐκτωρ*, *πατήρ*, *Ἀχιλλεύς*, *μοῦσα*, *ἄνθρωπος*, *λίθος*.

6. *Amplificatives* increase the signification, and end in *ος*, *ιας*, or *ων*, as *ἀρνέσιος* *a full-grown lamb*, from *ἄρς* *a lamb*; *παιδνός* *a great boy, a lad*, from *παῖς* *a boy*; *πωγωνίας* *a man with a great beard*, from *πῶγων* *a beard*; *στομίας* *one with a large mouth*, from *στόμα* *a mouth*; *χειλών* *blubber-lipped*, from *χεῖλος* *a lip*.

7. *Diminutives* are derived both from proper names and from appellatives. 1. *Masculines* generally end in *ων*, *αῖς*, *σκος*, *λος*, *υς*, as *μωρίων* *a fool*, from *μῶρος*, *λίθαξ* *a little stone*, from *λίθος*, *ἀνθρωπίσκος* *a little man*, *a manikin*, from *ἄνθρωπος*, *ἑρωτίλος* *a little love*, from *ἔρως*, —*ωτος*, *Διώνυς*, diminut. of *Διονύσιος* *Dionysius*.—2. *Feminines* end in *ις*, *σκη*, *υνη*, as *κρηνίς* *a little fountain*, from *κρήνη*, *παιδίσκη* *a little maid*, from *παῖς*, *παιδός*, *πολιχνη* *a little city*, from *πόλις*.—3. *Neuters* in *ιον*, *θυγάτριον* *a little daughter*, from *θυγάτ-ηρ*, —*ρος* [and especially in *διον*].

8. *Verbals* are deduced, 1st, from the active present of verbs, as *νίκη* *a victory*, from *νικάω* *to conquer*, *εἶδος* *a form*, from *εἶδω* *to see*: 2ndly, from the 2nd aor. as *φυγή* *flight*, from *ἐφύγον*, 2 aor. of *φεύγω* *to flee*; *πάθος* *suffering*, from *ἐπαθον*, 2 aor. of obsolete *πείθω* *to suffer*: 3rdly, from the perfect middle, as *λόγος* *a word*, from *λέλογα*, perf. mid. of *λέγω* *to speak*; *τροφή* *food*, from *τέτροφα*, perf. mid. of *τρέφω* *to nourish*: 4thly, from the three persons singular of the perfect passive, which end in *μαι*, *σαι*, and *ται*, as *γράμμα* *a letter*, *γραμμή* *a line*, from *έγραμμαι*, 1 pers. perf. pass. of *γράφω* *to write*; *ψαλμός* *a psalm*, from *έψαμμαι*, 1 pers. perf. pass. of *ψάλλω* *to sing to music*; *κρίσις* *judgment*, from *έκρίσται*, 2 pers. perf. pass. of *κρίνω* *to judge*; *δοκιμασία* *proof*, from *έδοκίμασαι*, 2 pers. perf. pass. of *δοκιμάζω* *to prove*; *ποιητής* *a poet*, *Χριστός* *Christ (anointed)*, *χαρακτήρ* *a character*, *ρήτωρ* *an orator*, *κιθαριστής* *the art of playing on the harp*, *όρχήστρα* *the orchestra*, and *όρχηστρίς* *a dancer*, *κοιμητήριον* *a cemetery*, *άροτρον* *a plough*, and adjectives in *τεος*, as *λεκτέος*, from the respective third persons perf. pass. *πεποιήται*, *έχρισται*, *κεχάρακται*, *έβήρηται*, *κεκιθάρισται*, *ώρχησται*, *κεκοίμηται*, *ήρωται*, *λέλεκται*.

¹ Ionic patronymics end in *ων*, as from *Κρόνος* *Κρονίως*; Doric patronymics in *δας*, as from *Κρέων* *Κρεώνδας*.

² See sect. i. 19.

9. The Greeks delight in *compounds*. Sometimes they form these of two nominatives, leaving out such letters as would seem harsh, as *ναυμαχία* a *sea-fight*, from *ναῦς* a *ship*, and *μάχη* a *fight*; sometimes of a genitive and nominative, as *νέωστικός* a *dock*, literally a *ship's house*, *νέως οἶκος*; sometimes of a dative (or, as some call it, an ablative) and a nominative, as *ὀρεσίτροφος* *nourished* or *bred in the mountains*, from *dat. plur. ὄρεσι* in the mountains, and *τροφός* *nourished*; sometimes of a noun and verb, as *βουνοεχής* *wise, discreet*, from *νοῦν* (acc. of *νοῦς*) *mind, understanding*, and *ἔχω* *to have*; sometimes of numerals joined to other nouns, as *τετράπους* a *four-footed creature*, a *quadruped*, from *τέτταρες* (neut. —*ρα*) *four*, and *πούς* a *foot*; *ἐκατόνταρχος* a *centurion*, from *ἐκατόν* a *hundred*, and *ἀρχός* a *commander*; sometimes of several particles added together, as *διόπερ, ὁπσοδηποτοῦν*, &c.—N.B. This section is inserted in conformity to the method of that excellent grammarian, Mr. Holmes; though, after all, most of the observations contained in it will be best learned by use, and by diligently consulting a good lexicon.

SECTION VII.

OF ADJECTIVES AND THEIR DECLENSIONS.

1. A *NOUN adjective*, or more properly an *adjective*¹, so called because *adjectitious*, or added to a substantive, denotes some *quality* of the substantive to which it is joined; so in the expressions *ἀγαθός ἄνθρωπος* a *good man*, *καλή γυνή* a *fair woman*, *μέγας οἶκος* a *great house*, the words *good, fair, and great* are adjectives.

2. Adjectives are declined in a *three-fold manner*, that is, either by *three terminations*, or *two*, or *one*.

OF ADJECTIVES OF THREE TERMINATIONS.

3. Adjectives of *three terminations* end in *ος, υς, ων, ας, εις, ως*, and are declined after the manner of substantives according to their termination. Thus,

4. Adjectives of three terminations in *ος* (as *καλός* *fair*, *ἀγαθός* *good*, and participles in *νός*) are declined like substantives of the second and first declension, that is,—*masc. ΟΣ* like the 2nd, *fem. Η* like the 1st, *neut. ΟΝ* like the 2nd, as

Singular.			Dual.			Plural.		
M.	F.	N.	M.	F.	N.	M.	F.	N.
N. Φίλ-ος, —η, —ον			N. A. V.			N. —οι, —αι, —α		
G. —ου, —ης, —ου			—ω,	—α,	—ω	G. —ων, —ων, —ων		
D. —υ, —υ, —υ			G. D.			D. —οις, —αις, —οις		
A. —ον, —ην, —ον			—οιν,	—αιν,	—οιν	A. —οις, —αις, —οις		
V. —ε, —η, —ον						V. —οι, —αι, —α		

5. But adjectives ending in *ος* *pure* or *ρος* make the *nom. fem.* in *α*, *Gen.* in *ας*, *dat.* in *α*, &c. (comp. sect. iii. 8.) as *sing. N. ἄγρι-ος* and *ἀνθηρ-ός*, *a, on*, *G. ου, ας, ου*, *D. φ, α, φ*, *A. ον, αν, ον*, *V. ε, α, ον*: except some contracted ones (of which presently) and numerals in *οος*, as *ὀγδο-ος* *eighth*, which make *η* in the *fem.*

6. Contracted adjectives in *ος* are declined like contracted substantives of the second and first declension, as *Sing. N. χρύσ-εος, οὔς; έα, ή; εον, οῦν; ές, ής; έον, οῦ; D. έψ, ψ; έη, ή; έφ, φ; A. εον, οῦν; εην, ην; εον, οῦν, &c.* *Sing. N. ἀργυρ-έος, οὔς; έα, α̃; έον, οῦν; &c.* *Sing. N. ἀπλόος, οὔς; όη, ή; όον, οῦν; G. όου, οῦ; &c.*

7. Ἄλλος, ἄλλη, ἄλλο, forms its *neut. sing.* in *ο*, but is in all other respects declined like *φίλος*. (Comp. sect. ix. rule 8.)

8. Adjectives of three terminations in *υς, ων, ας, εις, ως*, are declined like substantives of the third and first declension, that is to say, the masculine and neuter are declined like the third, and the feminine like the first, thus,—*M. ΥΣ* like the 3rd, *F. ΕΙΑ* like the 1st, *N. Υ* like the 3rd, as *ἡδύς* *sweet*.

Singular.			Dual.			Plural.		
M.	F.	N.	M.	F.	N.	M.	F.	N.
N. Ἡδ-ύς, —εῖα, —ύ			N. A. V.			N. —έες, εῖς, —εῖαι, —έα		
G. —έος, —εῖας, —έος			—έε,	—εῖα,	—έε	G. —έων, —εῖων, —έων		
D. —εῖ, εῖ, —εῖα, —εῖ, εῖ			G. D.			D. —έσι, —εῖαις, —έσι		
A. —ύν, —εῖαν, —ύν			—έοιν,	—εῖαιν,	—έοιν	A. —έας, εῖς, —εῖας, —έα		
V. —ύ, —εῖα, —ύ						V. —έες, εῖς, —εῖαι, —έα		

[Note. Some adjectives in *υς* have *εα* for *υν* in the *accus. sing.* as *εὐπρία, εὐθέα*. Sometimes these adjectives are considered as having only two terminations. See *Hom. Od. E. 467. M. 369. Thuc. iv. 83. 104. viii. 8. 64.*]

M. ΟΝ like the 3rd, *F. ΟΥΣΑ* like the 1st, *N. ΟΝ* like the 3rd, as *ἐκών* *willing*, and participles in *ων*.

Sing. N. 'Εκών, οὔσα, όν, G. όντος, ούσης, όντος, &c.

¹ See Bishop Lowth's Introduction to English Grammar, p. 40. note [1].

M. ΑΣ like the 3rd, F. ΑΣΑ like the 1st, N. ΑΝ like the 3rd, as πᾶς *all*, and participles in ας.

Sing. N. Πᾶς, πᾶσα, πᾶν, G. παντός, πάσης, παντός, &c.

Particip. N. Τύψας, ασα, αν, G. αντος, άσης, αντος, &c.

Two adjectives in ας are thus declined : —ας, αινα, αν, G. —ανος, αίνης, ανος, &c. namely, μέλ-ας *black*, τάλ-ας *miserable*.

M. ΕΙΣ like the 3rd, F. ΕΣΣΑ like the 1st, N. ΕΝ like the 3rd, as χαρίεις *gracious*.

Sing. N. Χαρί-εις, εσσα, εν, G. εντος, έσης, εντος, &c.

Note, οεις, οεσσα, οεν, are contracted into ους, ουσα, ουν, as μελιτό-εις, οῦς (*honeyed*) ; όεσσα, οῦσα ; δειν, οῦν, &c. : ήεις, ήεσσα, ηεν, into ης, ησσα, ην, as τιμη-εις, ης (*honourable*) ; ήεσσα, ήσσα ; ηεν, ην : (comp. sect. iii. 29.) And observe further, that participles in εις form their feminine in εισα, as τυφθείς *beaten*, είσα, έν, G. έντος, είσης, έντος.

M. ΟΣ like the 3rd, F. ΥΙΑ like the 1st, N. ΟΣ like the 3rd, as πετυφώς *having beaten*.

Sing. N. τετυφ-ώς, υία, ός, G. ότος, υίας, ότος, &c.

9. The adjectives πολός *much*, and μέγας *great*, have their neut. sing. πολύ and μέγα, and their accus. masc. πολύν and μέγαν, but borrow¹ all the rest from the old words πολλός and μέγας, thus, Sing. N. πολός, πολλή, πολύ, G. πολλοῦ, πολλῆς, πολλοῦ, &c. Sing. N. μέγας, μεγάλη, μέγα, G. μεγάλου, μεγάλης, μεγάλου, &c.—N.B. *The learner should here write out, through all the cases and numbers, those of the above examples which are designedly left imperfect.*

OF THE ADJECTIVES OF TWO TERMINATIONS.

10. Adjectives of *two* terminations end in ος, ως, ας, ης, ις, ους, υς, ην, ων; and are declined after the manner of substantives, according to their termination.

11. Thus those in ος and the Attics in ως are declined like the *second* declension; all the others like the *third*.

EXAMPLES.

	Masc. and Fem.	Neut.
Sing. N.	ὁ καὶ ἡ ἔνδοξ-ος,	καὶ τὸ ἔνδοξ-ον
	ὁ καὶ ἡ εὐγε-ως,	καὶ τὸ εὐγε-ων (Attic)
	ὁ καὶ ἡ αἰίν-ας,	καὶ τὸ αἰίν-αν
	ὁ καὶ ἡ ἀληθ-ής,	καὶ τὸ ἀληθ-ές
	ὁ καὶ ἡ εὐχαρ-ις,	καὶ τὸ εὐχαρ-ι
	ὁ καὶ ἡ δίπ-ους,	καὶ τὸ δίπ-ουν
	ὁ καὶ ἡ ἄδακρ-υς,	καὶ τὸ ἄδακρ-υ
	ὁ καὶ ἡ ἄρρ-ην,	καὶ τὸ ἄρρ-εν
	ὁ καὶ ἡ εὐδαίμ-ων,	καὶ τὸ εὐδαίμ-ον.

12. These adjectives make their genitives respectively in ου, ω, αντος, εος, ους, ιτος, οδος, υος, ενος, ονος, as substantives of the like terminations.

13. Most derivative and compound adjectives in ος are thus declined with *two* terminations, and thus the Attics decline all adjectives in ος. Some adjectives are declined both with two and with three terminations, as αἰώνι-ος, α, ον, and ὁ καὶ ἡ αἰώνι-ος, καὶ τὸ —ον; τέρ-ην, εйна, εν, and ὁ καὶ ἡ τέρην, καὶ τὸ τέρεν.

14. N.B. *The learner, in declining the above adjectives, should repeat the proper articles with every case*, as, Sing. N. ὁ καὶ ἡ ἔνδοξος, καὶ τὸ ἔνδοξον, G. τοῦ καὶ τῆς καὶ τοῦ ἔνδοξου, D. τῷ καὶ τῇ καὶ τῷ ἔνδοξῳ, A. τὸν καὶ τὴν καὶ τὸ ἔνδοξον, &c. Sing. N. ὁ καὶ ἡ ἀληθής, καὶ τὸ ἀληθές, G. τοῦ καὶ τῆς καὶ τοῦ ἀληθ-έος, οὔς, D. τῷ καὶ τῇ καὶ τῷ ἀληθ-εῖ, εἰ, A. τὸν καὶ τὴν ἀληθ-έα, ἡ, καὶ τὸ ἀληθές, V. masc. and fem. ᾧ ἀληθής, neut. ᾧ ἀληθές. Comp. sect. iii. 32.

OF ADJECTIVES OF ONE TERMINATION.

15. Adjectives of *one* termination end in ξ, ιν, ς, ρ, ψ, and are declined after the manner of substantives, according to their termination, but are scarcely used in the neuter gender².

Sing. N. ὁ καὶ ἡ ἄρπ-αξ, G. αργος, rapacious
τριγλῶχ-ιν, G. ινος, three-pointed
πολυδειρ-άς, G. άδος, many-topped
τρίσμακαρ, G. αρος, thrice-happy
αἰθιοψ, G. οπος, swarthy.

16. Decline ἄρπαξ thus, and so the rest : Sing. N. ὁ καὶ ἡ ἄρπαξ, G. τοῦ καὶ τῆς ἄρπαγος, D. τῷ καὶ τῇ ἄρπαγι, A. τὸν καὶ τὴν ἄρπαγα, V. ᾧ ἄρπαξ. Dual, N. A. V. τῷ καὶ τῇ ἄρπαγε, G. D. τοῖν καὶ ταῖν ἄρπάγαιν. Plur. N. οἱ καὶ αἱ ἄρπαγες, G. τῶν ἀρπάγων, D. τοῖς καὶ ταῖς ἄρπαξι, A. τοὺς καὶ τὰς ἄρπαγας, V. ᾧ ἄρπαγες.

¹ The poets often use G. πολέος, D. πολεί, plur. N. πολέες, G. πολέων, D. πολέσι, A. πολέας, also πολλός, ἡ, όν, like φίλος.

² See Port-Royal Greek Grammar, by Nugent, p. 74, and Holmes's, p. 25.

17. The numerals εἷς one, δύο two, τρεῖς three, τέσσαρες four, are declined as follows :

Sing. N. εἷς, μία, ἓν, G. ἐνός, μιᾶς, ἐνός, D. ἐνί, μιᾷ, ἐνί, A. ἓνα, μίαν, ἓν.

So its compounds μηδείς and οὐδείς no one, &c. N. μηδείς, μηδεμία, μηδέν, G. μηδενός, μηδεμιάς, μηδενός, &c.

Dual, ¹N. A. V. δύο, G. D. δυοῖν and δυεῖν, D. δυσί poetic. But δύο is used for all genders and cases except the dative.

Plural, N. οἱ καὶ αἱ τρεῖς, καὶ τὰ τρία, G. τριῶν, D. τρισί, A. τοὺς καὶ τὰς τρεῖς, καὶ τὰ τρία.

Plural, N. οἱ καὶ αἱ τέσσαρες, καὶ τὰ τέσσαρα, G. τεσσάρων, D. τέσσαρσι, A. τοὺς καὶ τὰς τέσσαρας, καὶ τὰ τέσσαρα.

SECTION VIII.

OF THE COMPARISON OF ADJECTIVES, &c.

1. ADJECTIVES in Greek, as in English, have three *degrees of comparison*: the *positive*, as *great*; the *comparative*, as *greater*, or *more great*, of two; the *superlative*, as *greatest*, or *most great*, of many.

2. Adjectives in *ος*, after a *long*² syllable, form their comparative and superlative by changing *ος* into *οτερος*, and *οτατος*, as pos. ἔνδοξος *noble*, compar. ἔνδοξότερος *nobler*, superl. ἔνδοξότατος *noblest*; after a *short*² syllable, into *ωτερος* and *ωτατος*, as pos. σοφός *wise*, compar. σοφώτερος *wiser*, superl. σοφώτατος *wisest*. But if the preceding syllable be *doubtful*, the comparative and superlative are formed either in *οτερος* and *οτατος*, or in *ωτερος* and *ωτατος*, as ἴσος or ἴσος *equal*, compar. and superl. ἰσότερος and ἰσότατος, or ἰσώτερος and ἰσώτατος.

3. Adjectives in *εις*, to form the comparative and superlative, change that syllable into *εστερος* and *εστατος*; in *ις*, *αρ*, and *ους*, take *τερος* and *τατος*; in *ις*, *υς*, and *ας*, add to their neuters *τερος* and *τατος*; in *ην* and *ων* add to their nominatives plural *τερος* and *τατος*; in *ξ* change *ος* of their genitive singular into *ιστερος* and *ιστατος*.

EXAMPLES.

	Posit.		Compar.	Superl.
In εις,	χυρίεις	}	εστερος,	εστατος
αρ,	μάκαρ		τερος,	τατος
ους,	ἀπλοῦς ³			
ης,	εὐσεβ-ής, ἔς	}	τερος,	τατος
υς,	εὐρ-ύς, ὕ			
ας,	μέλ-ας, αν			
ην,	τέρ-ην, ενες	}	τερος,	τατος
ων,	πρόφρ-ων, ονες			
ξ,	βλά-ξ, κός		ιστερος,	ιστατος

4. Some adjectives in *ος* cast away *ο* or *ω* in their compar. and superl. as γεραίος, γεραίτερος, γεραιατος. So παλαιός, σχολαῖος, θέρειος, δεξιός.

5. The Attics compare many adjectives in *ος* by *αιτερος* and *αιτατος*, as ἴδιος, ἰδιαίτερος, ἰδιαίτατος. So ἥσυχος, ἴσος, μέσος, πλησίος, ὀψιος, &c.; and many by *εστερος* and *εστατος*, as αἰδοῖος, αἰδοῖεστερος, αἰδοῖεστατος. So γενναῖος, σπουδαῖος, ἀνιάρος, &c. Some with both, as ἀσμενος, ἀσμεναιτερος and ἀσμενέστερος, &c. A few by *ιστερος* and *ιστατος*, as λάλος, λαλίστερος, λαλιστατος, by *συγκορε* λάλιστος.

[6. Adjectives in *υς* and some in *ρος* often change those endings into *ιων* and *ιστος*; as εὐρύς, εὐρίων, εὐριστος; αἰσχύρος, αἰσχίων, αἰσχιστος. So ἐχθρός, οἰκτρός, κυδρός; and μακρός has μήκιστος.]

[7. Some also ending in *ος*, *ης*, and *ας*, form in the same way, though somewhat irregularly.

Thus,	καλός,	καλλίων,	κάλλιστος
	κακός,	κακίων (κακώτερος),	κάκιστος
	φίλος,	φιλίων,	φίλιστος
	(also,	φίλτερος,	φίλτατος)
	λάλος,	_____	λάλιστατος
	μέγας	_____	μέγιστατος
	ἐλεγχής	_____	ἐλεγχιστατος.

¹ So Dual, N. A. V. ἀμφω both, G. D. ἀμφοῖν. Comp. sect. v. 3, 3.

² The last syllable but one that has a *long* vowel (see sect. i. 6.) or a diphthong in it, is always *long*, as μῶρος, γελοῖος; so if it has a short or doubtful vowel before two consonants or a double one, as σεμνός, ἔνδοξος; but if it has a short vowel before a single consonant, the syllable is *short*, as σοφός. The doubtful vowels, α, ι, υ, before another vowel, are generally short; but before a consonant, often long.

³ Yet from διπλόος, οὔτε, we have comparat. neut. διπλότερον, Mat. xxiii. 15.

Some of these forms, in the comparative, instead of *ι* and their own consonant, take *σσ* or *ττ*, or some form not far removed from this : as,

ἐλαχύς,	ἐλάσσω
μακρός,	μάσσω, whence, perhaps, μείζων
κρατύς,	(κρατίων, κράσσω,) κρείσσω
ταχύς (old form, θαχύς),	θάσσω
βραχύς,	βράσσω.

So βάσσω, γλύσσω, πάσσω, from βαθύς, γλυκύς, παχύς. "Ησσω, or ἥττω, is by some derived from ἡμίων; but ἡμιστα shows that it is properly ἡκίων, from some unknown positive.]

[8. There are many comparatives and superlatives, which appear to be derived from substantives and prepositions, and others whose positive is lost or unknown.]

FROM SUBSTANTIVES.

κέρδος,	κερδίων,	κέρδιστος, } better, and best
* ἄρης,	ἀρείων,	ἀριστος, }
ἄλγος,	ἄλγιον (adv.),	ἀλγιστος, more and most painful
ρίγος,	ρίγιων,	ρίγιστα (adv.)
κῦδος,	_____	κῦδιστος, most glorious
ὑβριστής,	ὑβριστότερος and	—ότατος, more and most insolent
κῆδος,	_____	κῆδιστος
ὑψος,	ὑψίτερος,	ὑψιστος.

FROM ADVERBS AND PREPOSITIONS.

ἀγχοῦ,	ἀγχότερος,	ἀγχιστος
πρό,	πρότερος,	(πρότατος) πρώτος
ὑπέρ,	ὑπέρτερος,	ὑπέρτατος
πρωί,	πρωίτερος.	

We may here observe, that adverbs and prepositions form comparatives and superlatives : as,

ἄνω, ἄνωτέρω, ἄνωτάτω or ἄνώτατα,
ἀγχοῦ, ἀγχοτέρω, and (ἀγχιον) ἄσσω.

FROM UNKNOWN POSITIVES.

ἀμείνων, better.
βέλτερος, βέλτατος, } better, and best.
or usually in Attic,
βελτίων, βέλτιστος, }

These are usually assigned to ἀγαθός, whose regular forms occur in later writers, and such as are not Attic.

μείων, μείστος, less, least.

This is assigned to μικρός, whose regular comparative, μικρότερος, is found.

πλείων or πλίων, πλείστος, more, most.

The neuter is usually πλίον, and in the plural in Attic we usually find πλέονες or πλείους, πλέονα or πλείω.

ῥᾶν, ῥᾶστος, easier, easiest.

It appears that there was an old word ῥήιος, whence came ῥήιτερος and ῥήϊων, or Dorice ῥαίτερος, and ῥαίων; the Attic form of which is ῥᾶν, and in the superlative ῥήιτατος and ῥήϊστος, Dorice ῥαίστος, Att. ῥᾶστος.

χείρων, χείριστος, worse, worst.

Perhaps from χέρης (which in Homer has a comparative sense), from which comes χερείων, in Homer, as ἀρείων from ἄρης.

ὀπλότερος, ὀπλότατος, younger, and youngest.

The following may class under the same head; they are commonly derived from verbs :

λωτων or λῶων, λῶιστα or λῶστα, better, and best.

These may come from λῶιος, which has λωίτερος.

φέρτερος, φέρτατος, and φέριστος, better, and best.

Said to be from φέρω, in the sense of προφέρω, whence comes προφερίης· Δεύτερος, δεύτερατος.]

9. Sometimes comparatives and superlatives are compared again, as from compar. χείρων worse, χειρότερος much worse; from ἐλάχιστος least¹, ἐλαχιστότερος less than the least.

¹ See Lexicon on this word.

10. Comparatives and superlatives are generally declined like other adjectives ; but comparatives in *ων*, especially irregular ones, thus, Sing. N. ὁ καὶ ἡ πλείων, καὶ τὸ —ον, G. —ονος, D. —ονι, A. —ονα, οα, ω, καὶ τὸ —ον, V. —ον, Dual, N. A. V. —ονε, G. D. —ονοιν, Plur. N. V. —ονες, οες, οις, καὶ τὰ —ονα, οα, ω, G. —ονων, D. —οσι, A. —ονας, οας, ους, καὶ τὰ —ονα, οα, ω. So μείζων, κρείττων, &c.

SECTION IX.

OF PRONOUNS.

1. A PRONOUN is so called because it stands pro nomine, *for*, or *instead of*, a noun.

2. Pronouns may be distinguished into *personal* or *primitive*, *possessive*, *demonstrative*, *relative*, *compound*, and *reciprocal*.

3. The *personal* or *primitive* pronouns are three, ἐγώ *I*, plur. ἡμεῖς *we*, of the *first* person ; σύ *thou*, plur. ὑμεῖς *ye*, of the *second* ; G. οὗ *he* or *she*, plur. σφεῖς *they*, of the *third* ; which are thus declined :

Singular.	Dual.	Plural.
N. Ἐγώ <i>I</i>		N. ἡμεῖς <i>we</i>
G. ἐμοῦ or μοῦ <i>of me</i>	N. A. νῶϊ, νῶ we or us two	G. ἡμῶν <i>of us</i>
D. ἐμοί or μοί <i>to me</i>	G. D. νῶϊν, νῶν <i>of or to us two</i>	D. ἡμῖν <i>to us</i>
A. ἐμέ or μέ <i>me</i>		A. ἡμᾶς <i>us</i>
N. Σὺ <i>thou</i>		N. ὑμεῖς <i>ye</i>
G. σοῦ <i>of thee</i>	N. A. σφῶϊ. σφῶ ye or you two	G. ὑμῶν <i>of you</i>
D. σοί <i>to thee</i>	G. D. σφῶϊν, σφῶν <i>of or to you two</i>	D. ὑμῖν <i>to you</i>
A. σί <i>thee</i>		A. ὑμᾶς <i>you</i>
N. Wanting		N. σφεῖς <i>they</i>
G. οὗ <i>of him</i> or <i>her</i>	N. A. σφῶί <i>they two</i>	G. σφῶν <i>of them</i>
D. οἱ <i>to him</i>	G. D. σφῶϊν <i>of them two</i>	D. σφίσι <i>to them</i>
A. ἐ <i>him</i>		A. σφᾶς <i>them</i>

4. [From the oblique cases of ἐγώ, σύ, οὗ, and the nom. plural and dual, are derived the *possessive* pronouns, having the signification of the genitive of the personals. Thus, ἐμός, ἡ, ὅν *mine* ; σός, ἡ, ὅν *thine* ; ἐός or ὅς, ἡ, ὅν *his* ; σφῶϊτερος, α, ὅν *both yours* ; νῶϊτερος, α, ὅν *both ours* ; ἡμέτερος, α, ὅν *ours* ; ὑμέτερος, α, ὅν *yours* ; σφός, ἡ, ὅν and σφέτερος, α, ὅν *your*, in the plural, and used by the poets as the pronoun possessive of the 3rd pers. sing. *his*.]

5. The *demonstrative* pronouns are [ὅδε], οὗτος *this*, and ἐκεῖνος *that*, *he*. ["Οδε is declined like the article. In Attic it is ὅδι.] Οὗτος is thus declined :

Singular.			Dual.			Plural.		
M.	F.	N.	M.	F.	N.	M.	F.	N.
N. οὗτος, αὐτή, τοῦτο						N. οὗτοι, αὐται, ταῦτα		
G. τούτου, ταύτης, τούτου			τούτω, ταῦτα, τούτω			G. τούτων		
D. τούτῳ, ταύτῃ, τούτῳ						D. τούτοις, ταύταις, τούτοις		
A. τούτον, ταύτην, τοῦτο			τούτοιιν, ταύταιιν, τούτοιιν			A. τούτους, ταύτας, ταῦτα.		

6. In like manner are declined the *compounds* τοι-οὗτος *such*, τοσ-οὗτος *so much*, τηλικ-οὗτος *so great*, as N. τηλικ-οὗτος, τηλικ-αὐτή, τηλικ-οὔτο, G. τηλικ-οὔτου, τηλικ-αὐτης, τηλικ-οὔτου, &c. But the Attics form the neuter of these in *ον*.

7. Ἐκεῖνος is declined like the relative pronoun ὅς, ending the neuter sing. in ο : Sing. N. ἐκεῖνος, ἐκεῖνη, ἐκεῖνο.

8. The *relative* pronouns are ὅς, ἡ, ὃ, *who*, *which*, and αὐτός, αὐτή, αὐτό, *he*, *she*, *it*. "Ος is thus declined :

Singular.			Dual.			Plural.		
M.	F.	N.	M.	F.	N.	M.	F.	N.
N. ὅς, ἡ, ὃ						N. οἱ, αἱ, ἃ		
G. οὗ, ἧς, οὗ			N. A. ὧ, ᾧ, ὧ			G. ὧν		
D. ᾧ, ᾧ, ᾧ			G. D. οἷν, αἷν, οἷν			D. οἷς, αἷς, οἷς		
A. ὧν, ᾧν, ὧ						A. οὔς, ᾧς, ᾧς		

Αὐτός is declined in the same manner, forming the neut. sing. in ο. [Αὐτός has properly the signification of *he*, *she*, *it*, only in the oblique cases ; in the nominative it is *he*, *himself*, and if the article precedes, it is *the same*. This, by the Attics, is made into αὐτός, αὐτή, ταυτό or ταυτόν, ταυτοῦ, &c. Μῖν and νῖν are used for the acc. sing. of αὐτός in all genders ; and νῖν also in the acc. plural.]

9. The compound pronouns *ἐμ-αυτοῦ myself*, *σε-αυτοῦ thyself*, have only the singular ; but *ἐαυτοῦ himself*, both the singular and plural. All of them want the nominative and vocative : Sing. G. *ἐμαυτ-οῦ, ἡς, οὗ*, D. *ἐμαυτ-ῶ, ῶ, ῶ*, A. *ἐμαυτ-όν, ἡν, ό*. So *σεαυτοῦ* and *ἐαυτοῦ* ; but this last in the plural, G. *ἐαυτ-ῶν*, D. *ἐαυτ-οῖς, αἰς, οῖς*, A. *ἐαυτ-ούς, άς, ά*. [To express the plural of *ἐμαυτοῦ* and *σεαυτοῦ*, the Greeks use *ἡμεῖς αὐτοί, ὑμεῖς αὐτοί*, &c., and we find also *σφῶν αὐτῶν*, &c.]

10. To the above must be added the indefinite pronoun *δεῖνα a certain person or thing*, and the indefinite *τις any one*, also the interrogative *τις who? what?*

11. *Δεῖνα* is generally undeclined, but it is sometimes declined thus : Sing. N. *ό, ή, τό δεῖνα*, G. *δεῖνος*, D. *δεῖνι*, A. *δεῖνα* [plur. N. *δεῖνες*, G. *δεῖνων*].

12. *Τίς* is thus declined :

Singular.		Dual.	Plural.	
M. F.	N.		M. F.	N.
N. <i>τίς,</i>	<i>τι</i>	N. A. <i>τινέ</i> G. D. <i>τινοῖν</i>	N. <i>τινές,</i>	<i>τινά</i>
G. <i>τινός</i>			G. <i>τινῶν</i>	
D. <i>τινί</i>			D. <i>τισί</i>	
A. <i>τινά,</i>	<i>τι</i>		A. <i>τινάς,</i>	<i>τινά.</i>

13. The compound *ὅστις who, whosoever*, is declined like *ὅς* and *τίς*, thus, Sing. N. *ὅστις, ἥτις, ὅ, τι*, G. *οὗτινος, ἥστινος, οὗτινος*, D. *ὅπτινι, ἥπτινι, ὅπτινι*, A. *ὄντινα, ἥντινα, ὅ, τι*, &c. The Attics for the G. and D. sing. of *ὅστις* use *ὅτον* and *ὅτφ*, and for the G. plural *ὅτων*.

14. [The reciprocal pronoun *ἀλλήλων* is thus declined : G. *ἀλλήλων*, D. *ἀλλήλοις, ἀλλήλαις*, A. *ἀλλήλους, ας, α*, dual gen. dat. *ἀλλήλοιν*, —*αιν*, acc. *ἀλλήλα, α, one another.*]

SECTION X.

OF VERBS, AND FIRST OF VERBS IN Ω.

1¹. "A VERB is a word which signifies *to do, to suffer, or to be.*" Hence,

2. "There are three kinds of verbs, *active, passive, and neuter.*

3. "A verb *active* expresses an *action*, and necessarily implies an agent, and an object acted upon ; as, *to love, I love Thomas :*" *to beat, I beat John.*

4. "A verb *passive* expresses a *passion or a suffering, or the receiving of an action*, and necessarily implies an object acted upon, and an agent by which it is acted upon ; as, *to be loved, Thomas is loved by me ;*" *John is beaten by me.*

5. "So when the *agent* takes the lead in the sentence, the verb is *active*, and is followed by the object ; when the *object* takes the lead, the verb is *passive*, and is followed by the agent."

6. "A verb *neuter* expresses *being, or a state or condition of being* ; when the agent and the object acted upon coincide, and the event is properly neither action nor passion, but rather something between both ; as, *I am, I sleep, I walk.*"

7. Verbs in Greek are declined by *persons, numbers, tenses, moods, voices, and conjugations.*

8. "By the designation of *person* a verb corresponds with the several personal pronouns ; by that of *number* it corresponds with the number of the noun or pronoun it belongs to, whether singular, dual, or plural ; of *tense or time*, it represents the action, passion, or being, as *present, past, or future*, whether imperfectly or perfectly, that is, whether passing in such time, or then finished ; of *mood or mode*, it expresses the various manner of the action, passion, or being : " of *voices*, it denotes *action, passion, or both.* Comp. above 2, &c.

9. Greek verbs then have—1. *Three Persons* ; first, second, and third.—2. *Three numbers* ; singular, dual, and plural.—3. *Eight tenses or times.* [The time in which an action can take place, is either present, past, or future. Of the *present*, there is only one simple form in Greek, as *τύπτω*. Of the *past*, we may observe, that an action is either, (1) with relation to itself, entirely past, or, (2) relative, past with respect to another time expressed or understood. Now, the *aorists* designate the time *wholly past* ; the imperfect, perfect, and pluperfect, the *relative time*. The *imperfect* represents a past action, as continuing during another past action, and accompanying it ; the *perfect*, a perfect action continuing to the present time ; the *pluperfect*, also a perfect action continuing to a past time. The future time has three modifications, either, (1) with respect to its future beginning

¹ In the beginning of this section I am greatly indebted to Bishop Lowth's Introduction to English Grammar, pp. 43—46, second edition.

(fut. 1 and 2 act. and fut. middle), or, (2) as future and complete (fut. 1 and 2 pass.), or, (3) as future and finished with respect to an action to take place hereafter (3rd fut. pass.). Thus,

γράφω, *I write.*

Aor. ἔγραψα, *I wrote*, but the writing may perhaps not be existing.

Perf. γέγραφα, *I have written*, and the writing exists.

Aor. ἐγγημα, *I have married.*

Perf. γεγάμηκα, *I am married.*

Pluperf. ἡ πόλις ἐτετείχιστο, *the city had been fortified*, and was so still at the time referred to.

Imperf. ἔγραφον, *I was writing.*

In the same verb, the different forms of the future cannot be distinguished more than these of the aorists, except the 3rd fut. pass., which has the same relation to the other futures as the perfect to the aorist. This tense properly marks a future action, the beginning of which, however, in regard to time, is past, but the consequences of which continue. Thus, *μεμίζεται ἰσθλὰ κακοῖσιν*, *will be mixed* (continuing, not *will have been mixed*). Sometimes it expresses *rapidity of action*.]—4. *Five moods*: the *indicative*, or declaring mood, as *τύπτω I smite*; the *imperative*, or bidding, as *τύπτε smite thou*; the *optative*, or wishing mood, as *εἴθε τύπτοιμι I wish I smite*; the *subjunctive*, i. e. subjoined or put after a conjunction, as *ἐάν τύπτω if I smite*; and, lastly, the *infinitive* mood, which is *indefinite* as to person and number, as *τύπτειν to smite*, and has very much the nature of a noun, for which it is frequently used in Greek.—5. *Three voices*: the *active*, as *τύπτω I smite*; the *passive*, as *τύπτομαι I am smitten* (see rules 3 and 4 above); and *middle*; which last is in signification frequently *active*, sometimes *passive*, but seems most properly to express *reflected action*, as *τύπτομαι I smite myself*.

10. There are *two conjugations*, or different ways of declining different verbs: those of the *first conjugation* end in *ω*, as *τύπτω I smite*, *τιμῶ I honour*; of the *second*, in *μι*, as *ίστημι I place*.

11. Here follows the *conjugation*, or method of declining the *active voice* of a verb in *ω*, which the learner must diligently commit to memory, repeating every person in each tense, first with the English, (except in the optative and subjunctive moods,) as *τύπτω I smite*, *τύπτεῖς thou smitest*, *τύπτει he smiteth*; plur. *τύπτομεν we smite*, *τύπτετε ye smite*, *τύπτουσι they smite*; and then without, as *τύπω, τύπεις, τύπει, &c.*

ACTIVE VOICE.

Pres.	1st Fut.	Perf.
Τύπτω,	τύψω,	τέτυφα.

INDICATIVE MOOD.

	Singular.		Dual.		Plural.
Persons,	1st I,	2nd thou, 3rd he.	2nd ye two, 3rd they two.		1st we, 2nd ye, 3rd they.
Pres. <i>I smite</i> ,	τύπτ-ω,	εις, ει	ετον, ετον		ομεν, ετε, ουσι.
Imperf. <i>I did smite</i> ,	ἔτυπ-τ-ον,	εξ, ε	ετον, ἔτην		ομεν, ετε, ον.
1 Fut. <i>I will smite</i> ,	τύψ-ω,	εις, ει	ετον, ετον		ομεν, ετε, ουσι.
1 Aor. <i>I smote</i> ,	ἔτυψ-α,	ας, ε	ατον, ἄτην		αμεν, ατε, αν.
Perf. <i>I have smitten</i> ,	τέτυφ-α,	ας, ε	ατον, ατον		αμεν, ατε, ασι.
Plup. <i>I had smitten</i> ,	ἔτετύφ-ειν,	εις, ει	ειτον, εἶτην		ειμεν, ειτε, εισαν.
2 Aor. <i>I smote</i> ,	ἔτυπ-ον,	εξ, ε	ετον, ἔτην		ομεν, ετε, ον.

IMPERATIVE MOOD.

Pres. 2nd pers. <i>Smite thou</i> ,	τύπ-τ-ε,	} ἔτω, let him	ετον, ἔτων	ετε, ἔτωσαν, let them.
Perf. and Pluperf.	τέτυφ-ε,			
2 Aor.	τύπ-ε,			
1 Aor.	τύψ-ον,	άτω	ατον, άτων	ατε, άτωσαν.

OPTATIVE MOOD, εἴθε *I wish*.

Pres. and Imperf.	τύπτ-οιμι,	} οις, οι	οιτον, οίτην	οιμεν, οιτε, οιεν.
1 Fut.	τύψ-οιμι,			
Perf. and Pluperf.	τετύφ-οιμι,			
2 Aor.	τύπ-οιμι,			
1 Aor.	τύψ-αιμι,	αις, αι	αιτον, αίτην	αιμεν, αιτε, αιεν.
1 Aor. ² <i>Æolic</i> ,	τύψι-α,	ας, ε	ατον, άτην	αμεν, ατε, αν.

¹ See Dr. Clark's note on Homer, II. iii. 141. but especially Lud. Kuster, de vero Usu Verborum Mediorum.

² This *Æolic* 1st aorist, as the grammarians call it, is much used by the Attics in the second and third person singular, and in the third person plural.

SUBJUNCTIVE MOOD, *ἐάν ᾖ*.

Pres. and Imperf.	τύπτ-ω,	} γς, γ		ητον, ητον		ωμεν, ητε, ωσι.
1 Fut. ¹ and 1 Aor.	τύψ-ω,					
2 Aor.	τύπ-ω,					
Perf. and Pluperf.	τετύφ-ω,					

INFINITIVE MOOD.

Pres. and Imperf.	τύπτ-ειν,	} to smite.
1 Fut.	τύψ-ειν,	
1 Aor.	τύψ-αι,	
Perf. and Pluperf.	τετυφ-έναι,	
2 Aor.	τυπ-εῖν,	} to have smitten.

PARTICIPLES.

Pres. and Imperf.	τύπτ-ων,	} ουσα, ον,	{ smiting.
1 Fut.	τύψ-ων,		
2 Aor.	τυπ-ών,		
1 Aor.	τύψ-ας,		
Perf. and Pluperf.	τετυφ-ώς,	ῥα, ός,	having smitten.

[It must be observed, that there is no single verb which has all these tenses. Very few verbs have both the aor. 1 and aor. 2; and this observation applies also to the passive voice. There the 1st and 2nd aor. are seldom found in the same verb. Again, it is rare to find the perfect active, and what is called the perfect middle, in the same verb. Whenever the imperfect and 2nd aor. in the active would have the same termination, the 2nd aor. rarely occurs. See some further observations on the future. We may take this opportunity of observing, that probably the 2nd and 3rd person dual were always the same.]

12. *Participles* are a kind of *verbal adjectives*, and are so called because they *participate* of the nature both of an adjective and of a verb, being declined (comp. sect. vii. 8.) and joined with substantives like the former, but denoting time, and expressing an action or state, and governing cases like the latter. Comp. sect. xxi. 55.

OF THE FORMATION OF THE TENSES IN THE ACTIVE VOICE, AND FIRST OF THE PRESENT TENSE AND CHARACTERISTIC LETTER.

13. The *present* tense active is the *theme* (τὸ θέμα) or foundation of all the rest.

14. The *characteristic* letter is that which immediately precedes the termination, as γ in λέγ-ω, λέγ-εις.

15. But when two consonants, πτ, κτ, or μν, precede the termination, the former of these is the *characteristic*, as π in τύπτω, μ in τέμνω.

16. The *present*, *first future*, and *perfect*, are the *three principal tenses*, whence the other tenses respectively are derived or formed; and in these three tenses the *characteristic* letter is varied in a fourfold manner, whence there are *four classes* of *characteristics*.

17. The *characteristics*—

1. Of the first class or labials ³ are in the present π, β, φ, πτ,	} which in the 1st fut. are changed into	$\left\{ \begin{array}{c} \psi \\ \xi \\ \sigma \end{array} \right\}$	} in the perfect into	$\left\{ \begin{array}{c} \phi \\ \chi \\ \kappa \end{array} \right\}$
2. Of the second class or palatines ³ are in the present κ, γ, σσ, ττ,				
3. Of the third class or dentals ³ are in the present τ, δ, θ, ζ, ω pure,				

4. Of the fourth class or liquids are in the present λ, μ, ν, ρ, μν; to which *characteristics* are added ω circumflexed in the first future, and κα in the perfect, but μω is changed into μηκα, and νω into κα.

¹ Some grammarians have said, that the *subjunctive* mood of verbs has no *first future*. But they are mistaken. For, Mark xiii. 11. we have λαλήσητε; John xvii. 2. Rev. xiii. 16, ἵνα δώσῃ, Eph. vi. 3, ἵνα ἔσῃ; 1 Cor. ix. 18, ἵνα θήσω; Matt. xxvi. 17, ἐτοιμάσωμεν. So in the middle voice, Acts xxi. 24. ἵνα ἐξηρίσωνται; Luke xxii. 30, ἵνα καθίστησθε; Luke xxiv. 49, ἕως οὗ ἐνδύσθῃτε. In the passive, 1 Cor. xiii. 3, ἵνα καθυβίσωμαι; 1 Pet. iii. 1, ἵνα—κερδηθῇσιν; Mat. v. 25, μήποτε—βληθῇσιν.

² When the future ends in ω circumflexed (see § 38, below), the participle is —ων, οὔσα, οὖν. G. οὖντος, ούσης, ούντος, &c.

³ See sect. i. 9.

OF THE IMPERFECT TENSE AND THE AUGMENT.

18. The imperfect is formed from the present by changing ω into $\sigma\upsilon$, and prefixing the augment, as $\tau\acute{\upsilon}\pi\tau\omega$, $\epsilon\tau\upsilon\pi\tau\omicron\nu$.

19. The augment is of two kinds, *syllabic* and *temporal*. [The use of the augment in the oldest writers is extremely fluctuating, i. e. in Homer and Hesiod. Herodotus *generally* uses it.]

OF THE SYLLABIC AUGMENT.

20. The syllabic augment is ϵ prefixed to a tense when the verb begins with a consonant; for then ϵ is prefixed to the imperfect, pluperfect, and to the 1st and 2nd aorist of the indicative, but not of the other moods¹.

21. If the verb begins with ρ , the ρ is doubled after ϵ , as $\rho\acute{\iota}\pi\tau\omega$, $\epsilon\rho\rho\acute{\iota}\pi\tau\omicron\nu$.

22. The Attics prefix ϵ to verbs beginning with \omicron or ω , and preserve the breathing of the theme, $\omicron\rho\acute{\alpha}\omega$, $\epsilon\omicron\rho\alpha\omicron\nu$.

23. The Attics also change the *syllabic* augment into the *temporal*, as from $\mu\acute{\epsilon}\lambda\lambda\omega$, $\epsilon\mu\epsilon\lambda\lambda\omicron\nu$, Attic $\eta\mu\epsilon\lambda\lambda\omicron\nu$.

OF THE TEMPORAL AUGMENT.

24. The temporal² augment is η or ω prefixed to a tense instead of a *changeable* vowel or diphthong.

25. The changeable vowels and diphthongs are α , ϵ , \omicron ; $\alpha\iota$, $\alpha\nu$, $\omicron\iota$: α and ϵ are changed into η , \omicron into ω ; and the ι of the *diphthongs* is *subscribed*; as $\alpha\acute{\kappa}\omicron\upsilon\omega$, $\eta\kappa\omicron\upsilon\omicron\nu$; $\epsilon\rho\epsilon\acute{\iota}\delta\omega$, $\eta\rho\epsilon\acute{\iota}\delta\omicron\nu$; $\omicron\rho\acute{\upsilon}\tau\tau\omega$, $\omicron\rho\acute{\upsilon}\tau\tau\omicron\nu$; $\alpha\acute{\iota}\rho\omega$, $\eta\rho\omicron\nu$; $\alpha\acute{\upsilon}\xi\acute{\alpha}\nu\omega$, $\eta\zeta\acute{\alpha}\nu\omicron\nu$; $\omicron\iota\kappa\acute{\iota}\zeta\omega$, $\omicron\kappa\acute{\iota}\zeta\omicron\nu$.

26. If a verb begins with an *unchangeable* vowel or diphthong, that is, with η , ι , υ , ω , $\epsilon\upsilon$, $\omicron\upsilon$, the same will be the beginning of all the tenses, as $\eta\chi\acute{\epsilon}\omega$, $\eta\chi\epsilon\omicron\nu$; $\epsilon\theta\theta\acute{\upsilon}\nu\omega$, $\epsilon\theta\theta\upsilon\omicron\nu$, &c.

27. Yet the Attics change $\epsilon\upsilon$ into $\eta\upsilon$, as $\epsilon\ddot{\upsilon}\delta\omega$ to *sleep*, imperf. Attic $\eta\ddot{\upsilon}\delta\omicron\nu$. [This is matter of considerable doubt; the change is often made in the *editions*, but with no consistency in the MSS.]

EXCEPTIONS.

28. Four verbs beginning with α have no augment, $\acute{\alpha}\omega$ to *breathe*, $\acute{\alpha}\omicron\nu$; $\acute{\alpha}\tau\omega$ to *hear*, $\acute{\alpha}\omicron\nu$; $\acute{\alpha}\eta\theta\epsilon\acute{\iota}\sigma\sigma\omega$ to be *unaccustomed*, $\acute{\alpha}\eta\theta\epsilon\acute{\iota}\sigma\sigma\omicron\nu$; and $\acute{\alpha}\eta\delta\acute{\iota}\zeta\omicron\mu\alpha\iota$ to be *tired*, $\acute{\alpha}\eta\delta\acute{\iota}\zeta\omicron\mu\eta\nu$.

29. Some verbs beginning with ϵ take ι after it for the augment, as $\epsilon\chi\omega$ to *have*, $\epsilon\acute{\iota}\chi\omicron\nu$. So $\epsilon\lambda\omega$, $\epsilon\lambda\kappa\omega$, $\epsilon\rho\pi\omega$, $\epsilon\sigma\tau\acute{\eta}\kappa\omega$, $\epsilon\pi\omicron\mu\alpha\iota$, $\epsilon\rho\acute{\epsilon}\omega$, $\epsilon\sigma\tau\acute{\iota}\acute{\alpha}\omega$, $\epsilon\acute{\alpha}\omega$, $\epsilon\omega$, $\epsilon\rho\acute{\upsilon}\omega$, $\epsilon\theta\acute{\iota}\zeta\omega$, $\epsilon\rho\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$, $\epsilon\lambda\acute{\iota}\sigma\sigma\omega$. So $\epsilon\pi\omega$, $\epsilon\acute{\iota}\pi\omicron\nu$, which last preserves the augment throughout all the moods.

30. E before \omicron is not changed, but the \omicron is changed into ω , as $\epsilon\omicron\rho\tau\acute{\alpha}\zeta\omega$, $\epsilon\omega\rho\tau\acute{\alpha}\zeta\omicron\nu$.

31. Some verbs beginning with $\omicron\iota$ have no augment, particularly those derived from $\omicron\acute{\iota}\nu\omicron\varsigma$ *wine*, $\omicron\acute{\iota}\omega\nu\omicron\varsigma$ a *bird*, $\omicron\acute{\iota}\alpha\zeta\alpha$ a *helm*.

OF THE AUGMENT OF COMPOUNDS.

32. Compound verbs have the augment in the middle if they begin with a preposition, or with $\delta\upsilon\varsigma$ and $\epsilon\upsilon$ before a *changeable* vowel or diphthong, as $\kappa\alpha\tau\alpha\gamma\acute{\iota}\nu\omicron\sigma\kappa\omega$ to *condemn*, $\kappa\alpha\tau\epsilon\gamma\acute{\iota}\nu\omicron\sigma\kappa\omicron\nu$; $\epsilon\gamma\kappa\alpha\tau\alpha\lambda\epsilon\acute{\iota}\pi\omega$ to *forsake*, $\epsilon\gamma\kappa\alpha\tau\acute{\epsilon}\lambda\epsilon\acute{\iota}\pi\omicron\nu$; $\delta\upsilon\sigma\alpha\pi\acute{\iota}\sigma\tau\acute{\iota}\omega$ to *disbelieve*, $\delta\upsilon\sigma\eta\pi\acute{\iota}\sigma\tau\epsilon\omicron\nu$; $\epsilon\upsilon\rho\epsilon\gamma\epsilon\acute{\tau}\omega$, $\epsilon\upsilon\rho\epsilon\gamma\epsilon\tau\omicron\nu$.

33. (Except a few in which the preposition does not change the sense of the word, as $\kappa\alpha\theta\epsilon\acute{\upsilon}\delta\omega$ to *sleep*, $\epsilon\kappa\theta\epsilon\acute{\upsilon}\delta\omicron\nu$; or where the simple verb is out of use, as $\alpha\nu\tau\acute{\iota}\beta\omicron\lambda\epsilon\acute{\omega}$ to *intercede*, $\eta\nu\tau\acute{\iota}\beta\omicron\lambda\epsilon\omicron\nu$.)

34. All other compounds have the augment in the beginning, as $\phi\acute{\iota}\lambda\omicron\sigma\phi\omicron\acute{\upsilon}\omega$ to *philosophize*, $\epsilon\phi\acute{\iota}\lambda\omicron\sigma\phi\epsilon\omicron\nu$; $\alpha\acute{\upsilon}\tau\omicron\mu\omicron\lambda\acute{\epsilon}\omega$ to *desert*, $\eta\tau\omicron\mu\omicron\lambda\acute{\epsilon}\omicron\nu$; $\omicron\mu\omicron\phi\rho\omicron\nu\acute{\epsilon}\omega$ to *agree*, $\omicron\mu\omicron\phi\rho\omicron\nu\epsilon\omicron\nu$; $\alpha\phi\rho\omicron\nu\acute{\epsilon}\omega$ to be *unwise*, $\eta\phi\rho\omicron\nu\epsilon\omicron\nu$; $\delta\upsilon\sigma\tau\upsilon\chi\acute{\epsilon}\omega$ to be *unfortunate*, $\epsilon\delta\upsilon\sigma\tau\acute{\upsilon}\chi\epsilon\omicron\nu$.

35. Some are augmented both in the beginning and in the middle, as $\epsilon\nu\omicron\chi\lambda\acute{\epsilon}\omega$ to *disturb*, $\eta\nu\omicron\chi\lambda\epsilon\omicron\nu$; $\alpha\nu\omicron\rho\theta\acute{\acute{\omega}}$ to *correct*, $\eta\nu\omicron\rho\theta\epsilon\omicron\nu$; and a few either in the beginning or the middle, as $\alpha\nu\omicron\iota\gamma\omega$ to *open*, 1 aor. $\eta\nu\omicron\iota\zeta\alpha$, and (Attic) $\alpha\nu\acute{\epsilon}\mu\zeta\alpha$.

36. Prepositions in composition with a verb beginning with a vowel³ lose their final vowel, as $\pi\alpha\rho\alpha\kappa\omicron\upsilon\omega$, $\pi\alpha\rho\acute{\eta}\kappa\omicron\upsilon\omicron\nu$ (except $\pi\epsilon\rho\acute{\iota}$, $\pi\rho\acute{\omicron}$, and sometimes $\alpha\mu\acute{\phi}\iota$, and $\epsilon\pi\acute{\iota}$); and if the verb begins with an aspirate breathing, the prepositions change their last tenuis into its corresponding aspirate, as in $\alpha\phi\alpha\acute{\iota}\rho\epsilon\omega$, compounded of $\acute{\alpha}\pi\omicron$ and $\alpha\acute{\iota}\rho\acute{\epsilon}\omega$, $\epsilon\phi\acute{\iota}\sigma\tau\eta\mu\iota$ of $\epsilon\pi\acute{\iota}$ and $\acute{\iota}\sigma\tau\eta\mu\iota$.

37. Compounds with $\epsilon\kappa$ change it into $\epsilon\zeta$ before the augment, as $\epsilon\kappa\phi\acute{\epsilon}\rho\omega$, $\epsilon\zeta\acute{\epsilon}\phi\epsilon\rho\omicron\nu$; compounds with $\epsilon\nu$ and $\sigma\acute{\upsilon}\nu$, which either change or cast off ν , receive the ν again before the augment, as $\epsilon\lambda\lambda\acute{\epsilon}\acute{\iota}\pi\omega$, $\epsilon\nu\acute{\epsilon}\lambda\epsilon\acute{\iota}\pi\omicron\nu$; $\epsilon\mu\beta\acute{\lambda}\acute{\epsilon}\pi\omega$, $\epsilon\nu\acute{\epsilon}\beta\lambda\epsilon\pi\omicron\nu$; $\sigma\upsilon\rho\rho\acute{\alpha}\pi\tau\omega$, $\sigma\upsilon\nu\acute{\epsilon}\rho\rho\alpha\pi\tau\omicron\nu$; $\sigma\upsilon\sigma\tau\rho\acute{\epsilon}\phi\omega$, $\sigma\upsilon\nu\acute{\epsilon}\sigma\tau\rho\epsilon\phi\omicron\nu$; $\sigma\upsilon\zeta\eta\tau\epsilon\omega$, $\sigma\upsilon\nu\epsilon\zeta\eta\tau\epsilon\omicron\nu$.

¹ See the above example of $\tau\acute{\upsilon}\pi\tau\omega$.

² So called because it lengthens the *time* (tempus, —oris) of pronouncing the syllable.

³ Comp. sect. i. 17.

OF THE FUTURE.

38. [The *original* termination of the future was, no doubt, *έσω* in all cases. Then in some words *ε*, and in others *σ* was rejected, partly for euphony, partly, it may be, to distinguish different senses of the same word; and thus two forms of the future arose.]

[Verbs, whose *characteristic* is *λ*, have partly the 1st, partly the 2nd form of the future. Thus (1) *έλω*, (*έλσαι*, II. A. 409.) from *έλω*; and (2) *στελέω*, from *στέλλω*.]

[Verbs, whose *characteristics* are *μ* and *ν*, have regularly the 2nd form.]

[The Attics, especially, contract this form *εω* into *ω*. They do this exclusively in verbs whose *characteristic* is *λ*, *μ*, *ν*, *ρ*; in the rest they have generally *σ*, but in the futures in *άσω*, *έσω*, *ίσω*, and *όσω* they frequently reject the *σ* and contract the remainder, as *καλώ*, *οίκτιώ*, &c.]

[Hence, as from the first form *εω* arose two new forms, the one in *σω*, the other in *έω*, *ώ*, the latter being chiefly used in verbs whose *characteristic* is *λ*, *μ*, *ν*, *ρ*, the former in the rest, the grammarians have chosen to suppose the existence of two futures in each verb, deriving this latter form from the 2nd aorist; but this is entirely false. The foregoing remarks will sufficiently illustrate the *reasons* for the following rules, as, for instance, in the case of *τύπτω*, *τυπτίσω*, *τύπτω*, *τύψω*.] The future is formed from the present by changing the *characteristics*

of the first class into *ψ*, as *τύπτω*, *τύψω*;

of the second into *ξ*, as *λέγω*, *λέξω*;

of the third into *σ*, as *πέθω*, *πέισω*;¹

and by adding to the *characteristics* of the fourth class *ω* circumflexed, as *νέμω*, *νεμώ*. (Comp. above, 17, 4.)

39. [*Σσ* and *ττ* are considered as *γ*, *κ*, *χ*, and have *ξ* in the future, as *ταράσσω*, *ταράξω*, but] some verbs form their fut. in *σω*, as *αγρώσσω*, *αγρώσω*; and many in *ζω*, in *ξω*, as *αιάζω*, *αιάξω*; and some of these latter in *γζω*, as *κλάζω* to *clang*, *κλάξω*. [*Αρπάζω*, *παίζω*, and *συρίζω*, have both forms, in *ξ* and in *σ*.]

40. The penultima² of the fut. is commonly long, except in the first class of *characteristics*, where it is *always* short, and is made so either by striking out the second of two consonants, as *τέμνω*, *τεμώ*; or the second vowel of a diphthong, as *φαίνω*, *φανώ*; or by using a doubtful vowel *short*, as *κρίνω*, *κρινώ*.

41. Four first futures change the *breathing* of the present, as *θρίξω* from *τρέχω* to *run*; *θρίψω* from *τρέφω* to *nourish*; *θύψω* from *τόφω* to *smoke*; *έξω* from *έχω* to *have*. The three last are thus distinguished from the 1st futures of *τρέπω* to *turn*, of *τύπτω* to *smite*, and from the adverb *έξω* *without*, respectively.

42. *Καίω* or *κῆω* to *burn*, *κλαίω* or *κλάω* to *weep*, change in the 1st future *ι* into *υ*, as *καύσω*, *κλαύσω*.

OF THE FIRST AORIST.

43. The first aorist is formed from the first future by changing *ω* into *α*, and prefixing the augment, as *τύψα*, *έτνψα*; *οίκίσω*, *έφκισα*.

44. The penultima of the first aorist is commonly long, and therefore, in verbs with the fourth class of *characteristics*, *α* of the first future is changed into *η*³, as *ψαλώ*, *έψηλα*; *ε* into *ει*, as *σπερώ*, *έσπειρα*; and a doubtful vowel is used *long*, as *κρινώ*, *έκρινα*.

45. A few first aorists do not preserve the *characteristic* of the first future, as *έθηκα* I *placed*, *έδωκα* I *gave*, *έπηκα* I *sent*, *είπα* I *said*, *έφεγκα* I *brought*, *έκαγα* I *burnt*. [Some of these were probably originally *perfects*.]

OF THE PRETER-PERFECT.

46. The preter-perfect is formed from the first future by changing

in the first class of *characteristics* *ψω* into *φα*,

in the second, *ξω* into *χα*,

in the third, *σω* into *κα*,

in the fourth, *ώω* into *κα*,

but *μω* into *μηκα*, and *νω* into *κα*. And if the verb begins with a *single consonant*, or⁴ with a *mute before a liquid*, the first letter of the theme must be repeated before the augment, as *τύψω*, *τέτνφα*; *γράφω*, *γέγραφα*: but a *tenuis*⁵ is prefixed instead of an *aspirate*, as *θύσω*, *τίθυκα*: and to a double

¹ [In verbs pure, when a diphthong precedes, the rule holds, as *σει-ω* *σει-σω*. But verbs in *έω*, *άω*, *όω*, *ύω*, take the long vowel instead of the short one; or rather *έσω*, *έάσω*, *έόσω*, become, as in the augment, *ήσω* and *ώσω*. But *τελέω*, *αρκέω*, *ξέω*, *ακέομαι*, *άλέω*, *έμέω*, *νεικέω*, take the short termination; *καλέω*, *αινέω*, *δέω*, *ποθέω*, *πονέω*, have both; *θέω*, *νέω*, *πλέω*, *πνέω*, *ρέω*, *χέω*, make *εύσω*. When *άω* is preceded by *ε*, *ι*, *λ*, *ρ*, it makes *άσω*, except *χράω*, *χράομαι*, and *τλάω*. *Ωω* makes *όσω* in verbs not derivative.]

² I. e. the last syllable but one.

³ And if the verb had *ι* in the present, which was lost in the first future, that letter is *subscribed*, as *φαίνω*, *φανώ*, *έφθινα*; and sometimes *α* is preserved *long*, as *κερδαίνω*, *κερδανώ*, *έκέρδανω*.

⁴ These verbs have *ε* prefixed to the perfect, notwithstanding they begin with a mute before a liquid, as *γνώω* to *know*, *έγνωνκα*; *γυαρίζω*, to *make known*, *έγνώρικα*; *γρηγορέω* to *watch*, *έγρηγόρηκα*.

⁵ A *tenuis* is likewise used in any syllable of the preterperfect, whenever an *aspirate* begins the next syllable, as *θάπτω* to *bury*, *θάψω*, *τέταφα*; *τρέφω* to *nourish*, *θρέψω*, *τέτρεφα*.

consonant, namely, ζ, ξ, ψ, or to any other two consonants but a mute followed by a liquid¹, only ε is prefixed, as ψαλῶ, ἐψαλκα; σκάψω, ἔσκαφα. If ρ begins the verb, it is doubled with ε, as ῥίψω, ῑρρίφα.

47. If the temporal augment have place, it is used in the perfect and pluperfect throughout all the moods.

[The regular ending of the perfect seems to have been κα from σω, which remains in all words whose futures are in ασω, εσω, ησω, οσω, ωσω, and generally in verbs in λω and ρω. The future in ζω being, as has been shown, really, either γσω, κσω, or χσω, and that in ψω, βσω, πσω, or φσω, probably formed also originally γκα, χκα, βκα, &c.; where, however, κ had the force of an aspiration, and was omitted after changing the preceding tense into an aspirate, which will be seen, from considering the conjugation of the perf. pass.: and verbs in μω and νω, in forming the perf., either suppose a future in ησω and make ηκα, or change the ν before κ, or reject it. The following rules are more precise:]

48. Verbs of two syllables of the fourth class change ε of the first future into α, as στέλλω, στελῶ, ἔσταλα.

49. Verbs of two syllables in εινω, ινω, and ννω cast away ν of the future from the perfect, as κτείνω, κτεινῶ, ἔκτακα; θύνω, θυνῶ, τέθυκα. Others change ν² into γ, as φαίνω, φανῶ, πέφαγκα; μολύνω, μολυνῶ, μεμόλυκα.

50. Perfects in ηκα often cast off the first vowel of the theme, as κάμνω, καμῶ, κέκηκα, for κεκάμηκα.

OF THE PRETER-PLUPERFECT.

51. The preter-pluperfect is formed from the perfect by changing α into ειν, and prefixing ε if the perfect begins with a consonant, as τέτυφα, ἐτετέφειν.

OF THE SECOND AORIST.

52. The second aorist is formed from the present by changing ω into ον, and prefixing the augment, as γράφω, ἔγραφον.

53. The penultima of this aorist is commonly short, and therefore, first, Verbs whose penultima is long³ because πτ, λλ, μν, precede ω, cast away the latter consonant, as τύπτω, ἔτυπον; κάμνω, ἔκαμον.—2ndly, Verbs in ζω, σσω, or ττω, if their future ends in ξω, form their second aorist in γον, as τάττω, τάξω, ἔταγον, [for here σσ, ττ, and ξ are considered as equivalent to γ, and ξω is formed from γεσω, γσω;] if in σω, in δον, as φράζω, φράσω, ἔφραδον [because here the letter δ, though rejected in the future, existed once in the present, and must enter again into the aorist].—3rdly, The vowels and diphthongs of the present are changed thus, η, ω, αι, αυ into α, as λήθω, ἔλαθον; τρώω, ἔτραγον; φαίνω, ἔφανον; παύω, ἔπαον. E is likewise changed into α, as τρέπω, ἔτραπον; except in ἔλεγον from λέγω, ἔβλεπον from βλέπω, ἔφλεγον from φλέγω. Eu is changed into υ, as φεύω, ἔφυγον; and ου into ο, as ἀκούω, ἤκουον. Ei is changed into ι, as λείπω, ἔλιπον; but in the fourth class, verbs of two syllables change ει into α, as σπείρω, ἔσπαρον; of three, into ε, as ὀφείλω, ὤφειλον.

54. The following verbs have the penultima of their 2nd aorist long by necessity:—1st, those of two syllables beginning with a vowel or diphthong, as ἔπω, ἔπον: εὔρέω, εὔρον:—2ndly, those where several consonants (except as in rule 53.) precede ω, as πέρθω, ἔπαρθον; δέικω, ἔδακον:—3rdly, most contracted verbs (of which hereafter) retain their vowels and diphthongs, as δονπέω, ἔδουπον.

55. These have their second aorists irregular; βλάπτω, ἔβλαβον; καλύπτω, ἐκάλυβον; κρήπτω, ἔκρυβον; βάπτω, ἔβαφον; σκάπτω, ἔσκαφον; ράπτω, ἔρραφον; θάπτω, ἔταφον; θρύπτω, ἔτρυφον; ῥίπτω, ῑρρίφον; πλίσσω, ἔπλαγον and ἐπληγον; σμύχω, ἔσμυγον; ψύχω, ἔψυγον. [Many of the 2nd aorists given above, as examples, do not occur; but only the 2nd aorists passive, or perfects middle, derived from them. Thus ἑσπάρην, ἑστάλην, ἐφθάρην, πέπραγα, ἐπέραδα, ἐψύγην, ἐτάφην, ἐβλάβην, occur, but not the aor. 2 active.]

56. The tenses of the other moods are formed from the correspondent ones of the indicative, as in the following

TABLE OF THE COGNATE OR CORRESPONDENT TENSE IN THE ACTIVE VOICE.

	Indicat.	Imperat.	Optative.	Subjunct.	Infinit.	Particip.
Pres.	τύπτω	τύπτε	τύπτοιμι	τύπτω	τύπτειν	τύπτων
Imperf.	ἔτυπτον					
1st Fut.	τύψω		τύψοιμι		τύψειν	τύψων
1st Aor.	ἐτύψα	τύψον	τύψαιμι	τύψω	τύψαι	τύψας
Perf.	τέτυφα	τέτυφε	τετέφοιμι	τετέφω	τετυφέναι	τετυφώς
Pluperf.	ἐτετέφειν					
2nd Aor.	ἔτυπον	τύπε	τύποιμι	τύπω	τυπεῖν	τυπών

¹ These repeat the first consonant, although they do not begin with a mute and a liquid, namely, πτωχεύω to be poor, πεπτώχεναι; πτωσ to fall, πέπτωκα. To which add the deponents (comp. sect. xii. 15.) μνάσμαι to remember, μέμνημαι; κτάσμαι to possess, κέκτημαι, but we meet also with ἔκτμαι.

² That is, they in effect retain their ν; for γ before κ is pronounced like ν.

³ If a vowel comes before two consonants, the grammarians call the syllable long by position.

In the fourth class the fut. is circumflexed :

1st fut. σπερῶ | σπεροῖμι | σπερεῖν | σπερῶν.

N.B. *The learner should repeat the table, first in the order of the tenses; thus, Indicative mood, τύπτω, ἔτυπτον, τύψω, ἔτυψα, &c.; and then in the order of the moods, as, present tense, τύπτω, τύπτε, τύπτουμι, &c.*

SECTION XI.

OF THE PASSIVE VOICE OF VERBS IN ω, AND FIRST OF THE AUXILIARY VERB εἰμί.

1. As in English we have *no* passive voice but what is made of the participle passive joined to the auxiliary verb *to be* throughout all its variations, as *I am smitten, I was smitten, I have been smitten, &c.*; so in Greek *several* forms in the passive are expressed by the participle perfect and the verb εἰμί *to be*.

2. Here follows, therefore, the irregular verb εἰμί *to be*, declined throughout, which the learner must repeat, first with the English to each word, as sing. εἰμί *I am*, εἶς or εἷ *thou art*, ἐστί *he is*; plur. ἐσμέν *we are*, ἐστέ *ye are*, εἰσὶ *they are*; and then without the English, as sing. εἰμί, εἶς or εἷ, ἐστί, &c. The succeeding example of the passive verb τύπτομαι must also be repeated in like manner.

INDICATIVE MOOD.

Persons	Singular.			Dual.			Plural.		
	1.	2.	3.	1.	2.	3.	1.	2.	3.
Pres. <i>I am</i> ,	εἰμί,	εἶς or εἷ,	ἐστί	ἐστόν,	ἐστόν	ἐσμέν,	ἐστέ,	εἰσὶ	
Imperf. <i>I was</i> ,	ἦν,	ἦς,	ἦ or ἦν ¹	ἦτον,	ἦτην	ἦμεν,	ἦτε,	ἦσαν	
Fut. <i>I shall be</i> ,	ἔσ-ομαι,	ῶ,	εταί ²	όμεθον,	εσθον,	εσθον	όμεθα,	εσθε,	ονται

IMPERATIVE MOOD.

Pres. *Be thou*, ἵσθι or ἔσο, ἔστω | ——— ἔστον, ἔστων | — ἔστε, ἔστωσαν.

OPTATIVE MOOD, εἴθε *I wish*.

Pres. & Perf. *I were*, εἴην, εἴης, εἴη | ——— εἴητον, εἴητην | εἴημεν, εἴητε, εἴησαν
Fut. *I may be hereafter*, ἐσοίμην, οἶο, οἶτο | οἶμεθον, οἶσθον, οἶσθην | οἶμεθα, οἶσθε, οἶντο.

SUBJUNCTIVE MOOD, ἐάν *if*.

Pres. & Perf. *I be*, ὦ, ῶς, ῶ | ——— ἦτον, ἦτον | ὦμεν, ἦτε, ὦσι.

INFINITIVE MOOD.

Pres. εἶναι *to be*.

Fut. ἔσεσθαι *to be hereafter*.

PARTICIPLES.

M.	F.	N.		M.	F.	N.
Pres. <i>Being</i> , N. ὄν,	οὔσα,	ὄν.		Fut. <i>About to be</i> , N. ἐσόμεν-ος,	η,	ον.
G. ὄντος,	οὔσης,	όντος.		G. ——— ου,	ης,	ου.

[To these tenses may perhaps be added an imperfect middle, ἤμην.]

3. All verbs in ω are in the *passive voice* conjugated as the following example of τύπτομαι *I am smitten*.

¹ [In the 1st person the Attics often use ἦ; and in the 3rd generally ἦν.]

² By a common syncope, ἔσται.

PASSIVE VOICE.

Pres.		Perf.		2nd Aor.	
τύπτομαι.		τέτυμμαι.		ἐτύπην.	
Persons		Singular.		Dual.	
1.		2.		3.	
Pres. <i>I am smitten,</i>	τύπτ-ομαι,	2 ¹ ετα	1. όμβον ² ,	1. όμβθα,	1. όμβθα,
Imp. <i>I was smitten,</i>	ἐτυπ-ομένην,	ου,	όμβον ² ,	όμβθα,	όμβθα,
Perf. <i>I have been —,</i>	τέτυ-μμαι,	ψαι,	φθον,	φθον,	φθον,
Plup. <i>I had been —,</i>	ἐτετύ-μην,	ψο,	φθον,	φθον,	φθον,
Paulo-post-Fut.	τέτυψομαι,	ψ,	&c., as the Present.	φθον,	φθον,
1 Aor. <i>I was or have</i>	{ ἐτύ-φθην,	{ ης,	ητον,	ημεν,	ημεν,
2 Aor. <i>I been —,</i>	{ ἐτύπ-ην,	{ η,	&c., as the Present.	ητε,	ητε,
1 Fut. <i>I shall or will</i>	{ τυφθ-ήσομαι,	{ η,		ησαν	ησαν
2 Fut. <i>I be —,</i>	{ τυπ-ήσομαι,				
Plural.		Plural.		Plural.	
1.		2.		3.	
Pres. and Imp.	{	εσθον,	εσθον,	εσθον,	εσθον,
Perf. and Plup.	{	φθων,	φθων,	φθων,	φθων,
1 Aor.	{	ητον,	ητον,	ητε,	ητε,
2 Aor.	{			ησαν	ησαν

IMPERATIVE MOOD.

Pres. and Imp.	{	be thou smitten,	{	τὸ πῦρ-αὐτὸ,	ἐσθω	ἐσθων	ἐσθῆς,	ἐσθωσαν
Perf. and Plup.				τέτεται-ὑο,	φθω	φθων	φθῆς,	φθωσαν
1 Aor.				τὸ φθ-ἡται,	ἦτω	ἦτων	ἦτῆς,	ἦτωσαν.
2 Aor.				τὸ πῦρ-ἡται,				

[And all verbs in the Attic dialect.]

OPTATIVE MOOD, εἴθε I wish.

Singular.			Dual.		Plural.	
Pr. and Imp. I were —,	τύπ-οῖμην,	{ οἷο, οἷτο	οἶμεθον,	οἰσθον,	οἶμεθα,	οἰσθε, οἰντο
1 Fut. } I may be —	{ τυφθσ-οῖμην,					
2 Fut. } hereafter,	{ τυπησ-οῖμην,	{ εἴης, εἴη	—	εἴητον,	εἴημεν,	εἴητε, εἴησαν
Paulo-post-Fut.	{ τετυψ-οῖμην,		—	τετυμμένω εἴητον,	τετυμμένοι εἴημεν,	εἴητε, εἴησαν
I may be—presently,	{ τυφθ-εἴην,					
1 Aor. } I were or	{ τυπ-εἴην,					
2 Aor. } had been —,	{ τετυμμένως εἴην,					
Perf. and Plup.						
I had been —,						

SUBJUNCTIVE MOOD, εἰάν if.

Pr. and Imp. I be —,	τύπ-ωμαι,	ῥ, ἦται	ώμεθον,	ἦσθον	ώμεθα,	ἦσθε, ὠνται
1 Aor. } I have been —,	{ τυφθ-ῶ,	{ ῥς, ῥ	—	ῥτον	ῶμεν,	ῥτε, ῶσι
2 Aor. } I had been —,	{ τυπ-ῶ,		—	ῥτον	τετυμμένοι ῶμεν,	ῥτε, ῶσι
Perf. and Plup.	{ τετυμμένως ῶ,	{ ῥς, ῥ	—	ῥτον		
I had been —,						

INFINITIVE MOOD.

Pr. and Imp.	τύπ-εσθαι	to be smitten.
Perf. and Plup.	τετυφ-θαι	to have been smitten.
Paulo-post-Fut.	τετυψ-εσθαι	to be smitten presently.
1 Aor.	τυφθ-ῆναι	{ to have been smitten.
2 Aor.	τυπ-ῆναι	
1 Fut.	τυφθ-ῆσεσθαι	{ to be smitten hereafter.
2 Fut.	τυπ-ῆσεσθαι	

PARTICIPLES.

M.		F.		N.	
Pr. and Imp.	τυπτόμεν-ος,	{ η,	{ ον,	{	{ being smitten ¹ , having been smitten. about to be presently smitten. about to be hereafter smitten.
Perf. and Plup.	τετυμμέν-ος,				
Paulo-post-Fut.	τετυψόμεν-ος,				
1 Fut.	τυφθησόμεν-ος,				
2 Fut.	τυπησόμεν-ος,				
1 Aor.	τυφθ-είς,	{	{	{	{ εἶσα, ἐν, smitten or having been smitten.
2 Aor.	τυπ-είς,				

¹ Or rather, *being in*, or *a', smiting*, i. e. now suffering under strokes, for *being smitten* implies having suffered. See an excellent Grammatical Essay in Gentleman's Magazine for January 1776, p. 10, &c.

OF THE FORMATION OF THE TENSES IN THE PASSIVE VOICE.

4. There are nine tenses in the passive voice, of which the *three principal*, namely, the *present*, the *perfect*, and the *second aorist*, are formed from the active.

OF THE PRESENT.

5. The present tense is formed from the present active by changing ω into $\omicron\mu\alpha\iota$, as $\tau\acute{\upsilon}\pi\tau\omega$, $\tau\acute{\upsilon}\pi\tau\omicron\mu\alpha\iota$.

OF THE IMPERFECT.

6. The imperfect is formed from the present by changing $\mu\alpha\iota$ into $\mu\eta\nu$, and prefixing the augment, as $\tau\acute{\upsilon}\pi\tau\omicron\mu\alpha\iota$, $\epsilon\tau\upsilon\pi\tau\acute{\omicron}\mu\eta\nu$; $\acute{\alpha}\gamma\omicron\mu\alpha\iota$, $\acute{\eta}\gamma\acute{\omicron}\mu\eta\nu$.

OF THE SECOND AORIST.

7. The second aorist is formed from the second aorist active by changing $\omicron\nu$ into $\eta\nu$, as $\epsilon\tau\upsilon\pi\omicron\nu$, $\epsilon\tau\acute{\upsilon}\pi\eta\nu$.

OF THE SECOND FUTURE.

8. The second future is formed from the third person singular of the second aorist by adding $\sigma\mu\alpha\iota$, and dropping the augment, as $\epsilon\tau\acute{\upsilon}\pi\eta$, $\tau\upsilon\pi\acute{\eta}\sigma\mu\alpha\iota$.

OF THE PRETER-PERFECT.

9. The perfect is formed from the perfect active by changing, in the first class of characteristics, $\phi\alpha$ { pure into $\mu\mu\alpha\iota$, as $\acute{\tau}\epsilon\tau\upsilon\phi\alpha$, $\acute{\tau}\epsilon\tau\upsilon\mu\mu\alpha\iota$;
 impure into $\mu\alpha\iota$, as $\acute{\tau}\epsilon\tau\epsilon\rho\phi\alpha$, $\acute{\tau}\epsilon\tau\epsilon\rho\mu\alpha\iota$;
 in the second, $\chi\alpha$ { into $\gamma\mu\alpha\iota$, as $\lambda\acute{\epsilon}\lambda\epsilon\chi\alpha$, $\lambda\acute{\epsilon}\lambda\epsilon\gamma\mu\alpha\iota$;
 after γ into $\mu\alpha\iota$, $\acute{\eta}\lambda\epsilon\gamma\chi\alpha$, $\acute{\eta}\lambda\epsilon\gamma\mu\alpha\iota$;
 in the third, $\kappa\alpha$ { into $\sigma\mu\alpha\iota$, as $\acute{\pi}\acute{\epsilon}\pi\epsilon\iota\kappa\alpha$, $\acute{\pi}\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$;
 into $\mu\alpha\iota$, when the penultima of the perf. active is *long*, and the characteristic of the present is ω *pure*, as $\acute{\pi}\epsilon\pi\omicron\iota\eta\kappa\alpha$, $\acute{\pi}\epsilon\pi\omicron\iota\eta\mu\alpha\iota$;
 in the fourth, $\kappa\alpha$ into $\mu\alpha\iota$, as $\acute{\epsilon}\psi\alpha\lambda\kappa\alpha$, $\acute{\epsilon}\psi\alpha\lambda\mu\alpha\iota$: but $\acute{\pi}\acute{\epsilon}\phi\alpha\gamma\kappa\alpha$ makes $\acute{\pi}\acute{\epsilon}\phi\alpha\sigma\mu\alpha\iota$.

EXCEPTIONS.

10. Except, in the third class, some verbs in ω *pure*, which make the perfect in $\sigma\mu\alpha\iota$, although the penultima of the perfect active be *long*, as $\acute{\eta}\kappa\omicron\upsilon\sigma\mu\alpha\iota$, from $\acute{\alpha}\kappa\omicron\upsilon\omega$ to *hear*, $\acute{\kappa}\acute{\epsilon}\kappa\rho\omicron\upsilon\sigma\mu\alpha\iota$ from $\kappa\rho\omicron\upsilon\omega$ to *knock*, $\acute{\epsilon}\pi\tau\alpha\iota\sigma\mu\alpha\iota$ from $\pi\tau\alpha\iota\omega$ to *stumble*, $\kappa\epsilon\acute{\kappa}\epsilon\lambda\epsilon\upsilon\sigma\mu\alpha\iota$ from $\kappa\epsilon\lambda\acute{\epsilon}\upsilon\omega$ to *order*, $\acute{\kappa}\acute{\epsilon}\kappa\lambda\epsilon\iota\sigma\mu\alpha\iota$ from $\kappa\lambda\acute{\epsilon}\iota\omega$ to *shut*, $\acute{\sigma}\acute{\epsilon}\sigma\epsilon\iota\sigma\mu\alpha\iota$ from $\sigma\acute{\epsilon}\iota\omega$ to *shake*, $\acute{\epsilon}\gamma\upsilon\omega\sigma\mu\alpha\iota$ from $\gamma\acute{\nu}\omicron\omega$ to *know*, $\acute{\tau}\acute{\epsilon}\theta\rho\alpha\upsilon\sigma\mu\alpha\iota$ from $\theta\rho\alpha\acute{\upsilon}\omega$ to *break*.

11. In the second and third class the penultima $\epsilon\upsilon$ drops its ϵ , as in $\acute{\pi}\acute{\epsilon}\phi\upsilon\gamma\mu\alpha\iota$ from $\phi\acute{\epsilon}\upsilon\gamma\omega$ to *flee*, $\kappa\acute{\epsilon}\chi\upsilon\mu\alpha\iota$ from $\chi\acute{\epsilon}\omega$, $\chi\acute{\epsilon}\upsilon\sigma\omega$ to *pour*.

12. From verbs in $\alpha\iota\nu\omega$ and $\nu\upsilon\omega$ the Attics form the perfect passive in $\sigma\mu\alpha\iota$, as $\acute{\pi}\acute{\epsilon}\phi\alpha\sigma\mu\alpha\iota$ from $\phi\alpha\iota\nu\omega$, $\mu\epsilon\mu\acute{\omicron}\lambda\upsilon\sigma\mu\alpha\iota$ from $\mu\omicron\lambda\acute{\omicron}\nu\omega$.

13. In the first class, verbs of two syllables, which have $\tau\rho\epsilon$ in the penultima, change ϵ into α , as $\sigma\rho\acute{\epsilon}\phi\omega$ to *turn about*, $\acute{\epsilon}\sigma\rho\epsilon\phi\alpha$, $\acute{\epsilon}\sigma\rho\alpha\mu\mu\alpha\iota$; $\tau\rho\acute{\epsilon}\pi\omega$, $\acute{\tau}\acute{\epsilon}\tau\rho\epsilon\phi\alpha$, $\acute{\tau}\acute{\epsilon}\tau\rho\alpha\mu\mu\alpha\iota$; $\tau\rho\acute{\epsilon}\phi\omega$, $\acute{\tau}\acute{\epsilon}\tau\rho\epsilon\phi\alpha$, $\acute{\tau}\acute{\epsilon}\theta\rho\alpha\mu\mu\alpha\iota$. Observe, this last resumes the θ of the 1st future active, to distinguish it from the perfect passive of $\tau\rho\acute{\epsilon}\pi\omega$.

OF THE PERSONS OF THE PERFECT.

14. The persons of the perfect are not in all verbs formed as in $\acute{\tau}\acute{\epsilon}\tau\upsilon\mu\mu\alpha\iota$, but variously in different verbs, as follows:

In the first class,

The characteristic of the perf. act. is thus changed before $\mu\alpha\iota$, $\sigma\alpha\iota$, and $\tau\alpha\iota$: for $\acute{\tau}\acute{\epsilon}\tau\upsilon\phi\mu\alpha\iota$, $\acute{\tau}\acute{\epsilon}\tau\upsilon\phi\sigma\alpha\iota$, $\acute{\tau}\acute{\epsilon}\tau\upsilon\phi\tau\alpha\iota$ are used $\acute{\tau}\acute{\epsilon}\tau\upsilon\mu\mu\alpha\iota$, $\acute{\tau}\acute{\epsilon}\tau\upsilon\psi\alpha\iota$, $\acute{\tau}\acute{\epsilon}\tau\upsilon\pi\tau\alpha\iota$, &c.; for $\acute{\tau}\acute{\epsilon}\tau\epsilon\rho\mu\alpha\iota$, $\acute{\tau}\acute{\epsilon}\tau\epsilon\rho\phi\sigma\alpha\iota$, $\acute{\tau}\acute{\epsilon}\tau\epsilon\rho\phi\tau\alpha\iota$ are used $\acute{\tau}\acute{\epsilon}\tau\epsilon\rho\mu\alpha\iota$, $\acute{\tau}\acute{\epsilon}\tau\epsilon\rho\psi\alpha\iota$, $\acute{\tau}\acute{\epsilon}\tau\epsilon\rho\pi\tau\alpha\iota$, from $\acute{\tau}\acute{\epsilon}\rho\pi\omega$. (Comp. sect. i. 10.)

In the second class,

For -χμαι, -χσαι, and -χται are put -γμαι, -ζαι, and -κται, as λέλεγμαι, έλεξαί, έλεκται, from λέγω.

In the third class,

For -κμαι, -κσαι, and -κται are put -σμαι, -σαι, and -σται, as πέπεισμαι, πέπεισαι, πέπεισται, from πείθω.

In the fourth class,

The characteristic of the perf. act. is altogether omitted, as in έψαλμαι, έψαλσαι, έψαλται, from ψάλλω; but πέφασμαι, πέφανσαι, πέφανται.

OF FORMING THE PERSONS OF THE DUAL AND PLURAL PERFECT.

15. M before μαι in the first class, γ before μαι in the second, and σ before μαι in the third, are preserved in the first person dual and plural¹, as in τετύμμε-θον and -θα from τέτυμμαι; λελέγμε-θον and -θα from λέλεγμαι; πεπέισμε-θον and -θα from πέπεισμαι.

16. In the second and third person dual and in the second plural the *tenucs* of the third person singular are changed into their *aspirates*, as from τέτυπται, τέτυφθον, τέτυφθε; from έλεκται, έλεχθον, έλεχθε; from πέφανται, πέφανθον, πέφανθε. But if the third pers. sing. end in ται *pure*, then σ is inserted before θον and θε; thus from νενέμηται, νενέμησθον, νενέμησθε.

17. The third person plural is formed from the 3rd person singular, if it end in ται *pure*, by inserting ν before ται, as from κέκριται, κέκρινται.

N. B. It would be very proper for the learner in this place to write out, according to the above rules, the perfect passive γέγραμμαι from γράφω, πέπλεγμαι from πλέκω, πέπλησμαι from πλήθω, έσπαρμαι from σπείρω, λέλυμαι from λύω, throughout all the persons and numbers.

OF THE PRETER-PLUPERFECT, AND MOODS OF THE PERFECT.

18. The pluperfect is formed from the perfect by changing μαι into μην and prefixing ε if the verb begin with a consonant, as τέτυμμαι, έτετύμμη.

19. The persons of the pluperfect are formed after the analogy of the persons of the perfect, preserving the terminations as in έτετύμμη.

20. So, as to the other moods, the perfect imperative derives its second person sing. from the second person sing. of the indicative, as τέτυψαι, τέτυψο; έλεξαι, έλεξο; κέκρισαι, κέκρισο; its other persons from the second pers. plural, as τέτυφθε, τετύφθω; έλεχθε, έλεχθω; κέκρισθε, κέκρισθω. Whence also may be deduced the perfect infinitive, as λελέχθαι, κέκρισθαι. The perfect optative and subjunctive are most usually formed by the auxiliary είην and ώ; but sometimes the optative is formed from the indicative by changing μαι into μην, as λέλυμαι, λελυμένος είην and λελύμην², νο, ντο, &c. α, ε, ο, take ι before μην, as έκταμαι, εκταίμην, αιο, αιτο, &c. Sometimes the perfect subjunctive is formed by changing the vowel of the indicative before μαι into ω, as έκταμαι, εκτώμαι.

OF THE FIRST AORIST.

21. The first aorist is formed from the third person singular of the perfect by changing αι into ην, and *tenucs* into their *aspirates*, and dropping the prefixed consonant, if any, as τέτυπται, έτύφθην; ώρυκται, ώρύχθην.

22. Verbs which in the perfect had changed ε into α, resume their ε in the first aorist; as έστραμμαι, έστρέφθην; and those which had cast away ν, *poetically* take it again, as ³εκλίθην for εκλίθην from κλίνω.

23. Some first aorists in the penultima have τ for θ of the perfect, as έτάφθην I was buried, from θάπτω, τέθαμμαι; έτρέφθην I was nourished, from τρέφω, τέθραμμαι, to prevent the disagreeable concurrence of *aspirates*. Comp. p. 20, note 4.

24. Some first aorists assume σ, as έμνήσθην from μέμνηται; and some reject it, as έώσθην from έώσσωται; and some change η into ε, as ευρέθην from εύρηται.

¹ And where γ precedes the characteristic of the theme in the second class, it is preserved also in the second and third person both of the singular and of the dual, and in the second person of the plural, as from έλέγχομαι, perf. pass. ήλεγμαι, γγαι, γκται. Dual, -γμεθον, -γγθον, γγθον. Plur. -γμεθα, -γγθε.

² See more in Port-Royal Grammar, by Nugent, p. 162.

³ Απεκτινθην in the N. T. (see Rev. ii. 13. ix. 18, 20. Mat. xvi. 21.) is formed, after the same analogy, from αποκτείνω.

OF THE FIRST FUTURE.

25. The first future is formed from the third person sing. of the first aorist by adding *σομαι*, and dropping the augment, as *ἐτύθθη*, *τυφθήσομαι*. (Comp. rule 3, above.)

OF THE PAULO-POST-FUTURE.

26. The paulo-post-future is formed from the second pers. sing. of the perfect by inserting *ομ* before *αι*, as *τέτυψαι*, *τετύπομαι*; *πέπλεξαι*, *πεπλέξομαι*.

27. The tenses of the other moods are formed from the correspondent ones of the indicative, as in the following

TABLE OF THE COGNATE OR CORRESPONDENT TENSES IN THE PASSIVE VOICE.

	Indicat.	Imper.	Optat.	Subjunct.	Infin.	Particip.
Pres.	τύπτομαι	τύπτου	τυπτοίμην	τύπτωμαι	τύπτεσθαι	τυπτόμενος
Imp.	ἐτυπτόμην					
Perf.	τέτυμμαι	τέτυψο	τετυμμένος εἶην	τετυμμένος ὦ	τετύθθαι	τετυμμένος
Plup.	ἐτετύμην					
P.-post-fut.	τετύπομαι		τετυλοίμην		τετύψεσθαι	τετυλόμενος
1 Aor.	ἐτύθθη	τύφθῃ	τυφθείην	τυφθῶ	τυφθῆναι	τυφθείς
1 Fut.	τυφθήσομαι		τυφθήσοίμην		τυφθήσεσθαι	τυφθήσόμενος
2 Aor.	ἐτύπην	τύπηθι	τυπείην	τυπῶ	τυπήναι	τυπείς
2 Fut.	τυπήσομαι		τυπήσοίμην		τυπήσεσθαι	τυπήσόμενος

28. N. B. *The learner should repeat this in the same manner as the similar table in the active voice, sect. x. 57.*

SECTION XII.

OF THE MIDDLE VOICE OF VERBS IN Ω, AND OF THE DEPONENT VERB.

1. THE tenses of the middle voice are declined after the form of the active or passive, *according to their termination*; thus perf. mid. *τέτυπ-α* is declined like perf. act. *τέτυφ-α*, *ας*, *ε*, &c. and 1 fut. mid. *τύψ-ομαι* like pass. pres. *τύπ-ομαι*, *η*, *εται*, &c.

2. Here follows, therefore,

A TABLE OF THE COGNATE OR CORRESPONDENT TENSES IN THE MIDDLE VOICE.

	Indicat.	Imperat.	Optative.	Subjunct.	Infinit.	Particip.
Pres.	τύπτομαι	τύπτου	τυπτοίμην	τύπτωμαι	τύπτεσθαι	τυπτόμενος
Imperf.	ἐτυπτόμην					
1 Fut.	τύψομαι or τυπούμαι		τυψοίμην or τυποίμην		τύψεσθαι or τυπέσθαι	τυψόμενος or τυπούμενος
1 Aor.	ἐτυψάμην	τύψαι	τυψαίμην	τύψωμαι	τύψασθαι	τυψάμενος
Perf.	τέτυπα	τέτυπε	τετύποιμι	τετύπω	τετυπέναι	τετυπώς
Pluperf.	ἐτετύπειν					
2 Aor.	ἐτυπόμην	τυποῦ	τυποίμην	τόπωμαι	τυπέσθαι	τυπόμενος

3. N. B. *The learner should here repeat all the persons of every tense, which he will easily do if he is perfect in the terminations of the active and passive voices.*

4. But the terminations of the 1st aorist, indicative, imperative, and optative, and of the 2nd [form of the] fut. being somewhat peculiar, may be learned thus:

Indic. 1 Aor. sing. *ἐτυψ-άμην*, *ω*, *ατο*. Dual, *άμεθον*, *ασθον*, *άσθην*. Plural, *άμεθα*, *ασθε*, *αυτο*.

Imper. 1 Aor. sing. *τύψ-αι*, *άσθω*. Dual, *ασθον*, *άσθων*. Plural, *ασθε*, *άσθωσαν*.

Optat. 1 Aor. sing. *τυψ-αίμην*, *αιω*, *αυτο*. Dual, *άιμεθον*, *αισθον*, *αίσθην*. Plural, *άιμεθα*, *αισθε*, *αυτο*.

Fut. Indic. sing. ¹ *τυπ-οῦμαι*, *ῶ*, *ῖται*. Du. *οῦμεθον*, *εἰσθον*, *εἰσθον*. Pl. *οῦμεθα*, *εἰσθε*, *οὔνται*.

¹ These three verbs, *ἔδω*, *πίω*, *φάγω*, do not circumflex their second future middle, and are formed as *φάγομαι*, *—σαι*, *—εται*; pl. *—ομεθα*, *—εσθε*, *ονται*; infin. *φάγεσθαι*, &c. Thus *ἔδομαι* is distinguished from *ἐδοῦμαι*, 2 fut. mid. of *ἔζω* to *sit*: but observe it makes its 2 pers. sing. *ἔδη*, Att. *ἔδει*.

OF THE FORMATION OF THE TENSES IN THE MIDDLE VOICE.

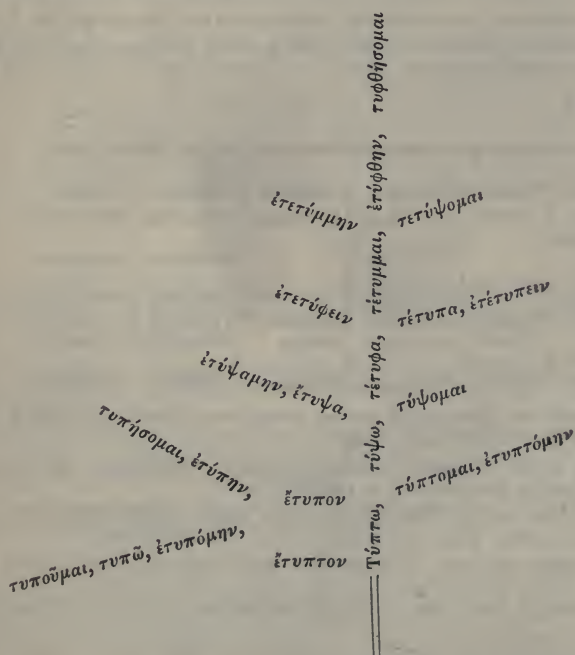
5. The *present* and *imperfect* are the same as the present and imperfect passive.
 6. The *future* is formed from the future active by changing ω into $\omicron\mu\alpha\iota$, as $\tau\acute{\upsilon}\psi\omega$, $\tau\acute{\upsilon}\psi\omicron\mu\alpha\iota$, [and $\tilde{\omega}$, $\omicron\tilde{\upsilon}\mu\alpha\iota$,] as $\psi\alpha\lambda\tilde{\omega}$, $\psi\alpha\lambda\omicron\tilde{\upsilon}\mu\alpha\iota$.
 7. The *first aorist* is formed from the first aorist active by adding $\mu\eta\eta$, as $\epsilon\tau\upsilon\psi\alpha$, $\epsilon\tau\upsilon\psi\acute{\alpha}\mu\eta\eta$.
 8. [The *perfect middle* is derived from the 2nd aor. passive by changing ω into α , and prefixing the reduplication, as $\epsilon\tau\acute{\upsilon}\eta\eta\eta$, $\tau\acute{\epsilon}\tau\upsilon\pi\alpha$. But in the penult,]
 [(9.) α (arising from ϵ and $\epsilon\iota$ in the present) and ϵ are changed into \omicron , as in $\epsilon\sigma\omicron\rho\alpha$, $\epsilon\sigma\omicron\lambda\alpha$, $\epsilon\kappa\omicron\tau\omicron\eta$, $\tau\acute{\epsilon}\tau\omicron\mu\alpha$, $\lambda\acute{\epsilon}\lambda\omicron\gamma\alpha$, $\mu\acute{\epsilon}\mu\omicron\eta\alpha$, &c.]
 [(10.) α from $\alpha\iota$ or η , or α long in the present, becomes η , as $\delta\acute{\epsilon}\delta\eta\alpha$, $\tau\acute{\epsilon}\theta\eta\lambda\alpha$, $\lambda\acute{\epsilon}\lambda\theta\eta\alpha$, except $\kappa\acute{\epsilon}\kappa\rho\acute{\alpha}\gamma\alpha$, $\pi\acute{\epsilon}\pi\rho\acute{\alpha}\gamma\alpha$, $\pi\acute{\epsilon}\phi\rho\acute{\alpha}\delta\alpha$, $\epsilon\acute{\alpha}\delta\alpha$, $\epsilon\acute{\alpha}\gamma\alpha$, $\lambda\acute{\epsilon}\lambda\delta\alpha\kappa\alpha$.]
 [(11.) ι from $\epsilon\iota$ is changed into $\omicron\iota$, as $\pi\acute{\epsilon}\pi\omicron\iota\theta\alpha$.]
 [(12.) ι from ι becomes long, as $\pi\acute{\epsilon}\phi\rho\iota\kappa\alpha$.]
 13. The *pluperfect* is formed from the perfect by changing α into $\epsilon\iota\upsilon$, and prefixing ϵ if the verb begins with a consonant, as $\tau\acute{\epsilon}\tau\upsilon\pi\alpha$, $\epsilon\tau\acute{\epsilon}\tau\upsilon\pi\epsilon\iota\upsilon$.
 14. The *second aorist* is formed from the second aorist active by changing $\omicron\upsilon$ into $\omicron\mu\eta\eta$, as $\epsilon\tau\upsilon\pi\omicron\upsilon$, $\epsilon\tau\upsilon\pi\acute{\omicron}\mu\eta\eta$.

OF THE DEPONENT VERB.

15. A deponent verb hath generally an active signification¹, but is declined in some tenses after the passive, and in others after the middle form, as $\delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$ to receive.

	Pres. $\delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$,		1 Fut. $\delta\acute{\epsilon}\xi\omicron\mu\alpha\iota$,		Perf. $\delta\acute{\epsilon}\delta\epsilon\gamma\mu\alpha\iota$.	
	Indicative.	Imperat.	Optative.	Subjunctive.	Infinitive.	Participle.
Pres.	$\delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$	$\delta\acute{\epsilon}\chi\omicron\upsilon$	$\delta\epsilon\chi\omicron\iota\acute{\omicron}\mu\eta\eta$	$\delta\acute{\epsilon}\chi\omega\mu\alpha\iota$	$\delta\acute{\epsilon}\chi\epsilon\sigma\theta\alpha\iota$	$\delta\epsilon\chi\acute{\omicron}\mu\epsilon\eta\omicron\varsigma$
Imperf.	$\acute{\epsilon}\delta\epsilon\chi\acute{\omicron}\mu\eta\eta$					
1 Fut.	$\delta\acute{\epsilon}\xi\omicron\mu\alpha\iota$		$\delta\epsilon\acute{\xi}\omicron\iota\acute{\omicron}\mu\eta\eta$		$\delta\acute{\epsilon}\acute{\xi}\epsilon\sigma\theta\alpha\iota$	$\delta\epsilon\acute{\xi}\acute{\omicron}\mu\epsilon\eta\omicron\varsigma$
1 Aor.	$\acute{\epsilon}\delta\epsilon\acute{\xi}\acute{\alpha}\mu\eta\eta$	$\delta\acute{\epsilon}\xi\alpha\iota$	$\delta\epsilon\acute{\xi}\alpha\iota\acute{\omicron}\mu\eta\eta$	$\delta\acute{\epsilon}\acute{\xi}\omega\mu\alpha\iota$	$\delta\acute{\epsilon}\acute{\xi}\alpha\sigma\theta\alpha\iota$	$\delta\epsilon\acute{\xi}\acute{\alpha}\mu\epsilon\eta\omicron\varsigma$
Perf.	$\delta\acute{\epsilon}\delta\epsilon\gamma\mu\alpha\iota$	$\delta\acute{\epsilon}\delta\epsilon\acute{\xi}\omicron$	$\delta\epsilon\delta\epsilon\gamma\mu\acute{\epsilon}\eta\omicron\varsigma$ $\epsilon\iota\eta\eta$	$\delta\epsilon\delta\epsilon\gamma\mu\acute{\epsilon}\eta\omicron\varsigma$ $\tilde{\omega}$	$\delta\epsilon\delta\acute{\epsilon}\chi\theta\alpha\iota$	$\delta\epsilon\delta\epsilon\gamma\mu\acute{\epsilon}\eta\omicron\varsigma$
Pluperf.	$\acute{\epsilon}\delta\epsilon\delta\epsilon\gamma\mu\eta\eta$					
Paulo-post-Fut.	$\delta\epsilon\delta\acute{\epsilon}\xi\omicron\mu\alpha\iota$		$\delta\epsilon\delta\epsilon\acute{\xi}\omicron\iota\acute{\omicron}\mu\eta\eta$		$\delta\epsilon\delta\acute{\epsilon}\acute{\xi}\epsilon\sigma\theta\alpha\iota$	$\delta\epsilon\delta\epsilon\acute{\xi}\acute{\omicron}\mu\epsilon\eta\omicron\varsigma$
2 Aor.	$\acute{\epsilon}\delta\acute{\epsilon}\chi\theta\eta\eta$	$\delta\acute{\epsilon}\chi\theta\eta\tau\iota$	$\delta\epsilon\chi\theta\epsilon\iota\eta\eta$	$\delta\epsilon\chi\theta\tilde{\omega}$	$\delta\epsilon\chi\theta\eta\eta\eta\alpha\iota$	$\delta\epsilon\chi\theta\epsilon\iota\acute{\omicron}\varsigma$
2 Fut.	$\delta\epsilon\chi\theta\acute{\omicron}\sigma\mu\alpha\iota$		$\delta\epsilon\chi\theta\eta\sigma\iota\acute{\omicron}\mu\eta\eta$		$\delta\epsilon\chi\theta\eta\sigma\epsilon\sigma\theta\alpha\iota$	$\delta\epsilon\chi\theta\eta\sigma\acute{\omicron}\mu\epsilon\eta\omicron\varsigma$

16. The following scheme or tree will show at one view how the tenses of a Greek verb are derived or branched off from the theme or root.



ΤΥΠΤΩ

¹ The 2d aorist (as $\acute{\epsilon}\delta\acute{\epsilon}\chi\theta\eta\eta$) in these verbs has often a *passive* sense.

N.B. *It will be a very useful exercise for the learner to display other verbs in the same manner, as of the first class, τίρω, λείβω, γράφω; of the second, πλέκω, λέγω, βρέχω, ὀρύσσω or —τω; of the third, ἀνύτω, σπεύδω, πείθω, φράζω, τίω; of the fourth, ψάλλω, νέμω, φαίνω, σπείρω, τέμνω.*

17. In parsing a Greek verb or participle, i. e. in deducing it grammatically from its theme, the best and most natural way seems to be by naming those tenses and words *only* which, according to the above rules and the preceding tree, intervene between the theme and the word proposed, or which are necessary to account for its form: for instance, if it be required to parse the verb τυφθήσεται, 3d pers. sing. 1 fut. pass. indic. of τύπτω, let the learner proceed thus: τύπτω, (1 fut.) τύψω, (perf.) τέτυφα, (perf. pass.) τέτυμμαι, —ψαι, —ται, (1 aor.) ἐτύθην, (1 fut.) τυφθήσομαι, τυφθήσῃ, τυφθήσεται. Again, for τυπείται, 3d pers. sing. 2 fut. indic. middle of τύπτω; τύπτω, (2 aor.) ἐτυπον, (2 fut.) τυπῶ, (2 fut. mid.) τυποῦμαι, τυπῇ, τυπείται. For ἐπεποιθεῖ, 3d pers. sing. pluperf. indic. mid. of πείθω, let him say, πείθω, (1 fut.) πείσω, (perf.) πέπεικα, (2 aor.)¹ ἐπιθον, (perf. mid.) πέποιθα, (pluperf. mid.) ἐπεποιθεν, —εις, —ει. Once more, for ἀπεσταλμένος, particip. perf. pass. masc. sing. nom. case from the compound verb ἀποστέλλω, let him name ἀποστέλλω, (1 fut.) ἀποστελῶ, (perf.)² ἀπέσταλκα, (perf. pass.) ἀπέσταμαι, (particip.) ἀπεσταλμένος.

18. For the manner in which *verbal nouns* are deduced from verbs, see section vi. 8.

SECTION XIII.

OF CONTRACTED VERBS.

1. VERBS ending in *άω, έω, and όω*, are in the present and imperfect of all moods most usually *contracted*; and hence arise the contracted or circumflexed verbs; the first kind in *ῶ, ῑς, ῑ*, from verbs in *άω*; the second in *ῶ, εῖς, εῖ*, from verbs in *έω*; the third in *ῶ, οῖς, οῖ*, from verbs in *όω*.

2. In these verbs no tenses but the present and imperfect are contracted, all their other tenses being formed regularly like verbs of the third class in *ω pure*.

3. The rules of contraction are much the same as in nouns (see sect. iii. 31): for, 1. In verbs in *άω*, if *ο* or *ω* follow *α*, the contraction is into *ω*; if any other vowel or diphthong follow it, into *α*³. 2. In verbs in *έω*, *εε* is contracted into *ει*; *εο* into *ου*. But if a long vowel or a diphthong follows *ε*, the contraction is made by dropping *ε*. [In short words the contraction is in general only used in the case of *εε* into *ει*. Thus we say, *τρεῖ, ἔτρει, πνεῖν*; but *τρέω, χέομαι, τρέομεν, πνέουσι, πνέη*, &c.] 3. In verbs in *όω*, if *ω* or *η* follows *ο*, the contraction is into *ω*; if *ε*, or *ο*, or *ου*, the contraction is into *ου*; if any other vowel or diphthong follow *ο*, the contraction is into *οι*; except in the infinitive, *οει* into *ου*; as *χρυσόειν, χρυσοῦν*, and in the 2d pers. pres. indic. pass. *χρυσόη, χρυσοῦ*.

4. These rules would of themselves enable the learner to give the *contracted* form of these verbs from the uncontracted, which latter is declined regularly, as in *τύπτω*. It may, however, be proper to add,

5. A TABLE OF THE CONTRACTED VERBS DECLINED IN THEIR PRESENT AND IMPERFECT TENSES, ACTIVE AND PASSIVE.

ACTIVE VOICE.

INDICATIVE MOOD.

Present Tense.

	Singular.		Dual.		Plural.		
1. τιμ-άω, ῶ	άεις-ῑς	άει-ῑ	άε-ᾶ		άο-ῶ	άε-ᾶ	άου-ῶ
2. φιλ-έω, ῶ	έεις-εῖς	έει-εῖ	έε-εῖ, τον	τον	έο-οῦ, μεν	έε-εῖ, τε	έου-οῦ, σι
3. χρυσ-όω, ῶ	όεις-οῖς	όει-οῖ	όε-οῦ		όο-οῦ	όε-οῦ	όου-οῦ

Imperfect Tense.

1. ἐτίμ-αον, ων	αεε-ας	αε-α	άε-ᾶ	άι-ά	άο-ῶ	άε-ᾶ	αον-ων
2. ἐφίλ-εον, ουν	εεε-εις	εε-ει	έε-εῖ, τον	έέ-εῖ, την	έο-οῦ, μεν	έε-εῖ, τε	εον-ουν
3. ἐχρυσ-οον, ουν	οεε-ους	οε-ου	όε-οῦ	όέ-οῦ	όο-οῦ	όε-οῦ	οον-ουν

¹ The 2d aorist should here be named because it is *necessary to account for the form*, i. e. in the present instance, for the characteristic, of the perf. mid. *πέποιθα*. See above 8.

² See sect. x. 32 and 48.

³ [Some few verbs make *η* instead of *α*. Thus ζάω has ζῶ, ζῆς, ζῆ, ἔζη, ἔζην, &c.

χράομαι, χρῆσθαι;
πεινάω, πεινῆν;
διψάω, διψῆν.]

IMPERATIVE MOOD.

Present and Imperfect.

Singular.			Dual.		Plural.	
1. τιμ-αε, α	αέ-ά		άε-ᾶ	αέ-ά	άε-ᾶ	αέ-ά
2. φιλ-εε, ει	έε-εί, τω		έε-εῖ, τον	έε-εί, των	έε-εῖ, τε	έε-εί, τωσαν
3. χρύσ-οε, ου	οέ-οῦ		οέ-οῦ	οέ-οῦ	οέ-οῦ	οέ-οῦ

OPTATIVE MOOD, εἴθε I wish.

Present and Imperfect.

Singular.			Dual.		Plural.	
1. τιμ-άοιμι, ῥῆμι	άοις-ῥῆς	άοι-ῥῆ	άοι-ῥῆ	αοί-ῥῆ	άοι-ῥῆ	άοι-ῥῆ
2. φιλ-έοιμι, οῖμι	έοις-οῖς	έοι-οῖ	έοι-οῖ, τον	εοί-οῖ, την	έοι-οῖ, μεν	έοι-οῖ, τε
3. χρυσ-όοιμι, οῖμι	όοις-οῖς	όοι-οῖ	όοι-οῖ	οοί-οῖ	όοι-οῖ	όοι-οῖ

SUBJUNCTIVE MOOD, ἵδν if.

Present and Imperfect.

Singular.			Dual.		Plural.	
1. τιμ-άω, ῶ	άῃς-ᾷς	άῃ-ᾷ	άῃ-ᾷ	άῃ-ᾷ	άω-ῶ	άω-ῶ
2. φιλ-έω, ῶ	έῃς-ῆς	έῃ-ῆ	έῃ-ῆ, τον	έῃ-ῆ, τον	έω-ῶ, μεν	έῃ-ῆ, τε
3. χρυσ-όω, ῶ	όῃς-οῖς	όῃ-οῖ	όῃ-ῶ	όῃ-ῶ	όω-ῶ	όῃ-ῶ

INFINITIVE MOOD.

Pres. and Imperf. 1. τιμ-άειν, ᾄν.

2. φιλ-έειν, εῖν.

3. χρυσ-όειν, οῦν.

PARTICIPLE.

1. τιμ-άων, ῶν	άουσα-ῶσα	άον-ῶν	Gen. {	άοντος-ῶντος	αούσης-ώσης	άοντος-ῶντος
2. φιλ-έων, ῶν	έουσα-οῦσα	έον-οῦν		έοντος-οῦντος	εούσης-ούσης	έοντος-οῦντος
3. χρυσ-όων, ῶν	όουσα-οῦσα	όον-οῦν		όοντος-οῦντος	οούσης-ούσης	όοντος-οῦντος

PASSIVE VOICE.

INDICATIVE MOOD.

Present Tense.

Singular.			Dual.		Plural.	
1. τιμ-άομαι, ῶ	άῃ-ᾷ	άέ-ᾶ	αό-ώ	άε-ᾶ	αό-ώ	άε-ᾶ
2. φιλ-έομαι, οῦμαι	έῃ-ῆ	έε-εῖ, ται	έό-οῦ, μεθον	έε-εῖ, σθον	έό-οῦ, μεθα	έε-εῖ, σθε
3. χρυσ-όομαι, οῦ	όῃ-οῦ	όε-οῦ	οό-οῦ	όε-οῦ	οό-οῦ	όε-οῦ

Imperfect Tense.

1. ἐτιμ-αό-ω	άου-ῶ	άε-ᾶ	αό-ώ	άε-ᾶ	αέ-ά	αό-ώ	άε-ᾶ	άο-ῶ
2. ἐφιλ-εό-ου, μην	έου-οῦ	έε-εῖ, το	έό-οῦ, μεθον	έε-εῖ, σθον	έέ-εί, σθην	έό-οῦ, μεθα	έε-εῖ, σθε	έο-οῦ, ντο
3. ἐχρυσ-οό-ου	όου-οῦ	όε-οῦ	οό-οῦ	όε-οῦ	οέ-οῦ	οό-οῦ	όε-οῦ	οό-οῦ

IMPERATIVE MOOD.

Present and Imperfect.

Singular.			Dual.		Plural.	
1. τιμ-άου, ῶ	αέ-ά		άε-ᾶ	αέ-ά	άε-ᾶ	αέ-ά
2. φιλ-έου, οῦ	έε-εῖ, σθω		έε-εῖ, σθον	έε-εῖ, σθων	έε-εῖ, σθε	έε-εῖ, σθωσαν
3. χρυσ-όου, οῦ	οέ-οῦ		οέ-οῦ	οέ-οῦ	οέ-οῦ	οέ-οῦ

OPTATIVE MOOD.

Present and Imperfect.

Singular.			Dual.			Plural.		
1. τιμ-αοί-ψι	ἀοι-ψ̃	ἀοι-ψ̃	αοί-ψ̃	ἀοι-ψ̃	αοί-ψ̃	αοί-ψ̃	ἀοι-ψ̃	ἀοι-ψ̃
2. φιλ-εοί-οι, μὴν	εοι-οῖ, ο	εοι-οῖ, το	εοι-οῖ, μεθον	εοι-οῖ, σθον	εοι-οῖ, σθον	εοι-οῖ, μεθα	εοι-οῖ, σθε	εοι-οῖ, ντο
3. χρυσ-οοί-οι	δοι-οῖ	δοι-οῖ	οοι-οῖ	δοι-οῖ	οοι-οῖ	οοι-οῖ	δοι-οῖ	δοι-οῖ

SUBJUNCTIVE MOOD.

Present and Imperfect.

Singular.			Dual.			Plural.		
1. τιμ-άω-ῶ	ἀγ-ᾷ	ἀγ-ᾷ	άω-ῶ	ἀγ-ᾷ	άω-ῶ	άω-ῶ	ἀγ-ᾷ	άω-ῶ
2. φιλ-έω-ῶ, μαι	ἐγ-ῆ	ἐγ-ῆ, ται	έω-ῶ, μεθον	ἐγ-ῆ, σθον	έω-ῶ, μεθον	έω-ῶ, μεθα	ἐγ-ῆ, σθε	έω-ῶ, νται
3. χρυσ-όω-ῶ	ὀγ-οῖ	ὀγ-ῶ	οῶ-ῶ	ὀγ-ῶ	οῶ-ῶ	οῶ-ῶ	ὀγ-ῶ	οῶ-ῶ

INFINITIVE MOOD.

Pres. and Imperf. 1. τιμ-άεσθαι-ᾷσθαι. 2. φιλ-έεσθαι-εῖσθαι. 3. χρυσ-όεσθαι-οὔσθαι.

PARTICIPLE.

1. τιμ-αῶμενος-ῶ }
 2. φιλ-εῶμενος-οῦ } μενός, μένη, μενον.
 3. χρυσ-οῶμενος-οῦ }

The middle voice is contracted like the passive, it having the same present and imperfect tenses.

6. In contracted verbs the vowel before *σω* in the 1st fut. and before *κα* in the perfect, is generally *long*, as τιμάω, τιμήσω, τετίμηκα; φιλέω, φιλήσω, πεφίληκα; χρυσόω, χρυσώσω, κεχύσωκα.

EXCEPTIONS.

7. 1st, Verbs in *άω*, that have *ε*, *ι*, *λ*, or *ο* pure, before *άω* (and some others), form their first future in *άσω* and perfect in *ακα*, as *εάω*, *εάσω*, *εάκα*; so *κοπιάω*, *γελάω*, *εράω*.—2ndly, Some verbs in *έω* make *έσω* and *εκα*, as *αἰδέω*, *ἀρκέω*, *έμέω*, &c. and some of two syllables, in *εύσω* and *ευκα*, as *πνέω* to breathe, *πλέω* to sail, *χέω* to pour.—3rdly, Some verbs in *όω* make *όσω* and *οκα*, as *ἀρώω* to plough, *ὀμώω* to swear, *ὀνώω* to blame.

8. Contracted verbs generally want the 2nd aor., 2nd fut. and perfect middle. But

9. The second aorist, when used, is formed from the imperfect by casting away the vowel before *ον*, as *ετίμαον*, *ετιμον*; *εφίλεον*, *εφιλον*.

A TABLE OF CONTRACTED VERBS CONJUGATED THROUGH THE TENSES OF
THE INDICATIVE.

ACTIVE VOICE.		PASSIVE VOICE.		MIDDLE VOICE.	
Pres.	τιμάω-ῶ	Pres.	τιμάομαι-ῶμαι	Pres.	τιμάομαι-ῶμαι
Imperf.	ἐτίμαον-ων	Imperf.	ἐτιμάομην-ώμην	Imperf.	ἐτιμάομην-ώμην
1 Fut.	τιμήσω	Perf.	τετίμημαι	1 Fut.	τιμήσομαι
1 Aor.	ἐτίμησα	Pluperf.	ἐτετιμήμην	1 Aor.	ἐτιμησάμην
Perf.	τετίμηκα	P.-p.-fut.	τετιμήσομαι	Perf.	τέτιμα
Pluperf.	ἐτετιμήκειν	1 Aor.	ἐτιμήθην	Pluperf.	ἐτετίμειν
2 Aor.	ἐτιμον	1 Fut.	τιμηθήσομαι	2 Aor.	ἐτιμόμην
2 Fut.	τιμῶ	2 Aor.	ἐτίμην	2 Fut.	τιμοῦμαι
2 Fut.	τιμῶ	2 Fut.	τιμήσομαι		
<hr/>					
Pres.	φιλέω-ῶ	Pres.	φιλέομαι-οῦμαι	Pres.	φιλέομαι-οῦμαι
Imperf.	ἐφίλειον-ουν	Imperf.	ἐφιλεόμην-ούμην	Imperf.	ἐφιλεόμην-ούμην
1 Fut.	φιλήσω	Perf.	πεφίλημαι	1 Fut.	φιλήσομαι
1 Aor.	ἐφίλησα	Pluperf.	ἐπεφίλήμην	1 Aor.	ἐφίλησάμην
Perf.	πεφίληκα	P.-p.-fut.	πεφιλήσομαι	Perf.	πέφιλα
Pluperf.	ἐπεφίληκειν	1 Aor.	ἐφιλήθην	Pluperf.	ἐπεφίλειν
2 Aor.	ἐφιλον	1 Fut.	φιληθήσομαι	2 Aor.	ἐφιλόμην
2 Fut.	φιλῶ	2 Aor.	ἐφίλην	2 Fut.	φιλοῦμαι
2 Fut.	φιλῶ	2 Fut.	φιλήσομαι		
<hr/>					
Pres.	χρυσόω-ῶ	Pres.	χρυσόομαι-οῦμαι	Pres.	χρυσόομαι-οῦμαι
Imperf.	ἐχρύσοον-ουν	Imperf.	ἐχρυσόομην-ούμην	Imperf.	ἐχρυσόομην-ούμην
1 Fut.	χρυσώσω	Perf.	κεχρύσωμαι	1 Fut.	χρυσώσομαι
1 Aor.	ἐχρύσωσα	Pluperf.	ἐκεχρυσώμην	1 Aor.	ἐχρυσωσάμην
Perf.	κεχρυσώκα	P.-p.-fut.	κεχρυσώσομαι		
Pluperf.	ἐκεχρυσώκειν	1 Aor.	ἐχρυσώθην		
		1 Fut.	χρυσωθήσομαι		

10. The other moods are easily formed from the indicative.

11. The formation of the tenses is the same as in *τύπτω* throughout all the voices.

SECTION XIV.

OF THE SECOND CONJUGATION, OR OF DECLINING VERBS IN *μι*.

1. The conjugation of verbs in *μι* flows from the contracted verbs in *αω*, *εω*, and *οω*.

2. These verbs, though rarely used in the present, imperfect, and second aorist, are, however, declined after a peculiar manner in those three tenses, their other tenses being formed nearly as verbs in *ω*.

OF THE FORMATION OF VERBS IN *μι*, AND OF THEIR TENSES.

3. Verbs in *μι* are formed from verbs in *αω*, *εω*, *οω*, [*νω*, &c.] by changing the termination *ω* into *μι*, and the *short* characteristics *α*, *ε*, *ο*, into their *long* ones *η*, *η*, *ω*; and by prefixing the reduplication of the first consonant with *ι*, unless the verb begins with a double or two consonants, and then *ι* only is prefixed; thus,

ἵστημι to set, from *στάω*; (1 fut.) *στήσω*, (perf.) *ἕστακα*¹.

τίθημι to place, from *τίεω*; (1 fut.) *θήσω*, (perf.) *τέθεικα*.

δίδωμι to give, from *δόω*; (1 fut.) *δώσω*, (perf.) *δέδωκα*.

¹ Sometimes *ἔστηκα*. See Port-Royal Grammar, by Nugent, p. 212.

4. Some verbs in μ have a letter inserted after the reduplication, as $\pi\acute{\imath}\mu\pi\lambda\eta\mu$ to fill, from $\pi\lambda\acute{\alpha}\omega$, $\pi\acute{\imath}\mu\pi\rho\eta\mu$ to burn, from $\pi\rho\acute{\alpha}\omega$.

5. Some are without a reduplication, as $\phi\eta\mu\acute{\imath}$ to speak, $\sigma\beta\eta\mu$ to extinguish, $\acute{\alpha}\lambda\omega\mu$ to take, [and all whose radical form is more than dissyllable, as $\delta\epsilon\acute{\imath}\kappa\nu\mu$, &c.]

6. Sometimes, though very rarely, ϵ is used in the reduplication instead of ι , as $\tau\acute{\epsilon}\theta\nu\eta\mu$ to die, from $\theta\nu\acute{\alpha}\omega$.

7. The preter-imperfect tense is formed from the present, by changing μ into $\eta\nu$ and prefixing the augment, unless the verb begins with ι , as $\tau\acute{\imath}\theta\eta\mu$, $\acute{\epsilon}\tau\acute{\imath}\theta\eta\nu$; $\acute{\imath}\sigma\tau\eta\mu$, $\acute{\imath}\sigma\tau\eta\nu$.

8. But observe that this imperfect is not so often used as another formed, as it were, from $\acute{\imath}\sigma\tau\acute{\alpha}\omega$, $\tau\acute{\imath}\theta\acute{\imath}\omega$, $\delta\acute{\imath}\delta\acute{\omega}$, namely, $\acute{\imath}\sigma\tau\omega\nu$, $\alpha\varsigma$, α ; $\acute{\epsilon}\tau\acute{\imath}\theta\omega\nu$, $\epsilon\iota\varsigma$, $\epsilon\iota$; $\acute{\epsilon}\delta\acute{\imath}\delta\omega\nu$, $\omega\varsigma$, $\omega\nu$. So likewise for the second person singular of the imperative is used $\acute{\imath}\sigma\tau\alpha$, $\tau\acute{\imath}\theta\epsilon\iota$, $\delta\acute{\imath}\delta\omega$.

9. The second aorist is formed from the imperfect, by rejecting the reduplication, as $\acute{\epsilon}\tau\acute{\imath}\theta\eta\nu$, $\acute{\epsilon}\theta\eta\nu$; $\acute{\imath}\eta\nu$, $\acute{\imath}\eta$; but ι before two consonants is changed into ϵ , as $\acute{\imath}\sigma\tau\eta\nu$, $\acute{\epsilon}\sigma\tau\eta\nu$.

10. The present passive is formed from the present active, by changing μ into $\mu\alpha\iota$, and the long vowel before μ into a short one, as $\acute{\imath}\sigma\tau\eta\mu$, $\acute{\imath}\sigma\tau\alpha\mu\alpha\iota$; $\tau\acute{\imath}\theta\eta\mu$, $\tau\acute{\imath}\theta\epsilon\mu\alpha\iota$; $\delta\acute{\imath}\delta\omega\mu$, $\delta\acute{\imath}\delta\omega\mu\alpha\iota$. Except $\acute{\alpha}\eta\mu\alpha\iota$, and some others.

11. The perfect passive always has the penultima short, except the Bæotic $\tau\acute{\epsilon}\theta\epsilon\mu\alpha\iota$ ¹.

12. Verbs in μ have no second future, perfect middle, nor second aorist passive; and indeed so great is their imperfection that there is scarce one to be found in every respect regular. The most perfect are the three following, $\acute{\imath}\sigma\tau\eta\mu$, $\tau\acute{\imath}\theta\eta\mu$, $\delta\acute{\imath}\delta\omega\mu$, and $\acute{\imath}\eta\mu$ to send.

13. A TABLE OF VERBS IN μ DECLINED IN THEIR PRESENT, IMPERFECT, AND SECOND AORIST TENSES, ACTIVE, PASSIVE, AND MIDDLE.

ACTIVE VOICE.

INDICATIVE MOOD.

	Singular.		Dual.		Plural.	
Pres.	1. $\acute{\imath}\sigma\tau\text{-}\eta\mu$ ² , $\eta\varsigma$, $\eta\sigma\epsilon$		$\acute{\alpha}\text{-}$		$\acute{\alpha}\text{-}$	$\acute{\alpha}\sigma\iota$
	2. $\tau\acute{\imath}\theta\text{-}\eta\mu$, $\eta\varsigma$, $\eta\sigma\epsilon$		$\epsilon\text{-}$		$\epsilon\text{-}$	$\epsilon\acute{\imath}\sigma\iota$ ³
	3. $\delta\acute{\imath}\delta\text{-}\omega\mu$, $\omega\varsigma$, $\omega\sigma\iota$		$\omicron\text{-}$	$\tau\omicron\nu$, $\tau\omicron\nu$	$\omicron\text{-}$	$\omicron\breve{\upsilon}\sigma\iota$
	[4. $\delta\epsilon\acute{\imath}\kappa\nu\text{-}\eta\mu$, $\upsilon\varsigma$, $\breve{\upsilon}\sigma\iota$		$\breve{\upsilon}\text{-}$		$\breve{\upsilon}\text{-}$	$\breve{\upsilon}\sigma\iota$
Imp.	1. $\acute{\imath}\sigma\tau\text{-}\eta\nu$, $\eta\varsigma$, η		$\acute{\alpha}\text{-}$		$\acute{\alpha}\text{-}$	
	2. $\acute{\epsilon}\tau\acute{\imath}\theta\text{-}\eta\nu$, $\eta\varsigma$, η		$\epsilon\text{-}$	$\tau\omicron\nu$, $\tau\eta\nu$	$\epsilon\text{-}$	
	3. $\acute{\epsilon}\delta\acute{\imath}\delta\text{-}\omega\nu$, $\omega\varsigma$, ω		$\omicron\text{-}$		$\omicron\text{-}$	$\mu\epsilon\nu$, $\tau\epsilon$, $\sigma\alpha\nu$
	[4. $\acute{\epsilon}\delta\epsilon\acute{\imath}\kappa\nu\text{-}\nu\eta$, $\upsilon\varsigma$, υ		$\breve{\upsilon}\text{-}$		$\breve{\upsilon}\text{-}$	
2 Aor.	1. $\acute{\imath}\sigma\tau\text{-}\eta\nu$, $\eta\varsigma$, η		$\eta\tau\omicron\nu$, $\acute{\eta}\tau\eta\nu$		$\eta\mu\epsilon\nu$, $\eta\tau\epsilon$, $\eta\sigma\alpha\nu$	
	2. $\acute{\epsilon}\theta\text{-}\eta\nu$, $\eta\varsigma$, η		$\epsilon\tau\omicron\nu$, $\acute{\epsilon}\tau\eta\nu$		$\epsilon\mu\epsilon\nu$, $\epsilon\tau\epsilon$, $\epsilon\sigma\alpha\nu$	
	3. $\acute{\epsilon}\delta\text{-}\omega\nu$, $\omega\varsigma$, ω		$\omicron\tau\omicron\nu$, $\acute{\omicron}\tau\eta\nu$		$\omicron\mu\epsilon\nu$, $\omicron\tau\epsilon$, $\omicron\sigma\alpha\nu$	

IMPERATIVE.

Pres. & Imp.	1. $\acute{\imath}\sigma\tau\text{-}\alpha\theta\iota$ ⁴ , $\acute{\alpha}\text{-}$		$\alpha\text{-}$		$\alpha\text{-}$	
	2. $\tau\acute{\imath}\theta\text{-}\epsilon\tau\iota$, $\acute{\epsilon}\text{-}$		$\epsilon\text{-}$	$\tau\omicron\nu$, $\tau\omega\nu$	$\epsilon\text{-}$	$\tau\epsilon$, $\tau\omega\sigma\alpha\nu$
	3. $\delta\acute{\imath}\delta\text{-}\omicron\theta\iota$, $\acute{\omicron}\text{-}$		$\omicron\text{-}$		$\omicron\text{-}$	
	[4. $\delta\epsilon\acute{\imath}\kappa\nu\text{-}\breve{\upsilon}\theta\iota$, $\breve{\upsilon}\text{-}$		$\upsilon\text{-}$		$\upsilon\text{-}$	
2 Aor.	1. $\sigma\tau\acute{\eta}\text{-}\theta\iota$, $\sigma\tau\acute{\eta}\text{-}\tau\omega$, &c.		2. $\theta\acute{\epsilon}\varsigma$, $\theta\acute{\epsilon}\text{-}\tau\omega$, &c.		3. $\delta\acute{\omicron}\varsigma$, $\delta\acute{\omicron}\text{-}\tau\omega$, &c. formed as the present ⁵ .	

¹ The penultima, however, of the first aorist $\acute{\epsilon}\tau\acute{\imath}\theta\eta\nu$ is shortened.

² [The learner must observe the different force in the different parts of this verb. The following tenses are transitive:—

Pres. $\acute{\imath}\sigma\tau\eta\mu$, I make to stand.
 Imperf. $\acute{\imath}\sigma\tau\eta\nu$, I did make to stand.
 Fut. $\sigma\tau\acute{\eta}\sigma\omega$, I will make to stand.
 Aor. 1. $\acute{\epsilon}\sigma\tau\eta\sigma\alpha$, I established.

The following are intransitive:—

Aor. 2. $\acute{\acute{\epsilon}\sigma\tau\eta\nu}$, I stood.
 Perf. $\acute{\acute{\epsilon}\sigma\tau\eta\kappa\alpha}$, I have taken my stand, or I am fixed or established.]

³ Ionic or Poetic; in Ionic and Attic prose $\tau\acute{\imath}\theta\acute{\epsilon}\alpha\sigma\iota$.

⁴ [In prose, in the second person singular, the forms $\tau\acute{\imath}\theta\epsilon\iota$, $\acute{\imath}\sigma\tau\eta$, $\delta\acute{\imath}\delta\omega$, $\delta\acute{\epsilon}\acute{\imath}\kappa\nu$ are used.]

⁵ [In the third person plural, for $\theta\acute{\epsilon}\tau\omega\sigma\alpha\nu$, &c. the forms $\theta\acute{\epsilon}\nu\tau\omega\nu$, $\sigma\tau\acute{\alpha}\nu\tau\omega\nu$, $\delta\acute{\omicron}\nu\tau\omega\nu$, are common; and similar forms may be observed in many other imperatives.]

OPTATIVE.

Pres. & Imp.	1. ἴστ-αι- 2. τιθ-εί- 3. διδ-οί- ¹	ην, ης, η	ητον, ἦτην	ἡμεν, ἡτε, ἡσαν and αἱ-οῖ- οῖ- οῖ-	εν
2 Aor.	1. σταί-ην, ης, &c.	2. θεί-ην, ης, &c.	3. δοί-ην, ης, &c.	formed as the present.	

SUBJUNCTIVE.

Pres.	1. ἴστ-ῶ, ῥς, ῥ	ῥ- ῥ- ῥ-	τον, τον	ῶμεν, ῥ- ῥ- ῥ-	τε, ῶσι
Imp.	2. τιθ-ῶ, ῥς, ῥ	ῥ- ῥ- ῥ-	τον, τον	ῶμεν, ῥ- ῥ- ῥ-	τε, ῶσι
2 Aor.	1. στ-ῶ, ῥς, ῥ	ῥ- ῥ- ῥ-	τον, τον	ῶμεν, ῥ- ῥ- ῥ-	τε, ῶσι
	2. θ-ῶ, ῥς, ῥ	ῥ- ῥ- ῥ-	τον, τον	ῶμεν, ῥ- ῥ- ῥ-	τε, ῶσι
	3. δ-ῶ, ῥς, ῥ	ῥ- ῥ- ῥ-	τον, τον	ῶμεν, ῥ- ῥ- ῥ-	τε, ῶσι

INFINITIVE.

Pres.	1. ἴστ-άναι.	2. τιθ-έναι.	3. διδ-όναι.	[4. δεικν-ύναι.]
2 Aor.	1. στῆν-αι.	2. θεῖν-αι.	3. δοῦν-αι.	

PARTICIPLE.

	M.	F.	N.					
Pres.	1. ἴστ-άς,	ᾱσα, ᾱν		Gen. 1. {	M.	F.	N.	
	2. τιθ-είς,	εῖσα, ἐν			2. ἄντος,	άσης,	άντος	
	3. διδ-ούς,	οὔσα, όν			3. ἔντος,	είσης,	έντος	
	[4. δεικν-ύς,	ῦσα, ῦν]			4. όντος,	ούσης,	όντος	
2 Aor.	1. στ-άς,	ᾱσα, ᾱν		[4. {	ῦντος,	ύσης,	ύντος	
	2. θ-είς,	εῖσα, ἐν						
	3. δ-ούς,	οὔσα, όν						

PASSIVE VOICE.

INDICATIVE MOOD.

Pres.	1. ἴστ-α- 2. τιθ-ε- 3. διδ-ο- 4. δεικν-υ-	μαι, σαι, ται	μεθον, σθον, σθον	μεθα, σθε, νται
Imperf.	1. ἴστ-ά- 2. ἐτιθ-έ- 3. ἐδιδ-ό- 4. ἐδεικν-ύ-	μην, σο, το	μεθον, σθον, σθην	μεθα, σθε, ντο

In the 2d pers. sing. the forms ἴστω, ἐτίθου are also used.

IMPERATIVE.

Pres. and Imp.	1. ἴστ-α- 2. τιθ-ε- 3. διδ-ο- 4. δείκν-υ-	σο, σθω	σθον, σθων	σθε, σθωσαν
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The forms ἴστω, τίθου, δίδου are also used in the 2d pers. singular.

OPTATIVE.

Pres. and Imp.	1. ἴστ-αί- 2. τιθ-εῖ- 3. διδ-οί-	μην, ο, το	μεθον, σθον, σθην	μεθα, σθε, ντο
Perf.	1. ἐστ-αί- 2. τεθ-εῖ- 3. δεδ-οί-	μην, ο, το, &c., formed as the present.		

¹ [The verbs in ὑμε have only the present and imperfect tenses after this form; and they derive the optative and subjunctive of these from forms in ὡμι.]

SUBJUNCTIVE.

Pres.	1. ἴστ-	} ὦμαι, $\left. \begin{array}{l} \tilde{\eta}, \\ \tilde{\psi}, \\ \tilde{\omega} \end{array} \right\} \tauαι$	ὠμεθον, $\left. \begin{array}{l} \tilde{\eta}- \\ \tilde{\omega}- \end{array} \right\}$	} σθον, σθον,	ὠμεθα, $\left. \begin{array}{l} \tilde{\eta}- \\ \tilde{\omega}- \end{array} \right\}$	} σθε, ὠνται				
and	2. τιθ-									
Imp.	3. διδ-									
Perf.	1. ἱστ-	} ὦμαι, &c., formed as the present.								
	2. τεθ-									
	3. δεδ-									

INFINITIVE.

Pres.	1. ἴστ-ασθαι
	2. τιθ-εσθαι
	3. διδ-οσθαι
	4. δεικν-υσθαι

PARTICIPLE.

Pres.	1. ἴστ-ά-μενος,	} μένῃ, ὄν
	2. τιθ-έ-μενος,	
	3. διδ-ό-μενος,	
	4. δεικν-ύ-μενος,	

MIDDLE VOICE.

N.B. The present and imperfect of all moods are the same as in the passive.

INDICATIVE MOOD.

2 Aor.	$\begin{Bmatrix} \acute{\epsilon}\sigma\tau-\acute{\alpha}- \\ \acute{\epsilon}\theta-\acute{\epsilon}- \\ \acute{\epsilon}\delta-\acute{\omicron}- \end{Bmatrix}$	} μην, σο, το	μεθον, σθον, σθην	} μεθα, σθε, ντο

In the second person singular the forms ἔθου and ἔδου are used.

IMPERATIVE.

2 Aor.	$\begin{Bmatrix} \sigma\tau\acute{\alpha}- \\ \theta\acute{\epsilon}- \\ \delta\acute{\omicron}- \end{Bmatrix}$	} σο, σθω	σθον, σθων	} σθε, σθωσαν

In the second person singular the forms στῶ, θοῦ, δοῦ, are used.

OPTATIVE.

2 Aor.	$\begin{Bmatrix} \sigma\tau\acute{\alpha}\iota- \\ ^1\theta\acute{\epsilon}\iota- \\ \delta\omicron\iota- \end{Bmatrix}$	} μην, ο, το	μεθον, σθον, σθην	} μεθα, σθε, ντο

SUBJUNCTIVE.

2 Aor.	$\begin{Bmatrix} \sigma\tau- \\ \theta- \\ \delta- \end{Bmatrix}$	} ὦμαι, $\begin{Bmatrix} \tilde{\eta}, & \tilde{\eta}- \\ \tilde{\psi}, & \tilde{\omega}- \end{Bmatrix}$ ται	ὠμεθον, $\begin{Bmatrix} \tilde{\eta}- \\ \tilde{\omega}- \end{Bmatrix}$	} σθον, σθον	ὠμεθα, $\begin{Bmatrix} \tilde{\eta}- \\ \tilde{\omega}- \end{Bmatrix}$	} σθε, ὠνται

INFINITIVE.

2 Aor.	$\begin{Bmatrix} \sigma\tau\acute{\alpha}- \\ \theta\acute{\epsilon}- \\ \delta\acute{\omicron}- \end{Bmatrix}$	} σθαι

PARTICIPLE.

		M.	F.	N.
2 Aor.	$\begin{Bmatrix} \sigma\tau\acute{\alpha}- \\ \theta\acute{\epsilon}- \\ \delta\acute{\omicron}- \end{Bmatrix}$	} μένος,	} μένῃ,	} μένον

¹ And θοί-μην, -οιο, &c.

A TABLE OF THE VERBS IN μ I CONJUGATED THROUGH THE TENSES OF THE
INDICATIVE MOOD.

ACTIVE VOICE.		PASSIVE VOICE.		MIDDLE VOICE.	
Pres.	ἴστημι	Pres.	ἴσταμαι	Pres.	ἴσταμαι
Imperf.	ἴστην	Imperf.	ἰστάμην	Imperf.	ἰστάμην
1 Fut.	στήσω	Perf.	ἔσταμαι	1 Fut.	στήσομαι
1 Aor.	ἔστησα	Pluperf.	ἑστάμην	1 Aor.	ἔστησάμην
Perf.	ἔστηκα	1 Aor.	ἑστάμην	2 Aor.	ἑστάμην
Pluperf.	ἑστήκειν	1 Fut.	σταθήσομαι		
2 Aor.	ἔστην	P.-p.-fut.	ἑστάσομαι		

Pres.	τίθημι	Pres.	τίθεμαι	Pres.	τίθεμαι
Imperf.	ἐτίθην	Imperf.	ἐτιθέμην	Imperf.	ἐτιθέμην
1 Fut.	θήσω	Perf.	τέθειμαι	1 Fut.	θήσομαι
1 Aor.	ἔθηκα ¹	Pluperf.	ἐτεθείμην	1 Aor.	ἔθηκάμην
Perf.	τέθεικα	1 Aor.	ἐτέθην	2 Aor.	ἔθεμην
Pluperf.	ἐτεθείκειν	2 Fut.	τεθήσομαι		
2 Aor.	ἔθην	P.-p.-fut.	τεθείσομαι		

Pres.	δίδωμι	Pres.	δίδομαι	Pres.	δίδομαι
Imperf.	ἐδίδων	Imperf.	ἐδιδόμην	Imperf.	ἐδιδόμην
1 Fut.	δώσω	Perf.	δέδομαι	1 Fut.	δώσομαι
1 Aor.	ἔδωκα ¹	Pluperf.	ἐδεδόμην	1 Aor.	ἔδωκάμην
Perf.	δέδωκα	1 Aor.	ἐδόθην	2 Aor.	ἐδόμην
Plup.	ἔδεδωκεν	1 Fut.	δοθήσομαι		
2 Aor.	ἔδων	P.-p.-fut.	δεδώσομαι		

SECTION XV.

OF IRREGULAR VERBS IN μ I.

TABLES FOR CONJUGATING THE MOST USUAL IRREGULAR VERBS IN μ I.

1. For εἰμί to be, see sect. xi. 2.

2. [Εἶμι to go².

ACTIVE VOICE.

INDICATIVE.

Pres. εἶμι,	εἶς or εἴ,	εἴσι	ἴτον,	ἴτων	ἴμεν,	ἴτε,	ἴασι
Imp. ῥέιν,	ῥέεις,	ῥέει	ῥείτον,	ῥείτην	ῥείμεν,	ῥείτε,	ῥείσαν
						or	
					ῥῖμεν,	ῥῖτε,	ῥῖσαν or ῥσαν.

Of this imperfect there exists another form also in common use, ῥῖα or ῥῖα, which was probably originally the Ionic form, as ἔα, ῥα, for ῥν from εἰμί. There is also another imperfect found in the old poets, viz. ἴον (ῥιον, ῥον).

IMPERATIVE.

Pres. ἴθι or εἴ,	ἴτω	ἴτον,	ἴτων	ἴτε,	ἴτωσαν.
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¹ The first aorist active, ἔθηκα and ἔδωκα (whence 1 aor. mid. ἐθηκάμην and ἐδωκάμην) are irregular, (see sect. x. 45.) and not declined beyond the indicative.

² In the present εἶμι always signifies, *I will go*.

OPTATIVE.		SUBJUNCTIVE.	
Pres. <i>ῥοιμι</i> or <i>ιοίην</i> .		Pres. <i>ῥω</i> ,	<i>ῖγς</i> , &c.
INFINITIVE.		PARTICIPLE.	
Pres. <i>ἰέναι</i> .		Pres. <i>ῶν</i> ,	<i>ιῶσα</i> , <i>ιόν</i> .

In composition the infinitive has often the form *εἶναι*.

MIDDLE VOICE.

INDICATIVE.	
Pres. <i>ἵεμαι</i> , <i>ἵεσαι</i> , &c.	} These two chiefly occur in the old poets.
Imperf. <i>ἱέμην</i> , &c.	
Fut. 1. <i>εἰσομαι</i>	
Aor. 1. <i>εἰσάμην</i>	

INFINITIVE.
Pres. <i>ἵεσθαι</i> .

The other tenses are scarcely used. *ἵημι* to go is declined in the same manner: but in prose are principally used of the compound verb *ἀπίημι*, 3 pers. plur. pres.¹ *ἀπίασιν* in the indicative, *ἀπίωσιν* in the subjunctive, and *ἀπιέναι* in the infinitive.

3. *ἵημι*², from *ἔω* to send.

ACTIVE VOICE.

INDICATIVE MOOD.										
Pres.	ἤμι,	ἦς,	ἦσι		ἔτον,	ἔτον		ἔμεν,	ἔτε,	ἔεισι or ἰᾶσι
Imp. ³	ἦν,	ἦς,	ἦ		ἔτον,	ἔτην		ἔμεν,	ἔτε,	ἔσαν
1 Aor.	ἦκα (for ἦσα), ἦκας, ἦκε, &c. ⁴				1 Fut.		ἦσω,	ἦσεις,	ἦσει, &c.	
2 Aor.	ἦν, ἦς, ἦ, are not used. In the plural				Perf.		εἶκα,	εἶκας,	εἶκε, &c.	
	ἔμεν, ἔτε, ἔσαν or εἰμεν, &c.				Plup.		εἵκειν, &c.			

IMPERATIVE.

Pres. } <i>ἵεθι</i> or <i>ἵει</i> ,	<i>ἵετω</i> , &c.		2 Aor. <i>ἕς</i> ,	<i>ἕτω</i> , &c.
Imp. }				

OPTATIVE.

Pres. }	<i>ἱέην</i> ,	<i>ἱείης</i> ,	<i>ἱείη</i> , &c.
Imp. }	<i>ἱέην</i> ,	<i>ἱείης</i> ,	<i>ἱείη</i> , &c.
2 Aor. }	<i>ἱέην</i> ,	<i>ἱείης</i> ,	<i>ἱείη</i> , &c.

SUBJUNCTIVE.

Pres. <i>ἰῶ</i> ,	<i>ἰῷς</i> ,	<i>ἰῷ</i> , &c.
2 Aor. <i>ῶ</i> ,	<i>ῷς</i> ,	<i>ῷ</i> , &c.

INFINITIVE.

Pres. }	<i>ἰέναι</i>		2 Aor. <i>εἶναι</i>
Imp. }			

PARTICIPLE.

Pres. <i>ἰείς</i> ,	<i>ἰεῖσα</i> ,	<i>ἰέν</i>		2 Aor. <i>εἶς</i> ,	<i>εἶσα</i> ,	<i>εἶν</i>
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PASSIVE VOICE.

ἵεμαι to be sent is formed, through all its tenses, like *τίθεμαι*. The 1st aor. is *ἔθην*, or with the augm. *εἰθην*.

¹ So *εἰσάσιν*, Heb. ix. 6.

² It is declined like *τίθημι*, only as an irregular reduplication.

³ Also *ῥον*, *ῥες*, *ῥε*; whence in composition, from *ἀφίημι*, *ἠφικε*, Mark i. 34.

MIDDLE VOICE.

INDICATIVE MOOD.

1 Aor. ἡκάμην, ἦκω, ἦκατο, &c.

2 Aor. ἔμην, ἔσο, ἔτο

Or, with augment, εἶμην, &c.

| ἔμεθον, ἔσθον, ἔσθην | ἔμεθα, ἔσθε, ἔντο

IMPERATIVE.

2 Aor. ἔσο,

ἔσθω

| ἔσθον,

ἔσθων

| ἔσθε,

ἔσθωσαν

SUBJUNCTIVE.

2 Aor. ὦμαι,

ῥ,

ῥται, &c.

INFINITIVE.

2 Aor. ἔσθαι

PARTICIPLE.

2 Aor. ἔμενος, ἐμέννυ, ἐμενον

"Ἴημι to desire is found only in the passive pres. ἔμαι, and Imperf. ἰέμην.

4. ῥΗμαι, from ἔω to sit.

INDICATIVE MOOD.

Pres. ῥμαι, ῥσαι, ῥται,

Imp. ῥμην, ῥσο, ῥστο,

| ῥμεθον, ῥσθον, ῥσθον

| ῥμεθον, ῥσθον, ῥσθον

| ῥμεθα, ῥσθε, ῥνται

| ῥμεθα, ῥσθε, ῥντο

IMPERAT. ῥσο,

ῥσθω, &c.

| INFINIT. ῥσθαι

| PARTICIP. ῥμενος.

So the compound κάθημαι to sit, which is more used.

INDICATIVE MOOD.

Pres. κάθ-ημαι, ησαι, ηται

Imp. ἐκαθ-ήμην, ησο, ητο

| ῥμεθον, ῥσθον, ῥσθον

| 1 Fut. καθήσομαι

| ῥμεθα, ῥσθε, ῥνται

| ῥμεθα, ῥσθε, ῥντο

IMPERATIVE.

Pres. } κάθ-ησο, ῥσθω

Imp. } κάθου, ῥττιε

| ῥσθον, ῥσθων

| ῥσθε,

ῥσθωσαν

OPTATIVE. καθοίμην, κάθοιτο

SUBJUNCTIVE. κάθωμαι

INFINITIVE. καθήσθαι

PARTICIPLE. καθήμενος.

5. "Εννυμι, from ἔω to put on, εἶμαι I am clothed.

ACTIVE VOICE.

INDICATIVE MOOD.

1 Fut. ἔσω or ἔσσω

| 1 Aor. ἔσσα, &c.

INFINITIVE.

1 Aor. ἔσαι.

PASSIVE VOICE.

INDICATIVE MOOD.

Perf. εἶμαι, εἴσαι, εἴται, &c.

[The perf. had also the form ἔσμαι; for we find imp. ἔσσο, plup. ἔστο.]

PARTICIP. Perf. εἰμένος | 1 Aor. Mid. ἐσάμην.

[N.B. The compound ἀμφέννυμι has fut. ἀμφέσω, and Attic ἐμφιῶ. Aor. 1. ἡμφίασα. Perf. pass. ἡμφέσμαι, ἡμφέσαι, ἡμφέσται, &c.]

SECTION XVI.

OF DEFECTIVE VERBS.

1. [A great number of Greek verbs are used only in some tenses, while the tenses which are wanting are supplied by others derived from verbs of similar sense proceeding from the same original and obsolete form, or even from verbs entirely different and agreeing only in signification. Thus verbs in *άνω* have only the pres. act. and pass.; their other tenses are derived from the forms which are the basis of those in *άνω*. Again, in *όρώω*, only the imperf. *έώρων* and perf. *έώρακα* are used. For the fut. we have *όψομαι* from *όπτομαι*; for the aorist, *είδον* from *είδω*; for the aor. pass. *ώφθην*. These verbs are wrongly called *anomalous* (or *irregular*) by the grammarians, because they choose to derive all their discordant parts from one determinate present tense, though not according to common rules. I have, however, called them here simply defective, adding the tenses from other verbs, commonly used to supply their defects.]

A LIST¹ OF THE MOST COMMON DEFECTIVE VERBS IN THEIR MOST USUAL TENSES, TOGETHER WITH THE OBSOLETE VERB OR VERBS WHENCE THOSE TENSES ARE FORMED.

A.

<i>To admire</i>	<i>Ἀγαμαι</i> , [or <i>ἀγάσομαι</i> , (Hesiod, Theog. 619.) whence] 1 fut. <i>ἀγάσομαι</i> , 1 aor. <i>ἡγάσάμην</i> ; 1 aor. pass. <i>ἡγάσθην</i> .]
<i>break</i>	<i>Ἀγννμι</i> , [from the obs. <i>ἄγω</i> .] 1 fut. <i>ἄξω</i> , Att. <i>ἐάξω</i> , whence <i>κατεάξω</i> , Mat. xii. 20; 1 aor. <i>ἔαξα</i> , [<i>ἄξαιμι</i> , <i>ἄξω</i> .] whence <i>κατέαξα</i> , John xix. 32; 2 aor. [pass.] <i>ἐάγην</i> ; perf. <i>ἔαγα</i> ² , whence <i>κατέαγα</i> .
<i>bring</i>	<i>Ἀγω</i> , 1 fut. <i>ἄξω</i> , perf. <i>ἤχα</i> , Att. <i>ἀγήοχα</i> , 2 aor. <i>ἦγον</i> , Att. <i>ἦγαγον</i> , imperf. <i>ἄγαγε</i> , infin. <i>ἀγαγεῖν</i> . [The 1st aor. <i>ἦξα</i> in the simple verb is not used by good writers, but the compounds occur. In the passive we have perf. <i>ἦγμαi</i> , aor. <i>ἦχθην</i> , fut. <i>ἀχθήσομαι</i> .]
<i>sing</i>	<i>Ἄδω</i> , 1 fut. mid. <i>ᾄσομαι</i> ; 1 aor. act. <i>ᾄσα</i> .
<i>take</i>	<i>Αἰρέω</i> , 1 fut. <i>αἰρήσω</i> , 2 aor. <i>εἶλον</i> , 2 fut. <i>ἐλῶ</i> ; 2 aor. mid. <i>εἰλόμην</i> , 2 fut. <i>ἐλοῦμαι</i> , from <i>ἔλω</i> . [It has the other tenses, <i>ἤροχα</i> , <i>ἤρημαι</i> , <i>ῥέεθην</i> .]
<i>[lift up]</i>	<i>Αἶρω</i> } The first is noticed for the two forms of aor. mid. <i>ἀρόμην</i> for <i>ἠρόμην</i> and <i>Ἀείρω</i> } <i>ἠράμην</i> , both in Homer. In the other moods, only <i>ἀροίμην</i> , <i>ἄρωμαι</i> , <i>ἀρέσθαι</i> . In Attic, the forms <i>ἠράμην</i> , &c. are usual, as in the active <i>ἦρα</i> , &c. <i>αἶρω</i> is only used in the indicative. From it come <i>ἀέρσθ</i> , <i>ἠεμένος</i> , <i>ἄωρτο</i> , which occur in various writers.]
<i>perceive</i>	<i>αἰσθάνομαι</i> , 1 fut. mid. <i>αἰσθήσομαι</i> ; 2 aor. <i>ᾗσθόμην</i> ; perf. pass. <i>ᾗσθημαι</i> , from <i>αἰσθέομαι</i> [and <i>αἰσθόμαι</i>].
<i>keep off</i>	<i>Ἀλέξω</i> , 1 fut. <i>ἀλεξήσω</i> , 1 aor. <i>ἠλέξησα</i> ; but 1 aor. infin. [mid.] <i>ἀλέξασθαι</i> [from <i>ἀλέκω</i> .]
<i>wander</i>	<i>Ἀλημι</i> and <i>ἀλάλημι</i> , infin. <i>ἀλῆναι</i> , part. <i>ἀλείς</i> ; pres. pass. <i>ἀλάλημαι</i> and <i>ἄλημαι</i> , perf. <i>ἤληναι</i> and <i>ἀλῆληναι</i> , from <i>ἀλάω</i> .
<i>be taken</i>	<i>Ἀλίσκομαι</i> , 1 fut. <i>ἀλώσομαι</i> : the following tenses have a passive signification, perf. <i>ἤλωκα</i> and <i>ἐάλωκα</i> , from <i>ἀλόω</i> ; 2 aor. <i>ἤλων</i> and <i>ἐάλων</i> , imperf. <i>ἄλωι</i> , opt. <i>ἀλοίην</i> , subj. <i>ἄλῶ</i> , infin. <i>ἀλῶναι</i> , part. <i>ἀλόος</i> , from <i>ἄλωμι</i> .
<i>consume</i>	<i>Ἀναλίσκω</i> , 1 fut. <i>ἀναλώσω</i> , [1 aor. <i>ἀνήλωσα</i> and <i>ἠνάλωσα</i> .] perf. <i>ἀνήλωκα</i> and <i>ἠνάλωκα</i> ; perf. pass. <i>ἀνήλωμαι</i> , [from <i>ἀνάλω</i> . The 2nd <i>α</i> being long, the Attics give no augment.]
<i>sin</i>	<i>Ἀμαρτάνω</i> , 1 fut. <i>ἀμαρτήσομαι</i> , perf. <i>ἡμαρτήκα</i> , [<i>ἡμαρτήμαι</i> , <i>ἡμαρτήθην</i> .] 2 aor. <i>ἤμαρτον</i> , <i>ἤμβροτον</i> , poet. from <i>ἀμαρτέω</i> [and <i>ἀμαρτώ</i>].
<i>clothe</i>	<i>Ἀμφιέννυμι</i> , 1 fut. <i>ἀμφιέσω</i> , 1 aor. <i>ἡμφίεσα</i> ; perf. pass. <i>ἡμφιέσμαι</i> , particip. <i>ἡμφιεσμένος</i> , Mat. xi. 8.
<i>read</i>	<i>Ἀναγινώσκω</i> , imperf. <i>ἀνεγίνωσκον</i> , perf. <i>ἀνέγνωκα</i> , 2 aor. <i>ἀνέγνων</i> ; 1 fut. mid. <i>ἀναγνώσομαι</i> , from <i>ἀναγνώω</i> and <i>ἀναγνώμι</i> , which see in Lexicon.
<i>refuse</i>	<i>Ἀναινομαι</i> , 1 aor. mid. <i>ἠνῆνάμην</i> .

¹ This is by no means intended as a complete Catalogue of all the anomalous verbs observed by grammarians, much less of all the tenses wherein they are to be found in the poetic and other dialects; but is principally designed to assist the readers of the Attic writers, especially of the N. T. For more particular information concerning the *anomalous* verbs, Dr. Busby's Prose Grammar, and Maittaire's Græcæ Linguae Dialecti may be consulted.

² [The sense of this tense is passive, *I am broken*.]

To [please	Ἀνδάνω from ἤδω, whence the tenses also come. Aor. ἔαδον, opt. ἄδοιμι, subj. ἄδω, inf. ἀδεῖν, part. ἀδών, perf. ἔαδα. The fut. ἀδήσω (Herod. v. 39.) comes from ἀδέω. Thus also the perf. ἄδηκα. (See Eustath. p. 1721. 60.) ἄδω is found in Plutarch.]
open	Ἀνοίγω, [imperf. ἀνέωγον,] 1 fut. ἀνοίξω, 1 aor. ἤνοιξα, Att. ἀνέφξα; [perf. act. ἀνέφξα;] perf. mid. ἀνέφγα; perf. pass. ἀνέφγμαι, 1 aor. ἀνέφχθην.
[order	Ἀνώγω, fut. ἀνώξω, perf. ἄνωγα, (without augment in Attic writers,) plup. ἤνώγειν, imper. ἄνωχθι, ἀνώχθω, and also ἄνωγε, ἀνωγέτω, &c. Matthiæ thinks that this verb arose from the perfect ἄνωγα, which might be derived from the 2nd fut. form of ἀνίσσω.]
deprive	Ἀπαυράω, 1 aor. ἀπηύρα for ἀπηύρησα, 2 aor. ἀπηύρον.
be hated	Ἀπεχθάνομαι or ἀπέχθομαι, 1 fut. ἀπεχθήσομαι, 2 aor. ἀπεχθόμην; perf. pass. ἀπέχθημαι.
destroy	Ἀπόλλυμι. See ὀλλύω.
please	Ἀρέσκω, 1 fut. ἀρέσω, 1 aor. ἤρεσα; perf. pass. ἤρεσμαι, [1 aor. ἠρέσθην from ἄρω.]
increase	Αὐξάνω and αὐξω, 1 fut. αὐξήσω, 1 aor. ἤυξησα and ἤυξα; perf. pass. ἠύξημαι, 1 aor. ἠύξθην from [αὐγω].
grieve	Ἀλγθομαι, 1 fut. ἀχθήσομαι and ἀχθέσομαι; 1 aor. pass. ἤχθισθην.

B.

go	Βαίνω, [1 aor. ἔβησα,] perf. act. βέβηκα; 1 fut. mid. βήσομαι, 2 aor. ἔβην; imper. βῆθι, βάθι, and βᾶ [in compounds,] (as if from βάω,) [opt. βαίην, subj. βῶ, infin. βῆναι, part. βᾶς. There is (chiefly in the poets) a shortened form of the perfect; thus we find βέβαμεν, βεβᾶσι, βεβῶς. It appears that from βάω arose several forms, βιβάω and βιβάζω, (which the Attics used instead of βήσω and ἔβησα, in a transitive sense,) βῆμι and βαίνω, only used in the pres. and imperf. The compounds have sometimes a passive, as, perf. παραβέβαμαι, 1 aor. παρεβάθην.]
cast	[Βάλλω, fut. βαλῶ, (βαλλήσω occurs,) 2 aor. ἔβαλον, perf. βέβληκα; pass. aor. ἐβλήθην. Homer uses tenses as if from a verb βλήμι. Βολέω is derived from this.]
live	[Βιόω, fut. βιώσομαι, 1 aor. ἐβίωσα, 2 aor. ἐβίων, imper. βίωθι, opt. βιώην, infin. βιώναι, part. βιούς. The 1 aor. act. is intransitive, the same tense middle is transitive.]
germinate	Βλαστάνω, 1 fut. βλαστήσω, 2 aor. ἔβλαστον, [perfect βεβλάστηκα] from βλαστήω.
feed	Βόσκω, 1 fut. βοσκήσω, 1 aor. ἐβόκησα, from βοσκέω.
will	Βούλομαι, 1 fut. βουλήσομαι, perf. βέβουλα; perf. pass. βεβούλημαι, 1 aor. ἐβουλήθην, from βουλέομαι.
eat	Βρώσκω and βιβρώσκω, 1 fut. βρώσω, perf. βέβρωκα, from βρώω; 2 aor. ἔβρων, from βρώμι. [This verb has also in the pass. βέβρωμαι, fut. βεβρώσομαι, aor. 1. ἐβρώθην, fut. βρωθήσομαι.]

Γ.

marry	Γαμέω, 1 fut. γαμήσω, 1 aor. ἐγάμησα, perf. γεγάμηκα; also 1 aor. ἐγημα, and 1 aor. mid. ἐγγαμήην, from γάμω.
be begotten or be born	[Γείνομαι, γένω, an old verb, (preserved in the Latin <i>gigno, genui</i> ,) has two derivatives, as it appears to have had two significations, <i>I beget</i> and <i>I am</i> , or <i>I am born</i> . Thus γίνομαι, 1 aor. ἐγενόμην, <i>I begot</i> , and]
be born or be	
	[Γίνομαι or γίγνομαι, which is used only in the present and imperfect. But there are various tenses derived from the old verb still in use. Fut. γενήσομαι, perf. γεγέννημαι, 1 aor. ἐγενήθην, and again, 2 aor. ἐγενόμην, perf. γίγονα. The form γέγαα comes from another old form of the verb γάω.]
grow old	Γηράσκω, 1 fut. γηράσω, 1 aor. ἐγήρασα or ἐγηρα; infin. γηράναι, part. γηράς, from γήρημι.
know	Γινώσκω and γινώσκω, 1 fut. mid. γνώσομαι; 1 aor. act. ἔγνωσα, [in compounds,] perf. ἔγνωκα, 2 aor. ἔγνων, [which is used in all moods and numbers,] from γνῶω and γνῶμι; perf. pass. ἔγνωσμαι. [The 2 aor. mid. occurs in Æschylus συγγνώϊτο, 3 pers. sing. opt.]
wake	Γρηγορέω. See ἐρηγορέω.

Δ.

bite	Δάκνω, 1 fut. δήξομαι, perf. δέδηχα, 2 aor. ἔδακον; perf. pass. δέδηγμαι, 1 aor. ἰδήχθην, from δήκω.
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<i>To fear</i>	Δεῖδω, 1 fut. δείσω, perf. δέδεικα; perf. mid. δέδοικα for δέδοιδα for sound's sake, [and also δέδια, which makes in the plural δέδιμεν, δέδιτε, and we find in the 3rd pers. of the pluperf. ἐδέρισαν,] pres. imper. δέδιθι, from δέδιμι.
<i>show</i>	Δεικνύω and δέικνυμι, 1 fut. δείξω, perf. δέδειχα; perf. pass. ἐδείγμαι, [1 aor. pass. ἐδείχθην.]
<i>ask</i>	Δέομαι, 1 fut. δεήσομαι; perf. pass. δέδημαι, 1 aor. ἐδήθην, from δέομαι.
<i>see</i>	Δέρκο, 2 aor. ἔδρακον; perf. mid. δέδορκα, [pass. aor. ἐδράκην and ἐδέρχθην, in active senses.]
<i>flee</i>	[Διδράσκω, fut. δράσομαι, perf. δέδρακα, 2 aor. ἔδρᾱν, ᾶς, ᾱ, &c., 3rd pers. pl. ἔδρᾱν, imp. δρᾶθι, opt. δραίην, subj. δρῶ, δρᾶς, inf. δρᾶναι, part. δράς.]
<i>think</i>	Δοκέω, 1 fut. δοκήσω and δόξω, 1 aor. ἐδόκησα and ἐδοξα, perf. δεδόκηκα; perf. pass. δέδογμαι, from δόκω.
<i>be able</i>	Δύναμαι, δύνασαι and δύνη, (Rev. ii. 2.) imp. ἐδυνάμην, Att. ἡδυνάμην, 1 aor. ἐδύνασμαι; perf. pass. δεδύνημαι, 1 aor. ἡδυνήθην, also ἐδυνάσθην and ἡδυνάσθην.
<i>go under</i>	Δύνω and δύω, 1 fut. δύσω, perf. δέδυκα, 2 aor. ἔδυν. [In the pass. we have ἐδύθην; pres. mid. (in an intransitive sense) δύομαι, fut. δύσομαι, aor. ἐδυσάμην.]

E.

<i>permit</i>	Ἐάω, 1 fut. ἐάσω, 1 aor. εἶασα, perf. εἶακα and ἔακα.
<i>excite</i>	Ἐγείρω, 1 fut. ἐγερῶ, 1 aor. ἤγειρα, perf. ἐγήγερκα; perf. pass. ἐγήγερμαι for ἤγερμαι.
<i>watch</i>	Ἐργηγορεύω, 1 fut. ἐργηγορήσω, 1 aor. ἐργηγόρησα, perf. ἐργήγορκα for ἐργηγόρηκα; perf. pass. ἐργηγόρημαι; perf. mid. ἐργήγορα, every where dropping the augment.
<i>eat</i>	Ἐδω, perf. ἐδήδοκα; perf. pass. ἐδήδεσμαι; perf. mid. ἔδηδα, 2 fut. ἔδομαι for ἐδοῦμαι. [Ἐσθίω in pres. is common.]
<i>sit</i>	Ἐζομαι, 2 fut. mid. ἐδοῦμαι. See Καθίζομαι.
<i>will</i>	Ἐθέλω. See Θέλω.
<i>accustom</i>	Ἐθω, perf. mid. ἐιῶθα for εἶθα, particip. εἰωθός, -νία, -ός
	[Εἶδω has two senses: (1.)
<i>see</i>	2 aor. εἶδον, (or, in Homer, ἴδον,) imp. ἰδέ, opt. ἴδοιμι, subj. ἰδῶ, inf. ἰδεῖν, part. ἰδών. There is a passive and a middle in old writers in the sense of <i>appear</i> or <i>resemble</i> , and the tenses are εἶδομαι, imp. εἰδόμην, imper. ἰδοῦ, 1 aor. mid. εἰσάμην. Then (2.)
<i>know</i>	[It is not found in the present. There are two forms of the future, εἰδήσω and εἰσομαι. For the present, the middle perfect is used, and this is made up either of irregular forms, or from parts of ἴσημι. The following table will be useful.]

[Perf. in the sense of the present.

	Indicative.			Imperative.	Optative.	Subj.	Infinitive.	Part.
οἶδα,	οἶσθα,	οἶδε	ἴσθι,	ἴστω	εἰδείην	εἰδῶ	εἰδέναι	εἰδώς
ἴστων	ἴστον,	ἴστον	ἴστον,	ἴστων				
ἴσμεν,	ἴστε,	ἴσασι	ἴστε,	ἴστωσαν				
Plup. or imp.								
ᾔδειν,	ᾔδεις	ᾔδει	ᾔδειτον,	&c.				
Att.	or	or	or	or Attic				
ᾔδη,	ᾔδισθα,	ᾔδειν	ᾔστον,	ᾔστην	ᾔσμεν,	ᾔστε,	ᾔσαν.]	

<i>be like</i>	Εἶκω, perf. mid. οἶκα and εἰοικα, pluperf. εἰοίκειν and ἐψέκειν, part. οἰκώς and εἰκώς.
<i>drive away</i>	Ἐλαύνω, 1 fut. ἐλάσω, [and Att. ἐλῶ,] 1 aor. ἤλασα, perf. ἤλακα, Att. ἐλήλακα; perf. ἐλήλαμι and ἤλασμαι, 1 aor. ἡλάθην and ἡλάσθην, part. ἐλαθείς, from ἐλάω, [ἐλᾶν occurs in Hom., ἐλα as imperative in Pindar.]
<i>hope</i>	Ἐλπομαι, 1 fut. ἐλψομαι, perf. mid. Att. ἔολπα, pluperf. ἐόλπειν and ἐώλπειν.
<i>speak</i>	Ἐπω, 1 aor. εἶπα, 2 aor. εἶπον, imper. εἰπέ, opt. εἰποιμι, subj. εἴπω, infin. εἰπεῖν, part. εἰπών, preserving the augment throughout the moods. [We find ἀπειπάμην. Ἐπω is not used, and cannot be the base, as then εἰ would be the augment, and improperly retained.]
<i>follow</i>	[Ἐπομαι, aor. act. ἔσπον, aor. mid. ἐσπόμην. It loses ε in the other moods, σπέτο, σπέσθαι, and so in the compounds.]
<i>put on</i>	Ἐννυμι. See among the irregulars in μ.
<i>say</i>	Ἐρέω, 1 fut. ἐρέσω, † Ion. ἐρέω, Att. ἐρῶ, † perf. εἶρηκα; perf. pass. εἶρημαι, [aor. pass. ἐῤῥήην, fut. ῥήησσομαι,] post-paulo-fut. εἰρήσομαι; pres. mid. ἔρομαι to ask, 1 fut. ἐρήσομαι, 1 aor. εἰρήσάμην, ἡράμην, 2 aor. ἡρόμην and εἰρόμην.
<i>come</i>	Ἐρχομαι, [imp. ἤρχομην,] 1 fut. ἐλεύσομαι, 2 aor. act. ἤλθον, by syncope for ἦλυθον, imper. ἐλθέ, subj. ἔλθω, perf. mid. ἤλυθα, Att. ἐλήλυθα, pluperf. ἐληλύθειν, from ἐλεύθω. [For the future tense, in good Attic, εἴμι, I will go, is found.]

<i>To find</i>	Εὐρίσκω, 1 fut. εὐρήσω, perf. εὔρηκα, 2 aor. εὔρον ¹ , imper. εὐρέ; perf. pass. εὔρημαι, 1 aor. εὐρέθην; 1 aor. mid. εὐρησάμην and εὐράμην, part. εὐράμενος, 2 aor. εὐρόμην.
<i>have</i>	*Εχω, imp. εἶχον, 1 fut. ἔξω and σχήσω, perf. ἔσχηκα, 2 aor. ἔσχον, imper. σχές, optat. σχοίην, subj. σχῶ, infin. σχεῖν, part. σχών; perf. pass. ἔσχημαι, 1 aor. ἐσχέθην; 1 fut. mid. ἔξομαι and σχήσομαι, 2 aor. ἐσχόμην, imper. σχοῦ, opt. σχοίμην, infin. σχέσθαι, part. σχόμενος, from σχέω [which is imaginary].
<i>[place</i>	*Εω, 1 aor. εἶσα, fut. mid. ἔσομαι, aor. εἰσάμην, Att. ἐσάμην.]

Z.

<i>live</i>	Ζάω [ζῶ], ζῆς, ζῆ, imperat. ζῆ and ζῆθι, opt. ζαίην and ζώην (from ζῶμι), infin. ζῆν, part. ζών, imp. ἔζην (from ζῆμι) [and ἔζων], 1 fut. ζήσω, 1 aor. ἔζησα.
<i>gird</i>	Ζωννύω and Ζώννυμι, 1 fut. ζώσω, (John xxi. 13.) perf. ἐζώκα; perf. pass. ἐζώσμαι, 1 aor. ἐζώσθην, as if from ζώω.

[H.

<i>sit</i>	*Ημαι (really perf. pass. from ἔω I set) for εἶμαι. In 3rd plur. we have ἔται for ἦται, and in plup. ἔατο for ἦντο, imp. ἦσο, part. ἦμενος. The comp. κάθημαι is more common: opt. καθοίμην, subj. κάθωμαι, imperf. ἐκαθήμην.]
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Θ.

<i>bury</i>	Θάπτω, 1 fut. θάψω, 2 aor. ἔταφον, perf. τέταφα; perf. pass. τέθαμμαι, 1 aor. ἐτάφην.
<i>will</i>	Θέλω and ἐθέλω, imp. ἔθελον and ἦθελον, 1 fut. θελήσω and ἰθελήσω, 1 aor. ἐθέλησα and ἠθέλησα.
<i>be amazed</i>	Θήπω, 2 aor. ἔταφον; perf. mid. τίθηπα.
<i>die</i>	Θνήσκω, 1 fut. θνήξω and τεθνήξω, perf. τέθνηκα, part. τεθνηκώς, 2 aor. ἔθανον; 2 fut. mid. θανοῦμαι. [For the perfect, we find in common use these forms in the plural, τέθναμεν, —ατε, —ασι. Then ἐτέθνασαν, and infin. τεθνάναι, opt. τεθναίην, imper. τέθναθι, part. τεθνηκώς, and in neut. τεθνεώς. From τέθνηκα comes the Attic verb τεθνήκω, fut. τεθνήξομαι.]

I.

<i>come to</i>	*Ικνέομαι, 1 fut. ἴξομαι, 2 aor. ἰκόμην; perf. pass. ἴγμαi, from ἴκω.
<i>fly</i>	*Ιπτημι, 1 fut. πτήσω, 2 aor. ἔπτην, and (more used) pres. mid. ἵπταμαι, 1 fut. πτήσομαι, 2 aor. ἐπτάμην and ἐπτόμην, subj. πτώμαι, infin. πτάσθαι and πτέσθαι, part. πτάμενος and πτόμενος; perf. pass. πέπταμαι, from πτάω. [The original verb is πέτομαι, aor. ἐπετόμην, by sync. ἐπτόμην; whence arose the form ἵπτημι in grammars, which is never used in Greek.]
<i>[know</i>	*Ισμι. This verb is regularly conjugated like ἵστημι, but only used in particular parts. Thus, in the present, the singular is only found in Doric writers. In the imperative the contracted form ἴσθι, ἴστω, &c., is used for ἴσθαθι, &c.]

K.

<i>sit</i>	Καθίζομαι, 2 fut. καθεῖδουμαι; 1 aor. pass. ἐκαθέσθην.
<i>burn</i>	Καίω, 1 fut. καύσω, 1 fut. mid. καυσοῦμαι, (2 Pet. iii. 10.) 1 aor. ἔκηρα, perf. pass. κέκαυμαι, 1 aor. ἐκαύθην, 1 fut. subj. καυθήσομαι, 1 fut. subj. καυθήσωμαι, (1 Cor. xiii. 3.) 2 aor. ἐκάην, part. καίς.
<i>call</i>	Καλέω, 1 fut. καλέσω, perf. κέκληκα for κεκάληκα. [The verb is regular in other parts.]
<i>labour</i>	Κάμνω, 1 fut. καμῶ, perf. κέκηκα for κεκάμηκα, 2 aor. ἔκαμον, [fut. καμοῦμαι.]
<i>lie</i>	Κεῖμαι, [pres. κείμαι, κείσαι, κείται, imperf. ἐκείμην, ἐκείσο, ἐκείτο, &c., imperat. κείσο, κείσθω, &c., opt. κείμην, subjunct. κέωμαι, infin. κείσθαι, part. κείμενος, fut. κείσομαι.]
<i>[reach</i>	Κιχάνω, fut. κιχήσω, 1 aor. mid. ἐκιχησάμην, 2 aor. ἐκίχον: also ἐκίχην, opt. κιχείην, subjunct. κιχῶ.]
<i>kill</i>	Κτείνω, fut. κτενῶ, 1 aor. ἔκτεινα, perf. ἔκτακα, ἔκταγκα rarely, 2 aor. ἔκταν, from κτήμι. [It has also the 2nd aor. ἔκτανον. It appears to have had a middle aor. from ἔκταν, as we find κτάμενος and κτάσθαι in Homer ² .]

¹ There is a difference of opinion as to the use of the augment. Some contend for ἤρον, &c.

² [The verbs κεράννυμι, κορέννυμι, and κρεμάννυμι form regularly, as κέραω, κορέω, and κρεμάω. So afterwards πετάννυμι, and others.]

A.

<i>To share</i>	Λαγχάνω, perf. εἶληχα, [fut. λήξομαι,] 2 aor. ἔλαχον, from λήχω; perf. mid. λείλογχα.
<i>take</i>	Λαμβάνω, 1 fut. λήψομαι, perf. εἶληφα, 2 aor. ἔλαβον, infin. λαβεῖν; perf. pass. ἔλημμαι, Att. εἰλημμαι, 1 aor. εἰλήφθην, (so κατεῖλήφθην, John viii. 4.) infin. ληφθῆναι, from λήβω, [aor. mid. ἐλαβόμην. ¹]
<i>lie hid</i>	Λανθάνω, 1 fut. λήσω and λήσομαι, [1 aor. ἔλησα,] 2 aor. ἔλαθον; perf. pass. ἔλημμαι, 1 aor. ἐλήσθην; perf. mid. λέληθα, 2 aor. ἐλαθόμην, from λήθω.

M.

<i>be mad</i>	Μαίνομαι, 1 fut. μανοῦμαι, 1 aor. ἐμηνάμην, perf. μέμνηνα; 2 aor. pass. ἐμάνην.
<i>learn</i>	Μαθάνω, perf. μεμάθηκα, 2 aor. ἐμαθον; perf. pass. μεμάθηναι; 1 fut. mid. μαθήσομαι, 2 aor. ἐμαθόμην, from μαθεῖν, [or μήθω.]
<i>fight</i>	Μάχομαι, 1 fut. μαχέσομαι and μαχήσομαι, 1 aor. ἐμαχεσάμην and ἐμαχηςάμην, 2 fut. μαχοῦμαι; perf. pass. μεμάχημαι, from μαχέομαι.
<i>divide</i>	Μείρομαι, perf. mid. μέμορα, poet. ἐμμορα; perf. pass. εἴμαρμαι or μέμαρμαι, [aor. ἐμμορον.]
<i>delay</i>	Μέλλω, imp. ἐμελλον, Att. ἤμελλον, 1 fut. μελλήσω, 1 aor. ἐμέλλησα, from μελλέω.
<i>[be a concern to]</i>	Μέλω, μέλομαι, fut. μελήσω, μελήσομαι, perf. μεμέλημαι (in Homer μέμβλομαι), aor. ἐμελήθην.]
<i>remain</i>	Μένω, poet. μίμνω, 1 fut. μενῶ, 1 aor. ἐμεινα, perf. μεμένηκα, as if from μενέω; perf. mid. μέμονα.
<i>mix</i>	Μιγνύω and μίγνυμι, 1 fut. μίξω, 1 aor. ἐμιξα, perf. μέμιχα; perf. pass. μέμιγμαι, 1 aor. ἐμίχθην, 2 aor. ἐμίγην, from μίγω.
<i>remind</i>	Μιμνήσκω, 1 fut. μνήσω, 1 aor. ἐμνησα; perf. pass. μέμνημαι, 1 aor. ἐμνήσθην; [fut. μνησθήσομαι,] 1 fut. mid. μνήσομαι, 1 aor. ἐμνήσαμην, from μνάω.

[N.]

<i>distribute</i>	Νέμω, fut. νεμῶ and νεμήσω, aor. ἐνειμα, perf. νενέμηκα, aor. pass. ἐνεμήθην or ἐνεμέθην.
<i>swim</i>	Νέω, fut. νέοσομαι or νενσοῦμαι, aor. ἔνευσα.]

O.

<i>smell</i>	*Οἶω, 1 fut. ὄσω and ὀζήσω, perf. mid. ὄδωδα.
<i>open</i>	Οἶγω. See above Ἀνοιγω.
<i>think</i>	Οἶμαι and οἶμαι, οἶτι, Att. for οἶη, imp. φόμην and φῶμην, 1 fut. οἶήσομαι; perf. pass. φῶμαι, 1 aor. φήθην.
<i>go</i>	Οἶχομαι, 1 fut. οἰχήσομαι, 2 aor. φῆχόμην; perf. pass. φῆχημαι, [perf. mid. οἰκωχα.]
<i>destroy</i>	*Οἰλλύνω and ὀλλυνμι, 1 fut. ὀλέσω, 1 aor. ὤλεσα, perf. ὤλεκα, Att. ὀλώλεκα. [Contracted fut. is ὀλῶ, —εῖς, —εῖ, fut. mid. δλοῦμαι, aor. ὠλόμην, perf. ὠλα or rather ὀλωλα.]
<i>swear</i>	[Ὀμνύνω and ὀρνυμι, fut. ὀμόσω, mid. ὀμοῦμαι, εἶ, εἵται, (the Attics use only the fut. mid.) aor. ὤμοσα, perf. ὀμόμοκα, perf. pass. ὀμόμομαι (or according to Buttmann ὀμώμοσαι), 1 aor. ὀμόσθην, aor. mid. ὤμοσάμην.]
<i>[ripen off]</i>	*Ὀμοργνυμι, fut. ὀμόρξω, aor. mid. ὤμορξάμην.]
<i>help</i>	*Ὀνημι and ὀνίνυμι, 1 fut. ὀνήσω, 1 aor. ὤνησα; 1 fut. mid. ὀνήσομαι, 1 aor. ὤνησάμην, [pres. pass. ὄναμαι, imp. ὠνήμην, aor. ὠνάμην.]
<i>excite</i>	*Ὀρω [or ὀρνυμι], 1 fut. ὄρσω, 1 aor. ὤρσα; perf. mid. ὄρωρα and ὠρορα, [perf. pass. ὠρμαι.]
<i>[smell]</i>	*Ὀσφραίνομαι, fut. ὀσφρήσομαι, aor. ὠσφρόμην.]
<i>owe</i>	*Ὀφείλω, 1 fut. ὀφειλήσω, 2 aor. ὠφελον or ὀφελον.

II.

<i>suffer</i>	Πάσχω, perf. mid. πέπονθα, from πένθω; 1 fut. mid. πείσομαι for πήσομαι; 2 aor. act. ἐπαθον, from πῆθω.
<i>fix</i>	Πηγνύνω and πήγνυμι, 1 fut. πήξω, 1 aor. ἐπηξα; 2 aor. pass. ἐπάγην; [1 aor. pass. ἐπήχθην, perf. pass. πέπηγμαι,] 1 fut. mid. πήξομαι, 1 aor. ἐπηξάμην, [perf. πέπηγα.]

¹ [The Ionians have λελάβηκα, and as if from λάμβω, λάμψομαι, ἐλάμφθην, λέλαμμαι.]

<i>To drink</i>	Πίνω, 2 aor. ἔπιοι, from πῖω ; 1 fut. πώσω, perf. πέπωκα ; perf. pass. πέπομαι, 1 aor. ἐπόθην, from πόω. [The pres. mid. πίομαι is used for the fut., though πιοῦμαι occurs.]
<i>sell</i>	Πιπράσκω, 1 fut. πράσω, perf. πέπρακα ; pres. pass. πιπράσκομαι, perf. πέπραμαι, 1 aor. ἐπράθην, [fut. πεπράσομαι ¹ .]
<i>fall</i>	Πίπτω, perf. πέπτωκα from πτόω, 1 aor. ἔπεσα, (Rev. i. 17.) 2 aor. ἔπεσον ; 2 fut. mid. πεσοῦμαι, from πέτω. [Matthiæ thinks the first form of the aor. was ἔπετον. See Pind. Ol. viii. 50. et al.]
<i>ask, hear</i>	Πυνθάνομαι, 1 fut. πύσομαι, 2 aor. ἐπυθόμην, from πεύθομαι ; perf. pass. πέπυσμαι.
	[We may add here two verbs which form alike.
<i>fill</i>	Πίμπλημι, } The 3rd pers. plur. of the present, and the penult of the infinitive
<i>burn</i>	Πίμπρημι. } in each is in a short. The following is the formation, πίμπλημι, πλήσω, ἐπλησα, πέπληκα, πέπλησμαι, ἐπλήσθην, and so the other.]

P.

<i>work</i>	‘Ρέζω, [other forms are ἔρδω and ἔργω,] 1 fut. ῥέξω and ἔρξω by transposition, 1 aor. ἔρεξα ; perf. mid. ἔοργα from ἔρρογα, [perf. pass. ἔργμαι, (possibly Il. E. 89.)]
<i>flow</i>	‘Ρέω, 1 fut. ῥέσομαι, 1 aor. ἔρρευσα, perf. ἐρρύηκα ; 2 aor. pass. ἐρρύην, from ῥνέω, [fut. ῥυήσομαι.]
<i>break</i>	‘Ρηγνύω and ῥήγνυμι, 1 fut. ῥήξω, [1 aor. ἔρρηξα,] perf. mid. ἔρρωγα, 2 aor. pass. ἔρράγην, [fut. ῥαγήσομαι.]
<i>strengthen</i>	‘Ρωννύω and ῥώννυμι, 1 fut. ῥώσω ; perf. pass. ἔρρωμαι, imp. ἔρρωσο farewell, part. ἐρρωμένος, [1 aor. ἔρρωσα, 1 aor. pass. ἐρρώσθην.]

Σ.

<i>extinguish</i>	Σβεννύω and σβέννυμι, 1 fut. σβέσω, 1 aor. ἔσβεσα, perf. ἔσβηκα ; [perf. pass. ἔσβεσμαι, aor. ἐσβέσθην,] 2 aor. ἔσβην, infin. σβῆναι, from σβίω and σβῆμι ² .
<i>move</i>	Σεύω, aor. ἔσενα ; pres. pass. στεύομαι, perf. ἔσσυμαι, 1 aor. ἐσύθην ; 1 aor. mid. ἐσδάμην. [There is a 2 aor. act. ἐσύην or ἐσύνην.]
<i>[dissipate]</i>	Σκεδάννυμι, fut. σκεδάσω, Att. σκεδῶ, 1 aor. ἐσκέδασα, perf. pass. ἐσκέδασμαι, 1 aor. ἐσκέδάσθην. Another form is σκιδνῶ.]
<i>pour out as a libation</i>	Σπένδω, 1 fut. σπείσω ; 1 aor. ἔσπεια, perf. pass. ἔσπεισμαι, 1 aor. ἐσπέισθην ; 1 fut. mid. σπείσομαι, 1 aor. ἐσπειδάμην.
<i>strove</i>	[Στορέννυμι, στόρνυμι (from στορέω), and στρώννυμι (from στρώω), fut. στορέσω (Buttmann gives also στρώσω), aor. ἐστόρεσα and ἔστρωσα, perf. pass. ἔστρωμαι, 1 aor. ἐστορέσθην.]

T.

<i>cut</i>	Τίμνω, 1 fut. τιμῶ, [1 aor. ἔτμηξα, from τμήγω,] perf. τέτμηκα, 2 aor. ἔταμον ; perf. pass. τέτμημαι, from τμάω. [There is an aor. ἐτμαγον and ἐτμάγην, from τμήγω.]
<i>bring forth</i>	Τίκτω, 1 fut. τέξω [or τέξομαι], 2 aor. ἔτεκον ; perf. mid. τέτοκα, from τέκω.
<i>pierce</i>	Τιτράω and τιτραίνω, 1 fut. τρήσω, 1 aor. ἔτρησα [and ἐτέτρηνα] ; perf. pass. τέτρημαι, from τράω.
<i>wound</i>	Τιτρώσκω, 1 fut. τρώσω, 1 aor. ἔτρωσα, perf. τέτρωκα, [perf. pass. τέτρωμαι, 1 aor. ἐτρώθην.]
[<i>endure or dare</i>]	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 2em; vertical-align: middle; margin-right: 0.2em;">}</div> <div> Τλάω or τλήμι, fut. τλήσομαι, aor. ἔτλην, imp. τλήθι, opt. τλαίην, subjunct. τλῶ, infin. τλῆναι, part. τλάς, perf. τέτληκα. </div> </div>
<i>nourish</i>	
	Τρέφω, 1 fut. θρέψω, 1 aor. ἔθρεψα, [perf. τέτροφα,] perf. pass. τέτραμμαι, 2 aor. ἐτράφην.
<i>run</i>	Τρέχω, 1 fut. θρέξω, 1 aor. ἔθρεξα, perf. δεδράμηκα, 2 aor. ἔδραμον ; 2 fut. mid. δραμοῦμαι, [perf. pass. δεδράμημαι, perf. mid. δέδρομα, from δρεμω.]
<i>be, obtain</i>	Τυγχάνω, 1 fut. τυχήσω, 1 aor. ἐτύχησα, perf. τετύχηκα, 2 aor. ἐτυχον, from τυγέω ; perf. act. τέτευχα, and 1 fut. mid. τεύξομαι, from τεύχω. [The pres. imperf. and sometimes 2 aor. are used in the first sense, but not the other parts of the verb.]
[<i>make ready</i>]	Τεύχω is regular, except that it has in perf. pass. and 1 aor. pass. τέτυγμαι and ἐτύχην, as πέφυγμαι, &c. from φεύγω.]

¹ [Matthiæ makes fut. act. περάσω. Buttmann says that there is neither future nor aorist.]² [The perfect and 2 aorist are intransitive.]

Υ.

To promise ὕπισχνέομαι, 1 fut. ὑποσχήσομαι, 2 aor. ὑπεσχόμην; perf. pass. ὑπέσχημαι; 1 aor. ὑπεσχέθην, from ὑποσχεῖσθαι.

Φ.

[eat] Φάγω, fut. φάγομαι, 2 aor. ἔφαγον. In other parts, derivatives from ἐσθίω or ἔδω are used, as perf. ἐδήδοκα, perf. pass. ἐδήδεσμαι, perf. mid. ἐδήδα, 1 aor. pass. ἠδέσθην, and fut. ἔδομαι.]

carry, bring Φέρω, fut. οἴσω, from οἶω, 1 aor. ἤνεγκα, 2 aor. ἤνεγκον; perf. pass. ἐνήνεγμαι, 1 aor. ἐνήχθην, from ἐνέγκω; perf. mid. ἐνήνοχα, whence προσενήνοχα, (Heb. xi. 17.) as if from ἐνέκω. [Fut. pass. ἐνεχθήσομαι or οἰσθήσομαι!]

flee Φεύγω, 1 fut. φεύξω, φεύξομαι, and φευξοῦμαι, 2 aor. ἔφυγον; perf. mid. πέφευγα.

[say] Φημί. This verb is conjugated like ἵστημι, but only used in a few parts; viz.,

Indicative.	Imperative.	Optative.	Subjunctive.	Infinitive.	Participle.
Pres. φημί	φαθί	φαίην	φῶ	φάναι	φάς
Imp. ἔφην					
Fut. φήσω					
1 Aor. ἐφήσα		φήσαιμι	φήσω	φήσαι	φήσας

N.B. In the imperfect 2nd pers. sing. ἔφησθα is used more commonly. In the optative, φαίμεν, &c. are used for φαίην. In the middle voice the forms φάο (imperat.), φάσθαι, φάμενος, and φάμεν are found. In the passive some perfect forms, as πεφάσθω, let it be said or have been said, πεφασμένος. By aphæresis ἡμί, ἦν, &c., are often used for φημί, ἔφην, &c.]

precent Φθάνω, imperf. ἐφθανον, 1 fut. φθᾶσω, 1 aor. ἐφθᾶσα, perf. ἐφθᾶκα, from φθάω; 2 aor. ἐφθην, [and φθήσομαι, from φθῆμι, like ἔτλην.]

produce, spring up } Φύω, 1 fut. φύσω, 1 aor. ἐφύσα, perf. πέφυκα; perf. mid. πέφυκα, 2 aor. ἔφυν, infin. φύναι, part. φύς, from φύμι.

Χ.

rejoice Χαίρω, imperat. χαῖρε hail, fut. χαίρησω, [aor. ἐχαίρησα, perf. κεχαίρηκα, perf. pass. κεχαίρημαι,] 2 aor. pass. ἐχάρην; subj. χαρῶ, infin. χαρῆναι, fut. χαρήσομαι.

gape Χάσκω, 2 aor. ἔχανον; 1 fut. mid. χανοῦμαι, perf. κέχηνα, from χαίνω poetic.

[hold] Χανδάνω, 2 aor. ἔχадон, perf. κέχανδα, fut. χείσομαι.]

pour Χέω, 1 fut. χέσω, 1 aor. ἔχευσα, ἔχευα, and ἔχεα; infin. χέαι, 1 aor. mid. ἐχεάμην, perf. κέχυκα, perf. pass. κέχυμαι, 1 aor. ἐχύθην, 1 fut. χυθήσομαι, from χύω.

heap up Χωννύω and χώννυμι, 1 fut. χώσω, 1 aor. ἔχωσα; perf. pass. κέχωσμαι, 1 aor. ἐχώσθην, from χόω or χώω, [and so is conjugated]

[colour] Χρώννυμι.]

Ω.

drive ὠθω, and more usually ὠθέω, 1 fut. ὤσω and ὠθήσω, 1 aor. ἔωσα; [perf. ἔωκα,] perf. pass. ὤσμαι, 1 aor. ὠσθην; 1 fut. mid. ὠσθήσομαι, 1 aor. ὠσάμην and ὠθησάμην.

buy ὠνέομαι, 1 fut. ὠνήσομαι, perf. pass. ὠνῆμαι and ὠνήνμαι, 1 aor. ὠνήθην and ὠνήθην.

12. The COMPOUNDS of anomalous Verbs are formed like their simple ones.

SECTION XVII.

OF IMPERSONAL VERBS.

1. An *impersonal* verb is a kind of defective which has only one person, namely, the *third person singular*, and in participles only the *neuter gender*.

¹ [The Ionians put an *ι* in all the parts formed from ἐνέγκω, as 1 aor. ἤνεικα, perf. pass. ἐνήνεικμαι, 1 aor. ἠνείχθην.]

2. Most impersonals are also very defective in their tenses : but in the forming of them let the learner name their principal tenses, if used, as in *συμβαίνει it happens* ; if not, their other tenses.

Pres.	1 Fut.	Perf.
Συμβαίνει.	συμβήσεται.	συμβέβηκε.

3. The most usual impersonals *active* are as follow :

1. Ἀνῆκει and προσήκει *it is fit*, imp. ἄνηκε and πρόσηκε, particip. ἀνῆκον and προσῆκον.
 2. Δεῖ *it behooveth*, imp. ἔδει, opt. δέοι, 1 fut. δεήσει, 1 aor. ἐδέησε, infin. δεῖν, δεῆσειν, δεῖσαι, particip. δέον, δεῆσον, δεῖσαν. Compounds, ἀποδεῖ, ἐνδεῖ, καταδεῖ, προσδεῖ.
 3. Δοκεῖ *it seemeth*, imp. ἰδόκει, 1 fut. δόξει, 1 aor. ἔδοξε, subj. δόξῃ, part. δοκοῦν. Compounds, μεταδοκεῖ, συνδοκεῖ.
 4. Μέλει *it is a concern*, imperf. ἔμελε, 1 fut. μελήσει, 1 aor. ἐμέλησε, particip. μέλον. Compound, μεταμέλει.
 5. Πρέπει *it becometh*, imperf. ἔπρεπε, infin. πρέπειν, particip. πρέπον.
 6. Χρὴ *it behooveth*, imperf. ἐχρῆν or χρῆν, 1 fut. χρήσει, infin. χρῆναι. Compounds, ἀπόχρη, &c.
 7. Several compounds of the verb ἐστί, as ἔξεστι *it is lawful*.
4. There are also impersonals *passive*, as
1. Ἐνδέχεται *it may be*.
 2. Ἐμάρται *it is decreed by the Fates*, perf. pass. Attic from μέω *to divide*.
 3. Πέπρωται, the same, pluperf. πέπρωτο, particip. πεπωμένον, by syncope from περατόω *to define, determine*.
5. Besides the foregoing impersonals, some verbs neuter, and all verbs *passive*, or that signify *passively*, in their third persons may be used *impersonally*, as φιλεῖ *it useth or is wont*, φαίνεται *it appears*, ἐπιτρέπεται *it is permitted*, γέγραπται *it is written*.

SECTION XVIII.

OF ADVERBS AND INTERJECTIONS.

OF ADVERBS.

1. An adverb is an indeclinable particle added to a verb (*ad verbum*) or adjective, “to denote some *modification* or *circumstance* of an action or quality,” as καλῶς *well*, in καλῶς ἀναγινώσκει *he reads well*.

2. Adverbs in Greek are either *primitive*, as νῦν *now* ; or *derivative*, either from nouns, as πάνυ *altogether*, ἀνδριστί *manfully* ; or from verbs, as ἀναφανδὰ *openly*, κρύβδην *secretly*.

3. Adverbs in ως are derived from [the nominatives of adjectives in ος], and the genitives of adjectives [which increase] by changing ος into ως, as from ἀληθῶν, ἀληθῶς *truly* ; from ὀξέων, ὀξέως *sharply*.

4. Some adverbs form *degrees of comparison*, thus :

1. When the *positive* adverb is formed [as in § 3.] the *comparative* adverb is [similarly] formed from the comparative, and the *superlative* from the superlative, by changing ν into ζ, thus :

From adjective σοφός *wise*, is formed adv. σοφῶς *wisely* ;
 From comparat. σοφώτερος *wiser*, adv. σοφωτέρως *more wisely* ;
 From superlat. σοφώτατος *wisest*, adv. σοφωτάτως *most wisely* ;
 So from ταχύς *swift*, adv. ταχέως *swiftly* ;
 From comparat. ταχύτερος *swifter*, adv. ταχυτέρως *more swiftly* ;
 And from superlat. ταχύτατος *swiftest*, adv. ταχυτάτως *most swiftly*.

2. If the positive adverb ends in ω, so does the comparative and superlative, as ἄνω *upwards*, comparat. ἀνωτέρω, superlat. ἀνωτάτω.

OF ADVERBIAL PARTICLES.

5. A in composition *denies*, *collects*, or *increases*, as ἀχαρίς *unthankful*, ἅπαντες *all together*, ἄξυλος *full of wood*.

6. The syllabic adjections, δε, σε, ζε, denote *to a place*, as οἶκαδε *(to) home*, οὐρανόσε *into heaven*, Ἀθήναζε *to Athens* ; *θεν* and *θε* *from a place*, as οὐρανόθε *from heaven* ; *θι, οι, σι, χου, χη* *in a place* as οὐρανόθι *in heaven*, οἶκοι *at home*, Ἀθήνῃσι *in Athens*, πανταχοῦ and πανταχῇ *every where*.

7. Αρι, ερι, ζα, λα, βου, prefixed to words, heighten their signification, as δῆλος *manifest*, ἀρίδης *very manifest*.

8. *Νη* and *νε* deprive, as *νήπιος* an infant, from *νή* not, and *ἔπω* to speak.

9. *Εὖ* in composition has a good sense, denoting easiness or kindness; *δυσ*, an ill one, signifying difficulty or ill will, as *εὐάλωτος* easy to be taken, *δυσάλωτος* hard to be taken; *εὐμενής* benevolent, *δυσμενής* malevolent.

OF INTERJECTIONS.

10. Under adverbs in Greek are comprehended *interjections*, that is, words thrown into (interjecta in) a sentence to express some emotion of mind, as of joy, *ιού*, ho! of grief, *ιού*, *ιώ*, oh! of laughter, *ἃ*, *ἃ*, ha! ha! ha! of approving, *εἰα* O brave! *εὖγε* well done! of condemning, *ῶ*, *φεῦ*, O fyee! of admiring, *ῶ*, *βάβαι*, *πάπαι*, *αἰβοι*, O wonderful! of deriding, *ιού* ah! of calling, *ῶ* ho! of grief, *οὔαι* woe!

SECTION XIX.

OF CONJUNCTIONS.

1. A CONJUNCTION is an indeclinable particle that joins together (conjungit) sentences and sometimes single words¹.

2. In Greek they may be distinguished into

1. Copulative, as *καί*, *τε*, and, also, &c.
2. Disjunctive, *ή*, *ήτοι*, *ήγουν*, either, or, &c.
3. Concessive, *καίπερ*, though, although.
4. Adversative, *δέ* but, *ἀλλά* but, *ὅμως* yet.
5. Causal, *γάρ* for, *ἵνα*, *ὅπως*, that, to the end that, *ἐπειδήπερ* since.
6. Conclusive or illative, *ἄρα*, *οὖν*, therefore, *διόπερ* wherefore.
7. Conditional, *εἰ*, *ἄν*, if.

SECTION XX.

OF PREPOSITIONS.

1. A PREPOSITION is an indeclinable particle put before (*præposita*) verbs in composition, and nouns in construction.

2. "Most prepositions originally denote the relation of place, and have been thence transferred to denote, by similitude, other relations²."

3. The prepositions in Greek are usually reckoned eighteen, of which six are of one syllable, *εἰς* into, *ἐκ* or *ἐξ* out of, *ἐν* in, *πρό* before, *πρός* to, *σύν* with; and twelve of two syllables, *ἀμφί* round about, *ἀνά* through, *ἀντί* instead of, *ἀπό* from, *διά* by, *ἐπί* in, upon, *κατά* according to, *μετά* with, *παρά* from, at, *περί* concerning, about, *ὑπέρ* above, over, *ὑπό* under.

4. The prepositions, and their various uses, both in construction and composition, are so fully explained in the ensuing Lexicon, that I forbear saying any thing more of them in this place, only that *ἀμφί* about, concerning, near, (not used in the New Testament,) is in the Greek writers joined with three cases, the genitive, dative, and accusative.

SECTION XXI.

OF SYNTAX, AND FIRST OF CONCORD.

1. SYNTAX, from the Greek word *σύνταξις* composition, is that part of grammar which teaches how to compose words properly in sentences.

2. Syntax may be distinguished into two parts, concord, or agreement; and government. [The following remarks deserve the attention of those who wish to have a clear notion of the elements of the philosophy of grammar.]

¹ See the Encyclopædia Britannica in Grammar, No. 115, &c.

² Bishop Lowth's Introduction to English Grammar, p. 97, 2nd edit. But compare Encyclopædia Britannica in Grammar, No. 128, &c.

[In every proposition there must be at least two fundamental ideas: (1) The *subject*, i. e. the thing or person of which any thing is asserted; and (2) The *predicate*, i. e. that which is asserted of that person or thing, or which, in other words, expresses the action or quality, the condition, which is ascribed to the subject. The *subject* and *predicate* are connected, and thus formed into a proposition by the *copula*, which is always a verb. Sometimes the copula has a proper verb, as εἰμί, which contains no idea itself; sometimes the *copula* and *predicate* are united in one verb, as in the verbs which express a condition by themselves, as Κύρος τέθνηκε, *Cyrus is dead*¹. Sometimes the condition or action expressed by the verb requires to be determined by a relation in which it stands to a person or thing; and hence arises the determination of the oblique cases which are governed by the verb. Of this we shall speak below. The verb, whether it be the *copula* alone, or a *copula* with the predicate, is determined as to person and number by the subject. Now in propositions which are independent of any other, the subject is in the nominative (except in the case of the acc. and infin.); and from the two last considerations arises what is called the first concord in common grammar.]

OF THE FIRST CONCORD.

3. The verb agrees with its nominative case in number and person, as ἐγὼ γράφω *I write*, ἄνθρωποι λέγουσι *men say*.

4. The nominative case to a verb is found by asking the question *who?* or *what?* with the verb, as in the sentence just given; *men*, answering to the question *who say?* is the nominative case to the verb *say*.

5. All nouns are of the *third* person, except such as are joined with the pronouns *I*, *thou*, *we*, or *ye*.

6. A neuter noun plural has generally² a verb singular, as πάντα γένητο *all things were made*, ζῶα τρέχει *animals run*. [But even in Attic (in which this construction is most common) it often does not take place, and especially when the neut. plur. signifies *living persons*, or even where animate creatures are to be understood.]

7. Two or more nominatives, of whatever number, generally have a verb plural, and if the nominatives differ in person, of the most *worthy*³ person, as σπέρμα καὶ καρπὸς διαφέρουσι, *seed and fruit differ*; ἐγὼ καὶ σὺ τὰ δίκαια ποιήσομεν, *I and thou will do right things*. [But (1) their verb is not always in the plural, but is frequently governed by the nearest substantive, especially if this be a singular, or a neuter plural, as in Homer, Il. H. 386. ἡνώγει Πριάμῳ τε καὶ ἄλλοι (see also Eur. Supp. 146. Thuc. i. 29.); and sometimes when the sing. or neut. plur. is the more remote. We may add, that a plural verb is often given to a dual subject, see Il. E. 275. and sometimes a dual verb to a plural subject, which only relates to two persons or things.]

8. A noun of *multitude*, though singular in form, may have a verb plural, as Luke viii. 37, ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος, *all the multitude asked him*. Comp. John vii. 49. and Rule 15. below. [Il. B. 278. Herod. ix. 23. This is done very often with ἕκαστος.]

9. A verb placed between two nominatives of different numbers may agree with either, as ἔθνος πολυανθρωπώτατόν ἐστιν, or εἰσιν, Ἀραβες, *the Arabians are a most populous nation*.

10. The primitive pronouns, whether of the first or second person, are generally omitted before a verb, (unless some emphasis or distinction be intended), as γράφω *I write*, λέγεις *thou sayest*.

11. The nominative case of the third person is also often omitted, especially before such verbs as these, λέγουσι, φασί, *they say*; εἰώθασι, φιλοῦσι, *they are wont, &c.*, understand ἄνθρωποι *men*. So before verbs of *nature*, as ἐβρόντησε *it thundered*, ἤστραψε *it lightened*, i. e. Θεὸς *God*, or οὐρανός *heaven*.

OF THE SECOND CONCORD.

12. [The adjective is properly determined in gender and number by (i. e. is in the same number and gender as) the substantives with which it is put as an epithet or predicate. (It is an epithet when, with the substantive, it constitutes a whole, which would be imperfect without it; and a pre-

¹ [Here in English, *Cyrus is the subject*, his death *is the predicate*, and these ideas are connected by the copulate *is*.]

² *By no means always*; see Mark v. 13. John x. 27. 1 Cor. xii. 25. James ii. 19. Rev. xviii. 23. xx. 12. We may further observe, that nouns plural [and dual], both masculine and feminine, are likewise *sometimes*, though rarely, joined with verbs singular in the best Greek writers. Thus Pindar, Ol. xi. 4, 5, μελιγάρυες ὕμνοι δαστέρων ἀρχαὶ λόγων τέλλεται, *the sweet hymns is the prelude to the discourses which follow*; Plato, οὓς ἔστιν οἵτινες ἀπέχονται συμπόσιον ἡ Κρήτης, *there is not who abstain from feasts except the Cretans*; Aristotle, οὐκ ἐνεφεύητο τοῖς μὲν αἰ τριπύξας, τοῖς δὲ τὰ πτερά, *on some grew no hairs, on others no feathers*. The author of the Port-Royal Grammar, who produces the passages just cited, accounts for this construction (book ix. rule 5.) by observing, that "such expressions are real *sympleses*, (and the *symplesis* is defined, book vii. ch. 7, to be a figure which marks some disproportion and disagreement in the parts of a sentence,) for, as when we say 'turba ruunt,' the *multitude rush*, the verb is put in the plural, because we apprehend a *multitude* by the word *turba*; so when we say 'animalia currit' [*ζῶα τρέχει*] the verb is put in the singular, by reason we conceive an *universality* by the word 'animalia' *animals*, as if it were 'omne animal currit,' *every animal runs*, or indefinitely 'animal currit,' *an animal runs*.'" Thus my author, who shows that similar phrases are used both in the Latin and French languages; I add, that so are they likewise in Hebrew; see Joel i. 20. Jer. xxxv. 14. and my Hebrew Grammar, sect. viii. 21.

³ In persons the first is called *more worthy* than the second, and the second than the third; or as Mr. Holmes states it, in his Latin Grammar, p. 53. note, "I and another are *we*, *thou* and another are *ye*; so that the verb agrees with the *first* person rather than the second, and with the *second* rather than the third."

dicate, when a new determination is subjoined to a substantive considered as perfect.) Thus *χρηστος ἀνὴρ, φίλος γυναιξιν.*]

13. [But this rule is often violated; for the Greeks frequently refer adjectives to the substantive only in *sense*, and put them in the gender implied in the substantive. Thus, II. X. 84. *φίλε τέκνον*, because *τέκνον* here implies a male. II. II. 280. *φάλαγγες ἐλπόμενοι*, because the troops consisted of *men*.]

14. [Hence, a noun of number,—singular, feminine, or neuter,—has very often an adjective masculine and plural, Luke ii. 13. *πληθος στρατιῶς οὐρανόυ, αἰνούντων*, a multitude of the heavenly host, praising, &c. Luke xix. 37. *ἅπαν τὸ πλήθος χαίροντες*, all the multitude rejoicing. See Thuc. iii. 79. Xen. Hist. Gr. ii. 3, 55.]

15. [But even without this reference to the sense the rule is violated; the fem. dual is put with the masculine, Thuc. v. 23. *ἄμφω τὼ πόλει*; the masc. with the fem. both singular and plural, Eur. Hec. 659. *θῆλυν σποράν*; frequently participles masc. both singular and plural with substantive feminine, Pind. Ol. vi. 23. *ἐπὶ πύρῳ τελεσθέντων*.¹]

16. [The adjective, as a *predicate*, not an *epithet*, is often put in the neuter singular, when the subject is masculine or feminine, or in the plural, as II. B. 204. *οὐκ ἀγαθὸν πολυκορανίη*, the rule of the many is not a good thing. (See Virg. Ecl. iii. 80. *Æn.* iv. 568.) See Mat. vi. 25. 34. 2 Cor. ii. 6. Aristoph. Plut. 203. Long. 31, 32. Herod. ii. 68. Sometimes *χρῆμα* or *κτῆμα*, a thing, is joined to the adjective so placed.]

17. [If adjectives refer to two or more substantives, and these are of the same gender, the adjective is properly of this gender and number (yet very often in the neuter); but if they are of different genders, then the neuter plural is put when the objects are inanimate, as Herod. ii. 132. *τὸν αὐχένα καὶ τὴν κεφαλὴν κεχρυσωμένα*; but with animated beings, in the masculine, if one is masculine, as Pind. Ol. ix. 66. *Πύρρα Δευκαλίων τε καταβάντε*; and very frequently it is determined both in gender and number by *one* only of the substantives, Thuc. viii. 63. *Στρομβιχίδην καὶ τὰς αὐτῆς ἀπεληλυθότα*.]

18. The Greeks, considering the substantive very frequently as the whole, and the adjective as the part, put the substantive in the genitive, and the adjective sometimes in the gender of the substantive, as *ἡθίων λεκτοί, for λεκτοὶ ἡθιοί*, Soph. (Ed. T. 18. *χρηστοὶ τῶν ἀνθρώπων* the good of men, i. e. such of men as are good; and even in the singular, especially in Attic, *τοῦ σίτου τὸν ἥμισυν*; sometimes in the neuter, *τὸ πολλὸν τῆς στρατιῆς*, Herod. viii. 100.]

[N.B. Adjectives are often put alone in the neuter gender, or stand as substantives for any indefinite objects thought of and understood. Here the common grammars say there is an ellipse of *χρῆμα* or *χρήματα*.]

OF THE THIRD CONCORD.

19. The relative pronoun, *ὅς, ἡ, ὃ*, agrees with the substantive to which it refers, called its *antecedent*, in gender, number, and person; and if there be no nominative case between the relative and the verb, the relative itself will be the nominative case to the verb, as *μακάριός ἐστιν ὁ ἀνὴρ ὃς ἐλπίζει*, blessed is the man who hopeth.

20. But if there be some other nominative case to the verb, the relative will, as to *case*, be governed by the verb, or by some other word in the sentence, as *μακάριον τὸ ἔθνος οὗ Κύριος ὁ Θεός ἐστιν λαὸς ὃν ἐξελέξατο*, blessed (is) the nation whose God the Lord is, the people whom he hath chosen. In this sentence the first relative *οὗ* is, as to *case*, governed by the noun *Θεός*, (comp. rule 32.) the second relative *ὃν* by the verb *ἐξελέξατο*, (comp. rule 43.)

21. But observe that the relative and antecedent in Greek are often put in the same case, as *ἐπίστευσαν—τῷ λόγῳ ᾧ (for ὃν) εἶπεν*, they believed—the word which he spake. John ii. 22.

22. Two or more antecedents generally have a relative plural, agreeing in gender and person with the most worthy, as *ἀνὴρ καὶ γυνὴ οἱ ἀγαπῶσι τὸν Θεόν*, a man and a woman who love God.²

23. A relative between two antecedents of different genders or numbers may agree with either, as Lucian, *πόλεις εἰσὶν οὗς φωλεὺς νομίζει*, those are cities which you take for caves. Gal. iii. 16. *τῷ σπέρματι σου, ὃς ἐστὶ Χριστός*, to thy seed, which is Christ. Eph. iii. 13. *ταῖς θλίψεσι μου, ἧτις ἐσὶ ἐξ αὐτῶν*, my afflictions, which are your glory.

24. *Αὐτός, οὗτος, ἐκείνος, ὅσος* how many, *ἡλικός* as great, *οἷος* of such kind, also *πόσοι* how many, *πόσος* of what number, &c. *ποταπὸν δὲ κατὰ πόλιν*, ποταπὸν καὶ ποταπῶς of how many fold, are sometimes used after the manner of the relative, as *ἐλεφάντων ἐμβρυον (ἐστὶ) ἡλικόν (ἐστὶ) μόσχον*, the fetus of elephants is as big as a calf; *χαριζόμενος οἷψ σοι ἀνδρὶ*, obliging such a man as you.

25. Relatives often agree with their antecedents, not as to their gender, but as to their sense, as Mat. xxviii. 19. *ἔθνη—αὐτοῦς*. Rom. ii. 14. *ἔθνη—οὗτοι*. Col. ii. 19. *τὴν κεφαλὴν, ἐξ οὗ*. Rev. xvii. 16. *κέρατα—οὗτοι*. So in Latin, Terence, Andr. iii. 5, 1. *Scelus, qui me perdidit*. Horace, Monstrum, que—lib. i. ode xxxvii. 21.

¹ [The Greek tragedians use the masculine for the feminine, when the plural instead of the singular of a female is used, and when a chorus of women speaks of themselves.]

² [See § 7. on Adj. Most of the same observations apply to the relative.]

26. The relative is often put before the antecedent, especially when in the same case, as John xi. 6. *ἔμεινεν ἐν ᾧ ἦν τόπῳ*, he stayed in the place in which he was. [In fact it puts the noun often into its own case, as Xen. Anab. i. 9, 11. *εἰ τινα ὁρῶν κατασκευάζοντα ἤς ἄρχοι χώρας*, for *τὴν χώραν ἣς ἄρχοι*. Hence, the nouns which should precede the relative, with a demonstrative pronoun or adjective, in the same case with these, are frequently referred to the relative, as Soph. Œd. C. 907. *οὗς περ οὗτος τοὺς νόμους εἰσῆλθ' ἔχων, τοῦτοισιν ἀρμολύσεται*; and this construction is united with the preceding, *ibid.* 334. *(ἡλθον) ἔξιν ᾧπερ ἔχον οἰκετῶν πιστῶ μόνῳ*. Sometimes the substantive, even when standing first, takes the case of the relative which follows, as Herod. ii. 106. *τὰς στήλας τὰς ἴστα—Σέσωστροις, αἱ πλεῦνες οὐκέτι φαίνονται περιεῖναι*. So in Virg. *Urbem, quam statuo, vestra est.*]

27. A verb, an adjective, or a relative, sometimes agrees with a preceding infinitive mood, or a sentence; and in such instances the verb is put in the third person, and the adjective or relative in the neuter gender, as *ἔνρῃν τὸν λέοντα οὐκ ἐστὶν ἀσφαλές*, to shear a lion is not safe; *μὴ μεθύσκεσθε οἶνῳ, ἐν ᾧ (neut.) ἐστὶν ἀσωτία*, be not drunk with wine, in which (being drunk with wine namely) is profiigacy. Eph. v. 18. [We may add also, that very frequently the relative refers to a thing generally, and is then also put in the neuter, as in Soph. Œd. T. 542. *τυραννίδα θηρᾶν ὁ πλῆθι ἀλίσκεται, a thing which.*]

OF GOVERNMENT.

28. Government is that part of syntax which respects the cases of nouns and pronouns.

OF APPPOSITION.

[29. Apposition is when a substantive or pronoun personal is accompanied by another substantive without a conjunctive particle, and in the same case and number, serving to explain the former, or supply any definition, as *ἡ δὲ μί' (μοῖρα) ἐκ πέτρης προρέει, μέγα πῆμα θεοῖσιν*. But very often the number is not the same, as in Soph. Œd. C. 472. *κρατῆρές εἰσιν, ἀνδρὸς εὐχειρος τέχνη*. Eur. Hipp. 11. *Ἰππόλυτος, Πιθίως παιδεύματα*: sometimes the case is changed; for example, the gen. is used when the apposition refers to pronouns possessive, as in Homer, Il. F. 180. *δαῖρ ἐμὸς ἔσκε κυνώπιδος*: and so in adjectives derived from proper names, where the proper name includes a definition, Il. B. 54. *Νεστορέη παρὰ νηὶ Πυληγενέος βασιλῆος*, the ship of Nestor, the king, &c.]

30. Two or more substantives belonging to the same thing are put in the same case by apposition, as *Παῦλος ἀπόστολος, Paul an apostle*; *Τιμοθέῳ τέκνῳ, to Timothy (my) son*; *Ἀσωπος πόλις, the town Asopus*.

31. The proper name of a place, particularly of a town, is sometimes put with its appellative in the genitive, as *Ἀθηνῶν πόλις, the city of Athens*.

[ON THE NOMINATIVE.]

[32. (a) Verbs not constituting a complete predicate, but requiring another word, are generally the passives signifying *to be called, named, or chosen for any thing, to appear, to be considered, to be known*. There are also some not passive, signifying *being or becoming, or conveying the same idea as εἶμι, μένω, πέφυκα, κατέστην, &c.*, and these all have the additional word in the nominative.]

[(b) Hence also with *ἀκούω*, when signifying *to be called*, and with *ὀνομά ἐστί τι* and *ὄνομα ἔχει*, referring to a subject, the nominative is put. The additional words may be either substantives or adjectives.]

[(c) With verbs also which have a perfect signification, a second nominative is put as a predicate to be explained by *ὥς* as. Thus Soph. El. 130. *ἦκετε παραμύθιον, ye are come as a comfort.*]

[(d) A more precise definition is sometimes in the nominative, *δέκα μναὶ εἰσφορά, ten minæ as tribute.*]

[(e) The nominative is used also in exclamations.]

ON THE GENITIVE.

[N.B. The other relations which the verb in the predicate requires to be adjoined, either according to its nature, or in certain combinations, are expressed by what are called the oblique cases, i. e. those which must be dependent on other words.]

[33. The genitive may stand not only with the predicate, but with any word of the proposition, and expresses relation in general. Each idea of relation takes the noun by which this relation is determined in the genitive.]

[34. In many cases where the substantive is joined with others in the genitive, in the question *whose*, the Greek agrees with the Latin and English. The most common case is when the genitive signifies the thing or person in which another is, or which belongs to another, as the subject of the

action, the situation, as *οἰκία Πέτρου*, *Peter's house*, &c. But frequently the genitive expresses the object of an action or feeling expressed in another noun, as *πόθος υἱοῦ*, *regret with respect to the son*, or *for the son*; *ἀνδρὸς εὐμένεια*, *good-will towards a man*. The following cases must be noticed where relation is expressed by the genitive.]

[A. To words of all kinds other words are added in the genitive, which show the respect in which the sense of those words must be taken; the genitive then signifies *with regard to*.]

[(a) Thus with verbs; in the phrases *ὥς, ὅπως, πῶς, οὕτως ἔχει*, *to be qualified or endowed in any way*; *ὥς τις εὐνοίας ἢ μνήμης ἔχει*, *as each was with respect to benevolence or memory*, i. e. *as each wished well to a party, or remembered the past*; *καλῶς ἔχειν μέθης*, *to be pretty well as to drunkenness*, i. e. *to be pretty drunk*.]

[(b) And with other verbs, *ἐπείγεσθαι ἀρμος*, *to be in haste with respect to the battle*; *σφάλλεσθαι ἐλπίδος*, *to be deceived with respect to hope*, i. e. *to be disappointed*.]

[So *κατέγα τῆς κεφαλῆς*, *I am broken as to my head, or my head is broken*, &c.]

[(c) Again, with adjectives, to give a more exact definition, *ἄπαις ἀρρένων παίδων*, *childless with respect to sons*. So *Soph. El. 36. ἄσκευος ἀσπίδων*. This is very common.]

[(d) So with adverbs, *πρόσω ἀρετῆς ἀνέκειν*, *to carry it far with respect to virtue*; *πόρρω τῆς ἡλικίας*, *far advanced with respect to age*.]

[(e) Hence the neuters τοῦτο, τοσοῦτο, τόδε, with a preposition, take a genitive as a definition; *ἐντέπτεσον ἐς τοῦτο ἀνάγκης*, *they came to this with respect to necessity*, i. e. *into such necessity*.]

[(f) Hence the genitive is put with verbs (a), or substantives (b), or absolutely (c), where otherwise περί would be used. Thus, *τῆς μητρὸς ἦκω τῆς ἐμῆς φράσων*, *about to speak about my mother (a)*; *ἀγγελία τῆς Χίου*, *the relation concerning Chios (b)*; *τῆς σῆς φρενός, ἐν σου δίδουκα*, *as to what regards your turn of mind*.]

[(g) The genitive, in the same way, also illustrates words and propositions, *εἰ πέρας μὲν ἐσται τοῦ ἀπαλλαγῆναι τοῦ κινδύνου*, *if there is to be no end, viz. with respect to deliverance from danger*.]

[Some of the above cases may be rare. In the following the genitive regularly occurs, and is founded on the sense *with respect to*.]

[35. B. Words expressing relation, but requiring another word as the object of this relation, take this object (which, however, must not be passive) in the genitive.]

[Thus (a), adjectives, with an active sense, derived mostly from verbs active, have a genitive where the verbs have an accusative; *ἀνθρώπων οὐ δηλήμονες*, *not mischievous with respect to men*, i. e. *which do not harm men*; *δλεθριοὶ φίλων*, *destructive to friends*. Many adjectives in -κος, and many compounded with a privative, have this government. So participles sometimes; *τόξων εἰδώς*, *skilful with respect to bows*.]

[(b) Words which express a situation or operation of the mind, a judgment of the understanding which is directed to an object without affecting it. Thus the adjectives *experienced*, *ignorant*, *remembering*, *desirous*, as *τῆς θυσίας οὐκ ἀδαής, ἀλλ' ἐμπειρος*, *not ignorant with respect to the sacrifice, but experienced*.]

[And the verbs *to recollect or forget*, *to remind*, *to be careful or careless* (with the adjective and substantive corresponding to them), *to consider*, *reflect*, *understand*, or *long for any thing*, as

*Μνήσασθε ἀλκήs*², *be mindful as to courage*, i. e. *remember your courage*.

Κύκλωπες Διὸς οὐκ ἀλέγουσιν, *are careless as to Jupiter*³.

Ἐνθυμοῦ τῶν εἰδόντων, *consider with respect to those who know*⁴.

Ἦ θοοντο τευχίζοντων, *they perceived them fortifying*⁴.

Μὴ μεγάλων ἐπιθυμεῖν, *not to be desirous of great things, not eager with respect to*.]

[Hence also many verbs of sense take a genitive, as *τῆς φωνῆς ἀκούω*, *I hear the voice*, and *ὥς ὀσφραντο τῶν καμήλων*, *when they smelt the camels*.]

[(c) Words which indicate fulness or deficiency, because the word which shows of what any thing is full or empty, shows the respect in which the signification of the governing word must be taken.

Thus in adjectives:

Πόλις μεστή ἐμπόρων, *full with respect to merchants*.

Πλούσιος βιότοις, *rich with respect to the means of livelihood*.

Ἐρημος φίλων, *deserted as to friends*.

Γυμνός στολίσματος, *naked as to garment*.]

[And verbs,

Δικῶν ἢ πόλις ἔγμεν, *the city was full of lawsuits*.

Κορέσασθαι τιος, *to satisfy one's self as to any thing*; and *so to enjoy or be pleased with*, in the sense of *to have enough of*.

Οἶκος ἐνδεέμενος οἰκετῶν, *a house needy as to domestics*.

Ἄλσος ἠρήμωσε λέοντος, *he made the grove desert as to the lion*, i. e. *took away the lion*.]

[(d) Hence also the verbs *to bereave*, *deliver or clear*, *escape*, *keep off or hinder*, *desist from*; any verb expressing distance or separation, to repulse, to make a way for, to cease or make to cease, and all implying deficiency in either a direct or remote sense, have a genitive, as

¹ [Sometimes these adjectives take περί with a genitive, and sometimes the accusative; *ὁ ταυτ' ἐπιστήμων*, *he who knew or was acquainted with these things*.]

² [These verbs have sometimes the genitive with περί, sometimes the accusative, as *Τυδέα οὐ μέμνημαι*.]

³ [Φεῖδωμαι to spare, and φυλάττωμαι to guard, both contain the idea to be careful about, and therefore take the genitive.]

⁴ [These classes of verbs take the accusative also.]

Ἀποστερεῖν τινά τινος, *to deprive one of any thing.*
 Τυράννων ἡλευθέρωσαν, *they were delivered from tyrants.*
 Οὐκ ἀλύξεται μόνον κακίστου, *ye shall not escape from the worst fate.*
 Ἐιργεσθαι τῶν νομίμων, *to be hindered from what is lawful.*
 Ἀπέχειν τῶν ἀργυρέων τρία στάδια, *to be three stadia distant from the silver-mines.*
 Τὴν Ἀσίαν διορίζων τῆς Λιβύης, *separating Asia from Africa.*
 Κῆρος ἀμυνε παιδός, *he repelled death from his son.*
 Ἐληξαν φόνον, *they ceased from slaughter.]*

[Let it be remarked, (1.) that although every word cannot be instanced, the *principle* here noticed explains many constructions; (2.) that verbs in their derivative sense, though perhaps not having the same reference, retain the construction admitted in their proper sense; (3.) that substantives and adverbs having the same significations as the above adjectives, admit the genitive, as ἄλις τῶν τεθνηκότων, *enough of dead persons*; χωρίς, &c.; (4.) that some of these words occasionally admit other constructions.]

[(e) This signification, *with respect to*, shows why the comparative and words involving a comparison require the genitive.

Μεῖζων πατρός, *greater with respect to his father.*

Δεύτερος οὐδενός, *second with regard to none.*

Τῶν ἐπιθυμιῶν ἡττωμένους, *overcome by their passions, i. e. worsted, made inferior to.]*

[In the following verbs a comparison is also implied, though indirectly.

[(1.) *To surpass or to be surpassed by, as*

Περιγίνοι αὐ τῆς τοῦ βασιλέως δυνάμεως, *you would surpass the king's power.*

Ἀπολείπεται Ἀλεξάνδρου, *he is inferior to Alexander.]*

[(2.) *To rule (i. e. be lord or superior over);*

Κραίνειν ἢ ἀρχεῖν στρατῷ, *to rule the army*; and σο κυριεύειν, κοιρανεῖν, τυραννεύειν, &c. (but these verbs have frequently a dative or an accusative.)]

[(3.) *To obey or disobey;*

Ἐμοῦ πειθόμενοι, *obeying me.]*

[(4.) Hence adjectives and substantives which imply *rule* or the contrary (and thus superiority and inferiority) have a genitive, as

Τῆς ἡδονῆς ἐγκρατής, *master over pleasure.*

So ἡττων, καρτερός, ἀκρατής; and ἡττα τοῦ πόματος, *defeat by means of drinking*; ἐγκράτεια, *réligion, mastery over cold, &c.]*

[(5.) Again, words referring to *value* imply a comparison; and hence all such, as well as those, *to buy, sell, &c.*, which contain a determination of value, have a genitive. Thus ἄξιος (properly *equivalent*) and ἀντάξιος; as ἱατρός πολλῶν ἀντάξιος ἄλλων, *a physician is as good as (is worth) many others*; ἄξιως τῆς ἀδικίας, *(let them be punished) in a manner worthy of their crime*; and again, πόσου αὐ πρίω; *for how much would you buy?* Whence the genitive occurs in many combinations, χρυσὸν ἀνδρός ἐδέξατο, *she received gold for her husband.]*

[(6.) There is, lastly, a *comparison* in words expressing a *difference*, as ἕτερος, ἄλλος, διάφορος, ἄλλοις, ἀλλότριος, διαφέρω; ἄλλοιον ἐπιστήμη, *different from knowledge*; ἀνὴρ διαφέρει τῶν ἄλλων ζώων, *a man differs from other animals.]*

[(f) The genitive also expresses the *cause*, and is then rendered *on account of*, where relation is clearly implied, as with verbs; ζηλῶ σε τοῦ νοῦ, *I admire you on account of or with respect to your sense*; οὐ μεγαίρω τοῦδέ σοι δωρήματος, *I do not envy you on account of or with respect to thy gift*; and with adjectives, θανάτου τοῦ σοῦ μελέα, *wretched on account of or with respect to your death*. Hence the genitive stands alone in exclamations, φεῦ τοῦ ἀνδρός, *alas! the man!* ὦ Ζεῦ τῆς λεπτότητος, *O Jupiter! his acuteness!* And with substantives; μελεδήματα πατρός, *grief on account of his father*; τὸ Τροίας μῖσος, *hatred on account of Troy.]*

[Hence too, in prayers, the thing appealed to as the cause of granting the prayer is put in the genitive, λίσσομαι Θέμιστος, *I pray you by Themis, for the sake of Themis*: and so λοιταί θεῶν, *entreaties by the gods.]*

[And again, the genitive is put with verbs *to begin*, τοῦ ζῆν ἀπὸ λύπης ἀρχόμενον, *beginning life with pain.]*

[C. The second great relation expressed by the genitive is that of a whole to its parts; and this is common in other languages, as εἰς τοῦτων, *unus horum*, &c. Observe these cases: (a) with art. and relative, τῶν ὄντων τὰ μὲν εἰσιν ἐφ' ἡμῖν, τὰ δ' οὐκ ἐφ' ἡμῖν, *of all things existing, some are in our power, some not*; Βοιωτῶν οἱ μὴ βουλόμενοι, *those Boeotians who were unwilling*; τὸ νοσούν πειχίων, *the weak part of the wall* (this construction of the participle is very common): with relatives, παραλαβὼν Θηβαίων οὗς λογισάμενος εἶπον, *taking those of the Thebans whom*. (b) With substantives, (1.) the country as the whole is the genitive when a city of it is mentioned, Οἰνὴ τῆς Ἀττικῆς, *Ænoc, a city of Attica*; (2.) the class to which a thing mentioned belongs, is on the same account in the genitive, τροχὸς τῶν κεραμικῶν, *a wheel of the class of the earthen, i. e. an earthen wheel.]*

[(c) With verbs; (1.) with εἶναι, as αὐτὸς ἤθελε τῶν μενόντων εἶναι, *one of those who remained at home* (where εἰς is often added); and (2.) with verbs of all kinds, when the action refers to a part

only of the object, as ἔτεμον τῆς γῆς, *laid waste a part of the country*; λαβόντα τῶν ταινιῶν, *some of the fillets.*]

[(d) With adverbs of place, πόθι φρενὸς ἐμᾶς *properly in what part of my mind*; 'ἵν' εἴ κακοῦ, *in what situation of evil*; and of time, as ὀψὲ τῆς ἡμέρας, *in a late part of the day.*]

[(e) We must observe, too, that for the same reason a genitive is put with many verbs signifying any participation, as μέεστι, μετέχουσιν, &c. Thus, ἐξέλαβεν μόχθων, *take a part in the labours.* So προσήκει, τί προσήκει μοι Κορινθίων; *what are the Corinthians to me?* Μεταδιδόναι *to impart*; χρεὶ τοῦ βάρους μεταδιδόναι τοῖς φίλοις, *give your friends a share in your grief.* So the verbs *to enjoy*, i. e. *to have a share in*; ἀπολαβεῖν τὸν ἀγαθόν, *to enjoy the good.* And hence the verb γεύομαι *to taste* has the gen. And ὀσφίω *to smell of*, and πνέω *to breathe of*, have the gen. for the same reason: πᾶντ' ὀσφίω θερούς, *every thing smells of summer, has a part of the summer smell*; μύρων πνέεις, *you breathe of perfumes.* Since verbs signifying *to impart, receive, give*, have a gen., it appears that hence verbs signifying *to obtain, receive*, have the same case, as θνητοῦ σώματος ἔτυχες, *you have a mortal body*; ὡς δώρων λάχθ, *that he may get gifts*; and so κυρεῖν, κληρονομεῖν (*the thing inherited*); and again, *the person from whom one inherits*). The construction of the verbs *to take, or take hold of* (in general verbs middle) with the gen. arises from this cause; ἐτέρων ἡγεμόνων λαβόμενος, *taking (some) of other leaders, i. e. taking other leaders*; (and hence the same verbs have the gen. with other meanings, as *to blame*; ἐπελάβετο τοῦ ψηφίσματος, *blamed the decree*); ἐξόμεθα αὐτοῦ, *we shall keep hold of him*; λυμὴν ἔχεται τοῦ σήματος, *borders on*; τῆς αὐτῆς γνώμης ἐχομαι, *persecute in*; ἄπτεσθαι αὐτῶν, *to touch them*; whence other verbs of *touching*, as ψάω, θιγγάνω, have a gen. The part seized is often in the gen. with these verbs, ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *took him by the girdle.* Hence, perhaps, the verbs of *contrary sense, to let go, to miss*, &c., have the gen., and these are usually middle verbs; τῆς παιδὸς οὐ μεθήσομαι, *I will not let the girl go*; so ἀφίεσθαι (the actives of both verbs have the acc.), *πρόιεσθαι, ἀμαρτάνειν.*]

[(f) The substantive marking the class from which the superlative takes the chiefest as a part, is in the genitive; ἡ μεγίστη τῶν νόσων ἀναίδεια, *impudence is the greatest of diseases*; and hence the gen. is put with verbs, adjectives, and adverbs, derived from superlatives, or expressing pre-ferableness; πάντων διαπρέπεις, *you excel all, i. e. are the first of all*; διαπρέπεις θνητῶν ἔφυσαν, and ἔσχα πάντων, *chiefly of all.*]

[36. D. The genitive marks the person or thing to which any thing belongs, whether property, quality, habit, duty, &c., and those from which any thing arises. Probably there is here the notion of the relation of the quality, &c., to its possessor.]

[(a) Property, τὰ τῶν οἰκούντων τὴν πόλιν οἰκεία τῶν καλῶς βασιλευνόντων ἐστί, *the property of the citizens belongs to good kings.* So ἴδιος, &c., and ἱερός; as ἱερός τοῦ Νείλου, *sacred to the Nile, i. e. made his sacred property.* Εἶναι, γίνεσθαι especially signify *to belong to*; ἐστί τοῦ βασιλέως, *it is the king's*; ἐαυτοῦ εἶναι, *to be his own master*; ἔστι τοῦ λέγοντος, *he gives himself up to the speaker.* Εἶναι also expresses *quality, power, custom, duty*, &c. (ἀνότητας ἐστί, *it is the quality or part of folly*; πολλοῦ πόνου ἐστί, *it is a business of great labour*); ἀβιλίτη, (παντὸς ἀνδρός ἐστιν ἐκλέεσθαι, *every one can tell*); *habit or part*, ἔστιν ἄρα δικαίου ἀνδρός; *is it the part of a just man?*]

[(b) The gen. with demonstrative pronouns shows in whom a quality is found, as οὐκ ἀγαμὶ τοῦτ' ἀνδρὸς ἀριστέως, *I do not approve this in a prince*; τοῦτο ἐπαίνω Ἀγησιλάου, *I praise this in Agesi-laus.* So θαυμάζω, &c.; and hence these verbs have sometimes a gen. of the object; σοῦ θαυμάζω, *I wonder at you*; ἀγαμὶ τῆς ἀρετῆς, *I admire their virtue.*]

[(c) The gen. again expresses the person or thing from which any thing proceeds: ἤκουσα τοῦ ἀγγέλου, *I heard from the messenger*; μαθόντες τοῦ κατασκόπου, *having learnt from the spy*; πατὴρ ἐγένετο Καμβύσου, *he was born from Cambyses as his father.*]

[(d) The gen. expresses the material from which the thing is made, as στέφανος ποίας, *a crown of herb.*]

[(e) And the author of what is implied in the substantive, Ἡρας ἀλατείαι, *the wanderings (of Io) caused by Juno.*]

[37. E. The gen. is put with verbs compounded with prepositions which govern the gen. when the prep. might be separated from the verb, and set before the case, without altering the meaning of the verb, but not else; e. g. we cannot say ἀντιλέγειν τινός, *to contradict any one*; for λέγειν ἀντί τινος is, *to speak in the place of any one.*]

[F. The gen. determines place and time, in answer to where? when? &c.]

[Where? λαῖξ χειρὸς οἰκοῦσιν, *on the left hand.*]

[When? ἥξει βασιὺ χρόνον, *he will come in a short time*; τοῦτο ἔσεται ἡμερῶν ὀλίγων, *within a few days*; and this last signification is common.]

[Since? ποίου χρόνου πεπόρθηται πόλις, *since what time?*]

[How long? ἕξ ἐτῶν ἀλoutος, *for six years, during six years.*]

[G. Lastly, the word governing the gen. is often omitted, as νίδος, οἶκος, &c. Θουκυδίδης ὁ Ὀλόρον, *the son of*; ἐν Κροίσῳ, *in the house of Croesus.*]

ON THE DATIVE.

[38. The dative in Greek (Α), as in other languages, answers to the question *cui?* or *to whom?* as δίδοναι τί τινι, *to give any thing to any one*; φίλος τινι, ἐχθρὸς τινι, &c., *friendly to any one, &c.*; and (B) answers to the Latin ablative.]

[39. A. The following cases may be especially noted:]

[The verbs to *order* or *exhort*, to *rule*, *obey* or *disobey*, to *yield*, i. e. to *give an order*, &c., to *yield obedience* to, &c., generally have the dative, (though *κελεύω* has also the acc. and infin., and *νοθεῖν*, *παρακαλεῖν*, *προτρέπειν*, *παροξύνειν*, *παρορμᾶν*, &c. only the acc.; *ὑπακούειν* again the gen. and dat.) and so *ὑποπτήσσειν* (which seems to mark the same feeling of subordination as the verbs to *yield*, &c.) and *λατρεῖν*, to *serve*, have the dative.]

[Again, verbs of *meeting*, *being in the way of*, *being troublesome to* (*obvius esse*, *molestus esse alicui*), have usually the dat. (though *ἐντυχάνω* and *συντυχ.* have also a gen., and *ἐμποδίζω* sometimes an acc.), as *τῷ ξυνέτυχον*; *whom did I meet*?]

[Verbs of *reproaching*, *censuring*, *rebuking*, have often a dat. of the person (*exprobrare alicui aliquid*, to object a thing to a person), and acc. of that in which the reproof consists, and sometimes the dat. alone, as *τοῦτό μοι ἐμέμφον*, *you blamed me for this*; so *ἐπιτιμᾶν*, *ἐπικαλεῖν*. But *μέμφομαι* has also an acc., and so has *λοιδορεῖν*, though the middle takes the dat.]

[40. Verbs of *helping*, *assisting*, *injuring*, have both dat. and acc., though *ἀρήγειν*, *ἀμύνειν*, *ἀλεξεῖν*, *βοηθεῖν*, *ἐπικουρεῖν*, *λυσitteλεῖν* only the dat.; *ὠφελεῖν* has both; *βλάπτω* and *ὀνίνημι* only the acc.]

[Verbs and adjectives signifying *useful*, *injurious*, *inimical*, have a gen. as well as dat.]

[41. Words signifying *equality*, *suitableness*, *resemblance*, on the contrary, have the dat., and hence ὁ αὐτός the same, as *τὸν αὐτὸν φίλον νομίζετω τῇ πόλει*, *let him reckon the same person his friend whom the city reckons its friend*; and so εἰς, as *ἐμοὶ μιᾶς ἐκ μητέρος*, *from one mother with me*; and *τοιούτους*, as *λόγους τῷ σφῷ κατακτείνοντι τοιούτους*, *words such as he who condemned you to death would speak*; and so ἴσως, where in English we have *as, than, with*, *σὺ τύπτει τὰς ἰσας πληγὰς ἐμοί*, *as many strokes as I*. This rule applies to the adverbs *ἴσως*, *ὁμοίως*, &c., and to verbs to *suit*, *fit*, *become*, &c., *πρέπειν*, *ἀρμόττειν*, *ἰσικεῖναι*, and hence to the adverb *εἰκότως*. We may add, that all adjectives of a similar meaning with *ἴσως*, as *ἀδελφός* *akin*, *conformable to*, and *ξυνυδός*, take a dative. But *ἴσος* and *ὁμοιος* have sometimes the gen. also.]

[(a) 42. The dative also expresses that an action takes place with reference to a person or thing; especially to signify for the *advantage*, *good*, or *pleasure of any one*; as *ὧ τόνδε πλοῦν ἐστείλαμεν*, *for whom we undertook this expedition*, (and hence arise the phrases, *τιμωρεῖν* and *ἀμύνειν τί τινι*, as *τιμωρήσεις Πατρόκλην τὸν φόνον*, *revenge the murder for Patroclus*; and so with verbs to *fear*, as *οἶδεν τινί*, *to fear for any one*;) and in *honour of*; as *ὀρχησάμενοι θεοῖσιν*, *dancing in honour of the gods*. (b) Indeed, generally, a reference to a person or thing may be said to be implied in all verbs, which can admit such a reference; and in this case it is expressed by the dative; *ἄξιός ἐστι θανάτου τῇ πόλει*, *he deserves death with regard to the state*, i. e. *he deserves that the state should condemn him*; *θεὸς ἐκώζυε με*, *τῷδε δ' οἶχομαι*, *the god saves me, but as far as he is concerned, I am undone*; *Ὀδυσσεύς Ὀμήρῳ λοιδορεῖ*, &c., *Ulysses in Homer, &c.* (c) And thus the dat. is put with verbs and adjectives, where *for* is used in English, as *ῥάϊος*, *χαλεπός*, *ἀγαθός*, *καλός*, *εὐχρηστος*, *αἰσχύρος*, *ἡδύς*, and others, where the dat. expresses the person or thing, with reference to which one of those predicates is applied as an object. (d) Hence we may explain the dat. (especially with *ὧς*) when put to show that a proposition is affirmed to be true only with respect to a certain person, as *μακρὰν ὧς γέροντι προὔσταλς ὁδόν*, *you have come a long way for an old man*; and when expressing a judgment, as *σὲ ἐγὼ ἐτίμησα τοῖς φρονούουσιν ἐγὼ*, *I have honoured you, according to the judgment of those who understand*; and very often in the phrase *ὧς ἐμοί*, *in my opinion*. (e) And the dat. of the participle (in definitions of a property, distance, situation, &c.) which expresses the action with respect to which the definition is applied, as *ἀπὸ Ἐλεφαντίνης ἄνω ἰόντι*, *ἀνάνρὲς ἰστί χωρίον*, *when one goes up from, &c.*; (f) And in definitions of time, when an action has taken place, since a certain person has done this or that, as *ἣν ἡμᾶρ δεύτερον πλέοντί μοι*, *the second day since I had been sailing*.]

[(g) Hence, too, feeling of any kind is expressed by the dative, as *ποθοῦντι προὔφάνης*, *thou comest as I hoped*; especially with *εἶναι* and *γίγνεσθαι*, as *τῷ Νικίᾳ προσδεχομένην ἦν τὰ περὶ τῶν Ἑγεσταιῶν*, *Nicias expected the events in Segesta*.]

[(h) Hence also the dat. is often put for the gen. in other languages, and partly because the dat. implies reference or respect to a thing; for the Greeks understand a person or thing in relation to the action expressed in the verb or adjective, and others take it with relation to a substantive. Thus *διοπάσθη αὐτοῖς ἡ τάξις*, *their ranks, &c.*; *Ἰλιάς καλόν ἐστι ποίημα τῷ Ὀμήρῳ*, *Homer's Iliad is, &c.*; *πατρία ὅντι οἰκία*, *your paternal house*. Probably this relation is the basis of the construction of *εἶναι*, *ὑπάρχειν*, &c. to be, with the dat., and of passives with the dat., instead of ὑπό and gen., as *Τέλλῳ παῖδες ἦσαν*, *Tellus had children*; and *προσπόλοις φυλάσσεται*, *he is guarded by his attendants*.]

[(i) Again, the dat. expresses *direction* of an action to an object either real or imaginary, as *Ἀθήνῃ χεῖρας ἀνίσχον*, *they lifted up their hands to Minerva*; and hence, verbs of *praying*, (as in prayer the eyes or hands were lifted up,) of *looking up to*, (*ἀναβλέπω*, *ἐμβλέπω*), have a dative. Indeed the dative alone expresses this, as *συνελέχθησαν ταῖς θυσίαις*, *they assembled for the sacrifice*. Hence, verbs compounded with *ἐπί* and *πρός* in this sense have a dat., though the prepositions alone govern the acc. in the same sense, as *ταῖς πράξεσι ταῖς αὐταῖς ἐπεχείρησαν*, *they set to work on the same actions*; and *προσβάλλειν τῷ τείχει*, *to set on or attack the fortifications*; and so have verbs compounded with other prepositions when they express this direction.]

[(k) Verbs compounded with prep. governing the dat. also govern the dat. if the prep. can be separated without altering the sense, and those compounded with *περί*, where it has no influence on the construction, as *περιβάλλειν συμφοραῖς*, &c.]

[(l) Observe, that substantives derived from verbs governing the dat. have often a dat., as *δόσις ἀνθρώποισιν*, *a gift to man*.]

[43. B. The dative is used like the ablative in Latin, and thus answers several questions.]

[(a) Wherewith? where companionship is expressed. Verbs compounded with *σύν* and *μετά*, if the prep. can be separated from the verb, or repeated; verbs of *following*, as *ἔπισθαι*, *ἀκολουθεῖν*, *ὀπηδεῖν*, and adjectives and adverbs derived from them or agreeing with them in meaning, as *ἐξῆς*; verbs of *conversing* or *being connected with*, *contending*, have a dative. The words expressing an *army*, *fleet*, &c., when constituting an accompaniment, are in the dat., as *ἀφικόμενοι τῷ στόλῳ τούτῳ*, *coming with the fleet*; and when the word expressing this accompaniment has *αὐτός* with it, both are in the dat., as *αὐτοῖς ἵπποις ἰόντες*, *going together with our horses*.]

[(b) Whereby? when an instrument is expressed, as *δυσὶν ὀφθαλμοῖν ὄραν*, *to see by means of or with two eyes*; and even with subst., as *κινήσεις τῷ σώματι*, *motions with the body*. Hence, *χρησθαι* to use has a dative, and in the same sense it is put with verbs with which in Latin and English no mean is signified, as *τεκμαίρεσθαι τοῖς πρόσθεν ὡμολογημένοις*, *to infer from what was granted*; *μαντεύονται ῥάβδοις*, *they prophesy by the help of rods*; and so *σταθμαῖσθαι*.]

[(c) From what? whence? where an affection of the mind, &c. is given as a motive, as *εὐνοίᾳ αὐτῷ*, *I speak from good-will*.]

[(d) The dat. also expresses the external cause, with passives, where it gives the cause, not the person, by which an action is effected, as *χρήμασιν ἐπαρόμενος*, *elated by riches*; with any verbs, when it is rendered *on account of*, as *μόνοι εὐπραγίας οὐκ ἐξυβρίζομεν*, *we alone are not insolent on account of our success*; and with many passives and neuters, where it expresses the sense, occasion, or object of an action, as *τοῖς πεπραγμένοις αἰσχυνόμενοι*, *being ashamed in consequence of what had been done*.]

[(e) The dative expresses the manner or kind of an action, as *βίᾳ εἰς οἰκίαν παρίεναι*, *to go in with force*; *ἐξημίωσαν αὐτὸν φυγῇ*, *punished him with banishment*.]

[(f) The dat. expresses frequently with respect to, in this sense, *ποσὶ ταχύς*, *swift with respect to my feet*, the feet being the instrument of speed; and hence we have the dative with verbs of distinguishing one's self or excelling, as *προέχειν ἀρετῇ*.]

[(g) The dat. gives the measure of excess, as *ἐνιαυτῷ πρεσβύτερος*, *older by a year*.]

[(h) The dat. answers the question when? and where?]

[When? *τῷ ᾧ ἡμέρᾳ ἀπῆλλαγμαί φόβου*, *in this day I have been released*, &c. So *τρισὶ μηνί*, &c.]

[Where? *Μαραθῶνι μὲν ὅτε ἦμεν*, *when we were at Marathon*.]

ON THE ACCUSATIVE.

[44. The accusative in Greek, as in other languages, marks the immediate object affected by the verb, as *λαμβάνω τὴν ἀσπίδα*, *I take my spear*; and this wants no farther illustration. But there are some particular cases. Practice, indeed, alone can teach us all the cases where a word which in other languages is the remote object, and introduced by a preposition, is the immediate object in Greek, as *he score by the gods*, *ᾤωσε τοὺς θεούς*.]

[45. A. But some may be particularised.]

[(a) Πείθω, ὑβρίζω, ἀδικέω, several verbs signifying to assist or profit, and to injure, *ἀμείβεσθαι* to remunerate, *προσκυνέω* (but not in the N. T.). Verbs of flattering, *φθάνω* to anticipate, *λανθάνω*, *ἀποδιδράσκω*, *ἐπιλείπω*. Verbs expressing the emotion of *shame*, *fear*, *pity*, as *αἰσχύνομαι*, *ἐπικτείρω*, &c.¹ have an accus.

[(b) Verbs properly intransitive sometimes become transitive, and take an accusative, as *αἱ πηγαὶ ῥέουσι μέλι*, *the fountains flow with honey*. So *ἀίσσω*, *βαίνω*, *ζέω*, *λάμπω*, *σπεῖδω*.]

[(c) Intransitive verbs often take an accusative of the particular substantive, which expresses their meaning as an abstract, as

Κινδυνεύσω τοῦτον τὸν κίνδυνον, *I will run this risk*.

Ζῇ βίῳ ἡδιστον, *he lives a very pleasant life*.]

[(d) The Greeks often put that word in the accusative, which, according to the laws of thought and speech, is the remote object; thus in the verbs to do, to speak, the action done, and word spoken, are the near objects, and the remote ones are they to whom any thing is said or done: yet (1.) by the Greeks these remote objects are put in the accusative, as if they were the near ones, thus *κακῶς ποιεῖν τινά*, *to do harm to any one*; *κακῶς λέγειν τινά*, *to speak ill of any one*. And, as in some verbs, two near objects may be thought of, as *I wrap the child in a mantle*, or *I wrap the mantle round the child*, both may be put in the accusative: and (2.) this is the case in Greek, as *τί ποιήσω αὐτόν*; *what shall I do to him*? where one is the accusative of the person, and the other of the thing; so *πράττω*, *δράω*, *ἔρδω*, *λέγω*, *εἰπεῖν*, *ἀγορεύω*, *ἑρωτάω*, (for we may ask a person and ask after a thing,) verbs of asking or requiring, as *Θηβαίους χρήματα ἤρσαν*; of taking away any thing from one, as *τὴν θεὸν τοὺς στεφάνους σέσυλκασι*, *they deprived the goddess of the crowns*; of teaching, as *διδάσκουσι τοὺς παῖδας σωφροσύνην*; of putting on or putting off, as *ἐνέδυσε τὸν παῖδα τὸν χιτῶνα*, *he put the rest on the boy*; of concealing, as *οὐ σε ἀποκρύψω τὰς ἐμὰς δυσπραγίας*; and the

¹ [And so some neuter verbs expressing an emotion, though, even without indicating the object, they convey a perfect idea, as *θνήσκοντας οὐ χαίρουσιν*, *do not rejoice at the death of*, &c., and so *ἠλέω*, *θαρρέω*, *δυσχεραίνω*, &c.]

following, αἰτιάσθαι, ἀναμνῆν, ἀπολούειν, κωλύειν, πείθειν, τίσασθαι, chiefly because many verbs may be referred sometimes to a person, and sometimes to a thing, as κωλύειν ἄνθρωπον and κωλύειν πᾶγμα¹.]

[N.B. Instead of a verb active, we find sometimes the substantive from which it is derived, with ποιῆσθαι in the accusative, as θαῦμα ποιούμενος τὴν ἐργασίαν τοῦ σιδήρου, *wondering at the working of iron*; and in the same way, too, we have two accusatives, from a circumstance noticed above, as ὥρκωσαν πάντες τοὺς μεγίστους ὅρκους, *they made them all take the strongest oaths*, and ἐμὲ τὴν τῶν παιδῶν παιδείαν ἐπαίδευσεν, *he gave me the education of, &c.*]

[Again, (3.) the remote object is in the accusative, when it signifies only a *part, condition, or definition*, as

Καλὸς ἐστὶ τὸ σῶμα, *he is beautiful in his body.*

Σύρος ἦν τὴν πατρίδα, *he was a Syrian by country.*]

[And hence the Latins have their *os humerosque deo similis*. The Greeks sometimes put *κατά*.]

[(4.) Verbs which properly have not a substantive of this sort in the accusative, take this case, as often as a pronoun or other common expression takes the place of any express definition, as

Τί χρῶμαι αὐτῷ; *for what shall I use it?*

Οὐκ οἶδα ὅτι σοι χρῶμαι, *I know not for what I shall use you.*

Πάντα εὐδαιμονεῖν, *to be happy in every thing.*]

[(5.) And hence (i. e. from the two last remarks) we may explain the double accusative in some cases, when not the *person but thing* is the more remote object, as

Ἐνίκησε τοὺς βαρβάρους τὴν ἐν Μαραθῶνι μάχην, *he conquered the barbarians in the battle at Marathon.*

Τὰ μέγιστα ὠφελήσετε τὴν πόλιν, *ye will benefit the city in the highest degree.*

Πολλὰ με ἡδίκηκεν, *he injured me in many things or much.*]

[(6.) The accusative, which expresses *duration or distance*, belongs to this class, as

Πολὺν χρόνον παρέμεινεν, *he remained a long time.*

Τὰ πολλὰ καθεύδει, *he sleeps the most part of his time.*

Ἀπέχει δέκα σταδίου, *it is ten stadia distant.*]

[46. It will not be difficult now to comprehend the adjective and pronoun neuter, which in Greek are put in the accusative, to express what other languages signify by a preposition and case, or an adverb, as

Τοῦναντίον οὗτος πᾶν τοῦναντίον ἐβούλετο μέν, οὐκ ἡδύνατο δέ, *his wishes were exactly in the opposite way, but, &c.*

Τὸ λεγόμενον ἄλλ' ἢ, τὸ λεγόμενον, κατόπιν ἑορτῆς ἤκομεν, *but, according to the proverb, we have come after the feast.*

Τὸ τοῦ ποιητοῦ ἄλλα γάρ, τὸ τοῦ ποιητοῦ, ἔργον οὐδὲν ὄνειδος, *but, as the poet says, no work is a disgrace.*]

[B. Adjectives, &c. derived from verbs which govern the accusative, sometimes retain this case, as σὲ οὐδεὶς ἀθανάτων φύξιμος, *none of the gods escapes thee*; πολλὰ ξυνίστορα, *knowing many things.*]

[We need not observe that one accusative (of the thing) is retained in the pass. of verbs governing two; but, as in Greek, verbs which in the active take a dative of the person, can in the passive be referred to this person as a subject, so they have the thing in the accusative, as οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν, *who were entrusted with the watch*, for οἷς ἡ φυλακὴ ἐπιτέτραπτο, as in Latin, *inscripti nomina regum, flores, &c.*]

[C. Lastly, the accusative is put *absolutely*, i. e. without being governed by another word, verb, adjective, or preposition.]

[(a) As an apposition to a whole proposition, as Ἐλῆνην κτάνωμεν, Μενελάω λύπην πικράν, i. e. ὃ (τὸ κτείνειν) Ἐλ.) Μεν. λύπην πικρά ἔσται.]

[(b) The substantive which contains the leading idea of the proposition, is sometimes put at the beginning in the accusative, unconnected with the rest of the proposition, as μητέρα δ', εἰ οἱ θυμὸς ἑφορμᾶται γαμέεσθαι, Ἄψ ἴτω εἰς μέγαρον, i. e. *with regard to thy mother, let her go.*]

[(c) The accusative is often put in exclamations, as ὦ ἐμὲ δειλαῖον, *O wretched me!*]

[(d) Sometimes it is determined by a verb understood. Often in emphatic addresses λέγω or καλῶ is understood, as σὲ τὴν νεύουσιν ἐς πῆδον κᾶρα, φῆς, ἡ καταρνῇ, *I speak to you who are inclining your head to the ground*: with ὄνομα, πλήθος, ὕψος, εὖρος, and others, ἔχω is understood very often.]

GENERAL RULES.

47. Verbs compounded with prepositions generally govern the same cases as those prepositions, as Luke xiii. 12. ἀπολέλυσαι τῆς ἀσθενείας, *thou art loosed from thy infirmity*; Acts xiv. 22.

¹ [Matthias observes, that as pronouns of the neuter gender are put in the accusative with all verbs, instead of their proper case, we cannot decide that a verb governs two accusatives from merely finding one, and an accusative of a pronoun. We find such with ἐλέγχω, ἐπισπέρχω, ἐκφοβέω, ἐγκωμιάζω, προαναγκάζω. The second accusative may be often explained by a preposition, as τὰς σπονδὰς προκαλοῦνται *invite to a truce*; and so ἀποκρίνεσθαι τι *to answer to any thing*, ἀναγκάζειν τι *to force to any thing*, as τοῦτο ἀναγκάζει με, *χρῆσθαι τινί τι* *to use any thing for any thing*; and especially verbs of dividing, where εἰς is to be supplied.]

ἐμμένειν τῇ πίστει, *to persist in the faith*; Mat. xv. 3. παραβαίνετε τὴν ἐντολήν, *ye transgress the command*.

48. Verbs of *filling, separating, depriving, estimating, exchanging, absolving, condemning, admonishing, appeasing*, besides a genitive of the more distant substantive governed by a preposition understood, and having the signs *with, from, of, or for* before it in English, require an accusative of the nearer, as Luke i. 53. πεινῶντας (ἀνθρώπους namely) ἐνέπλησεν ἀγαθῶν, *he hath filled the hungry with good things*; Demosth. Θηβαίους παύσει τῆς ὕβρεως, *it will make the Thebans cease from their insolence*. Comp. above, rule 35. B. (c) (d) 44.

49. Verbs of *giving, saying, showing, comparing, joining, agreeing, contriving*, and such like, govern an accusative of the nearer substantive, with a dative of the more distant, which latter may have in English the signs *to, for, or with* before it; as Eph. iv. 27. μὴτε δίδοτε τόπον διαβόλῳ, *neither give place to the devil*: Herodian, γυναῖκι θάνατον ἐμχανᾶτο, *he contrived death for the woman*.

N.B. Thus have I selected the most common and useful rules of *government* in the Greek language: but these are very far from comprehending *all* that might be given upon such an extensive, and indeed almost inexhaustible subject. *Government*, in the best writers, is so extremely *various*, that it seems impossible to reduce it within any certain rules; and it must be confessed, that it is often different from those here laid down¹.

OF INFINITIVES AND PARTICIPLES.

50. The infinitive is put after verbs, substantives, and adjectives, as in English; thus βουλόμεθα γνῶναι, *we desire to know*; ἐξουσίαν γενέσθαι, *power to become*; ἄξιος κληθῆναι, *worthy to be called*.

51. Instead of the infinitive is frequently used the participle agreeing with the nominative case of the preceding verb, especially with verbs of *persevering, desisting, remembering, knowledge, and affection*, as ἐπαύσατο λαλῶν, *he ceased to speak or speaking*; μέμνημαι ποιήσας, *I remember to have done*; αἰσθάνομαι διαμαρτῶν, *I perceive I was mistaken*.

52. The infinitive mood is often governed by a noun or pronoun in the accusative case going before, to which noun or pronoun in English is or may be prefixed the conjunction *that*, as Mark x. 49. εἶπεν αὐτὸν φωνηθῆναι, *he ordered that he should be called*, or as we also say in English, *he ordered him to be called*.

53. The infinitive with the neuter article τό is used as a noun in all cases, and is often joined with prepositions, as τὸ φρονεῖν, *being wise, or wisdom*; ἀπὸ τοῦ μάχεσθαι, *from fighting*; ἐν τῷ χρῆσθαι, *in using*. Comp. Heb. ii. 15. Luke xxii. 15. Acts xxv. 11. Phil. i. 21. ii. 13.

54. The infinitive, when thus applied, admits a noun in the accusative case before it, as John i. 49. πρὸ τοῦ σε Φίλιππον φωνῆσαι, *before that Philip called thee, or before Philip's calling thee*; John ii. 24. διὰ τὸ αὐτὸν γινώσκειν πάντας, *because of his knowing all men*.

55. A participle of whatever tense, with the article, is in meaning equivalent to the relative ὃς and the verb of the same tense, as ὁ αἰτῶν, *he who asketh*; ὁ λαλήσας, *he who spoke*.

56. Participles govern the same cases as their verbs, as οὐκ ἐστὶ πένης ὁ μὴδὲν ἔχων, ἀλλ' ὁ πολλῶν ἐπιθυμῶν, *he is not poor who has nothing, but he who desires many things*.

57. The verbal noun neuter in τεον, denoting *necessity*, admits the case of its verb, and moreover a dative of the agent, as γραπτέον ἐμοὶ ἐπιστολήν, *I must write a letter, or, more literally, there is to be written by me a letter*².

OF THE CONSTRUCTION OF ADVERBS AND INTERJECTIONS.

58. Adverbs govern cases.

59. Derivative adverbs take after them such cases as the words they come from, as ἀξίως τοῦ γένους, *worthily, i. e. in a manner worthy of his birth*; κυκλόθεν τοῦ θρόνου, *round about the throne*.

60. Many adverbs of *quantity, place, time, cause, order, concealing, separation, number*, also adverbs of the comparative and superlative degrees, are joined with a genitive, as τοιούτων ἀδὴν ἔχομεν, *we have enough of such persons*; πόρρω τῆς πόλεως, *far from the city*; χωρὶς αὐτοῦ, *without him*. Comp. above, rule 34. A.

61. Adverbs which denote *accompanying* or *collecting* have a dative, as ἅμα αὐτοῖς, *together with them*; θεοῖς ὁμοῦ, *with the gods, i. e. assisting*.

62. Adverbs of *swearing* are followed by an accusative, the preposition πρὸς *by* being understood, as μὰ Δία, *by Jove*; νῆ τὸν Πλούτωνα, *by Pluto*.

¹ [Yet it may be hoped, that what is here given will be sufficient for beginners; and we refer, for further information, to the sources from which we have derived the above rules, namely Matthiae's and Buttmann's Grammars.]

² Comp. Lexicon under βλητέος.

63. Two or more negative adverbs in Greek deny more strongly, Luke xxii. 18. *οὐ μὴ πίνω*, *I will by no means drink*; verse 16. *οὐκ ἐστὶ οὐ μὴ φάγω*, *I will by no means any more eat*; Heb. xiii. 5. *οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἐγκαταλίπω*, *I will by no means leave thee, nor will I in any wise forsake thee*. Comp. Luke xxiii. 53¹.

64. Interjections are joined with different cases, especially the genitive, and frequently with several cases together, as *αἶ μοι τῶν ἀγρῶν*, *woe to me for my fields!* *ἐνεκα*, *on account of*, being in such expressions understood before the genitive.

OF THE CONSTRUCTION OF CONJUNCTIONS AND PREPOSITIONS.

65. The conjunctions *ἐάν* *if*; *ἐπειδὴν* *since*; *ἵνα*, *ὅρα*, *ὅπως*, *that, to the end that*; *ὅταν*, *ὅποταν* *when*; *κἄν* and *ἄν* for *although*, are joined with a subjunctive.

66. *Ὅπως* and *πῶς* *how*, with an indicative.

67. *Ὅτι* *that* has an indicative, and sometimes an optative and subjunctive; so its compounds *διότι* and *καθότι*.

68. *Ἐπεὶ* and *ἐπειδὴ* *after that, since*, an indicative, and more rarely an infinitive.

69. *Ὡς* *that*, an indicative, sometimes an optative and subjunctive, and more rarely an infinitive.

70. *Ὡστε* *so that*, an infinitive, sometimes an indicative.

71. *Εἰ* *if*, an indicative, sometimes an optative or subjunctive.

72. *Ἄν* *if*, a subjunctive, sometimes an optative and indicative.

73. For the construction of the PREPOSITIONS the reader is referred to the following lexicon.

SECTION XXII.

GENERAL OBSERVATIONS FOR RENDERING GREEK INTO ENGLISH.

1. Every *finite*² verb hath a nominative case with which it agrees, either expressed or understood.

2. Every adjective has a substantive expressed or understood.

3. Every relative has, in like manner, an antecedent expressed or understood.

4. Every genitive is governed by a substantive, or by a preposition expressed or understood.

5. Every dative either has in itself the force of *acquisition*, i. e. denotes the person or thing *to* or *for* which any thing is or is done, or is governed by some preposition expressed or understood.

6. Every accusative is governed by a verb transitive, or by a preposition expressed or understood.

7. In rendering Greek into English let the learner remember, *in general*, that the nominative case (if expressed) with its adjective, or the words connected with it, is to be taken before the verb, then the verb itself, and the adverb (if any) which qualifies its signification; next the accusative case after a transitive verb, or the nominative after a neuter one, or the infinitive mood; and lastly, the genitive or dative case with or without a preposition, or an accusative with one. Words expressive of the time *when* are usually to be taken towards the beginning of the sentence. A vocative case (if any) is to be thrown in where most ornamental; and the relative, with the words connected with it, to be ranged after its antecedent. *Dependent sentences*, which are connected with the principal one by a conjunction, are most usually put before the principal sentence, or in the middle of it, more rarely after it.

8. After all, *USE* will be the best master in directing the *order* in which English words translated from the Greek may be most properly and elegantly placed.

SECTION XXIII.

OF DIALECTS, AND PARTICULARLY OF THE ATTIC.

1. By *dialects* are meant the various manners of pronunciation or speaking peculiar to several sorts of people who all use the same language. Thus in England the *dialect* of the North³ differs from that of

¹ See Vigerus, de Idiotism. cap. vii. sect. xii. reg. 2. and Hoogevcn's note 43.

² That is, every verb *not* in the infinitive mood.

³ These differences are less now than formerly, and by a more frequent and free communication of the several parts of the kingdom with the capital, and with each other, they seem to be continually diminishing.

the South, and the West-country man has a dialect distinct from both : but all *England* being subject to one government, the dialect of the Court and of the Metropolis is the only one usually committed to writing. It was otherwise among the Greeks ; for as they were divided into a number of *distinct sovereign states*, the authors who flourished under those several governments wrote in the dialect of the country wherein they lived ; as the Italians did a few centuries ago.

2. The Greek dialects, which are preserved in the writings that are come down to us, are principally the Attic, the Ionic, and the Doric¹. To these some add the Æolic, the Bœotic, and the Poetic : but as for the two former, there is but little that has escaped the ravages of time, except so far as the Æolic agrees with the Doric ; and the poets that remain, except some few forms of expression peculiar to their own style, wrote in one or other of the three dialects first mentioned.

3. The inspired writers of the New Testament generally write in common Greek, such as it is described in the preceding Grammar ; but of the *dialects* they chiefly use the Attic, which, being that of the inhabitants of Athens and its neighbourhood, was reckoned the politest of all, and is remarkable for being elegantly simple, neat, and compact ; not but that the sacred penmen have occasionally interspersed the other dialects in their writings : but as they have done this sparingly, I shall here take notice only of the Attic, and content myself with noticing the few other dialectical forms in their proper places in the Lexicon.

4. The following then are

THE GENERAL PROPERTIES OF THE ATTIC DIALECT.

1. The Attics love *contractions* ; hence the contracted nouns and verbs belong principally to their dialect.—2. But they are not only fond of contracting syllables in the same word, but likewise blend different words by *apostrophe*, as τ' αὐτό for τὸ αὐτό, τὰ μὰ for τὰ ἐμὰ, τοῦτ' ἐστὶ for τοῦτό ἐστι, ὦ γὰθί for ὦ ἀγαθί, πού 'στι for ποῦ ἐστὶ, μή 'στι for μὴ ἐστι, or by Crasis, as κὰγ' for καὶ ἐγώ, κάρποι for καὶ ἑρτοί, τοῦναντίον for τὸ ἐναντίον, τὸννομα for τὸ δνομα.—3. They change σ into ξ, ρ, or τ, as ξυνετός, θαρρεῖν, τήμερον, θάλαττα, for συνετός, θαρσεῖν, σήμερον, θάλασσα. But in preterperfects passive they use σ for μ, as μεμάρσμαι for μεμάρημαι.—4. In nouns they change α into ε, and ο into ω, as λέως a *people*, νέως a *temple*, for λαός and ναός. See sect. iii. 17. In the genitive of contracted nouns they use ὄρεως, βασιλέως, for ὄριος, βασιλείος ; and indeed almost their whole declension of contracted nouns in ις and ι is peculiar. See sect. iii. 32, 2.

5. They use these *syllabic adjections*, οὖν and γε, as οὐκ οὖν *not*, οὐμνοῦν *by no means*, ἐγωγε *I*, σύγε *thou*, adding γε throughout all cases. They often postfix ι to some adverbs, as νυνὶ *now*, οὐχί *not*, οὐτωςί *so*, for νῦν, οὐχ, οὕτως ; and to some pronouns, ἐκεῖνοσί, οὐτοσί, for ἐκείνους, οὗτους ; τουτόνι, for τουτόν, τουτόν ; τουτοί and τουτί, for τουτό ; ταυτί for ταῦτα. But we meet not with ι thus added to pronouns in the New Testament.

6. In verbs. In the pluperfect indicative they change ει into ε, as ἐτετύφεσαν for ἐτετύφεισαν. So Rev. vii. 11, ἐστήκεισαν for ἐστήκεισαν.—In futures of more than two syllables in ιω they often reject σ, as in ἀφορίω for ἀφορίσω, Mat. xiii. 49. xxv. 32 ; διακαθαρίω for διακαθαρίσω, Mat. iii. 12 ; ἑδαφίω for ἑδαφίσω, Luke xix. 44. Comp. Mat. xii. 21. Luke i. 48.—In the syllabic augment of verbs they often change ε into η, as ἡμελλον for ἐμελλον, Luke vii. 2. xix. 4, et al. So in compounds δηκόνουν, Mat. iv. 11, et al. from διακονέω *to minister* ; ἀπήλανον from ἀπολαύω *to enjoy*. In perfects they change λε and με into ει, as εἴληφα (Rev. ii. 27. iii. 3, et al.) for λήληφα ; εἵμαρμαι for μεμαρμαι. In pluperfects they cast off the prefixed ε, as Mark xv. 7, πεποιήκεισαν for ἐπεποιήκεισαν ; John xi. 57, δεδώκεισαν for ἐδεδώκεισαν ; Mark xiv. 44, δεδώκει for ἐδεδώκει ; Mark xv. 10, παραδεδώκεισαν for παρεδεδώκεισαν. So Lucian, Θεῶν Κρίσις, § 4, ed. Leeds, whom see, ἀποβεβλήκει for ἀπεβεβλήκει.—In the temporal augment they put ε before ω, thus ἑώρων, John vi. 2 ; ἑώρακα, John i. 34, et al. for ὥραον, ὄρακα ; and sometimes before ο, οι, and η, as ἑόλπα for ἤλπα, from ἔλπω *to hope* ; ἑοικα (James i. 6. 23.) for εἴκα, from εἶκω *to be like* ; ἑηκα for ἦκα *I have sent* ; they resolve η into εα, as in 1 aor. εἶξα for ἦξα, from ἄγω *to break* ; they change ει into η, as ἑκάζον, for εἰκάζον, from εἰκάω *to liken* ; they sometimes prefix the two first letters of the present to the perfects active and middle of verbs beginning with α, ο, ε, as from ἀείρω *to gather*, perf. act. ἤγερκα, Attic ἀγήγερκα ; from ἀκούω, perf. mid. ἤκοα, Attic ἀκήκοα, Acts ix. 13. John iv. 42, et al. from ἄλλυμι perf. ὤλεκα, Attic ὀλόλεκα, so in perf. mid. ὄλωλα ; from ἐλάυνω or ἐλάω perf. ἤλακα, Attic ἐλήλακα ; but in the second aorist the augment is prefixed with a like reduplication, as from ἄγω *to bring*, 2 aor. ἤγον, Attic ἡγαγον ; whence imper. ἀγαγε, infin. ἀγαγεῖν. This Attic use of the second aorist of ἄγω and its compounds is very common in the New Testament.—In verbs of two syllables in the first and second class they change ει in the penultima of the perfect active into ο, as πέμπω *to send*, perf. πέπεμφα, Attic πέπομφα ; βρέχω *to wet*, perf. βέβρεχα, Attic βέβροχα.—In imperatives, in the 3rd pers. plur. for —ετωσαν and —ατωσαν they use οντων and αντων, as τυπτόντων, τυψάντων, for τυπτέτωσαν, τυψάτωσαν ; in the passive and middle, ων for —ωσαν, as τυπτέσθων, τυψάσθων, for τυπτέσθωσαν, τυψάσθωσαν.—In optatives, they often use the second and third persons singular and the third person plural of the Æolic 1st aorist, τύψαια, ας, εἰ—αν ; thus Luke vi. 11, ποιήσαια ; and in the present after a contracted syllable they change μι into ην, as τιμῶμι, ῥς, ῥ, Attic τιμῶην, ης, η ; φιλοῖμι, οἰς, οἱ, Attic φιλοῖην, ης, η ; and changing οι into φ, φιλώην, ης, η. So in the third sort of verbs in μι they have δῶην, ης, η, for δοῖην, ης, η, 2 aor. opt. of δίδωμι. See 2 Thess. iii. 16. 2 Tim. i. 16. iv. 14.—In the contracted

¹ See Maittaire de Dialectis, Introduct. p. i. ii. Strabo, lib. viii. ad init.

verbs, *ζάω* to *live*, *διψάω* to *thirst*, *πεινάω* to *hunger*, *χράομαι* to *use*, they contract by *η*, as *ζῆς*, *ζῆς*, *ζῆν*, for *ζῆς*, *ζῆς*, *ζῆν*. See Gal. ii. 14. Mark xvi. 11. Luke xxiv. 23, al. freq. *χοῖται* for *χῆται*, 1 Tim. i. 8. For *ἐστί* or *ἐνεστί* they often use *ἐνι*.

SECTION XXIV.

A GRAMMATICAL PRAXIS ON THE FIRST CHAPTER OF ST. JOHN'S GOSPEL, THE GREEK WORDS BEING PLACED IN THE ORDER OF THE ENGLISH.

1. In the beginning was the Word, and the Word was with God, and the Word was God.

Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ ὁ Λόγος ἦν Θεός.
 Ἐν a preposition governing a dative case. See Lex. Ἀρχῇ, a N. fem. sing. of the first declension, like *τιμή*, dat. case, governed by the prep. *ἐν*. Ἦν, a V. neuter or substantive, indie. imperf. 3rd pers. sing. from the irregular V. *εἰμί*, by § xi. 2, agreeing with the nominative case *Λόγος*, of the third person, by § xxi. 3—5. Ὁ, the article masc. sing. nom. case, agreeing with *Λόγος*. Λόγος, a verbal N. masc. sing. from *λέλογα*, perf. mid. of *λέγω* to *speak*, (see § vi. 8.) of the second declension, nom. case to the V. *ἦν*. Καί, a conjunction. Πρὸς, a prep. governing an accusative case. See Lex. Τόν, the article masc. sing. accusative case, agreeing with *Θεόν*. Θεόν, a N. masc. sing. of the second declension, like *Λόγος*, accusative case, governed by the prep. *πρὸς*. Θεός, a N. masc. sing. nom. case, governed by the V. *ἦν*, by § xxi. 32. (α)

2. The same was in the beginning with God.

Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.

Οὗτος, a demonstrative pronoun, (see § ix. 5.) nom. case to the V. *ἦν*.

3. All things were made by him, and without him not even one thing was made, which was made.

Πάντα ἐγένετο δι' αὐτοῦ, καὶ χωρὶς αὐτοῦ οὐδὲ ἓν ἐγένετο, ὃ γέγονεν.

Πάντα, a N. adj. neut. plur. nom. case, agreeing with *χρήματα* things understood, by § xxi. 10, [N. B.] from nom. masc. sing. *πᾶς* an adj. of three terminations by § vii. 8. Ἐγένετο a V. mid. indie. 2 aor. from the obsolete *γείνω*, (see anomalous verbs under *γίνομαι*, § xvi. 9.) 3rd pers. sing. though joined with the nominative neut. plur. *χρήματα* understood, by § xxi. 6. Δι', put by apostrophe, § i. 17, for *διά*, a prep. governing a gen. See Lex. Αὐτοῦ, a pronoun relative, § ix. 8, gen. case, governed by prep. *διά*. Χωρὶς, an adv. governing the gen. *αὐτοῦ*, § xxi. 35, B. (d) (3.) Οὐδέ, not even. See Lex. Ἐν, a numeral N. neut. sing. from masc. *εἷς*, by § vii. 17, agreeing with *Ν. neut. sing. χρήμα* understood, (by § xxi. 16.) nom. case to the V. *ἐγένετο*. Ὁ, a pronoun relative, neut. sing. agreeing with *χρήμα* understood, and nom. case to the V. *γέγονεν*, by § xxi. 19. Ἐγένετο, a V. mid. indie. perf. 3rd pers. sing. from the obsolete V. *γείνω*, agreeing with the pronoun relative *ὃ* of the 3rd person (see anomalous verbs under *γίνομαι*); for *γέγονε*, the final *ν* being added by § i. 18.

4. In him was life, and the life was the light of men.

Ἐν αὐτῷ ἦν ζωή, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

Αὐτῷ, a pron. rel. dat. case, governed by the prep. *ἐν*. Ζωή, a N. fem. of the first declension, like *τιμή*, nom. case to V. *ἦν*. Τό, the article neut. nom. case, agreeing with *φῶς*. Φῶς, a N. sing. of the third declension, like *σῶμα*, governed by the V. *ἦν*; sing. nom. τὸ φῶς, gen. τοῦ φωτός, &c. Τῶν, the article masc. plur. gen. case, agreeing with the N. ἀνθρώπων. Ἀνθρώπων, a N. masc. plur. gen. case, of the second declension, like *Λόγος*, governed by the N. *φῶς*, by § xxi. 34.

5. And the light shineth in the darkness, and the darkness did not receive it.

Καὶ τὸ φῶς φαίνει ἐν τῇ σκοτίᾳ, καὶ ἡ σκοτία οὐ κατέλαβεν αὐτό.

Φαίνει, a V. act. indicative present, 3rd pers. sing. from the theme *φαίνω*, like *τύπτω*, agreeing with *φῶς*; *φαίνω*, *φαίνεις*, *φαίνει*, &c. Σκοτία, a N. fem. sing. of the first declension, like *φιλία*, dat. case, by § iii. 8, governed by prep. *ἐν*. Οὐ, an adverb. Κατέλαβεν, a V. act. indicat. 2 aor. from the obs. V. *καταλήβω*, (see *λαμβάνω* among the anomalous verbs, § xvi. 9.) 3rd pers. sing. (*ν* being added by § i. 18.) agreeing with *σκοτία*. As to the augment in *κατέλαβεν*, see § x. 32. Αὐτό, a pron. relative, neut. sing. accus. case, governed by the transitive *κατέλαβεν*, by § xxi. 44.

6. There was a man sent from God, John the name to him.

Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, Ἰωάννης ὄνομα αὐτῷ.

Ἀνθρωπος, a N. masc. sing. of the third declension, like *Λόγος*, nom. case, governed by the V. *ἐγένετο*, here used impersonally by § xvii. 5. Ἀπεσταλμένος; see § xii. 17. Παρά, a prep. governing a gen. Ἰωάννης, a N. masc. sing. of the first declension, like *Ἀρχις*, (by § iii. 5, 7.) nom. case to V. *ἦν* understood. See § xxi. 32 (b). Ὄνομα, a N. neut. sing. of the third declension, like

¹ This mark § denotes section of the Grammar.

σῶμα, nom. case, governed by V. ἦν understood; sing. N. τὸ ὄνομα, gen. τοῦ ὀνόματος, &c. αὐτῷ to him; see § xxi. [42 (h).]

7. The same came for witness, that he might witness concerning the light, that all might believe through him.
Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ.

ἦλθεν, a V. act. indic. 2 aor. 3rd pers. sing. (ν being added by § i. 18.) of the obsol. V. ἐλεύθω, by syncope for ἤλυθεν; see under anomalous V. ἔρχομαι, § xvi. 9. Εἰς, a prep. governing an accus. see Lex. μαρτυρίαν, a N. fem. sing. of the first declension, like φιλία, accus. case, governed by prep. εἰς. μαρτυρήσῃ, a V. act. subjunct. 1 aor. 3rd pers. sing. from the contracted V. μαρτυρέω, agreeing with αὐτός he understood by § xxi. 11. comp. § xxii. 1, and governed of conjunct. ἵνα by § xxi. 64. μαρτυρέω, (1 fut.) μαρτυρήσω, (1 aor.) ἐμαρτύρησα (1 aor. subj. μαρτυρήσω, γς, γ). Περὶ, a prep. governing a genitive; see Lex. Πάντες, a N. adj. masc. plur. nom. case, agreeing with ἄνθρωποι men, understood. Πιστεύσωσι, a V. act. subj. 1 aor. 3rd pers. plur., agreeing with ἄνθρωποι understood, and governed of conjunct. ἵνα.

8. He was not that light, but was sent that he might witness concerning that light.
Ἐκεῖνος ἦν οὐκ τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.
Ἐκεῖνος, a demonstrative pronoun by § ix. 5, 7. Τό, the article neut. sing. nom. case, used *definitely* or *emphatically*; see Lex. under 'Ο ἱ. II. Ἄλλ', by apostrophe for ἀλλά by § i. 17.

9. That was the true light, which enlighteneth every man coming into the world.
Ἦν τὸ ἀληθινὸν τὸ φῶς, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.
Ἦν, a V. indic. imperf. 3rd pers. sing. from εἰμί, agreeing with ἐκεῖνο understood. Ἀληθινόν, a N. adj. of three terminations, like καλός, § vii. 4. neut. sing. nom. case, agreeing with φῶς; sing. nom. ἀληθινός, ἡ, ὄν, &c. "Ο, a pron. relative neut. sing. agreeing with φῶς, and nom. case to V. φωτίζει by § xxi. 19. Φωτίζει, a V. act. indic. pres. 3rd pers. sing. from the theme φωτίζω, agreeing with pron. relative ὃ. Πάντα, a N. adj. of three terminations, masc. sing. accus. case from nom. πᾶς, agreeing with ἄνθρωπον by § xxi. 12, 13. Ἀνθρωπον, a N. masc. sing. accus. case from nom. ἄνθρωπος, of the second declension, like λόγος, governed by the transitive V. φωτίζει by § xxi. 44. Ἐρχόμενον is a participle pres. from the deponent anomalous V. ἔρχομαι, and may be either the masc. sing. accus. case, agreeing with ἄνθρωπον, or rather¹ the neut. sing. nom. case, agreeing with φῶς; comp. John xii. 46. iii. 19. Κόσμον, a N. masc. sing. of the second declension, like λόγος, accus. case, governed by the prep. εἰς.

10. He was in the world, and the world was made by him, and the world did not know him.
Ἦν ἐν τῷ κόσμῳ, καὶ ὁ κόσμος ἐγένετο δι' αὐτοῦ, καὶ ὁ κόσμος οὐκ ἔγνω αὐτόν.

Ἔγνων, a V. act. indic. 2 aor. from the obsol. V. γνῶμι, of the third kind of verbs in μι, like δίδωμι (see § xiv. 13. and § xvi. and γινώσκω among the anomalous verbs, § xvi. 9.) 3rd pers. sing. agreeing with κόσμος.

11. He came unto his own, and his own did not receive him.
ἦλθε εἰς τὰ ἴδια, καὶ οἱ ἴδιοι οὐ παρέλαβον αὐτόν.

Ἰδια, a N. adj. of three terminations, like ἄγιος, § vii. 5. neut. plur. accusative case, agreeing with οἰκήματα dwellings understood; sing. nom. ἴδιος, α, ὄν, &c. see Lex. under ἴδιος I. Ἰδιοι, a N. adj. masc. plur. nom. case, agreeing with ἄνθρωποι understood. Παρέλαβον, a V. act. indic. 2 aor. from obsol. V. παραλήβω, (see λαμβάνω among the anomalous verbs, § xvi.) 3rd pers. plur. agreeing with ἄνθρωποι understood.

12. But as many as received him, he gave power to them to become the children of God, Δέ ὅσοι ἔλαβον αὐτόν, ἔδωκεν ἐξουσίαν αὐτοῖς γενέσθαι τέκνα Θεοῦ, even to them that believe on his name.
τοῖς πιστεύουσιν εἰς αὐτοῦ τὸ ὄνομα.

Δέ, a conjunction. Ὅσοι, an adj. masc. plur. nom. case, agreeing with ἄνθρωποι understood. ἔλαβον, a V. act. indic. 2 aor. from the obsol. λήβω, 3rd pers. plur. agreeing with ἄνθρωποι understood. ἔδωκεν, a V. act. indic. 1 aor. by § x. 45. from the V. in μι δίδωμι, 3rd pers. sing. agreeing with αὐτός he understood. Ἐξουσίαν, a N. fem. sing. of the first declension, like φιλία, accus. case, governed by the V. ἔδωκεν by § xxi. 48. Αὐτοῖς, a pron. rel. masc. plur. dat. case, governed by ἔδωκεν by § xxi. 48. Γενέσθαι, a V. mid. infin. 2 aor. from the obsol. V. γαίνω, (see under γίνομαι, § xvi.) governed by ἐξουσίαν; see § xxi. 50. Τέκνα, a N. neut. plur. from sing. τέκνον, of the second declension, like ξύλον, § iii. 16. nom. case following the verb γενέσθαι by § xxi. 32. α. Τοῖς πιστεύουσιν, to those who believe; see § xxi. 54. Πιστεύουσιν, a participle active pres. masc. plur. from the theme πιστεύω, dative case (by § iii. 28, 3.) agreeing with ἀνθρώποις understood, which is governed by ἔδωκεν. Ὄνομα, a N. neut. sing. of the third declension, like

¹ If ἐρχόμενον referred to ἄνθρωπον, I think the Greek would have been τὸν ἐρχόμενον.

σῶμα, accus. case, governed by prep. εἰς. Αὐτοῦ, his or of him, a pron. rel. masc. sing. gen. case, governed by ὄνομα ; see § xxi. 34.

13. Who were born not of bloods, nor of the will of the flesh, nor of the will of man, Οἱ ἐγεννήθησαν οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, but of God.

ἀλλ' ἐκ Θεοῦ.

Οἱ, a pron. rel. masc. plur. agreeing with ἄνθρωποι understood, nom. case to the V. ἐγεννήθησαν by § xxi. 19. 'Εγεννήθησαν, a V. pass. indic. 1 aor. 3rd pers. plur. agreeing with the relative οἱ, from the theme γεννάω ; γεννάω, (1 fut.) γεννήσω, (perf.) γεγέννηκα, (perf. pass.) γεγέννημαι, —σαι, —ται, (1 aor. pass.) ἐγεννήθην, —ης, —η, &c. 'Εκ or ἐξ, a prep. governing a gen. see Lex. Αἱμάτων, a N. neut. plur. from nom. sing. αἷμα, of the third declension, like σῶμα, gen. case, governed by prep. ἐξ. Θελήματος, a N. neut. sing. of the third declension, like σῶμα, gen. case, governed by prep. ἐκ, from nom. θέλημα. Σαρκός, a N. fem. sing. from nom. σάρξ, of the third declension, like δελφίν, gen. case, governed by the N. θελήματος by § xxi. 34. sing. nom. ἡ σάρξ, gen. τῆς σαρκός, &c. 'Ανδρός, a N. masc. sing. gen. case from nom. ἀνὴρ (by § iii. 25.), of the third declension, like δελφίν, governed by the N. θελήματος.

14. And the Word was made flesh and tabernacled among us (and we beheld his glory, Καὶ ὁ Λόγος ἐγένετο σὰρξ καὶ ἐσκήνωσεν ἐν ἡμῖν (καὶ ἐθεασάμεθα αὐτοῦ τὴν δόξαν, the glory as of the only-begotten of the Father) full of grace and of truth.

δόξαν ὡς μονογενοῦς παρὰ Πατρός) πλήρης χάριτος καὶ ἀληθείας.

'Εσκήνωσεν, a V. act. indic. of the third kind of contracted verbs, in *ow* namely, 1 aor. (by § xiii. 6. compared with § x. 43.) 3rd pers. sing. agreeing with λόγος understood. Ἡμῖν, a pron. of the 1st pers. plur. from sing. ἐγώ, dat. case by § ix. 3. governed by prep. ἐν. 'Εθεασάμεθα, a V. deponent, 1 aor. 1 pers. plur. from the theme θεάομαι, ὦμαι, agreeing with ἡμεῖς, the pron. plural of the 1st person understood, by § xxi. 10. θεάομαι, (1 fut.) θεάσομαι, (1 aor.) ἐθεασάμην, *ω*, *ατο*, &c. Δόξαν, a N. fem. sing. accusative case from nom. δόξα, of the first declension, like μῦσα, governed of the transitive verb ἐθεασάμεθα. Ὡς, an adverb. Μονογενοῦς, a N. Adj. contracted of two terminations, like ἀληθής, § vii. 10, 14, agreeing with the gen. υἱοῦ σου understood, governed of the N. δόξαν. Πατρός, a N. masc. sing. gen. case by § iii. 25, from nom. πατήρ, of the third declension, like δελφίν, governed by the prep. παρὰ. Πλήρης, a N. Adj. contracted of two terminations, like ἀληθής, masc. sing. nom. case, agreeing with λόγος. Χάριτος, a N. fem. sing. gen. case from the nom. χάρις, of the third declension, like δελφίν, governed by the adj. πλήρης by § xxi. [34. A. c.] IV. 4. 'Αληθείας, a N. fem. sing. gen. case from the nom. ἀλήθεια, of the first declension, like φιλία, governed by the adj. πλήρης understood.

15. John witnesseth concerning him, and cried, saying, This was *he* of whom I spake ; He Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε, λέγων, Οὗτος ἦν ὃν εἶπον 'Ο *that* cometh after me is become before me, for he was before me. ἐρχόμενος ὀπίσω μου γέγονεν ἔμπροσθέν μου, ὅτι ἦν πρῶτός μου.

Μαρτυρεῖ, a V. act. indic. pres. 3rd pers. sing. agreeing with the nom. case Ἰωάννης, contracted like φιλέω ; μαρτυρέω, ὦ ; κέκραξ, εἰς ; εἰ, εἴ. Κέκραγε, a V. mid. perf. 3rd pers. sing. agreeing with Ἰωάννης, from the theme κράζω, of the third class of characteristics by § x. 17. forming the 1st fut. in ξω, and the 2nd aorist in γον, according to § x. 39, 53, κράζω, (1 fut.) κράξω, (2 aor.) ἔκραγον, (perf. mid.) κέκραγα, *ας*, *ε*. Λέγων, a particip. act. pres. masc. sing. nom. case, from the theme λέγω, agreeing with Ἰωάννης ; see § x. 12. "Or, a pron. rel. masc. sing. agreeing with the antecedent αὐτός or ἀνθρώπος understood, accus. case, governed by the V. εἶπον by § xxi. 20. Εἶπον, a V. act. indic. 2 aor. 1st pers. sing. from the theme ἔπω, with the irregular augment *ε* after *ε* by § x. 29. Μοῦ, a primitive pron. of the 1st pers. gen. case (by § ix. 3.) governed by the adv. of order ὀπίσω according to § xxi. 59. So μοῦ by ἔμπροσθεν. "Οτι, the neut. of compound relative ὅστις ; by § ix. 13, used as a conjunction ; see Lex. Πρῶτος, properly an irregular superlative from the preposition πρό by § viii. 10, 6. for πρότατος, but here used in a comparative sense, and governing the genitive μοῦ accordingly ; see § xxi. 35. B. (e). viii. 1.

16. And from his fulness all we have received, and grace upon grace.

Καὶ ἐκ αὐτοῦ τοῦ πληρώματος πάντες ἡμεῖς ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος.

Πληρώματος, a N. neut. sing. of the third declension, like σῶμα, gen. case governed by the prep. ἐκ. Ἐλάβομεν, a V. act. indic. 2 aor. 1st person plural from obsolete λήβω, agreeing with ἡμεῖς. Χάριν, a N. fem. sing. accus. case (by § iii. 26.) from the nom. χάρις, of the third declension, like δελφίν, governed by the transitive V. ἐλάβομεν understood.

17. For the law was given by Moses, grace and truth was by Jesus Christ.

"Οτι ὁ νόμος ἐδόθη διὰ Μωσέως, ἡ χάρις καὶ ἡ ἀλήθεια ἐγένετο διὰ Ἰησοῦ Χριστοῦ.

Νόμος, a verbal N. masc. sing. from νένομαι, perf. mid. of νέμω to distribute, (see § vi. 8.) nom. case to V. ἐδόθη. Ἐδόθη, a V. pass. 1 aor. 3rd pers. sing. agreeing with νόμος, from the V. in μι δίδωμι ; δίδωμι, (1 fut.) δώσω, (perf.) ἐδέωκα, (perf. pass.) ἔδω-μαι, —σαι, —ται, (1 aor.) ἐδόθ-ην, —ης, —η. Μωσέως, an heteroclitite N. masc. sing. gen. case, see § v. 6. governed by prep. διὰ ; Ἰησοῦ, an heteroclitite N. masc. sing. gen. case, see § v. 3, 4. governed by the prep. διὰ ; Χριστοῦ, a verbal N.

masc. sing. from *ἐχρίσται*, 3rd pers. perf. pass. of *χρίω* to anoint, (see § vi. 8.) gen. case, put in apposition with *Ἰησοῦ* by § xxi. 29.

18. No one ever hath seen God, the only-begotten Son, who is in the bosom of the Father, *Οὐδεὶς πώποτε ἑώρακε Θεόν, ὁ μονογενὴς Υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρός,* he hath declared him.

ἐκεῖνος ἐξηγήσατο.

Οὐδεὶς, a N. adj. of three terminations, like *εἷς*, § vii. 17. masc. sing. nom. case, agreeing with *ἀνθρωπος* understood. *ἑώρακε*, a V. act. indic. perf. from the theme *ὄρώω*, of the first kind of contracted verbs in *ω*, 3rd pers. sing. agreeing with *ἀνθρωπος* understood, *ὄρώω*, (1 fut.) *ὄράσω*, (perf.) Attic *ὠράκα*, -ας, -ε. Comp. § xxiii. 6. *Υἱός*, a N. masc. sing. of the second declension like *λόγος*, nom. case to V. *ἐξηγήσατο*. *Ὁ ὢν* who is, see § xxi. 55. *Ὡν*, a particip. pres. from the irregular V. *εἰμί*, by § xi. 2. masc. sing. nom. case, agreeing with *υἱός*. *Κόλπον*, a N. masc. sing. of the second declension, like *λόγος*, accus. case, governed by prep. *εἰς*. *Ἐκεῖνος*, a demonstrative pron. (by § ix. 7.) masc. sing. nom. case, put in opposition to *υἱός*. *Ἐξηγήσατο*, a V. deponent, 1 aor. 3rd pers. agreeing with *υἱός*, from the theme *ἐξηγέομαι*, *οὔμαι*, compounded of *ἐξ* and *ἡγέομαι*, (see Lexicon), *ἐξηγέομαι*, (1 fut.) *ἐξηγήσομαι*, (1 aor.) *ἐξηγησάμην*, -ω, -ατο.

19. And this is the witness of John, when the Jews sent priests and Levites *Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε οἱ Ἰουδαῖοι ἀπέστειλαν ἱερεῖς καὶ Λευίτας* from Jerusalem, that they might ask him, Who art thou?

ἐξ Ἱεροσολύμων, ἵνα ἐρωτήσωσιν αὐτόν, Τίς εἶ σύ;

Αὕτη, a demonstrative pron. fem. sing. from masc. *οὗτος* by § ix. 5. agreeing with *μαρτυρία* understood. *Ὅτε* when, a conjunction. *Ἰουδαῖοι*, a N. masc. plur. of the second declension, like *λόγος*, nom. case to V. *ἀπέστειλαν*. *Ἀπέστειλαν*, a compound V. act. indic. 1 aor. 3rd pers. plur. agreeing with *Ἰουδαῖοι*, from the theme *ἀποστέλλω*; *ἀποστέλλω*, (1 fut.) *ἀποστείλω*, (1 aor.) *ἀπέστειλ-α*, -ας, -ε, &c. *Ἱερεῖς*, a N. masc. plur. of the third declension, contracted like *βασιλεῖς*, (see § iii. 32, 3.) accus. case, governed by the transitive V. *ἀπέστειλαν*. *Λευίτας*, a N. masc. plur. from the nom. sing. *Λευίτης*, of the first declension, like *Ἀγχίσσης*, (see § iii. 7, 10.) accus. case, governed by *ἀπέστειλαν*. *Ἱεροσολύμων*, a neut. plur. genitive case, governed by the prep. *ἐξ*, from nom. *Ἱεροσόλυμα*, *τά*. *ἵνα*, a conjunction governing a subjunctive mood by § xxi. 65. *Ἐρωτήσωσιν*, a V. act. subjunct. 1 aor. 3rd pers. plur. agreeing with *αὐτοί* they understood, from the contract. V. *ἐρωτάω*; *ἐρωτάω*, (1 fut.) *ἐρωτήσω*, (1 aor.) *ἠρώτησα*, (subj.) *ἐρωτήσω-ω*, -ης, -η, &c. *Τίς*, a pron. interrogative, masc. sing. (by § ix. 10, 12.) nom. case, governed by the V. *εἶ* by § xxi. 32. (a). *Εἶ*, a V. neut. pres. 2nd pers. sing. from the irregular V. in *μι* *εἰμί* by § xi. 2. agreeing with pron. of 2nd pers. *σύ*.

20. And he confessed, and did not deny, but confessed, that I am not the Christ.

Καὶ ὠμολόγησε, καὶ οὐκ ἡρνήσατο, καὶ ὠμολόγησε, ὅτι ἐγὼ εἰμὶ οὐχ ὁ Χριστός.

Ὤμολόγησε, a V. act. indic. 1 aor. 3rd pers. sing. agreeing with *αὐτός* he understood, from the theme *ὁμολογέω*, (compounded of *ὁμός* and *λόγος*, see Lexicon,) a contracted V. like *φιλέω*; *ὁμολογέω*, (1 fut.) *ὁμολογήσω*, (1 aor.) *ὠμολόγησ-α*, -ας, -ε; see § x. 34. *ἠρνήσατο*, a V. deponent, 1 aor. 3rd pers. sing. agreeing with *αὐτός* he understood; *ἀρνέομαι*, *οὔμαι*, (1 fut.) *ἀρνήσομαι*, (1 aor.) *ἠρνήσάμην*, -ω, -ατο. *Ὁ*, the article, masc. sing. nom. case, used *emphatically*; see Lexicon under *Ὁ* II.

21. And they asked him, What then? Art thou Elias? and he saith, I am not. Art thou that

Καὶ ἠρώτησαν αὐτόν, Τί οὖν; Εἶ σὺ Ἠλίας; καὶ λέγει, εἰμὶ οὐκ. Εἶ σὺ ὁ

Προφήτης; καὶ ἀπεκρίθη, Οὐ.

Τί οὖν; what then? art thou, namely; so *τί* is a pron. interrogative, neut. sing. (by § ix. 10, 12.) nom. case, governed by the V. *εἶ* understood. *Οὖν*, a conjunction. *Ἠλίας*, a N. masc. sing. of the first declension, like *Αἰνείας*, nom. case, governed by the V. *εἶ*. *Λέγει*, a V. act. indic. pres. 3rd pers. sing. agreeing with *αὐτός* he understood, from the theme *λέγω*, like *τύπτω*, pres. *λέγ-ω*, -εις, -ει. *Προφήτης*, a N. masc. sing. of the first declension, like *Ἀγχίσσης*, nom. case governed by the V. *εἶ*. *Ἀπεκρίθη*, a V. pass. 1 aor. sing. 3rd person, agreeing with *αὐτός* he understood, from the theme *ἀποκρίνω*, see Lex. *ἀποκρίνω*, (1 fut.) *ἀποκριῶ*, (perf.) *ἀποκέκρικα*, (perf. pass.) *ἀποκέκρι-μαι*, -σαι, -ται, (1 aor. pass.) *ἀπεκρίθ-ην*, -ης, η.

22. They said therefore to him, Who art thou? that we may give an answer to them who sent

Εἰπον οὖν αὐτῷ, Τίς εἶ; ἵνα δῶμεν ἀπόκρισιν τοῖς πέμψασιν us: What sayest thou concerning thyself?

ἡμᾶς· Τί λέγεις περὶ σπαντοῦ;

Αὐτῷ, a pron. rel. masc. sing. dat. case, governed of the V. *εἰπον*, put *acquisitively* by § xxi. 38. and note. *Δῶμεν*, a V. act. subj. 2 aor. 1 pers. plur. from the V. in *μι* *δίδωμι*, governed by the conjunction *ἵνα*, and agreeing with the pron. of the 1st pers. plur. *ἡμεῖς* understood by § xxi. 10. *δίδωμι*, (2 aor.) *ἔδωκ*, (2 aor. subj.) *δῶ*, *δῶς*, *δῶ*, &c. *Ἀποκρισιν*, a N. fem. sing. of the third declension, contracted like *ὄφεις*, accus. case, (by § iii. 26.) governed by the V. *δῶμεν* by § xxi. 44. *Τοῖς πέμψασιν*, to those who have sent; *πέμψασιν*, a particip. act. 1 aor. masc. plur. dat. case, (by

§ iii. 28, 1. and § vii. 8.) governed by the V. *ᾤωμεν* by § xxi. 38. from the theme *πέμπω*, of the first class of characteristics by § x. 17. *πέμπω*, (1 fut.) *πέμψω*, (1 aor.) *ἐπέμψα*, (particip.) *πέμψας*, -*ασα*, -*αν*, &c. see § vii. 8; *ν* is added at the end by § i. 18. *Ἡμᾶς*, a primitive pron. of the 1st pers. plur. accus. case, from the sing. *ἐγώ*, (by § ix. 3.) governed by the particip. act. *πέμψαν* by § xxi. 5. *Τί*, a pron. interrog. neut. sing. accus. case, governed by the transitive V. *λέγεις*. *Σεαυτοῦ*, a compound pron. gen. case, (by § ix. 9.) governed by prep. *περί*.

23. He said, I am the voice of one crying in the wilderness, make straight the way of the Lord,
Ἐφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, εὐθύνετε τὴν ὁδὸν Κυρίου,

as the Prophet Esaias said.
καθὼς Προφῆτης Ἡσαίας εἶπεν.

Ἐφη, a V. 2 aor. 3rd pers. sing. agreeing with *αὐτός* *he* understood, from the irregular V. in *μι* *φημι*; see § xv. 4, 8. *Φωνή*, a N. fem. sing. of the first declension, like *τιμή*, nom. case governed by the V. *εἶμι* understood. *Βοῶντος*, a particip. act. pres. from the contracted V. *βοάω* like *τιμάω*, (see § xiii. 5.) gen. case, agreeing with *τινός* of *one* or *ἀνθρώπου* understood, which is governed of the N. *φωνή* by § xxi. 34. *Ἐρημος* is properly an adjective of two terminations, like *ἐνδοξος*, § vii. 11. dat. case, agreeing with *χώρᾳ* a country understood, a N. fem. of the first declension, dative case governed by the prep. *ἐν*. *Εὐθύνετε*, a V. imperative, 1 aor. 2 pers. plur. agreeing with *ὑμεῖς* ye understood, from the theme *εὐθύνω*, a V. of the fourth class of characteristics; *εὐθύνω*, (1 fut.) *εὐθύνω*, (1 aor.) *εὐθύνα*, (1 aor. imperat.) *εὐθύνον*, -*άτω*, &c. see § x. 26, 40, 44. *Ὁδόν*, a N. fem. sing. of the second declension, like *λόγος*, accus. case, governed by the transitive verb *εὐθύνετε*. *Κυρίου*, a N. masc. sing. of the second declension, like *λόγος*, gen. case, governed by the N. *ὁδόν*. *Καθώς*, an adv. see Lex. *Ἡσαίας*, a N. masc. sing. of the first declension, like *Αἰνείας*, nom. case, put in apposition with *προφῆτης* by § xxi. 29.

24. And they who were sent were of the Pharisees.

Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.

Ἀπεσταλμένοι, particip. plur. of *ἀπεσταλμένος*, for which see § xii. 17. agreeing with *ἄνθρωποι* *men* understood, nom. case to V. *ἦσαν*. *ἦσαν*, a V. indic. imperf. 3rd pers. plur. agreeing with *ἄνθρωποι* understood, from the irregular verb *εἶμι* by § xi. 2. *Φαρισαίων*, a N. masc. plur. of the second declension, like *λόγος*, gen. case, governed by the prep. *ἐκ*.

25. And they asked him, and said to him, Why then baptizest thou, if thou art not the Christ,

Καὶ ἠρώτησαν αὐτόν, καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις, εἰ σὺ εἶ οὐχ ὁ Χριστός,
 nor Elias, nor that Prophet?

οὔτε Ἠλίας, οὔτε ὁ Προφῆτης;

Τί why, used adverbially, but it is properly the neuter singular of the interrogative pron. *τίς*, accus. case, governed of the prep. *διά* understood, q. d. *διὰ τί; for what?* *Βαπτίζεις*, a V. act. indic. 3rd pers. sing. from the theme *βαπτίζω*, agreeing with *σύ* understood. *Οὔτε*, a conjunction; see Lex.

26. John answered them, saying: I baptize with water, but there standeth one among

Ὁ Ἰωάννης ἀπεκρίθη αὐτοῖς, λέγων Ἐγὼ βαπτίζω ἐν ὕδατι, δὲ ἕστηκεν μέσος
you whom ye do not know.

ὑμῶν ὃν ὑμεῖς οὐκ οἴδατε.

Αὐτοῖς, a pron. rel. masc. plur. dat. case, governed by the V. *ἀπεκρίθη* by § xxi. [38. A.] *Ὑδατι*, an heteroclit N. neut. sing. dat. case, governed by the prep. *ἐν*, from the N. *ὑδ-ωρ*, Gen. -*ατος*, τό, by § v. 5. *Ἔστηκεν*, a V. act. indic. perf. 3rd pers. sing. (with *ν* added) from the V. in *μι* *ἵστημι*, (by § xiv. 3. and note,) agreeing with *τίς* understood. *Μέσος* the midst, (see Lex.) a N. adj. masc. sing. of three terminations, like *καλός*, § vii. 4. nom. case, agreeing with *τίς* understood. *Ὑμῶν*, a pron. of the 2nd pers. plur. (by § ix. 3.) gen. case, governed by *μέσος* by § xxi. [35. B. (d) 1]. *Οἴδατε*, a V. mid. indic. perf. 2 pers. plur. agreeing with *ὑμεῖς*, from the anomalous V. *εἶδω*, which see in § xvi.

27. This is he who cometh after me, who is become before me, whose shoe's

Αὐτός ἐστιν ὁ ἐρχόμενος ὀπίσω μου, ὃς γέγονεν ἐμπρόσθεν μου, οὗ [αὐτοῦ] τοῦ ὑποδή-
latchet I am not worthy that I should loose.

ματος τὸν ἱμάντα ἐγὼ εἶμι οὐκ ἄξιος ἵνα λύσω.

Ὁν whose or of whom, a pron. rel. gen. case, governed of the N. *ὑποδήματος*, according to § xxi. 20, 33. *Αὐτοῦ* *his* is here redundant, (see Lex. under *αὐτός* I.) *ὑποδήματος*, a N. neut. sing. from the nom. *ὑπόδημα* of the third declension, like *σῶμα*, gen. case, governed by the N. *ἱμάντα*, compounded of *ὑπό* and *ἔω*; see Lex. *ἱμάντα*, a N. masc. sing. of the third declension, like *δελφίν*, accus. case, governed by the transitive V. *λύσω*; sing. nom. *ἱμ-άς*, gen. -*άντος*, &c. *Ἄξιος*, an adjective of three terminations, like *ἅγιος*, § vii. 5. masc. sing. agreeing with *ἐγὼ*, nom. case following the verb *εἶμι* by § xxi. 32. (a.) *Λύσω*, a V. act. subj. 1 aor. 1st pers. sing. agreeing with *ἐγὼ* understood, from the theme *λύω*; *λύω*, (1 fut.) *λύσω*, (1 aor.) *ἔλυσα*, (1 aor. subj.) *λύσω*, &c. governed by the conjunction *ἵνα* by § xxi. 65.

¹ [Matthiæ thinks that this construction of *μέσος*, *μεσῶν*, and *μεταξύ*, is derived from that of verbs implying separation.]

28. These *things* were done in Bethabara beyond the Jordan, where John was baptizing.

Ταῦτα ἐγένετο ἐν Βηθαβάρᾳ πέραν τοῦ Ἰορδάνου, ὅπου Ἰωάννης ἦν βαπτίζων.

Ταῦτα, a demonstrative pron. neut. plur. from masc. sing. οὗτος by § ix. 5. agreeing with the neut. N. plur. χρήματα *things* understood by § xxi. 16. Βηθαβάρᾳ, a N. fem. sing. of the first declension by § iii. 7. dat. case, governed by prep. ἐν. Πέραν, an adv. of *place*, joined with a genitive. Ἰορδάνου, a N. masc. sing. from the nom. Ἰορδάνης, of the first declension, like Ἀγχίσης, genitive case. Ὅπου, an adv. Ἦν, a verb indic. imperf. 3rd pers. sing. agreeing with Ἰωάννης, from the irregular verb εἰμί by § xi. 2.

29. On the morrow John seeth Jesus coming unto him, and saith, Behold the

τῷ ἐπαύριον ὁ Ἰωάννης βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, Ἴδε ὁ

Lamb of God, who taketh away the sin of the world.

Ἀμνὸς τοῦ Θεοῦ, ὁ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου.

τῷ, the article sing. fem. dat. case, by § xxi. 43. (h.) agreeing with dat. ἡμέρα *day* understood; see § i. 2. Ἐπαύριον, an adv. see Lex. βλέπει, a V. act. indic. pres. like τύπτω, 3rd pers. sing. agreeing with nom. case Ἰωάννης. Ἰησοῦν, an heteroclit N. masc. sing. accus. case, governed by the transitive V. βλέπει. Ἴδε; see Lex. Ἀμνός, a N. masc. sing. of the second declension, like λόγος, nom. case, governed by the V. ἐστὶ *this or he is* understood. αἶρων, a particip. act. pres. masc. sing. from the theme αἶρω, nom. case, agreeing with ἀμνός. Ἀμαρτίαν, a N. fem. sing. of the first declension, like φιλία, (see § iii. 8.) accus. case, governed by the participle αἶρων by § xxi. 55.

30. This is *he* concerning whom I said, After me cometh a man who is become before

Οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον, Ὅπισθ' μου ἔρχεται ἀνὴρ ὃς γέγονεν ἔμπροσθέν μου, because he was before me.

μου, ὅτι ἦν πρῶτός μου.

Ἀνὴρ, a N. masc. sing. of the third declension, like δελφίν, nom. case to V. ἔρχεται; sing. nom. ὁ ἀνὴρ, gen. τοῦ ἀνέρος and ἀνδρός; see § iii. 25.

31. And I did not know him, but that he might be manifested to Israel, for this *cause* I

Καγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραήλ, διὰ τοῦτο ἐγὼ αἶν come baptizing with water.

ἦλθον βαπτίζων ἐν ὕδατι.

Καγὼ, by an Attic crasis for καὶ ἐγὼ *and I*; see § xxiii. 4, 2. Ἦδειν, a V. act. indic. pluperf. 1st pers. sing. from the anomalous V. εἶδω or εἰδῶ (which see in § xvi.); Attic ᾔδειν, εἰς, ἐν. Φανερωθῇ, a V. pass. subj. 1 aor. 3rd pers. sing. agreeing with αὐτός *he* understood, from the contracted V. φανερώω, like χρυσός; φανερώω, (1 fut.) φανερώσω, (perf. pass.) πεφανέρωκα, (perf. pass.) πεφανέρωμαι, σαι, ται, (1 aor.) ἐφανέρωθην, (1 aor. subj.) φανερωθῶ, ῆς, ῆ. Ἰσραήλ, an heteroclit (apertoe or undeclined) N. masc. sing. used here as a dative, as appears from the dative article τῷ prefixed, and so governed by the V. φανερωθῇ by § xxi. 38. Τοῦτο, a pron. neut. sing. accus. case from Nom. masc. οὗτος by § ix. 5. agreeing with πρᾶγμα *affair, cause*, understood, a N. neut. sing. third declension, governed by the prep. διὰ.

32. And John witnessed, saying, That I saw the Spirit descending as a dove from

Καὶ Ἰωάννης ἐμαρτύρησε, λέγων, Ὅτι τεθέαμαι τὸ Πνεῦμα καταβαῖνον ὡσεὶ περιστέρην ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν.

Ὅτι; see Lex. under ὅτι II. 1. Τεθέαμαι, a V. deponent perf. 1st pers. sing. from the theme θεάομαι, ὦμαι, agreeing with ἐγὼ understood; θεάομαι, (1 fut.) τεάσομαι, (perf.) τεθέαμαι. Πνεῦμα, a N. neut. sing. of the third declension, like σῶμα, accus. case, governed by the transitive V. τεθέαμαι, and derived from πνένναι, perf. pass. of πνέω *to breathe*; see § vi. 8. Καταβαῖνον, a particip. act. pres. neut. sing. accus. case, agreeing with πνεῦμα, from the V. καταβαίνω, compounded of κατὰ and βαίνω. Ὡσεὶ, an adverb; see Lex. Περιστέρην, a N. fem. sing. of the first declension by § iii. 8. accus. case, governed by the V. τεθέαμαι understood; see § xxii. 6. Οὐρανοῦ, a N. masc. sing. of the second declension, like λόγος, gen. case, governed by the prep. ἐξ. Ἐμεινεν, a V. act. indic. 1 aor. 3rd pers. sing. (ν being added) agreeing with αὐτό *it* understood, of the fourth class of characteristics; μένω, (1 fut.) μείνω, (1 aor.) ἔμεινα, ας, ε. Ἐπ' for ἐπὶ, a prep. (see Lex.) by § i. 17.

33. And I did not know him, but he who sent me to baptize with water, he said to me,

Καγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνος εἰπὲ μοι, On whomsoever you see the Spirit descending and abiding on him, the same is he who Ἐφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν ἁγίῳ Πνεύματι.

Ἐφ' for prep. ἐπὶ by § i. 17. Ἄν, indefinite, *-soever*; see Lex. Ἰδῃς, a V. act. subj. 2 aor. (or 2 fut.) 2 pers. sing. from the anomalous V. εἶδω, agreeing with σύ *thou* understood, and governed,

as to mood, by the conjunction *ἄν*. 'Αγίω, a N. adj. of three terminations by § vii. 5. neut. sing. dat. case, agreeing with Πνεύματι; ἄγιος, α, ον, &c.

34. And I saw and witnessed that this is the Son of God.

Καὶ γὰρ ἑώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ Υἱὸς τοῦ Θεοῦ.

35. On the morrow John was standing again, and two of his disciples.

Τῇ ἐπαύριον Ἰωάννης εἰστήκει πάλιν, καὶ δύο ἐκ τῶν αὐτοῦ μαθητῶν.

Εἰστήκει, a V. act. indic. pluperf. Attic, 3rd pers. sing. agreeing with Ἰωάννης, from the theme ἰστημι. Πάλιν, an adv. Δύο, a N. of number, dual nom. case to V. εἰσθίκεῖν, or rather, as a dual V. is never used in the N. T., to εἰστήκεισαν understood. Μαθητῶν, a N. masc. plur. of the 1st declension, like κριτής, (see § iii. 10.) gen. case, governed by the prep. ἐκ.

36. And having looked on Jesus walking, he saith, Behold, the Lamb of God.

Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, Ἴδε, ὁ Ἀμνὸς τοῦ Θεοῦ.

Ἐμβλέψας, a particip. act. 1 aor. masc. sing. nom. case, agreeing with αὐτός he understood, from the V. ἐμβλέπω, compounded of ἐν and βλέπω (see Lex. under ἐν III. and ἐμβλέπω); ἐμβλέπω, (1 fut.) ἐμβλέψω, (1 aor.) ἐνέβλεψα, (see § x. 37.) particip. ἐμβλέψας, ασα, αν, &c. Ἰησοῦ, an heteroclitic N. (by § v. 3, 4.) dat. case, governed by ἐμβλέψας by § xxi. [42, i.] Περιπατοῦντι, a particip. act. pres. from the V. περιπατέω, of the second kind of contracted verbs, like φιλέω, masc. sing. dat. case contracted, and agreeing with Ἰησοῦ; περιπατ-έω, ῶ, particip. περιπατ-έων, ὦν; εἶουσα, οὔσα; ἐόν, οὖν; gen. ἐόντος, οὖντος, &c.

37. And the two disciples heard him speaking, and they followed Jesus.

Καὶ οἱ δύο μαθηταὶ ἤκουσαν αὐτοῦ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.

Ἦκουσαν, a V. act. indic. 1 aor. 3rd pers. plur. agreeing with N. masc. plur. nom. case μαθηταί, from the theme ἀκούω, a V. of the third class of characteristics by § x. 17, ἀκούω, (1 fut.) ἀκούσω, (1 aor.) ἤκουσα, ας, ε, &c. Αὐτοῦ, a pron. demonstrative, masc. sing. gen. case; see § xxi. 35. B. (b)¹. Λαλοῦντος, a particip. act. pres. from the theme λαλέω, of the second kind of contracted verbs, like φιλέω, masc. sing. gen. case, agreeing with pron. αὐτοῦ; λαλ-έω, ῶ, particip. λαλ-έων, ὦν; εἶουσα, οὔσα; ἐόν, οὖν; gen. λαλ-έοντος, οὖντος, &c. Ἠκολούθησαν, a V. act. indic. 1 aor. from the theme ἀκολουθέω, of the second kind of contracted verbs, like φιλέω, 3rd pers. plur. agreeing with αὐτοί they understood; ἀκολουθέω, (1 fut.) ἀκολουθήσω, (1 aor.) ἠκολούθησα, ας, ε, &c. Ἰησοῦ, dat. case, by 43. B. (a).

38. And Jesus being turned, and seeing them following, saith to them, What

Δὲ ὁ Ἰησοῦς στραφεῖς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, Τί seek ye? And they said to him, Rabbi (which, being interpreted, is called master), where ζητεῖτε; Δὲ οἱ εἶπον αὐτῷ, Ῥαββὶ (ὃ ἐρμηνεύμενον, λέγεται διδάσκαλε), ποῦ dwellest thou!

μένεις;

Στραφεῖς, a particip. pass. 2 aor. from the V. στρέφω, (by § x. 53, 3, and § xi. 7.) masc. sing. nom. case, agreeing with Ἰησοῦς; στρέφω, (2 aor.) ἔστραφον, (2 aor. pass.) ἐστράφην, particip. στραφεῖς, εἶσα, ἐν, &c. Ζητεῖτε, a V. act. indic. pres. from the contracted V. ζητέω, 2nd pers. plur. agreeing with ὑμεῖς ye understood; ζητέω, ῶ; εἶς, εἰς; εἶ, εἰ, &c. Οἱ; see Lex. under Ὁ VIII. Ῥαββὶ, a Hebrew word, and indeclinable; see Lex. "Ο, a pron. rel. neut. sing. agreeing with ῥῆμα word understood, or with the word ῥαββὶ put τεχνικῶς, as the grammarians speak, nom. case to V. λέγεται. Ἐρμηνεύμενον, a particip. pass. neut. sing. from the V. ἐρμηνεύω, nom. case, agreeing with the relative ὃ. Λέγεται, a V. pass. pres. from the theme λέγω, 3rd pers. sing. agreeing with pron. relat. ὃ (see § xxi. 19); λέγω, pass. λέγομαι, η, εται. Διδάσκαλε, a verbal N. masc. sing. of the second declension, like λόγος, voc. case, from the present tense of the V. διδάσκω; see § vi. 8. Ποῦ, an adv.; see Lex.

39. He saith to them, Come ye and see. They came and saw where he dwelleth, and

Λέγει αὐτοῖς, Ἔρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον ποῦ μένει, καὶ they abode with him that day, for it was about the tenth hour. ἔμειναν παρ' αὐτῷ τὴν ἐκείνην ἡμέραν, δὲ ἥν ὥς δεκάτῃ ὥρᾳ.

Ἐρχεσθε, an anomalous V. depon. imperat. pres. 2 pers. plur. agreeing with ὑμεῖς understood, from the theme ἐρχομαι, imper. ἐρχ-ου, ἐσθω, &c. Ἴδετε, an anomalous V. act. imperat. 2 aor. 2nd pers. plur. agreeing with ὑμεῖς understood, from the theme εἶδω, 2 aor. εἶδον, imperat. ἰδ-ε, ἔτω, &c. Παρ', a prep. for παρά by § i. 17. Ἠμέραν, a N. fem. sing. of the first declension, (by § iii. 5, 8.) accus. case, by § xxi. 45. (d.) (6.) Ὡς, an adv. Δεκάτῃ, a N. adj. of three endings, like καλός, fem. sing. nom. case, agreeing with ὥρα; δέκατος, η, ον. Ὥρα, a N. fem. sing. of the first declension, like ἡμέρα, nom. case, governed by the neuter V. ἥν.

40. One of the two who heard from John, and followed him, was Andrew,

Εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ, ἦν Ἀνδρέας, the brother of Simon Peter. ὁ ἀδελφὸς Σίμωνος Πέτρου.

¹ As the expression of perception generally requires the genitive, so the separate operations of it by the senses take the same.

Δύο; see § vii. 17. Ἀνδρέας, a N. masc. sing. of the first declension, like Αἰνείας, nom. case, governed by the neuter V. ἦν. Ἀδελφός, a N. masc. sing. of the second declension, like λόγος, nom. case, put in apposition with Ἀνδρέας by § xxi. 29. Σίμωνος, a N. masc. sing. of the third declension, like δελφίν, gen. case, governed by the N. ἀδελφός by § xxi. 34. sing. nom. ὁ Σίμων, gen. τοῦ Σίμωνος, &c. Πέτρου, a N. masc. sing. of the second declension, like λόγος, gen. case, put in apposition with Σίμωνος.

41. He first findeth his own brother Simon, and saith to him, We have found
Οὗτος πρῶτος εὕρισκε τὸν ἴδιον τὸν ἀδελφὸν Σίμονα, καὶ λέγει αὐτῷ, Εὕρηκαμεν
the Messias, which, being interpreted, is the Christ.

τὸν Μεσσίαν, ὃ μεθερμηνευόμενον ἐστὶ ὁ Χριστός.

Εὕρισκε, a V. act. indic. pres. 3rd pers. sing. from the theme εὕρισκω, agreeing with οὗτος, "Ἰδιον, a N. adj. of three terminations, like ἄγιος, masc. sing. accus. case, agreeing with ἀδελφόν. Εὕρηκαμεν, a V. act. indic. perf. 1st pers. plur. agreeing with ἡμεῖς understood, from εὕρισκω; εὕρισκω, (1 fut.) εὕρήσω, (perf.) εὕρηκα, ας, ε, &c. Μεσσίαν, a N. masc. sing. of the first declension, like Αἰνείας, accus. case, governed by the transitive V. εὕρηκαμεν. "Ο, a pron. rel. neut. sing. agreeing with the neut. N. ῥῆμα understood, or with Μεσσίαν, put τεχνικῶς (as the grammarians speak), nom. case to V. ἐστὶ by § xxi. 19. Μεθερμηνευόμενον, a particip. pass. pres. neut. sing. nom. case, agreeing with the relative ὃ, from the compound V. μεθερμηνεύω, which from μετὰ and ἐρμηνεύω; see Lex. Χριστός, a verbal N. masc. sing. of the second declension, like λόγος, nom. case, governed by the neuter V. ἐστί, derived from κέχρισται, 3rd pers. perf. pass. of χρίω; see § vi. 8. and Lex. in Χριστός.

42. And he brought him to Jesus, and Jesus having looked on him said, Thou art
Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν, δὲ ὁ Ἰησοὺς ἐμβλέψας αὐτῷ εἶπε, Σὺ εἶ
Simon, the son of Jonas; thou shalt be called Cephas, which is interpreted a stone.

Σίμων ὁ υἱὸς Ἰωνᾶ σὺ κληθήσῃ Κηφᾶς, ὃ ἐρμηνεύεται Πέτρος.

ἤγαγεν, a V. act. indic. 2 aor. 3rd pers. sing. agreeing with αὐτός understood, from the theme ἄγω; ἄγω, 2 aor. ἤγον, and with the Attic reduplication ἤγαγον by § xxiii. 4, 6. ἤγαγον, ες, ε, and ν being added by § i. 18. ἤγαγεν. Ἰωνᾶ, a N. masc. sing. of the first declension, like Θωμᾶς, (see § iii. 12.) gen. case, governed by the N. υἱός. Κληθήσῃ, a V. pass. indic. 1 fut. 2nd pers. sing. agreeing with σὺ, from the theme καλέω, &c. Κηφᾶς; see Lex.

43. On the morrow Jesus would go forth into Galilee, and findeth Philip, and
Τῇ ἐπαύριον ὁ Ἰησοὺς ᾗθέλησεν ἐξελεῖν εἰς τὴν Γαλιλαίαν, καὶ εὕρισκε Φίλιππον, καὶ
saith to him, Follow me.

λέγει αὐτῷ, Ἀκολουθεῖ μοι.

ἠθέλησεν, a V. act. indic. 1 aor. 3rd pers. sing. agreeing with Ἰησοὺς, from the theme ἐθέλω, of the second kind of contracted verbs, like φιλέω. Ἐξελεῖν, a V. act. infin. 2 aor. from the obsolete V. ἐξελεύθω, compounded of ἐξ and ἐλεύθω, see Lex., governed by the V. ᾗθέλησεν by § xxi. 50. ἐξελεύθω, (2 aor.) ἐξήλuthον, (2 aor. inf.) ἐξελuthεῖν, and by syncope ἐξελθεῖν; see § xvi. under Ἔρχομαι. Γαλιλαίαν, a N. fem. sing. of the first declension, like φιλία, accus. case, governed by the prep. εἰς. Φίλιππον, a N. masc. sing. of the second declension, like λόγος, accus. case, governed by the transitive V. εὕρισκε. Ἀκολουθεῖ, a V. act. imperat. 2nd pers. sing. agreeing with σὺ understood, from the theme ἀκολουθέω, of the second kind of contracted verbs, like φιλέω, ἀκολουθέω, ὦ; imperat. ἀκολούθη-εε, ει.

44. And Philip was of Bethsaida, of the town of Andrew and of Peter.

Δὲ ὁ Φίλιππος ἦν ἀπὸ Βηθσαῖδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

Βηθσαῖδά, an heteroclite N. aptote, or undeclined, by § v. 3. Πόλεως, a N. fem. sing. of the third declension, contracted like ὄφης, gen. case, Attic, see § iii. 32, 2. governed by the prep. ἐκ.

45. Philip findeth Nathanael, and saith to him, We have found him whom Moses in the
Φίλιππος εὕρισκε τὸν Ναθαναήλ, καὶ λέγει αὐτῷ, Εὕρηκαμεν δὴ Μωσῆς ἐν τῷ
law described, and the Prophets, Jesus of Nazareth, the Son of Joseph.
νόμῳ ἔγραψε, καὶ οἱ Προφῆται, Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, τὸν Υἱὸν τοῦ Ἰωσήφ.

Ναθαναήλ, Ναζαρέθ, Ἰωσήφ, heteroclite nouns undeclined, by § v. 3, 1. Μωσῆς, an heteroclite N. masc. sing. (see § v. 6.) nom. case to V. ἔγραψεν. Ἐγραψεν, a V. act. indic. 1 aor. 3rd pers. sing. agreeing with Μωσῆς, from the theme γράφω, of the first class of characteristics, like τύπτω. Προφῆται, a N. masc. plur. of the first declension, like κριτής, nom. case to V. ἔγραφαν described understood. Ἰησοῦν, an heteroclite N. masc. sing. accus. case, put in apposition with αὐτόν understood.

46. And Nathanael said to him, Can any good thing be from Nazareth? Philip saith

Καὶ Ναθαναήλ εἶπεν αὐτῷ, Δύναται τι ἀγαθὸν εἶναι ἐκ Ναζαρέθ; Φίλιππος λέγει
to him, Come and see.
αὐτῷ, Ἔρχου καὶ ἶδε.

Δύναται, an anomalous V. depon. indic. pres. 3rd pers. sing. agreeing with χρῆμα understood, and

declined, like ἴσταμαι pass. of ἴστημι, δύναμαι, δύνασαι, δύναται. Ἀγαθόν, a N. adj. of three terminations, neut. sing. nom. case, agreeing with χρῆμα understood; see § xxi. 16. εἶναι, a V. infin. from the irregular V. εἰμί, governed by the V. δύναται by § xxi. 50.

47. Jesus saw Nathanael coming to him, and saith concerning him, Behold, Ὁ Ἰησοῦς εἶδεν τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ, Ἴδε, an Israelite indeed, in whom guile is not. Ἰσραηλῆτης ἀληθῶς, ἐν ᾧ δόλος ἐστὶ οὐκ.

Ἰσραηλῆτης, a N. masc. sing. of the first declension, like κριτής, nom. case, governed by the V. ἐστὶ understood. Ἀληθῶς, an adv. from ἀληθής. Δόλος, a N. masc. sing. of the second declension, like λόγος, nom. case to V. ἐστὶ.

48. Nathanael saith to him, Whence knowest thou me? Jesus answered and said to him, Ναθαναὴλ λέγει αὐτῷ, Πόθεν γινώσκεις με; Ὁ Ἰησοῦς ἀπεκρίθη καὶ εἶπεν αὐτῷ, Before that Philip called thee I saw thee, being under the fig-tree.

Πρὸ τοῦ Φίλιππον φωνῆσαι σε εἰδόν σε, ὄντα ὑπὸ τὴν συκῆν.

Πόθεν, an adv.; see Lex. Γινώσκεις, a V. act. indic. pres. 2nd pers. sing. agreeing with σὺ understood, from the theme γινώσκω. Πρὸ, a prep. governing a genitive; see Lex. Πρὸ τοῦ, &c. see § xxi. 52—54. Φωνῆσαι, a V. act. infin. governed by the accus. N. Φίλιππον, 1st aor. from the theme φωνέω, of the second kind of contracted verbs, like φιλέω. Σέ, a primitive pron. of the 2nd person, accus. case, governed by the transitive V. φωνῆσαι, from the N. σύ by § ix. 3. ὄντα, a particip. pres. from the irregular V. εἰμί to be, accus. case, agreeing with the pron. σέ; εἰμί, particip. ὢν, οὔσα, ὄν, gen. ὄντος, &c. Συκῆν, a N. fem. sing. of the first declension, contracted like γαλήν, by § iii. 13. accus. case, governed by prep. ὑπὸ; sing. nom. ἡ συκῆ, ἥ; gen. τῆς συκῆς, ἧς, &c.

49. Nathanael answered, and saith to him, Rabbi, thou art the Son of God, thou art the Ναθαναὴλ ἀπεκρίθη, καὶ λέγει αὐτῷ, Ῥαββί, σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ King of Israel.

Βασιλεὺς τοῦ Ἰσραήλ.

Βασιλεὺς, a N. masc. sing. of the third declension, contracted by § iii. 32, 3. nom. case, following the neuter V. εἶ.

50. Jesus answered, and said to him, Because I said to thee, I saw thee underneath the Ἰησοῦς ἀπεκρίθη, καὶ εἶπεν αὐτῷ, Ὅτι εἰπόν σοι, Εἰδόν σε ὑποκάτω τῆς fig-tree, believest thou? Thou shalt see greater things than these. συκῆς, πιστεύεις; Ὅψει μείζω τούτων.

ὑποκάτω, an adv. of place, governing a gen. see § xxi. 60. Πιστεύεις, a V. act. indic. pres. 2nd pers. sing. agreeing with σὺ understood, from the theme πιστεύω. Ὅψει, a V. mid. or depon. 1 fut. 2nd pers. sing. (by note on τόπτω, § xi. 3.) from the theme ὀπτω or ὀπτομαι; ὀπτομαι, (1 fut.) ὀψομαι, εἰ, &c. Μείζω, a N. adj. of the comparative degree, irregular from the positive μέγας, (by § viii. 6.) neut. plur. accus. case, contracted (by § viii. 11.), agreeing with χρήματα things understood. Τούτων, a demonstrative pron. neut. plur. from masc. sing. οὗτος, gen. case, agreeing with χρημάτων things understood, gen. case.

51. And he saith to him, Verily, verily, I say to you, From henceforth ye shall see heaven Καὶ λέγει αὐτῷ, Ἀμήν, ἀμήν, λέγω ὑμῖν, Ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν opened, and the Angels of God ascending and descending upon the Son of ἀνεφύγῳ, καὶ τοὺς Ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν Υἱὸν τοῦ Man.

Ἀνθρώπου.

Ἀμήν, Heb.; see Lex. Ἄρτι, an adv. of time; see Lex. under ἄρτι 5. Οὐρανός, a N. masc. sing. of the second declension, like λόγος, accus. case, governed by the transitive V. ὄψεσθε. Ἀνεφύγῳ, a particip. mid. perf. after the Attic form, (by § x. 22. and § xxiii. 4, 6.) masc. sing. accus. case, agreeing with the N. οὐρανόν; ἀνοίγω, perf. mid. ἀνέφγα, particip. ἀνεφγ-ώς, νία, ὅς; gen. ὅτος, νίας, ὅτος, &c.; see ἀνοίγω in § xvi. Ἀγγέλους, a N. masc. plur. of the second declension, like λόγος, accus. case, governed by the transitive V. ὄψεσθε understood. Ἀναβαίνοντας, a particip. act. pres. from the theme ἀναβαίνω, compounded of ἀνά and βαίνω, (see Lex.) masc. plur. accus. case, agreeing with the N. ἀγγέλους. Καταβαίνοντας, a particip. of the same form as ἀναβαίνοντας, from the theme καταβαίνω, compounded of κατά and βαίνω; see Lex.

GREEK AND ENGLISH LEXICON

TO THE

NEW TESTAMENT.

A, *a*, *Alpha*. The first of the Greek Letters, corresponding in name, order, and power, to the Heb. א *Aleph*, but in form approaching nearer to the *Aleph* of the Samaritans and Phœnicians¹. *Plutarch* (in *Sympos.* lib. ix. qu. 2) informs us, that this name *Alpha* in Phœnician signified an *ox*, as *Aleph* likewise does in Hebrew.

I. A, *Alpha*, being the first letter of the Greek alphabet, is applied to [whatever is *first*, whether in time or rank (see *Buxt. Lex. Talmud.* p. 106), and hence to] Christ as being the *beginning* or *first*, occ. *Rev.* i. 8. 11. xxi. 6. xxii. 13. Observe that in *Rev.* i. 11, the words 'Εγώ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος, καὶ— are omitted in twenty MSS., three of which are ancient, in the *Vulg.*, and several other ancient versions, and in some printed editions, and are accordingly rejected by *Mills*, *Wetstein*, and *Griesbach*. [By these expressions many of the ancients conceive that our Lord's eternal divinity is described (see *Areth. Cæsar.* in *Apoc.* p. 888, and others, with a reference to *Is.* xlv. 6), and they are followed by the modern orthodox writers in general. See *Eichhorn's Commentary* on these passages. The reader may also consult the following works: *Amuel. Diatr. Philol.* qua τὸ α et ω appellatio Christi in *Apoc.* exponitur. *Upsal*, 1755, 4to. *Nicolaus, Disquis. de Mose Alpha dicto.* *L. Bat.* 1703. 8vo.]

II. As a Particle used in composition.

1. It denotes *negation* or *privation*, from ἀρῶ or ἀρην, *without*, and is in this application called *negative* or *privative*, as in ἀσεβής *ungodly*, from a neg. and σέβω *to worship*; ἀόρατος *invisible*, from a neg. and ὁρατός *visible*. The *a*, when

compounded with words beginning with a vowel, frequently takes a *ν* after it for the sake of sound, as in ἀναμάρτητος *being without sin*, from a neg. and ἁμαρτέω †for ἁμαρτάνω† *to sin*.

2. It *heightens* or *increases* the signification of the simple word, and is called *intensive* or *augmentative*, as in ἀτενίζω *to fix* (the eyes) *attentively*, from *a* intens. and τείνω *to fix*. A thus applied is, perhaps, from the Heb. תנאף *emphatic*, or an abbreviation of ἄγαν *very much*, which from Heb. הָנִיף *to be lifted up, increased*. [On the intensive power of *a*, see *Valeken. ad Adonias.* p. 214. *Blomf. ad Prom.* 904. *Kidd, Critical Review*, lxxxviii. p. 129. *Porphyry, Quæst. Homer.* p. 49.]

3. It imports *collecting* or *assembling*, from ἄμα *together* (which see), and is called *collective* or *congregative*, as in ἅπας *all together*, from a collect. and πᾶς *all*; ἀδελφός *a brother*, from a collect. and δελφός *a womb*.

ἈΒΑΔΔΟΝ. Heb.—*Abaddon*, Heb. אַבְדּוֹן *destruction, perdition*, a N. from the V. אָבַד *to destroy*. occ. *Rev.* ix. 11. So the LXX render אַבְדּוֹן by ἀπόλεια, *Job* xxvi. 6. xxviii. 22, & al. *Comp.* Ἀπολλύων under Ἀπολλύω III.

ἈΒΑΡΙΗΣ, ἑὸς, οὗς, ὃ, ἡ, καὶ τὸ ἀβαρίες, from *a* neg. and βάρος *a burden, charge*. *Not burdensome, not chargeable.* occ. 2 *Cor.* xi. 9. *Comp.* Βάρος V.

ἈΒΒΑ. Heb.—*Father* or *my father*, *Abba*, as the word was pronounced in our Saviour's time (*comp.* under Ἐβραϊς) for the pure Hebrew אָבִי *father* or אָבִי *my father*. So the Chaldee Jews used אָבִי for the *father* or *my father*². occ. *Mark* xiv. 36. *Rom.* viii. 15. *Gal.* iv. 6. [Ἀππας and ἄππα seem to *Alberti* of the same origin as ἄββα. See *Spanheim* on *Callim. Hymn.* in *Dian.* 6.]

² See my *Chaldee Grammar*, sect. iii. 14, and sect. iv. 3.

¹ Concerning the resemblance between the Phœnician and Greek letters, in name, order, power, and form, see *Herodotus*, v. 58; *Montfaucon's Palæographia Græca*, ii. 1, 2, 3; *Dr. Gregory Sharpe's Dissertation on the Original Powers of Letters*, p. 97, &c., and his *Structure of the Greek Tongue*, p. 219, &c.; and *Encyclopædia Britannica*, in ALPHABET, Plate IX.

* Ἀβυσσος, ου, ὅ, ἡ, καὶ τὸ ἄβυσσον, from *a* intens. and the Ionic *βυσσός*, for *βυθός* the deep (which see). In Herodotus, iii. 23, *χωρέειν ἐς βυσσόν* signifies to sink to the bottom, as in water. So Homer, II. xxiv. 80, speaking of Iris plunging to the bottom of the sea, ἡ δὲ—ἐς βυσσόν ὄρουσεν.

I. *Very or exceedingly deep*; for the profane writers use this word as an Adjective. See Scapula's Lexicon. [So Deut. xxxiii. 13.]

II. In the N. T. ἄβυσσος, ου, ἡ, an abyss, *a deep*. It denotes

1. *The common receptacle of the dead*. Comp. under "Αἰδης III. occ. Rom. x. 7. [on which passage see Lowth, de Sacra Poesi Heb. p. 200, ed. Michaelis.]

2. *Hell, the place of eternal punishment*. occ. Luke viii. 31. comp. Rev. ix. 1, 2. 11. xi. 7. xviii. 8. xx. 1, 3; and on the texts in Rev. see Vitringa on Rev. and Bp. Newton on Prophecies, vol. iii. 8vo. [In this sense it occurs in Euripides, Phœn. 1632.] This word in the LXX commonly answers to the Heb. תהום, which generally denotes an abyss of waters. [It occurs in this sense Gen. i. 2. vii. 11. Job xxviii. 14. Deut. xxxiii. 13, &c.; and the MS. Lexicon, Bibl. Coisl. p. 499, and the Lex. Cyrill. MS. Brem. explain the word to mean, an infinite collection of waters, as do Hesychius and Suidas.]

☞ Ἀγαθοεργίω, ὦ, from ἀγαθός good, merciful, and ἔργον *a work*.—To do good, that is, works of mercy or charity. occ. 1 Tim. vi. 18.

Ἀγαθοποιέω, ὦ, from ἀγαθός good, and ποιέω to do. + Zeph. i. 13.†

I. To do good. occ. Mark iii. 4. Luke vi. 9. 35. Acts xiv. 17.

II. To do good to, to benefit. occ. Luke vi. 33.

III. To do well, act rightly. occ. 1 Pet. ii. 15. 20. iii. 6. 17. 3 John ver. 11.

☞ Ἀγαθοποιία, ας, ἡ, from ἀγαθοποιέω.—Well-doing. occ. 1 Pet. iv. 19. This word is used in Clement's 1 Ep. to Corinth, § 2 and 3, in the sense of doing good. [Its proper meaning is ἡ ἀγαθῶ ἔργον προθυμία *a zeal for good works*.]

☞ Ἀγαθοποιός, οὔ, ὁ, from ἀγαθοποιέω.—A well-doer, a person acting rightly. occ. 1 Pet. ii. 14. Sir. xlii. 20. [ἀγαθοποιός γυνή in Sir. xlii. 14, is used in a bad sense—a woman who entices men by kindnesses.]

Ἀγαθός, ἡ, ὄν, q. ἀγαστός admirable, from ἀγάζομαι to admire, which from ἀγάω, -ομαι, the same; or else ἀγαθός may be derived immediately from ἀγάω or ἀγαμαι to admire.—This is a very general and extensive word, like the Heb. טוֹב, to which it usually answers in the LXX.

I. Good. Mat. xix. 17. [This is the general sense of the word, which Schleusner, I think, raises sometimes higher than is necessary, or than his instances bear him out in, viz. what is entirely perfect of its kind, and of the highest excellence. In Mat. xix. 16. John i. 47. 2 Thess. ii. 16, nothing of this kind seems implied. The strongest instances are Mat. xix. 17. James i. 17.] Neut. plur. ἀγαθά, ᾶ, good things, Luke i. 53. xii. 18, 19. xvi. 25. [See also Prov. xi. 10. Eur. Phœn. 906. Joseph. Antiq. ii. 3, 2. Hence the word denotes prosperous, fortunate, happy, Is. lxiii. 7. Job xvii. 15 1 Macc. x. 55, and cheerful, Ps. lxxiii. 14. Zech. viii. 19. Esdr.

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ix. 12. In Sirach xiii. 25, καρδία ἐν ἀγαθοῖς is perhaps for καρδία ἀγαθῇ in this sense.] So Herodotus, iii. 135, and ix. 81, used not only by the LXX, but likewise by Polybius, Xenophon, and Josephus (cited by Kypke on Luke xii. 19), and by the two latter particularly applied to the fruits of the earth: [in which sense it occurs, Gen. xlv. 20. Wisdom ii. 6. Luke xii. 18, 19.]

II. Bountiful, kind, benevolent, merciful. Mat. xx. 15. [Bountiful or liberal, i. e. Does my liberality to others provoke you to envy? See Xenoph. Cyr. iii. 3, 4, and D'Orville ad Charit. p. 722.] Rom. v. 7. [Kind or benevolent. 1 Thess. iii. 6. Good natured. 1 Pet. ii. 18. Tit. ii. 5. See Casaub. Epp. p. 79. Xen. Econ. xi. 6. Hence τὸ ἀγαθὸν denotes benevolence. 1 Thess. v. 15. Rom. xii. 21. Gal. vi. 10. Phil. i. 5. Philem. 14. It is put for Christianity, as the highest instance of God's benevolence, in Rom. xiv. 16.]

III. Profitable, useful. Eph. iv. 29.

IV. Fertile, good, as land. Luke viii. 8. So Plutarch, de Lib. Educand. p. 2, ἐπὶ τῆς γεωργίας, πρῶτον μὲν ἈΓΑΘὴΝ ὑπάρχει δὲ τὴν γῆν. In agriculture, first, the land must be good.

V. Pure, unpolluted. Acts xxiii. 1. (comp. Acts xxiv. 16. 2 Tim. i. 3.) 1 Tim. i. 19. (comp. 1 Tim. iii. 9.)

Ἀγαθοσύνη, ης, ἡ, from ἀγαθός.

I. [Kindness and benevolence. Rom. xv. 14. Gal. v. 22. Eph. v. 9. So Nehemiah ix. 25. In the LXX the word seems often to signify the happiness arising from another's kindness, and thence happiness generally. See Neh. ix. 35. Judg. viii. 35. 2 Chron. xxiv. 16.]

II. Goodness in general. occ. 2 Thess. i. 11.

Ἀγαλλίασις, εως, ἡ, from ἀγαλλιάω.—Exultation, leaping for joy, excessive joy. occ. Luke i. 14. 44. Acts ii. 46. Heb. i. 9. Jude ver. 24. The LXX several times use this word for the Heb. בָּרַךְ. [In Acts ii. 46, it seems to signify singing for joy, and in this sense it is also frequently found in the LXX. See Ps. xxix. 6. xlv. 1. lxii. 6.]

Ἀγαλλιάω, ὦ, (Luke i. 47) and more commonly ἀγαλλιάομαι, ὦμαι, pass. and mid. from ἀγαν very much, and ἄλλομαι to leap, or rather from the Heb. בָּרַךְ, or in Hiph. בָּרַךְ to exult, which the LXX frequently render by ἀγαλλιάομαι.

I. To exult, leap for joy, to show one's joy by leaping and skipping. So the word denotes excessive or ecstatic joy and delight, John v. 35. Acts xvi. 34. Hence it is sometimes put after χαίρω, which is of less intense signification, as Mat. v. 12. 1 Pet. iv. 13. Rev. xix. 7. comp. 1 Pet. i. 8. Luke i. 14.

II. To be transported with desire, to leap forward with joy, in order to meet the object of one's wishes, gesture. occ. John viii. 56, where see Doddridge, Bp. Pearce, and Campbell, and Blackwall's Sacred Classics, vol. i. pp. 46—48. 8vo edit.

[III. To be pleased with any thing. John v. 35. and so to boast of it in LXX. 2 Sam. i. 20. Sirach xxx. 3.]

IV. To celebrate and sing the praise of. Luke i. 47. x. 21. Acts ii. 26. See on this word, Fischer ad Well. p. 238. Bergl. ad Alcioph. p. 56.]

☞ Ἀγάμος, ου, ὁ, ἡ, from α neg. and γάμος

marriage. — *Single*, whether unmarried or widowed. occ. 1 Cor. vii. 3. 11. 32. 34. 37. See Xen. Symp. ix. 7.

Ἀγανακτῶ, ὦ, from ἄγαν *very much*, and ἄχθωμαι, properly, *to be heavily loaded, pressed with a great weight*, and thence *to be oppressed in mind, to be grieved, take ill, resent, gravor, gravatè fero* (see Scapula), which from ἄχος *a weight, burden, also grief*. Comp. under προσοχθίζω. — *To be moved or filled with indignation or resentment, to resent deeply, to be indignant, to stomach*. occ. Mat. xx. 24. xxvi. 8. Mark x. 14. 41. xiv. 4. Luke xiii. 14. [It is used either absolutely, or with ὄτι, περί, and πρός, and in the Book of Wisdom, v. 23, with κατά.]

Ἀγανάκτησις, εως, ἡ, from ἀγανακτῶ. — *Indignation, resentment*. occ. 2 Cor. vii. 11. †Thuc. ii. 41.†

ἈΓΑΠΙΑΨ, ὦ. †from ἀγάπη.†

I. *To love* in general. Mat. xxii. 37. 39, et al. freq.

II. *To desire, long for*. 2 Tim. iv. 8. comp. 1 Pet. iii. 10. Ps. xxxiv. 12. xl. 16. This word in the LXX most commonly answers to the Heb. רָצָה.

[III. *To prefer*. Mat. vi. 24. John xiii. 23. Rom. ix. 13. Hence οὐκ ἀγαπᾷν is to neglect. Rev. xii. 11.—Schleusner chooses to give as additional meanings of the word, (1) *To do good to*, citing Luke vii. 5. John xiv. 21. 23, &c. (2) *To do one's duty to from love*, citing Eph. v. 25. Col. iii. 19. Whence he says ἀγαπᾷν τὸν Θεὸν always means *to worship God with piety*; and (3) *To address with kind words*, citing Mark x. 21. Ps. lxxviii. 36, &c. In all these cases he appears to me to give only what he imagines to be the probable effect of the *love*, while the writers merely state the existence of the love itself. He gives, of course, analogous meanings to the word ἀγάπη.]

Ἀγάπη, ης, ἡ.

1. *Love, charity*, see Luke xi. 42. Rom. v. 5. 8. 1 Cor. xiii. 1 Tim. i. 5. 2 Pet. i. 7. On 1 Pet. iv. 8, comp. Prov. x. 12, and then judge how groundless is that dangerous but, I fear, common notion, of *atonement* for sins by *almsgiving*. This N. in the LXX usually answers to the Heb. חָנַן.

II. Ἀγάπαι, ὧν, αἰ, *love-feasts, feasts of charity*. occ. Jude ver. 12. comp. 1 Cor. xi. 21. 33. These *love-feasts* used to be kept in the primitive church at the time of celebrating the holy eucharist. They were furnished by the common oblations of the faithful. Rich and poor were to partake of them with decency and sobriety. The disorders of the Corinthians on these occasions are censured by the Apostle, 1 Cor. xi. 21, et seq. See Cave's Prim. Christ. pt. i. chap. 11, and Suicer's Thesaurus in ἀγάπαι, II. 3. Pliny, I think, must be understood to speak of these ἀγάπαι when, in his famous 97th letter to Trajan, he says of the Christians in Bithynia, of which he was governor, that, upon examination, they affirmed, that after they had sung a hymn to Christ as to God (*quasi Deo*), and taken their sacramentum, morem sibi discedendi fuisse, rursusque cœnandi ad capendum cibum, promiscuum tamen et innoxium, "they usually departed and came together again to take an innocent repast in

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common:" which passage further shows, that the Bithynian Christians kept their ἀγάπαι after the celebration of the eucharist. [The ἀγάπαι lasted till the 4th century, and were then abolished by the council of Laodicea, in its 28th canon, in consequence of the luxury which had been substituted for the ancient and frugal method of celebrating these feasts.]

Ἀγαπητός, ἡ, ὄν, from ἀγαπάω.

[I. *Beloved, well-beloved*. Acts xv. 25, et al. freq.]

II. *Only*, used with regard to Christ as the only Son of God. Mat. iii. 17. Luke ix. 35. xx. 13. This sense is frequent in the LXX. Gen. xxii. 2. Judg. xi. 34. Jer. vi. 26, and is often used to render the Heb. יחיד. The Greek lexicographers especially give to this word the explanation μονογενής, or *only-born*. See Hesychius in voce, Poll. iii. c. 2, and Zonar. col. 14, the Schol. on Homer, l. ζ. 401. Lucian Catapl. c. 10, and Dan. Heins. Exerc. SS. lib. ii. c. 1.]

Ἀγγαρεύω, from ἄγγαρος, below. — *To press or compel another to go somewhere, or to carry some burden*. occ. Mat. v. 41. xxvii. 32. Mark xv. 21. This word is derived from the Persians, among whom the king's messengers or letter-carriers were called ἄγγαροι or angari. Thus Suidas, under the word ἄγγαρος, οὕτως ἐκάλουν οἱ Πέρσαι τῶν βασιλέων ἀγγέλους. And Hesychius, ἀγγαρος, ἡ λέξις Περσικῇ—σημαίνει δὲ καὶ τοὺς ἐκ διαδοχῆς βασιλικούς γραμματοφόρους. Thus Herodotus tells us, viii. 93, that the Persian post was called ἀγγαρήιον. And Josephus, Ant. xi. 6, § 2, says, that on Esther's marriage the king of Persia despatched τοὺς ἀγγάρους λεγομένους, the angari, as they are called, to order his subjects to keep the nuptial feast. A probable derivation of the Persic name ἄγγαρος seems to be from the Heb. עֲנַנִּי a letter (γ or ν being inserted before γ, as usual); though there is a passage in Xenophon which would almost tempt one to deduce it from the Heb. עֲנַנִּי a crane, on account of their prodigious speed: for, speaking of these ἄγγαροι, Cyropæd. lib. viii. p. 497, edit. Hutchinson, 8vo, he observes, φασὶ τινες ΘΑΤΤΟΝ ΤΩ'Ν ΓΕΡΑ'ΝΩΝ ταύτην τὴν πορείαν ἀνύειν. "Some say they perform this journey more expeditiously than cranes." But Michaelis says that the Persian word "ἀγγαρεύω is from Pers. hangar (or hanjar) a dagger, worn as a mark of authority by the couriers in Persia, who have the power of forcing the proprietors of horses at every post station to supply them as often as they have need, and to accompany them on the road." Chardin, Travels, vol. ii. p. 242, 12mo, says, "Ces couriers sont fort reconnoissables à leur equipage; ils portent le poignard," &c. Introduced to N. T. translated by Marsh, vol. i. p. 159, where see also Marsh's Note, i. p. 429. Whichever of the above etymologies be right, these Persian messengers had the royal authority for pressing horses, ships, and even men, to assist them in the business on which they were employed: and we find in the modern government of Persia, as just observed from Chardin, officers not unlike the ancient angari; they are called chappars, (ultimately, perhaps, from the Heb. עָצַף to be active, nimble,) and serve to carry

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despatches between the court and the provinces¹. "When a *chapparr* sets out, the master of the horse furnishes him with a single horse; and when that is weary, he dismounts the first man he meets, and takes his horse. There is no pardon for a traveller that should refuse to let a *chapparr* have his horse, nor for any other who should deny him the best horse in his stable." See Sir John Chardin's Travels, vol. i. p. 257, and Mr. Hanway's, vol. i. p. 262. [Reland, Diss. Misc. viii. p. 125. Stanl. ad Æschyl. Pers. 247. Brisson. de Persar. Principatu, § 138.]

From the Persic name *άγγαρος*, the Greeks, after they became acquainted with the affairs of Persia, formed the verb *άγγαρεύω*, the passive of which, *άγγαρεύεσθαι*, is used in Josephus, Ant. lib. xiii. cap. 2, § 3, where Demetrius, the son of Seleucus, in a letter to Jonathan the high priest and the people of the Jews, says, *Κελεύω δὲ μηδὲ ἈΓΓΑΡΕΥ'ΕΣΘΑΙ τὰ Ἰουδαίων ὑποζύγια*—"I order moreover that the beasts of the Jews be not *pressed*." But, no doubt, the Romans, in our Saviour's time, often *pressed* not only their beasts but themselves for the public service. The N. *άγγαρεία* is used by Arrian, Epictet. lib. iii. cap. 26, p. 359, edit. Cantab. (iv. 1, 79. Schw.)

Ἀγγείον, *ov*, *τό*, from *άγγος* the same, or immediately from the Heb. *יָסֵן* a basin.—A vessel of any kind. occ. Mat. xiii. 48. xxv. 4.—In the LXX [as Numb. iv. 9] it generally answers to the Heb. *יָסֵן* a vessel, [and is used in classical authors, as Xen. Œcon. viii. 11. ix. 2.]

Ἀγγελία, *ag*, *ῆ*, from *άγγέλλω* to tell, deliver a message.—A message, or commandment delivered as a message. occ. 1 John iii. 11. [and so in Ælian, V. H. i. 21. In the LXX simply message. Prov. xii. 26. xxvi. 16.]

ἈΓΓΕΛΑΩ, to tell, deliver a message. This V., though common in the Greek writers, occurs not in the N. T., but is here inserted on account of its derivatives.

Ἀγγελος, *ov*, *ὁ*, from *άγγέλλω*.—"A name not of nature but of office," says Austin in Leigh's Crit. Sac. "*Ἀγγελος* in the LXX usually answers to the Heb. *מַלְאָךְ*, which is of the same import.

I. A human messenger, a legate, an agent. Mat. xi. 10. Mark i. 2. Luke vii. 24. ix. 52. Jam. ii. 25. It is spoken of the preachers of the Gospel, Mat. xxiv. 31. Mark xiii. 27; but 2 Cor. xii. 7, "*Ἀγγελος* Σατᾶν ἵνα με κολαφίζῃ," "That the agent of Satan," i. e. one of those whom, in the preceding chapter (ver. 15), St. Paul had styled *διακόνους ministers of Satan*, "might buffet me." Comp. 2 Cor. x. 10. [In a sense somewhat similar to this, as *agent* or *spy*, Schleusner explains the difficult passage 1 Cor. xi. 10, *διὰ τῶν άγγέλων*, "on account of those who are sent to watch you." See Heuman's Disquisitio Exegetica περὶ τῶν άγγέλων, 1 Cor. xi. 10. commentorum.]

II. The bishop or president of a particular church. Rev. i. 19. ii. 1, et al. Comp. Gal. iv. 14. 2 Cor. v. 20².

III. A created intelligent angel, whether good,

as Mat. xxiv. 36. xxv. 31. xxvi. 53. Mark xii. 25. xiii. 32. Luke ii. 15. Heb. xii. 22. comp. Acts xii. 15³, with Mat. xviii. 10, and Luke xv. 10; —or evil, Mat. xxv. 41. Rom. viii. 38. 1 Cor. vi. 3. 2 Pet. ii. 4. Jude ver. 6. Observe that in Rev. viii. 13, the Alexandrian, and another ancient MS., and fifteen later ones, together with several ancient versions and printed editions, have the very remarkable reading of *αερού* for *άγγέλων*: and that reading is embraced by Mill and Wetstein, and received into the text by Griesbach.

IV. "*Ἀγγελος Κυρίου*, the angel, agent, or personator, of the Lord. This was evidently a human form surrounded with light or glory, with or in which Jehovah was present. And thus the expression is used, Acts vii. 30. (comp. ver. 32, and Exod. iii. 2—6.) Luke ii. 9. Acts xii. 7. (comp. ver. 11. 17.) Mat. xxviii. 2. (comp. ver. 3, 4.) [and perhaps Luke xii. 8, 9. (comp. Mat. x. 32.)]

"*Ἀγγελος* or *ὁ Ἀγγελος*, the angel, when alone, is sometimes used in this sense. See Acts vii. 35. 38. (comp. Exod. xix. 3. 9. 20.) John v. 4. And sometimes *άγγελος Κυρίου* seems plainly used for a created intelligent angel, as Luke i. 11. (comp. ver. 19. 26. 35⁴.)

V. "*Ἀγγελοι*, *ων*, *οι*, the created agents or angels of material nature; that is, the fire, light, and spirit, or gross air, by which Jehovah acts, and becomes visible to his creatures; whence they are called his angels, i. e. personators, instruments of action or visibility. Comp. Heb. i. 6, with Ps. xcvi. 7 (see the LXX); Heb. i. 7, with Ps. civ. 4⁵; and Heb. ii. 2. Acts vii. 53. Gal. iii. 19, with Exod. xix. 18. Deut. iv. 11. Hab. iii. 3. Comp. Διαταγή.—Since, as very learned⁶ and excellent men have observed, it appears to have been the Apostle's direct design in Heb. i. to prove that the Son was superior to the angels, in opposition to the Simonians and Cerinthians of that time, who attributed the formation of the world to angels, and who looked upon Jesus as a mere man, and, as such, inferior to angels; and since the texts of the Old Testament, to which the Apostle refers, lead us to understand the word *άγγελοι* angels, in this first chapter to the Hebrews, of the material agents of nature, is it not evident that the Simonians, Cerinthians, and other ancient Gnostics, and their successors the Valentinians, so far as they understood them-

³ In Acts xii. 15, the persons speaking seem plainly to allude to the Jewish notion, that every good man had a guardian angel to attend and watch over him. (See Bp. Bull's English Works, vol. ii. p. 501.) But as there is no reason to think that these persons spake by Divine inspiration, no conclusion can, from what they said, be drawn for the truth of that opinion. Peter himself considered the angel who delivered him from prison, not as his own peculiar angel, but as the angel of the Lord, ver. 11. [The same notion is alluded to Mat. xviii. 10, See Lightfoot on the above passage of Acts, and Doughty Anal. Sacra N. T. Exc. lvii. p. m. 94. Perhaps, also, from the Jewish notion of an angel presiding over every department and particular in nature, the expressions in Rev. ix. 11. xiv. 18. xvi. 5, may be explained.]

⁴ On this very difficult subject of angels, the reader would do well to consult Bate's excellent Inquiry into the Similitudes; though he will find that in the exposition of several of the above texts I do not concur with that learned writer.

⁵ See Campbell's Preliminary Dissertations to the Gospels, p. 370, &c.

⁶ Bishop Bull, Opera, p. 64 and 320, edit. Grabe. Waterland's Importance of the Doctrine of the Trinity, p. 491, 2d edit. Comp. Vitringa, Observ. Sacr. lib. v. cap. xii. & xiii.

¹ See New and Complete Dictionary of Arts, in CHAP. PAR.

² See Scott's Christian Life, vol. ii. pt. 2, ch. 7, sect. 9, p. 421, &c.

selves, meant by their *angels* or *æons* no other than these *material agents*? Accordingly, Irenæus (Adv. Hær. lib. ii. cap. 19. p. 140, edit. Grabe) charges the Gnostics, and particularly the Valentinians, with having stolen the genealogies of their *æons* from the Theogonia of the heathen poet Antiphanes: "*Unde ipsi assumentes sibi fabulam, quasi naturali disputatione commentisunt, solummodo demutantes eorum nomina.*" "From whom," says he, "they borrowed their fable, and forged a *physical disquisition*, as it were, only changing their names." In the same page he adds, "*Et non solum quæ apud comicos,*" &c. "And they are convicted of publishing for their own, not only what the *comic* poets have advanced, but they also collect together what has been said by all those who are ignorant of God, and are called philosophers; and putting together many wretched shreds and scraps, they have endeavoured by subtle speeches to set off the motley fiction, introducing a doctrine in one respect indeed *new*, because at present it is palmed upon the world by new artifices, but yet a doctrine *old* and unprofitable, because patched up of old notions which smell strong of ignorance and irreligion." This blessed champion for Christianity then goes on to support this charge, heavy as it is, by an induction of particulars.—Epiphanius, in like manner, treating of the more ancient Gnostics, the predecessors of Valentinus, and from whom he derived most of his heresy, says, "that the Greek poets, and their *fables*, gave rise to all the sects!"; implying, no doubt, that these elder Gnostics likewise borrowed the *genealogies* of their *angels* or *æons* from the old Greek poets, such as Orpheus, Hesiod, Antiphanes, Philistion, &c., who, it is certain, in their *theogonies* or *genealogies* of the gods, meant only to describe the *parts* or *conditions* of *material nature*, particularly of the *heavens*, and their operations on each other. Thus, then, the Gnostic doctrine of *æons* or *angels*, of their making the world, and of the religious regard due to them, revived, *only under other names* (as Irenæus repeatedly observes), the vilest abominations of *physical heathenism*; and not only so, but by blasphemous jargon set aside the *essential divinity* of the *Son of God*. For further satisfaction on this subject, the reader will do well to consult Irenæus, as above cited; Vossius's note on Σιγῆς, in Ignatius's Epist. to Magnesians, § 8, vol. ii. p. 131, edit. Russel; Gale's Court of Gent. pt. iii. book 2, chap. 1, § 7, p. 123, &c., and Cave's Life of Titus, p. 60, 61. It should, however, be remarked, that Enfield, whom see in Hist. of Philos. vol. ii. book 3, ch. 3, deduces the Gnostic heresies among Christians from the Eastern or Zoroastrian philosophy, especially from the Oriental doctrine of *emanation*; and of Irenæus in particular he observes, vol. ii. p. 296, 297, that though "he employed his learning and industry in refuting the Gnostic heresies which had, even in the first age of the Church, arisen from the union of the dogmas of the Oriental, Egyptian, and Platonic philosophy, with the doctrine of Christ, it is, however, to be regretted that this learned and zealous advocate for Christianity, having been less conversant with the Oriental

than the Greek philosophy, did not perceive the true origin of the heresies which he undertook to refute."

Ἀγε, an adv. of *compellation* or *address*, properly the imperative 2d pers. sing. present of the V. ἄγω to lead, go. comp. Ἀγω VI.—Come, come now. occ. Jam. iv. 13. v. 1. Wetstein, on Jam. iv. 13, shows that the best Greek writers, particularly Homer, apply this word in like manner where *several* persons are addressed.

Ἀγέλη, ης, ἡ, from the V. ἄγω to drive, or perhaps from the Heb. אָנָה a bullock or steer; for in the ancient language of Homer, ἀγέλη is scarcely ever applied but to a *herd of the beeve kind*. See Dammii Lexicon².—A herd, a drove. In the N. T. it is only applied to swine, occ. Mat. viii. 30, 31, 32. Mark v. 11, 13. Luke viii. 32, 33. [1 Sam. xvii. 34.]

Ἀγενεαλόγητος, ου, ὁ, ἡ, from a neg. and γενεαλογέω, to trace a genealogy.—Without a genealogy, or pedigree, having no genealogy, i. e. from any sacerdotal family, as the Levitical priests had, namely from that of Aaron, Exod. xl. 15. occ. Heb. vii. 3. comp. ver. 6. Ἀγενεαλόγητος can hardly refer to Melchisedec's having no genealogy or pedigree recorded in the Scriptures, because his being ἀγενεαλόγητος is mentioned as one instance of his *resemblance to Christ*, whose genealogy is particularly traced both by St. Matthew and St. Luke, but who was not however descended from the sacerdotal line, but sprung from Juda, of which tribe Moses spake nothing concerning priesthood, Heb. vii. 14.

Ἀγενής, ἐος, οὗς, ὁ καὶ ἡ, καὶ τὸ ἀγενές, from a neg. and γένος birth.—Base, ignoble, occ. 1 Cor. i. 28. [Plut. Vit. Parall. Peric. c. 24. In Greek writers the word is used either for one who has no children, or one who is degenerate.]

Ἀγιάζω, from ἅγιος holy.

I. To separate, set apart, consecrate, or sanctify, from a common to a higher or sacred use or purpose. Mat. xxiii. 17. 19. John x. 36³. xvii. 19. (Comp. ver. 17.) Heb. x. 29. xiii. 12. Comp. 1 Cor. vii. 14. [2 Tim. xi. 21. See Gen. xi. 3. Lev. xxvii. 26.]

II. To esteem or reverence as holy or sacred, and, when applied to God, as infinitely separated from, and superior to, all created beings. Mat. vi. 9. Luke xi. 2. 1 Pet. iii. 15. Comp. Isa. viii. 12, 13. xxix. 23.

III. To purify, cleanse from pollution, whether ceremonially, as under the Levitical dispensation, Heb. ix. 13. comp. Lev. xvi. 19; or really and truly, by the offering of the body of Christ, Heb. x. 10, 14. 29. Comp. ver. 2, and ch. ii. 11. ix. 14. [Hence it may signify, according to Schleusner, to offer up as a victim. John xvii. 19. See Chrysost. Homil. lxxii. on John. But there is, I think, with deference to Schleusner, no reason for giving a different sense to the word in this verse from that which must be assigned to it in v. 17, where the same phrase occurs. He explains v. 19 thus, "I offer up myself as a victim, that they may be ready to offer themselves as victims for the faith." He and Kopp give the same sense to ἡγιασμένη in Rom. xv. 16, and cite a similar use of the word from Dionys.

² [Here Parkhurst is mistaken. It is applied to horses, II. xix. 281.]

³ See Dr. George Campbell's Translation and Notes.

¹ Hæres. xxvi. tom. i. p. 98, edit. Colon. Conf. Hæres. xxxi. p. 165.

Halic. vii. 72. From this meaning arises also another, to expiate, to redeem, to be the author of forgiveness of sins, as in Eph. v. 26. Heb. x. 10. xiii. 12. See also especially Heb. ii. 11, which Schleusner translates "The Redeemer and the redeemed are from one common origin"—with reference to Christ's human nature.]

IV. To sanctify, make holy, separated from sin, and so consecrated to God, Acts xx. 32. xxvi. 18. Eph. v. 26. 1 Thess. v. 23. comp. Rev. xxii. 11.

[V. In the LXX, To celebrate, make known, or proclaim. See Joel i. 14. ii. 15. Comp. below ἁγιος.]

ἁγιασμός, οὗ, ὁ, from ἁγιάσαι perf. pass. of ἁγιάζω.—Sanctification, sanctity. Rom. vi. 19. 1 Thess. iv. 3, 4. [2 Thess. ii. 13. 1 Pet. i. 2. It refers, in the N. T., exclusively to the moral nature. In 1 Cor. i. 30, Schleusner says, it is the author and promoter of sanctity. Judg. xvii. 3. 2 Mac. ii. 17.]

ἁγιος, α, ον, from α neg. and γῆ the earth, q. d. separated from earth; or rather from ἄγος a thing sacred, purity, which from ἄζω, to venerate. So the Latin *suspicio* means both to look up, and to honour.

I. Holy, set apart, or separated for sacred purposes, or for the service of God¹. Mat. iv. 5. (comp. Isa. xlviii. 2. 3 Mac. vi. 4.) vii. 6. xxvii. 53. Mark i. 24. Luke i. 35. ii. 23. Acts iii. 21. v. 13. xxi. 23. Rom. xi. 16. 1 Cor. iii. 17. Eph. iii. 5.—In 1 Thess. ii. 13, ἁγίους seem to denote the holy angels, by whom Christ shall be attended at the day of judgment. Comp. Mat. xvi. 27. xxv. 31. Jude ver. 14, and Macknight's note on 1 Thess.

II. Holy, sacred, separated at an infinite distance from all creatures. John xvii. 11. In this sense the word is often applied to the Spirit of God, the third person of the Holy Trinity, who are called ἁγιοὶ ἁγία Holy Aelīm, ἁγία Elohim,† Josh. xxiv. 19, and ἁγιοὶ Holy Ones, Prov. ix. 10. xxx. 3. [The Scripture (of the O. T.) is called ἁγία Rom. i. 2, probably as proceeding from this Holy Spirit. The epithet is constantly applied to our Saviour in this sense, Acts iii. 14. iv. 2. Luke iv. 34. 1 John ii. 20.]

III. Ho'y, sanctified, separated from sin, and consecrated to God, Mark vi. 20. 1 Cor. vii. 34. Eph. i. 4. Col. i. 22. 1 Pet. i. 15, 16. 2 Pet. iii. 12. 1 John ii. 20. From the 1st and 3d senses of this word Christians are very frequently in the N. T., particularly in St. Paul's Epistles, called ἅγιοι, holy, saints. [See Acts ix. 13. (comp. v. 14.) 32, 41. xxvi. 10. Rom. i. 7. viii. 27. xii. 13. xvi. 15. 1 Cor. vi. 1, 2. vii. 14. Rev. xiii. 7. xx. 6. Chrysostom (Hom. i. in Ep. ad Rom. i. 7) says, ἅγιους δὲ τοὺς πιστοὺς καλεῖ πάντας, and (Hom. x. in Ep. ad Heb.) πᾶς πιστὸς ἅγιος, καθὼ πιστὸς ἐστι, κἂν κοσμικὸς ᾖ τις. To this meaning Schleusner refers the ἅγιον φίδημα in Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. See 1 Mac. i. 48. (comp. x. 39.) Ecclus. iv. 15. 1 Sam. xxi. 4.] In Rev. xv. 3, the Alexandrian and seventeen later MSS., together with several ancient versions and printed editions, for ἁγίων

read ἰθύνων, which reading is embraced by Weinstein, whom see. [From this sense arises another—Requiring holiness, as in Rom. vii. 12. 2 Pet. ii. 21, the law and commandment are called ἁγία. And this seems the sense of κληῖς ἁγία in 2 Tim. i. 9. See Dan. xi. 28. 30.]

IV. ἁγιον, τό, A place set apart to sacred purposes, a holy place. Heb. ix. 1. [See Josephus A. J. iii. 6, 4.] ἁγία, τά, the holy of holies, or second tabernacle. Heb. ix. 8. 24, 25. x. 19. xiii. 11. It is the same as the ἁγία ἁγίων, Heb. ix. 3, and is once used for the holy heavens of Jehovah, of which it was a type. Heb. ix. 12. (comp. ver. 24.) as ἁγία likewise is Heb. x. 19. [The word ἁγιος occurs in this sense, Acts vii. 33. 2 Pet. i. 18, and of Jerusalem, Mat. iv. 5. xxvii. 53. Rev. xi. 2. xxi. 2. Τὸ ἅγιον is generally the temple, ὄμα being understood. Ecclus. iv. 13. In Heb. ix. 8. 12. 24. x. 19, Schleusner says we must understand heaven. See Schöttg. Hor. Hebr. p. 1216. ἁγιον ἁγίων occurs in the LXX. Exod. xxvi. 33.]—ἁγιος and its derivatives in the LXX usually answer to the Heb. קֹדֶשׁ, which is of the same meaning.

ἁγία, ἁγιότης, ἁγιος, ἡ, from ἁγιος.—Holiness. occ. Heb. xii. 10. Comp. 1 Pet. i. 14—23. 2 Mac. xv. 2.

ἁγιασύνη, ἡς, ἡ, from ἁγιος.—Sanctification, sanctity, holiness. occ. 2 Cor. vii. 1. 1 Thess. iii. 13. Rom. i. 4, where Πνεῦμα ἁγιασύνης seems an Hebraical expression for Πνεῦμα ἁγίου the Holy Spirit. See Doddridge's Note, and comp. Luke i. 35. [Bretschneider says, "πν. ἁγ. is that πνεῦμα which made Jesus an object of worship and veneration. Others" (he means Schleusner) "explain this phrase, 'the Divine Majesty,' and refer to the LXX, Ps. cxlv. 45. In the other places (Ecumenius in 2 Cor. vii. 1) and Theophylact (on 1 Thess. iii. 13) explain the word by σωφροσύνη."]

ἄγκυρα ἁγία, ἡς, ἡ. It is usually deduced from ἄγκη the same, but seems rather a derivative from the Heb. חָקַק to be crooked, as is likewise the adjective ἀγκύλος crooked.—The arm, when bent. It is sometimes, though rarely, used in the singular by the profane writers (as by Lucian in Dial. Nept. et Nereid. ἐχουσα καὶ τὸν νύκον ἐπ' ἄγκυρᾶς), but in the N. T. it occurs only in the plural, ἄγκυραι, ὧν, αἱ. The arms considered as bent or crooked to receive any thing. occ. Luke ii. 28. [See Prov. v. 29.]

ἄγκιστρον, ον, τό, from the Heb. חֲזָקָה, to encompass.—A hook, from its curve form. occ. Mat. xvii. 27. The LXX likewise use it for a fish-hook, answering to the Heb. קֶשֶׁת, Job xl. 25. Isa. xix. 8. [Hab. i. 15. and for any hook, 2 Kings xix. 26.]

ἄγκυρα, ας, ἡ.

I. An anchor, from its curve form. occ. Acts xxvii. 29, 30. 40. On v. 13, see Bos, p. 10, or Blair, Obs. in N. T., p. 345.

II. It is metaphorically applied to evangelical hope, which, amid all the waves and storms of temptations and calamities, preserves the be-

¹ [This is the definition of St Chrysostom, Hom. lxxxvii. in Joh. κυρίως ἁγία τὰ τῷ Θεῷ ἀνακείμενα. Cyrill. Alex. ad Joh. x. 34, says, τὰ ἀφορίζομενα εἰς θυσίαν Θεῷ. See Macrob. Saturn. iii. c. 3 & 7.]

² From which word may likewise be derived the Greek words ἀγκάλη the arms when bent, ἀγκών the bend of the arms, ἀγκών a valley, hollow, and the Latin uncus curved, crooked, uncinus a hook.

lievers *steady* and *safe*. occ. Heb. vi. 19, where see Wetstein. [and Suicer in voce. Eur. Hec. 29.]

Ἀναφός, οὐ, ὁ, ἡ, from *α* neg. and γνάπτω, to smooth cloth by carding, which see under γναφεύς.—*Unfulled, which hath not passed the hands of the fuller, and* “which is consequently much harsher than what has been often washed and worn, and, therefore, yielding less than that, will tear away the edges to which it is sewed. This sense Alberti has vindicated from exceptions, Observ. p. 71—76.” Doddridge. occ. Mat. ix. 16. Mark ii. 21. comp. Luke v. 36.

Ἀγνεία, ας, ἡ, from ἀγνός *chaste*.—*Chastity, purity*. occ. 1 Tim. iv. 12. v. 2. [See Græv. ad Hesiod, Op. 733. In the LXX its sense is wider. 2 Chron. xxx. 19.]

Ἀγνίζω, from ἀγνός *pure*.

I. To purify externally, ceremonially, or Levitically. occ. John xi. 55. [See Numb. xxxi. 23. Ex. xix. 10.]

II. Ἀγνίζομαι, to be separated, or to separate oneself by a vow of Nazariteship. occ. Acts xxi. 24. 26. xxiv. 18. Comp. Numb. vi. 2, 3, 5, where in the LXX both the V. ἀγνίζομαι and the N. ἀγνισμός answer to Heb. נָזַר.

III. To purify internally and spiritually. occ. Jam. iv. 8. 1 Pet. i. 22. 1 John iii. 3.

Ἀγνισμός, οὐ, ὁ, from ἡγνισμαι perf. pass. of ἀγνίζω.—*Purification*. occ. Acts xxi. 26. [Bretschneider says, *chastity*. Schleusner refers it to the execution of the various rites to be performed by those under a vow. See Dion. Hal. Ant. R. iii. 22. Num. viii. 8.]

Ἀγνοῶ, ὦ, from *α* neg. and νοῶ to conceive in the mind, to know, γ being inserted for the sake of the sound; or rather from *α* neg. and obsol. γνῶω to know.

I. Not to know, to be ignorant. Acts xiii. 27. Rom. i. 13. x. 3. 2 Cor. ii. 11. vi. 9. Gal. i. 22, et al. freq. Acts xvii. 23, Whom therefore ye worship ἀγνοοῦντες, without knowing Him, do I declare unto you. [In the passage 1 Cor. xiv. 38, Schleusner renders the word to doubt, and refers to Phavorinus. Bretschneider says, ἀγνοῶ is there to be ignorant or unskilful. In the LXX it denotes to sin, Hos. iv. 16; to act foolishly, Num. xii. 11.]

II. Not to understand. Mark ix. 32. Luke ix. 45. 2 Pet. ii. 12.

III. To err, sin through ignorance. Heb. v. 2. In this last sense the LXX use it several times for the Heb. חָטָא, and ὧν to err, deviate. [So Bretschneider, citing Eccus. v. 18. Polyb. v. 11, 5.]

Ἀγνόημα, ατος, τό, from ἀγνοῶ.—*An error, sin of error or ignorance*. occ. Heb. ix. 7. [In LXX Gen. xliii. 12, Schleusner gives, “fortasse error est commissus.” But on this important word see Archbishop Magee on the Atonement, vol. i. p. 341, and foll.]—In the LXX it answers to the Heb. חָטָא.

Ἀγνοία, ας, ἡ, from ἀγνοῶ.—*Ignorance, want of knowledge*. occ. Acts iii. 17. xvii. 30. Eph. iv. 18. 1 Pet. i. 14. [In the two last it refers to

ignorance of true religion.]—In the LXX it answers to the Heb. חָטָא, [and חַטָּאת *guilt*, חַטָּאת *error*, and חַטָּאת *transgression*. See 2 Chron. xxviii. 15. Lev. xxii. 14. Gen. xxvi. 10.]

Ἀγρός, ὁ, ὅν, from ἄγος *purity*, which see under ἄγιος.

I. *Chaste, pure*. occ. Phil. iv. 8. Tit. ii. 5. Jam. iii. 17. 1 Tim. v. 22. [Prov. xix. 13.]

II. *Pure, clear from sin or guilt*. occ. 2 Cor. vii. 11. xi. 2. 1 Pet. iii. 2. 1 John iii. 3, in which last passage it is applied to Christ, who was separate from sinners, without sin, spot, or blemish. Comp. Heb. iv. 15. vii. 26. 1 Pet. i. 19. ii. 22. Prov. xx. 9.—This word and its derivatives in the LXX usually answer to the Heb. קָדֵשׁ *pure, clean*, and שִׁדָּד *separate, holy*.

Ἀγρότης, τητος, ἡ, from ἀγρός.—*Purity*. occ. 2 Cor. vi. 6.

Ἀγρώς, adv. from ἀγρός.—*Purely, sincerely*. occ. Phil. i. 16.

Ἀγνοσία, ας, ἡ, from ἀγνοῶ, or rather from *α* neg. and γνῶσις *knowledge*.—*Ignorance*. occ. 1 Cor. xv. 34. 1 Pet. ii. 15. [and see Job xxxv. 16. Wisd. xiii. 1. In the passage of Peter, Schleusner translates ἀγνοσία as false accusations from ignorance, and so Bretschn.]

Ἀγνωστός, οὐ, ὁ, ἡ, from *α* neg. and γνωστός *known*.—*Unknown*. occ. Wisd. xviii. 3. 2 Mac. i. 19. ii. 7. Acts xvii. 23. Lucian, or whoever was the author of the dialogue entitled Philopatris, makes one of the interlocutors swear, Νῆ τὸν ἈΓΝΩΣΤΟΝ ἐν Ἀθήναις, “By the unknown God in Athens!” § 13, who is again mentioned § 29. (See pp. 997, 1013, tom. ii. edit. Bened.)—But for a more particular illustration of the text, I refer the reader to Whitty, Doddridge, Wetstein, and Bishop Pearce on the place, and to Ellis’s Knowledge of Divine Things, from Revelation, &c., ch. iv. p. 242, et seq. 1st edit.³

Ἀγορά, ἄς, ἡ, “a place, εἰς ὃν ἀγείρεται ὁ λαός, in which the people assemble,” says Eustathius, plainly deducing it from ἀγείρω to gather together, which is an evident derivative from the Heb.

צָב of the same meaning. [A place of public concourse; hence a forum, where justice was administered, Acts xvi. 19.—where addresses to the people were made, Acts xvii. 17. (in this case in the Ceramicus of Athens. See Olearius de Gestis Pauli in Urbe Ath. apud Iken. Nov. Thes. T. ii. p. 662.)—where objects of traffic, especially food, were exposed to sale. See Suidas and Phavorinus. Hence it means these objects themselves, as the Scholiast on Arist. Ach. 21, says, καὶ αὐτὰ τὰ ὄνια σημαίνει, to which words, copied by Suidas and then by Phavorinus, the latter adds, ἦτοι τὰ πιπρασκόμενα. In Ezek. xxvii. 12, it is the traffic or fair in the forum. In Mark vii. 4, some translate, they do not eat meat bought in the forum, which is a German idiom also, vom markte essen, to eat of the market. See Xen. Cyrop. vi. 2, 11. Plut. Pyrrh. 12. Casaub. ad Polyb. p. 183, ed. Gronov. Cuper. Obs. iii. 20. Krebs, Obs. Flav. p. 85. Some, however, with

¹ [On the Jewish Rites of Purification, see Lightf. Hfor. Hebr. p. 1078.]

² [See Lightf. H. H. p. 369, and Michael. Jus Mosaic. part iii. p. 1.]

³ [See Gell. N. A. ii. 28. Minuc. Octav. c. 6. Dieterich. Lex. Phil. N. t. p. 30. Dougl. Anal. Sac. n. T. Exc. 58. Some render the word foreign, as ignotus in Latin. Virg. Æn. v. 795. ix. 486.]

our translation, here supply *γενόμενοι*, and as in Herod. ii. 78, *ἐπὶ ἀπὸ δειπνου γένωνται*, construe, and after being at the forum. See Herod. vi. 129, and Fisch. ad Well. iii. p. 108. Lastly, it means *any public place of meeting*, as the streets, &c. Mat. xi. 16. (to this meaning Bretschn. refers Mat. xx. 3; but Schl. says that the labourers for hire in Judea went to the market-places, which were always near the gates.) xxiii. 7. Mark vi. 56. xii. 38. Luke vii. 32. xi. 43. xx. 46. Job ii. 3. See too Eccl. xii. 4, 5.]

Ἀγοράζω, from *ἀγορά* a market-place.

I. *To buy*. Mat. xiii. 44. xiv. 15, et al. freq. [It is properly to frequent the forum (see Salmas. de Usur. p. 339, and Schol. Aristoph. Eq. 1370. Ach. 720. Hesychius and Phavorinus); and as we have seen that in the forum traffic was carried on, hence it is to *buy*, and it is construed usually with an accus. and gen. of the price, or sometimes with *ἐν* and *ἐκ*. See in LXX, Gen. xli. 57. Deut. ii. 6. Isaiah lv. 1. As *slaves* were bought and sold in the forum among other things, the word, say Schl. and Bretschn., came to signify also to *redeem*, and to be used of those slaves who were bought at a fixed price and set at liberty. Whence]

II. It is applied to our *redemption* by the precious blood of Christ. 1 Cor. vi. 20. vii. 23. Rev. v. 9.

Ἀγοραῖος, or *Ἀγόραιος*, ου, ὁ, ἡ, from *ἀγορά* a market-place.

I. In general, *of or belonging to the market-place or forum*.

II. *Ἀγοραῖοι*, οἱ, loose fellows spending their time idle in the market-place. occ. Acts xvii. 5, where see Wetstein.

III. *Judicial, forensic*, comp. *Ἀγορά*. occ. Acts xix. 38. *Ἀγόραιοι*¹ (ἡμέραι namely) *ἀγονται*, the forensic or court (days) are holden. This interpretation, which is that of Casaubon (on Theophrast. Eth. Char. vi.) and Grotius, seems the best. To confirm it, those learned writers observe, that the *dies fasti* among the Romans were the days for judicial proceedings. For *ἀγόραιοι ἀγονται* we should say in English, the courts are sitting, or are holden.

Ἀγορεύω (in composition *ἀγορεύω*), from *ἀγορά* an assembly of men, concio.—*Properly, to speak in or to a public assembly*, and thence simply to *speak*. This V. occurs not in the N. T., but is inserted on account of its derivatives.

ἄγρᾱ, ας, ἡ, perhaps from the Heb. *אָגַר* to collect.—*A capture or catching*; spoken of fishes, a draught. occ. Luke v. 4. 9².

Ἀγράμματος, ου, ὁ, ἡ, from a neg. and *γράμμα* a letter, learning.—*Illiterate, unlearned*. occ. Acts iv. 13. comp. John vii. 15. [This is its sense in profane authors. See Xen. Mem. iv. 2, 20. Arrian, D. E. ii. 14, 15. Perhaps in the N. T. it means ignorant of the Scriptures, which were called *τὰ γράμματα*.]

Ἀγροῦνέω, ὦ, from *ἀγρός* the field, and *αὐλιζομαι* to abide, which see.—*To abide in the field, or in the open air*; when spoken of men, it

usually implies the night³. See Bochart, vol. ii. 452, 453; but comp. Wolfius, Cur. Philol. occ. Luke ii. 8. Comp. Gen. xxxi. 40. [Græc. Leect. Hesiod. c. xv. p. 82, and Suicer.]

Ἀγρεύω, from *ἀγρᾱ* a taking, a capture.

I. *To take or catch*, as beasts, birds, or fishes. In this sense it is used by the profane writers, [but does not often occur, Herod. ii. 95. Xen. An. v. 3, 9. Job x. 16. Prov. vi. 26.]

II. *Figuratively, to catch, ensnare*, in discourse or talk. occ. Mark xii. 13. [So in Latin, *captare*, Martial. ix. 90.]

Ἀγρίλαιος, ου, ἡ, from *ἄγριος* wild, and *ἐλαία* the olive-tree.—*The wild olive-tree*. occ. Rom. xi. 17, 24. [This tree was barren, whence St. Paul likens the former state of the Gentiles to it.]

ἄγριος, α, ου, from *ἀγρός* the field.

I. *Belonging to the field, wild*. occ. Mat. iii. 4. Mark i. 6, in which passages it is applied to honey, which, in Judea, was frequently found in hollow trees or the clefts of rocks. Comp. Deut. xxxii. 13. Judg. xiv. 8. 1 Sam. xiv. 25, 26. Ps. lxxxii. 16. Hence it is so often called a *land flowing with honey*. But see Bochart's excellent Observations on this subject, vol. iii. 519. Comp. also Suicer, Thesaur. in *μέλι*.

II. Of animals, as opposed to tame ones, and hence *wild, fierce, turbulent, tempestuous*. Jude ver. 13. So Wisd. xiv. 1, *ἄγρια κύματα*. See also Wetstein.

Ἀγρός, ου, ὁ, from the verb *ἀγείρω*, because the necessities of life are there and thence collected. See Eccles. v. 9.

I. *The field*. Mat. vi. 28, 30.

II. *A field, a particular spot of cultivated ground*. Mat. xii. 24. 27. 44. xxvii. 2. 8.—*Ἀγροί*, οἱ, lands, fields. Mat. xix. 29. Mark x. 30. Luke xv. 15.

III. *Ἀγροί*, οἱ, the country, in distinction from cities or villages. Mark v. 14. vi. 56. Luke viii. 34. ix. 12.

Ἀγροπνέω, ὦ, from a neg. and *ὑπνος* sleep; or, according to the learned Duport on Theophrastus, p. 284, from *ἀγρᾱ* in the sense of taking away, depriving (as in *ποδάγρᾱ*), and *ὑπνος* sleep.

I. *To abstain totally from bodily sleep, to watch, wake, be awake*. Comp. *Ἀγροπνία*. On 2 Cor. vi. 5, Wetstein cites Xenophon repeatedly using the V. in this sense, to whom we may add Arrian, Epictet. lib. iii. cap. 26, *καὶ τὰς νύκτας ἈΠΡΥΠΝΕΙΣ*, “and you lie awake o’ nights.”

II. *To watch spiritually, be watchful and attentive to spiritual things*. occ. Mark xiii. 33. Luke xxi. 36. Eph. vi. 18. Heb. xiii. 17. The LXX generally use this V. for the Heb. *הִשָּׁג* to wake, watch. Isaiah xxix. 20. Wisd. vi. 15.

Ἀγροπνία, ας, ἡ, from *ἀγροπνέω*.—*Total abstinence from sleep, watching*. occ. 2 Cor. vi. 5. xi. 27. [Xen. Cyr. v. 3, 16. Mem. iv. 5, 9⁴.]

ἄγω, from the Heb. *אָוָה* to bring, carry, remove.—*ἄγω* to bring, and *ἄγω* to break, coincide in the present and first fut. *ἄζω*. But as to the aorists we may always observe this difference: the 1st aor. *ἤξα, ἄξον, ἄξαμι*, is always from *ἄγω* to break; and the 2d aor. *ἤγον, ἤγαγον*, is always from *ἄγω* to bring. Though *ἄγω* to

¹ [Suidas says that when used in this sense the accent is thrown back. Bretschneider says, that *ἀγοραῖοι* here are pleaders, and translates, “let the pleaders be brought, and the judges be present.”]

² [The capture is put for the thing caught, as in Plin. N. H. x. c. 40. Add Æl. Hist. An. i. 3, 18.]

³ [Hesych. οἱ ἐν ἀγρῷ νυκτερεύοντες, and so Phavorinus.]
⁴ [In Ecclesiastic. xxxiv. 1. xxxviii. 26, 27. xlii. 9, it implies anxious care.]

bring be used in the fut. ἄζω, yet we shall scarcely ever find the 1st aor. ἤξα, ἄζον, in this signification, but always in that other of *breaking*¹. Comp. καράγω.

I. Transitive, *to bring, lead gently, and without violence*. Acts v. 26. ix. 27. xxi. 16. 2 Tim. iv. 11.

II. *To bring, carry, drag, or hurry away by force and violence*. Mat. x. 18. Mark xiii. 11. Luke iv. 29. xxi. 12. Acts vi. 12. xvii. 5. 19, et al. [So in Soph. Ant. 392. Hom. Iliad ix. 589, and in Latin *ducere*, Plin. Ep. x. 97.]

III. *To lead, rule, govern*. Rom. viii. 14. Gal. v. 18. 2 Tim. iii. 6. 1 Cor. xii. 2.

IV. *To lead, entice*. Rom. ii. 4. Polyb. v. 15.

V. *To spend, hold, or celebrate a particular time or solemnity*. See Mat. xiv. 6 (and Wetstein there). Acts xix. 38. On Luke xxiv. 21, Wetstein shows that the Greek writers² apply the phrase ἀγεῖν ἡμέραν or ἡμέρας *to persons spending or passing a day or days*; and from Eustathius Ism. he cites, ΤΡΕΙΣ ΤΑΥΤΑΣ ἩΜΕΡΑΣ "ΑΓΕΙΝ ΣΗΜΕΡΟΝ, "you are to-day spending three days, or the third day." Hence it may perhaps be best, with Beza, to refer the V. ἀγει, in Luke, to *Him* who was expected to deliver Israel. So Kypke, whom see.

VI. Intransitive, *to carry or convey one's self; to go, go away*. Mat. xxvi. 46. Mark i. 38. xiv. 42. John xi. 15, 16, et al. Hom. Il. vi. 252.—Heumann, on John xi. 7, having expressed his doubts whether the verb is used in this sense by the learned Greek writers, Kypke, among other passages, cites from Arrian, Epictet. lib. iii. cap. 22, p. 315, "ΑΓΩΜΕΝ ἐπὶ τὸν ἀνθύπαρον, "let us go to the proconsul;" and from Polybius, lib. vii. c. 3, p. 704, "ΑΓΩΜΕΝ τοῖνον, ἔφη, πάλιν τὴν αὐτὴν ὁδόν, "Let us go back again, says he, the same way we came."

[VII. *To lead or set on his journey, like προ-πείρω*, Acts xi. 25. xvii. 15. xiii. 10. It may be added, that in Acts xx. 12, and Luke xxii. 54, the sense is rather *to lead away*; and in John xix. 4. 1 Thess. iv. 14. Acts xiii. 38, *to lead out or bring forward*.]

Ἀγωγή, ἡς, ἡ, from ἄγω *to lead*.—Course of life, manner of leading or spending it. Comp. ἄγω V. occ. 2 Tim. iii. 10, where Raphaelius shows that Polybius often uses ἀγωγή *for a course or manner of life*, particularly in the phrases "ΑΓΕΙΝ ἈΓΩΓΗΝ, and "ΑΓΕΙΝ ἈΓΩΓΗΝ τοῦ βίου, *to keep a course or manner of life*. See also Wetstein. [2 Macc. iv. 16. Est. ii. 20.]

Ἀγών, ὄνομ, ὁ, from the V. ἄγω, implying force or violence. Comp. ἄγω II.

I. *Strife, contention, contest for victory or mastery*, such as was used in the Grecian games of running, boxing, wrestling, &c. It is not used in the N. T. strictly in this sense, which is very common in the profane writers, but to this St. Paul plainly alludes³, 1 Tim. vi. 12. 2 Tim. iv. 7,

¹ Duport on Theophrast. Char. Eth. p. 354, edit. Needham.

² [See Aristoph. Nub. 626. Plut. 62, where the sense is *to pass*, and Ael. V. H. ix. 5. Plut. Sympos. viii. 1. 2 Macc. i. 9. Esth. ix. 17, *to celebrate*. See Palair. in Bibl. Brem. Nov. ch. iii. p. 214.]

³ Thus also doth Epictetus, Enchirid. cap. 75, "If any thing, whether laborious or agreeable, glorious or inglorious, present itself, remember ὅτι νῦν ὁ ἈΓΩΝ, καὶ ἡδὴ πάρεστι τὰ Ὀλύμπια, that now is the time of contest, now the Olympics are come."

and applies the word to the evangelical contest against the enemies of man's salvation. Comp. 1 Cor. ix. 24, et seq. Arrian uses the phrase ἈΓΩΝΑ ἈΓΩΝΙΖΕΣΘΑΙ, Epictet. lib. i. cap. 9; and before him Plato, Apol. Socrat. § 23, ἈΓΩΝΑ ἈΓΩΝΙΖΟΜΕΝΟΣ.

II. *A race, a place to run in*. occ. Heb. xii. 1; where Wetstein cites Dionysius Hal. and Euripides using the same expression, ἈΓΩΝΑ ΤΡΕΙ-ΧΕΙΝ or ΔΡΑΜΕΙΝ⁴.

III. *A struggle, contest, contention*. occ. Phil. i. 30. Col. ii. 1. 1 Thess. ii. 2.—The word occurs only in the above-cited texts.

Ἀγωνία, ας, ἡ, from ἀγών.

I. *Bodily strife, struggle or contest*, such as that of the champions in the Grecian games. The N. T. writers use it not in this sense. [Xen. Cyrop. xi. 3.]

II. *Violent struggle, or agony*, both of body and mind. Thus likewise used in the profane writers; see Wetstein. occ. Luke xxii. 44. [Dem. de Cor. c. xi. 2 Macc. iii. 14. Jos. A. J. vi. 6, 2.]

Ἀγωνίζομαι, from ἀγώνια, strife, struggle.

I. *To strive, struggle, contend, fight*. occ. John xviii. 36. 1 Cor. ix. 25. comp. 1 Tim. vi. 12. 2 Tim. iv. 7. 2 Macc. viii. 16. xiii. 14.

II. *To strive, endeavour earnestly*, both bodily and mentally, q. d. *to agonize*. occ. Luke xiii. 24. Col. i. 29. iv. 12. [Dan. vi. 15. 1 Macc. vii. 21.]—This V. occurs only in the above-cited texts.

Ἀδάπανος, ου, ὁ, ἡ, from a neg. and δαπάνη *expense*. [Ἀδαπάνως occurs Eur. Orest. v. 1175.]—Without expense or charge, not chargeable. occ. 1 Cor. ix. 18.

Ἀδελφός, ἡς, ἡ, from ἀδελφός, which see.

I. Properly, *a sister by the same mother, an uterine sister*. See Luke x. 38, 39. John xi. 1. 3.

II. *A sister in general*. Mat. xix. 22. Mark x. 29. [A half-sister. Gen. xx. 12.]

III. *A near kinswoman, a female cousin*. Mat. xiii. 56. Mark vi. 3.⁵. [So in Latin *soror*. See Periz. Anim. c. 3. p. 107.]

IV. *A sister in the common faith, a Christian woman*. Rom. xvi. 1. 1 Cor. vii. 15. ix. 5. James ii. 15. Comp. ἀδελφός VI.

Ἀδελφός, οὗ, ὁ, from a collect. and δελφός *a womb*⁶, which from Heb. דָּלִיל *to distil*, on account of the periodical evacuation⁷.

I. *A brother by the same mother, an uterine brother*. Mat. iv. 21. comp. Mat. xx. 20. Mark x. 35. [Schleusner gives also *a brother from the same parents*, referring to Mat. xxii. 25, and iv. 18. That the word may be so used cannot be doubted,

⁴ [See Græv. on Hesiod. Clyp. v. 312, and Lydi. Agonist. SS. c. 27. Thucyd. v. 50. But in this place of the Hebrews, the race itself, not the place, is signified.]

⁵ [Parkhurst classes Mat. xiii. 50. Mark iii. 35, here very absurdly; and Schleusner, with not less absurdity, makes a new head, *one who is loved as a sister*, for these passages with Rom. xvi. 1. 1 Tim. ii. 2. The sense which Schleusner gives is not in the word but the context. The Hebrews called any object of love דָּלִיל. Prov. vii. 4. Job xvii. 14.]

⁶ So Hesychius: Ἀδελφοί· οἱ ἐκ τῆς αὐτῆς δελφός γεγονότες· δελφόν γὰρ ἡ μήτρα λέγεται. "Ἀδελφοί are those who are born of the same womb, for the womb is called δελφός." [Hence brothers and sisters. Andoc. de Myst. p. 24, ed. imp. Orat. 99, tom. iv. perhaps Mat. xii. 49.]

⁷ "Dilatantur vasa uteri, ita ut sanguinem ipsum in cavitate uteri stillent." Boerhaave, Instit. Med. § 665, edit. tert.

and that it is so used in the LXX, as Gen. iv. 2. x. 21, is true, but it is absurd to fix any decided sense on the word in Mat. xxii. 25, and there can be only conjecture in the other passage.]

II. *A brother, though not by the same mother.*
Mat. i. 2. [xiv. 3. Mark vi. 17. Luke iii. 1. 19.
Gen. xlii. 16. 1 Kings ii. 7.]

III. *A near kinsman, a cousin.* Mat. xiii. 55. Mark vi. 3. comp. Mat. xxvii. 56. Mark xv. 40. John xix. 25. Luke vi. 15, 16. Observe that in Mat. xiii. 55, James, and Josés, and Judas, are called the ἀδελφοί of Christ, but were, most probably, only his *cousins* by the mother's side; for James and Josés were the sons of Mary, Mat. xxvii. 56, and James and Judas the sons of Alphaeus, Luke vi. 15, 16, which Alphaeus is, therefore, probably the same with Cleopas, the husband of Mary, sister to our Lord's mother. John xix. 25. See Bp. Pearson on the Creed, Art. III., and Macknight on the Apostolical Epistles, vol. iii. p. 190¹.

IV. *a brother, one of the same race or nation.*
Acts ii. 29. iii. 17. 22. vii. 23. 25. ix. 17. xiii. 26.
Rom. ix. 3. [Heb. vii. 5. Deut. xv. 2. Exod.
xxii. 25. See Phil. de Charit. p. 701.]

V. *A brother, one of the same nature.* It is used nearly as the word \acute{o} πλησίον *a neighbour*. Mat. v. 22—24. vii. 3, 4. [xviii. 15. 21. 35. and Heb. viii. 11. Gen. xxi. 23. Levit. xix. 17.]

VI. *A brother in the common faith, a son of God through Christ, and co-heir of eternal life.* 1 John ii. 9—11, et al. freq. In the LXX it generally answers to the Heb. אָח, and appears to be used by the writers of the N. T. in the same senses as that Heb. word is in the O. T. [This sense extends further, and is generally one of the *same religion*. Acts xxii. 5. xxviii. 21. It is used in the case of Christians. Mat. xxiii. 8. xxy. 40. Acts vi. 3. ix. 30. x. i. xi. 29. 1 Cor. v. 11. xv. 6. Sometimes the words ἐν Κυρίῳ are added, Phil. i. 14, an expression long used in the Church. See Suicer, Thes. Eccles. tom. i. p. 86. I should refer to this head several passages to which Schleusn. gives the sense of *colleague*, as 1 Cor. i. 1. 2 Cor. i. 1. ii. 13. Eph. vi. 21. Phil. iv. 21, though the last passage seems (from the expression ἀγαπᾷ in ver. 22 applied to *all* the believers in Rome) strong in his favour. In Mat. v. 47, the sense is, *friends in general*.—On the ellipse of this word, as in Luke vi. 18. Acts i. 13. (comp. Jude, ver. 1.) and perhaps Tob. iv. 20, see Bos, p. 18, ed. Schæf. and Sturz. de Nom. Gr. Pr. i. p. 13. On the word in general, see Fessel. advers. S. lib. v. c. xi.]

ἀδελφότης, ἡ, from ἀδελφός.—*A brotherhood, society of brethren, i. e. of Christians.* Comp. ἀδελφός VI. occ. 1 Pet. ii. 17. v. 9. [Cyp. Ep. 24. So φιλότης or φίλοι, &c. in good Greek 2.]

¹ Ἄδηλος, ου, ὁ, ἡ, καὶ τὸ ἄδηλον, from a neg. and δῆλος manifest.

1. *Not manifest, not apparent, concealed.* It is applied to graves overgrown with grass or weeds, and thus concealed, as no doubt the graves of the poor frequently were, however carefully those

of the rich might be kept and beautified. Comp. *κοιῶω*, occ. Luke xi. 44. Comp. Num. xix. 16. [Ps. li. 7. Polyb. iii. 19, 2. 54, 5.]

II. *Not manifest, uncertain.* occ. 1 Cor. xiv. 8.
[See Polyb. vi. 56, 11. viii. 3, 2. 2 Macc. vii.
34.]

✠ Ἀδηλότης, ητος, ἡ, from ἄδηλος.—*Uncertainty, inconstancy.* occ. 1 Tim. vi. 17. [Polyb. xxxvi. 4, 2. See Vorst. Phil. S. p. 271.]

Ἀδήλως, adv. from ἀδήλος.—*Uncertainly, without attending to the prescribed marks or lines, or rather (considering that the expression οὐκ ἀδήλως seems to be put in opposition to ἀέρα ἐῶρων beating the air) not manifestly, without being exposed to the view of the spectators and judge of the race.* Comp. Macknight. But Bp. Pearson observes, that the Syriac renders ὡς οὐκ ἀδήλως by *not as to a thing unknown*; and the Vulg. has, non quasi in incertum, *not as to a thing uncertain*; and adds, “I think I have expressed the true meaning in rendering it, *not as to an uncertain goal.*” occ. 1 Cor. ix. 26. [“Non in incertum eventum.”] Sch. and Bretsch. to the same effect ³.]

γεν. and ἡσυχ. to the same effect. V. 'Αδῆμονέω, from the verbal N. ἀδῆμων depressed and spent with labour or fatigue, which from ἡδῆμαι pret. pass. of the V. ἀδῶ to faint, or be spent with fatigue.—To faint, be spent, depressed, and almost overwhelmed with sorrow, or labour of mind. occ. Mat. xxvi. 37. Mark xiv. 33. Phil. ii. 26. See Wetstein, Kypke, and Elsner (tom. ii. p. 268), on Mat., who produce many instances of the use of this verb by the Greek writers.

⁴Αἰδῆς, ov, ô, q. 'Αἰδῆς (as the word is spelt in Homer⁴ and Hesiod⁵) *obscure, dark, invisible*, from a neg. and ἰδεῖν to see. See Plut. de Is. et Os. p. 382.

1. *The invisible receptacle or mansion of the dead* in general. ecc. Mat. xi. 23. Luke x. 15. (comp. Isa. xiv. 12. 15.) Acts ii. 27. 31. 1 Cor. xv. 59. [Gen. xxxvii. 34. Numb. xvi. 30. 1 Kings ii. 9. Ezek. xxxii. 26.]—Acts ii. 27, is a citation of Ps. xvi. 10, where the Heb. word, corresponding to ἄδου (ἄδην LXX Vatic.), is *שֵׁן* infernus, that to *ψυχὴν* is *σῶμα* the body, or animal frame. Observe the phrases εἰς ἄδου or εἰς ἄδου are elliptical, for εἰς οἶκον or τόπον ἄδου, *in* or *to the house or place of the grave*. See Bos, p. 113, ed. Schaf. Hence,

II. *The invisible place or state of separate souls, the unseen world of separate spirits*, whether of torment, occ. Luke xvi. 23 (where see Wetstein), or, in general, occ. Rev. i. 18. vi. 8. xx. 13, 14, where see Vitringa.

III. Πύλαι ᾧδου, *the gates of hades*, or of the *grave*. occ. Mat. xvi. 18. This expression seems allusive to the *form of the Jewish sepulchres*, which were large subterraneous caves, with a narrow *mouth or entrance*, many of which are to be found in Judea to this day. These *sepulchres* Bp. Lowth has described with his usual accuracy and elegance, *Prælect. vii. De Sacra Poësi* Heb. p. 130, &c. edit. Gotting. The phrase *πύλαι ᾧδου* an-

¹ [The opinions of the Fathers to this effect are given by Suicer, i. p. 84. See a Diss. by Tiliander on this subject (Upsal. 1772). *Frater* is thus used in Latin. See Curt. vi. 10, 24.]

² [In 1 Macc. xii. 10. 17, it means *brotherly love*.]

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³ [Schleusner, however, suggests that ἀδύλως may be for ἀκλεῶς, as in Dion. Halic. Antiq. Rom. x. c. 45. See Poll. Onom. vi. c. 55, § 209.]

⁴ ll. ix. 312, αἶδαο πύλῃσιν, "the gates of hell."

⁵ Theogon. 311, αἶδεω κύνα χαλκεύφωνον, "the brazen-throated dog of hell."

swers to the Heb. שַׁעַר הַמָּוֶת *the gates of the sepulchre*, for which the LXX use it, Isa. xxxviii. 10. (comp. Ps. cvii. 18. Wisd. xvi. 13.) and the full meaning of our Lord's promise in the latter part of Mat. xvi. 18 seems to be, that *his Church on earth*, however persecuted and distressed, *should never fail* till the consummation of all things, and should then, at the resurrection of the just, finally triumph over death and the grave. Comp. 1 Cor. xv. 54, 55.—The expression *πίσαι ᾧδον* is by no means peculiar to the *Hebraical or Hellenistic* style. Grotius, Whitty, and Wetstein, on Mat. xvi. 18, show that it is used by the old Greek poets, particularly by Homer, Theognis, Euripides, and Theocritus, and was no doubt derived to them from the East. [Schleusner understands this place differently. As ᾧδης implies sometimes the *place of the wicked*, he thinks the phrase here stands for the *power of the devil and all the wicked*, which Christ promises shall have no effect; and Chrysostom understands the whole of the dangerous persecutions hanging over the Christians. See Valek. ad Eur. Hipp. 1445, p. 321. Bretschneider, on Wisd. i. 14, takes ᾧδης for the *devil*.]

[IV. *A low and miserable state*. Mat. xi. 23. Luke x. 15. Ps. xxix. 3. xlviii. 16.]

[V. *Death itself*, as 1 Cor. xv. 55, where, however, it seems only a bold personification. Schleusner thinks it is *he who has the kingdom of hades*, and refers to Wisd. i. 14.] See Song of Sol. viii. 6. Eccles. xiv. 12.—“Our English or rather Saxon word *hell*, in its original signification (though it is now understood in a more limited sense), exactly answers to the Greek word *hades*, and denotes a *concealed or unseen place*; and this sense of the word is still retained in the *Eastern*, and especially in the *Western*, counties of England; to *helo* over a thing is to *cover* it. See Lord King's History of the Creed, ch. iv.”—Dodridge on Rev. i. 18. *Hell* is used for the Heb. הַשֵּׁם or Greek ᾧδης in Ps. xlix. 14. Iv. 16. lxxxviii. 2. lxxxix. 47, according to the old English translation retained in our Liturgy. See also Leigh's Crit. Sacr. in “*Αἰδης*, and Junius's Etymolog. Anglican. in *Heile* and *Hele*.”

Ἀδιάκριτος, οὐ, ὁ, ἡ, from a neg. and διακρίνω to distinguish.—*Making no partial distinctions, free from partial regards, impartial* ¹. occ. James iii. 17. [For examples of passive adjectives taking an active meaning, see Hemst. ad Lucian. i. p. 179.]

Ἀδιάλειπτος, οὐ, ὁ, ἡ, from a neg. and διαλείπω to intermit, which see.—*Unceasing, continual, without intermission*. occ. Rom. ix. 2. 2 Tim. i. 3.

Ἀδιαλείπτως, adv. from ἀδιάλειπτος.—*Continually, without intermission*. occ. Rom. i. 9. 1 Thess. i. 3. ii. 13. v. 17. [See 1 Macc. xii. 11. 2 Macc. iii. 26. ix. 4.]

Ἀδιαφθορία, ας, ἡ, from a neg. and διαφθορά corruption, which see.—*Incorruptness, integrity, freedom from corrupt mixtures or adulterations*. occ. Tit. ii. 7, where nine MSS., four of which are ancient, read, to the same sense, ἀφθορίαν. See Wetstein and Griesbach.

Ἀδικέω, ὦ, from a neg. and δίκη right, justice.

I. Intransitively, to act unjustly, do wrong, sin.

¹ [In this sense the word does not occur elsewhere. In Prov. xxv. 1, it is which cannot be separated.]

Acts xxv. 11. 2 Cor. vii. 12. Col. iii. 25. Rev. xxii. 11. [Sometimes with a rather stronger sense, to commit a crime. See 2 Cor. vii. 12. (comp. Eurip. Androm. 673.)]

II. Transitively, to act unjustly by any one, to do wrong to or injure him. Mat. xx. 13. Acts vii. 24. 26. 27. xxv. 10. Philem. ver. 18, et al.

III. To hurt, damage, harm. Luke x. 19. Rev. ii. 11. vi. 6. vii. 2, 3, et al. On Rev. vi. 6, Wetstein shows that the V. is in this sense applied to the earth or land by the best Greek writers. †Isaiah lxxv. 25.†

Ἀδίκημα, ατος, τό, from ἀδικέω to injure.—*An act of injustice, a criminal act, a crime*. occ. Acts xviii. 14. xxiv. 20. Rev. xviii. 5. [1 Sam. xx. 1. xxvi. 18. Polyb. i. 66, 6 and 8. Sometimes rather a sin, as perhaps in Rev. xviii. 11. See Is. lix. 12. Jerem. xvi. 17.]

Ἀδικία, ας, ἡ, from ἀδικος unjust.

I. *Injustice*. Luke xviii. 6². Acts i. 18. Rom. ix. 14. 2 Cor. xii. 13.

II. *Falseness, deceitfulness*, as opposed to truth or constancy. Luke xvi. 9. comp. ver. 11. John vii. 18. Rom. ii. 8. 2 Thess. ii. 10 and 12. So in the LXX ἀδικία frequently answers to the Heb. נֶפֶשׁ, which signifies to speak or act falsely or deceitfully. comp. especially in the LXX, Deut. xix. 18. Mic. vi. 12. Ps. li. 3. Comp. under Μαμμωνᾶς, and see Wetstein in Luke.

[III. *Any sin or vice*. Luke xiii. 27. Acts viii. 23. Rom. i. 29. ii. 8. iii. 5. vi. 13. 2 Tim. ii. 19. James iii. 6. 2 Pet. ii. 13. 1 John v. 17. So in LXX, Hos. x. 9. Ezek. xxi. 27 (32). Prov. xi. 5. Is. lviii. 6. In Ps. lxxii. 8, it is blasphemy. See Ps. lxxiv. 5. Eccl. xv. 9. ἀδικία πονηρά avarice and envy inciting to injustice and crime. Often perverseness, as Ezek. ix. 9. Is. xxxiii. 15. In the passage 1 John i. 9, Schleusner construes this word the punishment of sin. We find it so in (Theod.) Job xxi. 19, and (Symm.) Prov. xxii. 8. Bretschn. more properly says the sense is, *God will not only forgive but sanctify the sinner*, i. e. will make him δίκαιος.]

Ἄδικος, οὐ, ὁ, ἡ, καὶ τὸ ἀδικον, from a neg. and δίκη justice.

I. *Unjust, unrighteous, falling short of the righteousness required by the Divine law*. 1 Pet. iii. 18.

II. *Unjust, unrighteous, bad, vicious*. Mat. v. 45. Acts xxiv. 15. 1 Cor. vi. 9. [Prov. xvii. 15. Is. lvii. 20. Ezek. xxi. 3.]

III. *Unjust, unrighteous, iniquitous, unequitable*. Luke xvi. 10. xviii. 11. [Rom. iii. 5. Heb. vi. 10.]

IV. *Deceitful, fallacious, mocking expectation*. occ. Luke xvi. 11.

Ἄδικως, adv. from ἀδικος.—*Unjustly, undeservedly*. occ. 1 Pet. ii. 19. [Prov. i. 11. 17. Wisd. xii. 13. 2 Macc. vii. 16.]

Ἀδόκιμος, οὐ, ὁ, ἡ, from a neg. and δόκιμος proved, approved, which see.—The word is used both in a passive and an active sense. In the former it is properly applied to metals, and refers to that part of them which, upon refining, is thrown away as drossy and worthless: so in the LXX ἀδόκιμος answers to the Heb. דֶּרֶס dross. Is. i. 22. Prov. xxv. 4.

I. In a passive sense, *disapproved, rejected, cast away*. occ. 1 Cor. ix. 27. Heb. vi. 8. comp. 2 Cor. xiii. 5—7, where see Bp. Pearce and

² [The phrase κριτὴς τῆς ἀδικίας is for κριτὴς ἀδίκος.]

Macknight. [Our version construes the word by *reprobate* in every instance except 1 Cor. ix. 27. Schleusner gives the following versions: —2 Cor. xiii. 5—7, *not genuine*. 2 Tim. iii. 8, *not possessing such faith as is right*. Rom. i. 28, *bad and perverse*. 1 Cor. ix. 27, *unworthy of such happiness*. Tit. i. 16, and Heb. vi. 8, *useless, unfit*. I agree more with Bretsch. Thus,

1. *Reprobate, rejected, or deserting rejection*. 1 Cor. ix. 27. 2 Cor. xiii. 5—7. 2 Tim. iii. 8. Rom. i. 28.

2. *Useless, unfit*. Tit. i. 16. The passage Heb. vi. 8, may be referred to either.]

II. In an active sense, *undiscerning, undistinguishing, void of judgment*. occ. Rom. i. 28. 2 Tim. iii. 8. Tit. i. 16; on all which texts see Macknight.—The above cited are all the passages of the N. T. wherein the word occurs.

Ἀδόλος, ου, ὁ, ἡ, from a neg. and δόλος *deceit*.—Without *deceit, sincere, pure*. occ. 1 Pet. ii. 2. ἀδόλως Wisd. vii. 14.

Ἀδρότης, ητος, ὁ, ἡ, from ἀρός *abundant*, which with the Heb. רָחַב *to be magnificent*.—*Abundance, exuberance*. occ. 2 Cor. viii. 20. See Hesiod, Op. v. 471.

Ἀδυνατέω, ὦ, from ἀδύνατος.—*To be impossible*. occ. Mat. xvii. 20. Luke i. 37. So LXX in Gen. xviii. 14. Job xlii. 2. [See Xen. Mem. i. 2, 23. iii. 5, 28.]

Ἀδύνατος, ου, ὁ, ἡ, καὶ τὸ ἀδύνατον, from a neg. and δύνατός *possible, or powerful*. It is used in a neuter, but most commonly in a passive sense.

I. In a neuter sense, *impotent, weak*. Acts xiv. 8¹. Rom. xv. 1.

II. Passively, *impossible, not to be done*. Mat. xix. 26. Heb. vi. 18. x. 4, et al. [In the following passages Schleusner gives the meaning *difficult*. Mat. xix. 26. Luke xviii. 27. comp. 24. Heb. vi. 4. This sense is noticed and examples are given in Steph. Thes. i. p. 1058; and Schl. cites Prov. xxx. 18, where the Vulg. has *difficilia*. It need not be remarked that the affixing this sense to passages containing a doctrine which is altered by this translation is highly improper.]

Ἀιδῶ for αἰδῶ, from the Heb. הָיָה *to confess, praise*; because the original use of *singing* among both believers and idolaters was in the *confessions and praises* of their respective gods; and, indeed, in this *appropriated* sense only is the verb αἰδῶ applied in the N. T.—*To sing, utter harmoniously*. occ. Rev. v. 9. xiv. 3. xv. 3. Eph. v. 19. Col. iii. 16. In the two last texts it is applied figuratively to the heart. [In Eph. v. 19. Col. iii. 16, it is rather to *celebrate by singing, or praise*. See Hos. vi. 2. Jer. xxx. 19.] In the LXX αἰδοντες *singing*, once answers to the Heb. הִלְלוּ (from הָלַל) *confession*. Jer. xxx. 19.

Ἀεῖ, from α. intens. and εἶω *to be* (see under εἰμί).

I. *Always, ever*. Acts vii. 51. 2 Cor. vi. 10.

II. *Always, ever*, in a restrained sense, that is, at some stated times. Mark xv. 8. [This is a common English idiom.]

III. *Very frequently, continually*. 2 Cor. iv. 11.

¹ [See Xen. de Venat. c. 5, § 14. Herod. vi. 136. Börner. Diss. de Actis Paul. et Barn. in Nov. Thes. Phil. 11, p. 630.]

2 Pet. i. 12. Xen. Cyrop. i. 4, 27. iii. 3, 9.—Hence the old English *aye*, ever.

ἌΕΤΟΣ, οὔ, ὁ, according to some, from αἰτσω *to rush with violence*, which is plainly from the Heb. פָּאָר or Hiph. פָּאָר *to hasten*; but αἰτός may rather be deduced from the Heb. עֵרָב *a bird of prey*, a derivative from the V. עָרַב *to fly or rush impetuously*. See Bochart, vol. iii. 170. An eagle, a well-known genus of rapacious birds. occ. Mat. xxiv. 28. Luke xvii. 37. Rev. iv. 7. xii. 14. On Mat. and Luke comp. Deut. xxviii. 49; and remark the plain allusion to the *Roman military ensigns* [which Schleusner denies²].

Ἄζυμος, ου, ὁ, from a neg. and ζύμη *leaven*.

I. Ἄζυμα, τά, *unleavened cakes or bread*. Luke xxii. 1. 7. Acts xii. 3. xx. 6. Also, the *feast of unleavened bread*, which lasted *seven days*, on the first of which the passover was sacrificed. occ. Mat. xxvi. 17. Mark xiv. 1. 12. See Exod. xii. 6. 13. 20. † Lev. ii. 4. † Num. xxviii. 16.

II. *Unleavened, free from fermenting matter*. It is applied figuratively and spiritually to Christians: † *uncontaminated, sincere*: † occ. 1 Cor. v. 7. comp. ver. 8. See Suicer, i. p. 106.—This word in the LXX constantly answers to the Heb. מְקַיֵּי.

Ἀήρ, έρος, ὁ, from the Heb. אֵרָא *to flow*, whence also the Chaldee אֵרָא Syriac אֵרָא Welsh awyr, Latin aër, and its modern derivatives, all denoting the *air*.—*The air, the celestial fluid surrounding the earth, and consisting of light and spirit*, i. e. *gross air*. Acts xxii. 23. Rev. ix. 2. [xvi. 17]. The following phrases occur in the N. T.

(1) Εἰς αέρα λαλεῖν (Luc. iv. 929). 1 Cor. xiv. 9. *To speak vainly or uselessly*—of those who spoke in languages not understood. Still a German idiom: “Es ist in den Wind gesprochen.” “It is spoken in the wind.”

(2) Ἀέρα δέπειν, *to beat the air*—either from the σιαμαχία of the wrestlers, who, for practice or vanity, fought without an opponent (Lydius Agonist. SS. c. 15), or from boxing—to *strike the air*, i. e. instead of the adversary, *to miss your blow, do nothing*. (Virg. Aen. v. 376. 446.)—In Eph. ii. 2, some translate αἶρη by the lower sphere of air just surrounding the earth, in which the clouds fly, in Parkhurst's sense, because the Jews thought the demons lived in the lower part of the air. Others translate it by *darkness*, a sense found in classic writers. Hom. Il. xii. 240. Hesiod, Theog. 119.]—The LXX twice use this word in the gen. plural, αἰρων *airs*, to express the Heb. מִקְצָפִים the *conflicting airs or ethers*. See Heb. and English Lexicon in קִפְּץ II.

Ἀθανασία, ας, ἡ, from ἀθάνατος *immortal*, which from a neg. and θάνατος *death*.—*Immortality, exemption from death*. occ. 1 Cor. xv. 53, 54. 1 Tim. vi. 16. [See Wisd. viii. 14, where it is *immortal fame*.]

Ἀθέμιτος, ου, ὁ, ἡ, καὶ τὸ ἀθέμιτον, from

² [The eagle is said not to feed on carcases; and there were not, some writers say, any eagles in Palestine. Hence some construe αἰτός, as if γλαυκοί or vultures. Schleusner explains the place, “At a given opportunity there will be found persons to use it.” Bretsch. says, “Where there is gross impiety, vengeance from Heaven will overtake it.”]

³ †The true meaning of אֵרָא is, *to be clear, light*. †

a neg. and θεμιτός lawful, from *θεμις law, right*, which seems a derivative from the Heb. *צדק* complete, perfect.

I. *Unlawful*. occ. Acts x. 28. [2 Macc. vi. 5. vii. 1.]

II. *Wicked, abominable*. occ. 1 Pet. iv. 3, where it seems particularly to refer to the *abominable impurities* which accompanied the heathen idolatries. So Josephus, lib. iv. cap. 9, § 10, uses *ἄθεμιτόν τις ἡδονὰς* for *unnatural pleasures*. See more in Wetstein.

ἄθεος, ου, ὁ, ἡ, from *a neg. and θεός God*.—Without God, i. e. the true God, an atheist in this sense. occ. Eph. ii. 12. So *ἄθεοι* is used by Ignatius for *heathen and heretics*, Epist. ad Trallian. § 3 and 10. See also Wolfius on Eph. Suicer's Thesaurus in *ἄθεος* i. 2, and Olivet's Theologia Græcan. at the end of the 3d tome of his edition of Cicero's Works, Genæv. p. 659, &c. [In the same way the Christians were called *ἄθεοι* by the heathen.]

ἄθεσμος, ου, ὁ, ἡ, from *a neg. and θέσμος a law*, which from *τίθημι* or *θέω*, to fix, appoint, constitute.—*Lawless, disregarding law and right*. occ. 2 Pet. ii. 7. iii. 17. [Often used of things than of men. See Kypke and Loesner, 3 Macc. vi. 26.]

ἄθερώ, ὤ, from *a neg. and θερός placed*, from *τίθημι* or *θέω* to place.

[1. To abolish, annul. Gal. iii. 15. 1 Macc. xi. 36.]

II. To make vain, or of no effect. Luke vii. 30. 1 Cor. i. 19. Prov. i. 25.

III. To despise or reject. Gal. ii. 21. Jude, ver. 8. comp. 2 Pet. ii. 10. Luke x. 16. John xii. 48. Mark vii. 9. 1 Thess. iv. 8. In Heb. x. 28, the sense is rather to *violate*. In the sense of *despising or making light of*, it occurs in LXX, 1 Sam. ii. 19. Is. xlviii. 8. Jer. ix. 2. xii. 1. 1 Chron. v. 25. Dan. ix. 7. See Polyb. xv. 1. iii. 29, and Schweigh. Lex. Polyb. p. 12, where the sense is perhaps to *violate*. It should refer also in this head the phrase *ἀθετεῖν τὴν πίστιν*, 1 Tim. v. 12, which means to *make light of* or *forsake the promise or faith*. See Polyb. viii. 2. xiv. 1. 1 Macc. xv. 27. Parkhurst thinks there is a reference to the widows breaking their former engagement to the Church, that they would not abuse its alms. In Mark vi. 26, there is difficulty. Parkhurst says, to *violate one's engagement to, to disappoint or fail one*, referring to Polyb. ix. 30, and also to Is. i. 2. xxxiii. 1. Ps. cxxvii. 11. We may add Exod. xii. 8. Judg. ix. 24. Prov. xi. 3. Schl. translates *ei repulsam dare noluit*, and gives the Vulg. *noluit eam contristare*; the Syriac, *frustrare, privare eam*; the Arabic, *prohibere eam, or recusare*. He cites Joseph. Ant. J. xv. 2, 6, οὐδενὸς ἀθετήσεν ὦν ἀέωι, and translates it, *fore ut nihil eorum, quæ peteret, ei deneget*. I should rather say, *would not reject the petitioner, with respect to any of his requests*. But in St. Mark we have an accus. alone; and I should certainly translate, as in our version, *reject*, as in many of the above passages. To disappoint would not be a bad version; and we find this in Ps. xiv. 6. See 1 Macc. xv. 27.]

Ἀθέτησις, εως, ἡ, from *ἀθετέω*.

I. A putting away, an abolishing. occ. Heb. ix. 26. [Expiation, Sch. and Br.]

II. An abrogation, annulling. occ. Heb. vii. 18. *Ἀθλέω*, ὤ, contracted from *ἀεθλέω*, which is derived from *ἄεθλος strife, contest*; and this may be either from *a intens. or αἰεί always*, and *θλάω to shake or dash together, or against each other*. Thus the Heb. *מִלָּחָמָה*, which generally signifies to *sport, play*, or the like, is also used, 2 Sam. ii. 14, for *conflicting, skirmishing*, plainly because the actions are of a similar kind.—To *strive, contend, be a champion*, in any of the Grecian games. occ. 2 Tim. ii. 5. From this verb these ancient champions were called *ἀθληταί*, in Latin *athletæ*, whence our English word *athletic*.

Ἀθλήσις, εως, ἡ, from *ἀθλέω*.—A fight, contest, struggle, conflict. occ. Heb. x. 32. [See in Latin, Hor. 1 Ep. v. 8.]

Ἀθυμέω, ὤ, from *a neg. and θυμός the mind*.—To despond, lose courage, be discouraged. occ. Col. iii. 21.

Ἀθώσις, ου, ὁ, ἡ, from *a neg. and θωή a mulct or punishment imposed on any one*, which Eustathius derives from *θέω*, ἰθῶ, to put, impose, as *ζωή life*, from *ζῶ to live*.

I. Not mulcted, not punished. It occurs not in this sense in the N. T., but frequently in the profane writers. [Aristoph. Nub. 1415.]

II. Innocent, free from guilt. occ. Mat. xxvii.

4. 24. *ἄτμα ἄθῶν* is a phrase often occurring in the LXX for the Heb. *נָּקִי מִדָּם*. See 1 Sam. xix. 5. 2 Kings xxi. 16. xxiv. 4. So *ἀθῶός εἰμι*—*ἀπὸ τῶν αἱμάτων*, is used by the LXX, 2 Sam. ii. 28, for the Heb. *נָּקִי מִדָּם*.

Αἶγος, ου, ὁ, ἡ, καὶ τὸ αἶγιον, from *αἶξ*, *αἶγός a goat*, which seems a derivative from the Heb. *עֵז a goat*.—Of or belonging to a goat, a goat's. occ. Heb. xi. 37. [Exod. xxv. 4. xxxv. 6. Numb. xxxi. 20.]

Αἰγιαλός, οὔ, ὁ, from *ἄγω to break* (which, in this sense, seems derived from Heb. *שָׁחַץ to squeeze*), and *ἅλς the sea*; or from *ἀίσσω to rush*, and *ἅλς*, because the sea rusheth against it.—The sea-shore. Mat. xiii. 2, et al. Acts xxvii. 39, *ἐχοντα αἰγιαλὸν μετὰ τὴν θάλασσαν* [say our translators]; but "have not all creeks shores? It should have been translated *with a smooth shore*, convenient for landing; that is *αἰγιαλός*: Hesychius, *αἰγιαλός, ὁ παραθαλάσσιος τόπος, ψαμμώδης, ἢ ψηφίδας ἔχων*. The Latin poets call them *bona littora et mollia*." Markland in Bowyer's Conject. [Schleusner approves this.] Xenophon, Cyri Exped. lib. 6. p. 452, edit. Hutchinson, 8vo, has *Λιμὴν Αἰγιάλαον* "ΕΧΩΝ. †Judges v. 17.†

Ἀίδιος, ου, ὁ, ἡ, from *αἰεί ever, always*.

I. Eternal, absolutely, without beginning or end. occ. Rom. i. 20. [Wisd. vii. 26.]

II. Eternal, in a restrained sense, or à parte post, perpetual, without end. occ. Jude, ver. 6. [See Wisd. ii. 23. Le Clerc, Ars Crit. vol. ii. p. 130.]

Αἰδώς, ὅς, οὗς, ἡ, from *a neg. and ἰδεῖν to see, look at*, for modest persons are apt to turn away their eyes, and not look at others.

¹ [Schleusner gives this version, and also to be angry with, as 1 Sam. xv. 11. 2 Sam. vi. 8. 1 Chron. xlii. 11. Xen. Anab. vi. 2, 8. Hellen. v. 2, 21.]

² [Αἵμα ἄθῶν is an innocent man, Deut. xxvii. 25. 1 Sam. xix. 5; innocent blood, 1 Kings ii. 5. Jer. xxvi. 15. Ἀθῶος is innocent, Ps. v. 5. xxiv. 4. xxvi. 6. lxxiii. 13; free, Gen. xxiv. 41. Numb. xxvii. 22. Josh. ii. 20; unpunished, Ex. xxi. 28.]

I. *Modesty, decency.* occ. 1 Tim. ii. 9. [3 Macc. i. 19.]

II. *Reverence, veneration.* occ. Heb. xii. 23. [and so *pudor* in Latin. Terent. And. i. 5, 23.]

Αἰθίωψ, σπογ, ὁ, from αἰθω to scorch, and ὤψ the aspect or countenance.—An *Ethiopian*, so called from his scorched and black countenance and skin. occ. Acts viii. 27. comp. Jer. xiii. 23¹.

Αἶμα, ατος, τό, perhaps from αἰθω to be hot, or from αῶ to breathe, because it requires constant refrigeration from the external air. (Comp. Heb. and Eng. Lex. in ψεῖ 111.)

I. *The blood*, properly so called, that warm red liquor which circulates in the bodies of men and animals, and in which their natural life eminently consists. (See Gen. ix. 4, 5. Lev. xvii. 11, 14. Deut. xii. 23.) Luke xiii. 1. Heb. ii. 14. John xix. 34. Acts xv. 20. 29. xx. 28. Heb. ix. 7. 12, 13. In Col. i. 14, very many MSS., six of which are ancient, and several old versions, have not the words διὰ τοῦ αἵματος αὐτοῦ, which are accordingly rejected by Wetstein and Griesbach.

II. *Blood, killing a man, murder.* Mat. xxiii. 30. xxvii. 6. 8. 24. [Acts i. 19. In Acts ii. 19, αἶμα καὶ πῦρ may be murders and fires. In Coloss. i. 20, we must translate, by his bloody death on the cross, literally, by the blood of his cross, i. e. shed on his cross. Heb. x. 29, the blood of the covenant, i. e. that blood which was shed to make the new covenant between God and man. It is almost needless to observe, that Schleusner gives his own view of all those passages in which the blood of Christ is mentioned. In all of these the plain sense is the true one. Acts xx. 28. Rom. iii. 25. v. 9. Eph. i. 7. ii. 13. Heb. ix. 14. 1 John i. 7. Rev. i. 5. v. 9. We find αἶμα in the sense of murder, Ezek. xxiv. 6. 9. Ecclesiast. viii. 16.]

III. *Guilt or punishment of shedding human blood, or of killing a man.* Mat. xxiii. 35. (comp. xxvii. 25.) Luke xi. 50, 51. Acts v. 28. comp. Acts xxi. 6. xx. 26, where it is applied spiritually. [Judg. ix. 24. 2 Sam. i. 16. 1 Kings ii. 37. Ezek. xxxiii. 4.]—The profane writers, as Sophocles, Euripides [Elect. 136], and Demosthenes, use αἶμα for murder. See Scapula [and Schwarz. Comm. L. G. p. 24.]

IV. *Blood, seed, or natural descent.* Acts xvii. 26. comp. John i. 13, where see Wetstein; and comp. Σάρξ VI. Homer uses αἶμα in this sense. Il. vi. 211.

Ταύτης τοι γενεῆς τε καὶ Αἴματος εὐχομαι εἶναι.
I boast to be of such descent and blood.

And so, Odys. iv. 611, Menelaus says to Telemachus:—

Αἴματος εἰς ἀγαθοῖο.
Thou art of good (i. e. noble or generous) blood.

[See Schol. Hom. Iliad. xix. 105. Eur. Phoen. 256. Ovid. Met. xiii. 705. Virg. Æn. i. 19. So 2 Sam. xxi. 2.]

V. Σὰρξ καὶ αἶμα, flesh and blood. See under Σὰρξ IX.

Αἱματεκχυσία, ας, ἡ, from αἶμα, ατος, blood, and ἐκχέω to pour out, which see.—A pour-

ing out or shedding of blood, blood-shedding. occ. Heb. ix. 22.

Αἱμορροῖω, ὦ, from αἶμα blood, and ῥοός a flux, from ῥέω to flow.—To have or labour under a flux of blood². occ. Mat. ix. 20. comp. Lev. xv. 33, in LXX and Heb. [Bartholin. de Morbis Bibl. c. 7, et Wedel. Exc. Med. Phil. cent. ii. dec. v. p. 45.]

Αἰνέω, εως, ἡ, from αἰνέω.—Praise. occ. Heb. xiii. 15. [See Lev. vii. 13.] In the LXX it frequently answers to the Heb. הִתְהַלַּח confession, and to הִתְהַלַּח praise. [See Ezra x. 11. Neh. ix. 5. 2 Chron. xxix. 31.]

Αἰνέω, ὦ, from αἶνος, if it should not be rather deduced immediately from the Heb. הִתְהַלַּח in the sense of alternately singing praises to God, as that Hebrew word is used, Exod. xv. 21. 1 Sam. xxi. 11. Isa. xxvii. 2. comp. Exod. xxxii. 18.—To praise. In the N. T. it only refers to praising God. Luke ii. 13, 20, et al.—This word in the LXX most commonly answers to the Heb. הִתְהַלַּח to praise, and to הִתְהַלַּח to confess, attribute power to. [Judg. xvi. 24, and Ps. xcix. 4.]

Αἰνίγμα, ατος, τό, from αἰνίγματ' perf. pass. of αἰνίσσωμαι to hint, intimate, signify with some degree of obscurity, which perhaps from the Heb. חֲמָסָה, infinitive of the V. חָנַן to answer, correspond.—An *enigma*, in which one thing answers or stands in correspondence to, or as the representative of, another, which is in some respects similar to it. occ. 1 Cor. xiii. 12. Now (in this life) we see by means of a mirror, reflecting the images of heavenly and spiritual things, ἐν αἰνίγματι, in an enigmatical manner, invisible things being represented by visible, spiritual by natural, eternal by temporal, but then face to face. The apostle here seems to allude to Num. xii. 8, which is thus rendered in the LXX, ΣΤΟΜΑ ΚΑΤΑ ΣΤΟΜΑ λαλήσω αὐτῷ ἐν εἰδεί, καὶ οὐ δι' Αἰνίσματος (πῆγῃ Heb.), καὶ τὴν δόξαν Κυρίου εἰδῆς³.

Αἴνους, ον, ὁ, praise. [Αἶνος is properly a fabulous oration, (see Suidas and Hesiod, Op. 202.) then assent, and thence encomium or praise. See Ezra iii. 11. Ps. viii. 3. (on which see Mede,) and Herod. vii. 107.] occ. Mat. xxi. 16. Luke xviii. 43.

Αἰρέσις⁴, εως, ἡ, from αἰρέομαι to choose.

I. A *choice*. It occurs not in the N. T. simply in this sense, but is thus used in the profane⁵ and ecclesiastical writers, in the LXX version of Lev. xxii. 11, 21, and in 1 Macc. viii. 30.

II. A *sect* of heathen philosophers. Thus used by Arrian, Epictet. ii. 19: "Why do you call yourself a Stoic? Confine yourself to what you do, καὶ εὐρήσατέ τινας ἐσθ' Αἰρέσεως, and

² [On the absurd story of the statue erected to Christ by the woman here spoken of (mentioned by Euseb. H. E. vii. 18.) see Suicer, i. p. 116.]

³ [This is also Bretschneider's interpretation. Perhaps all this was not in the Apostle's mind; ἐν αἰνίγματι, not clearly. Parkhurst's derivation and corresponding explanation of the word itself are utterly absurd. Αἰνίσσωμαι is, to hint obscurely.]

⁴ On this much controverted word, and the several texts wherein it occurs, see Dr. George Campbell's 9th Preliminary Dissertation to his Translation of the Four Gospels, part iv. p. 424, &c.

⁵ See Herodotus, i. 11. [Soph. Aj. 265. See D'Orville ad Charit. ii. c. 4. p. 306, ed. Lips.]

¹ [Pliny (N. H. vi. 29) mentions Queen Candace as having reigned in Meröe. By Æthiopia, in Scripture, is meant Upper Æthiopia, i. e. the country between the Nile and the Arabic Gulf.]

you will discover of what *sect* you are; most of you Epicureans," &c. So Lucian, in *Hermotim.* tom. i. p. 580, *εἰ δέκα μόνας θέμειν τὰς Αἰρεσεῖς ἐν φιλοσοφίᾳ*, "If we suppose only ten *sects* in philosophy." Id. *Demonax*, p. 1004: "One asked *Demonax*, *τίνα Αἰρεσὶν ἀσπάζεται μάλλον ἐν φιλοσοφίᾳ*, what *sect* in philosophy he chiefly embraced?" And *Plutarch*, de *Plac. Philos.* lib. i. cap. 3, says, "that from *Thales*, ἡ Ἴωνική Αἰρεσις προσηγορεύθη, the *Ionian sect* was denominated."

III. *A sect*, *secta*, that is, a form or mode of religious discipline or opinion which any one chooses, follows, and professes, or the persons who follow such form or mode. occ. Acts v. 17. xv. 5. xxiv. 5. 14. xxvi. 5. xxviii. 22.—*Josephus*, Ant. lib. xiii. cap. 5, § 9. Vit. § 2, and § 38, calls the several *sects* of the Pharisees and Sadducees, &c., among the Jews, αἵρεσις, in the same manner as St. Luke does in the Acts: hence a *sect among Christians*, in some measure resembling those among the Jews and heathen, a religious party or faction among Christians, under some human leader. occ. 1 Cor. xi. 19. Gal. v. 20. 2 Pet. ii. 1¹.

Αἰρετίζω, from αἰρετός *elect*, which from αἰρέωμαι, to choose. occ. Mat. xii. 18.—In the LXX it most commonly answers to the Heb. בָּחַר to choose. Comp. especially 1 Chron. xxix. 1, in Heb. and LXX.

Αἰρετικός, οὗ, ὁ, from αἰρετίζω. Comp. Αἰρεσις. —A founder, leader, or promoter of a religious faction or sect among Christians, a man factious in Christianity². occ. Tit. iii. 10. comp. Rom. xvi. 17. Αἰρέω, ὤ, mid. Αἰρέωμαι, οὔμαι, from αἰρῶ to take up.

I. To take, take hold on. It occurs not in this sense in the N. T., but frequently in the profane writers.

II. [In the middle voice] To choose. occ. Phil. i. 22. 2 Thess. ii. 13. Heb. xi. 25. [Xen. *Cyrop.* iv. 5. § 2. +2 Sam. xv. 15.†]

Αἰρῶ, from the Heb. יָרַח or in *Hiph.* יָרַח to raise up. The general meaning of the word is to lift, raise, or take up.

I. To lift up, as the hands [to heaven]³. Rev. x. 5.—the eyes, John xi. 41. [Ps. cxxi. 1. cxxiii. 1.]

II. To lift or take up. Mark vi. 29. 43. Acts xx. 9. Mat. xvii. 27. On Luke xix. 21, comp. under τίθημι II.

III. Applied to the mind, to suspend, keep in suspense. John x. 24. See *Suicer's Thesaurus* on the word, who cites from *Philostratus* ii. 4, Κάμει πάνν Αἰρεῖ ὁ λόγος ὃν εἰργκεν, "And the discourse which he spake keeps me quite in suspense." The learned *Elsner*, *Observ. Sacr.* (whom see) interprets the phrase ψυχὴν αἰρεῖν, John x. 24, by taking away life, as it plainly signifies, ver. 18. (comp. LXX. in Isa. liii. 8.) q. d. "How long dost thou kill us?" i. e. with doubt and delay. [Schleusner approves *Parkhurst's* explanation.]

¹ [Theodoret on 1 Cor. xi. 18, and Chrysost. (*Homil.* xxvii. in Ep. i. ad Cor.) both say that the word means rather φιλονεικία than any opinions. Schleusner, in the place of St. Peter, gives the sense *perverse opinions*.]

² See *Campbell's Preliminary Dissertations* to the *Gospels*, p. 434, &c. [Suicer, i. p. 126.]

³ [This was the Jewish form of swearing. See also *Aristot.* iii. *Polit.* c. 10, and *Exod.* vi. 8. *Numb.* xiii. 3.]

IV. To take up on one, as a yoke. Mat. xi. 29.

V. To take up, as a cross. Mat. xvi. 24.

VI. To bear or carry, as a burden. Mat. iv. 6. xxvii. 32. [Comp. *Psaln* xii. 12.] Mark [ii. 3. vi. 8.] xv. 21. John v. 8, 9. comp. Luke xxiii. 26. [Gen. xlv. 1. *Valek*, ad *Theoc. Adon.* p. 326.]

VII. To remove, take away. Mat. [xiv. 12.] xxii. 13. John xi. 39. 41. comp. Mat. xxiv. 39; particularly to execution, Luke xxiii. 18. So *Philo* in *Weststein*, comp. ver. 21, and John xix. 15. Acts xxi. 36. [Schleusner adds many examples which have no difficulty, and then derives from this sense that of killing, to which he refers Mat. xxiv. 39. Luke xxiii. 18. John xix. 15. Acts xxi. 36. 1 Macc. v. 2, somewhat unnecessarily. He adds examples of the same sense, with the addition of ἐκ τοῦ κόσμου or ἀπὸ τῆς γῆς, Acts xxii. 22. Phil. in *Flacc.* p. 538, 20, ed. Mangey, and hence in any sense to destroy. John xi. 48. 2 Sam. v. 21.]

VIII. To bear, and so take away or remove. Thus Christ is said to bear, αἰρεῖν, the sins of the world⁴. John i. 29. 1 John iii. 5. comp. 1 Pet. ii. 24.

IX. To receive, take. Matt. xx. 14. Mark vi. 8.

X. To loose a ship, namely, from shore. Acts xxvii. 13, where it is generally thought that the expression is elliptical, and that ναῦν the ship, or ἀγκύραν the anchor, ought to be supplied. So *Thucydides*, i. +52,† has οἱ δὲ τὰς μὲν ναῦς "ΑΠΑΝΤΕΣ ἀπὸ τῆς γῆς," "they losing the ships from the land;" and *Plutarch* and *Polybius* use the phrase Αἰρεῖν Ἀγκύραν or Ἀγκύρα. See *Bos Ellips.* *Wolf* and *Weststein*.

XI. To lift up or raise the voice. Luke xvii. 13. Acts iv. 24. [Schwarz. *Comm.* p. 29.]—In the LXX. this word most commonly answers to the Heb. נָשָׂא, which is applied in nearly the same senses.

Αἰσθάνομαι or αἰσθέομαι, from αἰσθῶ to perceive.

I. To perceive, properly by means of the external senses, as the feeling, &c. It is often thus applied by the Greek writers, but not by the inspired penmen.

II. To perceive with the mind, understand. occ. Luke ix. 45. [Job xxiii. 5.]

Αἰσθησις, εως, ἡ, from αἰσθέομαι. See the last word.—Perception, properly external, but in the N. T. it is used only for internal. occ. Phil. i. 9.—[Αἰσθησις here (says Schl.) means quick perception of truth and falsehood, all the intelligence obtained by use and practice. See *Ælian*, V. H. i. 12. *Arrian*, *Diss. Epict.* ii. 18, 8. *Phavor.* αἰσθησις ἐστὶ δύναμις αἰσθητική. †Ezek. xxviii. 3.†]

Αἰσθητήριον, ου, τό, from αἰσθέομαι.—An organ or instrument of sensation or perception; so the αἰσθητήριον of seeing is the eye—of hearing, the ear; but in the N. T. it is used only for the internal senses, or senses of the soul, corresponding to those outward ones of the body. In the *Definitions* ascribed to *Galen*, αἰσθητήριον is defined, τὸ αἰσθῆσιν τινα πεπιστευμένον ὄργανον—ἦτοι ὀφθαλμός, ἢ ῥίς, ἢ γλῶττα, "the organ to which sense is entrusted—either the eye, or the nose, or the tongue." See *Weststein*, who also cites from *Galen* the very phrase, τὸ Ἀἰσθη-

⁴ [The reference to the Jewish sacrifices need hardly be pointed out, on which the sins of the people were laid. Lev. xvi. 21, 22.]

TH'PION *EXEI ΓΕΙΥΜΝΑΣΜΕ'NON : and in Josephus, De Maccab. § 3, we have ΤΩ'Ν ΕΝΔΟΝ ΑΙΣΘΗΤΗΡΙΩΝ, *the internal senses*. occ. Heb. v. 14. [See Jer. iv. 19.]

Ἀισχροκερδής, εὖς, οὖς, ὁ, ἡ, from αἰσχρός *base, vile*, and κέρδος *gain*.—*Greedy or desirous of base or vile gain*. occ. 1 Tim. iii. 3. 8. Tit. i. 7. See Wetstein, Kypke, and Doddridge on 1 Tim. and comp. under τρόπος II. [Aristoph. Pac. 622. Herod. i. 187.]

Ἀισχροκερδῶς, adv. from αἰσχροκερδής. —*For the sake or love of vile gain*. occ. 1 Pet. v. 2.

Ἀισχρολογία, ας, ἡ, from αἰσχρός *vile, filthy*, and λόγος *speech, talk*.—*Vile, filthy, obscene talk*. occ. Col. iii. 8.—This word is used in like manner for *obscene or indecent discourse* in Epictetus, Enchirid. cap. 55. [Xen. de Rep. Lac. c. v. § 6. See Schwarz. Lex. Polyb.]

Αἰσχρός, ὁ, ὄν, from αἰσχος, *baseness, villainess*; which some derive from α neg. and ἴσχω *to have*, as denoting what one would not have, but reject.—*Base, vile, indecent, shameful*. occ. 1 Cor. xi. 6. xiv. 35. Eph. v. 12. Tit. i. 11.

Ἀισχρότης, ητος, ἡ, from αἰσχρός.—*Filthiness*. occ. Eph. v. 4.

Αἰσχύνη, ης, ἡ, from αἰσχος *vileness*.

I. *Shame, the passion of shame*, arising from some notion of one's own *vileness*. occ. Luke xiv. 9. [Ecclus. xx. 28. In a good sense, Ecclus. iv. 25. Thuc. i. 84.]

II. *Ignominy, disgrace*. occ. Heb. xii. 2. [Is. liii. 3.]

III. *Cause of shame, somewhat to be ashamed of*. occ. 2 Cor. iv. 2. Phil. iii. 19. Jude ver. 13. Rev. iii. 18.

Ἀισχύνομαι, pass. from αἰσχύνω *to make ashamed*.—*I am confounded, or, I am put to shame*. Phil. i. 20 (from disappointment of hope). And see [Ps. xxv. 2, 3. xxxi. 1.] 2 Cor. x. 8 (from my office). See Ecclus. xxiv. 22. 1 John ii. 28 (from blame cast on you).—In the mid., *I am ashamed, or I am affected with the passion of shame*. Luke xvi. 3. 1 Pet. iv. 6. †LXX. Is. xxxiii. 9.†]

Αἴτεσις, ὤ, and mid. αἰτέομαι, οὔμαι.

I. [To ask, request, or beg. Mat. v. 42. Luke vi. 30. Where Krebsius (Obss. Flav. p. 116, after Casaub. ad Theoph. p. 292) says that αἰτεῖν is *to ask as a favour, ἀπαίρειν to demand as a debt*. Mat. vii. 9. (with 2 accus. as Æsch. c. Ctesiph. p. 291. Aristoph. Acharn. 475.) xiv. 7, xx. 20. Mark vi. 22–25. Eph. iii. 13. See Josh. xv. 18. 1 Sam. i. 17, for ἤψ. Dan. ii. 49. vi. 7, for the Chaldee שָׁאַ. Also especially *to ask in prayer*. Mat. vi. 8. vii. 7, 8. 11. xviii. 19 (here alone with a genitive of the thing). Col. i. 9. James i. 5. iv. 2, 3, as in Hebrew ἤψ. 1 Sam. i. 20.]

II. [To ask, require. Luke i. 63. Acts xiii. 21. xvi. 29. xxv. 3. 1 Pet. iii. 15. 1 Cor. i. 21. 2 Macc. vii. 10.]

Αἴτημα, ατος, τό, from αἰτέω *to ask*.—*A petition, a request, a thing required or asked*. occ. Luke xxiii. 24. 1 John v. 15. †1 Kings iii. 5.†

Αἴττι'Α, ας, ἡ.

I. *A cause, reason, excitement*. Mat. xix. 3. Luke viii. 47. Acts x. 21, et al.

II. *An accusation, crime, or fault*. Mat. xxvii. 37. Mark xv. 26. John xviii. 38, et al. In this sense the word seems an immediate derivative

from the verb αἰτέω, *to ask, require*; because an *accusation or crime* is that for which any one is *required* to appear before the judges and *questioned*. On Mat. xxvii. 37, see Wetstein, and Suicer, Thesaur. in Αἴτια. [Schleusner says, *crime*, Mat. xix. 3. John xviii. 38. xix. 4. 6. Acts xxii. 24. xxv. 18. 2 Macc. xii. 40. Poll. viii. 7. Ælian, V. H. iii. c. 14. See Tit. i. 13. (This is quite fanciful; it is here *cause*.) *Accusation*, Acts xxv. 27. Xen. Cyrop. v. 5, 8. He thinks that αἴτια in Mat. xxvii. 37, is *title*, or *letters signifying the cause of Christ's death*, written on a white tablet (λείψωμα), on the authority of Theophylact on Mat. xxvii. p. 175, and Zonar. Canon. xxxvi. Concil. Carthag. He fancies, again, that αἴτια in Luke viii. 47 (simply *cause*) is *disease*, as in the Greek medical writers, and refers to Casaub. and Salmas. and Spart. Adrian. p. 80. †See LXX. Gen. iv. 12.†]

III. *A condition, a case*. occ. Mat. xix. 10¹.

Ἀἴτιμα, ατος, τό, from αἰτίζομαι *to accuse*, which from αἴτια.—*An accusation*. occ. Acts xxv. 7. Thuc. v. 72.

Ἀἴτιον, τό, from αἴτια, which see.

I. *A cause, reason*. occ. Acts xix. 40.

II. *A crime, fault*. occ. Luke xxiii. 4. 14. comp. ver. 22.

Αἴτιος, ου, ὁ, ἡ, from αἴτια.—*An author, causer*. occ. Heb. v. 9. [See Carpzov. Obs. Philon. on this passage, and Eunapius in Ædes. p. 37. Herodian. ii. 2, 12. Joseph. A. J. viii. 1. σωτηρίας αἴτιος γεγενημένος. 2 Macc. iv. 47. 1 Esdras xxix. 22.]

Ἀἰφνίδιος, ου, ὁ, ἡ, from αἰφνης *unexpectedly, suddenly*, which from ἀφνω the same, a derivative from α neg. and φαίνω *to appear*, q. d. *quicker than sight*.—*Sudden, unexpected, unforeseen*. occ. Luke xxi. 34. 1 Thess. v. 3. [Wisd. xvii. 15. Thuc. ii. 61.]

Αἰχμαλωσία, ας, ἡ, from the same as αἰχμάλωτος, which see.

I. *Captivity, state of being captive*. occ. Rev. xiii. 10. [Deut. xxviii. 41. Ezek. i. 1.]

II. *A captive multitude*. occ. Eph. iv. 8, which is a citation from Ps. lviii. 18, nearly according to the LXX version, wherein αἰχμαλωσίαν answers to the Heb. יָצַף, which, as Rivetus hath well observed, always denotes the *captives* themselves, so יָצַף יָצַף signifies *to carry away captive*, and the expression ἡχμαλώτισεν αἰχμαλωσίαν must be interpreted accordingly. [By αἰχμαλωσία here, says Schl., we must understand all the adversaries of Christianity. "Men," says Br. "in the service of sin and the devil." He refers to the Test. xii. Patr. apud Fabr. Pseud. V. T. i. p. 654, where we have (of the Messiah's war on Belial) τὴν αἰχμαλωσίαν λάβει ἀπὸ τοῦ Βελιάρ ψυχὰς ἀγίων, καὶ ἐπιδέψαι καρδίας ἀπειθεῖς πρὸς Κύριον.]

Αἰχμαλωτεύω, from αἰχμάλωτος. *To lead or carry away captive*. occ. Eph. iv. 8. 2 Tim. iii. 6, where sixteen MSS., of which six are ancient, the old commentators, and several printed editions,

¹ [So in Latin *causa*. Clc. Agr. iii. 2. Famil. vii. 4. Martial. vii. 92. 5. See Brisson. Verb. Signif. iii. p. 101. Philost. Vit. Apoll. vi. 16. Schwarz. ad Olear. de Stylo N. T. p. 376.]

² See Heb. and Eng. Lexicon under יָצַף.

read αἰχμαλωτίζοντες. See Wetstein and Griesbach. [1 Sam. xxx. 3, 5. Amos i. 5, et al.]

Αἰχμαλωτίζω, from αἰχμάλωτος.

I. To carry away captive or into captivity. occ. Luke xxi. 24. [1 Macc. x. 35. Ezek. xii. 3.]

II. Figuratively, to bring into captivity, or subjection. occ. Rom. vii. 23. 2 Cor. x. 5.

Αἰχμάλωτος, οὐ, ὁ, ἡ, from αἰχμή a spear (from ἀκμή, which see), and ἄλωρος taken (from the obsol. V. ἄλωω to take, which see).—A captive, a prisoner taken in war, applied to spiritual captives. occ. Luke iv. 18. [Isa. lii. 2.]

Αἰών, ὢντος, ὁ, q. αἰὶ ὢν, always being.—It denotes duration, or continuance of time, but with great variety. Comp. Suicer, Thesaur. in αἰών.

I. Both in the singular and plural it signifies eternity, whether past or to come. See Luke i. 55.

Acts xv. 18. Mat. vi. 13. Mark iii. 29. Luke i. 33. John iv. 14. vi. 51. Eph. iii. 11. 1 Tim. i. 17.

—Εἰς τοὺς αἰῶνας τῶν αἰώνων, for ages of ages, for ever and ever. Gal. i. 5. Rev. i. 6. 18. v. 14. x. 6. xiv. 11. xv. 7. xx. 10.—Εἰς ἡμέραν αἰῶνος, 2 Pet. iii. 18, "literally, until the day of eternity. Bengelius on this expression remarks, that it teaches us that eternity is a day without any night, a real and perpetual day." Macknight.

II. The duration of this world. Mat. xxviii. 20. Comp. Mat. xiii. 39.—Ἀπ' αἰῶνος, since the duration, i. e. the beginning, of the world. Luke i. 70. Acts iii. 21. So ἐκ τοῦ αἰῶνος, John ix. 32.

III. Αἰῶνες, οἱ, the ages of the world. 1 Cor. ii. 7. Eph. iii. 9. Col. i. 26. 1 Tim. i. 17. Heb. ix. 26.

IV. Ὁ αἰὼν οὗτος, this present life, this world, as we say, Luke xvi. 8. xx. 34. Comp. Mat. xiii. 22. Luke xvi. 8. Gal. i. 4. 1 Tim. vi. 17. 2 Tim. iv. 10. Tit. ii. 12. 1 Cor. i. 20. ii. 6. viii. 13. 2 Cor. iv. 4. Eph. i. 21. ii. 2, κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, according to the course or manner of this world. Comp. Rom. xii. 2. Gal. i. 4. [Schl. says, that after considering all the passages in which αἰὼν οὗτος and αἰὼν ὁ μέλλων occur, he believes the first to mean this present life, and the second, the general state of all after the resurrection, or that of true Christians in particular. Mat. xii. 32. xiii. 40. Luke xx. 34. 1 Cor. iii. 18. Eph. i. 21. Tit. ii. 12. (See Leusden de Dial. N. T. p. 94, for a similar Rabbinical expression.) Mark x. 30. Luke xviii. 30. xx. 35. Eph. i. 21. Heb. vi. 5. These passages, he says, clearly show that the old explanation referring αἰὼν οὗτος to the time under the O. T. and αἰὼν μέλλων to the time of the Messiah, are wrong. The works of Witsius and Rhenferdius contain discussions of these phrases, and see Kopp in Exc. i. ad Epist. ad Eph. t. i. N. T. p. 381. Schleusner marks out some expressions where αἰὼν means not this life, but this system of things or universe, as Heb. i. 2, where he gives, not the absurd Socinian explanation, but "whose ministry he used in creating the universe," xi. 3. 1 Tim. i. 17; and he hence explains 1 Cor. ii. 7, comparing 2 Tim. i. 9. Tit. i. 2. On the use of αἰὼν for this life, the life of man, see Hom. Iliad. iv. 478. Eur. Phœn. 1545. Abresch. ad Æschyl. p. 436. Foes. Œcon. Hipp. p. 10. Suid. et Hesych. in voce. Etym. M. 41, 9. 266, 10.]

V. Ὁ αἰὼν ὁ ἐρχόμενος, the world to come, the next life. Mark x. 30. Luke xviii. 30. Comp. Luke xx. 35. So ὁ αἰὼν ὁ μέλλων, Eph. i. 21.

VI. An age, period, or periodical dispensation

of Divine Providence. In Mat. xxiv. 3, it evidently refers to the Jewish age, or age under the Mosaic law. (See Whitby, Doddridge, and Macknight on that text.) But in Mat. xxviii. 20, it seems plainly to denote the age under the Messiah; for Christ had just before declared that all power was given unto him both in heaven and in earth. Comp. Acts ii. 33—36; and for this use of αἰὼν see Mat. xii. 32. 1 Cor. x. 11 (where consult Bp. Pearce). Heb. vi. 5. ix. 26, and LXX in Is. ix. 6. Συντελείας τοῦ αἰῶνος, then, in Mat. xxviii. 20, though it does not precisely signify the end of the world, is equivalent to it. See 1 Cor. xv. 24. [Rennell (in his remarks on the Unitarian version, p. 41) thinks that the word never had this meaning.]

VII. Αἰῶνες, οἱ, seems, in Heb. xi. 3, to denote the various revolutions and grand occurrences which have happened to this created system, including also the system or world itself. Comp. Heb. i. 2, and Macknight on both texts.—Αἰὼν in the LXX generally answers to the Heb. עוֹלָם, which denotes time hidden from man, whether indefinite or definite, whether past or future. [On the word αἰὼν see Fessel. Adv. Sacr. iii. c. 2. Vorst. Philol. Sac. c. ii. and Tittmann de Vestigiis Gnost. p. 210. Parkhurst does not notice, as he should have done, the indefiniteness of the word in some cases, like that of the words *ever*, *never*, *always*, in English. Thus Mat. xxi. 19, shall never grow. John viii. 35, doth not always abide. xiv. 16, may abide with you always here, all your lives, as in Ps. civ. 5. Baruch iii. 20. So αἰῶνος.]

Αἰῶνος, οὐ, ὁ, ἡ, and α, οὐ, from αἰών.

I. Eternal, having neither beginning nor end, Rom. xvi. 26. (comp. 1 Tim. i. 17.) Heb. ix. 14.

II. Eternal, without end. Mat. xxv. 41. 46. 2 Thess. i. 9, et al. freq. Philem. ver. 15. Αἰώνιον (adj.) for ever, not only during the term of his natural life (comp. עוֹלָם Exod. xxi. 6.) but through endless ages of eternal life and blessedness. [I think αἰῶνος in this place has the same sort of signification as I have noticed at the end of αἰών. So in Latin *æternus*. Cic. Catil. iv. c. 5. Ovid. Trist. v. 2. 15. Pont. i. 2, 126. Horat. 1 Ep. x. 42. Schleusner without hesitation (and this deserves remark) gives to the word, in all passages referring to the future lot of the wicked and the good, the sense of *without end*. That the Jews believed in the eternity of punishments and rewards, says Bretsch., appears from the Testam. Aser. apud Fabr. Pseud. V. T. t. i. p. 693, and Psalter. Salom. Ps. iii. 13. 15, 16.]

III. It is spoken, Jude ver. 7, of the miraculous fire from heaven, which destroyed the cities of Sodom and Gomorrah, not only because the effect thereof shall be of equal duration with the world, (comp. αἰών II.) but also because the burning of those cities is a dreadful emblem of that everlasting fire (τὸ πῦρ τὸ αἰώνιον, Mat. xxv. 41) which awaits the ungodly and unclean. Comp. Jude ver. 15. 2 Pet. ii. 6; and see Whitby's note on Jude ver. 7, and comp. Heb. vi. 2.

IV. Χρόνοι αἰώνιοι, the ages of the world, the times since the beginning of its existence. occ. Rom. xvi. 25. 2 Tim. i. 9. Tit. i. 2. Comp. Eph. i. 4. 1 Pet. i. 20, and αἰών II. [Ps. xxiv. 7. lxxvi. 4.]—The LXX frequently use this adj. for the Heb. עוֹלָם.

¹ Ἀκαθαρσία, ας, ἡ, from a neg. and καθαίρω to cleanse. 2d person sing. pret. pass. of καθαίρω to cleanse.

I. *Uncleanness, filth*, in a natural or physical sense. occ. Mat. xxiii. 27. [Lev. v. 3. 5. Numb. xix. 13.]

II. *Moral uncleanness*. Rom. vi. 19. 1 Thess. ii. 3. iv. 7. [Lev. xvi. 34.]

III. *Any kind of uncleanness* different from whoredom, as 2 Cor. xii. 21; *any unnatural pollution*, whether acted by one's self, as Gal. v. 19. Col. iii. 5; or with any other, Rom. i. 24. comp. ver. 26, 27. This word in the LXX usually answers to the Heb. נִפְּשׁ pollution.

¹ Ἀκαθάρτης, ητος, ἡ, by syncope for ἀκαθάρτης, from a neg. and καθάρτης cleanness.—*Uncleanness, filthiness*. occ. Rev. xvii. 4, according to the common editions: but observe, that the Alexandrian and twenty-one later MSS. and some printed editions, for ἀκαθάρτης read τὰ ἀκάθαρτα τῆς, which reading is embraced by Mill, Wolfius, Wetstein, and other learned men, and by Griesbach received into the text; and indeed ἀκαθάρτης does not seem to be a Greek word.

¹ Ἀκάθαρος, ου, ὁ, ἡ, καὶ τὸ ἀκάθαρον, from a neg. and καθαίρω to cleanse.

I. *Unclean by legal or ceremonial uncleanness*. Acts x. 14. 28. xi. 8. Comp. Lev. v. 2. xi. 25. xiii. 45, &c. where the LXX ἀκάθαρος. Comp. 2 Cor. vi. 17, in which passage ἀκάθαρον seems ultimately to refer to all *idolatrous worship*, and *heathen impurity*. See ch. vii. 1.

II. *Unclean, unfit to be admitted to the peculiar rights and privileges of the Church, and particularly to baptism*. occ. 1 Cor. vii. 14; where see Doddridge's note. [To this head Schl. and Br. refer 2 Cor. vi. 17. See Ezra viii. 69. 1 Macc. xiii. 47.]

III. *Unclean by unnatural pollution*, Eph. v. 5. [Eeīl, *impure from vice*. Schl. refers to this head all the passages relating to *unclean spirits*. Mat. x. 1, &c.; as he thinks the phrase intended to express their evil and ungodly nature. See Job iii. 8. xvii. 6, 7. Luke vii. 22. Others suppose the epithet given from the Jews believing them to inhabit sepulchres and unclean places. See Baruch iv. 35. Tob. viii. 3. Is. xxxiv. 14, and Fabr. Cod. Pseud. i. p. 191. Others from the demons favouring idolatry. Bar. iv. 7. Ps. xevi. 5. 2 Cor. iv. 4. Fabr. ubi supra. p. 97. 167. 195. Others from their lewdness, Gen. vi. 2. Tob. iii. 8. vi. 14. See Zech. xiii. 2. Fabr. ubi supra, p. 732.]

¹ Ἀκαίριος, αῖμα, from a neg. and καιρός opportunity.—*To want, or be destitute of, opportunity*. occ. Phil. iv. 10.

¹ Ἀκαίριος, adv. from ἄκαιρος, *unseasonable*, which from a neg. and καιρός opportunity. *Inopportunist, unseasonably, out of season*. occ. 2 Tim. iv. 2. † Ἐπίσθηθι εὐκαίρως ἀκαίριος, i. e. *quotis tempore et loco*.†

¹ Ἀκακος, from a neg. and κακός evil.

I. *Free from evil or sin*. occ. Heb. vii. 26.

II. *Simple, undesigning, artless*. occ. Rom. xvi. 18. Demosthenes and Polybius, cited by Wetstein, apply the word in this latter sense.—In the LXX ἀκακος answers to כָּפֵף perfect, upright, Job viii. 20, and to נָח simple, Prov. i. 4. viii. 5, et al.

¹ Ἀκανθα, ης, ἡ, from ἀκή a point or prickle, and ἀνθῆω to flourish, abound.—*A thorn or brier, which abounds with prickles*. Mat. vii. 16. xiii. 7.

xxvii. 29, et al. Galen, De Curat., has a passage very similar to Mat. vii. 16, ὁ γεωργὸς οὐκ ἂν ποτε δυνήσαιο ποιῆσαι τὸν βάτον ἐκφέρειν βότρυν. "The husbandman would never be able to make the thorn produce grapes¹." See Wetstein. "The Naba or Nabka of the Arabians," says Hasselquist, Travels, p. 283, "is in all probability the tree which afforded the crown of thorns put on the head of Christ; it grows very common in the East. This plant was very fit for the purpose, for it has many small and sharp spines, which are well adapted to give pain; the crown might be easily made of these soft, round, and pliant branches: and what, in my opinion, seems to be the greatest proof, is, that the leaves much resemble those of ivy, as they are of a very deep green. Perhaps the enemies of Christ would have a plant somewhat resembling that with which the emperors and generals were used to be crowned, that there might be calumny even in the punishment."

¹ Ἀκανθινος, η, ον, from ἄκανθα.—*Thorny, made of thorns*. occ. Mark xv. 17. John xix. 5; so LXX in Is. xxxiv. 13, ἀκάνθινα ξύλα, *thorny shrubs*. [See Wolf. t. i. p. 403.]

¹ Ἀκαρπος, ου, ὁ, ἡ, καὶ τὸ ἄκαρον, from a neg. and καρπός fruit. [LXX. Jer. ii. 6.]

I. *Unfruitful, bearing no fruit*, Jude ver. 12. Comp. Mat. xiii. 22. Mark iv. 19. Tit. iii. 14. 2 Pet. i. 8.

II. *Unprofitable*. 1 Cor. xiv. 14. Eph. v. 11; on which last text comp. ἀλυσιτελής. [Schl. divides these passages thus:]

I. *Unprofitable*. 1 Cor. xiv. 14. Mat. xiii. 22. Mark iv. 19.

II. *Not acting in compliance with the precepts of Christianity, and so losing its fruit or advantage*. Tit. iii. 14. 2 Pet. i. 8. Wisd. xv. 4. Plutarch, Philop. c. 4.

III. *Noxious*. Eph. v. 11, as neg. adj. sometimes are strong affirmatives of the opposite qualities.]

¹ Ἀκατάγνωστος, ου, ὁ, ἡ, from a neg. and κατάγνωστος blamed, which from καταγινώσκω to condemn.—*Irreprehensible, not to be condemned or blamed*. occ. Tit. ii. 8. [2 Macc. iv. 47, in a forensic sense.]

¹ Ἀκατακάλυπτος, ου, ὁ, ἡ, from a neg. and κατακάλυπτος veiled, which from κατακάλυπτω to cover, hide, veil.—*Uncovered, un veiled*. occ. 1 Cor. xi. 5. 13. The LXX use this word, Lev. xiii. 45, for the Heb. שֵׁרֶפֶת stript of covering. [Polyb.

xv. 25, τὴν Δανάην ἐκύσαντες ἀκατακάλυπτον, and see Wetst. t. ii. p. 145. Schl. cites ἀκαλύπτως as the word in the LXX, but that is only the reading of the Vatican MS. See Dieterich. Lexic. Philol. N. T. p. 68.]

¹ Ἀκατάκριτος, ου, ὁ, ἡ, from a neg. and ἀκρίκτος condemned, which from κατακρίνω to condemn, which see.—*Uncondemned*. occ. Acts xvi. 37. xxii. 25. [Rather, says Schleusner, one who is punished without his cause being heard; ἀκρίτως occurs in the same sense 1 Macc. ii. 37. xv. 33.]

¹ Ἀκατάλυτος, ου, ὁ, ἡ, from a neg. and κατάλυτος dissolved, which from καταλύω to dissolve.—*Not to be dissolved, indissoluble*. occ. Heb. vii. 16. [Dion. Hal. x. c. 31. 2 Macc. x. 11.]

¹ Ἀκατάπαυστος, ου, ὁ, ἡ, from a neg. and καταπαύω to cause to cease, to restrain.—*That does not*

¹ [See nearly the same proverb in Meidan. Adag. a Rosenmüll. N. ii. p. 26, and Prov. Arab. Cent. ii. N. 99, p. 123, ed. Erpen.]

cease, unceasing, as the word is used in the Greek writers cited by Wetstein and Kypke. occ. 2 Pet. ii. 14. [The sense seems rather here, according to the present reading, passive, *who cannot be restrained*, (ἀπό) ἀμαρτίας. Some MSS. read ἀκαταπαύστον, in which case either sense is admissible. See Polyb. iv. 7. Heliodor. i. 13. Diod. Sic. xi. 17.]

Ἀκαταστασία, ας, ἡ, from a neg. and κατὰ-στασις a setting in its place, from καθίστημι to place, set in its place.—[Hence instability, or constant change of place, and thence in the N. T. it signifies (as also in Prov. xxvi. 28)] commotion, tumult. occ. Luke xxi. 9. 1 Cor. xiv. 33. 2 Cor. vi. 5. xii. 20. James iii. 16. Clement uses the word in the same sense, 1 Ep. to Corinthians, § 3; and so does Dionysius Halicarn. cited by Kypke, whom see on Luke xxi. 9.

Ἀκατάστατος, ου, ό, ἡ, from a neg. and καθίστημι to settle.—Unsettled, unsteady, unstable. occ. James i. 8. [Is. liv. 11. Hippoc. de Hum. § ii. p. 18. Poll. vi. 121.]

Ἀκατάσχετος, ου, ό, ἡ, from a neg. and κατέχω or κατὰσχω (2d aorist κατέσχον) to restrain.—Not to be restrained, unruly. occ. James iii. 8; where see Alberti and Wetstein. [See Job xxxi. 11. 3 Macc. vi. 17. Joseph. de Bell. J. ii. 11, p. 173, ed. Havere. Diod. Sic. xvii. 38, where see Wesseling.]

ἈΚΕΔΑΜΑ, Heb.—Akeldama, Heb. אַקֶּדָמָא, a field of blood. It is compounded of the Heb. or Syriac אֶדְמָא a field, and אֶקֶדָא blood. אֶקֶדָא is used both in Chaldee and Syriac for a field, (see Castell's Hept. Lex.) probably by transposition, from the Heb. אֶדְמָא a portion; but it occurs not in the O. T. in this sense, any more than אֶקֶדָא from Heb. אֶדְמָא doth for blood. This word אֶקֶדָמָא therefore must, I think, be acknowledged an instance wherein the Hebrew spoken in our Saviour's time had deviated from its ancient purity. Comp. Ἐβραϊσ. occ. Acts i. 19, where ἀκεδαιμά cannot be considered as Syriac, i. e. as a name in that language wherein the ancient Syriac version is written: because that version, after saying, Acts i. 19, that the field in the language אֶדְמָא of the country was called אֶקֶדָא, adds, whose interpretation (in Syriac,

namely,) is אֶקֶדָא. So in Mat. xxvii. 8, the same version renders ἀγρός αἵματος not by אֶקֶדָא, but by אֶקֶדָא.

Ἀκέραιος, ου, ό, ἡ, [from α and κεράω to mix (see Dioscor. v. 129. vii. 77), or κεραίζω to hurt (see Eustath. ad Iliad. ii. 855). The last is Schleusner's opinion.—Unhurt. (Vales. Exc. ex Diod. p. 273. Joseph. A. J. v. 1, 15.) or actively, hurting no one, free from deceit; ο μὴ τινα κεραίζων, as Eustathius says, or ἀπλοῦς (Schol. Eur. Orest. 920.) Mat. x. 16. Rom. xvi. 19. (Addit. Esth. xvi. 4. Jos. A. J. i. 2, 2. Arrian. Epict. iii. 23.) and so Phil. ii. 15, hurting no one, harmless, or, as Br. observes, the Apostle is advising them to avoid quarrels, though Schleusner translates it one of pure life.]

Ἀκλινός, εος, οὔς, ό, ἡ, from a neg. and κλίνω to incline.—Without inclining or giving way,

steady. occ. Heb. x. 23.—[Luc. Enc. Dem. p. 913. Poll. viii. 10.]—Symmachus uses this word, Job xli. 14, or 23, for the Heb. שָׁרֵף cannot slip asunder.

Ἀκμήζω, from ἀκμή, properly the point or edge of a sharp instrument; thence the flower, vigour, or maturity, of age, as it is often used in the profane writers. Comp. ὑπέρακμος.—To be come to maturity, to be ripe. occ. Rev. xiv. 18.—Thucydides, ii. 19, and Xenophon, apply this V. in the same sense to corn, Dioscorides to apples. See Wetstein, [and Schweigh. Lex. Polyb. p. 18.]

Ἀκμή, ἡς, ἡ, from ἀκή the same.

I. The point or edge of a sharp instrument. It occurs not, however, in the N. T. in this sense, but is thus used 2 Macc. xii. 22.

II. A point of time. Thus applied by the profane writers; and hence,

III. Ἀκμήν, the accus. case used adverbially for κατ' ἀκμήν, at this point of time, yet, still. occ. Mat. xv. 16. On which passage Raphaelius cites Polybius applying ἀκμήν in the same manner. See also Wetstein and Kypke. [This is the explanation of the Syriac version. It must mean, Yet, still, after so many miracles, are ye without understanding? Others say, very much, or altogether, for which see Bos, Ell. p. 445. The first is the commonest sense. Xen. Anab. iv. 3, 19.]

Ἀκοή, ἡς, ἡ, from 2d aorist ἤκουον of ἀκούω to hear.

I. The act of hearing. Rom. x. 17. comp. Mat. xii. 14. Acts xxviii. 26.

II. The sense of hearing. 1 Cor. xii. 17. Heb. v. 11. [2 Pet. ii. 8.]

III. The organ or instrument of hearing, the ear. Mark vii. 35. Acts xvii. 20. 2 Tim. iv. 4.

IV. Somewhat which is, or may be, heard; a rumour, report, relation. Mat. iv. 24. xiv. 1. John xii. 38. Rom. x. 16. 1 Thess. ii. 13. Heb. iv. 2; in which two last texts λόγος ἀκοῆς denotes the word of the gospel preached or published. See Macknight. This fourth sense is by some, as Krebsius, supposed to be merely Hebraical or Hellenistical, taken from the like application of the Heb. שְׁמָעָה (see 2 Kings xix. 7. Is. liii. 1, in Heb. and LXX.) In Euripides, however, Phœniss. line 826, we have βάρεβρον ὡς ἈΚΟΑΝ ἑδάην, where the Scholiast explains ἀκοάν by τὸ ἀκούμενον, what is heard.

V. A hearing effectually so as to obey, obedience. Gal. iii. 2. 5. So LXX in 1 Sam. xv. 22. Thus Macknight. Comp. ἀκοίω V.

Ἀκολουθεῖω, ὦ, from a together, and κλέυθος a way, which from κέλλω to move quick, (from Heb. אֶל light, quick,) and εὐθύς straight.

I. To follow, attend. Mat. iv. 25. viii. 10. 19. xxi. 9, et al. freq. On Luke ix. 49, Kypke shows that the phrase ἀκολουθεῖν μετὰ τινος, which occurs also Rev. xiv. 13, is common in the Attic writers. [Parkhurst should have observed that the attendance expressed by this verb is often that of a disciple. Mat. iv. 20. 22. ix. 9. in mind, affection, and demeanour. Mat. xix. 27. Mark i. 18. viii. 34. ix. 38. John i. 41. viii. 12.]

II. To follow, imitate, be conformed to. [Mat. iv. 20. ix. 9.] x. 38. xvi. 24. Mark viii. 34. Luke ix. 23. John viii. 12. xii. 26. [See 1 Kings xix. 20, 21.]

[See Hom. Iliad. xvi. 634. Thucyd. i. 20. Poll. iv. 17. Musgr. ad Eur. Iph. Taur. 818.]

III. *To reach in a continued train.* occ. Rev. xviii. 5, *her sins, ἠκολούθησαν*, have followed one after another till they reach even to heaven. But in this text the Alexandrian MS. and eighteen later ones; with several printed editions, read *ἐκολλήθησαν*; which reading is embraced by Grotius, Mill, and Wetstein, and by Griesbach received into the text; but comp. Wolfius.

‘ΑΚΟΥΨ, derived, according to some, from *ἀκή* a sharp point, on account of the acuteness of this sense; but rather from the Heb. *קָרַע* to hearken, obey; so Onkelos explains *קָרַע*. Gen. xlix. 10, by *קָרַעְתְּ* shall hearken, obey.—It governs either a genitive both of the person and thing, or more usually an accusative of the thing.

I. *To hear*, in general. Mat. xi. 5. xii. 19. xv. 24. Mark xiv. 64, et al. freq. Acts i. 4, *ἦν ἠκούσατέ μου*, which ye have heard from me. This phraseology is not uncommon in the best Greek writers. Raphaelus has produced an instance of it from Xenophon. I add from Herodotus, ii. 104, ‘ΑΚΟΥΨΑΣ ‘ΑΛΛΩΝ, *hearing from others*; and from Plato, Apol. Socrat. § 29, p. 114, edit. Forster, *οἱ δὲ καὶ εἰθισθε ὑμεῖς ‘ΑΚΟΥΨΕΙΝ ΤΩΝ ‘ΑΛΛΩΝ*, “such things as ye have been used to hear from others.” Phædo, § 1, ‘Η ‘ΑΛΛΟΥ ΤΟΥ ‘ΑΚΟΥΨΑΣ, “or having heard (it) from any one else.” § 2, ‘ΑΛΛΟΥ ‘ΑΚΟΥΨΟΝΤΑ, “hearing (of him) from another.” See other instances in Kypke.

II. *To hear, hearken, or listen to.* Mat. xii. 42. xviii. 15. Luke v. 1. x. 39. xi. 31. xvii. 3. Acts xv. 12.

III. *To understand, hear with the ear of the mind.* Mat. ii. 9. xi. 15. [Rom. xi. 8.] 1 Cor. xiv. 2. John viii. 43; where observe, that Arrian uses ‘ΑΚΟΥΨΑΙ ΔΥ’ΝΑΣΑΙ. Epictet. lib. ii. cap. 24. On 1 Cor. xiv. 2, Kypke shows that the Greek writers likewise use *ἀκούειν* for *understanding*¹.

IV. *To hear effectually, or so as to perform or grant what is spoken.* Mat. xviii. 15. John ix. 31. xi. 41. [Acts vii. 24.] 1 John v. 14, 15².

V. *To obey.* Luke x. 16. xvi. 29. 31. Comp. John viii. 47. 1 John iv. 6. On Acts iv. 19, see Wetstein.

[VI. *To know by hearing.* Mat. ii. 3. iv. 12. xiv. 3. Gal. i. 23. Philem. 15, et al. and hence generally to know. James v. 11. Mat. v. 43 (by tradition). 2 Cor. xii. 4 (by revelation).]

[VII. *Passively, to be published or spread* (i. e. to be much heard of). Mat. xxviii. 14. Mark ii. 1. Luke xii. 3. Acts xi. 22. 1 Cor. v. 1. 2 Chron. xxvi. 15.].—This word in the LXX commonly answers to the Heb. *שָׁמַע*, which is used in the same senses.

‘Ακρασία, ας, ἡ, from a neg. and κράτος strength.—*Want of power to regulate one's appetites, intemperance, incontinence.* occ. Mat. xxiii. 25. (where, however, the true reading seems to be ἀκρίας. See Wetstein and Campbell.) 1 Cor. vii. 5. [Plat. Gorg. 80.]

‘Ακρατής, ἄς, ὁ, ἡ, from a neg. and κράτος strength.—*Unable to govern his appetites, intemperate, incontinent.* occ. 2 Tim. iii. 3. [Prov. xxvii. 20. Polyb. viii. 11.]

¹ [Schleusner attributes this meaning also to Acts xxii. 9.]

² [Glassius (Philol. Sacr. p. 964, ed. Dath.) cites Gen. xvi. 11. Ex. ii. 24. Ps. iv. 4.]

‘Ακρατον, ου, τό, from a neg. and κέρω to mix.—*Pure wine unmixed with water*, in a figurative sense. occ. Rev. xiv. 10, where see Wetstein.—[In LXX thrice, Jer. xxv. 15. Ps. lxxv. 8. 3 Macc. v. 2.] It denotes in Revelations the unmixed severity of Divine vengeance.

‘Ακρίβεια, ας, ἡ, from ἀκρίβης.—*Accuracy, exactness.* occ. Acts xxii. 3. Comp. under ἀκριβέστατος. †LXX. Dan. vii. 16.†

‘Ακριβέστατος, η, ον, superlative of ἀκρίβης.—*Most accurate or exact.* occ. Acts xxvi. 5. Josephus, in his Life, § 38, speaks in a very similar manner of the Pharisees, ΤΗΣ ΦΑΡΙΣΑΙΩΝ ΑΙΡΕΣΕΩΣ, οἱ περὶ τὰ πάτρια νόμιμα δοκοῦσι τῶν ἄλλων ‘ΑΚΡΙΒΕΪΑΙ ΔΙΑΦΕΡΕΙΝ. “The sect of the Pharisees, who are thought to excel others in their exactness about their national institutions.” Comp. de Bel. lib. i. cap. 5, § 2, and lib. ii. cap. 8, § 14.

‘Ακριβέστερος, α, ον, comparative of ἀκρίβης.—*More accurate or exact.* Hence ἀκριβέστερον, neut. used adverbially, *more accurately or exactly.* occ. Acts xviii. 26. xxiii. 15. 20. xxiv. 22.

‘ΑΚΡΙΒΗΣ, ἄς, ὁ, ἡ, derived, according to some, from εἰς ἄκρον βῆναι, going up to the top or summit, which requires great pains and diligence.—*Accurate, exact.* It occurs not in the positive form in the N. T. †LXX. Dan. iv. 25.†

‘Ακριβώ, ὦ, from ἀκρίβης.—*To learn or know by accurate or diligent inquiry.* So Vulg. diligenter didicit, and exquisierat; and Syriac,

ܐܬܝܕܝܢ. Occ. Mat. ii. 7. 16. See Campbell. [Xen. (Ec. xx. 10.)]

‘Ακριβώς, adv. from ἀκρίβης.—*Diligently, accurately, exactly.* occ. Mat. ii. 8. Luke i. 3. Acts xviii. 25. 1 Thess. v. 2. Eph. v. 15. [Dan. vii. 19.]

‘Ακρις, ἴδος, ἡ, from ἀκρα the top or summit, because it adheres to the top of herbs and plants, and feeds³ upon them.—*The locust*, which the learned Bochart hath shown, by a cloud of witnesses, was commonly eaten by many nations of Asia and Africa, both in ancient and modern times, and the eating of several species of which was permitted by the Divine law, Lev. xi. 21, 22, whence we may be certain they were an usual food in Judea also. See Bochart, vol. iii. 488, et seqq. Wolfii Cur. Phil. Dr. Shaw's Travels, p. 188, &c. 2d edit., and Heb. and Eng. Lexicon under *קָרַע* IV. [On the locust-eaters, a people of Ethiopia, see Phot. Bibl. p. 736. See also Ludolf. Hist. Æthiop. i. c. 13, and the Comment. on it, p. 163, and Casaubon, Ex. Antibar. xiii. 7. Some persons have, however, understood ἀκρις of a vegetable. See Olaus Cels. Hierobot. t. i. p. 229. ii. p. 72, and Suicer, i. p. 169. 199.] The LXX generally render the Heb. *קָרַע* a locust, by ἀκρις.

‘Ακροατήριον, ου, τό, from ἀκροάομαι to hear, which from ἀκούω to hear, ρ being inserted, as in ἀκρος (which see) from ἀκή.—*A place of hearing or audience, an audience-chamber.* occ. Acts xxv. 23.—[On this passage Krebsius (on Schoetg. Lex. N. T.) says, that the Roman provincial governors summoned always as their assessors (not the tribunes of the soldiers, who were necessarily part of the council, but) all

³ So Etymol. Mag. ‘ΑΚΡΙΨ, παρὰ τοῦ, ‘ΑΚΡΑΣ τῶν ὑσταχίων καὶ τῶν φύτων ΝΕΜΕΣΘΑΙ.

persons of any consequence from their office or situation. See Cic. Verr. i. c. 29.]

'Ακοατής, οὗ, ὁ, from ἀκοάομαι to hear. See the preceding word.—*A hearer.* occ. Rom. ii. 13. James i. 22, 23, 25, *one who knows.* † LXX. Is. iii. 3. †

'Ακροβυστία, ας, ἡ, from ἀκρον the extremity, and βύω to cover, which perhaps from Heb. בא to come, come upon or over.

1. *The foreskin, or prepuce, covering the extremity of the glans.* Acts xi. 3.

11. *Uncircumcision*; either the state of being uncircumcised, occ. Rom. iv. 10. 1 Cor. vii. 18. [Gal. v. 6. Col. i. 11.] or an *uncircumcised man or men*, Rom. ii. 26, 27. iii. 30. Gal. ii. 7. Eph. ii. 11. Thus also the Heb. אֲכָרִים is applied, Jer. ix. 25, the abstract for the concrete.—In the LXX this word answers to the Heb. אֲכָרִים the superfluous foreskin. See James i. 12¹. The adj. ἀκρόβυστος, *uncircumcised*, is used by Ignatius, Epist. ad Philadelph. § 6, edit. Russell.

'Ακρογωνιαίος, α, ον, from ἀκρος *extreme* (here the lower extreme or bottom), and γωνία a corner.—*The foundation-corner stone*, applied figuratively to Christ, who not only sustains the whole structure of the Church, but also unites the Jews and Gentiles into one mystical building². occ. Eph. ii. 20. 1 Pet. ii. 6. The LXX once use this word for the Heb. אֲבִנֵי זָוֶן a corner-stone, in Isa. xxviii. 16, the passage cited by St. Peter; and in the version of Symmachus, ἀκρογωνιαίος answers to the Heb. אֲבִנֵי זָוֶן at the head of the corner, Psal. cxviii. 22; but comp. under γωνία I.

'Ακροθίνιον, ου, τό, from ἀκρος the top, and θίς or θιν, gen. θινός, which seems properly to mean a heap of sand on the sea-shore, or in general the sea-shore, from θείνω to strike or smite, because it is continually smitten or beaten upon by the waves. (Comp. αἰγιαλός.) In this sense the word is used by Homer, and is thence applied to denote a heap of any thing, particularly of corn.

I. *The top of a heap of corn*: hence the first-fruits of corn; because these were usually taken from the top of the heap. It occurs not in the N. T. in this sense. But see Wetstein.

11. *The top of the heap of warlike spoils, the chief and best of those spoils.* occ. Heb. vii. 4, where Dr. Hammond remarks, that the sense is not that Abraham gave Melchisedec a tenth of the chief spoils only for he gave him tithes of all, ver. 2. Gen. xiv. 20), but that what he gave for a tenth of all was of the chief and best of the spoils. The Apostle doth not say, δεκάτην τῶν ἀκροθινίων a tenth of the chief spoils, but δεκάτην Ἐκ τῶν ἀκροθινίων a tenth (namely, of all taken) from the chief spoils. Thus the Doctor.—Raphelius on this passage observes, that the profane writers Herodotus, Thucydides, and Xenophon, call that part of the spoil which was dedicated to the gods ἀκροθίνια, but that the Apostle by this word means all the spoils universally. So Kypke; and thus Chrysostom and Theophylact explain ἀκροθίνια by λάφυρα spoils, Ecumenius by λάφυρα καὶ σκῦλα spoils and plunder, Theodoret by λεία prey. On this latter interpretation δεκάτην ἔκ τῶν ἀκροθινίων will mean just the same as

δεκάτην ἀπὸ πάντων, ver. 2, and ἔκ in one expression will answer to ἀπὸ in the other: and if it be considered that the Apostle is here arguing from the history in the O. T. which says indeed that Abraham gave Melchisedec tithes of all (תְּשֻׁבָּהוּ, Gen. xiv. 20), but mentions nothing of his doing this from the best or chief spoils; this, together with the authority of the Greek commentators, may incline one to Raphelius's opinion. But let the reader judge for himself. [See Xen. Cyrop. vii. 5, 13.]

'Ακρος, α, ον, from ἀκή (which see under ἀκμή) a sharp point, which is the top, extremity, or termination, of many things.

1. *Άκρον, τό*, used as a substantive, *the top or tip.* occ. Luke xiv. 24. Heb. xi. 21.

11. *Extreme, extremity, end.* occ. Mat. xxiv. 31. Mark xiii. 27.—In the LXX this word is frequently used for Heb. אֶחָד the end, and תֵּסֵב the termination, extremity; and what is remarkable, that version, for the Heb. אֶחָד the thumb or great toe, always uses ἄκρον, as in Exod. xxix. 20. Judg. i. 6, 7.

Ἀκυρώ, ὦ, from ἀ neg. and κυρώ to confirm. So Appian in Wetstein on Mat. ἐκύρω τὸν νόμον, "He ratified the law."—*To make of no effect or authority, to abrogate or annul.* occ. Mat. xv. 6. Mark vii. 13. Gal. iii. 17. This verb occurs not in the LXX; but in that version ἀκύρους ποιεῖν, to make of none effect, answers to the Heb. אֶחָד to reject, Prov. i. 25.

'Ακυλῶτος, adv. from ἀκύλωτος not hindered, which from ἀ neg. and κωλύω hindered, which from κωλύω to hinder.—*Without hindrance, prohibition, or impediment.* occ. Acts xxviii. 31. [See † Job xxxiv. 31. † Wisd. vii. 23.]

'Ακων, ουσα, ον, for ἀέκων, which latter is used by the poets, particularly by Homer, from ἀ neg. and ἐκών willing.—*Unwilling.* occ. 1 Cor. ix. 17. † Job xiv. 17. †

'ΑΛΑΒΑΣΤΡΟΝ, ου, τό, a vessel to hold ointment or perfume; so called, I think, with Jerome and the ancients, from its being made of the alabaster stone, which is a kind of valuable marble, concerning which Pliny, Nat. Hist. lib. xxxiii. cap. 8, treating of the onyx, writes thus: "This some call the alabaster stone (alabastriten), of which they make vessels to hold ointments, which it is said to preserve freest from corruption³. It is found about Thebes in Egypt, and Damascus in Syria. The latter is the whiter of the two. But the best of all used to be met with in Carmania, afterwards in Italy, and formerly Syria and Asia; but the worst, and that which has no lustre, comes from Cappadocia." The Greek name ἀλάβαστρον is by some derived from ἀ neg. and λαμβάνειν or λαβῖν to hold, because it is difficult to lay hold on this stone by reason of its smoothness: but may it not rather have an oriental derivation from the Hebrew or Arabic

article אֵל the, and אֶבֶן which, in Arabic, signifies some kind of whitish stones? See Castell. Lex. Heptaglott. However this be, I apprehend that ἀλάβαστρον was used as a name for an

¹ [I do not understand this reference.]

² [This is the interpretation of Epiphanius, de Hæres. p. 324.]

³ See Athen. vi. 19. xv. 13. Plin. N. H. xiii. 2. Martial. xi. 9.

ointment-vessel at first, because such were commonly made of the *alabaster stone*, though it is afterwards sometimes applied to *ointment-vessels* made of other matter. Thus Kypke on Mark xiv. 3, cites from Plutarch in Alexandro, p. 676, a variety of vessels, καὶ ἈΛΑΒΑΣΤΡΟΥΣ, πάντα χρυσοῦ ἡσκημένα περιττώς, "and alabasters, all curiously wrought of gold;" and in Theocritus, Idyll. 15, line 114, we have, Συρίῳ δὲ ΜΥΡΩΙ χρυσεὶ ἈΛΑΒΑΣΤΡΑ, "golden alabasters full of Syrian ointment." (See Alberti on Mat. and Suicer, Thesaur.) So we call a vessel for holding ink an *ink-horn*, though made of glass or leather. Raphaelius on Mat. xxvi. 7, remarks, that Herodotus, iii. 20, among the presents sent by Cambyses to the king of Ethiopia, mentions ΜΥΡΟΥ ἈΛΑΒΑΣΤΡΟΝ: and Cicero, Academ. lib. ii. (as cited by Nonnius,) speaks of *alabaster plenus unguenti*. occ. Mat. xxvi. 7. Mark xiv. 3. Luke vii. 37. See Wetstein on Mat.—The LXX once use ἀλάβαστρος for the Heb. *ἡῖץ* a dish or platter. 2 Kings xxi. 13.

Ἐξ Ἀλαζονείας, ας, ἡ, from the following ἀλαζών.

I. *A boast or boasting*. occ. James iv. 16.

II. Ἀλαζονεία τοῦ βίου, the pride or pomp of life, the ambitious or vain-glorious pursuit of the honours, glories, and splendour of this life. occ. 1 John ii. 16; on which passage the learned Raphaelius observes, that Polybius uses the phrase ἡ περὶ τοὺς βίους ἀλαζονεία for all kind of luxury in one's manner of living, whether in dress, houses, furniture, servants, eating, &c. St. John's expression seems to imply all this, and moreover to include all those other pursuits, whether of ambition or vain-glory, by which men aim at making a figure in the eyes of their fellow-mortals. See Doddridge. [Theod. Prov. xiv. 13. Hos. v. 5.]

Ἀλαζών, ὄνος, ὁ, ἡ, from α intens. and λαζομαι to take, assume.—Self-assuming, insolent, vain-glorious, arrogant, boasting. occ. Rom. i. 30. 2 Tim. iii. 2. Job xxviii. 8.

Ἀλαλάω, from Ἀλαλά.—To cry Alala. This word Alala seems to be formed from the Heb. names of God, *יהוה* *יהוה*, or *יהוה* *יהוה*. Hence Ἀλαλά, the military shout of the Greeks before a battle, was originally an invocation of their gods to assist them. So the Turks, when entering upon action, still cry out, *Allah! Allah!* Hence also the acclamation of the chorus in the hymns to Apollo mentioned by Suidas, ἈΛΑΛΑΙ! and hence the French and English particles of grief, *helas! alas!* are, I apprehend, to be ultimately deduced.

I. To shout as soldiers beginning a battle¹.—It occurs not in this sense in the N. T., but frequently in the profane writers and in the LXX. 1 Sam. xvii. 20. 52, et al.

II. To utter a loud but mournful sound, to wail, yell. occ. Mark v. 38. Not only the LXX use the word in this sense, Jer. iv. 8. xxv. 34. xlvii. 2, for the Heb. *הָיָה* to wail; but Elsner and Kypke on Mark have shown, that the profane writers apply the V. ἀλαλάω and the N. ἀλαλαγμός to the same meaning.

III. To make a disagreeable, inharmonious noise; spoken of a cymbal, to tinkle, clank. occ. 1 Cor. xiii. 1. [Psell. de Op. Dæm. p. 101.]—This word in the LXX answers to the Heb. *רָעַח* to break out into a loud sound [Josh. vi. 10], *הָלַל* to yell [Is. xxv. 34], and once to *רָעַח* to cause to be heard [Ezek. xxvii. 30].

Ἀλάλῳ, ου, ὁ, ἡ, from α neg. and λαλέω to speak, utter.—Unspeakable, unutterable. occ. Rom. viii. 26.—[Schl. says that this word is not what cannot be, but (according to analogy, as ἀκίνητος) what is not expressed; and that, in the passage of Romans, the meaning is, in secret and unexpressed desires or aspirations. Br. says, "intercessions not uttered in words like those of human beings, nor speakable by man."] "Αἰαλος, ου, ὁ, ἡ, from α neg. and λαλός speaking, which from λαλέω to speak.

I. Not speaking, unable to speak, dumb. occ. Mark vii. 37. [Ps. xxxviii. 13.]

II. Making dumb, making unable to speak. occ. Mark ix. 17. 25. So Plutarch, de Orac. Defect. p. 438, B, cited by Wetstein, speaks of the Pythian priestess being on a certain occasion ἈΛΑΛΟΥ καὶ κακοῦ ΠΝΕΥΜΑΤΟΣ—πλήρης, "full of a dumb and malignant spirit." Comp. κωφός III.

Ἀλας, ατος, τό, from ἄλς the same.

I. Salt natural, which eminently purifies, cleanses, and preserves from corruption. Luke xiv. 34. Hence,

II. Applied spiritually, 1st, to the disciples of Christ, who were to mix with and purify the corrupted mass of mankind by their heavenly doctrines and holy examples. Mat. v. 13. Mark ix. 50. 2ndly, to purifying faith and hope. Mark ix. 50. comp. Col. iv. 6. Acts v. 9. 2 Pet. i. 4. 1 John iii. 3. 1 Cor. xiii. 12, and see Heb. and Eng. Lexicon in *ἡζ* II. The above cited are all the passages of the N. T. wherein ἄλας occurs.—This word in the LXX is used only for the Heb. *הָצַב*. [Lev. ii. 13. Deut. xxix. 23.]

Ἀλειψέω, either from the Heb. *הָצַב* to cover over, or from a collect. and λίπος fat, which see under λιπαρός.—To anoint with oil or ointment. Luke vii. 46, et al. On Mat. vi. 17, Doddridge justly observes, that it was usual among the Jews to anoint their heads, not only at feasts, but at other times². This he proves from Ruth iii. 3. 2 Sam. xiv. 2. Judith xvi. 8, which see; and comp. 2 Sam. xii. 7. Eccles. ix. 8. Dan. x. 3; and on Luke vii. 38, Wetstein and Kypke cite passages from the Greek and Latin writers to show that anointing the feet with perfumed ointment was sometimes, though rarely, practised by the ancients. In the LXX this word answers to the Heb. *מָצַח* to anoint, *מָצַח* or *מָצַח* to cover or daub over, and to *הָצַב* or *הָצַב* to anoint.

Ἐξ Ἀλεκτοροφωνίας, ας, ἡ, from ἀλέκτωρ a cock, and φωνή a voice.—Cock-crowing, the time of cock-crowing, "that is, the time from twelve at night till three in the morning, which last hour was usually called the second cock-crowing, as is observed by Bochart and others." Dr. Clarke's

¹ See Hutchinson's Note 1, on Xenophon's Cyropæd. p. 151, 8vo. [Xen. Ages. ii. 10. Hist. Gr. iv. c. 3, 10. Polyæn. i. 20, 1, p. 48. viii. 23, 2, p. 735.]

² [In sickness; see Lightfoot, H. H. et T. on Mat. vii. 17: and death; see Geler. de Luct. Hebr. c. 21. Gen. xxxi. 13. 2 Sam. xii. 20.]

note on Mat. xxvi. 34. occ. Mark xiii. 35. See Bochart, vol. iii. 119, and comp. under ἀλέκτωρ. [Buxt. Lex. Talm. p. 384.]

ἈΛΕΚΤΩΡ, οὖρος, ὁ, from a neg. and λέκτρον a bed, according to some, because by crowing cocks rouse men from their beds. But may not this name be as probably deduced from the Heb. רִישׁ חֲדָרָה the coming of the light, of which this bird of dawning (as Shakspeare calls him) gives such remarkable notice, and for doing which he was, among the heathen, sacred to the sun, who, in Homer, Il. vi. line 513, and Il. xix. line 398, is himself called ἡ Ἀλέκτωρ? Comp. Heb. and Eng. Lexicon under חֲדָרָה.—The male of a species of birds, the house-cock. Mat. xxvi. 34, et al. freq. In Mat. xxvi. 34, our Lord is represented as saying, that, before the cock crew, Peter should deny Him thrice; so Luke xxii. 34. John xiii. 39. But according to Mark xiv. 30, he says, "Before the cock crew twice, thou shalt deny me thrice." How are these texts to be reconciled? Very satisfactorily, I think, by observing, after many learned Christians, that ancient authors, both Greek and Latin, mention two cock-crowings, the one of which was soon after midnight, the other about three o'clock in the morning; and this latter, being most noticed by men as the signal of their approaching labours, was called, by way of eminence, THE cock-crowling (comp. ἀλεκτοροφωνία), and to this alone Matthew, giving the general sense of our Saviour's warning to Peter, refers; but Mark, more accurately recording his very words, mentions the two cock-crowings. See Wetstein on Mark xiv. 30. Scheuchzer, Phys. Sacr. on Mark xiii. 35, and Whitby's note on Mat. xxvi. 34.

Ἀλευρον, οὖ, τό, from ἀλέω to grind, which perhaps from Heb. מִנֶּה a pestle, with which things are brayed or ground in a mortar, "for the first instruments used (for bruising or grinding corn) were only pestles and mortars of wood or stone. The Greeks, Romans, and almost all nations, were a long time before they discovered any other method of making corn into meal. Many nations even in our days have no other machine for this purpose¹."—Meal of corn. occ. Luke xiii. 21.

Ἀλήθεια, ας, ἡ, from ἀληθής true.

[I. Objectively, truth, either according to experience, as Mark v. 33². (Joseph. B. J. vii. 2.) John v. 33. Acts x. 34, or logical truth according to reason. Hence often in the N. T. it is a right knowledge of absolute truth, i. e. of God, Rom. i. 18, or of religion, as shown by revelation from Him, and, therefore, logically true. John viii. 40. 45, 46. xviii. 37, 38. Acts xxvi. 25. Rom. ii. 20. 2 Cor. xiii. 8. Gal. v. 7. Eph. i. 13. Col. i. 5. 2 Thess. ii. 10. 13. 1 Tim. ii. 4. iii. 15. iv. 3. vi. 5. 2 Tim. ii. 15. 18. 25. iii. 7. 8. iv. 4. Tit. i. 1. 14. 1 Pet. i. 22. 2 Pet. i. 12. ii. 2. James i. 18. John i. 14. viii. 32. xiv. 17; teaching truth, xv. 26. xvi. 13. xvii. 17. 19. 1 John

i. 6, I do not act according to divine truth. ib. 3. iii. 19; true Christians, iv. 6; 2 John 1, 2, 4, same as ver. 6, to walk according to the command of God; 3 John 1, according to the precepts of true Christianity. So 1 John ii. 4, such a man has no real religion. Heb. x. 26. James iii. 14. 1 John ii. 21. 3 John 8. In John xiv. 6, Christ is called the Truth, perhaps as the Teacher of this truth.]

[II. Subjectively, truth, i. e. (1) the agreement of words with thoughts. Mark xii. 31. 1 Tim. ii. 7; of performances with threats, Rom. iii. 7; with promises, Rom. xv. 8. John viii. 44, i. e. he kept not the promises by which in the beginning he deceived our first parents. Such is Br.'s idea. Parkhurst translates the word as integrity, and so Schleusner, comparing 1 John iii. 8. The reader must judge. 2 Cor. vi. 7, by speaking the truth. 1 John v. 6, the Spirit is entirely true, i. e. veracious. Eph. iv. 25, to be veracious. Or (2) the agreement of our words, thoughts, &c., with the precepts of truth, i. e. sincerity. Mark xii. 14. Luke iv. 25. xx. 21. Mat. xxii. 16. John xvi. 7. Rom. ix. 1. xi. 2. 2 Cor. vii. 14. Eph. v. 9. Phil. i. 18. Coloss. i. 6. Ἀγαπᾶν ἐν ἀληθείᾳ to love sincerely, 1 Cor. v. 8. 1 John iii. 18. 2 John 3. comp. Ecclus. vii. 20. So John iv. 23, 24, it is opposed to pretended piety, Eph. iv. 24. vi. 14. comp. 1 Sam. xii. 24. 1 Kings ii. 4. iii. 6. Br. refers to this also the form of asseveration in 2 Cor. xi. 10. Then (3) virtue, integrity. John iii. 21. Rom. ii. 8. Eph. v. 9. 1 Cor. xiii. 6. 2 Cor. iv. 4. James v. 19. 3 John 2. 12. Tob. iv. 6. See Prov. xiv. 8. xxviii. 6. Fabr. Pseud. V. T. t. i. p. 604.]

Ἀληθεύω, from ἀληθής true.—To speak or maintain the truth. occ. Gal. iv. 16³. Eph. iv. 15. [Gen. xlii. 16. Xen. An. iv. 4, 10.]

Ἀληθής, εὖος, οὗς, ὁ, ἡ, from a neg. and λήθω to lie hid, because truth cannot be finally suppressed and hidden.

[I. True, according to experience or to the fact or event. Thus John iv. 18. x. 41. xix. 35. xxi. 24. 1 John ii. 8. Tit. i. 13. 2 Pet. ii. 22.—opposed to visionary, Acts xii. 9.]

[II. True, logically, i. e. what is of itself true and genuine. 1 Pet. v. 12. comp. Wisd. i. 6.—of God as the author, and teacher, and great origin of truth. John iii. 33. viii. 26.]

[III. Veracious, acting and judging according to a knowledge of the truth of God. Rom. iii. 4.—of a divine teacher, Mat. xxii. 16. Mark xii. 14. comp. Luke xx. 21. John vii. 18. 2 Cor. vi. 8. 1 John ii. 27. comp. Wisd. vi. 17.—of testimony as credible, John v. 31, 32. viii. 13, 14, 16, 17. 3 John 12.]

[IV. Honest, sincere. Phil. iv. 8. So in Latin verum, Hor. Epist. i. 1, 11, but Schleusner translates it upright, virtuous. I should be inclined to refer John viii. 16, to a meaning somewhat like this, just, in agreement with justice, as Joseph. A. J. vi. 5, 2. vii. 5, 4. Thucyd. iii. 56.]

Ἀληθινός, ἡ, ὅν, from ἀληθής true.

I. True, as opposed to false. John iv. 37. xix. 35. Rev. iii. 14. xix. 9, et al.—to pretended or reputed. John xvii. 3. 1 Thess. i. 9. John v. 20.—to deceitful. Luke xvi. 11.

II. True, real, essential, as opposed to types or

¹ Thus says the learned Gouget, in his admirable work entitled The Origin of Laws, Arts, and Sciences, vol. i. p. 99, Edinburgh edit. These observations he confirms from Hesiod, Op. ver. 443. Pliny, lib. xviii. § 3, and 23. Serv. ad Æneid. ix. 4. Hist. Génér. des Voyages, tom. iii. 81, and 431. To whom add Niebuhr, Description de l'Arabie, p. 45, and note.

² The expression πᾶσαν ἀλήθειαν εἰπεῖν is quite classical. See Hom. Il. xxiv. 407. Herod. viii. 82.]

³ [The sense here is to teach the truth, i. e. Christianity.]

emblems¹. John i. 9. vi. 32. xv. 1. Heb. viii. 2. ix. 24. [Jer. ii. 21. Zech. viii. 3.]

III. *True, sincere*, as opposed to *hypocritical* or *insincere*. Heb. x. 22. [Isa. xxxviii. 3. John ii. 3.]

[IV. *Veracious, worthy of credit*. John vii. 28. Rev. iii. 14. xix. 9. 11. xxi. 5. xxii. 6.]

[V. *Just*. Rev. vi. 10. xv. 3. xvi. 7. xix. 2. Song of Three Child. iv. 7. Isa. xxv. 1.]

Ἀλήθω, from ἀλέω to grind, which see under ἀλευρον.—To grind. occ. Mat. xxiv. 41. Luke xvii. 35.—The ancient custom of women being employed in grinding corn, is not only mentioned in the O. T., Exod. xi. 5, (comp. Isa. xlvii. 2.) but we find the same in Homer, Odys. vii. 104, where, speaking of Alcinoüs's fifty maid-servants, he says:—

Αἱ μὲν ἈΑΕΤΡΕΥΟΥΣΙ ΜΥ'ΑΗΣ ἐπὶ μίλοπα καρπὸν,
Some at the mill grind the well-flavour'd grain.

Comp. Odys. xx. 105, and Heb. and Eng. Lex. under עָרָה 1.—Ἀλήθω in the LXX answers to the Heb. יָרַץ of the same import. [Numb. xi. 8.]

Ἀληθῶς, adv. from ἀληθής.

I. *Truly, really*, as opposed to *pretendedly*. Mat. xiv. 33. +LXX. Jer. li. 13.+

II. *Truly, of a truth, certainly*. Mat. xxvi. 73. John vii. 26. xvii. 8. Acts xii. 11. Observe, that the second ἀληθῶς, John vii. 26, is not found in nineteen MSS., three of which are ancient, nor in several ancient versions, nor in three old printed editions, and is accordingly rejected from the text by Griesbach. See also Wetstein, Bp. Pearce, and Campbell, on the text.

III. *Truly, veraciously*, as opposed to *falsely*. Luke ix. 27. xii. 44. xxi. 3.

IV. *Truly, spiritually*, as opposed to *naturally* or *externally*. John i. 47. vi. 55.

Ἀλειός, ἰός, ὅ, from ἀλς the sea.—A fisher, fisherman. occ. Mat. iv. 18, 19. (xvi. 18.) Mark i. 16, 17. Luke v. 2. [In Mat. iv. 19. Mark i. 17, the sense is metaphorical. LXX. Job xl. 26. So θηρῖν is used Xen. Mem. ii. 6, 8. Plat. Sophist. c. 8, 9, and in Latin *venari*. Hor. I Ep. xix. 37.] Ἀλειώω, from ἀλειός.—To fish, catch fish. occ. John xxi. 3. [LXX. Jer. xvi. 15.]

Ἀλιζω, from ἀλς salt.—To salt. Ἀλιζομαι, pass. to be salted, seasoned, or sprinkled with salt. occ. Mat. v. 13. Mark ix. 49, πᾶς γὰρ πύρι ἀλισθήσεται. "The proper translation of this passage is, every one shall be salted for the fire, namely, by you my apostles: for πύρι here is the dative, not the ablative; as it is likewise 2 Pet. iii. 7, where the same construction is found, πύρι τηρούμενοι, reserved for the fire. Every one shall be salted for the fire of God's altar, i. e. shall be prepared to be offered a sacrifice to God, holy and acceptable. For though the proposition be general, it must be limited by the nature of the subject thus: Every one who is offered a sacrifice unto God shall be salted for the fire, as every sacrifice is salted with salt." Note in Macknight's Harmony on the place, where see more. In Mat. v. 13, ἀλισθήσεται refers to the salt itself, as seems evident from comparing Mark ix. 50.—How shall its saltiness be restored?

Campbell. [Campbell's interpretation is that also of Schl.; and in Mark ix. 49, he says, that, as every victim was salted before being sacrificed on account of the supposed purifying qualities of salt, the verb signifies to *destine to death, or to put to death*, and hence the passage means,—Every wicked man must perish by fire, as the victim when salted is slain. Other interpretations are,—Every one consecrated to God must be prepared for future happiness by the salt of true wisdom. Every disciple must be amended and prepared by afflictions, as all sacrifices are by salt before they are accepted by God. Every one condemned will be imbued with fire, the salt of hell, or will learn by punishment to repent. Br. says, "All the condemned are, by the fire of hell, consecrated to God as the victim," &c. The word occurs Lev. ii. 13. Ezek. xvi. 4.]

Ἀλισγημα, ατος, τό, from ἀλισγέω to pollute.—Pollution by unclean, i. e. forbidden food. occ. Acts xv. 20, where observe, that τὸν in this verse expressed by ἀλισγημάτων is τῶν εἰδωλῶν pollutions of idols, is, at ver. 29, called εἰδωλοθύτων meats offered to idols². See Grotius and Wetstein on ver. 20.—The verb ἀλισγέω is used by the LXX, Mal. i. 7. 12; by Theodotion, Dan. i. 8; and in Eccles. xl. 29. In the three former texts it answers to the Heb. or Chald. חָסַה, and in all refers particularly to pollution by meats or drinks.

Ἄλλος, neut. plur. of ἄλλος diverse, other, used as a particle implying in discourse some diversity or superaddition to what preceded.

1. *But*. 1 Cor. xv. 39, et al. freq. 1 Cor. x. 20, where "the obscurity of the place is owing to an ellipsis of the word οὐχὶ before ἄλλ'. This is usual in the best writers, but I do not know that it has been yet observed." Markland in Bowyer's Conjectures.

2. After εἰ in the former member of the sentence, yet. Mark xiv. 22. 2 Cor. iv. 16. xi. 6. Col. ii. 5, et al. Comp. 1 Cor. viii. 6.

3. *But, except, unless*. Mark ix. 8. (comp. Mat. xvii. 8.) So Mat. xx. 23, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ἐπὶ τοῦ Πατρὸς μου.—Is not mine to give, except, or unless, to those for whom it is prepared by my Father³.

4. *Nevertheless, notwithstanding*. Mark xiv. 36. John xi. 15. 1 Cor. ix. 12. Gal. iv. 30. Rom. v. 14. comp. Phil. ii. 7, and Doddridge's note on Phil. ii. 6.

5. After μόνος, either expressed or understood in the former member of the sentence, it is used for ἀλλὰ καὶ, but also, Mat. iv. 4. Mark ix. 37; or for ἀλλὰ μᾶλλον, but rather, John vi. 27. vii. 16.

6. *Yea*. John xvi. 2. Rom. vii. 7. 2 Cor. vii. 11, ✕ six times. Yea more, yea further. Acts xix. 2, where there is an ellipsis of the particle οὐ or οὐκ no before ἀλλὰ. So we may, with Doddridge

² [The parts of the victim not offered to the gods were sold, or used at entertainments. These are the εἰδωλόθῳτα. The Jews thought those who ate them polluted by the guilt of idolatry. Wahl thinks ἀλισγηματα are these polluted meats.]

³ [See Bishop Horsley's admirable sermon, in his Nine Sermons, p. 281. "I cannot arbitrarily give happiness, but must bestow it on those alone for whom, in reward of holiness and obedience, it is prepared, according to God's just decrees." These are not Horsley's words, but his meaning.]

¹ [The heavenly temple of which that at Jerusalem was the type. Wisd. ix. 8. See Fabr. Cod. Pseud. V. T. t. i. p. 550.]

and Worsley, render it, *may*.—'Ἀλλὰ καί, *yea also, yea moreover*. Luke xxiv. 21. comp. Luke xvi. 21. [xii. 7].—'Ἀλλὰ καί, after εἰ in the preceding member of the sentence, *then also, or then surely also*; ergo etiam, nimirum etiam. Rom. vi. 5; where see Raphelius. It is evident that ἀλλά, in these last applications, implies a *superaddition* to what was before affirmed or intimated.

7. It is used in *supplication*, and denotes a peculiar *earnestness of desire*. Mark ix. 22. On which passage Raphelius and Elsner have shown that it is applied by the best Greek writers in the same manner. To their citations may be added Homer, Il. i. 393. xvii. 645. [See Krebs. Obs. Flav. i. 90. Greg. de Dial. p. 36.]—The British Critic for December 1795, p. 613, accounts for the use of ἀλλά by an ellipsis, as in the last citation from Homer, Ζεῦ Πάτερ, 'ἈΔΔΑ' σὺ ῥῦσαι ἡμῶν ἡμέρας ὕλας Ἀχαιῶν. "Ο Jupiter, (we ask not to live if thou deniest it) *but deliver the Greeks from this darkness*." (See the next sense.) Persons in *earnestness* are apt to speak elliptically. [Render, at least. See Soph. El. 413.]

8. It is rendered *therefore*. Acts x. 20. comp. xxvi. 16. But in such instances, both in the profane (see Elsner and Wolfius on Acts x. 20) and sacred, there seems an ellipsis of something understood, ex. gr. in the former text, *Three men seek thee*; (do not therefore hesitate), *but arise, &c.* So Acts xxvi. 16, (Do not delay in speaking to me,) *but arise, &c.*

9. Ἀλλά γε, *but indeed*. Luke xxiv. 21. *Yet indeed, yet at least*. 1 Cor. ix. 2.

10. 'Ἀλλ' ἤ, *but only*. Luke xii. 51. (where see Wetstein) 1 Cor. iii. 5. 2 Cor. i. 13. [In the passage of St. Luke, Schl. translates, and rightly, with our version, *but rather*. See Deverius de Gr. Part. p. 25, and Zeun. ad Vig. p. 461; and for the sense *but only*, Diog. Laert. Proœm. p. 12. Est. v. 12.]

11. *For*. 1 Cor. iv. 3. 1 Thess. ii. 2. So ἔνθα in Dan. x. 7.—[Schleusner very properly declines giving all the places where the word occurs; not from the labour, but from the difficulty of fixing dogmatically the fugitive senses of a particle.]

'Ἀλλάσσω, Attic ἀλλάττω, from ἄλλος *other, different*. *To change, alter*. [Either for the better, as 1 Cor. xv. 51. Gen. xxxi. 7. Levit. xxvii. 33. Symm. Ps. liv. 20; or for the worse, Rom. i. 23. Ps. cvi. 20. Jer. ii. 11; and so Heb. i. 12, with a sense of *entire corruption or destruction*: comp. Is. ii. 18. Hence in Acts vi. 14, *to destroy, make void*.—Simply, *to change, or vary*. Gal. iv. 20, though Bretschn. says, *to change for the better, speak more mildly*; but it seems only to express *change of speech according to circumstances*. See Artem. ii. 20. Br. also gives the sense of *change of one thing for another*, to Rom. i. 23, citing ἀλλάσσειν ἐν from Lev. xx. 10. See Gen. xli. 14.]

'Ἀλλαχόθεν, adv. from ἀλλαχοῦ *elsewhere* (which from ἄλλος *other*), and θεν denoting from a place.—*From elsewhere*. occ. John x. 1. [Est. iv. 14. Ælian, V. H. vi. 2.]

Ἀλληγορέω, ὤ, from ἄλλος, *other, and ἀγορεύω to speak*.—*To allegorize, or speak allegorically, where one thing is spoken, and somewhat different is meant, of which the thing spoken is the emblem or representative*. occ. Gal. iv. 24. See Elsner and Kypke, the latter of whom shows that this verb

is not so uncommon in the Greek writers as Elsner thought it.

'ΑΛΛΗΛΟΥΪΑ, Heb.—*Alleluia*, Heb. פְּרַחְיָה Praise ye Jah, or Jehovah. occ. Rev. xix. 1. 3, 4. 6.—No doubt this sacred form of praise was well known among the heathen. Hence the Greeks plainly had their 'ΕΑΕΑΕΥ' 'IH'¹, that solemn acclamation with which they both began and ended their *pæans* or hymns in honour of Apollo. Where the Hebrew פְּרַחְיָה occurs, as it very frequently does in the Psalms, the LXX, when they do not omit, give it untranslated, ἈλληλουΪα.

Ἀλληλῶν, τῶν, dat. ἀλληλοῖς, αἰς, οἰς, accus. ἀλληλούς, ας, α. A defective N. which occurs in the N. T. only in the genitive, dative, and accusative plural. It seems to be formed from ἄλλος repeated, ἄλλος—ἄλλον *one—another*.—*One—another, each other mutually or reciprocally*. Luke xiii. 12. Mark ix. 50. Mat. xxiv. 10, et al. freq.

'Ἀλλογενής, εἰς, οὗς, ὁ, ἡ, from ἄλλος *other*, and γένος *a nation, race*.—*One of another nation, a stranger, foreigner*. occ. Luke xvii. 18. [Ex. xxix. 33.]

'ΑΛΛΟΜΑΙ, perhaps from the Heb. הָלַךְ *to ascend, or ὄρῃ *to sport, juvenari*. †Here Parkhurst is certainly mistaken.†*

I. *To leap, leap up*, as a man. occ. Acts iii. 8. xiv. 10. [LXX. Is. xxxv. 6.]

II. *To spring, bubble up*, as water from a spring. occ. John iv. 14. [Virg. Ecl. v. 47; and see Pearson on Ign. ad Rom. p. 56.]

'ΑΛΛΟΣ, ἄλλη, ἄλλο.

I. *Another*, or in the plur. *other*; and that whether in an *inclusive* sense, as Mat. iv. 21. Mark vii. 4, et al. freq.; or in an *exclusive* one, as Mat. ii. 12. x. 23, et al. freq.

II. With the prepositive article ὁ, ἡ, τό, prefixed, *the other* of two. Mat. v. 39. xii. 13. John xix. 32.

III. Οἱ ἄλλοι, *the others, the rest*. John xx. 25. xxi. 8. 1 Cor. xiv. 29.

IV. Ἄλλος and ἄλλος repeated in different members of a sentence, *one, and another*. John iv. 37; and in the plur. ἄλλοι and ἄλλοι, *some and some, or some and others*, Mark vi. 15. So ἕτεροι and ἕτεροι in Heb. are used for *these and these, or these and those*. Psal. xx. 8. And the like application of ἄλλος repeated in the plur. may incline one to derive it from the Heb. pronoun הֵם or הֵנָּה.

V. *Belonging to another, another's*. occ. 1 Cor. x. 29.

Ἀλλοτριεπίσκοπος, ου, ὁ, from ἄλλοτριος *another's*, and ἐπίσκοπέω *to inspect, observe*.—*A curious inspector, or meddler, in other people's*

1 We are told in Lord Oxford's collection of Travels, vol. ii. p. 861, that the Virginians (in North America) used the word *Allelujah* in their sacred hymns. "I attentively hearkened," says my author, "upon this word *Allelujah* repeated sundry times, and could never hear any other thing." He adds, "All the other nations of these countries do the like. See also Jenkin on the Christian Religion, vol. i. p. 101, 3d edit.; Gale's Court of the Gentiles, part i. book 2, chap. 4, § 3, and book 3, chap. 1, § 11; and Dikenson's Delphi Phœnicissantes, pp. 50—52.

affairs¹, a busybody in other men's matters. occ. 1 Pet. iv. 15, where it seems particularly to refer to the public affairs of other people, a busy and insolent meddling with which was a vice whereto the Jews of this time were remarkably addicted².

[Schl. thinks the word means one given to the commission of every crime, because ἀλλότριος itself has this signification. Ecclus. xlv. 22, and in Ps. l. l. in Theod. Ed. v. and vi. Br. thinks it is a superintendent of affairs, not Christian, because he chooses to understand ἐπίσκοπος after the words ὡς Χριστιανός.]

Ἀλλότριος, α, ον, from ἄλλος other.—Belonging to other, foreign, or strange to one's self.

I. Another's, belonging to another. [John x. 5. Rather, not one's own.] Heb. ix. 25. Rom. iv. 14. xiv. 4. comp. Luke xvi. 12.—[On the passage of St. John which I have added, Schl. says that the word may also be taken for ignotus, unknown; and so Bretschn. referring to Ecclus. viii. 18. Ps. xlix. 10.]

II. Spoken of a country, strange, foreign, belonging to other people. Acts vii. 6. Heb. xi. 9.

III. Spoken of men or nations, a stranger, foreigner, alien. occ. Heb. xi. 34.—[See Gen. xvii. 12. 1 Sam. vii. 3. Deut. xvii. 15. Others, as S. and B., translate the word here an enemy, as 1 Macc. i. 38. Ecclus. xxix. 21. Ps. xix. 13. Xen. Anab. iii. 5, 4.]

[IV. Of another family. Mat. xvii. 25. Ps. xlix. 10.]—This word is often used in the LXX, and answers to the Heb. תָּרֵם, רַי, רָגַר, and רָגַר.

Ἀλλόφυλος, ον, ό, ή, from ἄλλος other, different, and φυλή a tribe or race.—A foreigner, one of another race or nation. occ. Acts x. 28. [1 Sam. vi. 10. xiii. 2. Is. ii. 6.]

Ἄλλως, adv. from ἄλλος other.—Otherwise. occ. 1 Tim. v. 25.—[“Things which are otherwise, i. e. not yet manifest, but will become so.” Schl. “Things done otherwise, i. e. badly.” Br. But Schl. seems right.]

Ἀλόω, ὤ, from ἄλωσ a threshing-floor. See ἄλων below.—To tread out corn, to force corn from the husks by treading. occ. 1 Tim. v. 18. 1 Cor. ix. 9, 10, in which passages it is transferred from the ox, who, according to the custom³ of the East, trod out the corn from the husks, to the

Christian minister, who from the involving letter brings forth and dispenses the spirit of the divine law. Comp. 2 Cor. iii. 6. Rom. ii. 27. 29.—This word in the LXX generally answers to the Heb. שָׁרַף; and in Deut. xxv. 4, the passage referred to by the Apostle, the N. שָׁרַף occurs.

Ἄλογος, ον, ό, ή, from a neg. and λόγος reason.

I. Unendued with reason, irrational, brute. occ. 2 Pet. ii. 12. Jude ver. 10. The word is applied in the same sense, Wisd. xi. 15. So ζῶων and ἄλόγων are in like manner joined together by Josephus, de Bel. lib. iv. cap. 3, § 10, and Cont. Apion. lib. i. § 25, and lib. ii. § 29.

II. Unreasonable, absurd. occ. Acts xxv. 27.

ἌΛΟΉ, ης, ή, from the Heb. עֲלֹאִי or עֲלִיָּה, which Aquila renders by ἀλών, Cant. iv. 14.—The aloe, that is, the xylaloes, lignum-aloes, or aloe-wood. The finest sort of “this” is the most resinous of all the woods we are acquainted with; its scent, while in the mass, is very fragrant and agreeable; the smell of the common aloe-wood is also very agreeable, but not so strongly perfumed as the former.” occ. John xix. 39. comp. Psal. xlv. 8. Prov. vii. 17. Cant. iv. 14. It is evident that the resinous and aromatic qualities of this wood rendered it very proper in embalming dead bodies.

Ἄλς, ἄλός, ό, from ἄλς, ή, the sea, which may be derived either from the Greek V. ἄλλομαι to leap, on account of the impetuous motion of its waters, or rather from the Heb. רָגַר to urge, molest, because continually urged by winds and tides. So its Heb. name רַי implies tumultuous motion.—Salt. occ. Mark ix. 49. [Ezek. xliii. 24.]

Ἀλυκός, ή, όν, from ἄλς salt.—Impregnated with salt, brackish, salt. occ. James iii. 12. This word is used in the same sense by Aristotle, Theophrastus, and Antigonus Carystius. See Wolfius and Wetstein, to whom, concerning the true reading of the latter part of the verse, add Griesbach and Macknight. [Numb. xxxiv. 3. 12.]

Ἐλευστέρος, α, ον, comparat. of ἄλυπος free from grief, which from a neg. and λύπη grief, sorrow.—More free from grief or sorrow. occ. Phil. ii. 28. [Xen. Ec. viii. 2.]

Ἀλυσίς, εως, ή, from a neg. and λύω to loose.—A chain. Mark v. 3, 4, et al. Eph. vi. 20, πρεσβεύω ἐν ἀλύσει, I discharge my embassy in a chain. The Apostle in these words alludes to the custom of the Romans, among whom it was usual, as we learn from Josephus, Seneca, and Athenæus, to confine prisoners not only by shutting them up in prison, but also by chaining their right arm to the left arm of a soldier who guarded them. Comp. Acts xxviii. 16. 20. xii. 6, and see Grotius on those passages, and Lardner's Cred. of Gosp. Hist. vol. i. book i. chap. x. § 9, and Macknight's note on Eph. [2 Tim. i. 16. Rev. xx. 1. Polyb. iii. 82, 8.]

Ἀλυσιτελής, εος, ούς, ό, ή, from a neg. and λυσιτελής profitable. See under λυσιτελέω.—Unprofitable, q. d. that will not quit the cost. occ. Heb. xiii. 17, where however the word is used by a litotes, and imports exceedingly hurtful, or

¹ Tantumne est abs te tuâ otii tibi,

Aliena ut cures, eaque nihil quæ ad te attinent?

“Have you so much leisure from your own business that you can take care of other people's, which does not at all belong to you?” says the old man in Terence, Heautont. act. i. scene i. line 23. What an excellent hint, by the way, may this afford to Christians!

² See Lardner's Credibility of the Gospel History, vol. i. p. 425.

³ See Deut. xxv. 4. Hos. x. 11. Bochart, vol. ii. 311, and Wetstein on 1 Cor. ix. 9. Homer draws a comparison from this method of threshing corn by the feet of oxen, as practised in his time and country. Il. xx. 495, &c.

Ἦς δ' ὅτε τις ζεύει βο' ἄσ' ἄρσενας ἐνυμνέωπον
ΤΡΙΒΕ/ΜΕΝΑΙ ΚΡΙ Λευκὸν ἐντροχάλῳ ἐν ἄλῳ,
Ῥίμῳα τε λέπ' ἐγένοντο βούων ὑπὸ πόσ' ἐριμύκων.

As with autumnal harvests cover'd o'er,
And thick bestrown lies Ceres' sacred floor,
When round and round, with never-wearied pain,
The trampling steers beat out th' unnumber'd grain.

POPE.

Dr. Shaw (Travels, p. 138. 9, 2d edit.) informs us that the Arabs and Moors still tread out their corn after the primitive custom of the East. Comp. Heb. and Eng. Lexicon, in שָׁרַף.

⁴ New and Complete Dictionary of Arts, in Xylaloes, where see more.

dangerous. So in Homer, Il. ii. 269, ἀχρεῖον ἰδῶν looking unprofitably, means looking most miserably; and Dr. Clarke, in his note on that passage, shows that the best Roman writers in like manner use inutilis unprofitable, in the sense of extremely wicked, hurtful, or pernicious. Comp. Philem. ver. 11. Eph. v. 11. See Blackwall's Sacred Classics, vol. i. p. 172¹.

Ἄλων, ὠνος, ἦ, from ἄλωσς the same. — *A threshing-floor*, where corn is threshed and winnowed. occ. Mat. iii. 12. Luke iii. 17. — [The meaning is the corn on the floor, as often in the LXX. Exod. xxii. 6. Ruth iii. 2. Jud. xv. 5. Schl. thinks the derivation is from ἀλίζω to collect (the corn on the floor).]

Ἀλώπηξ, εκος, ἦ. The Greek etymologists derive it from ἀλωπός cunning, or from ἄλῶν ὥπας deceiving or escaping the eyes, because it is a solitary animal² wandering about by itself, and hiding itself in holes; but, like the Latin name *culpes*, it may be derived from the Heb. חָפַץ to cover. Our English name *fox*, and the German *fuchs*, from the V. *foxa*, which in the Icelandic signifies to deceive, will correspond to either of the above derivations of the Greek ἀλώπηξ.

I. *A fox, a well-known animal.* occ. Mat. viii. 20. Luke ix. 58.

II. *A fox, a crafty, cunning, malicious person.* Τί γάρ ἐστιν ἄλλο λούδορος καὶ κακοήθης ἀνθρώπος ἢ ἌΛΩΠΗΞ; — [For what is an opprobrious and malicious man, but a fox?] says Epictetus in Arrian, lib. i. cap. 3. So Shakspeare,

———— This holy fox,
Or wolf, or both. ———

HENRY VIII. act i. scene i.

Hog in sloth, fox in stealth. ———

K. LEAR, act iii. scene iv.

Comp. Suicer, Thesaur. in ἀλώπηξ, and γέννημα II. occ. Luke xiii. 32. The name ἀλώπηξ in Greek is only feminine, and is therefore applied even to Herod the Tetrarch in that gender. See Wetstein [and Schöttg. H. H. on this passage.]

Ἀλῶσις, εως, ἦ, from the obsolete ἀλῶω to take, which see. — *A taking, catching.* occ. 2 Pet. ii. 12. [LXX. Job xxiv. 5.]

ἌΜΑ, an adv. from the Heb. עִם with, together with.

1. With a dative following, *with, together with.* occ. Mat. xiii. 29. Hitherto should be referred ἅμα πρωὶ together with the morning, i. e. early in the morning. occ. Mat. xx. 1. In the profane writers³ ἅμα often occurs in this sense with a dative following it, as ἅμα ΤΩ πρωὶ early in the morning, ἅμα ΤΗ ἑσπέρῃ at the beginning of the evening, ἅμα ΤΩ καιρῷ as soon as opportunity serves. So 1 Mac. iv. 6, ἅμα ΤΗ ἡμέρᾳ as soon as it was day. Comp. Neh. vii. 3, in the LXX, and see Kypke on Mat. It is evident that ἅμα in this first sense should be considered rather as a preposition than an adverb.

2. *Together.* Rom. iii. 12, followed by the preposition σύν with. 1 Thess. iv. 17. v. 10.

3. *Moreover, also, withal, at the same time.* Acts

¹ [The adverb occurs in the same sense. Theoph. Char. viii. 4.]

² Whence Eustathius and Bochart deduce the name ἀλώπηξ from ἀλάσθαι to wander.

³ See Viger, Idiotism. de p. 7, § 2, reg. 4. [Theoph. Char. xxiv. Diod. Sic. i. p. 615. Polyb. i. 12, 2. Hom. Il. vii. 331.]

xxiv. 26. xxvii. 40. Col. iv. 3. 1 Tim. v. 13. Philem. ver. 22. — The above cited are all the passages of the N. T. wherein ἅμα occurs.

ἄμαθής, εός, οὗς, ὁ, ἦ, from a neg. and μανθῆναι, or obsol. μαθεῖν to learn. — *Unlearned.* occ. 2 Pet. iii. 16. [Schleus. says impious, remarking that words expressing ignorance or knowledge generally express their effects. See Glass. Phil. S. p. 828, ed. Dath.]

Ἀμαράντινος, ου, ὁ, ἦ, from a neg. and μαρῖνεται, to fade, wither, which see. *That cannot fade away, not capable of fading.* So Hesychius explains ἀμαράντινον by ἀσπτητον incorruptible. occ. 1 Pet. v. 4, where the Apostle seems to allude to those fading garlands of leaves, which crowned the victors in the heathen games, and were consequently in high esteem among them. Comp. 1 Cor. ix. 25. 1 Pet. i. 4. But observe, that the learned Henry Stephens, in his Greek Thesaurus, thinks it improbable that Peter, in 1 Ep. v. 4, should use ἀμαράντινος for ἀμάραντος, since ἀμαράντινος is not formed from the adj. ἀμάραντος as signifying unfading, but from the subst. ἀμάραντος the proper name of a flower, *amaranth*, so called from its not speedily fading. Ἀμαράντινος, therefore, will properly signify *amaranthine*, but will be equivalent to unfading. See Wolf and Wetstein on 1 Pet. v. 4.

Ἀμάραντος, ου, ὁ, ἦ, from a neg. and μαρῖνεται to fade. — *That fadeth not away, unfading.* occ. 1 Pet. i. 4. [Wisd. vi. 13.]

Ἀμαράντινος, from obsolete ἀμαρίτω, from which also it borrows most of its tenses.

I. *To miss a mark; so Homer frequently, as*

Τοῦ μὲν ἈΜΑΡΘ' ———

Him he missed. Il. iv. 491.

———— Τοῦ μὲν ῥ' ἀπὸ τύτθον ἈΜΑΡΤΕΝ.

Him he scarcely missed. xviii. 609.

Ὀρνέος μὲν ἈΜΑΡΤΕ ———

The bird he missed. xxiii. 865.

The LXX use ἐξαμαρτάνειν, or according to some copies, διαμαρτάνειν, in this sense. Judg. xx. 16.

II. *To miss, deviate from a way.* So Isocrates, ἀμαρτάνειν τῆς ὁδοῦ to miss the way.

III. In the N. T. it is used only in a figurative or spiritual sense, to sin in general, to deviate from the will or law of God, as 1 John iii. 8. 2 Pet. ii. 4. 1 John ii. 1. v. 16, et al. freq.; by apostasy, Heb. x. 26. comp. ver. 28, 29, and see Doddridge and Macknight; — or of man, as Acts xxv. 8.

IV. With εἰς following, to sin in respect of or against, as heaven (God). Luke xv. 18. 21; — or man. Mat. xviii. 15. 21. Luke xvii. 3. 4. Wetstein on Mat. shows that the Greek writers use the phrase in the same sense. [1 Sam. xix. 4. Jer. xxxvii. 17.] — In the LXX this word most usually answers to the Heb. עָוָה, to which it very exactly corresponds both in a natural and spiritual sense. See Heb. and Eng. Lexicon, under עָוָה.

Ἀμαρτία, ατος, τό, from ἀμαρίτω to deviate, sin. — *A deviation from the divine law, a sin.* occ. Mark iii. 28. iv. 12. Rom. iii. 25. 1 Cor. vi. 18. Gen. xxxi. 36. Is. lviii. 1.

Ἀμαρτία, ας, ἦ, from ἀμαρίτω to deviate, sin. I. *Sin, or deviation from the divine law in general.* See 1 John iii. 4. comp. Rom. iv. 15.

II. *Original sin*, with which all mankind, descended from fallen Adam by natural generation, are universally infected from their conception and birth. Rom. v. 12. vi. 12. vii. 8, 9. comp. Gen. v. 3. Eph. iv. 22. 1 Cor. xv. 49. Gen. viii. 21. Psal. lviii. 3, 4. Prov. xxvii. 15. Job xi. 12. xiv. 4.

III. *Actual sin*. James i. 15. v. 15. 1 John iii. 8, et al. freq.—[It seems to be *obstinate incredulity*, John viii. 21 and 24. xv. 22. xvi. 8. Heb. iii. 13. *Defection from true religion*. Heb. xi. 25. 2 Thess. ii. 4. *libidinousness*. 2 Pet. ii. 14; and so Appian, Alex. p. 594, ed. Paris: so *peccatum* in Latin. Ovid, Amor. ii. Eleg. vii. 11, and 2 Sam. xii. 13. Schl. thinks that the word in John viii. 46, means *fraud*, and others refer 2 Thess. ii. 4, to that sense. In Rom. vii. 7, it seems to be rather a *motive to sin*, and in Heb. xii. 4, Schl. thinks it means the calamities which might be the motives to the sin of defection.]

IV. *Original and actual sin* considered together. 2 Cor. v. 21. John i. 29. comp. Rom. v. 16. On Rom. vii. 13, comp. Hos. x. 15, in Heb. and Eng. marg.

V. *A sacrifice for sin, a sin-offering, on which the sin was put, or to which it was imputed.* (See Lev. iv. 4. 15. comp. Lev. i. 4. xvi. 21.) occ. 2 Cor. v. 21. comp. Heb. ix. 28. Is. liii. 6. 10. 12. 1 Pet. ii. 24. *Ἀμαρτία* is used in the same sense by the LXX. Lev. iv. 21. 25. 34. (comp. ver. 8. 20. 29.) Lev. v. 9. 12. vi. 25, as *ἁμάρτημα* likewise is, Lev. iv. 29. And this manner of expression exactly corresponds to the Heb., where both the *sin* and the *sin-offering* is denoted by the same word חַטָּאת or זָבַח. On Rom. viii. 3, comp. Heb. x. 6. 8, and LXX in Ps. xl. 6; and see Whitby's note on Rom.—[On 2 Cor. vi. 21, Schl. thinks that *ἁμαρτία* is for *ἁμαρτωλός*, he has punished him as a sinner, but says he does not object to the explanation here given by Parkhurst. The expression *περὶ ἁμαρτίας*, Rom. viii. 3. Heb. x. 7, is elliptical, *θυσία a sacrifice* being understood. See Levit. vi. 23. Numb. viii. 8.]

VI. *Punishment of sin*. Rev. xviii. 4, where see Vitringa's Comment, and comp. Zech. xiv. 19. Gen. xix. 15.—[To this head Schl. refers John ix. 41. xv. 22. 24. 1 Cor. xv. 17. 1 Pet. ii. 24, as well as John i. 29, "*who takes away the punishment of sin.*" See Gen. iv. 13. Ps. vii. 17.]

VII. *A deviating from truth, falsehood*. John viii. 46; where see Campbell.—The LXX generally use *ἁμαρτία* for the Heb. חַטָּאת.

Ἀμάρτυρος, ου, ὁ, ἡ, from a neg. and μάρτυρ a witness.—Without witness. occ. Acts xiv. 17; where see Wetstein. [Jos. A. J. xiv. 7, 2. Schwarz. p. 70.]

Ἀμαρτωλός, οὗ, ὁ, ἡ, from ἀμαρτέω to deviate, sin.

I. *A sinner* in general. Mat. ix. 13. Heb. vii. 26. 1 Tim. i. 15; but it frequently denotes a *heinous and habitual sinner*, Mat. xi. 19. Mark ii. 15. Luke vii. 37, et al. Comp. Macknight on Gal. ii. 15.—[This word, like *ἁμαρτία*, is applied to various sins. An *impostor*, John ix. 16. 24, 25. a *libidinous person*, Luke vii. 37. an *obstinate unbeliever*, Mark vii. 39. Where μοιχαλῖς, says Schleus., means *sinful in general*, ἀμαρτωλός ob-

stinate. As the Jews thought that none out of their law cared for holiness of life, they called all Gentiles *sinner*s. Mat. xxvi. 45. Luke vi. 32. (comp. Mat. v. 47.) Mark xiv. 41. Luke xxiv. 7. Gal. ii. 15. Exod. xxxii. 31. 1 Kings xiv. 16.]

II. *Sinful*. occ. Rom. vii. 13.
Ἀμαχος, ου, ὁ, ἡ, from a neg. and μάχομαι to fight, contend.—Not contentious, not quarrelsome. occ. 1 Tim. iii. 3. Tit. iii. 2.—[See Eccles. xix. 6.] Ἀμῶ, ὦ, either from the Greek ἀμα together, or immediately from the Heb. עָמַץ to collect; because corn, &c. when reaped or mown, is collected together.—To reap, mow, or cut down. occ. James v. 4. In the LXX it constantly answers to the Heb. עָרַץ to cut off, cut down. [Lev. xxv. 11.]

Ἀμέθυστος, ου, ὁ, from a neg. and μέθω wine. The amethyst, a species of precious stone: occ. Rev. xxi. 20. Pliny¹ says, "The reason assigned for its name is because, though it approaches to the colour of wine, it falls short of it, and stops at a violet colour."—Others² think it is called *amethyst*, because its colour resembles wine mixed with water, and in this view also derives its name from a neg. and μέθω wine, which see under μεθύσκω.—In the LXX it answers to the Heb. נֶחֱמֶה.—[Ex. xxviii. 19. Jos. A. J. iii. 6.]

Ἀμελέω, ὦ, from a neg. and μέλει to be cared for by any one, curare esse. With a genit. or infinit. following, not to care for, to neglect. occ. Mat. xxii. 5. 1 Tim. iv. 14. Heb. ii. 3. viii. 9. 2 Pet. i. 12. [Jer. xxxi. 32. Wisd. iii. 10.]

Ἀμεμπτός, ου, ὁ, ἡ, from a neg. and μεμπτός blameable, which from μέμπται 3d person perfect of μέφομαι to blame.—Blameless, unblameable. occ. Luke i. 6. Phil. ii. 15. iii. 6. 1 Thess. iii. 13. Heb. viii. 7. [Gen. xvii. 1. Job i. 1. 8. ix. 20. Xen. Cyr. v. 5, 10.]

Ἀμεμπτως, adv. from ἀμεμπτός.—Unblameably. occ. 1 Thess. ii. 10. v. 23. [See Add. Esth. xiii. 3. Xen. Cyrop. iv. 2, 37.]

Ἀμεριμνος, ου, ὁ, ἡ, from a neg. and μεριμνα care. Free from care, carefulness, or solicitude; secure, easy: occ. Mat. xxviii. 14. 1 Cor. vii. 32. [Herodian i. 6, 26. Wisd. vi. 16.]

Ἀμετάθετος, ου, ὁ, ἡ, from a neg. and μετατίθημι to change, which see.—Unchangeable, immutable. occ. Heb. vi. 18. Ἀμετάθετοι, τό, neut. is used as a substantive, *unchangeableness, immutability*: occ. Heb. vi. 17; where see Wetstein. [3 Macc. v. 1. Polyb. ii. c. 32, 5.]

Ἀμετακίνητος, ου, ὁ, ἡ, from a neg. and μετακινέω to move away, which see.—Unmoveable, or rather "*unmoved*, because *unmoveable* is a quality not competent to men in this present life." Macknight. Comp. ἀμετανόητον, Rom. ii. 5. occ. 1 Cor. xv. 58. [So Schl.]

Ἀμεταμέλητος, ου, ὁ, ἡ, from a neg. and μεταμέλωμαι to repent, which see.

I. Not to be repented of, or regretted. occ. 2 Cor. vii. 10.

II. Not subject to repentance, or change of mind, irrevocable. occ. Rom. xi. 29. See Campbell's Prelim. Dissertat. to Gospels, p. 248. This word is used also by the profane writers, as may be

¹ Nat. Hist. lib. xxxiii. cap. 9. [See Casaub. on Athen. p. 74.]

² See New and Complete Dictionary of Arts, in *Amethyst*.

seen by Elsner and Wetstein. [Glass. Phil. S. p. 944.]

Ἀμετανόητος, ου, ὁ, ἡ, from a neg. and μετανόω to repent, change one's mind, which see. —Unrepenting, impenitent, irreclaimable. occ. Rom. ii. 5¹.

ἄμετρος, ου, ὁ, ἡ, from a neg. and μέτρον measure. —Beyond one's measure or appointed bounds. occ. 2 Cor. x. 13. 15.

ἈΜΗ'Ν, a Heb. word, אָמֵן, signifying truth, firmness, stability. Hence in the N. T. as in the Old, it denotes,

I. Affirmation, in truth, verily, it is so. Mat. v. 18. 26. vi. 2, et al. freq. comp. 2 Cor. i. 20. By comparing Mat. xvi. 28, with Luke ix. 27; and Mark xii. 43, with Luke xxi. 3, it is evident that ἀμήν is equivalent to ἀληθῶς truly, in truth, and so the LXX render the Heb. אָמֵן by ἀληθῶς, Jer. xxviii. 6.—It is remarkable that in the N. T. no one but our blessed Lord himself uses ἀμήν at the beginning of a sentence, as a word of affirmation. It seems, however, in this sense to conclude all the four Gospels. Throughout St. John's Gospel, and in that only, our Lord uses the word ἀμήν doubled, as being more emphatic, after the Hebrew manner. Comp. Num. v. 22. Neh. viii. 6. Ps. xli. 14. lxxii. 19. lxxxix. 53. [Lightfoot on John i. 51.]

II. Consent or desire, so be it; and in this sense it concludes prayers. Mat. vi. 13. Rom. xv. 33. 2 Cor. xiii. 13, et al. freq.—and thanksgivings. Rom. xii. 36. xvi. 27. comp. 1 Cor. xiv. 16. In some passages it seems both affirmative and eucharistical, as Rom. i. 25. ix. 5; and in others, both affirmative and supplicatory, as Rev. i. 7. xxii. 20.

III. Applied as a N. to our blessed Lord, ὁ Ἀμήν the Amen, the faithful and true witness. occ. Rev. iii. 14. comp. Is. lxxv. 12².

Ἀμήτωρ, ορος, ὁ, from a neg. and μήτηρ a mother.—Without mother. occ. Heb. vii. 3. [Here ἀμήτωρ is not having a mother noticed in the genealogy of the priests, or, as Philo says, (2 de Monarch. p. 827.) μὴ ἔχων μητέρα ἱερῶν ἐξ ἱερῶν³. Such, at least, is the common explanation, in which there are difficulties, especially the words μήτε ἀρχὴν ἔχων. Some, therefore, say, not born of father and mother in the ordinary way. See Deyling, Obs. S. p. ii. p. 71. Fabr. Cod. Ps. i. p. 311.]

Ἀμίαντος, ου, ὁ, ἡ, from a neg. and μαιίνω to defile.—Undefiled, unpolluted. occ. Heb. vii. 26. xiii. 4. James i. 27. [See 2 Macc. xiv. 36. Wisd. iii. 13. Plutarch, Pericl. p. 173, D. In 1 Pet. i. 4, it seems to be unmixed or undefiled with grief.]

ἈΜΜΟΣ, ου, ἡ, perhaps from the Heb. אָמַץ to collect, gather together.—Sand, which is usually collected together in particles innumerable.

—Ὅσα ψάμαθός τε κόνις τε.—HOMER, II. ix. 385.

Rom. ix. 27. Heb. xi. 12, et al. See Wetstein on Rom. [Gen. xxxii. 15. Josh. xi. 4.]

¹ [The word occurs in the Test. xii. Pat. in Fab. Cod. Pseud. t. i. p. 685.]

² [See on this word Glass. Phil. S. p. 396. The use of this word in the Church was derived, it would seem, from the Jews, Deut. xxvii. 15. Neh. viii. 7. See Wetst. ii. p. 162. Euseb. H. Ju. vii. 9. Suicer, i. p. 229.]

³ [See also Phil. de Temulentia, p. 248 and p. 490.]

ἈΜΝΟ΄Σ, οὔ, ὁ, perhaps from a neg. and μένος anger, on account of its mild disposition. If this, as well as the feminine ἈΜΝΗ', be not rather derived from the Heb. אֱמֶת truth, either on account of the truth or simplicity of the animal itself, or of its being anciently the usual truth⁴ or faith-offering (as the Heb. אֱמֶת seems used, Neh. ix. 38) among both believers and heathen. So in the treaty between the Greeks and Trojans, in Homer, II. iii. 245—6.

Κήρυκες δ' ἀνὰ ἄστρην θεῶν φέρον Ὀρκία πιστά,
Ἄρνε δῶο, καὶ οἶνον, κ.τ.λ.

"The heralds carried through the city the faithful oath-offerings of the gods, two lambs and wine," &c.; and thus Virgil makes one of the sacrifices at the treaty between Latinus and Æneas to be intonsam bidentem, a young sheep unshorn. Æn. xii. 170.—A lamb, which English name seems a derivative from the Heb. אֱמֶת to be mild, gentle. [?] occ. John i. 29. 36. Acts viii. 32. 1 Pet. i. 19.

Ἀμοιβή, ἡς, ἡ, from ἡμοίβα perf. mid. of ἀμείβω to requite.—Requital, retribution, recompense. occ. 1 Tim. v. 4. Josephus applies ἀμείβεισθαι in the same sense as the Apostle does ἀμοιβὰς ἀποδιδόναι, Cont. Apion. lib. ii. § 27, where he speaks of one τὸν οὐκ ἈΜΕΙΒΟΜΕΝΟΝ τὰς παρ' αὐτῶν (γοργίων scil.) χάριτας, "who does not requite the favours he has received from his parents."

ἈΜΠΕΛΟΣ, ου, ἡ.—A vine-tree. Mark xiv. 25. John xv. 1, et al. [In Rev. xiv. 19. Schl. says it is the fruit, and Bretsch. says, "The enemies of Christ ready for destruction, and to be cut off by the angel of the Lord, as the grapes are cut off for the wine-press, are called ἀμπελος τῆς γῆς." On John xv. 1. See Ecclus. xxiv. 17. Is. xvi. 8.]

Ἀμπελουργός, οὔ, ὁ, from ἀμπελος a vine, and ἔργον work.—A vine-dresser, a dresser of a vineyard. occ. Luke xiii. 7. [LXX. Is. lxi. 5.]

Ἀμπελών, ὄνος, ὁ, from ἀμπελος a vine.

I. A vineyard, a place planted with vines. See Mat. xx. 1, 2. Kypke on Mark xii. 1 produces a number of instances of the Greek writers using this word, because its purity has been doubted⁵.

II. Figuratively, the vineyard of God's Church: why so called, see Mat. xxi. 33, &c. Mark xii. 1, &c. Is. v. 1, &c.

[III. A vine. 1 Cor. ix. 7. Gen. ix. 20. 1 Macc. iii. 56. Jer. v. 17.]

Ἀμύνομαι, mid. from ἀμύνω to assist, defend, which from Heb. מָצָא to support.—To defend. occ. Acts vii. 24. [The proper force of ἀμύνομαι is, I defend myself; but here it has the force of the active. See Dion. Hal. i. 12. Is. lix. 16.]

ἈΜΦΙ', a preposition, which perhaps from the Heb. מִסָּבִיב to surround, compass, (μ being inserted before another labial, as usual in the Chaldee and Greek derivatives from the Hebrew,) or

⁴ Thus likewise the Etruscan κάπρα, and Latin caper, a goat, may not improbably be derived from the Heb. אָמַץ to make atonement, expiate, because this animal was, in ancient times, a usual expiatory victim, as in Lev. iv. 26. 31. v. 18. xvi. 10, in all which passages the word אָמַץ is used, and in the last particularly applied to the scape-goat. Comp. Homer, II. i. 66; and see Vossii Etymolog. Latin. in CAPER.

⁵ [See Wolf. Anecd. Gr. iv. p. 184.]

from ἄμφω both (which see under ἀμφότερος), q. d. on both sides.—*About, round about.* It occurs not separately in the N. T., but frequently in the profane writers.

Ἀμφιβληστρον, ου, τό, q. ἀμφιβλητρον¹, from ἀμφιβέβληται 3d pers. perf. pass. of ἀμφιβάλλω to cast round, surround, which from ἀμφι round about, and βάλλω to cast.—*A large kind of fishing-net, whose extremities sinking equally in the water, enclose whatever is within its compass, perhaps not unlike a casting-net, but of a larger dimension.* occ. Mat. iv. 18. Mark i. 16. Menander in Ἀλιεύς (p. 12, ed. Cleric.) has ἈΜΦΙΒΛΗ'ΣΤΡΩ ΠΕΡΙΒΑΛΛΕΤΑΙ, is surrounded by an ἀμφιβληστρον: and in the LXX this word answers to ἔργη, Hab. i. 15. 17, and to ἡνίκα, Eccles. ix. 12. See Wetstein on Mat. [Is. xix. 8.]

Ἀμφιέννυμι, from ἀμφι about, and έννυμι to put on, which from ένω the same.—*To clothe, invest.* [Mat. vi. 30. Luke xii. 28, though here Schl. says it is rather to ornament; and he refers for instances of the word applied to fruit and flowers to Schwarz, Comm. Crit. and Phil. p. 73, and Wolf. t. i. p. 142. In Mat. vi. 30, the future of the verb is understood. In the mid. to clothe one's self, to put on. Mat. xi. 8. Luke vii. 25. LXX. Job xxxi. 19.]

Ἀμφοδον, ου, τό, from ἄμφω both, the two, and ὁδός a way.—*A place where two ways meet, say our translators; but Hesychius and Suidas explain it by ῥύμνην, διόδον a street, a thoroughfare.* Pollux likewise observes, that ἄμφοδα is used, in the Greek writers, for streets. See more in Wetstein. occ. Mark xi. 4. [Prov. i. 20. Jer. xi. 13.]

Ἀμφοτέρος, α, ον, from ἄμφω both.—*Both, of two.* In the N. T. it is used only in the plural. Mat. ix. 17. xv. 14, et al. [Gen. xxi. 27.] On Acts xxiii. 8, Chrysostom (see Wetstein and Gregory's Gr. Test.) remarks, "Here are three things mentioned. Why then does the historian say ἀμφοτέρα? Either as reckoning angel and spirit for one, or because that word is catachrestically and improperly used, not only for two, but for three." [Theophylact (on this place) says expressly, that the word is applied to three. See Hom. Od. xv. 78. Aristot. Rhet. v. 36.]

Ἀμώμητος, ου, ὁ, ἡ, from α neg. and μωμητός blameable, which from μῶμος a blemish, infamy, †rather μωμάραι to blame,† which see.—*Spotless, unblameable, blameless.* occ. Phil. ii. 15. 2 Pet. iii. 14.

Ἀμωμος, ου, ὁ, ἡ, from α neg. and μῶμος a blemish, spot.

I. Without blemish. 1 Pet. i. 19. [In this sense it is used of victims, which were to be without defect. Numb. vi. 14. xix. 2. Levit. xxii. 22, and this is the reference here.]

II. Blameless. Eph. i. 4. v. 27. [Col. i. 22. Jude 24. Rev. xiv. 5. In Heb. ix. 14, Schl. thinks that Christ is called ἄμωμος on account of his perfect expiation of the sins of the world.]

*AN.

1. A conjunction conditional, *if.* In this sense it is used in the profane writers for ἐάν: but not,

¹ See the learned Duport on Theophrastus, Ethic Char. p. 280, who gives several other instances of the names of instruments ending in τρον, which are derived in like manner from the 3d pers. perf. pass. by inserting a ρ.

as I can find, in the N. T. See John xx. 23. 1 Thess. ii. 7.

2. Indefinite, answering to the Latin *cunque*, and English *soever*. See inter al. Mat. v. 19. x. 33. xii. 32. Mark iii. 29. Rev. xiv. 4.

3. Potential. Thus it is added to verbs of the Indicative, and sometimes of the Optative moods, which must then in English have the Potential signs *may, might, would, could, or should*, put before them. See Mat. xi. 21. 23. xxiii. 30. xxv. 27. John xi. 21. xviii. 30. Acts ii. 12. v. 24.

4. Ἔως ἄν, until. Mat. ii. 13. v. 18, 19. xvi. 28, et al.

5. Ὅπως ἄν, that, to the end that. Mat. vi. 5. Rom. iii. 4. Comp. Acts iii. 19.

6. Ὡς ἄν, even as. 1 Thess. ii. 7. Comp. under ὥς I. 1. [See on ἄν Devar. de L. G. Partic. p. 44, Viger, and Hoogevenen.]

*ANA.

I. A Preposition governing an accusative case.

1. In, through. Mat. xiii. 25. Mark vii. 31. Rev. vii. 17. Ἀνά μέρος, in course, in turn. 1 Cor. xiv. 27. Ἀνά μίσον, between, q. d. in the midst. 1 Cor. vi. 5. Among. Mat. xiii. 25.

2. In the Greek poets, joined with a dative or an accus. it signifies upon, super (see Scapula), but is not thus used in the N. T. In both the above senses it may perhaps be best derived from the Heb. הֵנָּה, which denotes the presence of an object, also hither. Comp. iv.

II. An adverb importing distribution. It may be rendered *apiece*. Mat. xx. 9, 10. Luke ix. 3; or *by, i. e. distributed into*. Mark vi. 40. Luke ix. 14. x. 1. [Xen. An. iii. 4.] In this sense I would deduce it from the Heb. הֵנָּה to answer, correspond.—Ἀνά, with a nominative, seems redundant. Rev. xxi. 21. See Wolfius and Scapula's Lexicon.

III. In composition it denotes:—

1. Ascend, as in ἀναβαίνω to go up.

2. Back again, in return, as in ἀναβάλλω to cast back, reject; ἀναγγέλλω to bring word back again; ἀναχωρῶ to go back or away, depart.

3. Repetition, which implies correspondency, as in ἀναζάω to revive, live again; ἀνασταυρῶ to crucify again or afresh. Hence,

4. It adds an emphasis to the simple word, as in ἀνεζηγόρουν, Luke ii. 44, they sought diligently, i. e. again and again.

Ἀναβαθμός, οὔ, ὁ, from ἀνά up, and βαθμός a step, which from βαίνω to go.—*A stair.* occ. Acts xxi. 35. 40. Josephus, de Bel. lib. v. cap. 5, § 8, (whom see,) particularly mentions the καταβάσεις, or staircases, by which the castle, Antonia, communicated with the porticoes of the temple. [2 Kings ix. 13. 2 Chron. ix. 18, 19.]

Ἀναβαίνω, from ἀνά up, and βαίνω to go.

I. To go or come up, to ascend, in whatever manner. Mat. iii. 16. v. 1. xiv. 23. Luke v. 19. xviii. 10. xix. 4. Acts i. 13. ii. 34. viii. 31, et al. freq. [On the phrase to ascend to heaven, see Deut. xxx. 12. Prov. xxx. 4. Is. xiv. 13, 14. Jer. li. 53. Ps. cxxxix. 8. Comp. Job xxxviii. 19. 38. I need hardly add, that Schl. gives the usual explanation of his party, viz. that to ascend into heaven means generally to understand the plans and thoughts of God. In Rom. x. 6, he says, "Do not think that the doctrine of Christ's

heavenly origin is beset with insuperable difficulties." In John i. 52, "You shall see God present with me by my working miracles." On Mat. xx. 17, Wetstein shows that Josephus often uses the phrase 'ANABAINÉIN EIS 'EPOΣOΛYMA: and on Acts viii. 31, it may, perhaps, be worth remarking, that in like manner Ptolemy Euergetes, king of Egypt, invited the Jew Josephus, the son of Tobias, to come up into his chariot to him, 'ANABH'NAI ἐπὶ τὸ ὄχημα παρεκάλεσεν. Joseph. Ant. lib. xii. cap. 4, § 31.

II. To go on board, a ship namely, the word for ship being either expressed or understood. See Mark vi. 51. John xxi. 11.

III. To spring or grow up, as vegetables. Mat. xiii. 7. Mark iv. 7, 8. 32. [Is. liii. 2. lv. 13.]

IV. 'Αναβαίνειν ἐπὶ τὴν καρδίαν, or ἐν τῇ καρδίᾳ, to come into, or arise in, one's heart. Spoken of thoughts, Acts vii. 23. 1 Cor. ii. 9. Luke xxiv. 38. These phrases answer to the Heb. בְּהַרְגֵּז , which the LXX accordingly render by ἀναβαίνειν ἐπὶ καρδίαν. 2 Kings xii. 4. Jer. iii. 16. Ezek. xxxviii. 10.

'Αναβάλλω, from ἀνά back, and βάλλω to cast. —To cast back. 'Αναβάλλομαι, mid. to put off, defer. occ. Acts xxiv. 22, where Wetstein shows that this V. mid. is thus used by the best Greek writers. [See Philost. Vit. Apoll. iv. 10. Xen. Mem. iii. 6, 6. Cicero ad Luce. lib. v. ep. 12. Budæus, Comm. Ling. Gr. p. 542. Dresig. de Verb. Med. iii. 3. LXX. Ps. lxxvii. 25.]

'Αναβιάζω, from ἀνά up, and βιάζω to make to come.—To draw or bring up. occ. Mat. xiii. 48. [Xen. Hist. Gr. i. 1, 2. Herod. iii. 75. Gen. xxxvii. 28. Exod. xvii. 5.]

'Αναβλέπω, from ἀνά up or again, and βλέπω to see or look.

I. To look up or upwards. Mat. xiv. 19. Mark vii. 34. viii. 24. [where see Campbell.] Comp. Acts xxii. 13. [2 Macc. vii. 28. 1 Sam. xiv. 17.]

II. To see again, to receive sight again. Mat. xi. 5. xx. 34. Luke xviii. 41—43. [So in good Greek writers, Aristoph. Plut. 95. 117. Philost. Vit. Sophist. ii. c. i. p. 547. Foes. Econ. Hipp. p. 28.]

III. To see or receive sight, which one never had before. John ix. 11. 15. 18. comp. ver. 1, 2. [See de Dieu Crit. S. p. 512.]

IV. To look again or attentively. Mark xvi. 4. Comp. Mark viii. 25. [Gen. xv. 5.] So in the LXX ἀναβλέπω several times answers to the Heb. וַיִּבְטֹחַ .

'Ανάβλεψις, εως, ἥ, from ἀναβλέπω to receive sight.—Recovery of sight. occ. Luke iv. 18².

'Αναβοάω, ᾧ, from ἀνά emphatic, and βοάω to cry out.—To cry out aloud, to exclaim. occ. Mat. xxvii. 46. Mark xv. 8. Luke ix. 38. [See Num. xx. 15. 1 Sam. iv. 13.]

'Αναβολή, ἥς, ἥ, from ἀναβέβηλα perf. mid. of ἀναβάλλω to defer.—Delay. occ. Acts xxv. 17, where Wetstein shows that the phrase ἀναβολήν

ποιεῖσθαι is used in like manner for making delay by Thucydides, [ii. 42.] Plutarch, and Dionysius Halicarn. [A. xi. 33.]

'Αναγγέλλω, from ἀνά in return, or emphatic, and ἀγγέλλω to tell, declare.

I. To tell in return, bring back word. John v. 15. comp. Acts xiv. 27. xvi. 38. 2 Cor. vii. 7.

II. And most generally, to tell, declare freely, openly, or eminently. Mark v. 14. 19. John iv. 25. xvi. 13—15. Acts xx. 20. 27. [LXX. Job viii. 10.]

III. 'Αναγεννάω, ᾧ, from ἀνά again, and γεννάω to beget.—To beget again, regenerate. occ. 1 Pet. i. 3. Pass. ἀναγεννάομαι, to be begotten again, regenerated. occ. 1 Pet. i. 23. [We find that the Jewish Rabbis used the expression a new creature of those who, by any change, as from vice to virtue, from idolatry, &c., were in an altered and improved religious state. See Schöttg. H. H. on John iii. 3, and 2 Cor. v. 17.]

'Αναγινώσκω, from ἀνά again, or emphatic, and γινώσκω to know, take knowledge of.

I. To recognize, know, understand,—agnoscere, nosse, intelligere. Thus used in the profane writers; and in this sense Kypke [Obs. S. i. p. 119.] understands it, Mat. xxiv. 15, taking away the parenthesis, and considering the words ὁ ἀναγινώσκων νοεῖτω not as the Evangelist's but as Christ's, "he who recognizes this, i. e. the completion of Daniel's prophecy by the desolating abomination standing on holy ground, let him take notice and reflect:" but in opposition to this interpretation, see Campbell's Note, who considers the words in question as an admonition of the Evangelist to the reader, seriously to attend to what he was then writing. [Schl. approves of Kypke's explanation. The word cognosco is used in the same way in Latin. See Corn. Nep. Lys. &c.]

II. To read, as a book, letter, inscription, &c. d. to know by reading. Mat. xii. 3. John xix. 20. Col. iv. 16, et al. freq.; in which sense also it is used by the profane writers. On Acts viii. 30, see Alberti and Wetstein for instances of similar paronomasias in the Greek and Latin writers. [In Luke iv. 16, we have a notice of the regular method of reading and then interpreting a small portion of the O. T. in the Jewish synagogues, whence the part read was called ἀνάγνωσις and ἀνάγνωσμα. See also Acts xiii. 27. xv. 21. 2 Cor. iii. 15. 1 Thess. v. 27. Rev. i. 3.]

'Αναγκάζω, from ἀνάγκη necessity.

I. To force, compel, by external violence. Acts xxvi. 11.

II. To force, compel, in a moral sense, as by authoritative command. Mat. xiv. 22. Mark vi. 45.—by importunate persuasion. Luke xiv. 23. Gal. ii. 14. vi. 12.—by injustice. Acts xxviii. 19. See Elsner, Kypke, Macknight, on Gal. ii. 14, and Bp. Pearce on Luke xiv. 23, and comp. παραβιάζομαι. [For this sense see Joseph. A. J. vii. 1, 6. Aristoph. Eq. 505. Herodian iv. 9, 6. Valck. ad Eur. Hipp. 921.]

III. 'Αναγκαῖος, α, ον, from ἀνάγκη necessity.

I. Necessary, by a physical necessity. 1 Cor. xii. 22. comp. Tit. iii. 14.

II. Necessary, by a moral or spiritual necessity. 2 Cor. ix. 5. Phil. ii. 25³. Acts xiii. 46. Heb. viii. 3. [2 Macc. iv. 23.]

³ [In these two passages Schl. prefers the sense of useful, advantageous.]

¹ [On this phrase, which Schl. explains as referring to the high mountainous situation of Judea, see More on the first words of Xen. Anab. Jcl. V. H. viii. 17.]

² [Schl. says that this word does not occur in the versions of the O. T. In this place it is a quotation from Is. lxi. 1, and it occurs in Symm. Ps. lxxvi. 4. In Isaiah it may be taken either spiritually or with a reference to the miracles of Jesus. In the Hebrew it is an opening of the prison.]

III. *Near, intimate, closely connected.* Acts x. 24. The best Greek writers apply the word in this sense, as may be seen in Wetstein, who cites from Euripides [Androm. 651.] and Dio Chrys. the very phrase 'ΑΝΑΓΚΑΙΟΥΣ ΦΙΛΟΥΣ. Comp. also Kypke.—The above are all the texts wherein the word occurs.

'Αναγκαύτερος, *a, ov*, comparat. of *ἀναγκαῖος*. *More necessary, more needful.* occ. Phil. i. 24. Comp. *ἀναγκαῖος* II.

ⲙⲁⲛⲁⲛⲁⲓ, *adv.* from *ἀναγκαστός* forced, which from *ἀναγκάζω*.—*By constraint or compulsion.* occ. 1 Pet. v. 2. [The adj. occurs in Joseph. A. J. xviii. 3, 5, p. 873.]

'Ανάγκη, *ης, ἡ*, from *ἀνά* emphatic, and *ἄγχω* to constringe, bind hard, compress.

I. *Necessity, compelling force*, as opposed to will- ingness. 2 Cor. ix. 7. Philem. ver. 14. [See Irmsch. on Herodian. i. 4. 12.]

II. *Moral necessity.* Mat. xviii. 7. q. d. Con- sidering the depravity and wickedness of men, *there is a moral necessity that offences should come.* [Schl. thinks also that this is the necessity arising from the condition of human nature, or, in technical phrase, a necessity of consequence. This necessity of consequence is the obvious sense in Heb. vii. 12. ix. 23; the last of which Parkhurst had im- properly referred to head III.]—'Ἐχω *ἀνάγκην*, *I have need, I must needs.* Luke xiv. 18. xxiii. 17, et al. That this is a good Greek phrase, used by approved writers, Wetstein has abund- antly shown on Luke xiv. 18, where see also Kypke and Schwartz Lex. N. T. [Schl. refers the passage 1 Cor. vii. 37, to compelling force, and Luke xxiii. 17, to a necessity arising from custom, a sense to which he likewise, and I think rightly, refers Heb. ix. 16. On the other passages where this phrase occurs he refers to Olearius de Stylo N. T. p. 22, in Schwartz's edition.]

III. *Spiritual or religious necessity.* Rom. xiii. 5. 1 Cor. ix. 16. Jude ver. 3. comp. Heb. vii. 27.

IV. *Distress, affliction.* Luke xxi. 23. 1 Cor. vii. 26. 2 Cor. vi. 4. xii. 10. 1 Thess. iii. 7, where see Macknight; also Wetstein on Luke xxi. 23, and Elsner and Wetstein on 2 Cor. vi. 4, for proof that the Greek writers apply both the sing. *ἀνάγκη*, and the plur. *ἀνάγκαι*, in this sense, in which the word is likewise often used by the LXX, and generally answers to the Heb. קִצְוָה, חֲצָוָה, צָר, חָצָר, all which signify *distress, oppression.* See Heb. and Eng. Lexicon on these words. [1 Sam. xxii. 2. Job xxxvii. 9. See Xen. Mem. iii. 12, 2. Diod. Sic. iii. 13. Æschyl. Prom. 107. Ælian, V. H. xiv. 24.]

'Αναγνωρίζω, from *ἀνά* again, and *γινώσκω* to know.—*To know again*, whence in the pass. *ἀνα- γνωρίσμαι* to be, or be made, known again. occ. Acts vii. 13. [Gen. xlv. 1.]

'Ανάγνωσις, *ως, ἡ*, from *ἀναγινώσκω* to read. —*A reading*, occ. Acts xiii. 15. 2 Cor. iii. 14. 1 Tim. iv. 13.—In the LXX it is once used for the Heb. מִקְרָא, Neh. viii. 8. [See *ἀναγινώσκω* II.]

'Ανάγω, from *ἀνά* up, again, or away, and *ἄγω* to bring, or lead.

I. *To bring, lead, carry, or take up.* Acts ix. 39. Luke iv. 5. xxii. 66, et al. Comp. Mat. iv. 1. Luke xxii. 66. Acts xii. 4. [Especially to bring

up from the dead. Rom. x. 7. Heb. xiii. 20. Ps. xxx. 4. lxxi. 20. Comp. Wisd. xvi. 13. Ps. xxix. 3.]

II. *To bring, or offer up*, as a sacrifice. Acts vii. 41. On which passage Elsner remarks that Herodotus [iii. 60], Heliodorus, and Philo, use the same phrase 'ΑΝΑΓΕΙΝ ΘΥΣΙΑΣ for offering sacrifices. [Schl. thinks that this phrase arose from the victim's being led up the steps of the altar. See Abresch. ad Æschyl. p. 212.]

III. 'Ανάγωμαι, pass. literally to be carried up, i. e. as a ship appears to be that puts out to sea; so to put out to sea, to set sail. Luke vii. 22. Acts xiii. 13. xviii. 21, et al. Wetstein on Luke viii. 22, and Alberti on Acts xxvii. 2, 3, show that the Greek writers use *ἀνάγεσθαι* in the same sense. Comp. under *κατάγω* II.

IV. *To bring back.* Rom. x. 7. Heb. xiii. 20.

V. *To bring forward, or produce.* Acts xii. 4. Comp. 2 Macc. vi. 10. Luke xxii. 66. Br. ex- plains the use of the word with regard to sacri- fices in this way.]

'Αναδείκνυμι, or obsol. *ἀναδείκω*, from *ἀνά* up, and *δείκνυμι* or *δείκω* to show [to show on high, so that all see publicly].

I. *To show plainly or openly.* occ. Acts i. 24. [Xen. Hell. iii. 5, 16.]

II. *To mark out, appoint*, to an office by some outward sign. occ. Luke x. 1. In this latter sense, as well as in the former, the word is often used by the profane writers, and in the apocry- phal books.

ⲙⲁⲛⲁⲓ, *adv.* from *ἀναδείκνυμι* to show forth.—*A showing forth or openly, a being made manifest.* occ. Luke i. 80, where it is applied with peculiar propriety to John the Baptist's being manifested, in his prophetic office, as the fore- runner of the Messiah. See Elsner and Wet- stein. [See Polyb. xv. 24. Ecclus. xliii. 7. Schl. and Br. refer this place of St. Luke to the sense of inauguration, and the verb certainly occurs in this sense frequently. 2 Macc. ix. 23. x. 11. xiv. 12. Diodor. i. 66. Polyb. xiii. 4.]

ⲙⲁⲛⲁⲓ, *adv.* from *ἀνά* emphatic, and *δέ- χομαι* to receive.

I. *To receive hospitably and kindly.* occ. Acts xxviii. 7. [Ælian, V. H. iv. 9.]

II. *To receive.* occ. Heb. xi. 17. [In the Apo- crypha, this word has always a different sense. 2 Mac. vi. 9, to choose. viii. 36, to promise, take on one's self, which is the proper force of the verb.]

ⲙⲁⲛⲁⲓ, *adv.* from *ἀνά* emphatic, and *δί- δωμι* to give, present.—*To present, deliver.* occ. Acts xxiii. 33. [Polyb. xxix. 10, 7. xv. 31, 8. In Ecclus. i. 21, to bid again.]

ⲙⲁⲛⲁⲓ, *adv.* from *ἀνά* again, and *ζάω* to live.—*To live again, to revive.* occ. Luke xv. 24. 32. Rom. vii. 9. xiv. 9. Rev. xx. 5. But in Rom. xiv. 9, the Alexandrian and another ancient MS., with very many later ones, and some printed editions, read *ἐζήσεν*: and this reading is ap- proved by Mill, Wetstein, and Griesbach.

'Αναζητέω, *ω*, from *ἀνά* emphatic, and *ζητέω* to seek.—*To seek, or seek diligently.* occ. Acts xi. 25. Luke ii. 44. [Job iii. 4. 2 Macc. xiii. 21. Polyb. iv. 35, 6.]

'Αναζώννυμι, from *ἀνά* up, and *ζώννυμι* to gird.—*To gird up.* occ. 1 Pet. i. 13; where it is applied to the mind by a figure taken from the

custom of the eastern nations, who, when they had occasion to exert themselves, as in journeying, running, &c., used to *bind up their long flowing garments by a girdle about their loins*. Thus in Herodotus, i. 72, et al., we have *εὐζώνῳ ἀνδρὶ* a *well-girded man*, for a *nimble, expeditious, active* one. Comp. Scapula's Lexicon, in *εὐζωνος*. So Horace, 1 Sat. v. 5, 6, since the Roman toga also was a *loose flowing garment*, uses "*altius præcinctis*," literally, *girded up higher, for more expeditious or active*. Comp. Exod. xii. 11. 2 Kings iv. 29. ix. 1. 1 Kings xviii. 46, and *περιζώνοντι*. This verb is once used by the LXX, Prov. xxxi. 17, for the Heb. *רָחַץ* to *gird*.

Ἀναζωπυρέω, *ω*, from *ἀνά* again, and *ζωπυρέω* to *revive* a fire which is almost dead, and *hidden under the ashes*, and this from *ζάω* to *live*, and *πύρ* a *fire*.—To *revive, stir up, as a fire*. occ. 2 Tim. i. 6. Clemens Romanus has this verb in his 1 Ep. to the Corinthians, § 27, ed. Russell, 'ΑΝΑΖΩΨΗΨΕΑΤΩ *οὐν ἡ πίστις αὐτοῦ ἐν ἡμῖν*, "Let the faith of God *revive* or *be stirred up* in us." So Ignatius to the Ephesians, § 1, 'ΑΝΑΖΩΨΗΣΑΝΤΕΣ *ἐν αἱματι Θεοῦ*, "*stirring up yourselves by the blood of God*." Josephus, speaking of Herod's affection for Mariamne, de Bel. lib. i. cap. 22, § 5, uses the V. in the passive. 'Ο *ἔρωσ πάλιν* 'ΑΝΕΖΩΨΗΨΕΙΤΟ, "His love was *revived*." Wetstein on 2 Tim. i. 6, shows that this V. both act. and pass. is likewise applied figuratively by others of the best Greek writers. Comp. under *σβέννυμι* II. [Xen. de Re Eq. x. 3, 16. Dion. Halic. Marc. Anton. vii. 2.]—The LXX have once used this verb in the active, Gen. xlv. 27, for *ἤγ* to *live, revive*. See Heb. and Eng. Lexicon in *ἤγ*. It occurs also in 1 Macc. xiii. 7.

Ἀναθάλλω, from *ἀνά* again, and *θάλλω* to *thrive, flourish*, which may be either from the Heb. verb *נָחַץ* to *send forth*, or from the noun *נָחַץ* dew, which is frequently mentioned in SS. as a principal instrument in *vegetation*, and is well known to be so, especially in Judea and the neighbouring countries. So Homer, Odys. xiii. 245, mentions *ΤΕΘΑΛΥΓΓ'Α ἔρση*, the *vegetative dew*. Comp. Heb. and Eng. Lexicon in *נָחַץ* II.—To *thrive, or flourish again, to reflower*, as trees or plants, which, though they seem dead in the winter, *revive and flourish again* at the return of spring. occ. Phil. iv. 10; where, however, the V. is used transitively, "*Ye have caused your care of me to thrive, or flourish again*;" as it is also in the LXX, Ezek. xvii. 24, for the Heb. *נָחַץ* to *make to flourish*. Comp. Ecclus. i. 15. xi. 22. 1. 11. Suicer says the V. is thus used actively in *imitation of the Heb. conjugation* (*Hiophil* he means), but I would not be too positive of this. We have just seen that Homer uses *τεθαλῦα* the particip. mid. of the simple V. *θάλλω* for *causing to vegetate*. Comp. also under *Ἀνατέλλω*. And so Pindar applies the simple V. *θάλλω* transitively, Olymp. iii. 40, *Δένδρε'* 'ΕΘΑΛΛΕ *χῶρος*, "The *place produced trees*."

Ἀνάθεμα, *ατος, τό*, from *ἀνατίθημι* to *separate*. I. *An anathema, a person or thing accursed, or separated to destruction*. occ. 1 Cor. xii. 3. xvi. 22. Gal. i. 8, 9. Rom. ix. 3, for *I could wish myself* (33)

ἀνάθεμα εἶναι 'ΑΠΟ' τοῦ Χριστοῦ to *be devoted by Christ*, namely to *temporal destruction*, as the Jews then were. See Mat. xxiii. 37, 38. Luke xiii. 34, 35. Mat. xxiv. 21. Luke xxi. 21. 23. xix. 42, 44, and Wetstein in Rom. The preposition *ἀπό* is used in like manner to denote the *efficient cause*. Mat. xii. 38. xvi. 21. Comp. *ἀπό* I. 8.—It is observable, that in the old Greek writers, *ἀνάθεμα* is used for a *person* who, on occasion of a plague or some public calamity, *devoted himself as an expiatory sacrifice* to the infernal gods¹. [Schleusner, after observing the change in MSS. between this word and *ἀνάθημα* (as Levit. xxvii. 29, et al.), remarks, and I think truly, that without doubt the words were at first promiscuously used (see Deyling, Obs. S. ii. 42). The meaning was, (1.) *any thing offered to God, and separated from human use* (Levit. ubi supra), as gold and silver. Numb. xvi. 37—39, et al. and then especially *any animal devoted as a sacrifice*; hence (2.) *any thing devoted to death*, was so called; and as the Greeks applied the word to those devoted to death to avert any calamity, it (3.) meant *any one devoted to curses*, one to be removed out of the sight of mankind (see Alberti Gloss. N. T. p. 105). In the passage in Romans, then, says Schl., the meaning is, *I could wish myself to be devoted to death for the Jews, or I could wish to be deprived of all society with Christ*. I confess that the last explanation (which is also Wahl's) is to me quite unsatisfactory, and the first takes no notice of the difficult words *ἀπό τοῦ Χριστοῦ*. Br. says, "I could wish to be destined by Christ to death as an expiation." Waterland, in his 20th sermon (vol. ix. p. 253. Oxford ed.), says, "I could wish myself exposed to temporal destruction *after the manner of Christ*," as in 2 Tim. i. 3.]

II. *A curse or execration*, by which one is bound to certain conditions. occ. Acts xxiii. 14. [See Deut. xx. 17.]—This word in the LXX always answers to the Heb. *קָלַח*, which in like manner denotes, in general, *total separation* from a former state or condition, and particularly either *things or persons devoted to destruction*, as Deut. vii. 25, 26. Josh. vi. 17, 18. vii. 12.

Ἀναθεματίζω, from *ἀνάθεμα* a *curse*.

I. *To bind by a curse or execration*. occ. Acts xxiii. 12, 14, 21.

II. *To curse*. occ. Mark xiv. 71.—In the LXX it answers to the Heb. verb *קָלַח* to *devote*. [The LXX put both *ἀναθεματίζω* and *ἀνατίθημι* for *to consecrate to God*, the first Numb. xviii. 14, the second Lev. xxvii. 28. Where it signifies, according to Parkhurst, *to devote, to devote*, it is often *entirely to destroy or make desolate*. The way in which it gained this sense is explained under *ἀνάθεμα*. See Numb. xxi. 2. Judg. i. 17. Zech. xiv. 11. Dan. xi. 44. Deut. xiii. 15. 1 Macc. v. 5. In Deut. xx. 17, it is simply *to devote*, and so Numb. xviii. 14.]

Ἀναθεωρέω, *ω*, from *ἀνά* emphatic, and *θεωρέω* to *view*.

I. *To view, behold attentively*. occ. Acts xvii. 23. II. *To consider attentively, contemplate*. occ. Heb. xiii. 7.

Ἀνάθημα, *ατος, τό*, from *ἀνατίθημι* to *sepa-*

¹ See Scapula's Lexicon, and Wolfius in Rom. ix. 3, p. 171.

rate, lay up.—*A consecrated gift, hung or laid up in a temple.* occ. Luke xxi. 5¹. Josephus expressly tells us, Ant. xv. 11, § 3, p. 702, that after the reparation of the temple by Herod the Great, τοῦ δ' ἱεροῦ παντὸς ἦν ἐν κύκλῳ πεπηγμένα σκῦλα βαρβαρικά, καὶ ταῦτα πάντα Βασιλεὺς Ἡρώδης ἈΝΕΨΗΚΕ, προσθεὶς ὅσα καὶ τῶν Ἀράβων ἔλαβεν. "Barbaric spoils were fixed up all round the temple. All these King Herod dedicated, adding moreover those he had taken from the Arabians." Comp. Wetstein and Kypke on Luke.—The LXX, according to some copies, use this word, Lev. xxvii. 28, 29, for the Heb. מְרֻחָה *somewhat devoted*; but in 2 Macc. ix. 16, it signifies, as in Luke, *a consecrated gift*. Comp. Wolf. Cur. Phil. on Rom. ix. 3, p. 170, ed. 2d.

Ἀναίδεια, ας, ἡ, from ἀναίδης *impudent*, which from a neg. and αἰδώς *shame*.

I. *Shamelessness, impudence.* In this sense it is used by the profane writers.

II. In the N. T. *urgent*, and, as it were, *shameless importunity*, which will take no denial. occ. Luke xi. 8. [Improbatus, Vulg.]

Ἀναίρεσις, εως, ἡ, from the following Ἀναίρεω.—*Murder.* occ. Acts viii. 1. xxii. 20. [Numb. xi. 15.]

Ἀναίρειω, ὤ, from ἀνά emphatic or *up*, and αἶρεω *to take*.

I. [To take up (as from the ground).] Ælian. v. H. v. 16. xiii. 40. Xen. Cyrop. ii. 3. 7. Josh. iv. 3. Dan. i. 16. Used in the middle, *to take up to one's self*, used of children in opposition to the verb ἐκρίθῃμι *to expose, or abandon.* Acts vii. 21. Arrian, Diss. Epict. i. 25. 7. Eurip. Phoen. 25. Aristoph. Nub. 531. See D'Orville. ad Charit. p. 329. Turneb. Adv. ii. 6.]

II. [To take off, or kill. Luke xxii. 2. xxiii. 32. Acts xii. 2. xxii. 20. Exod. xxi. 29. Jer. xli. 8. 2 Sam. x. 18. The verb is used in the same sense of things, *to take off, or put an end to.* Heb. x. 9. Test. xii. Pat. apud Fabr. C. Pseud. i. 681. Xen. Cyrop. i. 1, 1. In the sense of *killing*, it occurs Exod. xv. 9. Dan. ii. 13. v. 21. vii. 11.]

Ἀναίτιος, ου, ὁ, ἡ, from a neg. and αἷτια *a crime.* Not criminal, guiltless, innocent. occ. Mat. xii. 5. 7. [Deut. xxi. 8. Æl. v. H. v. 18.]

Ἀνακαθίζω, from ἀνά *up*, and καθίζω *to sit.*—*To sit up.* occ. Luke vii. 15. Acts ix. 40.

Ἀνακαινίζω, from ἀνά *again*, and καινίζω *to renew*, which from καινός *new.*—*To renew again.* occ. Heb. vi. 6. [Ps. ciii. 5. civ. 30.]

Ἀνακαινώω, ὤ, from ἀνά *again*, and καινός *new.*—*To renew [refresh].* occ. 2 Cor. iv. 16. Col. iii. 10.

Ἀνακαινώσις, εως, ἡ, from ἀνακαινώω *to renew.*—*A renewing, renovation.* occ. Rom. xii. 2. Tit. iii. 5.

Ἀνακαλύπτω, from ἀνά *back again*, and καλύπτω *to hide, veil.*—*To unveil, to take away a veil or covering.* occ. 2 Cor. iii. 14. 18. [Job xii. 22. Isa. iii. 17.]

Ἀνακμπύω, from ἀνά *back again*, and κἀμπύω *to bend.*

I. *To bend back.* But in this sense it is not used in the N. T.

II. *To bend back one's course, to return.* occ. Matt. ii. 12. Luke x. 6. Acts xviii. 21. Heb. xi. 15. [Exod. xxxii. 27. Job xxxix. 4.]

Ἀνάκειμαι, from ἀνά emphatic, and κείμαι *to lie.*

I. *To lie, as a person dead.* Mark v. 40.

II. *To lie, lie down, recline*, which was the posture used in eating at table by the *later*² Jews, Persians (Esth. i. 6. vii. 8), Greeks, and Romans. Mat. xxvi. 7. 20. John xiii. 23. 28, et al. freq. So when our Saviour ἀνάκειται *is reclining* at meat in the Pharisee's house, with his face towards the table, and his feet towards the outside of the couch, the penitent woman stands παρὰ τοὺς πόδας αὐτοῦ ὀπίσω *at his feet behind him.* Luke vii. 37, 38. On which passage see Campbell's Prelim. Dissertat. p. 365, &c. And at his last supper *one of his disciples ἦν ἀνάκειμενος* was reclining in Jesus' bosom, John xiii. 23, where see Wetstein. Hence ἀνάκειμαι, which properly denotes *persons reclining at table* (see Luke xxii. 26), is by our translators very happily rendered *guests*, Mat. xxii. 10, 11.

Ἀνακεφαλαίωμα, οῦμαι, from ἀνά emphatic or *again*, and κεφαλαίω *to reduce to a sum*, from κεφάλαιον *a head or sum total*, which see.

I. In mid. *to gather together again in one, to reunite under one head.* occ. Eph. i. 10. comp. ver. 22; and see Wolfius and Macknight. [Μίαν κεφαλὴν ἅπασιν ἐπέθηκε. Chrys.]

II. In pass. *to be summed up, to be comprised.* occ. Rom. xiii. 9; where see Wetstein. [See Polyb. v. 32.]

Ἀνακλίνω, from ἀνά emphatic, and κλίνω *to lay down.*

I. *To lay down.* occ. Luke ii. 7. [Hom. II. iv. 113.]

II. *To make to recline, put in a posture of recumbency*, which the Jews in our Saviour's time used in eating. (Comp. under ἀνάκειμαι II.) occ. Mark vi. 39³. Luke ix. 15. xii. 37. In the pass. *to lean sideways, recline, or be reclined.* occ. Mat. xiv. 19. Luke vii. 36. comp. Mat. viii. 11. Luke xiii. 29. [Judith xii. 15.]—The above cited are all the texts of the N. T. wherein the word occurs.

Ἀνακόπτω, from ἀνά *back*, and κόπτω *to strike, impel.*—*To beat or drive back, to hinder.* occ. Gal. v. 7. "It hath been observed," says Doddridge, that "ἀνέκοψε is an Olympic expression, answerable to ἐπρέχετε: and it properly signifies coming across the course while a person is running in it, in such a manner as to jostle and throw him out of the way." I cannot, however, find that this V. is ever used as an Olympic term, though Theophrastus, Eth. Char. cap. 25, speaks of τοῦ κυβερνήτου ἈΝΑΚΟΠΤΟΝΤΟΣ, a steersman interrupting the course of a ship; and in Plutarch, Crass. p. 563, τὸν ἵππον ἈΝΑΚΟΠΤΕΙΝ denotes *stopping a horse*, i. e. by laying hold on his bridle. See more in Elsner and Alberti. But in Gal. v. 7, very many MSS, among which six

¹ [This passage shows that the Jews had the same custom as the Gentiles, of making offerings of all sorts. See 2 Macc. v. 16. ix. 16. 3 Macc. iii. 17. On Gentile offerings, see Poll. Onom. i. 25, and the Notes on Callim. II. in Ven. 219.]

² See Bochart, vol. ii. p. 598. Campbell's Prelim. Dissertat. to Gospels, p. 361, &c. and Note in Virgil. Delph. Æn. i. 702. [The earlier Jews sat upright. See Gen. xxvii. 19. 1 Sam. xx. 5. 24. Ezek. xiv. 3.]

³ [Schl. says, that in this place αὐτὸς refers to the Apostles, πάντας to the multitude.]

ancient, read *ἐνέκοψε*: which reading is approved by Wetstein, and admitted into the text by Griesbach. [Wisd. xviii. 23.]

Ἀνακράζω, from *ἀνά* emphatic, and *κράζω* to cry.—*To cry out, exclaim.* occ. Mark i. 23. vi. 49. Luke iv. 33. viii. 28. xxiii. 18. In the LXX it commonly answers to the Heb. *הִנֵּה* to cry out, and *הִנֵּה* to shout. [See 1 Sam. iv. 5. Judg. vii. 20. Josh. vi. 5. Zech. i. 17.]

Ἀνακρίνω, from *ἀνά* emphatic, and *κρίνω* to judge.

I. *To examine or question*, in order to pass a judicial sentence. occ. Luke xxiii. 14. Acts iv. 9. xii. 19. xxviii. 18.

II. *To discern, judge.* occ. 1 Cor. ii. 14, 15. iv. 3, 4. xiv. 24.

III. *To examine accurately or carefully.* occ. Acts xvii. 11. [1 Sam. xx. 12. Xen. Cyr. i. 6, 12.]

IV. *To inquire, ask questions*, in general. occ. 1 Cor. x. 25. 27. [Schleusn. suggests, that in these passages the sense of *rejecting* or *condemning* is possibly true, though he allows that the words *διὰ τὴν συνείδησιν* are in favour of the other; but he thinks that the sense of *condemning* must be given to 1 Cor. xiv. 24.]—The LXX have once used it for the Heb. *חָפַץ* to search out, explore. [1 Sam. xx. 12.]

Ἀνάκρισις, εως, ἡ, from *ἀνακρίνω*, a judicial examination. occ. Acts xxv. 26. [See Budeus on this word, and Taylor on Demosth. t. iii. p. 555. Polyb. viii. 19, 8. 3 Macc. vii. 4. Susann. 48. 51.]

Ἀνακύπτω, from *ἀνά* back again or up, and *κύπτω* to bend.

I. *To lift or raise up one's self from a bending posture.* occ. Luke xiii. 11. John viii. 7. 10. Thus used by Theophrastus, Eth. Char. cap. 11.

II. *To lift up one's self, or look up*, as persons in hope. occ. Luke xxi. 28. Josephus, de Bel. lib. vi. cap. 8, § 5, uses the phrase *ὀλίγον ἈΝΑΚΥΨΑΝΤΕΣ ἐκ τοῦ δόου*, "recovering a little from their terror." Raphelius, on Luke. xxi. 28, shows that this V. is used likewise by Herodotus, +v. 91.† Xenophon, [Æc. xi. 5] and Polybius, [i. 55] for recovering from a state of dejection and sorrow, resuming hope or courage, recovering one's spirits. See also Wetstein, and Kypke on Luke, and Duport on Theophrast. p. 377. [D'Orvill. on Charit. p. 301, ed. Lips.]

Ἀναλαμβάνω, from *ἀνά* up, and *λαμβάνω* to take.

I. *To take up*. *ἀναλαμβάνομαι*, pass. to be taken up, as Christ into heaven. occ. Mark xvi. 19. Acts i. 2. 11. 22. 1 Tim. iii. 16. comp. Acts x. 16. [2 Kings ii. 11. Ecclus. xlviii. 9. 1 Macc. ii. 58.]

II. *To take up and carry.* occ. Acts vii. 43, where the correspondent Heb. word to *ἀνελάβε* of St. Luke, and of the LXX, is *קָחָה*. [Amos v. 26. See Spencer de L. Heb. Rit. iii. 10. Exod. xix. 4. Numb. i. 50.]

III. *To take up, as on board a ship.* occ. Acts xx. 13, 14. The V. is repeatedly thus applied in the Life of Homer ascribed to Herodotus, namely, in cap. vii. viii. xix. cited by Wetstein.

IV. *To take up, or set, as upon a beast.* occ. Acts xxiii. 31, comp. ver. 24; or else it may (35)

signify no more than *to take with one, or in one's company*, as it does 2 Tim. iv. 11. [Gen. xlv. 18. Xen. Hell. i. 1, 3. Cyrop. i. 5, 7.]

V. *To take up, take, as armour.* occ. Eph. vi. 13. 16. On the former of these verses, Wetstein (whom see) cites from Josephus and Herodian, ii. 23, ἈΝΑΛΑΒΟΝΤΕΣ ΤΑΣ ΠΑΝΟΠΙΑΣ: from Lucian, ΤΑΣ ΠΑΝΟΠΙΑΣ—ἈΝΑΛΗΨΕΣΘΕ: and from Philostratus, ΤΗΝ ἈΣΠΙΔΑ—ἈΝΑΛΑΒΩΜΕΝ, let us take the shield. (The above-cited are all the passages of the N. T. where the V. occurs.) [See Jer. xlii. 3. Deut. i. 41. 2 Macc. x. 27. Diod. Sic. xx. 33. Xen. Hell. ii. 4, 12.]

Ἀνάληψις, εως, ἡ, from *ἀναλαμβάνω*.—*A being taken up, or, rather, according to Campbell (whom see), a removal; but perhaps best of all, according to Bishop Pearce (whom also see), a retiring*, i. e. of Jesus from Judea, and the parts about Jerusalem, where he was born. The days of his thus retiring, for he had lived in Galilee, were now completed. occ. Luke ix. 51. [Schleusner and Br. both say, "Christ's ascension into heaven," and Br. cites the same expression from the Test. xii. Pat. Fab. Cod. Ps. i. p. 585. Heinsius thinks that *ἀνάληψις* has some reference to death, as *ἀναλαμβάνω* in Antonin. Imp. iv. 8, 14. See Suicer, i. p. 281.]

Ἀναλίσκω, from *ἀνά* away, and *ἀλίσκω* to take.—*To take away, destroy, consume.* occ. Luke ix. 54. Gal. v. 15. 2 Thess. ii. 8. As in the first of these texts the word is applied to the action of fire, so the LXX often use it for the same, answering to the Heb. *אָכַל* to eat, consume. [See Gen. xli. 30. Numb. ix. 33. Jerem. l. 7. Ezek. v. 12.]

Ἀναλογία, ας, ἡ, from *ἀνά* denoting distribution, and *λόγος* account, proportion.—*Proportion.* occ. Rom. xii. 6. "The measure of faith, ver. 3, and proportion of faith, in this verse, signifies the same thing, viz. so much of that particular gift which God was pleased to bestow on any one." Locke. See also Raphelius and Wolfius, the latter of whom embraces the too common interpretation of *ἀναλογίαν τῆς πίστεως* by the analogy of faith, or the general and consistent scheme or plan of doctrines delivered in the Scriptures. But in opposition to this interpretation, see Campbell's Prelim. Dissert. to Gospels, p. 109—114, and comp. Macknight on Rom. [Schl. agrees with Parkhurst.]

Ἀναλογίζομαι, from *ἀνά* denoting distribution, distinction, or repetition, and *λογίζομαι* to reckon, think, which see.—*To consider accurately and distinctly, or again and again.* occ. Heb. xii. 3, where Kypke cites Xenophon, Lucian, and Diodorus Sic. using the verb in the like sense.—[Br. says consider and compare, (i. e. Christ's sufferings and yours). The verb occurs in the sense to consider in Xen. Memor. ii. 1, 5. Plut. Vit. Mar. c. 46. 3 Macc. vii. 7.]

Ἀναλος, ὁ, ἡ, from a neg. and *ἄλς* salt.—*Without saltiness, not having the taste of salt.* occ. Mark ix. 50. [Aquila, Ezek. xiii. 10. xxii. 28.]

Ἀνάλυσις, εως, ἡ, from *ἀνάλω*.—*Separation [or death].* Comp. *ἀνάλω* III. occ. 2 Tim. iv. 6. [Schl. explains this sense as meaning dissolution, separation of soul and body. See Krebs. Obs. Flav. p. 366. Albert. Peric. Crit. p. 102. Schöttgen. H. H. on Phil. i. 23. Philo, in Flacc. p. 991.]

There is no doubt that the Greeks frequently expressed *death* by words referring to a *journey*, a *feast*, &c., and it is therefore more probable that this word derived its sense from the second meaning of ἀναλύνω. See Gataker, Opp. Critt. p. 319. D'Orville. ad Charit. p. 317. Barth. Advers. lii. c. 3. xliii. c. 3. On the other side, see Duker ad Flor. iv. 11.]

Ἀναλύνω, from ἀνά back again, or denoting separation, and λύω to loose.

I. To loose. It is particularly applied, by Homer, to loosing the cables of a ship, in order to sail from a port. See Odys. ix. 178. xi. 636. xii. 145. xv. 547. Hence

II. In the N. T. to return, or depart. occ. Luke xii. 36; where Wetstein shows that this V., followed by ἀπὸ τῶν δειπνῶν, ἐκ συμποσίου, is in the Greek writers likewise used for returning or departing from supper, from a banquet, &c. Comp. Judith xiii. 1. [See Polyb. iii. 69. Philost. Vit. Apoll. ii. 7. iv. 86. Job ii. 2. Wisd. ii. 1.]

III. To depart, i. e. out of this life. occ. Phil. i. 23. The verb is used for departing, not only 2 Macc. xii. 7, but by Polybius and Philostratus, cited by Elsner: so Chrysostom explains ἀναλύναι by ἐντεῦθεν πρὸς οὐρανὸν μετίστασθαι, removing from hence to heaven; and Theodoret by τὴν ἐντεῦθεν ἀπαλλαγὴν, a departing hence. Comp. Suicer, Thesaur. in ἀναλύνω. See also Bowyer's Conject. and Kypke in Phil.

Ἀναμάρτητος, ου, ὁ, ἡ, from a neg. and ἀμαρτῆω to sin, which see.—Without sin, sinless, guiltless. occ. John viii. 7.—[From a well-known sense of ἀμαρτία, Schl. thinks that in this passage ἀναμάρτητος means free from the guilt of fornication and adultery. See Deut. xxix. 9. Kypke, Obs. Sacr. i. p. 319. In its common sense it occurs Xen. Mem. iv. c. 2, 26. Diog. Laërt. vii. 122. 2 Macc. viii. 4.]

Ἀναμένω, from ἀνά emphatic, and μένω to remain, wait.—To wait for, await, expect. occ. 1 Thess. i. 10. [Job vii. 2. Is. lix. 11.]

Ἀναμνησκω, from ἀνά again, and μνησκω to put in mind.

I. Active, to put in mind again, to remind. occ. 1 Cor. iv. 17. 2 Tim. i. 6. [Xen. Mem. iii. 5, 9.]

II. Pass. to be put in mind again, to recollect, remember. occ. Mark xi. 21. xiv. 72. 2 Cor. vii. 15. Heb. x. 32. [Gen. viii. 1.] In the LXX this verb answers to the Heb. זָכַר to remember, and זָכָר to remind.

Ἀναμνάω, from ἀνά again, and obsolete μνάω to remind, put in mind or remembrance. Comp. under μνάομαι. To remind. occ. 1 Cor. iv. 17.—Ἀναμνάομαι, pass. or depon. To call to mind again, to remember. occ. Mark xi. 21. xiv. 72. Comp. ἀναμνησκω.

Ἀνάμνησις, εως, ἡ, from ἀναμνάω.

I. A commemoration. occ. Heb. x. 3.

II. A memorial. occ. Luke xxii. 19. 1 Cor. xi. 24, 25. In all which passages it is applied to the celebration of the Lord's Supper; and Christ saith, *Do this εἰς τὴν ἐμὴν ἀνάμνησιν for a memorial or remembrance of me.* In which expression he seems to allude to the correspondent institution of the Passover. Comp. Exod. xii. 14. 17. 25—27. Deut. xvi. 1, 3, and see Dr. Bell, on the Lord's Supper, especially § vi. and Appendix, No. II. [Schl. seems to interpret this word

always as *memorial*. The word occurs Lev. xxvii. 7. Numb. x. 10. Wisd. xvi. 6.]

Ἀνανέομαι, οὔμαι, from ἀνά again, and νέος new.—To be renewed. occ. Eph. iv. 23. [Job xxxiii. 14. Ps. li. 12. Est. iii. 13.] Thus frequently used in the Apocrypha.

Ἀνανήψω, from ἀνά again, and νήψω to be sober.—To awake out of a drunken sleep, and become sober. occ. 2 Tim. ii. 26. Ἀνανήψουσιν ἐκ τῆς τοῦ διαβόλου παγίδος: "This clause is a blending together of two metaphors: 1. to awaken from the deep sleep, and become sober from the inebriation of diabolical error: 2. to arise, disengage one's self from a snare." Bloomf. Recens. Synopt. "This word," says Doddridge, "refers to an artifice of fowlers, to scatter seeds impregnated with some drugs, intended to lay birds asleep, that they might draw the net over them with the greater security." But the Doctor does not cite any ancient writer who mentions this artifice, nor do I know of any such. Dr. Shaw, however, Travels, p. 236, takes notice of a method practised by the modern eastern fowlers, of carrying before them a piece of painted canvass of the size of a door, by means of which they stupefy or astonish their game, and thus easily destroy them. This V. is applied by Cebes in his Picture (p. 18, ed. Simpson) to one who awakes from the intoxications of intemperance, luxury, avarice, or flattery. For other instances of similar applications, see Elsner and Wetstein. [See Porphyry. de Abst. iv. 20. Lucian. Herm. 83. De Salt. 48. Joseph. A. J. vi. 11, 10.]

Ἀναντιρρήτος, ου, ὁ, ἡ, from a neg. ἀντί against, and ῥέω to speak.—Not to be spoken against or contradicted, indisputable. occ. Acts xix. 36. [Symm. Job xi. 2. xxxiii. 12.]

Ἀναντιρρήτως, adv. from ἀναντιρρήτος.—Without gainsaying or disputing. occ. Acts x. 29. [Polyb. xxiii. 8.]

Ἀνάξιος, ου, ὁ, ἡ, from a neg. and ἄξιος worthy.—Unworthy. occ. 1 Cor. vi. 2. [Ecclus. xxv. 2. Jer. xv. 19.]

Ἀναξίως, adv. from ἀνάξιος.—Unworthily, irreverently, in an unbecoming manner. 1 Cor. xi. 27, 29.

Ἀνάπαυσις, εως, ἡ, from ἀναπαύω.

I. Refreshment, rest. occ. Mat. xi. 29. xii. 43, et al. On Mat. xi. 29, we may remark, that though the expressions in the latter part of the verse are certainly agreeable to the Hebraical and Hellenistical style (see Jer. vi. 16. Ps. cxvi. 7. Ecclus. li. 26, 27), yet we meet with the like in Xenophon, Cyr. vii. (p. 413, ed. Hutchinson, 8vo) where Cyrus says, "Now since a most laborious war is at an end, δοκεῖ μοι καὶ ἡ ἐμὴ ΨΥΧὴ Ἀναπαύσασθαι τινος ἀξίον τὴν ΧΑ'ΝΕΙΝ, my soul also seems to think that she ought to obtain some rest." [The sense in this passage appears to be rather comfort and tranquillity of mind, as in Ecclus. vi. 29. See also li. 35. In the sense of rest it occurs, Rev. iv. 8. xiv. 11.]

II. A place of rest or habitation. Mat. xii. 45. Luke xi. 24. So Gen. viii. 9. Ruth iii. 1. Jer. xxxiv. 14. See also Num. x. 33. In the LXX it is tranquillity, Is. xxxii. 17. 1 Chron. xxii. 9. Ps. cxxxi. 8.]

Ἀναπαύω, from ἀνά again, and παύω to make to cease, to give rest.

I. *To give rest again, to quiet, recreate, refresh.* occ. Mat. xi. 28. 1 Cor. xvi. 18. Philem. 20. In pass. *to be refreshed.* 2 Cor. vii. 13. Philem. 7. [Prov. xxix. 7. Is. xiv. 3.]

II. *Ἀναπαύομαι*, mid. *to rest, rest one's self, to take one's rest.* occ. Mat. xxvi. 45. Mark vi. 31. xiv. 41. Luke xii. 19. Rev. vi. 11. xiv. 13. 1 Pet. iv. 14. On this last passage comp. Is. xi. 2, in the LXX, where *ἀναπαύομαι* is in like manner applied to the Holy Spirit's resting upon Christ. So *ἐπαναπαύομαι* is used in the LXX of Num. xi. 25, 26, for the Spirit's resting upon the seventy elders; and 2 Kings ii. 16, for his resting on Elisha. The correspondent Heb. word in all which passages is *נָח* or *נָחַ* *to rest, remain.* [See Deut. xxviii. 65. xxxiii. 20. Is. xxxiv. 14.]

Ἀναπειθω, from *ἀνά* back again, and *πείθω* to persuade.—*To dissuade from a former, or persuade to a different, opinion,* "primam persuasionem novis rationibus labefactatam evellere," Wetstein. "Persuadeo,—impello (in aliam opinionem nempe)." Scapula. occ. Acts xviii. 13.—[This word is generally (as in this place) used in a bad sense. See Jer. xxix. 8. 1 Mac. i. 12. Xen. Mem. iii. 11, 10. Eccl. iii. 7. Polyb. xxix. 3, 3. Plat. Phaed. c. 26. Abresch. Auctar. Dil. Thuc. p. 258.]

Ἀναπέμψω, from *ἀνά* again, back again, and *πέμψω* to send.

I. *To send again or back again.* occ. Luke xxiii. 11. Philem. 12.

II. *To send, remit.* occ. Luke xxiii. 7. 15. [Polyb. i. 7, 12.]

Ἀνάπηρος, ου, ό, ή, from *ἀνά* emphat. and *πήρος* maimed.—*Maimed, having lost a limb or some part of the body.* occ. Luke xiv. 13. 21. [2 Mac. viii. 24. See Fisher on Plat. Crit. c. 14, p. 208, and Wetst. i. p. 754. Reland. ad Joseph. A. J. iii. 12, 2.]

Ἀναπίπτω, from *ἀνά* emphat. and *πίπτω* to fall.

I. *To fall down.* In this sense it is sometimes used in the profane writers, but not in the N. T. [Susan. 37.]

II. *To lie down in order to eat, either upon the ground, as Mat. xv. 35. (where see Wetstein.)* Mark vi. 40. viii. 6; or on beds, as Luke xi. 37. John xxi. 20, et al. comp. *ἀνάκειμαι* II. [See Plin. ix. ep. 23. Athen. i. p. 23. Schwarz. in Comm. L. Gr. p. 98. Schleusner refers Mat. xv. 35. Mark vi. 40. viii. 6, to the sense *to lie down.*] The LXX have once used it, Gen. xlix. 9, for Heb. *כָּרַע* *to bend down, crouch.*

Ἀναπληρώω, ω, from *ἀνά* up, or emphatic, and *πληρώω* to fill, which see.

I. *To fill, as a seat or place.* occ. 1 Cor. xiv. 16; where see Elsner and Wofius. [This is a mere Hebraism. See Hottinger de Usu Scriptor. Hebr. ap. Rhenferd. p. 399. Buxtorf, Lex. Tal. et Rabb. p. 2001.]

II. *To fill up, complete.* occ. 1 Thess. ii. 16. [Gen. xv. 16.]

III. *To fill up, or supply, a deficiency.* occ. 1 Cor. xvi. 17. Phil. ii. 30. On which texts we may observe, that Clement, in his first Epistle to the Corinthians, § 38, has the like expression, "Let the poor man praise God, because he has given him one, *δὲ οὐ* ἈΝΑΠΑΗΡΩΘΗ *αὐτοῦ* τὸ ὕΣΤΕΡΗΜΑ, by whom his want may be supplied." So Lucian, Harmon. t. i. p. 643, ed. Bened., has ἈΝΑΠΑΗΡΩΥ *τὸ ἐνδεόν*, "supply

what is wanting," [See Zosim. i. c. 17. Polyb. vii. 7, 7. Plat. Conviv. p. 321; and Schwarz. Comm. Ling. Gr. p. 98. Br. observes that from this sense arose sense I., and I think this remark just.]

IV. *To fulfil a prophecy.* occ. Mat. xiii. 14. [V. *To fulfil or observe a law.* Gal. vi. 2. So the simple verb *πληροῦν*, which see.]

Ἀναπολόγητος, ου, ό, ή, from *a neg.* and *ἀπολογία* *to apologize, excuse.*—*Without apology or excuse, inexcusable.* occ. Rom. i. 20. ii. 1. Wolfius observes, that this uncommon word is used by Polybius, and Cicero ad Att. xvi. 7. [In Polyb. xii. 12. Exc. Legat. 86. Dion. Hal. vii. 46. Plut. Brut. c. 46.]

Ἀναπτύσσω, from *ἀνά* back again, and *πτύσσω* to roll up.—*To roll back, unroll, as a volume or roll of a book.* The word refers to the form of the books then used among the Jews, which did not, as among us, consist of distinct leaves bound up together, but "were, as the copies¹ of the Old Testament used in the Jewish synagogues now are, long scrolls of parchment, that were rolled upon [one or] two sticks," and distinguished into columns. occ. Luke iv. 17. See Whitby and Doddridge on the place, and Leigh's Crit. Sac. Raphaelus on the above texts cites from Herodotus, i. 125, the very same phrase, ἈΝΑΠΤΥΞΑΣ ΤΟ ΒΙΒΛΙΟΝ "unrolling the book." Comp. Elsner. [Wagenseil. ad Sota, p. 677.] In the LXX this word is several times used for the Heb. *פָּתַח* *to spread out, and applied, 2 Kings xix. 14, to Hezekiah's spreading out Rabshakeh's letter before the Lord.* Comp. 1 Macc. iii. 48.

Ἀνάπτω, from *ἀνά* intens. and *ἄπτω* to kindle.—*To kindle, light, set on fire.* occ. Luke xii. 49. Acts xxviii. 2. James iii. 5. On which last text Wetstein cites from Plutarch, Sympos. viii. p. 730, E. Τὸ ΠΥΡ Τῆν ὙΛΗΝ *ἐξ ἧς ἈΝΗΨΘΗ, μητέρα καὶ πατέρα οὖσαν, ἥσθη*, "The fire ate up the wood from which it was kindled, and which is both its father and mother." [On Luke xii. 49, Schleusner says, "But what do I say, when it is already kindled?" or "lo! it is already kindled," for the word *εἰ* in the LXX (Gen. iv. 14, and Ezek. iv. 14) answers often to *כִּי*, as Krebsius remarks here. †Rosenm. and Kuinoel explain it: "And how wish I that it were already kindled!" *τί*, like *πῶς*, may be rendered *quam, quantopere, how much!* On *εἰ* for *ὅτι*, that, see the word. † Of course the phrase means *to cause or spread quarrels.* See Jerem. ix. 12. 2 Chron. xiii. 11.]

Ἀναριθμητος, ου, ό, ή, from *a neg.* and *ἀριθμέω* to number.—*Not to be numbered, innumerable.* occ. Heb. xi. 12. [Job xxi. 33. Prov. vii. 26. Wisd. vii. 11.]

Ἀνασεῖω, from *ἀνά* emphatic, and *σεῖω* to move.—*To move or stir up.* In the N. T. it is used only for stirring up the multitude or people; and Elsner on Luke xxiii. 5, shows that Dionysius Halicarn. [viii. 31] and Diodorus Siculus [Eclog. i. 5, 32] apply it in the same manner. occ. Mark xv. 11. Luke xxiii. 5.

Ἀνασκευάζω, from *ἀνά* back, and *σκευάζω* to prepare, which from *σκεύος* a vessel, furniture. [*To move furniture, to go away or leave.*]—*To subvert, destroy.* occ. Acts xv. 24, where Kypke

¹ Several of these are to be seen in the British Museum.

cites Plutarch and Thuc. [iv. 116] using it for the demolishing of buildings, and Polybius, Demosthenes, and Euripides applying it to oaths, covenants, common report, and men. It seems very nearly to agree in sense with ἀναστατούντες, which is spoken of the same sort of false teachers, Gal. v. 12. See ἀναστατών.

Ἀνασπᾶω, ᾤ, from ἀνά up or back again, and σπᾶω to draw.—To draw up or back again. occ. Luke xiv. 5. Acts xi. 10. [Joseph. A. J. ii. 11, 2.] In the LXX of Hab. i. 15, it answers to the Heb. ^{אָרָא} to cause to ascend, bring up.

Ἀνάστασις, εως, ἡ, from ἀνίστημι †to set up, mid.† to rise.

I. A standing on the feet again, or rising, as opposed to falling. It occurs, though figuratively, in this view, Luke ii. 34. comp. Is. viii. 14, 15.

II. A rising or resurrection of a dead body to life. Heb. xi. 35. comp. 1 Kings xvii. 21. 2 Kings iv. 34.

III. A rising or resurrection of the body from the grave. Applied both to Christ, and to men in general, whether good or bad. Acts i. 22. ii. 31. John v. 29. (comp. 28.) Acts xxiv. 15, et al. freq. [In John xi. 25, by a common metonymy, Christ is called *The Resurrection*, as the author of our resurrection. See Deut. xxx. 20, *He is thy life*.]

IV. [The state consequent on the resurrection, the future life. Mat. xxii. 28. 30. Mark xii. 23.]—In the LXX it is twice used, Lam. iii. 62. Zeph. iii. 8; in both which texts it answers to the Heb. ^{עָרָא} to stand up, rise, and in the former is opposed to ^{יָשָׁב} to sit. It also occurs 2 Mac. vii. 14. xii. 43, and in both these places denotes the resurrection of the body from the dead.

Ἀναστατών, ᾤ, from ἀνάστατος disturbed, overthrown, which is from ἀνίστημι in the sense of disturbing, overthrowing.

I. To overthrow, subvert, destroy. So Hesychius explains ἀναστατούντες by ἀναρπιδόντες, and ἀναστᾶτους by κατεστραμμένους. occ. Acts xvii. 6 (where see Wetstein), Gal. v. 12, where see Kypke, and comp. ἀνακενᾶζω. [Ἀνάστατος is used in Greek of any one who is driven from his own place and wanders. See Isocr. Paneg. c. 31. Ael. V. H. iii. 43. Thence ἀναστατών means to drive any one from his place, and then to subvert or destroy. It occurs in Symmachus, Is. xxii. 3. 2 Kings xviii. 34.]

II. To excite, stir up, to sedition. occ. Acts xxi. 38.

Ἀνασταυρόω, ᾤ, from ἀνά again or up, and σταυρόω to crucify, which see.—To crucify again or afresh, or rather, according to Lambert Bos, Alberti, and Raphaelius, simply to crucify, hang up on a cross; for these learned critics observe that the V. is never used by the Greek writers in the former sense, but always in the latter. occ. Heb. vi. 6; where see Wetstein and Wolfius. But comp. Macknight. [Schl. says simply to crucify, and observes from Fischer (de Vit. Lex. N. T. Prol. i. p. 20) that ἀνά in Greek and re in Latin are very often idle. On the use of the word in the simple sense by the Greeks see Schwarz. Comm. p. 101. Br. gives Parkhurst's explanation.]

Ἀναστενάζω, from ἀνά emphatic, and στενάζω to groan, which see.—To groan deeply. occ.

Mark viii. 12. [Schl. says, to be angry. The word occurs Ecclus. xxv. 18. Susann. 22. 2 Mac. vi. 30.]—The LXX use it, Lam. i. 4, for the Heb. ^{נָאָה} to sigh, groan.

Ἀναστρέφω, from ἀνά again, and στρέφω to turn.

I. To overturn. occ. John ii. 15. [Polyb. v. 9. Isoc. Philip. 2, 13.]

II. To turn back, return; in which sense it is used both by Polybius [iv. 2, 2] and Xenophon, as may be seen in Wetstein. occ. Acts v. 22. xv. 16. [Gen. viii. 7. 9. 1 Sam. iii. 5.]

III. Ἀναστρέφομαι, to be conversant, have one's conversation, in this sense to live. Mat. xvii. 22. 2 Cor. i. 12. Eph. ii. 3. Heb. xii. 18. x. 33, τῶν οὕτως ἀναστρεφόμενων, of those who were thus conversant, i. e. in reproaches and afflictions¹. On Mat. xvii. 22, Wetstein shows that this V. is joined with a N. of place, in the sense of being, or abiding, by Polybius [iii. 33], Xenophon, Plutarch, and Josephus; and on Heb. xiii. 18, he cites from Arrian, Epictet. iv. 4, ὅτι ΚΑΛΩ² Σ' ἈΝΕΣΤΡΑΨΗΣ' ἘΝ τῷδε Τῷ 'ΕΡΓῳ, because you have behaved well in this affair. [Josh. v. 5. Ezek. xix. 6.]

Ἀναστροφή, ἡς, ἡ, from ἀνέστροφα, p. m. of ἀναστρέφω.—Behaviour, manner of life. Gal. i. 13. Eph. iv. 22, et al. freq. Polyb. [iv. 22] and Arrian [Epict. i. 9. iv. 7.] cited by Wetstein, use the N. in the same sense. [In Heb. xiii. 7, Schl. says that from that passage it appears that this word has the sense of calamities endured, evil destiny. The word occurs in Tob. iv. 19. 2 Mac. v. 8.]

Ἀνατάσσω, from ἀνά emphat. and τάσσω to put in order.—Ἀνατάσσομαι, mid. to compose. occ. Luke i. 1.

Ἀνατίλλω, from ἀνά up, and τίλλω, obsolete, to arise.

I. Intransitively, to rise, spring, spring up, as the sun or solar light. Mat. iv. 16. xii. 6, et al. Comp. 2 Pet. i. 19. [Num. xxiv. 17. Polyb. ix. 15, 10.]

II. Transitivity, to cause to rise. occ. Mat. v. 45. Dr. Hammond on Mark xiv. 54, Leigh in the preface to his Supplement, p. 2, and Masclef in his Heb. Grammar, p. 107, give this as an instance of a Greek verb being applied in a transitive sense, in imitation of the Hebrew conjugation Hiphil; yet Homer uses the 1st aor. transitively, Il. v. 777, where, speaking of Juno's horses, he says,

Τοῖσιν δ' ἀμβροσίην Σιμόεϊς ἈΝΕΤΕΙΛΑΕ νέμεσθαι.

Simois caused to spring

Ambrosia from his bank, whereon they browsed.

COWPER.

So Anacreon, Ode liii. 40, where he says the assembly of the gods caused the rose to spring (ἈΝΕΤΕΙΛΑΕΝ) from the thorn-bush that bears it. Pindar also, and Philo, quoted by Kypke, use the V. in the like transitive sense. Comp. ἐξανατίλλω. [Gen. iii. 18. Is. lxi. 11. 1 Sam. viii. 22, et al. See Priceus on Mat. v. 45.]

III. To rise, spring, as our blessed Lord did, like a shoot, from the tribe of Judah. occ. Heb. vii. 14. Comp. Is. xi. 1.

¹ [In Greek authors it signifies even to practise a trade. See Polyb. i. 14. Arrian. Epist. iv. 4. It occurs as in the N. T. Prov. x. 8. Ecclus. xxxviii. 2.]

IV. *To rise*, as a cloud. occ. Luke xii. 54. This verb is very frequently used in the LXX version, where it most commonly answers to the Heb. נָּשָׂא *to spring forth or spread upon*, as the light; נָּשָׂא *to bud, germinate*; or to נָּשָׂא *to sprout up*. [See Lev. xiv. 43. 2 Sam. x. 5. Judg. xiv. 18, et al. Parkhurst's divisions 1, 3, and 4, might be well reduced to one.]

'Ανατίθημι, from ἀνά emphatic, and τίθημι *to propose*.—'Ανατίθεμαι, mid. *to relate, communicate, declare*. occ. Gal. ii. 2. Acts xxv. 14, where see Kypke. [See 2 Mac. iii. 9. Heliodor. ii. 21. It occurs in the LXX in the active, *to suspend* as a gift in a temple, or *consecrate*. 1 Sam. xxxi. 10. Lev. xxvii. 28.]

'Ανατολή, ἡς, ἡ, from ἀνατέλλω, perf. mid. of the V. ἀνατέλλω.

I. *The day-spring, or dawn*. It is used only in a spiritual sense, but applied with the most striking propriety to the *dawning of the gospel-day from on high*, i. e. from heaven, by the birth of John the Baptist, previous to the *rising of the SUN OF RIGHTEOUSNESS*. occ. Luke i. 78. [It may be doubted whether ἀνατολή is not here that which *springs, a race, or offspring*. For the Hebrews compare their children to plants, Is. lx. 21. Jer. xxiii. 5. See Plat. Symp. p. 1197. Ovid, Met. ix. 280. And ἀνατολή signifies a shoot in Zech. vi. 12. The Hebrew word in this place and in Jer. xxiii. 5, et al. is נָּשָׂא , which is certainly used in the O. T. of Christ, Is. iv. 2. Zech. iii. 8, and in this place of Zechariah. So Schleusner, who does not give any positive opinion.]

II. 'Ανατολή, and plur. 'Ανατολαί, αἱ, that region, or those parts of the heaven or earth, where the solar light first *springs up*, and appears, the *east*. Mat. ii. 1, 2 (where see Campbell), ii. 9. viii. 11, et al. Comp. Rev. vii. 2.—This word in the LXX very frequently answers to the Heb. נָּשָׂא *the rising of the sun*, and thence the *east*.

'Ανατρέπω, from ἀνά emphatic, or *again*, and τρέπω *to turn*.—*To subvert, overturn*. occ. 2 Tim. ii. 18. Tit. i. 11. [LXX, Prov. x. 3. Diod. Sic. i. 77. See Wetstein, ii. p. 359.]

☞ 'Ανατρέφω, from ἀνά emphatic and τρέφω *to nourish, nurse*.—*To nurse, bring up, educate*. occ. Acts vii. 20, 21. xxii. 3. [Wisdom vii. 14. Herodian. i. 2.]

'Αναφαίνω, from ἀνά emphatic, and φαίνω *to show*.

I. *To show openly*; but it occurs not in the active voice in the N. T. [Polyb. v. 22, 10.]

II. 'Αναφαίνομαι, pass. *to be shown, or appear, openly*. occ. Luke xix. 11. Acts xxi. 3, ἀναφανέντες δὲ τὴν Κύπρον *we appearing as to Cyprus, for ἀναφανείσθς ἡμῖν τῆς Κύπρου Cyprus appearing to us*. An accusative case is often thus joined with a verb or participle pass. both in the profane and sacred writers. See Rom. iii. 2. 1 Cor. ix. 17. Gal. ii. 7, and Grammar, § xxi. 44. iv. 2. And as to Acts xxi. 3, Wetstein cites from Theophanes (a Christian writer, however, of a late age) the similar expression, 'ΑΝΑΦΑΝΕΝΤΩΝ αὐτῶν ΤΗΝ ΤΙΝ' ἸΝ'; and from Virgil, Æn. iii. 291, "Aërias Phœacum abscondimus arces," literally, *We hide the lofty towers of the Phœacians*, i. e. *They are hidden from us, or get*

*out of our sight*¹, as we sail past them. So the English seaman says, *We opened such a bay*, meaning, *It appeared to open to us*. See Kypke, and comp. προσάγω II.

'Αναφέρω, from ἀνά up, and φέρω *to carry, bring, bear*.

I. *To carry or bring up*. occ. Mat. xvii. 1. Mark ix. 2. Luke xxiv. 51. [Polyb. viii. 31, 1.]

II. *To offer sacrifices*, i. e. *to bring them up*² on the altar. Heb. vii. 27. comp. James ii. 21, where see Macknight. Hence applied to Christ's *offering Himself* as a propitiatory sacrifice, Heb. vii. 27; and to the *spiritual sacrifices* which Christians are to *offer in and through Him*, Heb. xiii. 15.

III. *To bear sins by imputation really*, as the ancient sacrifices did *typically*. occ. Heb. ix. 28. 1 Pet. ii. 24. Comp. Lev. i. 4. xvi. 21, 22. Exod. xxix. 10. Is. liii. 6. In the LXX, when used in the first sense, it commonly answers to the Heb. נָּשָׂא *to cause to come*; in the 2d, to נָּשָׂא *to cause to ascend*, i. e. in flame and smoke as a burnt-offering; and in the last sense, to נָּשָׂא *to bear*, and נָּשָׂא *to bear as a burden*, bajulare, as in Is. liii. 11, 12, which see.

'Αναφωνέω, ὦ, from ἀνά emphatic, and φωνέω *to cry out*.—*To cry out aloud*. occ. Luke i. 42. [1 Chron. xv. 28. 2 Chron. v. 13.]

☞ 'Αναχύσις, εως, ἡ, from ἀναχύω *to pour forth*, ἀνά emphatic, and χύω *to pour out*.

I. *A profusion or pool of water, colluvies, palus*. Thus Elsner shows it is applied by Strabo [iii. p. 206] and Philo. Comp. Wetstein and Kypke. Hence

II. In a figurative sense, *a sink or gulf of vice or debauchery*. occ. 1 Pet. iv. 4, where see Macknight.

'Αναχωρέω, ὦ, from ἀνά back again, or emphatic, and χωρέω *to go, depart*.

I. *To go or return back again*. Mat. ii. 12, 13.

II. *To depart*. Mat. ix. 24. xxvii. 5. Comp. xv. 21. [Polyb. i. 11, 15.]

III. *To withdraw, retire*. Mat. ii. 14. 22. John vi. 15. Acts xxiii. 19³. [Exod. ii. 15. Hos. xii. 12. Herodian. i. 3, 13.]

'Αναψύξις, εως, ἡ, from ἀναψύχω *to refresh*.—*A refrigeration, refreshing*, or rather *a being refreshed*; for I apprehend with Wolfius that the times ἀναψύξεως *of refreshing*, and the times of the *restoration of all things*, are to be distinguished from each other; that the former relate to Christ's *first coming*, and the comforts of his kingdom of *grace* (comp. Mat. xi. 29); and the latter to his *second and last coming*, and the commencement of his kingdom of *glory*. occ. Acts iii. 19. The LXX use the word for *a breathing or breathing time, a respite*, Exod. viii. 15, where it answers to the Heb. נָּשָׂא of the same import.

'Αναψύχω, from ἀνά again, and ψύχω *cool*.

I. *To cool again, refrigerate, refresh with cool air*, as the body when over-heated. (Comp. καταψύχω.) It occurs not in the N. T. in this sense; but

¹ [So Luc. Ver. Hist. ii. ἐπεὶ δὲ ἀπεκρίψαμεν αὐτοῖς.]

² [So the Jews called the victim נָּשָׂא (from נָּשָׂא *to ascend*), ἀναφορά, in Ps. i. 20.]

³ [Schl. says that here it is *to lead away*, as ἀναχωρίζω in Xen. Cyrop. vii. 1, 20. Anab. v. 2, 9, but Br. is of a different opinion.]

II. Figuratively, to refresh, relieve, when under distress. occ. 2 Tim. i. 16.—In the LXX it is used only in the intransitive sense of taking breath, being refreshed, and answers (inter al.) to the Heb. נָּחַם to take breath, and to $\text{נָּחַץ$ refreshment. [Ex. xxiii. 12. 2 Sam. xvi. 14.]

Ἀνδραποδιστής , οὐ, ὁ, from ἀνδραποδίζω to reduce to slavery, carry away for a slave, which from ἀνδράποδον a captive taken in war and enslaved, and this from ἀνὴρ , gen. ἀνδρός a man's, and ποῦς , gen. ποδός a foot, because he follows or waits at his master's foot.—A man-stealer, a kidnapper, one who steals men to make them slaves, or sell them into slavery. The Scholiast on Aristoph. Plut. 521, says, "An ἀνδραποδιστής is not only he who by deceit reduces free men to slavery, but also he who seduces slaves from their masters, in order to convey them elsewhere, and sell them." So likewise Pollux, and the Etymologist in Wetstein. No doubt both these enormities are prohibited to Christians. occ. 1 Tim. i. 10. [See Ex. xxi. 16. Deut. xxiv. 7.]

Ἀνδρίζομαι , from ἀνὴρ , gen. ἀνδρός , a man.—To behave or acquit oneself with the wisdom and courage of a man, perhaps as opposed to a babe or child in Christ. occ. 1 Cor. xvi. 13. So Josephus de Bel. v. 7, 3, uses ἀνδρίζεσθαι for behaving courageously, and Homer, ἀνέρες ἐστέ be men, that is, courageous, Il. v. 529, et al. comp. Wetstein.—This word is often used by the LXX, and most generally answers to the Heb. קָיָה to be strong, or to קָצַח to be robust, valiant. [Deut. xxxi. 6. Jos. x. 25.]

Ἀνδροφόνος , ου, ὁ, from ἀνὴρ , gen. ἀνδρός a man, and φόνος , pf. m. of φόνειν to slay, which see under φόνος .—A man-slayer, a murderer. occ. 1 Tim. i. 9. [2 Mac. ix. 28.]

Ἀνέγκλητος , ὁ, ἡ, from α neg. and ἐγκαλέω to accuse, blame, which see.—Not to be blamed, blameless, irreproachable. occ. 1 Cor. i. 8. Col. i. 22. 1 Tim. iii. 10. Tit. i. 6, 7. [3 Mac. v. 31. Xen. Hell. vi. 1, 4.]

Ἀνεκδιήγητος , ὁ, ἡ, from α neg. and ἐκδιηγέομαι to relate particularly.—Not to be fully or adequately expressed or uttered, inexpressible, unutterable, ineffable. occ. 2 Cor. ix. 15. So Arrian, see Wetstein.

Ἀνεκλάλητος , ὁ, ἡ, from α neg. and ἐκλαλέω to utter.—Unutterable, inexpressible. occ. 1 Pet. i. 8.

Ἀνέκλειπτος , ὁ, ἡ, from α neg. and ἐκλείπω to fail, which see.—Which faileth not, never failing, unfailing. occ. Luke xii. 33. [Diod. Sic. iv. 84. Muntz. Obs. e. Diod. Sic. p. 162.]

Ἀνεκτότερος , α, ον, compar. of ἀνεκτός tolerable, which from ἀνέχω to bear, which see.—More tolerable, more easy to be borne. Mat. x. 15, et al.

Ἀνελέημων , ονος, ὁ, ἡ, from α neg. and ἐλεῆμων merciful, compassionate, which see.—Unmerciful, incompassionate. occ. Rom. i. 31. [Prov. v. 9. xi. 7.]

Ἀνεμίζομαι , from ἄνεμος the wind.—To be impelled or driven by the wind. occ. James i. 6. [See Heisen. Nov. Hyp. ad Ep. Jac. p. 438.]

Ἄνεμος , ου, ὁ, from ἄνημι to blow, or rather

from ἀνέμαι pf. pass. of ἀνίημι to loose, set loose, which see.

I. Wind. Mat. vii. 25. xi. 7. John vi. 18. Acts xxvii. 14, 15, et al. freq. comp. Eph. iv. 14. [Schleusner says that ἄνεμος is taken in the same way for any thing light or inconstant in Job vi. 26. xv. 2. See Glass. Phil. S. p. 1066, in Dathe's ed. and Eccelus. v. 11.]

II. The four winds are used for the four cardinal points, or the east, west, north, and south. Mat. xxiv. 31. Mark xiii. 27. Comp. Is. xlii. 5, 6. Dan. vii. 2. Rev. vii. 1. $\text{אַרְבַּע רוּחוֹת הַשָּׁמַיִם}$ the four winds or spirits of the heavens, is a Heb. phrase, used Dan. viii. 8. xi. 4. Zech. ii. 6, or 10, et al., and denotes the four cardinal points, because the force or action of the spirit or gross air is, in strict philosophical truth, principally exerted at the western and eastern³ edges of the earth in supporting its diurnal motion, and from the northern and southern pole in regulating its declination. [Joseph. B. J. vii. 13, 12].—In the LXX, this word, except in two passages, always answers to the Heb. רוּחַ .

Ἀνέδεκτον , ου, τό, neut. from α neg. and ἐνδέχεται it is possible, which see under ἐνδέχομαι .—Impossible. occ. Luke xvii. 1. Comp. Mat. xviii. 7, and οὐκ ἐνδέχεται , Luke xiii. 33.

Ἀνεξερεύνητος , ὁ, ἡ, from α neg. and ἐξερευνᾶω to search out, which see, and comp. LXX in 1 Chron. xix. 3. Amos ix. 3. Obad. 6. Joel i. 9.—Not to be searched out, inscrutable. occ. Rom. xi. 33.

Ἀνεξίκακος , ὁ, ἡ, from ἀνέχομαι to bear, and κακός evil.—Enduring evil, either men or things, patient, forbearing. occ. 2 Tim. ii. 24. [The substantive ἀνεξικακία occurs Wisd. ii. 19, and the verb ἀνεξικακέω often in eccl. writers. See Suicer, i. p. 336, and Poll. Onom. v. 138, the interpreters on Hesychius voce ἀνεξικακία , and D'Orville, ad Charit. viii. 4, p. 616.]

Ἀνεξιχνάστος , ὁ, ἡ, from α neg. and ἐξιχνιάζω to trace out, which from ἔξ out, and ἵχνος the footprint, which from ἔκω to come, and this from the Chald. חָרַץ to come or go.—Not to be traced out, untraceable. occ. Rom. xi. 33. Eph. iii. 8. [Job v. 9. ix. 10].—The LXX several times use the V. Ἀνεξιχνιάζω for the Heb. קָרַח to search out minutely, and the N. ἀνεξιχνίαστος for קָרַח there is no searching out.

Ἀνεπαίσχυντος , ὁ, ἡ, from α neg. and ἐπαίσχυνομαι to be ashamed.—Not ashamed, i. e. of plainly preaching the Gospel of Christ. Comp. 2 Tim. i. 8. Rom. i. 16: or, not to be ashamed, that needeth not to be ashamed. Comp. Tit. ii. 8. The latter interpretation seems most agreeable to the form of the Greek word. occ. 2 Tim. ii. 15, where see Kypke. [Schleus. concurs in the second explanation. The adverb ἀνεπαίσχυντως occurs commonly. See Wetstein.]

Ἀνεπιλήπτος , ὁ, ἡ, from α neg. and ἐπιλήπτος blameable, which from ἐπιλαμβάνομαι to be caught. [This word is taken from the ancient wrestling, and was used of a man who was defended in all parts of the body, and could not be caught any where by his antagonist. See Krebs. Obs. Flav. p. 351. Hence it signified, one in

¹ [This word occurs 3 Mac. vii. 5.]

² [The word ἀνεκλίπης in the same sense occurs Wisd. vii. 14. viii. 18.]

³ See Catcott's Veteris et Veræ Philosophiæ Principia, pp. 6—10; and Catcott, the son's, Remarks on Creation, pp. 55—57.

whom there was no place for blame.]—Unblameable, blameless, irreprehensible. occ. 1 Tim. iii. 2. v. 7. vi. 14.

¹ Ἀνιρχομαι, from ἀνά up, and ἔρχομαι to go, come.—To go up. [John vi. 3. comp. Judg. xxi. 8. 1 Kings xiii. 12. Fab. Cod. Pseud. i. p. 546. Like ἀναβαίνειν, it is used of persons going to Jerusalem. In Gal. i. 17, "nor did I return." Hesych. ἀνιρχομένην: ὑποσπρέφοντι.]

² Ἀνεσις, εως, ἡ, from ἀνίημι to loose, relax.

I. Liberty, some degree of relaxation from bonds or confinement. occ. Acts xxiv. 23. [Hence St. Paul is called by Eusebius (H. E. ii. 22) ἀνετος. See 2 Chron. xxiii. 15. Plat. Rep. i. Polyb. i. 66, 3.]

II. Remission or relaxation from uneasiness, expense, or trouble; ease, rest. occ. 2 Cor. ii. 12. vii. 5. viii. 13. 2 Thess. i. 7.

³ Ἀνετάζω, from ἀνά emphatic, and ἐτάζω to examine, which the Etymologist deduces from ἔτειν, τό, the truth, reality, as if it were ἐρετάζω to search out the truth; but ἔτεος, α, ον, is from ἔω or εἶμι to be.—To examine strictly. occ. Acts xxii. 24. 29. [Schl. says that the verb, like the simple one ἐτάζω (Wisd. ii. 10), has often the same force as βασανίζω to examine by torture: ἐτασμός is used of torments, 2 Macc. vii. 37. See Susan. 14. Judg. vi. 29, where it means to inquire or examine into.]

⁴ ANEY, an adv. governing a genitive.—Without, not with. occ. Mat. x. 29. 1 Pet. iii. 1. iv. 9. Wetstein on Mat. shows that "ANEY ΘΕΟΥ" is an expression used by Homer [Od. ii. 372] and Lucian.—In the LXX it twice answers to the Heb. בִּלְעָד [Ex. xxi. 11. Amos iii. 5. See Job xxxi. 39. Is. lv. 1.]

⁵ Ἀνεύθετος, ὁ, ἡ, from α neg. and εὐθετος fit.—Unfit, inconvenient, not commodious. occ. Acts xxvii. 12. [Hesych. ἀνεύθετος: ἀρχήστων.]

⁶ Ἀνευρίσκω, from ἀνά emphatic, and εὐρίσκω to find.—To find, find out by diligent seeking. occ. Luke ii. 16. Acts xxi. 4. Raphaelius, in his Annotation on Luke ii. 16, remarks, that ἀνευρίσκειν in the present tense is to seek diligently, ἀνευρεῖν in the 2d aor. to find out by diligent seeking. This he confirms by a passage from Arrian, Epictet. ii. 11, καὶ διαρί οὐ ζητοῦναι αὐτὸν, καὶ ἈΝΕΥΡΙΣΚΟΜΕΝ, καὶ ἈΝΕΥΡΟΝΤΕΣ λοιπὸν ἀπαρβάζωσιν χρώμεθα; "Wherefore then do we not inquire and diligently seek after this (rule)? and when, by diligent inquiry, we have found it, why do we not use it without deviation?" [This observation is also made by Wolf. i. p. 1316, but Schl. doubts if it is ever true, and denies entirely its general truth. The passage of Arrian he thinks inapplicable; and Xen. Mem. ii. 9, 3, proves the contrary. ἀνά has no force in this verb. Suidas has a gloss on Luke ii. 16, which has escaped Ernesti: he says, ἡ ἀνά πρόθεσις χάριν κόσμον κείται.]

⁷ Ἀνέχομαι, mid. from ἀνά up, and ἔχω to hold, bear.—To bear, bear with, suffer. It is used either without a N. following, as 1 Cor. iv. 12. 2 Cor. xi. 4. 20, or much more frequently with a N. following in the genitive, as Mat. xvii. 17. Acts xviii. 14. On 2 Cor. xi. 1, see Wolfius, Cur. Philol. and Wetstein. [It has even a dative in 2 Thess. i. 4. With Acts xvii. 14 (to bear patiently), compare Synm. Job xxi. 3. Polyb. ix. 30. Herodian. i. 17, 10. It often signifies to contain

one's self. Herod. viii. 26. Gen. xlv. 1. Is. xlii. 14. It has an accus. as well as a genitive in Greek writers. Herod. i. 196. See Schweigh. Lex. Polyb. p. 47.]

⁸ Ἀνεψιός, οὗ, ὁ, probably from ἀνιψέθαι to be connected, perf. pass. infin. of ἀνάπτω to connect, which from ἀνά emphatic, and ἀπτω to tie, which see under ἀπτομαι.—A cousin-german or nephew. occ. Col. iv. 10. [At first, any relation, a brother. See Gen. xiv. 15, sec. Oxon. See for the word Tobit vii. 2.]

⁹ Ἀνηθον, ον, τό.—Dill, a species of herb, so called perhaps from ἀνά up, and θείν to run, for its stalk runs up to the height of a cubit and half¹. If it should not rather be derived from the Heb. עֲבֹת to enbalm, on account of its fragrant smell, of which Virgil, Eclog. ii. 48, has taken particular notice,—

—et florem jungit bene olentis anethi.

And adds the flower of the fragrant dill.

occ. Mat. xxiii. 23. [It is here used for any common food. On its use in that way see Spanheim ad Aristoph. Nub. 978. It was used for pickling. See Colum. xii. 8.] Comp. ἄνθος.

¹⁰ Ἀνήγω, from ἀνά up, and ἦγω to come.

I. To come up, come to.

II. To appertain, belong to. [1 Macc. x. 40. xi. 35.] Hence

III. Ἀνήκει, impers. it appertaineth, it becometh, it is fit. occ. Col. iii. 18. Particip. neut. ἀνήκον, οντος, τό, what is fit, becoming. occ. Eph. v. 4. Philem. 8. In Eph. v. 4, the expression τὰ οὐκ ἀνήκοντα, which are not convenient, is a litotes for, which are highly inconvenient and improper. So τὰ μὴ καθήκοντα, Rom. i. 28. On which last cited text Doddridge remarks, that Homer, in like manner, uses αἰετὰ ἔργα, ungentle deeds, for all the barbarous indignities which Achilles practised on the corpse of Hector, Il. xxii. 395. Comp. ἀλυσιτελής. [On the ellipse of this word, as Luke xiv. 28. Acts xxviii. 10, see Palaiet, Obs. Phil. p. 348.]

¹¹ Ἀνήμερος, ὁ, ἡ, from α neg. and ἡμερος mild, which see under Ἡμερος.—Not mild, ungentle, fierce. occ. 2 Tim. iii. 3. [Arrian. Epict. i. 3. Dion. Hal. Ant. i. 41.]

¹² Ἀνή'P, ἀνέρος and ἀνδρός, ὁ, either from ἄνω upwards (see under ἀνθρωπος), or perhaps from the Heb. נֵר a lamp, with π emphatic prefixed, according to that of Prov. xx. 27, The spirit of man is נֵר² a lamp of Jehovah: in which

¹ See Brookes's Nat. Hist. vol. vi. p. 106.

² And from this revealed truth, which, no doubt, was well known to the ancient believers long before the time of Solomon (see Gen. ii. 7), the heathens seemed to have borrowed their accounts of the human soul, impiously attributing to their arch-idol, the heavens, the supporting of its spiritual life, and even making the human spirit or soul a part of their god, the heavens, air, or ether. Thus Pythagoras, as we are informed by Diogenes Laërtius (in Pythag.), held that the human soul is a portion of the ether (ἀσώπασμα αἰθέρος), and therefore immortal, because the ether is so: and Cicero (in the character of Cato) declares that Pythagoras and the Pythagoreans never doubted but our souls were portions of the universal mind or god, "quin ex universa mente divina delibatos animos haberemus." De Senect. cap. 21. So Horace, ii. Sat. 2, 79, calls the human soul—

—Divinæ particulam auræ.

A particle of breath divine.

Virgil, Æn. vi. 746:—

view it is remarkable that the ancient Greek poets, particularly Homer, frequently use *φῶς*¹, whose primary sense is *light* (from *φάω* to *shine*), for a *man*. [I need hardly observe that this is entirely visionary, not to say absurd.]

I. *Man*, a name of the species. Luke xi. 31, 32, et al. [In many places where so used, it is pleonastic, as Rom. iv. 8, and seems an imitation of the Hebrew, Ps. i. 1. Or it may be rendered by *some one*, *any one*, &c. See Luke ix. 38. Acts iii. 14. So the Greek writers used the word. See Eur. Hec. 644, and Munker. ad Antonin. Metam. p. 284.]

II. *A man*, as distinguished from a woman or child. Mat. xiv. 21. xv. 38. [From a child, 1 Cor. xiii. 11. 1 Sam. xvii. 33.]

III. *A man*, as related to a woman, a husband. Mat. i. 16. (comp. Deut. xxii. 23, 24.) Mark x. 2. John iv. 16—18, et al. freq. [So *ὁ πατήρ* Jer. iii. 1. Hos. ii. 7. See Theoph. Char. xiii. 5. Xen. Mem. ii. 2, 5. Terent. Hecyr. act. v. sc. i. In Mat. i. 16, it is *one betrothed* (comp. Luke i. 27. Rev. xxii. 2); for the rights of betrothal and marriage were little different. See Surenhus. βίβλος καταλλαγῆς, p. 137. Gen. xxix. 21, and Liban. Ep. 658. Zonar. Lex. c. 170.]

IV. The vocative plur. *ἄνδρες* is used in addressing the discourse to *men*, and is equivalent to *sirs* or *gentlemen* in English. See Acts vii. 26. xiv. 15. xix. 25. xxvi. 10.

V. It is used, as it were, pleonastically.

Ἀνὴρ προφήτης a prophet. Luke xxiv. 19.

Ἄνδρες ἀδελφοί brethren. Acts i. 16. vii. 2. This manner of expression, it must be confessed, is very agreeable to the Hebrew idiom, and thence to the style of the LXX. (See Judg. vi. 8. xix. 1. 16. 22, in Heb. and LXX.) But then it is no less true that the purest Greek writers use *ἄνθρωπος* in the same manner. Thus Blackwall (Sacred Classics, i. p. 29, 8vo) produces from Homer, Il. iii. 170, ΒΑΣΙΛΗΨ' ἈΝΔΡΩΝ: from Thucyd. i. 41, ἈΝΔΡΑ ΣΤΡΑΤΗΓΩΝ: and from Demosthenes, ἈΝΔΡΕΣ ΔΙΚΑΣΤΑΙ. To which we may add, from Herod. i. 90, ἈΝΔΡΟΣ ΒΑΣΙΛΕΩΣ, and 141, ἈΝΔΡΑ ἈΓΑΘΗΝ: and from Plato's Phædon, § 9, ΦΙΛΟΣΟΦΟΥ ἈΝΔΡΟΣ, so § 34. [Schl. considers the word as used in many places as an honourable title, as in the common address to the Athenians, and in Lucian (Jup. Tragœd. c. 15), ὦ ἄνδρες θεοί. See Schwarz. Comm. p. 113. In James ii. 2, the word means a *rich and powerful man*, and is illustrated by Eccles. x. 26. To show that in Acts viii. 27 it means a *man of dignity*, see 1 Mac. ii. 25. vi. 57.]

Æthereum sensum, atque aurâ simplicis ignem.

A sentient ether, pure aerial fire.

And Pliny, the naturalist, speaks thus of Hipparchus, giving us thereby his own opinion:—"The never-enough commended Hipparchus, as being one than whom no man more fully approved the relation of the stars to man, and the opinion of our souls being a part of the heaven, animasque nostras partem esse cœli." Nat. Hist. ii. 26. The same doctrine is maintained by the infidel in Wisd. ii. 2.—See also Leland's Advantage and Necessity of Christian Revelation, part i. ch. xii. p. 261, &c. 8vo. Of Pythagoras; and ch. xiii. p. 293, note (g); and Mrs. Carter's Introduction to her Translation of Epictetus, §§ 19 and 31.

¹ Others deduce *φῶς*, when used in this sense, from *φάω* a living or breathing creature (see Gen. ii. 7), or from *φάω* to speak.

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[VI. *An inhabitant*. Mat. xiv. 35. Luke xi. 32, an imitation of the Hebrew. See Gen. xix. 4. xxvi. 7. 1 Sam. v. 7.—Schl. adds the signification a *soldier*, referring to Luke xxii. 63, compared with John xviii. 3, and Hom. Il. i. 7. Polyb. ii. 64, 6, but this is clearly fanciful.]

Ἀνθίστημι, from *ἀντί* against, and *ἵστημι* to stand.—To stand against, to resist, whether in deed or word. Mat. v. 39. Eph. vi. 13. James iv. 7. Luke xxi. 15. Acts vi. 10, et al.

Ἀνθιμολογέμαι, *οὔμαι*, mid. from *ἀντί* in return, and *ὁμολογέω* to confess, acknowledge. With a dat. of the person, to confess, return thanks to. occ. Luke ii. 38; where Wetstein explains this word by giving thanks to God *ἀντ' ἐυεργεσίας* for the benefit bestowed, and cites from Plutarch. *Æmil*. (misprinted *Timol*) p. 260. B, ἈΝΘΙΜΟΛΟΓΕΙ' ἘΣΘΑΙ' τινα χάριν, to return thanks for a favour.—In the LXX the V. is used, Ps. lxxix. 13, for Heb. *הִתְחַלֵּף לְעַבְדֶּיךָ* to confess. Comp. Ezra iii. 11, where LXX render *הִתְחַלֵּף לְעַבְדֶּיךָ* *הִתְחַלֵּף*, and they answered (each other) in praising and confessing to Jehozah, by *καὶ ἀπεκρίθησαν ἐν αἰνῶ καὶ ἀνθιμολογήσει τῷ Κυρίῳ*. [Schl. expressly denies that the word ever means to confess in return, and says it means, both in this single place in the N. T. and in those cited by Parkhurst, to praise simply.]

ἈΝΘΥΣ, *εὖς*, *οὖς*, *τό*. The Greek Etymologists derive it from *ἄνω* up, and *θεῖν* to run, because while growing it generally tends upwards: but may it not be more probably deduced from the Heb. *עָנַף* to embalm, make sweet? See Cant. ii. 13.—A flower of an herb. occ. James i. 10, 11. 1 Pet. i. 24. Comp. Is. xl. 6, 7. So Juvenal, Sat. ix. 126—8,

— Festinat enim decurrere velox
Flosculus angustæ miseræque brevissima vitæ
Portio;—

[See Num. xvii. 8. Job xv. 33.]

Ἄνθρακις, *ἄς*, *ῥ*, from *ἀνθραξ*, *ακος*.—A heap or fire of live coals. occ. John xviii. 18. xxi. 9. On the former text Wetstein shows that this word is used by Homer [Il. ix. 213], Athenæus, Aristophanes [Eq. 777], and Plutarch. Comp. Eccles. xi. 32. [2 Mac. ix. 20.]

ἈΝΘΡΑΞ, *ακος*, *ὀ*. A burning or live coal. occ. Rom. xii. 20. [Schleusner translates or paraphrases this, *You will create great uneasiness in your enemy, or make him blush and grieve for his malice*; and he adds, that St. Paul does not advise us to confer benefits on our enemies on purpose to cause them uneasiness, but speaks of the natural effect of such conduct. St. Paul certainly refers to Prov. xxv. 22. On which see Schulens. Comm. p. 335.]

Ἀνθρωπάρεσκος, *ὀ*, *ῥ*, from *ἄνθρωπος* a man and *ἀρίσκω* to please.—One that is *desirous of pleasing men*, a *man-pleaser*. occ. Eph. vi. 6. Col. iii. 22. The V. *ἀνθρωποαρεσκῶς* is used by Ignatius in the same view, Epist. ad Rom. § 2. [The word, like *ἀρεσκος*, is always used in a bad sense. Ps. liii. 5. See Psalt. Salom. ap. Fabr. Cod. Pseud. i. p. 929.]

Ἀνθρώπινος, *ῥ*, *ον*, from *ἄνθρωπος* man. *Human*, belonging to man, his manners, customs, nature or condition. occ. Rom. vi. 19. 1 Cor. ii. 4. 13. iv. 3. x. 13. James iii. 7. 1 Pet. ii. 13. The word is used in like manner by the profane

writers. See Wetstein. [Num. v. 6. Ezek. iv. 12.]

☞ Ἀνθρωποκτόνος, ὁ, from ἄνθρωπος *a man*, and ἐκτὸν *p. m. of κρίνω to slay*.—*A man-slayer, a murderer*. occ. John viii. 44. (where comp. Wisd. ii. 24, and see Campbell.) 1 John iii. 15. [Schl. says, *he who hates another, and makes him unhappy*, like a murderer.]

Ἀνθρώπος, οὐ, ὁ, from ἄνω ἀθροῖν τῷ ὀπί looking upwards with his countenance, or from ἄνω γρίπειν ὧπα turning his view upwards. Ovid, Met. i. having observed that Prometheus¹, i. e. the divine Counsel (comp. Gen. i. 20), formed man in the image of the all-ruling gods, adds in those well-known lines, 85, &c.

Pronaque cum spectent animalia cætera terram,
Os homini sublime dedit, cælumque tueri
Jussit, et erectos ad sidera tollere vultus.

Whilst other creatures towards the earth look down,
He gave to man a front sublime, and raised
His nobler view to ken the starry heaven.

Nor is this of Ovid to be regarded as a mere poetical flight. The most serious and sensible of the philosophical writers among the heathen urge the same sentiments. Thus Cicero, in the character of a Stoic, observes, “God raised men aloft from the ground, and made them upright, that, by viewing the heavens, they might receive the knowledge of the gods. For men (says he) are upon the earth not merely as inhabitants, but as spectators of things above them in the heavens (superarum rerum atque cælestium), the view of which belongs to no other animals.” De Nat. Deor. ii. 56, ed. Olivet. And again, De Leg. i. 2, “Cum cæteras animantes ad pastum abjecisset, solum hominem erexit, ad cælicæ quasi cognationis domicilique pristini conspectum excitavit.” “When God had made other animals prone to feed on the ground, he made man alone upright, and raised him to a view of heaven, as of his native and original habitation.” So Agrippa in Dio, Hist. lib. lii. p. 315, τὸ ἀνθρώπινον πᾶν, ὅτε ἐκ τε θεῶν γεγονὸς καὶ ἐς θεοῦ ἀφ᾽ ἑξῆς, “ANΩ BAEΠEI: “The whole human race, as being sprung from the gods, and destined to return to them, looks upward.”

I. *Man*², a name of the *species* without respect to sex, Mat. v. 13. 16. vi. 1. 1 Cor. vii. 26, et al.—or to age, John xvi. 21. [Phil. ii. 7. Comp. Plat. Phæd. ix. p. 929, ed. Bir.]

II. *A man*, as distinguished from a woman. [1 Cor. vii. 1, more especially *a husband*. Mat. xix. 3. 5. 10. Mark x. 7. Job vi. 9. Test. xii. Pat. ap. Fab. Cod. i. p. 529. Schleusner says, that in Rom. vii. 1, it means the *woman or wife* in opposition to the husband, but Br. observes that the proposition is universal, and that the special one (with respect to the wife) is frequently omitted by St. Paul. Schleusner further thinks that in the expression *the Son of man*, the word always means *woman*, when Christ is spoken of. Some have thought that our Saviour, in using this phrase (for none of the Apostles use it in writing of him), meant to represent himself as coming with great humility, as the lowest and most despised of men. But Schl. says that our Saviour meant to show by it, that he was the

promised Messiah, born of a virgin, who had taken on him our nature, and come to fulfil that great decree of God, that mankind should be saved by one in their own form.]

III. *Every man, every one, any one*. 1 Cor. iv. 1. xi. 23. Gal. iii. 12. [Gen. xiii. 12. 1 Sam. viii. 22.]

IV. In the N. T. ἄνθρωπος is frequently joined, as it were pleonastically, with another N. See Mat. xi. 19. xiii. 28. 45. 52. Luke ii. 15, et al. Comp. Gen. ix. 5. 20. xlii. 8. xlii. 30. 33, in Heb. and LXX, and ἀνὴρ V.—So Raphaelus on Luke ii. 15, cites from Arrian, ΔΟΥΛΟΙΣ ἌΝΘΡΩΠΟΙΣ for slaves, ΝΟΜΑΔΕΣ ἌΝΘΡΩΠΟΙ for shepherds³. See Campbell's Preliminary Disser. to Gospels, p. 613. [I may mention here that Schl. ascribes many meanings to ἄνθρωπος which it never possessed, except when placed in a particular relation to other words. Thus, “I came to set a man against his father” occurs Mat. x. 35, and therefore Schleusner ascribes the sense of *son* to ἄνθρωπος, and in the same way that of *master* (from Mat. x. 36), *slave* (from Luke xii. 36), *soldier* simply from Mat. viii. 9.]

[V. *A vile person* (as perhaps in John xi. 47, and according to Maius, Obs. Sac. ii. p. 63, in Phil. ii. 8; see also Luke v. 20. xlii. 58, and Mounteney on Demosth. Phil. i. p. 221, and Pettit, Obs. Misc. p. 181; and hence it is applied to the Gentiles, Mat. xxvii. 22, (comp. Mark x. 33.) and Mark ix. 31. Luke xviii. 32.]

[VI. *The nature of man*. Thus in the phrases so often occurring, ὁ παλαιὸς ἄ. and ὁ καινὸς ἄ. we understand respectively, man's old and sinful nature, and his new and regenerate one, and so of the phrase ὁ ἔσω ἄ. Rom. vii. 22. Eph. iii. 16.]

[VII. *Human*, used for ἀνθρώπινος, 1 Cor. i. 25. iii. 21, and always in an unfavourable sense. The phrase κατὰ ἄνθρωπον after the manner of mankind has relation to this sense. It occurs Rom. iii. 5. 1 Cor. iii. 3. ix. 8. Gal. iii. 15, with some sense in general of the weakness of man. It often occurs in good writers. See κατὰ.]

[VIII. The phrase ἀνθρώπινο θεοῦ deserves notice. In the O. T. it is used of the prophets and preachers. See 1 Kings xiii. 1. 2 Kings iv. 40. Deut. xxiii. 1.]

☞ Ἀνθυπατεῖω, from ἀνθύπατος.—*To be proconsul, to have proconsular authority*. occ. Acts xviii. 12.

☞ Ἀνθύπατος, οὐ, ὁ, from ἀντί for, instead of, and ὑπάτος superlat. of ὑπέρ q. ὑπέρτατος, the supreme, highest; also, a consul, so called by the Greek writers, because, after the expulsion of the kings, the consuls had the supreme or highest authority in the Roman government.—*A proconsul, a person sent as governor into a Roman province with consular power*. In the time of the commonwealth, the authority, both civil and military, of the proconsuls, was very extensive. But Augustus, at the beginning of his reign, divided the provinces into two parts; one of which he gave wholly over to the senate and people, and reserved the other for himself. After which time, those governors only who were sent into the former division bore the name of proconsuls;

¹ Προμηθεὺς from προμηθεύομαι to provide, take thought beforehand.

² [See Valck. ad Theocr. Adon. p. 395.]

³ [So in LXX, Gen. ix. 20. xlii. 32. Lev. xxi. 9; and the word is often found in the LXX where there is nothing in the Hebrew. See Lev. xx. 10. xxi. 20, et al.]

though they were denied the whole military power, and so fell short of the old *proconsuls*¹. That this title of *proconsul* is with great *accuracy* given by St. Luke to Sergius Paulus, Acts xiii. 7, 8, 12, and to Gallio, Acts xviii. 12, may be seen in Doddridge's notes on those texts, and in the authors there quoted by him. *occ.* Acts xix. 38. The later Greek writers use the *N. ἀνθύπατος*, and the *V. ἀνθυπατεύω* in the same sense as St. Luke. See Wetstein on Acts xiii. 7.

¹ Ἀνίημι, from ἀνά back, and ἵημι to send.

I. *To send back*; but it occurs not strictly in this sense in the *N. T.*

II. *To loosen, unloose.* *occ.* Acts xvi. 26. xxvii. 40; where comp. under *πῆδάλιν*.

III. *To lessen, moderate.* *occ.* Eph. vi. 9. So Epictetus, *Enchir.* c. 54, cited by Alberti and Wetstein, *τὴν αἰδῶ*—*ΕΝΙΕΝΑΙ*, to lessen the respect. [Deut. xxxi. 6.]

IV. *To dismiss, leave.* *occ.* Heb. xiii. 5. [Mal. iv. 2.]

² Ἀνίλωος, ω, ό, ή, Att. for ἀνίλαος, from a neg. and ἴλωος (Att. for ἴλαος) *merciful. Without mercy.* *occ.* James ii. 13.

³ Ἀνίπτω, ό, ή, from a neg. and νίπτω to wash.—*Not washed, unwashed.* *occ.* Mat. xv. 20. Mark vii. 2. 5. [See Surenh. Misch. vi. p. 480.]

⁴ Ἀνίστημι, from ἀνά again, and ἵστημι to place, stand. See the remark under ἵστημι.

I. In the 2nd aor. active, intransitively, to stand again, to rise from a sitting or recumbent posture. Mat. ix. 9. Mark i. 35. ii. 14. xiv. 60, et al. freq. Acts xii. 7. Ἀνάστα rise up, 2nd aor. imper. act. for ἀνάστηθι. So Eph. v. 14. [Schl. observes, and very justly, that in all the passages where the participle of this verb is added to another verb, or this verb is joined with another, it is almost pleonastic, and is a Hebraism; for in the Hebrew, a verb of action has often a verb preceding it which expresses an action necessarily preceding the action of the verb, as ἀναστὰς ἐξῆλθε. See Deut. xvii. 18. xxxii. 38.]

II. In the 2nd aor. act. and 1st fut. mid. intransitively, to rise, or arise from the dead, applied to Christ. Mat. xvii. 9. xx. 19, et al. freq.; and to men in general, Mark xii. 23. 25. Luke xvi. 31. John xi. 23, 24. 1 Thess. iv. 16. See 2 Mac. vii. 14. Homer, II. xxi. 56. But in the 1st fut. and 1st aor. act. transitively, to raise, cause to rise from the dead. Acts ii. 24. 32. John vi. 39, 40. See 2 Mac. vii. 9. Homer, II. xxiv. 551.

III. *To rise from the spiritual death of sin.* *occ.* Eph. v. 14. comp. John v. 25. Eph. ii. 5, 6. Col. iii. 1.

IV. In the 2nd aor. act. intransitively, to rise, arise, appear, begin to act. Acts v. 36, 37. vii. 18. Ἀνίσταμαι pass. the same. Rom. xv. 12. Heb. vii. 11, 12. In the 1st fut. act. transitively, to raise up, cause to appear. Mat. xxii. 24. Acts iii. 22, 26. [vii. 37.] xiii. 32, et al. On Acts ii. 30, observe that the words τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν are omitted in the Alexandrian and Ephrem MSS., and in the Cambridge one by correction, as also in the Vulg. Syriac, and other ancient versions, and that Griesbach accordingly rejects them from the text.

V. In the 2nd aor. act. intransitively, it imports *hostility or opposition*: to rise up, commence *hostilities or opposition.* Mark iii. 26. Acts vi. 9. [2 Chron. xiii. 7. Thuc. viii. 45.]

VI. *To depart.* Mark vii. 24. x. 1. comp. Mat. xix. 1. On Mark x. 1, Kypke cites the best Greek writers using the *V.* in this sense.—In the LXX it most frequently answers to the Heb. עָרַב to stand up, arise.

¹ Ἀνόητος, ό, ή, from a neg. and νοέω to consider.

I. *Inconsiderate, thoughtless, foolish.* *occ.* Luke xxiv. 25. Gal. iii. 1. 3.

[II. *Ignorant.* Rom. i. 14. Tit. iii. 3. In 1 Tim. vi. 9, it seems to be “that which makes men foolish or mad.” See Etym. M. v. εἰνούσιχος.—The word occurs, Prov. xvii. 28. xv. 21.]

² Ἀνοια, ας, ή, from ἀνοος, mad, foolish, which from a neg. and νόος, mind, understanding.—*Madness, folly, want of understanding.* *occ.* Luke vi. 11. 2 Tim. iii. 9. [In 2 Tim. iii. 9, it is rather *impiety*, as 2 Mac. iv. 6. xiv. 5, et al. LXX, Prov. xxii. 15.]

³ Ἀνοίγω, from ἀνά, and οίγω to open. From ἀνοίγω we have in the *N. T.* not only several tenses formed regularly, but also several from the Attic dialect, as the 1st aor. ἀνέφξα John ix. 14. perf. pass. part. ἀνεφγμένος Acts xvi. 27, et al. freq. 1st aor. pass. ἀνεφχθην Luke i. 64, et al. and (with a triple augment) ἡνεφχθη and ἡνεφχθησαν Rev. xx. 12. infin. ἀνεφχθῆναι Luke iii. 21. perf. mid. ἀνέφγα 1 Cor. xvi. 9. 2 Cor. vi. 11.

I. *To open*, as a door or gate, &c. Mat. ii. 11. Acts v. 19. 23. xii. 14. comp. xiv. 27.

II. *To open*, as the mouth or eyes. See Mat. v. 2. ix. 30. 2 Cor. vi. 11. John ix. 14. 17. comp. Num. xxii. 28. Ps. lxxviii. 2. Gen. xxi. 19. 2 Kings vi. 20. Is. xlii. 7, in the LXX and Heb. Elsner, in like manner, cites from Æschylus, ΟἶΤΕΙΝ ΣΤΟΜΑ. To which we may add from Lucian, Rhet. Præc. t. ii. p. 448, ed. Bened. ἈΝΟΙΞΑΣ ΣΤΟΜΑ, and Ad Indoct. p. 537, ἈΝΕΩΛΙΜΕΝΟΙΣ—ΤΟΙΣ ὈΦΘΑΛΜΟΙΣ. On Luke i. 64 comp. Luke xii. 54, 55. 1 Cor. iii. 2, and Heb. and Eng. Lexicon, under פתח V.

III. In the mid. and pass. to be opened, as the heavens at the descent of the Holy Spirit on Christ. Mat. iii. 16. Luke iii. 21. comp. Ezek. i. 1. Acts vii. 56. Rev. xii. 11, and under σχίζω I. See Kypke on 1 Cor. xvi. 9. [This word is often metaphorically used: the phrase, a door is opened, often means, an opportunity is given. See 1 Cor. xvi. 9. (on the passive use of ἀνέφγα here see Thom. M. in voce, and Græv. ad Lucian. t. iii. p. 575.) 2 Cor. ii. 12. See also Acts xiv. 17.]

⁴ Ἀνοικοδομέω, ό, from ἀνά again, and οἰκοδομέω to build a house, which see.—*To build up again.* *occ.* Acts xv. 16.—The Hebrew words answering to this in the LXX of Amos ix. 11, are חָצַב to fence, wall up, and בָּנָה to build.

⁵ Ἀνοίξις, εως, ή, from ἀνοίγω to open. An opening, as of the mouth. *occ.* Eph. vi. 19.

⁶ Ἀνομία, ας, ή, from ἀνομος lawless.

[I. A state of lawlessness or vice. Mat. xxiii. 23. Rom. vi. 19. Tit. ii. 14. 1 John iii. 4. Wisd. v. 7. Ecclus. xlii. 24. Gen. xix. 5.]

[II. Any sin. Mat. vii. 23. xiii. 41. Rom. iv. 7. vi. 19. Heb. viii. 12. x. 17. Ecclus. xxi. 4. Exod.

¹ See Kennet's Antiquities of Rome, p. 125, 6. Lardner's Credibility of Gospel Hist. vol. i. book i. ch. i. § 11, and Crevier, Hist. des Empereurs, t. i. p. 25, 26, 49, 12mo.

xxxiv. 9, et al., and especially *sins of violence or cruelty*. Mat. xxiv. 12. Heb. i. 9. Ezek. vii. 23. viii. 17.—Schleusner thinks that in 2 Thess. ii. 7, it has the meaning of *apostasy*, (referring to Job vii. 21. viii. 4, and especially to Is. i. 5.) and in 2 Cor. vi. 14, absolutely, *the false religion of Paganism*.]

Ἄνομος, ὁ, ἡ, from a neg. and νόμος *law*.

I. *Lawless, not having, knowing, or acknowledging a [revealed] law*. occ. 1 Cor. ix. 21, where observe the paronomasia. [1 Mac. ii. 44. Wisd. xvii. 2.]

II. *Lawless, transgressing the law, a transgressor, wicked*. Mark xv. 28. Acts ii. 23. 2 Pet. ii. 8, et al. [On Luke xxii. 37, comp. Is. liii. 12, and Mark xv. 28. In 1 Tim. i. 9, it seems to be, *a transgressor under punishment*.]

Ἄνομως, adv. from ἄνομος.—*Without having the law*. occ. Rom. ii. 12; where Alberti observes, that Isocrates likewise applies ἄνομως in this unusual sense, Paneg. p. m. 94, τοὺς Ἑλληνας ἌΝΟΜΩΣ ζῶντας, καὶ σποράδην οἰκοῦντας, “The Greeks living *without laws*, and in scattered dwellings.” [Parkhurst is quite wrong in citing this passage. The word in the N. T. means “without a revealed law,” i. e. the law of Moses.]

Ἀνορθόω, ὦ, from ἀνά *again*, and ὀρθόω *to erect*.

I. *To make straight, or upright, again*. occ. Luke xiii. 13. comp. Heb. xii. 12. [LXX, 1 Chron. xvii. 24. Eccus. ii. 12.]

II. *To erect again*. occ. Acts xv. 16. [Herod. i. 19.]

Ἀνόσιος, ὁ, ἡ, from a neg. and ὅσιος *holy*.—*Unholy, impious*. occ. 1 Tim. i. 9. 2 Tim. iii. 2. Comp. Ezek. xxii. 9, in LXX, and Wisd. xii. 4. 2 Mac. vii. 34. viii. 32.

Ἀνοχή, ἡς, ἡ, from ἀνέχομαι *to bear*.—*Forbearance*. occ. Rom. ii. 4. iii. 26. [In this sense it is not found elsewhere. In 1 Mac. xii. 25, it means, *time of delay*. In Joseph. A. J. vi. 5, 1, and B. J. i. 8, 6, it is *delay, or truce*.]

Ἀγωνίζομαι, from ἀντί *against*, and ἀγωνίζομαι *to strive*.—*To strive against*. occ. Heb. xii. 4. Lucian uses this compound V. De Mort. Pereg. t. ii. p. 759, ed. Bened. τὸν ἈΝΤΑΓΩΝΙΖΕΣΘΑΙ καὶ αὐτῷ τῷ Ὀλυμπίῳ ἐννάνειον, “Who was able to contend or engage with even the Olympian Jove himself.” So Josephus, p. 1335, ed. Hudson.

Ἀντάλλαγμα, ατος, τό, from ἀντήλλαγμα perf. pass. of ἀντάλλασσω *to exchange*, which from ἀντί *instead of*, and ἀλλάσσω *to change*.

I. *A thing given in exchange for another, a compensation, price*. In this sense the word is used by the LXX, 1 Kings xxi. 2. (Alex.) Job xxviii. 15. So in Josephus [Ant. xiv. 16, § 3, ed. Hudson, cited by Kypke], Herod, having taken Jerusalem, prevented the massacre of the inhabitants, saying, ὥς ἐπὶ τοσοῦτῳ πολιτῶν φόγῳ, βραχὺ καὶ τὴν τῆς οἰκουμένης ἡγεμονίαν ἈΝΤΑΛΛΑΓΜΑ, that “he should esteem even the empire of the world but a small compensation for such a slaughter of the citizens.”

II. *A ransom, a price paid to redeem from punishment or evil*. occ. Mat. xvi. 26. Mark viii. 37. comp. Ps. xlix. 8. [See Eccus. vi. 15. xxvi. 13. Job xxviii. 13. Ruth iv. 7. Jer. xv. 13.]—

This word in the LXX answers to the Heb. נָתַן *a price*, נָתַן *change or exchange*, נָתַן *exchange, commutation*, &c.

Ἀναπαληρώω, ὦ, from ἀντί *in turn or correspondence*, and ἀναπαληρώω *to fulfil*.—*To fill up, or complete in turn, or in correspondence*. occ. Col. i. 24, ἀναπαληρώω τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου, I in my turn fill up what is wanting of the afflictions of Christ (in his members, comp. Acts ix. 4, 5) in my own flesh, i. e. as Christ once suffered for believers, and for myself in particular; and declared, that in this world his disciples or members should have tribulation, so I in my turn fill up, &c. Or rather, as Christ once suffered in the flesh many afflictions, so I, in conformity to his example (ἀντί), am filling up in my own flesh what is wanting of such-like sufferings as he endured. See Wolfius and Macknight on the text, and comp. 2 Cor. i. 5. This decompounded V. is used by Onosander, Dio, and Demosthenes, cited by Wetstein. [Schleusner says, that ἀντί has very often no force in composition, and this remark is applicable here; and he further construes this passage rightly, “I bear whatever sufferings are left for me to endure on account of the Christian religion.” But he neglects to justify this meaning of the phrase ἡ θλίψις τοῦ Χριστοῦ by examples. See Rev. i. 9.]

Ἀναποδίδωμι, from ἀντί *in turn*, and ἀποδίδωμι *to render*.—*To recompense, repay, return, whether good or evil*. occ. Luke xiv. 14. Rom. xi. 35. xii. 19. 1 Thess. iii. 9. 2 Thess. i. 6. Heb. x. 30. Comp. Eccus. iii. 31. This verb in the LXX most commonly answers to the Heb. נָתַן *to requite*, נָתַן *to return*, נָתַן *to repay*. [Is. iii. 9. Prov. xx. 22.]

Ἀναπόδομα, ατος, τό, from ἀναποδίδωμι.

I. *Recompense, retribution, of good*. occ. Luke xiv. 12. [Eccus. xii. 2.]

II. *Recompense, retaliation, of evil*. occ. Rom. xi. 9. [2 Chron. xxxii. 25. Eccus. xiv. 6.]

Ἀναπόδοσις, εως, ἡ, from ἀναποδίδωμι.—*Recompense, reward*. occ. Col. iii. 24. [Is. xxxiv. 8.]

Ἀναποκρίνομαι, from ἀντί *against*, and ἀποκρίνομαι *to answer*.—*To answer in opposition, to reply against*. occ. Luke xiv. 6. Rom. ix. 20. [Job xvi. 8.] This word in the LXX is used for the Heb. נָתַן *to return*, and נָתַן *to answer*.

Ἀντέπω, + of which the only part in use is the 2nd aor. ἀντίειπον, + from ἀντί *against*, and ἔπω *to say*.—*To gainsay, contradict*. occ. Luke xxi. 15. Acts iv. 14. [Job ix. 3. 1 Mac. xiv. 44.]

Ἀντέχομαι, mid. from ἀντί *against*, and ἔχω *to hold*, + mid. ἔχομαι, + *to adhere*.—It is construed with a genitive.

I. *To hold any thing against some resisting force*.

II. *To hold fast, adhere to, notwithstanding resistance or opposite force*. occ. Mat. vi. 24 (where see Wetstein). Luke xvi. 13. Tit. i. 9. Thus Josephus, describing the miseries of the famine during the siege of Jerusalem, and how the seditious forced from the people whatever food they found, says, Ἐκόποντο δὲ γέροντες ἈΝΤΕΧΟΜΕΝΟΙ τῶν σιτίων, “Old men were beaten while they held fast their victuals.” De Bel. v. 10, § 3.

III. *To succour, support*, as an infirm body by the hand from falling. [Rather *to attend to*, *to direct one's attention and endeavours to*. See Tit. i. 9.] occ. 1 Thess. v. 14. And in the same view the LXX appear to have used the word, Job xxxiii. 24, 'ΑΝΘΕΞΕΤΑΙ τοῦ μὴ πεσεῖν εἰς θάνατον, *He shall sustain him from falling to death*. Comp. Acts xx. 35.

'ΑΝΤΙ', a preposition which denotes *answering, correlation, or correspondency to, or return for* something else.

I. Governing a genitive.

1. *For, in return for, for the sake of*. Rom. xii. 17. Heb. xii. 16, et al.

2. *For, upon account of, answerable to*. Mat. v. 38. xvii. 27. John i. 16, χάριν ἀντὶ χάριτος *grace for, answerable to, (his) grace*: for the pronoun αὐτοῦ, which occurs after πληρώματος, must be understood as repeated after χάριτος.—*The Word incarnate, says the Apostle, resided among us, full of grace and truth; and of his fulness we all have received, even grace for his grace*; "that is, of every grace or celestial gift conferred above measure upon Him, his disciples have received a portion according to their measure." Campbell's Note, where see more; and comp. Jortin's Tracts, vol. i. p. 402, ed. 1790.—[Schöttgen and Schleusner say, from the Hebrew, *grace upon (or in addition to) grace*. See Theogn. 344, ἀντ' ἀνῶν ἀνίας; and Gataker, Op. Posth. 27. So Bengel ad l. quoting Æsch. Agam., Chryso-stom, and many moderns. Deyling (part iii. obs. 33) says, *The favour of the Gospel instead of that of the law.*]

'Ανθ' ὧν, an elliptical Attic expression for ἀντὶ τούτων ὧν, literally, *on account of these things that, i. e., on this account that, because that, because*. Luke i. 20. xix. 44. Acts xii. 23.

3. *In the stead, or place of*. Mat. ii. 22. xx. 28. Mark x. 45. Luke xi. 11. Comp. 1 Cor. xi. 15. James iv. 15. Heb. xii. 2; where see Wolfius and Westein.

II. In composition it denotes,

1. *Contrariety, opposition*, as in ἀνθίστημι *to stand against, oppose*.

2. *Acting in turn, return, or reciprocally*, as in ἀντιμετρέομαι *to measure back again*, ἀντιλοιδορέω *to revile in return or again*.

3. *Answerableness, or correspondency*, as ἀντι-λυτρον *a correspondent ransom*.

4. *In the place or stead of*, as in ἀνθὺπατος *a proconsul*.

Ἀντιβάλλω, from ἀντὶ *reciprocally*, and βάλλω *to cast*.—*To cast, or toss from one to the other by turns*, as a ball, &c. Hence it is applied to discourse or mutual discussion of a subject by speech. occ. Luke xxiv. 17. Comp. 2 Mac. xi. 13. [where it is applied to thought.]

Ἀντιδιατίθημι, from ἀντὶ *against*, and διατίθημι *to dispose*.—*To oppose, or indispose*. occ. 2 Tim. ii. 25, where ἀντιδιατιθέμενος means either those who *directly oppose* the Gospel, or those who are *indisposed or disaffected towards it*; the latter sense seems preferable, because the Apostle directs Timothy to treat the ἀντιδιατιθέμενους in a very different manner from the ἀνθισταμένους *opposers*, mentioned ch. iii. 8, from whom he was to *turn away*, ver. 5.

Ἀντίδικος, ὁ, ἡ, from ἀντὶ *against*, and δίκη *a cause or suit at law*.

I. *An adversary, or opponent in a lawsuit*. So Herodian, adv. 17, has 'ΑΝΤΙΔΙΚΟΥΣ ἐν πράγμασιν ἀγοραίους, *adversaries in law-suits*. occ. Mat. v. 25. Luke xii. 58. xviii. 3. [Jer. l. 4. Is. xli. 11. It is *any enemy* in Luke xviii. 3, according to Sehl.]

II. It is applied to the devil, the great *adversary* of man, and the *accuser* of our brethren. occ. 1 Pet. v. 8. Comp. Rev. xii. 10. Job i. 9. ii. 5. Zech. iii. 1, and Heb. and Eng. Lexicon in ἔψ.

Ἀντιθεσις, εως, ἡ, from ἀντιτίθημι *to oppose*, which from ἀντὶ *against*, and τίθημι *to place*.—*Opposition*. occ. 1 Tim. vi. 20.

Ἀντικαθίστημι, from ἀντὶ *against*, and καθίστημι *to place*.—*To place against or in opposition to*; but in 2nd aor. *to stand against, resist*. occ. Heb. xii. 4. [Josh. v. 7. Mic. ii. 8, in the Alex. MS.]

Ἀντικαλέω, ᾧ, from ἀντὶ, *in return*, and καλέω *to call*.—*To call or invite in return*. occ. Luke xiv. 12. Thus applied by Xenophon. [Sympos. i. 15.]

Ἀντίκειμαι, from ἀντὶ *against*, and κείμεαι *to be placed, to lie*.—*To be placed against or in opposition; to be opposite, to oppose, be an adversary to*. Luke xiii. 17. [(comp. 1 Tim. v. 14.) xxi. 15. 1 Cor. xvi. 9. Phil. i. 28. 2 Thess. ii. 4.] Gal. v. 17. 1 Tim. i. 10. [In the two last places it does not imply active opposition. Zech. iii. 2. Job xiii. 25.]

Ἀντικρύ, an adv. governing a genitive, from ἀντὶ *against*, compounded with κύρα *the head*, or Heb. קִרְיָ *to meet*.—*Opposite to, over against*. occ. Acts xx. 15. [See notes on Thom. M. v. ἀπαντικρύ.]

Ἀντιλαμβάνομαι, mid. from ἀντὶ *mutually or against*, and λαμβάνομαι *to take hold*.

1. With a genitive following, *to take hold on another mutually*, as by the hand: hence figuratively, *to support*, as by the hand, from falling; *to support, help, assist*. occ. Luke i. 54. Acts xx. 35. comp. Lev. xxv. 35, LXX, and Heb. and Ecclesi. ii. 6.

II. *To take hold, as it were, on the opposite side*. occ. 1 Tim. vi. 2. οἱ τῆς εὐεργεσίας ἀντιλαμβάνόμενοι *taking hold on the glorious benefit of Christ's redemption on the other side*; for ἀντιλαμβάνεσθαι, says Piscator, properly denotes, *to support a burden with another person, and, as it were, on the other side*. In this view the expression beautifully represents the masters as *laying hold on the benefit of the Gospel on one side*, while their slaves also, who are now the Lord's freemen, *have hold on it, in like manner, on the other*. Elsner however observes, that ἀντιλαμβάνεσθαι often signifies, in the Greek writers, *to partake of, receive, enjoy*, and would explain the passage, *but rather let them do service, because οἱ τῆς εὐεργεσίας ἀντιλαμβάνόμενοι they who receive the benefit (of their service) are believers, and beloved*. The structure of the Greek words seems greatly to favour this latter interpretation; and I do not think Doddridge's objection to it ("that εὐεργεσία signifies *a benefit freely conferred, and therefore is hardly fit to express even the cheerful and exact obedience of slaves*") sufficient to overturn it. Such a way of speaking seems to me highly agreeable to the mild and equitable genius of Christianity.

¹ [So *revoco* in Latin. See Cic. pro Rosc. Amer. c. 19.]

Comp. Eph. vi. 8. Philem. 16, and Maeknight on 1 Tim. vi. 2. [Schleusner says, the word decidedly means, to be partaker of, to enjoy, and mentions two interpretations, approving the first, in which ἀντ. is referred to the slaves, "who enjoy many benefits abounding from their masters to them." The second refers the verb to the masters, "who by Christianity are made partakers of all the benefits obtained by Christ." Br. gives Elsner's interpretation. Wahl says, "Active in, performing acts of duty to their master." For the sense to enjoy, perceive, see Thuc. vii. 66. Æschin. Dial. iii. 16. The word occurs Ecclus. ii. 6. xii. 4.]—In the LXX, where this verb very frequently occurs, it answers inter al. to Heb. קָיָה to lay fast hold on, תָּשַׁב to support, תָּשַׁב to prop, and to נָצַח to help.

Ἀντιλέγω, from ἀντί against, and λέγω to speak.

I. To speak against. John xix. 12. Acts xxviii. 22. Comp. Rom. x. 21. Luke ii. 34, and under κολάζω. [Xen. Hell. vi. 5, 37.]

II. To contradict, gainsay. Luke xx. 27. Acts xiii. 45. xxviii. 19. Tit. i. 9. ii. 9; in which last passage our translation renders it in the text not answering again, which includes the sense of gain-saying, which they have given in the margin, and seems the more spirited and comprehensive version. Comp. 1 Pet. ii. 18. The above cited are all the passages of the N. T. [In Luke xx. 27, there is a negative after this verb, which is pleonastic, as after ἔαρος (see Raphael. Obs. Herod. on this place). See Kuinoel's note. In Luke ii. 34. John xix. 12. Rom. x. 21. Tit. ii. 9. Is. xxii. 22. lxx. 2. Sch. gives the sense, to rebel.]

Ἀντιλήψεις, εως, ἡ, from ἀντιλαμβάνομαι to support, help.—A help. occ. 1 Cor. xii. 28. After examining various opinions concerning the sense of the word in this passage (of which see Suicer, Thesaur. and Wolfius), I find myself obliged to acquiesce in that of Theophylact, who explains ἀντιλήψεις by τὸ ἀντέχεσθαι τῶν ἀσθενῶν helping or supporting the infirm. So Gennadius in (Eucumenius interprets ἀντιλήψεις by τὸ ἀντέχεσθαι τῶν ἀσθενούντων καὶ προστατεῖν αὐτῶν helping the infirm, and taking care of them; for which difficult and self-denying office, it is probable, persons were, in the apostolic times, extraordinarily qualified by the Holy Spirit. Comp. Acts xx. 35. 1 Thess v. 14. Vitringa, de Synagog. Vet. ii. 509, from a comparison of the 28th and 29th verses of 1 Cor. xii., thinks that ἀντιλήψεις denote them who had the gift of interpreting foreign languages. But to express these, the word seems strangely obscure. Maeknight, whom see, explains it by "helpers, who, speaking by inspiration to the edification of the Church, are fitted to assist the superior teachers, and to help the faith and joy of others." [Schl. says, "deacons, who had the care of the sick;" and so Br. In their opinion, as in Wahl's, it therefore means "helpers." † "By Lightfoot, Locke, and others, these ἀντιλ. are supposed to have been the vicars or deputies of the apostles, appointed for the purpose of baptizing, catechizing, &c." Bloomf. Recens. Synopt. † In the sense help, it occurs Ecclus. xi. 12. 2 Mac. xi. 26. Ps. xxii. 19, et al.]

Ἀντιλογία, ας, ἡ, from ἀντιλέγω to contradict.

[I. Contradiction. Heb. vii. 7.]

[II. Opposition of any kind. Heb. xii. 3. In Jude 11, it is rebellion, and see Prov. xvii. 11. It occurs also Heb. vi. 16, where it is opposition at law. See Deut. i. 12. 2 Sam. xv. 4, et al.]

Ἀντιλοιδόρεω, ὤ, from ἀντί in return, and λοιδόρεω to revile.—To revile again, or in return. occ. 1 Pet. ii. 23. [Lucian. Conviv. c. 40.]

Ἀντίλυτρον, ον, τό, from ἀντί in return, or correspondency, and λῆτρον a ransom.—A ransom, price of redemption, or rather a correspondent ransom. "It properly signifies a price by which captives are redeemed from the enemy; and that kind of exchange in which the life of one is redeemed by the life of another¹." So Aristotle uses the verb ἀντίλυτροῦ for redeeming life by life. See Scapula. occ. 2 Tim. ii. 6. comp. Mat. xx. 28. Gal. iii. 13. Cesar informs us that the ancient Gauls practised human sacrifices on this very remarkable principle, that "the anger of the immortal gods could be no otherwise appeased than by paying the life of one man for that of another²." What is this but a corruption of the true tradition, that the Seed of the woman was to give Himself, or his life, a ransom for all? And was it not principally from a like perversion of the same blessed truth, that the heathen world in general offered human victims, and that the Canaanites, Moabites, &c. had that horrid rite of sacrificing their own children, especially their first-born? See 2 Kings iii. 27. Mic. vi. 7, and comp. under Μόλοχ and Heb. and Eng. Lexicon under בָּרַח I.

Ἀντιμετρέω, ὤ, from ἀντί in return, and μετρέω to measure.—To measure or mete back again or in return. occ. Matt. vii. 2. Luke vi. 38. But in Mat. very many MSS., four of which are ancient, read μετρηθήσεται, which reading is adopted by Wetstein and Griesbach. [See Targum on Is. vii. 8, for this proverb.]

Ἀντιμισθία, ας, ἡ, from ἀντί in return, and μισθός a reward.—A recompense, either in a good or bad sense. occ. Rom. i. 27. 2 Cor. vi. 13.

Ἀντιπαρέρχομαι, [from ἀντί on the opposite side, and παρέρχομαι to pass by.] To pass by on the opposite side, to turn out of the way, and so pass by. occ. Luke x. 31, 32; where the priest and Levite are represented by our blessed Saviour as turning out of the way at the sight of the poor wounded and half-dead man, and so passing by, for fear, it should seem, of being legally polluted by touching a dead carcase. See instances of similar hypocrisy among the Jews, Mat. xxvii. 6. John xviii. 28.

Ἀντιπέραν, adv. joined with a genitive case, from ἀντί against, and πέραν beyond, on the further side.—Over against, on the opposite shore. occ. Luke viii. 26.

Ἀντιπίπτω, from ἀντί against, and πίπτω to fall.—To rush against, to assault, to resist, as it were, by force and violence; literally, to fall against. occ. Acts vii. 51. [Num. xxvii. 14. Polyb. xxv. 9, 5.]

Ἀντιστρατεύομαι, from ἀντί against, and στρατεύω to war.—To war, to make war, against. occ. Rom. vii. 23. [Aristen. ii. ep. 1. See Alberti, Gloss. N. T. p. 101.]

¹ Hyperius, in Leigh's Crit. Sacra.

² Quod pro vita hominis, nisi vita hominis reddatur, non posse aliter deorum immortalium numen placari arbitrantur. Cesar. Comm. vi. 15.


'Αντιτάσσομαι, from ἀντί *against*, and τάσσω *to set in array*; mid. *to set one's self in opposition to*, and, as it were, *in array against*. occ. Acts xviii. 6. Rom. xiii. 2. James iv. 6. v. 6. 1 Pet. v. 5. [Schleusner thinks that in James iv. 6, it is *to punish*, as in 1 Pet. v. 5. comp. Prov. iii. 34, and in James v. 6, *to revenge*. The word occurs in the sense of *resisting*, Est. iii. 4. Arrian. de Exp. ii. 7; of *military matters*, Demosth. Ol. iii. See Elsner, Obs. S. i. p. 452.]

'Αντίτυπος, ὁ, ἡ, from ἀντί denoting *correspondency*, and τύπος *a form or figure*.

* I. *Corresponding in form, like, similar.* So Hesychius, ἀντίτυπος, ἴσος, ὁμοῖος, and in Nonnus, ἀντίτυπα ἦθη *similar* manners. Hence in the N. T.

II. *Figurative, typical*, correspondent to and representing a higher reality. occ. Heb. ix. 24. On which passage Chrysostom, Οὐ γὰρ εἰς χειρὶ ποίηται ἅγια ἐισήλθεν ὁ Χριστός, ἀντίτυπα τῶν ἀληθινῶν. "Αρα ἐκεῖνα ἔστιν ἀληθινά, ταῦτα δὲ ΤΥΠΟΙ. "For Christ is not entered into the holy places made with hands, which are the ἀντίτυπα of the true. These latter, then, are the true, the former are *types*." So the ancient Christians used to call the *bread* and *wine* in the communion the ἀντίτυπα of Christ's body and blood¹. But they who speak thus plainly reject the *novel* and *monstrous* doctrine of *transubstantiation*.

III. Ἀντίτυπον, τό, *antitypical* or an *antitype*, somewhat *answering to*, and represented by, a *type* or *emblem*. occ. 1 Pet. iii. 21.


 Ἀντίχριστος, ου, ό, from ἀντί against, and Χριστός Christ.—An opposer of Christ, an antichrist, and with ό prefixed, THE antichrist. oce. 1 John ii. 18. 22. iv. 3. 2 John 7. On all which texts see Macknight. [See Tittmann, Vestig. Gnost. frustra petit. p. 179.]

Ἀντλέω, ω, from *ἀντλος* a sink, which may be from the Heb. *נָחַץ* infin. of *נָחַץ* to return², compounded perhaps with *הָצַק* to cast down, because it returns the moisture, &c., downwards to the earth whence it came.

I. Properly, to *empty a sink*. In this sense the word is used in the profane writers, as, for instance, by Lucian, Cataplus, t. i. p. 444, but not in the N. T.

II. *To draw out*, as water out of a well. occ. John ii. 9. iv. 7. 15.—as liquor from a vessel. John ii. 8. See Heb. and Eng. Lex. under שָׁחַ. —This verb in the LXX answers thrice to the Heb. שָׁחַ *to draw water*, once to יָצַח *to draw out*. [Gen. xxiv. 13. 20. Ex. ii. 16. 19.]

**Ἀντλημα*, ατος, τό, from *ἡντλημαι*, p. p. of *ἀντλέω*.—*Something to draw water with, a pitcher*. See Gen. xxiv. 15–29, and Heb. and Eng. Lex. in *נש*, occ. John iv. 11.

Ἄντοφθαλμέω, *ō*, from ἀντί *against*, and ὀφθαλμός *the eye*.

I. *To direct the eye against* another who looks at one, *to look a person in the face*. In this sense it occurs not in the N. T., but is thus used by Clement, 1st Ep. Cor. § 34, ed. Russell. Comp. Wisd. xii. 14, and Wetstein on Acts xxvii. 15.

II. Applied to a ship, to bear (or, in the sailors' phrase, to *loof*) up against the wind, to look the storm in the face, as it were. occ. Acts xxvii. 15. It is a very accurate term, the propriety of which is strongly illustrated by remarking, that "on the prow of the ancient ships was placed a round piece of wood, called sometimes *ὀρθαλμός* the eye of the ship, because fixed in its fore-deck³."

**ἄνυδρος*, *anudros*, ὁ, ἡ, from *a neg.* and *ὕδωρ* *water*. — *Without water, dry.* occ. 2 Pet. ii. 17. Jude 12. [In Mat. xii. 43. Luke xi. 24, (and see Is. xli. 19. xliii. 19, 20,) it describes the effect of drought on a country. *Desert.*]

Ἄνθρωπος, ου, ὁ, ἡ, from a neg. and ὑποκρίνομαι to pretend, feign, which see.—*Without hypocrisy or simulation, unfeigned.* Rom. xii. 9. James iii. 17.—[2 Cor. vi. 6, where see Theodore. 1 Tim. i. 5. 2 Tim. i. 5. 1 Pet. i. 22. Wisd. v. 19.]

Κ 'Ανυπότακτος, ου, ό, ή, from a neg. and υπότακτος subject, which from υποτάσσω to subject.

i. *Not subject, not put in subjection.* occ. Heb.
ii. 8. [Philo i. p. 473.]


II. *Not subject, disobedient to authority, refractory, disorderly.* occ. 1 Tim. i. 9. Tit. i. 6. 10. [Symm. 1 Kings ii. 21.]

⁸ Ἄνω, adv. from the prep. ἀνά, in the sense of ascent, upwards.

1. $\bar{U}p$, *upwards*. John xi. 41. Heb. xii. 15.

2. *Abore.* Acts ii. 19. [Deut. xxviii. 48.]

3. With the article *ὁ*, it is used as a N. denoting *what is above, high, exalted*. John viii. 23. Gal. iv. 26. Phil. iii. 14. Col. iii. 2. It is once applied in this sense without the article, John ii. 7, *And they filled them* *ἐως ἄνω* *up to the higher part, or brim.* Comp. *κάτω* II.

 *Ἀνωγειον*, ου, τό, so called because *ἄνω* τῆς γῆς above the ground.—*An upper room or chamber.* occ. Mark xiv. 15. Luke xxii. 12. [In Xen. *Anab.* v. 4, 16, it is a granary in the upper part of the house.]

**Ἀνωθεν*, adv. of place or time, from *ἄνω* *above*, and the syllable *θεν* denoting *from*.

1. *From above.* John iii. 31. James i. 17, et al. [Gen. xxvii. 39. Exod. xxviii. 27. In several of these places, John iii. 31. xix. 11. James i. 17. iii. 15. Job iii. 4. Arrian, Diss. Epict. i. 13, 3. Dio Or. xxxii. 365, it is the same as *ὀφρανόθεν*.]

2. *From the beginning or first rise.* occ. Luke 3. 3. Acts xxvi. 5. So Josephus, Ant. xv. cap. 7, § 8, φίλοι γὰρ "ANQEN ἦσαν, "for they were his *old* friends." See Wetstein in Luke. [Schl. says, rather *formerly* than *from the beginning*. It occurs Herodian iv. 13, 5. viii. 6, 13. Just. Mart. Tryph. § 124.]

3. *Again, new, as before.* occ. Gal. iv. 9. John iii. 3. 7. It is plain that *again*, and not *from above*, is nearly the true meaning of ἀνωθεν in the two last-cited texts, because it appears from ver. 4, that Nicodemus understood our Saviour in this sense; and though there is an ambiguity in the Greek word ἀνωθεν, there is no reason to think there was the same ambiguity in the language wherein our Lord spake to Nicodemus. But Kypke, whom sec, remarks that ἀνωθεν is a much more emphatical word than δεύτερον.

¹ See Suicer's Thesaurus in ἀντίτυπον I.

² It seems worth remarking on this occasion, that the sea is called, both by Homer and Euripides, ἄνταλος. Comp. Eccles. i. 7.

³ See Potter's *Antiquities of Greece*, ii. p. 140, 1st ed. and Beza on Acts xxvii. 15 [and Poll. *Onom.* 1, 9].

ver. 4, and signifies, "Denuo, inde à primis initiis, à primo veluti stamine," *anew*, from the very first beginning, from the first rudiments of being; and in Gal. iv. 9, where it is joined with πάλιν again, Macknight, whom also see, renders ἀνωθεν from the first, of their conversion namely. So Galen, cited by Wetstein, ἡδὴ—IIA'AIN'ANΩ-ΘEN ἀρξαμένους, Now beginning again from the very first; and γράψας IIA'AIN'ANΩΘEN ὑπὲρ τῶν αὐτῶν, Writing again from the beginning on the same things. Comp. Wisd. xix. 6, in the Greek. The Syriac version in all the three texts has ܐܢܘܢ *anew*, from the beginning.

4. With a preposition it is used in the sense of a N., the top or upper part. Mat. xxvii. 51. Mark xv. 38. Comp. ανω 3.

Ἄνωτερός, ὁ, ὄν, from ἀνώτερος upper, higher, comparative from ἄνω up, upwards.—Upper, higher. occ. Acts xix. 1, where it means higher up the country, further or more distant from the sea, as the districts of Phrygia and Galatia here intended (comp. Acts xviii. 23) were. So Josephus, c. Apion. lib. i. § 12, Οἱ δὲ ταύτης (θαλάσσης) ἄνωτερόν τὰς οἰκήσεις ἔχοντες, Those who had their habitations further up from sea. And de Bel. i. Proem. § 1, he uses τοῖς ἄνω βαρβάρους for the inland barbarians. See more instances of the like expression in the learned Hudson's note on this place. To what he has adduced I add, that in Herod. i. 95, we have likewise τῆς ἄνω Ἀσίας the higher Asia, for that part of it which was further from the sea. Comp. Wetstein on Acts.

Ἄνωτερος, α, ον, comparat. of ἄνω above.—The higher, the upper; hence ἀνώτερον, neut. used adverbially.

I. Higher, to a higher place. occ. Luke xiv. 10. [Ezek. xxi. 7.]

II. Above, before. occ. Heb. x. 8.

Ἀνωφελής, ὁ, ἡ, from ἀνα and ὠφελέω to profit.—Unprofitable. occ. Tit. iii. 9; ἀνωφελές, τό, unprofitableness, the neut. being used for a substantive, as usual. occ. Heb. vii. 18. [Prov. xxviii. 3. Jer. ii. 8.] In the LXX it answers to the Heb. הִנֵּה לֹא, and הִנֵּה לֹא הִנֵּה it doth not profit.

Ἀξίνη, ης, ἡ, from ἄγω or ἄγνυμι, fut. ἄξω, to break, say the Greek etymologists.—An axe. occ. Mat. iii. 10. Luke iii. 9.

Ἄξιος, α, ον, from ἄγω, either as it signifies to estimate, value, or rather as it refers to a pair of scales, in which, when the weights on each side are equal, they ἄγονσι bring or draw down the beam to a level or horizontal position. Comp. under sense IV.

I. Worthy, deserving, meriting, whether absolutely, as Mat. x. 11 (see Alberti and Elsner), or with a gen. or infin. following, Mat. x. 10. Luke xii. 48. John i. 27. 1 Tim. i. 15. Rev. iv. 11, et al. freq. So it should be rendered, Luke xxiii. 15, And lo! nothing worthy of, or deserving, death has (in Herod's opinion) been done by Him, ἜΣΤΙ ΠΕΠΡΑΓΜΕΝΟΝ ΑΥΤΩΙ. Raphelius, in his notes on this place, has produced so many instances of a similar construction from the Greek writers, that I think he has set this interpretation of the text beyond dispute. Comp. Wetstein.

II. In a passive sense, deserved, due. Luke xxiii. 41.

III. Worthy, fit, suitable. Mat. iii. 8. x. 37. Luke iii. 8. Acts xxvi. 20. comp. 1 Cor. xvi. 4. 2 Thess. i. 3. [2 Mac. vi. 24. Polyb. iii. 44.]

IV. Worthy to be compared, comparable, such as being put in the opposite scale, as it were, may draw down (ἀγειν¹) the beam. Thus Homer, Il. viii. 234, 5.

—Νῦν δ' οὐδ' ἐνός ἄξιοι εἶμεν Ἑκτορος.

But now we're not a poise
To Hector single.

Comp. Ecclus. xxvi. 15.—Οὐκ ἄξια—πρός, not comparable to, not to be compared with. occ. Rom. viii. 18. Raphelius shows, that in Herodotus the phrase οὐκ ἄξιος, joined with a genitive, or with the verb συμβληθῆναι to be compared, followed by a dative, signifies not comparable to, not worthy to be compared with, or sometimes, with a genitive, not worth; and that both Herodotus and Polybius use the preposition πρὸς in comparisons. But I have not yet met with an instance, in any Greek writer, of ἄξιος being construed with πρὸς in the same sense as in this text of St. Paul. Wetstein, however, cites from Plato's Protag. the similar phrase ἄναξι' α ἰδονῇ ἱποῖς λύπην, pleasure not comparable to sorrow.—The modern Greek version, in Rom. viii. 18, has οὐδὲν εἶναι ἄξια ἱποῖς.—The LXX use ἀργύριον ἄξιον (answering to the Heb. כֶּסֶף מְלֵא full money) for the money any thing is worth, Gen. xxiii. 9. 1 Chron. xxi. 22. 24; and ἄξιος, followed by a genitive, in that version, denotes comparable to, Prov. iii. 15. viii. 11. [See Ecclus. xxvi. 20. Æschin. Soer. ii. 3. Xen. Cyr. viii. 5, 11.]

Ἄξιός, ὦ, from ἄξιος worthy.

I. To esteem, count, or reckon worthy or deserving. Luke vii. 7. 1 Tim. v. 17. Heb. iii. 3. x. 29. [Æl. V. H. iii. 24.]

II. To think fit or proper. Acts xv. 38. Comp. xxviii. 22.

III. To count worthy or fit, to account or accept as worthy. 2 Thess. i. 11.

Ἄξιος, adv. from ἄξιος worthy.—Worthily, suitably, as it becometh. Rom. xvi. 2. Col. i. 10, et al. [Always with a genitive.]

Ἄορατος, ον, ὁ, ἡ, from α with a neg. and ὁρατός visible.—Invisible, that cannot be seen. occ. Rom. i. 20. Col. i. 16. 1 Tim. i. 17. Heb. xi. 27. [LXX. Gen. i. 2. Is. xlv. 3. Diod. Sic. ii. 21.]

Ἀπαγγέλλω, from ἀπό from, and ἀγγέλλω to tell.

I. To declare, tell from some one else. Mat. xii. 18. Heb. ii. 12. 1 John i. 2, 3.

II. To bring or carry word back, renunciate. Mat. ii. 8. xi. 4. Luke vii. 22. Comp. Mat. x. 1, 4. viii. 33.—Mark vi. 30. Luke ix. 36. xiv. 21. [It is construed either with εἰς, or with a dative. Gen. xiv. 13. Neh. vi. 7. Xen. Ages. viii. 3.]

III. To tell, declare. Luke viii. 47. xiii. 1, et al.—This word in the LXX generally answers to the Heb. דָּבַר to declare.

¹ "Ἄξιον enim παρὰ τὸ ἀγειν est autem ἀγειν vox τῆς σταθμικῆς, et idem valet quod ἔκειν pendere; ἄγω, ἄξω, ἄξιος. Idem igitur est ἄξιον, quod ἀγει, h. e. καθέλκει, τὸν ζυγόν, lancem, in quā ponitur, trahit ac deprimit." Dupont in Theophr. Char. Ethic. cap. iii. pp. 242, 243.

'Απάγω, from ἀπό intens. and ἄγω to strangle, which from Heb. רָצַח to strangle.—To strangle, kill by strangling or hanging. Hence ἀπάγχομαι, mid. to strangle, hang oneself. occ. Mat. xxvii. 5. The verb ἀπήγατο is used in this sense by the LXX, 2 Sam. xvii. 23, where it answers to the Heb. רָצַח, and so it is by the profane writers, particularly by Theophr. Eth. Char. 12, Παῖς—πληγὰς λαβὼν ἈΠΗΓΕΑΤΟ, A servant having been beaten *hanged himself*; on which passage the learned Duport declares his assent to the common exposition of Mat. xxvii. 5, notwithstanding the cart-loads of notes which, he says, certain modern interpreters had, in his time, heaped together concerning that text. And Raphaelius cites from Arrian, Epictet. i. 2, towards the beginning, the very expression of the Evangelist, ΑΠΕΛΘΩΝ ἈΠΗΓΕΑΤΟ, where it can have no other sense than, as Mrs. Carter translates it, "he goes and *hangs himself*." Comp. Wolfius, Le Clerc, Scott, and Wetstein on Mat. [As there are two accounts of the death of Judas, one of which relates that he hanged himself, the other that his intestines burst out, Krebsius supposes that he might have attempted to hang himself, and that the noose might break, so that by a violent fall he might undergo the terrible fate alluded to. This method of reconciling the different accounts is approved by Schleusner. 'Απάγχομαι is used for "the suffocation of grief." Aristot. Polit. vii. 7. Andoc. Orat. i. p. 235.]

'Ατάγω, from ἀπό from, and ἄγω to carry, lead.

I. To lead, carry, or take away. Mat. xxvi. 57. Acts xxiv. 7, et al. comp. Acts xxiii. 17. 1 Cor. xii. 2¹. [Deut. xxviii. 37.]

II. Passive, to be led or carried away to prison, punishment, or death. So Hesychius, ἀπάγεσθαι, εἰς θάνατον ἔλκεσθαι. Mat. xxvii. 31. Luke xxiii. 26. John xxi. 16. Acts xii. 19. On Mat. xxvii. 31, Wetstein shows that this verb is in like manner applied by the Greek writers to those who are led to death or execution. Thus from Galen he cites, Ἐκένευσεν αὐτὸν ἈΠΑΞΘΗΝΑΙ τεθνηξόμενον, He ordered him to be led away to die; and from Achilles Tatius, Ποῦ τοῖνον ὁ δῆμος; ΑΠΑΓΕΤΩ τοῦτον λαβὼν, Where now is the executioner? Let him take this man away, i. e. to despatch him. But on Acts xii. 19, Kypke proves that the Greek writers sometimes apply the word to milder punishments; and such a one he thinks was inflicted on the soldiers there mentioned. [Est. ii. 23. In Gen. xxxix. 22, ἀπηγμένους is used for *vincos*. In this sense the word occurs also, Ælian. V. H. xiii. 34. Philost. Vit. Apoll. iv. 39. See Athen. vi. 2. Salmas. de Modo Usur. c. 17. Schweigh. Lex. Polyb. 61.]

III. To lead or tend, as a way. Mat. vii. 13, 14, where Wetstein produces from Stephanus, ΤΗ'Ν ὉΔΟ'Ν ΤΗ'Ν ἐκ Θεσιπῶν Εἰς Πλαταιάς ἈΠΑΓΟΥΣΑΝ, The way leading from Thespiae to Plateae.

'Απαίδευτος, οὐ, ὅ, ἡ, from a neg. and παιδεύω to instruct.—Unlearned. occ. 2 Tim. ii. 23. [Plut. vi. 143.]

'Απαίρω, from ἀπό from, and αἶρω to take away.—To take away. occ. Mat. ix. 15. Mark

¹ [In this place it seems rather, as Schl. says, to mean, to excite or influence.]

ii. 20. Luke v. 35. [Schl. says these passages also may bear the sense of *going away*, in which sense the word occurs in good authors. See Palaeph. de Incred. vi. 6. Schweigh. Lex. Polyb. p. 62.]

'Απαίτω, ὦ, from ἀπό again, or intens. and αἶτω to ask.

I. To require, ask again. Luke vi. 30.

II. To require, demand. "Αἶτείν," says Casaubon on Theophr. Eth. Char. xi., "is to ask as a favour: ἀπατεῖν to demand as a debt." So the orator Andocides, Ταῦτα ἡμᾶς, εἰ μὲν βούλεισθε, Αἴτω· εἰ δὲ μὴ βούλεισθε, ἈΠΑΙΤΩ, These things, if you are willing, I ask of you; if not, I demand them. occ. Luke xii. 20, But God said unto him, Thou fool, this night ἀπαταῶσιν do THEY require (Eng. marg.) thy soul of thee. Of whom must we understand this? Who are THEY that can require the ψυχὴν soul or life of any man, but the ever-blessed Trinity only? of whom it is written, Deut. xxxii. 39, See now that I, even I, am καὶ HE (the very Essence), Ἰσχυρὸς ὁ θεὸς, and there are no ΑΛΕΙΜ with me; I kill, and I make alive. Comp. 1 Sam. ii. 6. 2 Kings v. 7. Jonah iv. 3. Wisd. xvi. 13. Is not Αλεῖν, then, the noun, though not expressed, with which the V. plur. ἀπαταῶσιν agrees? as the V. δώσουσιν THEY shall give, may likewise, Luke vi. 38, (comp. Prov. xix. 17.) and perhaps παρίθεντο THEY committed, and αἰτήσουσιν THEY will ask, Luke xii. 48. So the Heb. עֲתָה, when denoting the true God, is sometimes joined with plural verbs in the O. T., as Gen. xx. 13. xxxi. 7. 53. xxxv. 7. 2 Sam. vii. 23. Comp. Heb. and Eng. Lex. under פָּתַח II. 1. [Schl. says, that in the two places of the N. T. the verb has the force of asking back; and in Wisd. xv. 8, there occurs τὸ τῆς ψυχῆς ἀπατηθῆς χρέος. In Ecclesi. xx. 15, σήμερον δανιεὶ καὶ αὐριον ἀπατήσει. So Br.]

Ἐξ Ἀπαλγέω, ὦ, from ἀπό denoting privation, and ἀλγέω to feel pain, which from ἄλγος pain, and this perhaps from Heb. רָצַח to putrefy.—To grow or become insensible, void of or past feeling. occ. Eph. iv. 19. So Phavorinus has ἈΠΑΛΓΟΥ'ΝΤΑΣ—ἀπὸ πολλοῦ ῥίγους losing their feeling through intense cold. But Raphaelius on this word cites several passages from Polybius, wherein it signifies the utmost pitch of despair; and remarks that Hesychius explains it by μηκέτι θέλοντες ποιεῖν being no longer willing to work. These several meanings of insensibility, despair, and indolence, Raphaelius is of opinion, were intended by the Apostle to be included in this dreadfully emphatic word ἀπηληγότες. See also Elsner, Wolfius, and Wetstein. [Schl. says the sense is metaphorical, and that it means in this place of Ephesians, to lose all feeling of shame or morality, and so Br. The word *occulesco* in Latin (Cic. ad Att. ii. Ep. 18) answers to this.]

'Απαλλάσσω, from ἀπό from, and ἀλλάσσω to change. It denotes in general change of place or condition.

[I. To dismiss, and hence, in the middle, to dismiss one's self or go away. Acts xix. 12, and so Æsch. Socrat. ii. 21. Herod. viii. 44. The active occurs in this sense, Xen. Mem. i. 7, 3. Ages. ii. 26. Theophr. Char. 4. It occurs in its own

sense, Æsch. Soer. ii. 26. See Job ix. 34. Jer. xxxii. 31.]

[II. *To free*. Heb. ii. 15. Xen. Cyr. v. 1, 6. Æsch. Soer. Dial. ii. 27. Wisd. xii. 2. 20. Carpzovius (Exerc. Philon. ad Ep. ad Heb. p. 110) shows that the word is used of *freedom* from slavery.]

[III. *To free*, in a judicial sense, as a *debtor* or *adversary*; and thus in the passive, *to be freed from a legal adversary*, or *to make up a quarrel with him*. Luke xii. 58. Comp. Mat. v. 24. Xen. Mem. ii. 9, 6. Demosth. Or. in Mid. p. 406, 412.]

Ἀπαλλοτριῶω, ὦ, from ἀπό *from*, and ἀλλοτριῶω *to alienate*, which from ἀλλότριος *alien, strange, foreign*.—*To estrange, alienate entirely*, abalienare, occ. Eph. ii. 12. iv. 13. Col. i. 21. See Wolfius on Eph. ii. and Kypke on Eph. iv. In the LXX it most frequently answers to the Heb. פָּרַץ *to disperse* (whence the N. פָּרָץ *foreign, a stranger*), and to נָחַץ *to be separated*. [See Job xxi. 29. Jer. xix. 4. Eccus. xi. 35. Polyb. Hist. iii. 77.]

Ἀπαλός, ἡ, ὄν, according to the Etymologist and Eustathius, from ἀφή *the touch*, which from ἄπτομαι *to touch*, which see.—*Yielding to the touch, soft, tender*. occ. Mat. xxiv. 32. Mark xiii. 28. [See Ezek. xvii. 4.] In the LXX it constantly answers to the Heb. רַךְ *soft*. [Gen. xviii. 7.]

Ἀπαύτω, ὦ, from ἀπό *from*, and ἀντῶω *to meet*.—*To come* (i. e. *from some other place*) *into the presence of, to meet*. Mat. xxviii. 9. Luke xiv. 31, et al. Wetstein on Luke cites Appian, Polybius, and Arrian, applying this verb in like matter to *meeting in hostility*. [1 Sam. xx. 17. 2 Sam. i. 15.]

Ἀπάντησις, εως, ἡ, from ἀπαντῶ.—*A meeting*. Εἰς ἀπάντησιν *to the meeting, to meet*. occ. Mat. xxv. 1. 6. Acts xxviii. 15. 1 Thess. iv. 17. On Mat. Wolfius cites from Polybius, ἘΞΗΓΗΣΑΝ ἘΠΙ ΤΗ'Ν ἈΠΑΝΤΗΣΙΝ. [1 Sam. ix. 14. Jer. xli. 16.]

Ἀπαξ, adv. from a collective, and πᾶς *all*.

I. *Once, once for all*. See Heb. vi. 4. ix. 7. 26—28. x. 2. xii. 26, 27. 1 Pet. iii. 18. comp. ver. 20. Jude 3. On Heb. ix. 7, comp. 3 Macc. i. 11; and observe, that Wolfius cites Herodotus using the very phrase ἈΠΑΞ ΤΟΥ ἘΝΙΑΥΤΟΥ. In 1 Pet. iii. 20, for ἅπαξ ἐξεδέχετο, the Alexandrian and another ancient MS., with many later ones, and several printed editions, have ἀπεξεδέχετο, which reading is embraced by Mill and Wetstein, and received into the text by Griesbach.

II. *Once, one time*. See 2 Cor. xi. 25. Phil. iv. 16. 1 Thess. ii. 18. [“In Phil. iv. 16, *several times*; in 1 Thess. ii. 18, *not only once, but a second time*.” Schl. The phrase occurs 1 Sam. xvii. 39. 1 Mac. iii. 30, for *several times*.]

III. *Entirely, thoroughly*. Jude 5; where join ἅπαξ with εἰδὼτας: and see this interpretation embraced and defended by Alberti and Wolfius. Comp. 2 Pet. i. 12. The above-cited are all the passages of the N. T. wherein the word occurs.

Ἀπαράβατος, ου, ὁ, ἡ, from a neg. and παραβαῖνω *to pass*.—*Which passeth not from one to another* (Eng. Marg.), as the Jewish high-priesthood did from the father to his son and successor; so Theophylact explains ἀπαράβατον by

ἀδιάδοχον *not successive*. occ. Heb. vii. 24, where see Wolfius.

Ἀπαρασκευάστος, ὁ, ἡ, from a neg. and παρασκευάζω *to prepare*.—*Unprepared, not ready*. occ. 2 Cor. ix. 4. [Herodian. iii. 10, 19. Dion. Hal. Ant. v. 49. Xen. Mem. iii. 4, 11. Poll. Onom. vi. 143.]

Ἀπαρνέομαι, οὔμαι, from ἀπό *from*, and ἀρνέομαι *to deny*.

I. *To deny or renounce another, to deny one has any connexion or acquaintance with him*, as Peter did Christ. Mat. xxvi. 34, 35. (comp. 72. 75.) Luke xii. 9.

II. *Joined with ἐαυτὸν one's self, to deny one's self, renounce one's own natural inclinations and desires*. occ. Mat. xvi. 24. Mark viii. 34. Luke ix. 23. [Is. xxxi. 7.]

Ἀπᾶρτι, adv. from ἀπό *from*, and ἄρτι *now*.—*From this time, from henceforth*. occ. Rev. xiv. 13. Comp. ἄρτι 5. [Schl. says that sometimes ἀπᾶρτι means *exactly, precisely, truly*. See Phavorinus, and Foes. Econ. Hippoc. p. 44. There ἀπᾶρτι μακάριοι *is perfectly happy*.]

Ἀπαρτισμός, οὔ, ὁ, from ἀπήρτισμαι p. p. of ἀπαρτίζω *to perfect*, which from ἀπό intensive, and ἄρτιζω *to perfect, finish*, from ἄρτιος *perfect, complete*, which see. *A completion, finishing, perfecting*. occ. Luke xiv. 28.

Ἀπαρχή, ἡς, ἡ, from ἀπό *from*, and ἀρχή *the beginning*.

I. *The first-fruits, i. e. the first of the first-ripe fruits*, פְּרִי תְּשֻׁבָּה, as it is expressed, Exod. xxiii. 19, which (besides *the sheaf of תְּשֻׁבָּה first-fruits* offered at the Passover for the whole people of Israel, Lev. xxiii. 10; and the פְּרִי תְּשֻׁבָּה *first-ripe fruits of wheat*, which were offered at Pentecost, Exod. xxiii. 16. xxxiv. 22. Lev. xxiii. 17) every Israelite was bound by the law to bring to the house of God, and offer with those remarkable words ordered by Moses, Deut. xxvi. 4. It occurs not, however, in this its primary and proper sense, in the N. T., but frequently in the LXX version of the Old, where it often answers to the Heb. תְּשֻׁבָּה, never to פְּרִי תְּשֻׁבָּה.

II. *The first-fruits in a figurative sense*. It is applied,

1. *To Christ risen from the dead*, as the *first-fruits of them that slept*, and whom the *full harvest* of those who are Christ's shall follow¹. 1 Cor. xv. 20, 23. The resurrection of Christ in this respect was typified² by the *sheaf of first-fruits which was waved before the Lord on the morrow after the sabbath of the paschal solemnity*, Lev. xxiii. 10, which was the very day on which Christ rose from the dead. Comp. μεγάλη ἡμέρα under μέγας IV.

2. *To the gifts of the Holy Spirit*, which believers obtain in this life as a *foretaste*³ and *earnest* of their eternal inheritance. Rom. viii. 23. comp. Eph. i. 14. Heb. vi. 5. [In Rom. viii. 23, They that have the first-fruits of the Spirit are the apostles, say Deyling, Obs. Sac. i. p. 311, and Schl. These gifts, says Deyling, are said to be

¹ Τῇ δὲ ἀπ' ἀρχῆς πάντως ἀκολουθήσει τὸ φέρεμα, says Theodoret.

² See Bishop Pearson on the Creed, Art. V.

³ Τούτεστι τῶν μελλόντων ἤδη γευσάμενοι, says Chrysostom.

typified by the first-fruits offered at Pentecost. Levit. xxiii. 17.]

3. To the *Jewish believers*, to whom the Gospel was first preached, and who consequently were the first converts to Christianity. James i. 18.

4. To *believers*, first converted in any particular place or country. Rom. xvi. 5. 1 Cor. xvi. 15.

5. To the *true believers* separated the persecuted state of Christ's Church; because they were more excellent than others, peculiarly consecrated to God and the Lamb, an earnest and assurance of a more plentiful harvest that should follow. See Rev. xiv. 4, where see Vitringa, Bp. Newton, and Johnston.

6. It intimates the *patriarchs* and *ancestors* of the *Jewish people*, Rom. xi. 16; and implies, that as they were eminently separated and consecrated to God, so this prerogative should not cease in their posterity. The above-cited are all the passages of the N. T. wherein the word occurs.

Ἀρας, ἀπασα, ἀπαν, from α collect. or ἅμα together, and πᾶς all.

I. *All, the whole*, universally. Mat. vi. 32. xxiv. 39. Luke ix. 15. xxi. 4. xxiii. 1. Acts ii. 1. 4, et al. freq.

II. *All, the whole* in general, but not universally. Mark xi. 31. Luke iii. 21. viii. 37. xix. 48.

ἈΠΑΤΑΪΩ, ὦ, from α neg. and πάτος, a *high-way*, according to some, but rather from the Heb. הַפֶּתַח, Hiph. of הִפְתָּ to seduce, for which the LXX have frequently used ἀπατάω.—To deceive, bring or seduce into error. occ. Eph. v. 6. 1 Tim. ii. 14. James i. 26. [Is. xxxvi. 24.]

Ἀπάτη, ης, ἡ, from ἀπατάω. †Rather the reverse,†—Deceit, deceitfulness. Mat. xiii. 22. Eph. iv. 22, et al.

Ἀπάτωρ, ορος, ὁ, from α neg. and πατήρ a father.—Without father, i. e. of a priestly family. occ. Heb. vii. 3. See Elsner.

Ἀπαύγασμα, ατος, τό, from ἀπαυγάω to emit, or radiate, light or splendour, "lucem edo, splendorem reddo." Hederic. And this is compounded of ἀπό from, and αὐγάω to shine.—Light or splendour emitted or radiated, irradiation, effulgence, "effulgentia, splendor." Hederic. So Hesychius explains ἀπαύγασμα by ἡλίου φέγγος the light or splendour of the sun; Suidas, by ἀπανγή ἡ ἐκλαμψις emitted splendour or effulgence; the Vulgate renders it by splendour, and the

Syriac version by ܐܘܕܝܐ which is a derivative from the V. ܡܫܬܐ to spring forth, (see the Syriac version of Is. xlii. 9.) occ. Heb. i. 3; where the Son is styled Ἀπαύγασμα τῆς δόξης — αὐτοῦ, the effulgence of his (God's) glory; and that, I humbly apprehend, in respect of his *divine nature* and *glorious appearances* previous to his taking human nature upon him. "The whole structure of the words," i. e. in the three first verses of Heb. i., says the learned Elsner, (Obs. Sac. on the place,) shows that Christ was the Ἀπαύγασμα and Χαρακτήρ of the Father, before that, being made man, he expiated our sins; for thus run the words: ὃς ὦν ἀπαύγασμα, κ. τ. λ. *who, when he was* (cum esset) the effulgence of his glory, &c. *having by himself purged our sins, sat down on the right hand*, &c. The same order is observed in the parallel place, Phil. ii. 6, 7, 9, ὃς ἐν μορφῇ, κ. τ. λ. *who, being in the form of God, emptied him-* (52)

self, &c., *wherefore God hath very highly exalted him.*"—Thus Elsner. I add, that both in the Old and New Testament the *Logos* or *Divine Word*, and his offices and acts, are described to us by the *light*, and its salutary and benign operations in the natural world. (See inter al. 2 Sam. xxiii. 4. Is. ix. 2. xlix. 6. lx. 1. 3. Mal. iv. 2, or iii. 20. Luke i. 78. ii. 32. John i. 4—9. viii. 12. xii. 35, 36. 46.) And under both dispensations the *peculiar presence* of the same *Divine Person* was occasionally demonstrated to men by the attendance of his emblem, a *preternatural light* or *glory*. See Exod. iii. 2¹. (comp. Acts vii. 30. 35.) Exod. xl. 34, 35. 1 Kings viii. 11. Acts xxii. 6. xxvi. 13. comp. Mat. xvii. 2. 5. Rev. i. 13—15. And besides these occasional manifestations of the *glory of the Lord*, the appearance of the *God-Man* over the *cherubim* in the Holy of Holies of the tabernacle and temple, was constantly accompanied with the like *preternatural splendour* or *brightness*. This is evident from St. Paul's calling those sacred emblems the *cherubim of GLORY*, Heb. ix. 5, and from the description of the *man* over the *cherubim* in Ezek. i. 26, 27. The same prophet, ch. x. 4, describes the *glory of Jehovah*, i. e. the appearance of the *God-Man* in glory, as *going up from the cherub* (whereon he was, ch. ix. 3.) and standing over the threshold of the house; and then he adds, *and the house was filled with the cloud, and the court was full of the brightness of the glory of Jehovah*, הָאֵשׁ הָיְתָה מְלֵאָה, which Hebrew words it seems impossible to render into Greek more literally than by ἈΠΑΥΓΑΣΜΑ (or —ΑΤΟΣ) Τῆς Δοξῆς τοῦ Θεοῦ or Κυρίου. It is probable, therefore, that when St. Paul, writing to the *Hebrews* or *converted Jews*, gave the *Son of God* this title, he alluded to this very text of Ezekiel, and thus referred to his *divine character* and *glorious appearances* before his incarnation. We need not then be surprised that the Jewish author of the apocryphal book of Wisdom (who most probably was Philo Judæus?) should, among other personal attributes of wisdom, entitle her, ch. vii. 25, 26, ἈΠΟΡΡΟΙΑ Τῆς τοῦ παντοκράτορος Δοξῆς εὐκρινῆς, a bright efflux, emanation, or stream (Eng. Marg.) from or of the glory of the Almighty, and also, ἈΠΑΥΓΑΣΜΑ φωτὸς αἰδίου, the effulgence of the eternal light. Much less ought we to wonder that Clement, the companion and fellow-labourer of St. Paul, (Phil. iv. 2.) should in his first Epistle to the Corinthians (which has often by learned men been remarked to resemble that to the Hebrews both in sentiments and style) call Jesus Christ ἈΠΑΥΓΑΣΜΑ τῆς μεγαλωσύνης αὐτοῦ, the effulgence of his (God's) majesty, § 36; and that the succeeding Christian writers should largely insist (though sometimes, I think, with a mixture of error) on the glorious title given to the *Son* by the apostle to the Hebrews. See Suicer's Thesaurus in Ἀπαύγασμα. [See also Phil. i. p. 35, and p. 337, ed. Mang.]

¹ Observe, that the *fire* mentioned in this text was a *fire* which consumed not; and it is justly observed by one who well knew what he was writing about, "Indeed *light* together (without the mixture of spirit) could not appear otherwise but like *fire*." Hutchinson's Works, vol. vi. p. 39.

² I know not of any writer who has proved this point so convincingly as the learned Whitaker, in his Origin of Arianism disclosed, pp. 121, &c. 131, &c. 160, &c.

¹ Ἀπειδω, from ἀπό intensive, and εἶδω to see.—To see or perceive. [See Jonah iv. 5. It seems rather to be used of seeing with the mind or understanding, in Phil. ii. 23. It does not occur again.]

Ⲙⲟⲩ Ἀπειθεια, ας, ἡ, from ἀπειθής.

I. Unbelief, want of true faith. Rom. xi. 30. 32. Heb. iv. 11.

II. Resistance of persuasion, contumacy, obstinacy, disobedience. Eph. ii. 2. v. 6. Col. iii. 6. But in these latter passages the notion of unbelief is evidently included, and in the former texts ἀπειθεια does also imply disobedience; so that it might perhaps be best to reduce this word to the one general meaning of disbelief, or of disobedience accompanying unbelief. "It signifies," says the judicious Leigh, "the want of obedience of faith." It is more than ἀπιστία, and implies obstinacy in unbelief, and the rejection of the true faith when proposed.

Ἀπειθῶ, ὦ, from a neg. and πείθω to persuade.

I. Not to believe, to disobey, as implying also disobedience. John iii. 36. Acts xiv. 2. Rom. x. 21. Heb. iii. 18. [Schl. says, and I think justly, that in this last place want of confidence in the divine assistance is meant, as in Ecclus. xli. 3, 4, and Deut. xxviii. 65.]

II. To disobey, as through unbelief. Rom. ii. 8. 1 Pet. iii. 20. ii. 8, where join τῷ λόγῳ with ἀπειθοῦντες, as ch. iii. 1. iv. 17. See Bowyer. These two senses seem almost to coincide (comp. ἀπειθεια), only the word sometimes refers more to the inward, sometimes more to the outward act. [Deut. xxi. 20. Ex. xxiii. 21.]

Ἀπειθῆς, εὖς, οὗς, ὁ, ἡ, from a neg. and πείθω to persuade, or πείθομαι to obey.

I. Unbelieving. Luke i. 17.

II. Disobedient. Acts xxvii. 19. Rom. i. 30, et al. In the LXX it several times answers to the Heb. מרד rebellious. [See Num. xx. 10. Jer. v. 23. Is. xxx. 9. Deut. xxi. 18.]

Ἀπειλῶ, ὦ,—To threaten, menace. occ. Acts iv. 17. 1 Pet. ii. 23. [In Acts iv. 17, ἀπειλή is redundant, and this is a common Hebraism. See Vorst. de Hebraism. p. 625. c. 34.]—It is by some deduced from ἀπό from, and the obsolete ἐλῶ to withdraw, because threats are used to withdraw men from their purpose. I know not, however, whether the primary sense of ἀπειλῶ be not to boast, vaunt, "αὐχεῖν, καυχᾶσθαι," Scapula, as the V. is used by Homer, Il. viii. 150, ὥς ποτ' ἀπειλήσει, Thus will he vaunt. [LXX, Gen. xxvii. 42.]

Ἀπειλή, ἡς, ἡ, from ἀπειλῶ to threaten.—A threat, threatening, menace. occ. Acts iv. 17. 24. ix. 1. Eph. vi. 9. [LXX, Job xxiii. 6, in the Vat. MS. Elsewhere in the LXX it has a different sense.]

Ἀπειμι, from ἀπό from, and εἰμί to be.—To be absent. 1 Cor. v. 3. Col. ii. 5, et al.

Ἀπειμι, from ἀπό from and εἰμι to go.—To go, go away. occ. Acts xvii. 10, where observe that ἀπῆσαν is the 3rd pers. plur. imperf. [LXX, Ex. xxxiii. 8.]

Ⲙⲟⲩ Ἀπειραστος, ου, ὁ, ἡ, from a neg. and πειράζω to tempt.—Not to be tempted, incapable of being tempted. occ. James i. 13.

Ἀπειρος, ου, ὁ, ἡ, from a neg. and πείρα experience.—Unexperienced, unskilful. occ. Heb. v. 13. [It is rather here unequal to, unable to

understand the doctrines of Christianity. It occurs in its primary sense, Xen. Mem. ii. 1, 23. Thuc. i. 141. LXX, Zech. xi. 15.]

Ἀπεκδέχομαι, from ἀπό intens. and ἐκδέχομαι to expect.—To wait for with earnest expectation and desire, to expect earnestly. occ. Rom. vii. 19. viii. 23. 1 Cor. i. 7. Gal. v. 5. Phil. iii. 20. Heb. ix. 28. [It is doubtful whether ἀπό has this intensive force here. Schl. says simply to expect, though he says the other interpretation may be true.]

Ⲙⲟⲩ Ἀπεκδύομαι, mid. from ἀπό from, and ἐκδύω to put off.

I. To put or strip off, as clothes. Hence it is in the N. T. applied figuratively to the old man, or that corrupt nature we derive from fallen Adam. Col. iii. 9. [The verb is used in this sense, Joseph. A. J. xiii. 7. 1. (as exuere in Latin, Tac. Ann. xiv. 52.) but Schleusner says it is rather derived from the Chaldee use of the word שָׁחַ in such phrases as he puts off his heart (dispositions). See Schöttgen. Hor. Heb. i. p. 820. Krebsius (Obs. Flav. p. 342) says that the phrase is perhaps borrowed from actors, who put off the dress of one character to assume another.]

II. To strip, divest, of power or authority. Col. ii. 15. [Schl. says that the verb means to strip, as, to strip the vanquished of their clothes, and hence to vanquish, or break the strength of, in this place of the Colossians. Dresig. (i. 17) denies this sense, but see Perizon. ad Ælian. V. H. ii. 13. Wakefield (Silv. Crit. pt. iii. p. 120) says that a comma must be put after the verb, which means to strip off clothes, as if to go less encumbered to a contest.]

Ⲙⲟⲩ Ἀπέκδυσις, εως, ἡ, from ἀπεκδύομαι, a putting or stripping off. occ. Col. ii. 11. See Suicer, Thes. in ἀπέκδυσις.

Ἀπελάνω, or ἀπελάω, ὦ, from ἀπό from, and ἐλάνω or ἐλάω to drive.—To drive away. Acts xviii. 16. [See Plutarch. Mar. p. 410, and D'Orville. ad Charit. vi. 1, p. 512. LXX, Ez. xxxiv. 12.]

Ⲙⲟⲩ Ἀπελεγμός, οὔ, ὁ, from ἀπήλεγμαι perf. pass. of ἀπελέγχω to refute, confute; which from ἀπό intensive, and ἐλέγχω to refute.

I. Refutation, confutation; in which sense it is used in the profane writers.

II. Disgrace, disrepute. occ. Acts xix. 27. [Ἐλεγμός occurs 2 Kings xix. 3. Is. xxxvii. 3, as upbraiding.]

Ⲙⲟⲩ Ἀπελεύθερος, ου, ὁ, ἡ, from ἀπό from and ἐλεύθερος free.—A man freed from slavery, a freedman; a man not born, but made, free. It is the Greek word for the Latin libertus as Scapula cites from Arrian on Epictetus, ἈΠΕΛΕΥΘΕΡΟΣ τοῦ Νέρωνος, Nero's freedman; and Josephus, de Bel. vi. 9, § 2, mentions ἕνα τῶν ἈΠΕΛΕΥΘΕΡΩΝ one of (Titus's) freedmen, unum ex libertis. Hudson. occ. 1 Cor. vii. 22, where it is used figuratively and spiritually. So Ignatius, Epist. to the Romans, § 4, ed. Russell, applies this word to himself, but if I suffer, I shall be ἀπελεύθερος Ἰησοῦ, Jesus' freedman.

Ἀπελπίζω, from ἀπό denoting privation, and ἐλπίζω to hope.—To despair. occ. Luke vi. 35, Μηδὲν ἀπελπίζοντες, nothing or nowise despairing. It does not appear that ἀπελπίζω ever signifies to hope from or again, as our translators, after the

printed copies of the Vulgate (inde sperantes) render it; but the constant classical meaning of this verb is to be *hopeless, despair*, of which Wetstein has produced many instances; and the LXX have once, Is. xxix. 19, used the participle ἀπηλπισμένος *hopeless*, for the Heb. יָצַח *indigent*. The verb or participle occurs likewise in the sense of *despairing*, Judith ix. 11. Ecclus. xxii. 21. xxvii. 21. 2 Mac. ix. 18. For further satisfaction, see Campbell's note on Luke vi. 35. [Schl. sides with our translators, and says from Krebsius (Obs. Flav. p. 117) that often a notice of a word omitted is given by a preposition, as ἐσθίειν ἀπό τινος, shortly ἀπεσθίειν, according to Athenæus, xiv. p. 649, and ἀπαυτύν in Theophrastus in the same way. See Casaub. ad Theophr. Char. 12. Br. sides with Parkhurst.]

Ἀπέναντι, adv. from ἀπό *from, at*, and ἐναντί *before*.

1. *Over-against*. Mat. xxi. 2. xxvii. 61.
2. *Before, in the presence of*. Mat. xxvii. 24. Acts iii. 16. Rom. iii. 18. [Gen. xxv. 9. xlix. 30.]
3. *In opposition to, against*. Acts xvii. 7. [Ecclus. xxxvii. 4.]

Ἀπέω, from ἀπό *from*, and ἔπω *to speak*.—*To renounce, disclaim*. occ. 2 Cor. iv. 2. On which passage Raphaelus shows that Herodotus often uses the same form of the V., i. e. the 1st aor. mid. ἀπειπάμην, in the same sense. [The verb signifies *to forbid*. Joseph. A. J. iii. 12, 1. Xen. Mem. i. 2, 33. *To fail*. Xen. de Re Eq. viii. 5; and so in the middle, *to forbid myself any thing, to give it up*. Herod. vi. 10. 1 Kings xi. 2, *to forbid*. See Zech. xi. 12. Job x. 3.]

Ἀπέραντος, ου, ό, ή, from α neg. and περαινω *to finish*, which from πέρας *a bound, end*.—*Endless, infinite, or useless, ending in nothing*. occ. 1 Tim. i. 4, where see Elsner, Wetstein, Kypke, and Macknight. [Job xxxv. 26. Schl. says, as περαινω signifies also *to profit*, ἀπέραντος is here *useless*, according to Kypke, Obs. Sacr. i. p. 347, who gives instances from Cæcumenius and Theophyl. See Strab. ii. p. 167.]

Ἀπεριπάστως, adv. from ἀπερίσπαστος *without distraction*, which from α neg. and περιπάω, *to distract*, which see.—*Without distraction or distracting care*. That this is the true sense of the word, Raphaelus has confirmed by citations from Arrian¹ and Polybius; agreeably to which Hesychius explains it by ἀμερίμνως *without carelessness, ἀφρονίστως without anxiety* (so Cæcumenius), and ἡσώχως *quietly*. occ. 1 Cor. vii. 35. The adj. ἀπερίσπαστος occurs Ecclus. xli. 1, which see, and comp. ver. 2. [Polyb. ii. 20, 12.]

Ἀπερίτμητος, ου, ό, ή, from α neg. and περίτμητος *circumcised*, which from περτείνω *to circumcise*, which see.—*Uncircumcised*. occ. Acts vii. 51. comp. Lev. xxvi. 41. Ezek. xlii. 7. 9. Jer. vi. 10. ix. 25, in LXX, and see Heb. and Eng. Lex. in ἡρ.—In the LXX it always answers to the Heb. חָרָץ *having the superfluous foreskin uncircumcised*, except in Josh. v. 7, where ἀπερτεμήτους occurs for the Heb. עָרְוָה לְחֵטֵּא *they had not circumcised them*.

Ἀπέρχομαι, from ἀπό *from*, and ἔρχομαι *to go*.
I. *To go, go away, depart*. Mat. ii. 22. viii. 13, 19. ix. 7. x. 5. xxv. 46, et al. freq.

¹ See Mrs. Carter's Note (r) on her Translation of Arrian's Epietetus, book iii. cap. 22, § 8.

II. *To go forth*. Mat. iv. 24.

III. *To pass away*. Rev. ix. 12. xi. 14. xviii. 14. xxi. 4. [Song of Sol. ii. 11. Arr. Diss. Ep. iv. c. 3.]

IV. *To go*. Mat. viii. 19. x. 5. xiv. 15. 25. xvi. 21. xxviii. 10. Mark v. 24. John iv. 47. Rom. xv. 28. Gal. i. 17. Gen. xix. 2. xxiv. 56. Is. xxxvii. 37; and this is its sense where it is used with ὀπίσω and a genitive, *to go after any one*, i. e. to be his disciple. Mark i. 20. John xii. 19, and without the addition, Luke xvii. 23.]

V. *To come*. Mark iii. 13. vii. 30. Luke xxiii. 33. Mat. viii. 33, where see Bois. Collat. Vet. Intp. Gen. xlii. 21.]

VI. *To return*. Mat. ii. 22. viii. 21. ix. 7. xiii. 46. Luke i. 23. Gen. iii. 19. xxxi. 13. See Suidas v. ἀπέλθω. Schl. adds a variety of other meanings which are reducible to one or other of the above heads.]

Ἀπέχω, from ἀπό *from*, and ἔχω *to have*, be.

I. *To receive, obtain from another, so to have*. Mat. vi. 2. 5. Luke vi. 24. Phil. iv. 18. Philem. 15. Josephus applies this V. as in Mat. vi. Ἄλλ' ἐγὼ μὲν ἈΠΕΧΩ τῆς σεβείας ΤΟ' ΕΠΙΤΙΜΙΟΝ. But I indeed *receive or have the reward* of my wickedness. De Bel. i. 30, § 6. And Wetstein on Mat. cites from Plutarch, Solon, p. 90, F. the very phrase ΤΟΝ—ΜΙΣΘΟΝ ἈΠΕΧΕΙ: and on Phil. iv. 18, from Arrian, Epiet. iii. 2, ἈΠΕΧΕΙΣ ἄπαντα. [See Gen. xliii. 23. Numb. xxxi. 19. Athen. xiv. p. 649. Gataker. ad Marc. Anton. iv. 49. p. 135. Fischer, de Vit. Lex. N. T. Prol. xxvii. p. 12. 59.]

II. *To be distant or at a distance*. Luke vii. 6. xv. 20. xxiv. 13. It is thus applied figuratively to the heart. Mat. xv. 8. Mark vii. 6. [Polyb. vi. 25. Xen. de Veet. iv. 43.]

III. Ἀπέχει, impersonally, *it is enough, sufficient*. Mark xiv. 41. q. d. I have exhorted you *enough* to watchfulness; I need not now give you any further directions on this subject. Ἀπέχει is used in the same sense (though an unusual one) by Anacreon, Ode xxviii. 33, ἈΠΕΧΕΙ βλέπω γὰρ αὐτήν, 'Tis now *enough*; herself I see. Comp. Wetstein. [Schl. says that the meaning is, *ye have slept enough*. Schw. (Comm. p. 147) says ἀπέχει (ώρα), *the time is absent, or the proper hour (for sleep) is absent*.]

IV. Ἀπέχομαι, mid. *to keep oneself from, to abstain or refrain from*. Acts xv. 20. 29.

Ἀπιστέω, ᾧ, from α neg. and πίστις *faith, belief*.

I. *Not to believe, to disbelieve*. Mark xvi. 11. 16. Luke xxiv. 11. 41. Acts xxviii. 24. Rom. iii. 3. [Sometimes it is *to disobey*, as in the three last places, and in Xen. Symp. iv. 49. Apol. Socr. 14. Polyb. iii. 98, 1.]

II. *To be unfaithful*. 2 Tim. ii. 13, where it is opposed to πιστός *faithful*. See Doddridge on the place, but comp. Rom. iii. 3. [So Aq. Symm. and Theod. in Ps. xxiv. 3.]

Ἀπιστία, ας, ή, from α neg. and πίστις *faith*.—*Want of faith, unbelief*. Mat. xiii. 58. Mark xvi. 14. Rom. iv. 20. 1 Tim. i. 13. Heb. iii. 12. 19. comp. Mark ix. 24. [In Mat. xiii. 58. Mark vi. 6. xvi. 14. Rom. iii. 3. xi. 20. Heb. iii. 12. 19, it seems to be *wilful disbelief*. In 1 Tim. i. 13, *ignorance from disbelief*.]

Ἀπιστός, ου, ό, ή, from α neg. and πιστός *credible, believing*.

I. In a passive sense, spoken of a thing, *not to be believed, incredible*. Acts xxvi. 8. [Polyb. xviii. 18, 7. Xen. Symp. iv. 50.]

II. *Not to be trusted, unfaithful*, as a servant, Luke xii. 46. *Unfaithful*, as Christians, Tit. i. 15. See Macknight. [Schl. says, *hesitating*, in Tit. i. 15.]

III. In an active sense, *not believing*. Mat. xvii. 17. John xx. 27. Hence,

IV. It denotes *one who disbelieveth the Gospel of Christ, an unbeliever, an infidel*. 1 Cor. vi. 6. vii. 12—15. 2 Cor. vi. 15.

Ἀπλός, οὗς, ὅη, ἡ, ὅον, οὖν, from a denoting *unity or together, and πᾶλα* to be. Comp. διπλός.

I. *Simple, uncompounded*. In this sense it is used in the profane writers.

II. Applied to the eye, *clear*. "It is opposed to an eye overgrown with *film*, which would obstruct the sight." Doddridge.—"*Sound*. Both Chrysostom and Theophylact represent the Greek word as synonymous here with ὑγιής, sanus." Campbell. occ. Mat. vi. 22. Luke xi. 34.

Ἀπλότης, ητος, η, from ἀπλός.

I. *Simplicity, sincerity, purity of mind, freedom from sinister designs or views*. occ. Rom. xii. 8. 2 Cor. i. 12. xi. 3. Eph. vi. 5. Col. iii. 22. [1 Chron. xxix. 17. Wisd. i. 1¹.]

II. *Bountifulness, liberality*, springing from *simplicity or sincerity of mind*. occ. 2 Cor. viii. 2. ix. 11. 13. comp. Rom. xii. 8, where see Kypke. [See Krebs, Obs. Flav. p. 302.]—In the LXX this N. answers to the Heb. נָפִישׁ *uprightness*, and to דִּין *integrity*.

Ἀπλῶς, adv. from ἀπλός.—*Bountifully, liberally*. occ. James i. 5.

ἈΠΟ' (by apostrophe, before a vowel with smooth breathing, ἀπ' : with an aspirate one, ἀφ' : Lat. ab ; Germ. ab, af ; Sax. of ; Eng. *of, off*), perhaps from the Heb. אֶפֶס denoting the *first author or original*. But when ἀπό implies *motion*, may it not be best derived from the Heb. הָיָה *to fly away*?

I. A preposition governing a genitive case.

1. [From, denoting the efficient cause. Mat. xi. 19. xii. 38. xvi. 21. Mark viii. 31. Luke xvii. 25. Rom. i. 7, peace from God. xiii. 1. 1 Cor. i. 3. 30. iv. 5. 2 Cor. i. 2. Phil. i. 28. James i. 17. Rev. xii. 6. 1 Macc. viii. 6. See Duk. ad Thuc. i. 25.]

2. [From, denoting the place from which. Mat. iv. 25, from Galilee. xxvii. 51. Mark xv. 38. Rom. xv. 18. Heb. viii. 11.]

3. [From, or away from, denoting *local removal or distance from*. Mat. xxviii. 2, rolled the stone away from the door. Luke xxiv. 2. John xxi. 8. Mat. vii. 23. xxvii. 41. Hence it is sometimes prefixed to the *description of the distance*, and must be rendered, *at the distance of*. John xi. 18. xxi. 8. Rev. xiv. 20. So Joseph. de Bell. iii. 8, 7. 9, 7. v. 2, 1. See Kypk. i. p. 390.]

4. [From, denoting an object from which one is freed, or of which one is deprived. Mat. i. 21, save the people from their sins. vi. 13. Mark v. 34. Luke iii. 7. vii. 21. Rom. v. 9. 1 Cor. x. 14. 2 Cor. vii. 1. 1 John i. 7.]

5. [From, denoting the person so freed, &c.

Luke viii. 2. from whom seven devils had gone out, 33. 35. xii. 20. Rom. xi. 26. Mark xiv. 35.]

6. [Out of, as out of a place. Mat. iii. 16. vii. 4. xiv. 29. xxiv. 31. Mark vii. 4. Luke xxiii. 26.]

7. From. See Mat. i. 17. 24. iii. 7. 13. viii. 1. 11. Mark vii. 4, where observe that ἀπὸ ἀγορᾶς is an expression very agreeable to the style of the Greek writers, and may be rendered either *being come from the market or after market*. Thus ἈΠΟ' ΔΕΙΨΙΝΟΥ *after supper*. Theophr. Char. Eth. cap. 24. Comp. sense 3. Hom. II. viii. 53, and see Raphelius, Elsner, Wolfius, and Kypke. Acts xvi. 33, "*washed from the stripes, i. e. the blood from them*." Bp. Pearce.

8. From, after, of time. Mat. ii. 16. Luke ii. 36. John xi. 53.

9. From, since, of time. Rom. i. 20. (Comp. Eccles. xvi. 26.) Acts xxiv. 11, where observe ἀφ' ἧς agrees with δυοδεκάτης ἡμέρας understood.

10. From, for, by reason of. Luke xix. 3. xxi. 26. Mat. xiii. 44. xviii. 7. John xxi. 6, where Kypke shows that this sense of ἀπό is common in the Greek writers.

11. From, of, denoting the matter. Mat. iii. 4.

12. From, by, by means of. Mat. vii. 16.

13. Of time, at the distance of, at, on. Acts x. 30, ἀπὸ τετάρτης ἡμέρας at the distance of, or on, the fourth day, reckoning backwards. Comp. Acts xxiii. 23.

14. Of, some of, as if τι were understood, Luke xxiv. 42. Acts v. 2, 3.

15. Before, in presence of. coram, answering to the Heb. נֶפֶשׁ 1 John ii. 28. So repeatedly, Eccles. xli. 17, 18.

16. Of, belonging to, a place. John xi. 1. Acts xvii. 13. Heb. xii. 24. Comp. Mat. xv. 1.

17. Redundant, ἀπὸ μακρόθεν, Mat. xxvi. 58, where see Wetstein : ἀπὸ ἄνωθεν, Mat. xxvii. 51, Mark xv. 38.

II. In composition it denotes,

1. Removal or passing, as ἀποπλέω *to sail from or away*.

2. Separation or privation, as ἀποκόπτω *to cut off*, ἀποκεφαλίζω *to behead*, ἀπόθεσις *a putting off*.

3. Back again, as ἀποδίδωμι *to give back, render, ἀποκαθίστημι to restore*.

4. Intenseness, as ἀπεκδέχομαι *to expect earnestly*.

Ἀποβαίνω, from ἀπό from, out, and βαίνω *to go, come*.

I. To go or come out of a ship. Luke v. 2. John xxi. 9. Thus also frequently used in the Greek writers. See Wetstein on Luke. [Thuc. i. 116. iv. 9.]

II. To happen, to come, or turn out, as we say : so the Lat. *evenio to happen* (whence our English *event*, &c.) is in like manner from *ē out, and venio to come*. Luke xxi. 13. Phil. i. 19. The Greek writers often apply the V. in this sense. See Wetstein on Luke. [Job xiii. 5. xv. 31. and especially Exod. ii. 4. Job xi. 6. xiii. 16. See Thuc. iii. 93. iv. 39. Xen. Symp. iv. 49. Artemid. iii. 67. Arrian, Epict. iv. 10.]

Ἀποβάλλω, from ἀπό from, and βάλλω *to cast*.

1. To cast off or away. Mark x. 50.

II. Metaphorically, *to lose*. Heb. x. 35. So Is. i. 30. Xen. Œc. xii. 2. Heliod. v. 22, and often in Greek authors.]

¹ [See also Test. xii. Patr. in Fabr. i. p. 624.]

'Αποβλέπω, from *ἀπό* intensive, and βλέπω to look.—To behold or look earnestly or attentively; respicio, suspicio. occ. Heb. xi. 26. So in Xen. H. Gr. vi. +1, 4, p. 359,† we have ἡ σὴ πατρις Εἰς σε Ἀποβλέπει, Thy country looks earnestly at thee. See Wetstein and Kypke. [Schl. says, rationem habeo, I take into account, and quotes Arrian, Epict. ii. 16, 46. Polyb. ii. 39, 10. See Krebs, Obs. Flav. p. 386, and Bishop Bull's Sermon on the text. In Parkhurst's sense it occurs, Ps. xi. 4. Song vi. 1. In the Test. xii. Patr. ap. Fabr. i. p. 694, it is, to look to or have respect to.]

Ἀποβλήτος, ὁ, ἡ, from ἀποβέβληται, 3rd pers. perf. pass. of ἀποβάλλω.—That is to be rejected. occ. 1 Tim. iv. 4. [Jer. xxii. 28.]

Ἀποβολή, ἡς, ἡ, from ἀποβέβηλα, perf. mid. of ἀποβάλλω.

I. A casting off, rejection. Rom. xi. 15.

II. A loss. Acts xxvii. 22. [Jos. Ant. ii. 6, 9.]

Ἀπογίνομαι, from *ἀπό* from, and γίνομαι to become.—To die; in which sense it is frequently used by the Greek writers, particularly Herodotus¹. See Raphaelius and Wetstein. occ. 1 Pet. ii. 24. Comp. Rom. vi. 2.

Ἀπογραφή, ἡς, ἡ, from ἀπογράφω, which see.—An enrolment or register of persons and estates. occ. Acts v. 37. Luke ii. 2, αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. In the first edition I embraced the explanation of this difficult passage which is given, and at large illustrated, by Lardner in his Credibility of Gospel Hist. pt. i. book ii. ch. 1, namely, "This was the first enrolment of Cyrenius, governor of Syria, i. e. who was afterwards governor of Syria, and best known among the Jews by that title." But I am since convinced, by Campbell's Notes on Luke ii. 2, that this exposition, though very plausible, will not stand the test of accurate criticism (comp. Luke iii. 1. Acts xviii. 12, in the Greek); and on the whole I concur with the interpretation of the last-mentioned learned writer (whom see) as "This first register took effect (ἐγένετο, comp. Mat. v. 18. vi. 10. xviii. 19. xxvi. 42. Luke ii. 2. xxii. 42. 1 Cor. xv. 54) when Cyrenius was president of Syria." And this effect is what Acts v. 37 refers to; on which text, as also on Luke ii. 2, see Wetstein and Josephus, Ant. xviii. 1, 1. [Mr. Benson, in his Essay on the Chronology of the Life of Christ (p. 129), suggests the following reading, ἐγένετο πρώτη ἡ ἡγεμονεύοντος, and translates, this taxing took place before that which took place when Cyrenius, &c. The transposition is justified by MSS., and his conjecture that one of the three Etas was omitted by the transcriber is certainly happy. But it need not be added, that corrections of the SS. can hardly ever be admissible.]

Ἀπογράφω, from *ἀπό* intens. and γράφω to write.

I. To enrol, register. Luke ii. 1. 3. 5. This is a term referring to the Roman polity, and particularly to their census; for what the epitome of Livy expresses by census actus, a census was taken, Dio denotes by ἀπογραφὰς ἐποιήσατο he

made enrolments. And we learn from Florus², the Roman historian, that the business of the census was "to make a distinct register of every one's estate, dignity, age, employment, and office." Such was the ἀπογραφὴ or census now made by Augustus Cæsar. See more in Grotius on Luke ii. 1; in Lardner, as cited under ἀπογραφὴ; in Prideaux, Connect. pt. ii. book 9, anno 5; and in Bp. Chandler's Vindication of Defence of Christianity, vol. ii. p. 437. [The first census (Luke ii. 1) in Herod's time was from the mere ambition or curiosity of Augustus, and was merely a list of names, and, as it seems, not confined to Judea; the second (Acts v. 37), ten years after, and after Herod's death, was an account of property. See Joseph. Ant. xvii. 13, 1. xviii. 1, 1. LXX, Judg. viii. 14.]

II. Pass. to be registered, enrolled, in a figurative and spiritual sense. Heb. xii. 23. Comp. Num. iii. 40. 42, 43.

Ἀποδεικνύω, ἀποδείκνυμι, and obs. ἀποδείκω, from *ἀπό* intensive, and δεικνύω or δείκω to show.

I. To show openly or publicly. 2 Thess. ii. 4. On which text Wetstein shows that the Greek writers apply the V. in like manner to a declaration of dignity. Thus, among other passages, he cites from Strabo, Αἰεῖ δὲ ἐξ ἐν αὐτὸν βασιλέα, he declared him king; and from Diodorus Siculus, σὺν ἑθρονον ἑαυτὸν Ἀποδείκνυντο τοῦ βασιλέως τοῖς δώδεκα θεοῖς, The king showing or declaring himself of equal dignity with the twelve gods. [Diod. Sic. xvi. 92.]

II. [To show or set forth publicly or prove. Acts ii. 22. xxv. 7. Xen. de Rep. i. 1. Mem. iii. 6, 8. See Krebs, Obs. Flav. p. 168. 1 Mac. x. 34. xiv. 23. Est. ii. 9.]

III. [To exhibit as appointed, or to appoint, make, or constitute. 1 Cor. iv. 9. Xen. de Re Eq. i. 5. Isoc. Paneg. c. 23. Hemsterh. ad Lucian. i. p. 460, and Irmisch. ad Herodian. i. p. 121.]

Ἀπόδειξις, εως, ἡ, from ἀποδεικνύω.—Proof, demonstration. occ. 1 Cor. ii. 4. [Polyb. v. 10, 3.]

Ἀποδεκατὼ, ὦ, from *ἀπό* from, and δεκατὼ to tithe.

I. To pay the tithe or tenth. Mat. xxiii. 23. Luke xi. 42. xviii. 12. [Test. xii. Patr. ap. Fabr. i. 569.]

II. To take or receive tithe from, to tithe. In this sense, occ. Heb. vii. 5.—So in the LXX ἀποδεκατὼ answers to the Heb. תַּעֲשֶׂה in the senses both of paying tithe, Gen. xxviii. 22. Deut. xiv. 22. xxvi. 12, and of receiving it, 1 Sam. viii. 15. 17.

Ἀπόδεκτος, ὁ, ἡ, from ἀποδέχομαι.—Acceptable, pleasing, grateful. occ. 1 Tim. ii. 3. v. 4. [Plut. Opp. x. p. 380.]

Ἀποδέχομαι, from *ἀπό* intensive, and ἔχομαι to receive.

I. Of persons, to receive kindly or hospitably. Luke vii. 40. Acts xv. 4. xviii. 27. [xxviii. 30. 2 Mac. iii. 9.]

II. Of God's word, to receive or embrace heartily. Acts ii. 41. [Xen. Mem. i. 2, 8.]

III. Of benefits, to receive or accept gratefully. Acts xxiv. 3. [Schl. and Br. say, to celebrate or

¹ [See Thuc. ii. 34. Herod. ii. 85.]

² "Omnia patrimonii, dignitatis, ætatis, artium officiorumque discrimina in tabulas referre." Flor. i. 6. Comp. Cic. de Leg. iii. 3.

praise. See Jos. Ant. vii. 12. Phil. Legat. ad Caium, p. 1014. in Flacc. p. 979. Krebs, Obs. Flav. p. 253.]

Ἀποδημέω, ὦ, from ἀπόδημος.

I. *To go from one's own people, to go or travel abroad, or into a foreign country.* Mat. xxi. 33. [Xxv. 14. Mark xii. 1. Luke xv. 13.]

[II. *To be or live abroad.* Luke xx. 9. Ælian, V. H. xiii. 14. Lys. Orat. iii. p. 73.]

Ἀπόδημος, οὐ, δ, ἡ, from ἀπό from, and ἔθνος a people.—*Going from one's people, going abroad or into a strange country.* occ. Mark xiii. 34.

Ἀποδίδωμι, from ἀπό from or back again, and εἶδωμι to give.

I. *To give, bestow.* 2 Tim. iv. 8. comp. Rom. ii. 6, 7.

II. *Of testimony or witness, to give, bear.* Acts iv. 33. [See D'Orvill. ad Charit. p. 597, ed. Lips.]

III. Ἀποδίδομαι, mid. *to sell, give from one's self, as it were, for a price.* Acts v. 8. vii. 9. Heb. xii. 16. [See Gen. xxv. 33. Deut. ii. 28. Xen. de Vect. c. 5, § 4. Hell. i. 6, 9. ii. 3, 18. Polyb. iii. 22, 9.]

IV. *To reward, recompense, render, whether in a good or bad sense, as* Mat. vi. 4. 6. xvi. 27. Rom. ii. 6. xii. 17. 1 Tim. v. 4. 2 Tim. iv. 14. [Schl. adds, 1 Pet. iii. 9. Rev. xviii. 6. xxii. 12. Ecclus. xi. 26. xii. 6. xvii. 19. Is. lkv. 6. Job xxxiv. 21.]

V. *To repay, restore, return.* Luke iv. 20. ix. 42. x. 35. xix. 8. [1 Mac. xii. 46.]

VI. *To pay, as a debt.* Mat. v. 26. xviii. 25, 26. [Luke vii. 42]; tribute, &c. Rom. xiii. 7. Mat. xxii. 21; hire, Mat. xx. 8. [See also 1 Cor. vii. 22.]

VII. Ἀποδίδωμι λόγον, *to give or render an account.* Mat. xii. 36. Luke xvi. 2. Acts xix. 40. Heb. xiii. 17. 1 Pet. iv. 5. So Plato in Phædon. Ὑμῖν τοῖς δικάσταῖς βούλομαι τὸν ΛΟΓΟΝ ΑἰΠΟΔΟΥΝΑΙ, *To you, the judges, I will give an account.* Comp. λόγος IX.

VIII. With a dat. of the person, ἀποδίδωμι ὄρκου, *to render or perform one's oaths to.* Mat. v. 33. comp. Deut. xxiii. 21. 23. [Job xxii. 27. Ecclus. xviii. 22. Xen. Mem. ii. 2, 10.]

IX. Ἀποδίδωμι καρπὸν, *to return; i. e. to produce or yield fruit, as a tree.* Rev. xxi. 2. This is a pure Greek phrase used by Herod. (i. 193) and Pausanias, but by them applied to the earth. See Wetstein, and comp. Heb. xii. 11.

Ἀποδιωρίζω, from ἀπό from, and διορίζω *to divide, separate, which from διά denoting separation, and ὀρίζω to limit, which see.—To separate from, other Christians namely.* occ. Jude 19.

Ἀποδοκιμάζω, from ἀπό from, and δοκιμάζω *to prove.—To reject, disallow.* Mat. xxi. 42. Mark viii. 31. Heb. xii. 17. See LXX in Jer. vi. 30. Isocrates ad Demon. cap. xxi. Τοὺς ψευδομένους ΑἰΠΟΔΟΚΙΜΑΖΟΜΕΝ, *We disapprove liars.* [The word properly is used of metals which could not bear the touchstone.]

Ἀποδοχή, ἡς, ἡ, from ἀποδέχομαι p. m. of ἀποδέχομαι.—*Acceptation, acceptance, reception.* occ. 1 Tim. i. 15. iv. 9. comp. ἀποδέχομαι II. Elsnor on 1 Tim. i. 15, shows that the phrase ἀποδοχής ἄξιον, in the Greek writers, means *worthy to be received with approbation, praise, and veneration.* Comp. also Wets. [See Diod. Sic. iv.

p. 239. v. p. 292. Diog. Laërt. v. 37. Polyb. Hist. ii. 55. Joseph. Ant. vi. 14, 4. Kypke, Obs. Sacr. ii. p. 351. Krebs, Obs. Flav. p. 254. 349.]

Ἀποθέσις, εως, ἡ, from ἀποτίθημι *to put away.—A putting away or off.* occ. 1 Pet. iii. 21. 2 Pet. i. 14.

Ἀποθήκη, ἡς, ἡ, from ἀποτίθημι *to lay up.—A repository, particularly for corn, a granary.* Mat. iii. 12. vi. 26. [xiii. 30. Luke iii. 17. xii. 10. LXX, Jer. i. 26.]

Ἀποθησαυρίζω, from ἀπό intensive, and θησαυρίζω *to treasure.—To treasure up in safety and security.* occ. 1 Tim. vi. 19. comp. Mat. vi. 19, 20.—This verb is used by Arrian, Epict. iii. 22, p. 314, ed. Cant. 1655; and by Lucian, Pseud. t. i. p. 877, ed. Bened. [Artemid. i. 75.]

Ἀποθλίβω, from ἀπό intensive, and θλίβω *to press.—To press closely, to squeeze.* occ. Luke viii. 45. [Numb. xxii. 25. Aq. Exod. iii. 9.]

Ἀποθνήσκω, from ἀπό from, or intens., and θνήσκω *to die.*

I. *To die a natural death, applied both to men and animals.* Mat. viii. 32. xxii. 24. 27. xxvi. 35, et al. freq. Ἀπέθνησκεν, 3rd pers. sing. imperf. *was a-dying*, Luke viii. 42, where Wetstein shows that the Greek writers use this form of the V. in the same sense. Thus Arrian, Epict. ii. 23, p. 249, ed. Cant. Ὅτε ΑἰΠΕΘΝΗΣΚΕΝ, *When it was a-dying*; and Max. Tyr. xxiv. 9, Μέμφεται τῇ Ξανθίππῃ ὀδυρομένην ὅτι ΑἰΠΕΘΝΗΣΚΕ, *He blames Xanthippe for bewailing when he was a-dying.*

II. Ἀποθανεῖν τῇ ἁμαρτίᾳ, *to be dead to sin*, as the truly regenerate are, by having renounced and abandoned it, in consequence of their baptismal engagements to a conformity with Christ in his death, Rom. vi. 2. comp. Col. iii. 3. But when the expression is applied to Christ, it means *to die for or on account of sin*, i. e. in order to make an atonement and satisfaction for it. Rom. vi. 10. comp. Heb. ix. 26. 28. Thus I wrote in the former editions; but must now observe that in Rom. vi. 2. 10, 11, Macknight, whom see, understands τῇ ἁμαρτίᾳ as the dative of the instrument or cause, *dead by sin*: so ζῆν τῷ Θεῷ *living by God*; and this interpretation is certainly recommended by its simplicity in assigning the same force of the dative both to ἁμαρτία and Θεῷ, in all the three texts.

III. Τῷ νόμῳ ἀποθανεῖν, *to be dead to the law*, i. e. to have no more dependence on mere legal righteousness for justification and salvation, than a dead man would have, as being one's self crucified and dead together with Christ. Gal. ii. 19. comp. Rom. vi. 4. Col. ii. 20. Or rather we should with Macknight, whom see, render Gal. ii. 19, *I through the law have died by the law, so that I must live by God.* Comp. under sense II.

IV. *To die, or undergo a dissolution*, with regard to what it was before, as a grain of corn that is sown in the earth. John xii. 24. 1 Cor. xv. 36. See Clement's 1st Ep. to the Corinthians, § 24. Cudworth's Intellectual System, ii. p. 795, ed. Birch, and Scheuchzer, Phys. Sacr. on both texts. Ἀποκαθίστημι, or ἀποκαθιστάνω, from ἀπό back again, and καθίστημι or καθιστάνω *to constitute.*

1. *To restore, as to health or soundness.* Mat. xii. 13. Mark iii. 5. viii. 25. Luke vi. 10. See Wetstein on Mat. and Elsnor on Mark. [Lev. xiii. 16. Job v. 18. Polyb. i. 28.]

II. *To restore, reform*, applied to the reformation wrought by the preaching and ministry of John the Baptist. Mat. xvii. 11. Mark ix. 12. comp. Luke i. 16, 17, and Mal. iv. 6, in LXX.

III. *To restore* lost dominion or authority. Acts i. 6, where Kypke shows that the Greek writers use the V. in the same sense with a dat. of the person and an accus. of the thing. [Schl. refers this to sense II., Wilt thou reform the kingdom of Israel?]]

IV. In pass. *to be restored, brought, or sent back again*. Heb. xiii. 19; where see Wetstein. [Jer. xvi. 14. Polyb. iii. 5.]

Ἀποκαλύπτω, from ἀπό *from*, and καλύπτω *to hide, conceal*.

I. Properly, *to remove a veil or covering*, and so *to expose to open view what was before hidden*.

II. *To make manifest, or reveal a thing before secret or unknown*. Mat. x. 26. Luke ii. 35. 1 Cor. iii. 13. It is particularly applied to supernatural revelation. Mat. xi. 25. 27. xvi. 17. 1 Cor. ii. 10, et al. [See Dan. ii. 22. Amos iii. 7. It seems to mean simply *to display*. Rom. i. 17.]—This word in the LXX generally answers to the Heb. הָרָא *to remove, or turn back a garment or covering; so to uncover, reveal*.

Ἀποκαλύψις, εως, ἡ, from ἀποκαλύπτω.

I. *A revelation or manifestation of a thing hidden or secret*. Rom. ii. 5. viii. 19. xvi. 25. Gal. i. 12. Luke ii. 32, ὥς εἰς ἀποκάλυψιν ἐθνῶν. If this last passage be compared with the LXX version of Is. xlix. 6, *I have given thee εἰς ὥς ἐθνῶν* for a light of the Gentiles; and with that of Ps. xcviii. 2, *before the Gentiles ἀπέκλυσε τὴν δικαιοσύνην αὐτοῦ* he hath revealed or manifested his righteousness, it may seem that the words ὥς εἰς ἀποκάλυψιν ἐθνῶν are put by transposition, which St. Luke frequently uses, for ὥς ἐθνῶν εἰς ἀποκάλυψιν *a light of the Gentiles for revelation or manifestation*, namely of the righteousness of God. Comp. Rom. i. 17, and see Grotius in Pole, Synops. on Luke; or else the words may be cleared by pointing them, ὥς, εἰς ἀποκάλυψιν, ἐθνῶν. See Bowyer's Conjectures.

II. It denotes the *glorious appearing, manifestation, or coming* of our Lord to judgment. 1 Cor. i. 7. 2 Thess. i. 7. 1 Pet. i. 7. 13. comp. 1 Pet. iv. 13

Ἀποκαρδοκία, ας, ἡ, from ἀπό *from*, κάρα *the head* (which from Heb. נָחַס *to bend*) and δοκᾶω *to expect*.—*Attentive or earnest expectation, or looking for*, as with the neck stretched out, and the head thrust forward. occ. Rom. viii. 19. Phil. i. 20. Polybius, cited by Wetstein, uses the V. ἀποκαρδοκίᾳ *for earnestly and solicitously observing or attending to*; as Josephus likewise does, de Bel. iii. 7, 26, and καρδοκίᾳ, *for earnestly expecting or waiting for*, iv. 5, 1, and 9, 2, and v. 1, 5. Xenophon and Herodotus also apply the latter verb in the same sense as Josephus. See Blackwall's Sacred Classics, vol. i. p. 236, and more in Wetstein on Rom. [Schl. thinks that in Josephus, as well as in Polybius and other Greek authors, the verb signifies simply *to hope or expect*. See Aq. Ps. xxxvii. 7. xxxix. 8. cxxx. 5. Prov. x. 28. Hesychius makes the simple verb signify *to watch the head or principal part of the matter*. Deyling, i. p. 304, says that the phrase here ἀποκ. τῆς κτίσεως is for ἡ κτίσις ἀποκαρδοκοῦσα in the

Hebrew manner, and he understands κτίσις of all the converted, because in Hebrew the phrase *creatures, creation, or nations*, means the Gentiles. See Lightfoot, Hor. Heb. ad Mark xvi. 15.]

Ἀποκαταλλάσσω, from ἀπό *from*, and καταλλάσσω *to change, reconcile*.—*To change from a state of enmity to one of friendship, to reconcile*. occ. Eph. ii. 16. Col. i. 20, 21.

Ἀποκατάστασις, εως, ἡ, from ἀποκαθίστημι.—*Restoration, restitution, regulation*. occ. Acts iii. 21, “where, by the times of the restitution of all things, is understood the day of judgment, and of the end of the world, (comp. Acts i. 11.) which is so called by the apostle: 1st, because then life shall be restored to the bodies of the dead, and the image of God, defaced (*deperdita*) by Adam's fall, shall be perfectly renewed in the blessed. 2ndly, because to God shall then be restored his glory, the glory namely of his most wise government, not thoroughly discoverable (*non agniti*) in this world, and of his power, which the wicked seemed for some time to have eluded or escaped, and of his justice, in virtue of which he will then render to every one according to his works. 3rdly, because the truth of the divine predictions, promises, and threatenings, shall be then, as it were, restored to them, by their exact completion, however scoffers and other wicked men may have called their veracity into question, 2 Pet. iii. 3, 4.” Thus Stockius. But Raphaelius, comparing Acts iii. 21, with 1 Cor. xv. 25, thinks that ἀποκατάστασιν properly signifies *a settling of all things, or a restoring of them to a state of tranquillity after wars and tumults*. This learned and accurate critic shows that Polybius applies the word in this view. Comp. 1 Cor. xv. 24, 25.—[Schl. prefers the opinion of Lightfoot and Knatchbull, who think that the word means (as Hesychius shows it sometimes did) *perfection, consummation*, and translates, *until every thing is completed which was foretold by the prophets*.]

Ἀπόκειμαι, from ἀπό *from*, and κείμαι *to lie, be laid*.

I. *To be laid up, locally*. Luke xix. 20.

II. *To be laid up, reserved, appointed*. Col. i. 5. 2 Tim. iv. 8. Heb. ix. 27. Elsner on Col. i. 5, shows that this verb is applied, in the profane as well as in the sacred writers¹, to such things as are not only certain, but of great value. Comp. Kypke. [LXX, Job xxxviii. 23.]

Ἀποκεφαλίζω, from ἀπό *from*, and κεφαλὴ *the head*.—*To cut off the head, behead*. occ. Mat. xiv. 10. Mark vi. 16. 28. Luke ix. 9. The LXX use this word, 1 Sam. xxxi. 9, (according to the Complutensian edition) for רָצַח *they cut off his head*, and in the apocryphal Psalm cli. 6. And Raphaelius and Alberti cite several passages from Arrian, [Diss. Epict. iii. 26.] where that author applies it in the same sense. Comp. Wetstein and Kypke on Mat.

Ἀποκλείω, from ἀπό *back again*, and κλείω *to shut*.—*To shut to*, as a door. occ. Luke xiii. 25. The LXX use it in the same sense for the Heb. נָסַח, Gen. xix. 10, et al.

Ἀποκόπτω, from ἀπό *from*, off, and κόπτω *to smite*.

¹ [See 2 Mac. xii. 45. Hos. vi. 11. Pausan. vii. 2. D'Orville. ad Charit. p. 466.]

I. *To smite, or cut off.* occ. John xviii. 10. 26. Acts xxvii. 32. comp. Mark ix. 43. 45.

II. It occurs figuratively, Gal. v. 12; where it denotes either being *cut off by excommunication* (see Kypke and Macknight), or rather, according to Elsner and Wolfius, being *cut off from all opportunity, hope, and power of disturbing the Galatian Christians.* Elsner shows that ἀποκόπτεισθαι is in this view applied by Polybius to *hopes*, and Wolfius, that Xenophon uses it for *cutting off*, or dislodging an enemy's troops from an elevated post. But comp. under ὄφελον. [Schl. thinks that *perhaps* the following (which is the opinion of Chrysostom, Theodoret, Theophylact, and Augustine) may be the real meaning: "Let them, if they please, not only circumcise, but make themselves eunuchs." See ἀποκόπτω and its derivatives in this sense. Arrian, Epict. ii. 20, 19. Hesych. v. ἀπόκοπος and the Schol. of Lucian, Cronos. 12. So Grotius and Raphelius.]

☞ Ἀπόκριμα, ατος, τό, from ἀποκρίμα, perf. pass. of ἀποκρίνομαι.—*A sentence, decision.* occ. 2 Cor. i. 9. So Hesychius explains ἀπόκριμα by κατάκριμα *condemnation*, ψήφον *sentence.* See Wolfius.

Ἀποκρίνομαι, mid. and pass. from ἀπό *from*, and κρίνω *to separate, discern, judge.*

I. Pass. *to be separated, selected*, in the profane writers.

II. Mid. and pass. *to answer, return answer*, which ought to be done with discretion. Mat. iii. 15. iv. 4. xxvi. 23. 33, et al. freq. Wetstein on Mat. iii. 15, remarks, that, according to the (old) grammarians, ἀποκριθεὶς does not denote *answering*, but *disjoined or separated.* Lucian, however, uses it in the former sense, and that too in a remarkable passage which is levelled against *over-nicety in speaking.* "To a person of whom Demonax had asked a question, καὶ ὑπεραττικῶς ἈΠΟΚΡΙΘΕΝΤΙ, and who had answered him too Attically, he said, Friend, I asked you now, but you answer me (ἀποκρίνῃ) as in the days of Agamemnon." Demonax, t. i. p. 1008. [This word signifies *to answer accusation*, Mat. xxvi. 62. xxvii. 12. John v. 17. Plat. Apol. Socr. § 2. On the usual phrases ἀποκριθεὶς εἶπε, &c. (Exod. iv. 1. Deut. xxvii. 7.) see Vorst. de Hebr. xxxiii. p. 606, and on the other side Vitringa, c. vi.]

III. *To take occasion to speak or say*, not strictly in answering, but in relation or reference to some preceding circumstance. See Mat. xi. 25. xii. 38. xvii. 4. xxii. 1. xxvi. 25. 63. Mark ix. 5. 17. Luke iii. 16. vii. 40. xxii. 51. Rev. vii. 13. The Heb. נָשָׁא *to answer*, to which the V. ἀποκρίνομαι most commonly corresponds, is sometimes used in the O. T. in this latter sense, as Job iii. 2. 1 Kings xiii. 6.

Ἀπόκρισις, εως, ἡ, from ἀποκρίσαι 2nd pers. perf. pass. of ἀποκρίνομαι. *An answer.* occ. Luke ii. 47. xx. 26. John i. 22. xix. 9. [Job xv. 2. Prov. xv. 1.]

Ἀποκρύπτω, from ἀπό *from*, and κρύπτω *to hide.*—*To hide, conceal.* occ. Mat. xxv. 18. Col. i. 26. Eph. iii. 9. comp. 5, 6, &c., et al. [LXX, 2 Kings iv. 27.]

Ἀπόκρυφος, ου, ό, ἡ, from ἀποκρύφα perf. act. of ἀποκρύπτω.

I. *Hidden, concealed.* Mark iv. 22. Luke viii. 17. [Herod. ii. 35. Xen. Symp. 8, 11.]

II. *Laid up, as treasure in a coffer.* Col. ii. 3. So in Theodotion's version of Dan. xi. 43, this word answers to the N. נִצְּבָה *hidden treasures*; and in LXX of Is. xlv. 3 to נִצְּבָה, which likewise denotes *hidden treasures*; so in 1 Mac. i. 23 or 24, we meet with the phrase ΤΟΥΣ ΘΗΣΑΥΡΟΥΣ ΤΟΥΣ ἈΠΟΚΡΥΦΟΥΣ.

Ἀποκτείνω, from ἀπό intens. and κτείνω *to kill*, which from the obsolete κτάω the same: (whence in the profane writers, imperf. ἐκτα, ἐκτας, ἐκτα, fut. κτήσω, &c.)

I. *To kill, murder, butcher.* It generally implies *cruelty and barbarity*, trucidare. Mat. x. 28. xiv. 5. xxi. 35. 38, 39. xxii. 6. xxiii. 37. In Mat. x. 28. Luke xii. 4. Wetstein and Griesbach, agreeably to many MSS. and some editions, read ἀποκτενόντων. The former observes, after Mill (Proleg. p. 109), that ἀποκτενόντων is a poetical word, or rather no word at all, but which, in the printed editions, has been received into the text without any authority whatever from the MSS. or (ancient) writers.

II. *To kill, slay*, figuratively, as Christ did the enmity between the Jews and Gentiles by his cross. Eph. ii. 16. comp. 15; as sin doth by bringing into a state of eternal death, Rom. vii. 11; as the letter of the *divine law* doth by condemning to death and destruction, 2 Cor. iii. 6.

☞ Αποκνέω, ὤ, †or ἀποκνύω, † from ἀπό *from* and κνύω *to be pregnant*, which see.

I. Properly, *to bring forth young*, as females do. In this sense it is used by the profane writers, but not in the N. T. See Wetstein on James i. 15. [4 Mac. xv. 17.]

II. *To bring forth*, as sin doth death. James i. 15. III. *To beget.* James i. 18. (comp. 1 Cor. iv. 15. 1 Pet. i. 3. 23.) So τίκτειν, which properly denotes *to bring forth as the female*, is often spoken¹ of the male, and St. Paul applies ὥδινω *to be in labour*, to himself. Gal. iv. 19. Lucian, Philopatr. ii. p. 1009, applies this V. to the planet Mercury as well as to Venus.

Ἀποκυλίω, from ἀπό *from*, and κυλίω *to roll.*—*To roll away.* occ. Mat. xxviii. 2. Mark xvi. 3, 4. Luke xxiv. 2.—It is used thrice in the LXX, namely Gen. xxix. 3. 8. 10, in which passages it answers to the Heb. הָלַךְ or הָלַךְ *to roll*, and is in all these, as in the texts above cited from the N. T., applied to a stone.

Ἀπολαμβάνω, from ἀπό *from*, and λαμβάνω *to take.*

I. Act. and mid. *to receive, get, obtain.* [Rom. i. 27. iv. 5. Coloss. iii. 24. 2 John 8. 2 Mac. viii. 6. Num. xxiv. 14.]

II. *To get or receive back.* Luke vi. 34. xv. 27. xxviii. 30. Chariton, i. 13. Polyb. ii. 61. 10.]

III. *To receive, as a guest, to entertain.* 3 John 8.

IV. Mid. *to take aside.* Mark vii. 33; where see Wetstein and Kypke, and comp. 2 Mac. vi. 21. [Joseph. Bell. ii. 7. Philostr. Vit. Apoll. vii. c. 18.]

Ἀπόλαυσις, εως, ἡ, from ἀπολαύω *to enjoy*, from ἀπό intens. and obsolete λαύω *to enjoy.*—*Enjoyment, fruition.* occ. Heb. xi. 25. 1 Tim. vi. 17; where see Wetstein.—The LXX have once used the V. ἀπολαύω for the Heb. שָׂבַע *to be satiated, drunken*; Eng. transl. *to take one's fill.* Prov. vii. 18. [Hemst. ad Lucian. i. p. 101.]

Ἀπολείπω, from ἀπό *from*, and λείπω *to leave.*

I. *To leave, leave behind.* 2 Tim. iv. 13. 20.

II. *To leave, forsake.* Jude 6.

III. *Pass, to be left, remain.* Heb. iv. 6. 9. x. 26. [LXX, 2 Chron. xvi. 5.]

IV. *Ἀπολείχω*, from *ἀπό* from, and *λείχω* to *lick*, which may be either from the Heb. *לָחַץ* (for which the LXX have thrice used the simple V. *λείχω*, and as often the compound *ἐκλείχω*), or rather from *לָחַץ* to *lick*, *lap*, as a dog, which in like manner the LXX rendered twice by *λείχω*, and once by *ἐκλείχω*. [See Judges vii. 5.]—*To lick*, as a dog. occ. Luke xvi. 21.

Ἀπολλύνω or *ἀπόλλυμι*, from *ἀπό* intens. and *ἄλλω* to *destroy*.

I. [To lose. Mat. v. 29. x. 39. 42. Mark ix. 4. Luke xv. 4. 6. 8. James i. 11. Hence it is in the passive *what is lost or fades*. John vi. 27. Deut. xxxii. 28. Eccles. xix. 19. viii. 15. In the middle it is frequently applied to animals which are lost or have wandered. Mat. x. 6. 1 Pet. ii. 25. Mat. xv. 24, as *ἡν* in Hebrew, 1 Sam. ix. 20. Prov. xxxi. 6. See also Jer. xxxi. 2. It is used in the passive also metaphorically. See John xvii. 12. 1 Cor. ii. 18.]

II. [To destroy or make vain. 1 Cor. i. 19, and perhaps Mark i. 24, to *destroy our power*, and then to *destroy* or *spoil in any way*. Mat. ix. 17, and perhaps John vi. 12.]

III. [To kill. Mat. ii. 13. xii. 14. xxi. 41. xxvi. 52. xxvii. 20. Luke xi. 51. John x. 11. Acts v. 37. 2 Cor. iv. 9. Gen. xx. 4. Esth. ix. 11. 16. 1 Mac. ii. 37, and hence in the passive to be *perishing* or *in danger of life*. Mat. viii. 25. Mark iv. 38.]

IV. [The word is used of the destruction or punishment of sinners in another life. Mat. x. 28. xviii. 14. John iii. 15. Rom. ii. 12; and from this sense of punishment it gets that of *inflicting great pain* or *evil*. Rom. xiv. 15. (where perhaps it is rather "to expose one to future punishment by setting him a bad example.") 1 Cor. viii. 11. 13. xv. 18. Eccles. x. 3.—Lastly, *ὁ Ἀπολλύων* is used for the *Destroyer*, or *King of Hell*. See Vitringa's Comm. and Bp. Newton on the Prophecies, iii. 96.]

Ἀπολογέομαι, *οὔμαι*, depon. from *ἀπό* from, and *λόγος* a speech.

I. *To defend one's self by speech from accusation, to speak in defence, or plead in favour of one's self, to apologize.* It is used either transitively with an accusative of the thing, as Luke xii. 11; or intransitively, as Acts xix. 33. xxiv. 10, et al. [LXX, Jer. xii. 1.]

II. Applied metaphorically to thoughts or reasonings, to *apologize, excuse.* occ. Rom. ii. 15.

III. *Ἀπολογία*, *ας*, *ή*, from *ἀπολογέομαι*.—An apology, a defence, or excuse. Acts xxii. 1. xxv. 16. 2 Cor. vii. 11.

Ἀπολούω, from *ἀπό* from, and *λούω* to *wash*. *To wash, wash away*, abluc. In the N. T. it is used only in the middle voice, and in a figurative and spiritual sense, alluding to the *baptismal washing* or *ablution*. occ. Acts xxii. 16. 1 Cor. vi. 11.

Ἀπολύτρωσις, *εως*, *ή*, from *ἀπολύτρωω* to *redeem* as a captive, which from *ἀπό* from, and *λυτρώω* to *redeem*.

I. *Redemption, as of a captive from captivity.*

II. In the N. T. it denotes figuratively the *spiritual redemption of men by the blood of Christ* (60)

from the bondage of sin and death. See Rom. iii. 24. viii. 23. 1 Cor. i. 30. Eph. i. 7. iv. 30. Heb. ix. 15.

III. *Deliverance from temporal persecution or death.* Luke xxi. 28. Heb. xi. 35. The LXX have used the V. *ἀπολυτρώω* for Heb. *קָדַם* to *redeem*, Exod. xxi. 8. [Job v. 20.] which see; and for *קָדַם* to *vindicate*, Zeph. iii. 1. [See Dan. iv. 32, in the Chish. MS.]

Ἀπολύω, from *ἀπό* from, and *λύω* to *loose*.

I. *To loose, set loose, release, as from a bond.* It is spoken of a loose, Luke xiii. 12, comp. 16; of bonds or imprisonment, Mat. xxvii. 15. 17. 21. 26, et al.; of punishment, Mat. xviii. 27. [Mark xv. 26. Luke vi. 37. xxii. 68. xxiii. 16, 17. John xviii. 39. Acts iii. 13. iv. 21. Heb. xiii. 23. Susann. 52. 1 Mac. x. 43. Xen. Mem. iv. 8, 6. Artemid. iv. 35. Hemsterh. ad Poll. viii. 2, 9. Valck. ad Herod. iv. 68.]

II. *To dismiss, suffer to depart.* Mat. xiv. 15. xv. 39, et al. comp. Mat. xv. 23.—*Ἀπολύομαι*, mid. and pass. to *depart*, Acts xxviii. 25. Polybius, as Raphaelus has shown, uses the verb in the same sense¹. Comp. Heb. xiii. 23, where see Macknight.

III. *To dismiss, suffer to depart*, from the body, or out of this life. So Elsner cites from Porphyry, *ἀπολύειν τοῦ σώματος*, from *Ἀλιαν*, *ἀπολύειν τοῦ ζῆν*, and *ἀπολύειν ἐκ τῶν τοῦ σώματος δεσμών*, to *dismiss from the bonds of the body*. Luke ii. 29. comp. Num. xx. 29, in LXX, Tobit iii. 13, and Whitby, Weistien, and Kypke on Luke. [See Gen. xv. 2. Job iii. 6, and Alex. Mor. Nott. ad quædam loca N. T. p. 63.]

IV. *To divorce a wife, discharge or dismiss her by loosing the bond of marriage.* Mat. i. 19. v. 31. 32. xix. 3, et al. freq. So Mark x. 12, to *put away* a husband; an instance of which we have in Salome, Herod the Great's sister, of whom Josephus, Ant. xv. 7, 10, says, that having quarrelled with her husband Costobarus, *πέμπει μὲν εὐθὺς αὐτῷ γραμμάτων*, ἈΠΟΛΥΟΜΕΝΗ τὸν γάμον, She immediately sends him a bill of divorce to *dissolve* the marriage. Comp. *βιβλίον* II. and Joseph. Ant. xviii. 6, 4, and xx. 6, 3. Doddridge's note (g) on Mark x. 12, and Calmet's Dictionary in DIVORCE.

V. *Ἀπομάσσωμαι*, mid. from *ἀπό* from, and *μάσσω* to *wipe off*.—*To wipe off.* occ. Luke x. 11. [Athen. iv. 149, C².]

Ἀπονέμω, from *ἀπό* from, and *νέμω* to *give, tribute*.—*To allot, give.* occ. 1 Pet. iii. 7. comp. *τιμή* I. [See Deut. iv. 19. 3 Mac. i. 7. iii. 16. Lucian, Caucas. 17. Herodian i. 8.]

Ἀπονίπτομαι, mid. from *ἀπό* from, and *νίπτω* to *wash*.—*To wash*, as the hands. occ. Mat. xxvii. 24; where it has been supposed by some that Pilate, in *washing his hands*, had respect to the Mosaic ordinance, Deut. xxi. 1—8. But it should be considered that the case there mentioned and that in Mat. are widely different; and that even if they were similar, it is by no means probable that a heathen governor, and especially one of Pilate's character, should show any regard to what he would most probably esteem an instance of Jewish superstition. It seems, therefore, much more likely, that what he did was in conformity to the notions and customs of the Gentiles, who

¹ [See Gataker. ad M. Anton. xi. 3, p. 319. Raphael. Annot. Polyb. p. 408.]

² [See Spanh. ad Callim. H. in Del. 14.]

held that the hands were polluted by human blood (comp. under καθαρίζω IV.) and were to be cleansed by washing with water. Thus in Homer, II. vi. 266, Hector, when returned from battle, tells his mother that he feared to offer libations to Jupiter with unwashed hands, for that it was not lawful for one polluted with blood to perform religious services to that god.

ΧΕΡΕΙ' Δ' ΑΝΊΤΤΟΙΣΙ ΔΙΔΙ ΛΕΙΒΕΙΝ ΑΪΘΟΠΑ ΟΙΝΟΥ
"Αζομαι" οὐδέ πη ἐστὶ κελευσθεὶς Κρονίωνι
ΑΊ ΜΑΤΙ καὶ λύθω ΠΕΠΛΑΑΓΜΕΝΟΝ ΕΥΧΕΤΑΣΘΑΙ.

So Æneas, Virg. Æn. ii. 719, speaking of the penates or household gods, &c.

Me bello ē tanto digressum et cræde recenti
Attractare nefas; donec me flumine vivo
Abluero.

In me 'tis impious holy things to bear,
Red as I am from slaughter, new from war;
Till in some living stream I cleanse the guilt
Of dire debate, and blood in battle spilt.

DRYDEN.

And the Scholiast on Soph. Aj. 665, says, "Εθος ἦν παλαιῶς, ὅταν ἦ ΦΟΝΟΝ ΑΝΘΡΩΠΟΥ ἢ ἄλλας σφαγὰς ἐποιούν, ὙΔΑΤΙ ΑΠΟΝΙΠΤΕΙΝ ΤΑΣ ΧΕΙΡΑΣ ΕΙΣ ΚΑΘΑΡΣΙΝ ΤΟΥ ΜΙΑΣΜΑΤΟΣ, It was customary with the ancients, after having killed a man, or other animal, to wash their hands in water, in order to cleanse themselves from the pollution. See also Elsner and Wolfius on Mat. xxvii. 24. [Prov. xxx. 12. 20.]

Ἀποπίπτω, from ἀπό from, and πίπτω to fall.—To fall off. occ. Acts ix. 18. [Job xxix. 25.]

Ἀποπλανᾶω, ὦ, from ἀπό from, and πλανᾶω to seduce.—To seduce. In the N. T. spiritually applied only. occ. Mark xiii. 22. 1 Tim. vi. 10. [Ecclus. iv. 22. xiii. 7. 10. Prov. vii. 21. Polyb. iii. 57. 4.]

Ἀποπλέω, ὦ, from ἀπό from, and πλέω to sail.—To sail away. occ. Acts xiii. 4. xiv. 26. xxvii. 16. [Polyb. v. 70. 3.]

Ἀποπλύνω, from ἀπό from, and πλύνω to wash.—To wash, as nets. occ. Luke v. 2. [Jer. ii. 22. Ezek. xvi. 19.]

Ἀποπνίγω, from ἀπό intensive, and πνίγω to choke.—To choke, suffocate, "to choke by exclusion or interception of air." Johnson. occ. Mat. xiii. 7. Luke viii. 7. 33. In the two former passages it is applied to corn choked by thorns. For "not only animals," says the learned Dr. Derham¹, "but even trees and plants, and the whole vegetable race, owe their vegetation and life to this useful element² (the air), as is manifest from their glory and verdure in a free air, and their becoming pale and sickly, languishing and dying, when by any means excluded from it." What a proper emblem, therefore, is this wonderful element of that blessed Spirit, who, in conjunction with the Divine Light, is the Lord and Giver of spiritual life! How cautious should we be, lest the cares or pleasures of this life, or the deceitfulness of riches, or the lust after other things,

¹ Physico-Theology, book i. ch. 1. comp. book x. at the beginning; and Nature Displayed, vol. iii. p. 181, English ed. 12mo.

² How strongly does the Orphic Hymn to "Hra, Juno, or the Air, express this physical truth!

Παντογενέθλε'

Χωρὶς γὰρ σέθεν οὐδὲν ὅλως Ζῆν' Ἔ φάσιν ἔγνω.

Mother of All! without whom nought e'er knew
The breath of life.

intercept his gracious influences from the good seed of the word sown in our hearts, and make it unfruitful! See Mat. xiii. 22. Mark iv. 18, 19. Luke viii. 14. When we behold a plant in a pale or sickly, a languishing or dying state, because deprived of a free communication with the vivifying air, we behold a striking emblem of many among Christians—perhaps of ourselves! Raphaelius, on Mat. xiii. 22, cites a similar passage from Xen. (Ec. +17, 14,† where he applies the simple verb πνίγω in the same manner, ἦν ἔλη ΠΝΙΓΗ συνεξορμῶσα τῷ σίτῳ, If wood springing up with corn chokes it. See also Wetstein on Mat. xiii. 7. [It occurs in Tob. iii. 9.]

Ἀπορόεμαι, οὔμαι, from ἀπορος perplexed, not knowing which way to go, and this from a neg. and πορος a way, passage, from πείρω to pass through, which see.

I. To hesitate, be at a stand, as not knowing one's way, or which way to go. [Xen. Hell. v. 4, 44.]

II. To doubt, hesitate, be perplexed, not knowing how to proceed, determine, speak, or act. occ. John xiii. 22. Acts xxv. 20. Gal. iv. 20. [See Ecclus. xviii. 6. 11. 2 Mac. viii. 20. Herod. iv. 179. In 2 Cor. iv. 8, it means to be vexed and distressed, as Gen. xxxii. 8. 1 Mac. iii. 31.—It may be added, that the original meaning is, to be in want of the means of living, as from πορος vectigal. Xen. (Ec. iii. 5. Levit. xxv. 47.)

Ἀπορία, ας, ἡ, from ἀπορος, which see under ἀπορόεμαι.—Perplexity. occ. Luke xxi. 25; where see Wetstein. [Properly want of money. Deut. xxviii. 22. Ecclus. iv. 2.—See Lev. xxvi. 16. Is. viii. 22.]

Ἀπορρίπτω, from ἀπό from, and ρίπτω to cast.—To cast from or out, to cast. occ. Acts xxvii. 43; on which text Bos, Ellips. in ἐαυτοῦ, remarks that ἐαυτοῦς is understood, and produces a parallel ellipsis from Lucian, Ver. Hist. i. tom. i. p. 732, ΑΠΟΡΡΙΨΑΝΤΕΣ ἐνηχόμεθα, Casting ἐαυτοῦς ourselves, namely into the sea, we swam. [See also Thucyd. iv. 108, and D'Orville. ad Charit. iii. 5. The word occurs Exod. xxii. 31. 2 Kings xiii. 23, et al.]

Ἀπορφανίζω, from ἀπό from, and ὀρφανίζω to bereave, properly of parents, from ὀρφανός an orphan, one bereaved of parents, or of some one else near and dear.—To bereave, properly of parents. occ. 1 Thess. ii. 17. "Ἀπορφανισθέντες may perhaps mean," saith Chrysostom, "bereaved, deprived, as a father bereaved of his children³. But this word ἀπορφανισθέντες is applied properly to children wanting their parents; and the apostle hereby expresses his love to them, which he had before represented by that of a father to his children (ver. 11) or of a nurse to her infants (ver. 7). Not they, saith the apostle, were made orphans (ἀπορφανισθησαν), but as helpless young children, who have been untimely reduced to an orphan state, greatly desire their parents, so do we long after you. Thus he sheweth his concern at being separated from them." Theodoret and Theophylact concur in the same interpretation.

[Ἀποσκευάζω. LXX, Lev. xiv. 36.]

Ἀποσκευάζομαι, mid. from ἀπό from, and σκεῦος furniture, baggage.—To pack up one's baggage. occ. Acts xxi. 15, ἀποσκευασάμενοι, taking

³ Thus Elsner on John i. 18, cites from Dionys. Hal. i. p. 69, ὈΡΦΑΝΟΝ ΤΕ ΚΝΩΝ ἔθηκε, He made him childless. Comp. Kypke on 1 Thess.

what was necessary for the journey, saith Œcumenius. Raphaelus, however, explains this word by *sarcinas deponere ut expeditiores simus, laying down or leaving one's baggage for the sake of greater expedition*; and cites Polybius using it in this latter sense. But, from the MSS. and ancient quotations, it is probable that in Acts xxi. 15, the true reading is *ἐπισκευασάμενοι having laden our baggage*, as the word is frequently used in the Greek writers. See Mill, Wetstein, and Griesbach. [Schleusner cites Dion. Halic. ix. 23, where it is said that certain fugitives had not power *ἀποσκευασσάσθαι*, but were contented with saving their persons. And this seems strong, though Br. thinks that this passage is no authority for ours. Chrysostom says, τὰ πρὸς τὴν ὁδοιπορίαν λαβόντες.]

☞ Ἀποσκίασμα, *ατος, τό*, from ἀπεσκίασμα, perf. pass. of ἀποσκιάζω to shadow, overshadow; which from ἀπό from, and σκιάζω to shade, overshadow; from σκιά a shade, shadow, which see.—A shadowing, overshadowing, or else a shadow, adumbration, slight appearance. occ. James i. 17; where I am well aware that several learned men¹ understand the expression ἀποσκίασμα τροπῆς as an allusion to the various shadows cast by the sun, as he approaches to one or the other tropic or solstice. And true indeed it is, that τροπή is used in the Greek writers for the solstice; but I can find no proof that ἀποσκίασμα ever signifies the casting of a shadow, as the sun does, by shining on an opaque object. Raphaelus, therefore, explains ἀποσκίασμα of the shadow which the earth casts when the sun is under it, and τροπή of the sun's turning not from north to south, or vice versa, but from east to west, by which, when it sets, night is caused. So Arrian, Epict. i. 14, speaks of that small part of the universe ὅσον οἶόν τ' ἐπέχεσθαι ὑπὸ ΣΚΙΑΣ ἣν ἡ γῆ ποιεῖ, which may be covered by the shadow which the earth makes. And Budæus, Comm. p. 1180, teaches us that the very word ἀποσκίασμα is used for the earth's shadow by which the moon is eclipsed: τὸ τῆς γῆς ἈΠΟΣΚΙΑΣΜΑ, ᾧ δι' ἐμπεσοῦσα ἡ σελήνη ἐκλείπει. Thus Raphaelus. Wolfius, however, is not satisfied with this exposition, but interprets τροπή to mean not a turning, but, as he shows it is used by Antoninus, a change, and so would interpret ἀποσκίασμα τροπῆς a shadow, adumbration, or appearance of change, such as the natural sun is subject to from clouds, mists, and eclipses. He adds from Henry Stephens, that Gregory Nazianzen has applied ἀποσκίασμα in this sense, where he mentions τὸ τῆς ἀληθείας ἰνδαλμα καὶ ἈΠΟΣΚΙΑΣΜΑ, the appearance and adumbration of the truth. [Schl. says, that it means any slight impression, as ἔχρος. Lex. MS. and Etymol. τροπῆς ἀποσκίασμα ἀντὶ τοῦ ἀλλοιώσεως καὶ μεταβολῆς ἔχρος.] Comp. 1 John i. 5, and see more in Wolfius on James i. 17.

Ἀποσπάω, ᾧ, from ἀπό from, and σπάω to draw.

I. To draw forth or out, as a sword from its sheath. Mat. xxvi. 51. [1 Sam. xvii. 51.]

II. Pass. to be withdrawn, retire. Acts xxi. 1. Luke xxii. 41, where see Wetstein and Kypke,

the latter of whom remarks and proves that in the Greek writers it often imports *hurry*ing, and putting a kind of force on one's self.

III. To draw away, withdraw, seduce. Acts xx. 30. On which passage Elsner shows that both Lucian and Ælian use this V. for *drawing away disciples from their master*. [Luc. Laph. 26. Æl. V. II. xiii. 32.]

Ἀποστασία, *ας, ῆ*, from ἀφίστημι.

I. A local departing or departure. In this sense it is used by the profane writers.

II. A falling off or defection in matters of religion, an apostasy. occ. Acts xxi. 21. 2 Thess. ii. 3, where see Macknight, and comp. 1 Tim. iv. 1. [occ. Jer. xxix. 32. 1 Mac. iv. 15.]

Ἀποστάσιον, *ον, τό*, from ἀφίστημι.

I. Properly, a departure.

II. A divorce, or dismissal of a woman from her husband, or the deed or instrument of such divorce. occ. Mat. v. 31. xix. 7. Mark x. 4. In the LXX it is constantly used in this latter sense, and answers to the Heb. גֵּט divorce.

☞ Ἀποστεγάζω, from ἀπό from, and στεγάζω to cover, which from στέγη a roof.—To uncover, remove a covering. occ. Mark ii. 4, ἀπεστέγασαν τὴν στέγην. Eng. transl. they uncovered the roof, i. e. according to Bp. Pearce², they opened the trap-door, which used to be on the top of the flat-roofed house in Judea, (comp. 2 Kings i. 2. Deut. xxii. 8.) and which lying even with the roof, was a part of it when it was let down and shut; or, according to Dr. Shaw's explanation, they removed the veil, which, agreeably to the custom still preserved in the East, was spread over that part of the court where Christ was sitting, and which being expanded upon ropes from one side of the parapet wall to the other might be folded and unfolded at pleasure³. But with regard to Bp. Pearce's exposition, it should be observed, that the most natural interpretation of ἀποστεγάζω is to unroof, break up the roof; and that the verb is twice used by Strabo, cited by Elsner and Wetstein, in this sense, which also best agrees with the following word ἐξορύξαντες in Mark. As to Dr. Shaw's explanation, there is no proof that στέγη ever signifies a veil, for which the sacred writers, in particular, employ other words, as κάλυμμα, καταπέτασμα: but its usual meaning is the roof or flat terrace of a house⁴, and thence the house itself. The history, as recorded by St. Mark and St. Luke, v. 18—20, seems to be this. Jesus, after some days' absence, returned to Capernaum, and to the house where he used to dwell. And when it was reported that he was there, the people crowded to the square court, about which the house was built, in such numbers that there was no room for them, even though they filled the porch. The men who carried the paralytic endeavoured to bring him into the court among the crowd; but finding this impossible, they went up the staircase which led from the porch (or possibly came from the terrace of a neighbouring house) to the flat roof of the house over the upper room⁵ in which

² See his Miracles of Jesus vindicated, part iv. p. 77—79, small 8vo, and his Note on Mark ii. 4, in his Comment on N. T.

³ See Shaw's Travels, p. 208—212.

⁴ See Maximus, cited by Wetstein.

⁵ See Whitby's Note on Mark ii. 4.

¹ See Hammond, Lambert Bos, and Wetstein on the place, Stanhope on the Epist. for the fourth Sunday after Easter, vol. iii. Univ. Hist. vol. x. p. 470. Bp. Bull's Harmon. Apostol. Dissert. Poster. cap. xv. § 20.

Jesus was, *καὶ ἐξορύξαντες*, and *having forced up* as much both of the tiles or plaster, and of the boards on which they were laid¹, as was necessary for the purpose, they let down the paralytic's mattress, *διὰ τῶν κεράμων through the tiles or roof*, into the midst of the room, before Jesus.

Ἀποστέλλω, from *ἀπό* *from*, and *στέλλω* *to send*.

I. *To send from* one place to another, *to send* upon some business, employment, or office. Mat. ii. 16. x. 5. xx. 2. John x. 36. xvii. 13, et al. freq. It is a more solemn term than *πέμπω*. See Campbell's note on John x. 36, and on Mat. ii. 16, comp. Josephus, Ant. xvii. 7, at the end, and de Bel. i. 33, 7, at the end, and see Wetstein.

II. *To send away, dismiss*. [Mark v. 10. viii. 26. Luke iv. 18, *with violence*. Mark xii. 3, 4, *to let go*. Mat. xxi. 3. Mark xi. 1. 3.]

III. *To send or thrust forth*, as a sickle among corn. Mark iv. 20. This last use of the word seems *Hellenistical*; the LXX, in like manner, apply the decompounded verb *ἐξαποστέλλω* to a sickle. Joel iii. 13.

IV. Used of doctrine, *to deliver*. Acts x. 36. xiii. 26. Rev. i. 1. Judg. xi. 28. Jer. ix. 7.]—In the LXX this word most commonly answers to the Heb. *חָנַף* *to send*, which is likewise a very general word.

Ἀποστρέφω, *ω*, from *ἀπό* *from*, and *στρέφω* *to deprive*.

I. *To deprive, wrong, or defraud* another of what belongs to him. occ. Mark x. 19. 1 Cor. vi. 8. vii. 5. *Ἀποστρέφμαι*, *οὔμαι*, pass. of persons, *to be defrauded*. occ. 1 Cor. vi. 7²—of a thing, *to be kept back by fraud*. occ. James v. 4.

II. *Ἀποστρέφμαι*, pass. joined with a genitive, *to be destitute, devoid of*. occ. 1 Tim. vi. 5.—In the LXX it answers to the Heb. *נָצַח* *to diminish*. Exod. xxi. 10, (comp. 1 Cor. vii. 5.) and to *רָצַח* *to oppress*. Deut. xxiv. 14. Mal. iii. 5. comp. James v. 4.

Ἀποστολή, *ἡς*, *ἡ*, from *ἀπέστολα*, p. m. of *ἀποστέλλω* *to send*.—*The office of an apostle* of Christ, *apostleship*. occ. Acts i. 25. Rom. i. 5. 1 Cor. ix. 2. Gal. ii. 8. comp. *ἀπόστολος*. [Its proper sense is a *mission*, and then the thing sent. See Deut. xxii. 7. 3 Esdr. ix. 52. 1 Mac. ii. 18. 2 Mac. iii. 2.]

Ἀπόστολος, *ου*, *ὁ*, from *ἀπέστολα*, p. m. of *ἀποστέλλω* *to send*.

I. *A messenger, a person sent by another upon some business*. John xiii. 16. 2 Cor. viii. 23. comp. Rom. xvi. 7. Phil. ii. 25, and Macknight on both texts. [1 Kings xiv. 4.]

II. It is applied to Christ, who was by the Father *sent* into the world, not to condemn, but to save it. Heb. iii. 1. comp. John iii. 17. x. 36. xvii. 3. 8. 21. 23. xx. 21, et al.

III. And most frequently, *an apostle, a person sent by Christ* to propagate his gospel among men, Mat. x. 2. Luke vi. 13. (comp. Mark iii. 14.) Acts i. 26. Gal. i. 1, et al. freq. Herod. i. 21,

uses this word for a *public herald* or *ambassador*. [See Vales. ad Euseb. H. E. p. 19. It need not be observed that the word is applied frequently to the companions and chosen assistants of the first apostles, as being *sent* also on similar errands, and they are called *ἀπόστολοι ἐκκλησιῶν* because they collected churches. See 2 Cor. viii. 23. Rom. xvi. 7.]

Ἀποστοματίζω, from *ἀπό* *from*, and *στόμα*, *ατος*, *the mouth*.—*To draw or force words*, as it were, *from the mouth* of another, *to incite or provoke to speak*; otherwise, *to question magisterially*, as a master does his scholars. The word is capable of both these interpretations, which however do not greatly differ. occ. Luke xi. 53, where see Pole, Synops. Wolfius, Doddridge, Wetstein, and Kypke, and Suicer, Thes. in *ἀποστοματίζω*. [Its first sense was, *to repeat from memory*, (see Tim. Lex. Plat. and Ruhken. p. 31.) and then, *to command one to do so*. See Plat. Euthydem. t. iii. p. 14, ed. Bipont.]

Ἀποστρέφω, from *ἀπό* *from* or *back again*, and *στρέφω* *to turn*.

I. *To turn away*. Acts iii. 26. Rom. xi. 26. 2 Tim. iv. 4. [Ecclus. iv. 4. ix. 8.]

II. *To pervert, incite to revolt*. Luke xxiii. 14. comp. 2. [Ecclus. xlv. 13.]

III. [*To put or bring back*. Mat. xxvi. 52. (of a sword, and see 1 Chron. xxi. 27.) Mat. xxvii. 3. Gen. xxiii. 12. xviii. 21. xxviii. 5. Exod. xxiii. 4.]

IV. *Ἀποστρέφμαι*, mid. pass. with an accusative following, which seems governed of the preposition *κατά* understood. (Comp. under *ἀποτρέπω*.) *To turn myself away, or be turned away from, to slight, aversari*. Mat. v. 42. 2 Tim. i. 15. Tit. i. 14. Heb. xii. 25. Josephus uses it in the same manner, de Bel. ii. 19, 6, *ἈΠΕΣΤΡΑΜΕΝΟΣ ὁ Θεός ἡδὴ καὶ τὰ ἅγια*, God being now *averse to, or turned away from*, even his own holy temple; and vi. 3, 4, *καὶ τὴν ἐμὴν ἈΠΟΣΤΡΕΦΕΣΘΕ ΘΥΣΙᾶν*, And *ye turn away from my sacrifice*. For other instances of a similar construction in the Greek writers see Elsner, Alberti, and Wetstein. [So *to slight*. Ecclus. xviii. 25. Wisd. xvi. 3, and then *to refuse a request* (see Psalt. Sal. 5, 7, in Fabr. Cod. Ps. i. p. 933), which is the meaning in Mat. v. 42.]

Ἀποστυγέω, *ω*, from *ἀπό* *from*, or intens. and *στυγέω* *to shudder with horror, to hate*, which is from the N. *στύξ*, *στυγός*, *ἡ*, a *shuddering* or *skittering, from intense cold*. And is not this derived from the Heb. *רָצַח* *to be still*³, properly as the sea after a storm, and thence applied (in the Greek, I mean) to that *convulsive motion* we call *shuddering*, which is evidently occasioned by some stop or check given to the perspiration, or to the circulation of the blood, or of the nervous fluid, by cold, &c.? *To abhor, reject with horror*, occ. Rom. xii. 9, where see Kypke.

Ἀποσυνάγωγος, *ου*, *ὁ*, from *ἀπό* *from*, and *συναγωγή* *an assembly, a synagogue*.—*Expelled from or put out of the congregation, assembly*,

¹ "Si, quod mihi placet, tegulæ fuerint asserculis impositæ, detegi facillè poterat tectum, et per aperturam factam lectulus unicum agro demitti." Scheuchzer Phys. Sacr. in Mat. ix. 2, whom see, and his plate, No. 674.

² [Schl. and Br. consider this, and I think rightly, as *middle*, and say, *to bear fraud patiently*. See Dresig. de Verb. Med. N. T. ii. 3, p. 511.]

³ Whence also the name of the river *Στύξ* Styx, feigned to be in the infernal regions; but there really was one so called in Arcadia, whose waters are said to have been of so cold a nature as to be deadly, and with some of this water it is reported that Alexander the Great was poisoned in Babylon. See Prideaux, Connect. pt. i. bk. 8, an. 323, and the authors there quoted.

or society, and so deprived of all *civil intercourse* or *communication* with the Jews, and, by consequence, of the liberty of entering their *synagogues* of *worship* also. occ. John ix. 22. xii. 42. xvi. 2¹. Thus the man mentioned John ix. became ἀποσυνάγωγος, by the officers of the Jewish Sanhedrim taking and thrusting him out of the assembly of the Jews there gathered together to attend his examination. Comp. ver. 34, 35. So Christ tells his disciples, Luke vi. 22, that men ἀφορίσουσι shall separate them, that is, from their society, both civil and religious. Comp. Ezra x. 8. And thus Theophylact explains ἀποσυναγωγὸν ποιήσουσιν, Luke vi. 22, by καὶ τῶν συνειδρίων ἐνδόξων, καὶ ὅλης τῆς αὐτῶν κοινωνίας ἀφορίσουσιν: They shall separate you both from their honourable assemblies, and even entirely from their society.

Ἀποτάσσομαι, mid. from ἀπό from, and τάσσω to order.

I. With a dative of the person, to take leave, *bid adieu* to, *bid farewell*, *valedicere*. Luke ix. 61. Acts xviii. 18. 21. 2 Cor. ii. 13. comp. Mark vi. 46. Salmasius pretends that the word in this sense is *barbarous* and *vulgar*. The elegant Josephus², however, uses it exactly in this sense concerning Elisha, who, after Elijah had cast his mantle upon him, desired leave to go and salute his parents; which when Elijah had permitted, ἈΠΟΤΑΞΑΜΕΝΟΣ ΑΥΤΟΙΣ ἔειπετο, *having taken leave of them*, he followed him. Ant. viii. 13. 7. See also Wetstein on Mark, who cites Callisthenes and Libanius using the V. in the same sense, with a dat. of the person. Comp. also Kypke on Luke.

II. With a dat. of the thing, to renounce, *bid adieu* to. Luke xiv. 33. Thus applied also by Plutarch, Iamblichus, Philo, and Josephus, cited by Kypke.

Ἀποτελέω, ὦ, from ἀπό intensive, and τέλω to complete.—To perfect, accomplish. occ. James i. 15. 2 Mac. xv. 40.

Ἀποτίθημι, mid. ἀποτίθεμαι, from ἀπό from and τίθημι to lay.

I. To lay off or down. Acts vii. 58. [Schl. thinks the meaning here is, to lay up or lay by, to commit to some one's care. See Suid. and Hesych. Xen. Cyrop. vi. 1, 11. Lev. xxii. 23.]

II. To lay aside, put off, in a figurative sense. Rom. xiii. 12 (where see Macknight). Eph. iv. 22. 25. Col. iii. 8. Heb. xii. 1. James i. 21. 1 Pet. ii. 1. [It is common in Greek writers for to put off, as clothes, &c. Herodian. iv. 7, 5, and so Ezek. xxi. 25. 1 Kings xvii. 22, and in the fig. sense, Eurip. Iph. A. 556. Dion. Halic. ix. 33.]

Ἀποτινάσσω, from ἀπό from, and τινάσσω to shake, which seems a derivative by transposition from the Heb. שָׁטַף to set loose or free, which word the LXX have rendered by ἀποτινάσσω, 1 Sam. x. 2.—To shake off. occ. Luke iv. 5. Acts xxviii. 5.

Ἀποτίω, from ἀπό again, and τίω to pay, which see.—To pay, repay. occ. Philem. 19. [1 Sam. xxiv. 19. Ex. xxi. 19.]

Ἀποτολμάω, ὦ, from ἀπό intensive, and τολμάω to dare.—To dare very much, be very bold. occ. Rom. x. 20. Josephus uses this V. transitively in the same view, Ant. xv. 10, 3, ταῦτα δὲ

ἈΠΕΤΟ'ΑΜΩΝ, They had such great boldness. See also Wetstein.

Ἀποτομία, ας, ἡ, from ἀπότομος severe, (used by Polycarp. Epist. ad Philip. § 7.) which from ἀποτόμα, p. m. of ἀποτέμνω to cut off, which from ἀπό from, and τέμνω to cut.

I. A cutting off, so used in the profane writers.

II. Severity, as of a man cutting off dead or useless boughs from a fruit-tree. occ. Rom. xi. 22, twice: comp. ver. 19, 20, 24, &c. Plutarch, de Lib. Educ. p. 13, D, δεῖ δὲ τοὺς πατέρας τὴν τῶν ἐπιτιμημάτων ἈΠΟΤΟΜΙΑΝ τῇ πράττει μινύναι, Fathers ought to temper the severity of reproofs with mildness. See more in Wetstein and Kypke. [Diod. Sic. xii. 16.]

Ἀποτόμος, adv. from ἀπότομος.—Severely, with severity, cutting off, or cutting, as it were, to the quick. occ. 2 Cor. xiii. 10. comp. 1 Cor. v. 1—5. Tit. i. 13. On 2 Cor. xiii. 10, observe that ὑμῖν is understood, That, being present, I may not use or treat (you) with severity. Comp. under χάω IV. On Tit. i. 13, comp. Plutarch cited under ἀποτομία II. [Polyb. xvii. 11, 2.]

Ἀποτρέπω, from ἀπό from, and τρέπω to turn.—Ἀποτρέποιμα, mid. followed by an accus. probably governed by the preposition κατά understood, to turn away from. occ. 2 Tim. iii. 5. Comp. under ἀποστρέφω V. [Plut. Fab. p. 183, A.]

Ἀπουσία, ας, ἡ, from ἀπών, οὐσα, ὄν, part. of ἄπειμι to be absent.—Absence. occ. Phil. ii. 12.

Ἀποφέρω, from ἀπό from, and φέρω to carry.—To carry away. occ. Mark xv. 1. Luke xvi. 22. 1 Cor. xvi. 3. Rev. xvii. 3. xxi. 10. [Hos. x. 6.]

Ἀποφύγω, from ἀπό from, and φύγω to flee. Governing either a gen. or an accus. To flee away from, escape. occ. 2 Pet. i. 4. ii. 18, 20. [Ecclus. xxii. 24.]

Ἀποφθέγγομαι, from ἀπό from, and φθέγγομαι to utter.—To utter, declare, speak, particularly pithy and remarkable sayings, as Elsner on Acts ii. 4, shows that the V. is used by Diogenes Laërtius and Iamblichus; and Kypke shows that it is applied particularly to oracles or prophetic responses, by Plutarch, Strabo, Josephus, and Philo, [de Vita Mos. ii. p. 139, 32.] occ. Acts ii. 4. 14. xxvi. 25. [1 Chron. xxv. 1. Ezek. xiii. 9.]

Ἀποφορτίζω, from ἀπό from, and φορτίζω to lade, which from φορτίον a burden, from φέρω to carry.—To unlade, as a ship. occ. Acts xxi. 3; where see Wetstein. [Dion. Hal. Ant. iii. 44.]

Ἀπόχρησις, εως, ἡ, from ἀποχράσθαι to abuse, consume by use, or simply to use, (see Suicer, Thesaur.) which from ἀπό from, or intens. and χράσθαι to use.—An using or use. occ. Col. ii. 22, ἃ ἐστι πάντα εἰς φθοράν τῇ ἀποχρήσει, quæ omnia sunt in interitum ipso usu, Vulg. So our translation, all which things are to perish in the using. And this, I doubt not, is the true sense of the words, (which I consider as parenthetical,) though a different one is proposed by Hammond, Doddridge, and Kypke. But see Wolfius on the place, and comp. Mat. xv. 17. Mark vii. 18, 19. 1 Cor. vi. 13.—The new interpretation which Macknight has given of the words in Col. ii. 22, appears to me not only quite unsuitable to St. Paul's nervous, lively style, but also inconsistent with the plain meaning of the Greek, ἃ ἐστι πάντα. But let the reader consult that very able and respectable commentator, and judge for himself.

¹ See Hammond on John ix. 22, and Vitringa de Synagoga. Vet. lib. iii. pars I, p. 739, &c. [Seld. de Syn. i. 7.]

² See Josephus, Ant. xx. 10, 2, and Contr. Apion. i. § 9.

[Schl. says, *use, consumption by use*. And in this sense probably it occurs Col. ii. 22. "The use of which things brings mischief and severe punishments." The writer speaks of things forbidden by the Mosaic law. Br. says, "All which things, if we use them, are reckoned pernicious according to the doctrine of these men." Neither defends his opinion.]

Ἀποχωρέω, ὤ, from ἀπό *from*, and χωρέω *to go*.—*To depart, go from*. occ. Mat. vii. 23. Luke vii. 39. Acts xiii. 13.

Ἀποχωρίζομαι, from ἀπό *from*, and χωρίζω *to separate*, which from χωρίς *apart*, which see.—*To depart*. occ. Acts xv. 39. Rev. v. 14. [Gen. xiii. 14.]

Ἀποψύχω, from ἀπό denoting *privation*, and ψυχή *breath, life, or soul*.—*To expire, die*. occ. Luke xxi. 26. Elsner shows that Arrian uses the V. in the same sense. Epictet. iii. 26, p. 369, and Appian, de Bel. Civ. iv. p. 973, and cites from Soph. Aj. 1656, the full phrase, ἈΠΕΨΥΞΕΝ βίον *he breathed out his life*. Comp. Wetstein and Kypke. [Schl. and Br. say that in St. Luke it means *to faint from fear, to become not dead, but as if dead*. So Hom. Od. xxiv. 347. See Eust. ad Iliad. x. 2. Arr. Diss. Epictet. iv. 1, 142. So *expire* in Seneca, Nat. Quest. ii. c. 59, and *exanimor*, Ter. Andr. i. 5, 17. The word occurs 4 Mac. xv. 18, but no where else.]

Ἀπρόσιτος, ου, ὁ, ἡ, from a neg. and πρόσσιτος *accessible*, which from πρόσσιμι *to approach*, and this from πρὸς *unto*, and εἰμι *to go or come*.—*That cannot be approached, inaccessible* [or *incomprehensible*]. occ. 1 Tim. vi. 16. [Hes. ἀχώρητος.]

Ἀπροσκόπος, ου, ὁ, ἡ, from a neg. and προσκοπή *an occasion of stumbling*, which see.

I. Intransitively, *not stumbling or falling*, i. e. figuratively, in the path of duty and religion. Phil. i. 10. But Chrysostom, seems to have understood it in this text transitively, as in the third sense below; and thus Macknight, whom see, understands it. [Ecclus. xxii. 22.]

II. Applied to the conscience, *not stumbling or impinging*, as it were, against any thing, for which, as St. John speaks, *our hearts condemn us*. Acts xxiv. 16. comp. xxiii. 1. 1 Cor. iv. 4. 2 Cor. i. 12. 2 Tim. i. 3. 1 Sam. xxv. 31, and Heb. and Eng. Lex. נָסַח V.

III. Transitively, *not occasioning or causing others to stumble, giving them no occasion to fall into sin*. 1 Cor. x. 32. comp. 2 Cor. vi. 3. In Ecclus. xxxii. 21 or 22, ὁδῷ ἀπροσκόπτῳ, or (as some copies read) ἀπροσκότῳ, is used for *a plain way*, where there are *no stumbling stones*.

Ἀπροσωπολήπτως, adv. from a neg. and προσωπολήπτης, *a respecter of persons*, which see.—*Without accepting or respect of persons, impartially*. occ. 1 Pet. i. 17. This word is used in the same sense by Clement, in his first Epistle to the Corinthians, § 1.

Ἀπταιστος, ου, ὁ, ἡ, from a neg. and πταίνω *to stumble*.—*Free from stumbling or falling*. occ. Jude 24; where Wetstein cites from Xenophon [de Re Eq. i. 6], Αἰτῆαιστος ἵππος, *a horse that does not stumble*; and from Plutarch the same word applied to the *successful Pericles*. [3 Mac. vi. 39.]

Ἀπτομαι, mid. or deponent, from ἄπτω *to connect, bind*.

I. *To touch*. Mat. viii. 3. ix. 20.

II. *To lay hold on, embrace*. John xx. 17, *lay not hold on me (now)*, as the V. is applied by the LXX, Job xxxi. 7. Mary Magdalene was probably going to prostrate herself at his feet, and *embrace them*, as the other women did. [So Schl.] Mat. xxviii. 9. See Kypke on John, and comp. Mark x. 13, and Wolfius there. [Job xxxi. 7.]

III. *To touch, have to do with*. occ. 1 Cor. vii. 1. The word is used in this sense by the Greek writers, as by Aristotle, Epictetus, Plutarch. See Gataker [Op. Crit. p. 79, Ox.] in Pole Synops. Wetstein and Kypke on the text. [Æl. H. An. i. 13. Valck. ad Phœn. p. 349.]

IV. *To take, as food*. occ. Col. ii. 21; on which text Raphaelius cites Xenophon applying this V. *to food*. Thus Mem. Socr. ii. 1, 2, σίτον ἈΠΤΕΣΘΑΙ is *to take food*; and in Cypri. i. p. 17, ed. Hutchinson, ὄνο, ἈΠΤΟΥ ἈΠΤΕΣΘΑΙ is used for *taking bread*, as θειν also is for *taking other sorts of food*. It seems, therefore, that in Col. ii. both μὴ ἄψῃ and μὴ θίγῃς may be best referred to *food*. See Wolfius, Wetstein, and Kypke. [Some refer 2 Cor. vi. 17, to food also; but Schl. and Br. translate *form no connexion or intimacy with the Gentiles*; and Schl. thinks that Col. ii. 21 may be explained in the same way.]

V. *To touch, hurt*. 1 John v. 18. Comp. 2 Sam. xiv. 10. 1 Chron. xvi. 22, in LXX. It is used thus also by the Greek writers, as Raphaelius and Elsner have shown.—In the LXX this word generally answers to the Heb. נָגַח *to touch*, and that in all the above senses.

Ἀπτῶ, from Heb. נֶפֶץ *to heat through*.—*To light or kindle*, as a lamp or fire. occ. Luke viii. 16. xi. 33. xv. 8. xxii. 55. [See Perizon. ad Æl. V. H. ii. 13.]

Ἀπωθέω and ἀπώθω, from ἀπό *from*, and ὠθέω *to thrust, drive*. [It occurs only in the mid. in the N. T.]—*To thrust away, repel, reject*. occ. Acts vii. 27. 39. xiii. 46. Rom. xi. 1, 2. xiii. 12. 1 Tim. i. 19. [1 Kings xii. 22. Ezek. xliii. 9.]

Ἀπώλεια, ας, ἡ, from ἀπόλλυμι *to destroy*.

I. *Destruction*, either temporal, as Acts xxv. 16. comp. viii. 20, or eternal, Mat. vii. 13. Phil. i. 28. iii. 19. 2 Pet. ii. 1, et al.—In 2 Pet. ii. 2, for ἀπωλείας of the common printed editions, very many MSS., three of which are ancient, have ἀσελγείας, which reading is confirmed by the Vulg. *luxurias*, and other ancient versions, and has accordingly been given in several editions, is approved by Wetstein, and received into the text by Griesbach. "But the common reading (says Macknight) should be retained, because any transcriber who did not know that by *destructions* the Apostle meant the *destructive heresies* mentioned ver. 1, might easily write ἀσελγείας for ἀπωλείας. But no transcriber would substitute ἀπωλείας, or a word whose meaning he did not know, in place of ἀσελγείας, a word well understood by him." [Schleusner agrees that ἀσελγ. is only a gloss. He gives us the following places from the O. T. The word occurs Deut.

¹ [On this text Br. says, that he would refer ἦν to στρατεῖαν (not, as some do, to πίστιν or συνείδωσιν, referring to Prov. xxiii. 23. Hos. iv. 6), and construes, "which battle for the true faith declining," &c.]

xxxii. 35. Job xxxi. 3, for $\tau\gamma$, and Is. xlvii. 11, for $\tau\gamma$, and in (Theod.) Job xxvi. 5, where it means hell, for $\tau\gamma$. It occurs in Bel and the Dragon, ver. 41, where it is *severe* or *capital punishment*; and Schl. gives this meaning to Acts viii. 20.]

II. *Destruction, waste*. Mat. xxvi. 8. Mark xiv. 4. [Theoph. Char. xv.]

'Απών, οὔσα, ὄν, particip. pres. of ἀπειμῶ, which see.—*Being absent, absent*. 1 Cor. v. 3. 2 Cor. x. 11, et al.

'ΑΡΑ', ἄς, ὃ, from Heb. רָצָה to *curse*, for which the LXX have used the verb ἀρδομαι, Num. xxii. 6. xxiii. 7, and the compound καταρδομαι, Gen. v. 29. xii. 3, et al. freq., and the decompounds ἐπικαταρδομαι and ἐπικαταράτος, Num. v. 19. Gen. iii. 14, et al. freq.

A curse, cursing. occ. Rom. iii. 14. [Gen. xxiv. 41. Prov. xxvi. 2.]

'ΑΡΑ, adv. denotes *affirmation* or *assecration*.—*Indeed, in truth*. It generally implies an *inference* from somewhat preceding, and may frequently be rendered *then indeed, therefore*. See Mat. xix. 25. 27. Heb. iv. 9. Gal. ii. 21. iii. 29. v. 11. It is also sometimes used where a question is asked, as Act. xviii. 1. Mark iv. 41. Luke xviii. 8. Acts viii. 30. Gal. ii. 17. I cannot think that this particle (or indeed any other used by the inspired writers) is ever merely *expectative*, i. e. *totally insignificant*. This seems to be always *affirmative, emphatic, or illative*. [It means *perhaps* in the sense of *hope*, Mark xi. 13. Acts viii. 22. Num. xxii. 6. 11. *In good truth* (asseveration), Luke xi. 20. Gal. ii. 21. 1 Cor. v. 10. vii. 14. xv. 14. 18. Heb. xii. 8. Ps. lviii. 12.]

"Αραγε, from ἀρα denoting an *inference*, and γε *truly*.—*Therefore, indeed, then indeed*. occ. Mat. vii. 20. xvii. 26. Acts xi. 18.

'Αργῶ, ὦ, from ἀργός *idle*.—*To linger, loiter*. occ. 2 Pet. ii. 3, where Kypke shows that Polybius and Plutarch in like manner apply to things this V. which properly relates to persons. [LXX, Ezra iv. 24.]

'Αργός, ἡ, ὄν, contracted of ἀεργός, which from a neg. and ἔργον *work*.

I. *Not at work, idle, not employed, inactive*. Mat. xx. 3. 6. 1 Tim. v. 13. 15. Tit. i. 12. 2 Pet. i. 8.

II. *Idle, unprofitable*. Mat. xii. 36. comp. 2 Pet. i. 8, and Kypke. In the latter text the Vulg. rendering ἀργός by *vacuus* preserves the *ambiguity* of the original. Comp. Eph. v. 11. Symmachus uses the word ἀργόν for the Heb. מְלִיץ *polluted*. Lev. xix. 7. [In Mat. xii. 36, it is rather *evil* or *mischievous*. See Chrysostom, Hom. xliii. in Mat. p. 480, tom. i. ed. Frf. So ἀργία is used 4 Kings ii. 24, and the Chaldee word מְלִיץ and Heb. מְלִיץ . See Targum. Exod. v. 9, and Eccl. v. 2. Wetst. N. T. i. p. 394. Palaiet (Obs. Phil. Crit. p. 40.) and others think this is Greek; but Fischer, (de Vet. p. 8.) after Vorst and others, says it is Hebrew. See Cren. Anal. Phil. Hist. Crit. p. 142. Symm. Lev. xix. 7.]

'Αργυρέος, οὗς; ἑα, ἄ; εον, οὔν; from ἀργυρος *silver*.—*Made of silver, silver*. occ. Acts xix. 24. 2 Tim. ii. 20. Rev. ix. 20.

'Αργύριον, οὐ, τό, from ἀργυρος.

I. *Silver*, as distinct from gold or other metal. 1 Pet. i. 18. comp. Acts iii. 6. xx. 33.

II. *A piece of silver money*, q. d. *a silverling, a shekel of silver*, equal, according to Bp. Cumberland, to 2s. 4½d. of our money, but, according to Michaelis, to no more than 11d.¹ Mat. xxvi. 15. xxvii. 3. 5, et al. Comp. Exod. xxi. 32. Zech. xi. 12, 13.

III. *Money* in general, because *silver money* seems to have been the most ancient, as Isidorus also affirms. So the French *argent*, which properly signifies *silver*, is most commonly used for *money* in general. Mat. xxv. 18. 27. Luke ix. 3, et al. On Mat. xxv. 18, Wetstein cites from Diogenes Laert. the same phrase, 'ΑΡΓΥΡΙΑ 'ΙΚΑΝΑ'. Acts xix. 19, *fifty thousand* (pieces) of silver, probably Attic *drachms*, which, at 7½d. each, would amount to 1562½. 10s. of our money. [On the money here mentioned, see Fisch. de Vit. iii. 11, and xxiv. 12. Petav. ad Epiphan. de Mens. t. ii. p. 428. Casaub. Exerc. Antib. xvi. 8, 9. We may simply remark here, that the shekel (= Attic tetradrachm, or Alexand. didrachm,) though translated by Symmachus and Aquila by *στατήρ*, is always by the LXX called *σίκλος* or *διδραχμα*, because the *στατήρ* at Alexandria was valued at 8 Attic or 4 Alexandrian drachmæ.]

'Αργυροκόπος, οὐ, ὁ, from ἀργυρος *silver*, and κόπος a p. m. of κόπτω to *beat*.—*A silversmith*. Observe that our Eng. word *smith*², Saxon *smith*, is from the V. *smithan* or *smithan* to *strike, smite*, which from the Heb. סָמַךְ to *cut off, destroy*, or from סָמַךְ to *destroy, demolish*. occ. Acts xix. 24. [The Vulgate has *argentarius*. Erasmus, after Theophylact, *faber argentarius*. Beza, *signator argenti*, and see Jer. vi. 29. Plut. Opp. t. ix. p. 301, and 473, ed. Reisk. with Hesych. and Harpoc. whence it will be seen that the word signified *any worker in silver or money*.]

"Αργυρος, οὐ, ὁ, from ἀργός, *white*.

I. The metal called *silver*. Rev. xviii. 12. comp. Acts xvii. 29.

II. *Silver money*. Mat. x. 9. Jam. v. 3.

III. Figuratively, such sincere and holy believers, as being built into Christ's Church, will abide the fire of persecution. occ. 1 Cor. iii. 12. Comp. under πῦρ V.—As³ *silver* is called in Heb. כֶּסֶף , on account of its *pale colour*; so there is little doubt but the etymologists are right in deducing its Greek name ἀργυρος from ἀργός *white*, which seems a corrupt derivative from the Heb. כֶּסֶף the *moon* or *lunar light*, which is of this colour. Thus in the Heb. the *moon* or *lunar orb* is called כֶּסֶף , from כֶּסֶף *white*, and Virgil, Æn. vii. 8, 9.

—Nec candida cursum

Luna negat; splendet tremulo sub lumine pontus.

—The moon was bright,

And the sea trembled with her silver light.

DRYDEN.

From which circumstance of *colour*, I suppose it is that the chemists have imagined *silver* to have some peculiar relation to the *moon*, calling it by

¹ See Heb. and Eng. Lex. 3rd ed. under כֶּסֶף IV.

² See Junius, Etymol. Anglican.

³ So the Eng. name *silver* seems of the same root as the Greek *στίλβω* to shine.

her name Luna, and representing it in writing by the character of that planet. So the poets frequently compare the *light of the moon to silver*. Thus Milton :

—The moon
Rising in clouded majesty, at length
Apparent queen unveil'd her peerless light,
And o'er the dark her silver mantle threw.
Paradise Lost, iv. 606, &c.

Ἄρειος, ὁ, from *Ἀρης* Mars, the supposed god of war.—*Of or belonging to Mars, Mars'*. occ. Acts xvii. 19. 22. comp. *Πάρος*, [and Potter's Grecian Antiq. i. p. 201.]

Ἀρέσκια, ας, ἡ, from *ἀρέσκω* to please.—*A pleasing*. In Col. i. 10, "it denotes not so much the *event*, as the *desire and intention, of pleasing*." Comp. Rom. xv. 2. Gal. i. 10.—The LXX use it in the plur. Prov. xxxi. 30, for Heb. *נָּח* grace or *gracefulness*, by which one *pleases* others.

ἈΡΕΣΚΩ, 1st fut. *ἀρέσω*, from *ἄρε* (the Hiph. of the Heb. *רָצַח*) which would signify to *conciliate or gain the affections*. So the LXX several times render the N. *רָצַח* will, *pleasure*, by *ἀρεστόν* *pleasing*, from this V. *ἀρέσκω*.—*To please*. Mat. xiv. 6. Rom. xv. 1—3. 1 Cor. vii. 32, et al. On 2 Tim. ii. 4, observe, that in like manner Xen. Cyrop. iii. p. 172, ed. Hutchinson, 8vo, applies this V. to soldiers behaving so as to *gain the approbation of their commanders*. [*Ἀρέσκω* is used sometimes in a bad sense, almost like *κολακεύειν*. See Theoph. Char. v. Athen. vi. 15. Whence, perhaps, we may explain Rom. xv. 1 and 3.]

Ἀρεστός, ὁ, ὄν, from *ἀρέσκω*.—*Pleasing, agreeable, grateful*. occ. John viii. 29. Acts vi. 2. xii. 3. 1 John iii. 22. Comp. LXX in [Gen. xvi. 6.] Exod. x. 26. [Is. xxxviii. 3.]

Ἀρεή, ἡς, ἡ, q. 2 *ἀρεστή* *pleasing, from ἀρέσκω* to please, or rather from *Ἀρης* Mars, the supposed god of war (see under *Ἀρειος*); for in Homer *ἀρεή* generally denotes *military virtue, strength, or bravery*; and if, as Monsieur Goguet (Origin of Laws, &c. vol. ii. 392.) observes, the word *ἀρεή* be afterwards used to signify *virtue in general*, it is because the Greeks, for a long time, knew no other virtue than *valour*.—*Virtue*. It is applied both to God and man.

I. *Virtue, excellency, perfection*. 1 Pet. ii. 9. Arrian, Epict. iii. 24, p. 343, τὰς ἐπ' ἑαυτῶν ἈΡΕΤΑΣ ἐξηγουμένους—καὶ ἐπὶ ὑμῶν, they recount my virtues, and celebrate me.

II. The *virtue, force, or energy* of the Holy Spirit, accompanying the preaching of the glorious Gospel, here called *glory*. occ. 2 Pet. i. 3. Comp. *δόξα*, and see Alberti, Wolfius, and Wetstein. [Schleusner considers it as often denoting especially the *benignity of God*. 1 Pet. ii. 9. 2 Pet. i. 3. Habak. iii. 3. Is. xlii. 8, especially lxiii. 7. See Krebs, Obs. Flav. p. 398. 403.]

III. *Human virtue in general*. Phil. iv. 8.

IV. *Courage, fortitude, resolution*. 2 Pet. i. 5. In this sense the word is often used in the Greek writers, and so the *ἀρεή* of St. Peter will correspond with the *ἀνδρίζεσθαι* of St. Paul, 1 Cor. xvi. 13. See Hammond. *Ἀρεή* in the LXX answers twice to *ῥή* glory, thrice to *ῥῆ* praise, as our translators render *ἀρεάς* 1 Pet. ii. 9.

Ἀριθμέω, ὦ, from *ἀριθμός*.—*To number, reckon by number*. occ. Mat. x. 30. Luke xii. 7. Rev. vii. 9. [Job xxxi. 4.]

Ἀριθμός, οὗ, ὁ, from *ἀριθμός* *coaptation, conjunction*; from *ἀρω* to adapt, join together, compose; which see.—*A number*, according to that of Euclid, *ἀριθμός, τὸ ἐκ μονάδων συγκείμενον πλῆθος, number is a multitude composed of units*. Luke xxii. 3. John vi. 10, τὸν ἀριθμὸν ὧσεῖ πεντακισχίλιοι, in number (κατὰ being understood) about five thousand. So in Herod. i. 14, κρητῆρες ἈΡΙΘΜΟΝ ἕξ, goblets in number six; and Josephus, in his Life, § 66, τετρακισχίλιοι ΤΟΝ ἈΡΙΘΜΟΝ, four thousand in number; and § 75, περὶ ἑκατὸν καὶ ἑννενήκοντα ὄντας ΤΟΝ ἈΡΙΘΜΟΝ, being about one hundred and ninety in number; and in many other places.

Ἀριστάω, ὦ, from *ἄριστον*, which see.—*To dine*. occ. Luke xi. 37. John xxi. 12. 15. See Kypke on ver. 12, and comp. under *ἄριστον*. [LXX, Gen. xliii. 25.]

Ἀριστερός, ὁ, ὄν.—*The left*, as opposed to the right. 2 Cor. vi. 7. So ἡ ἀριστερά is the *left-hand*, χεὶρ being understood, as δεξιτερή in Homer is the *right-hand*. Mat. vi. 3. *Ἀριστερά, τὰ, the left-hand side, μέρη* parts being understood. Luke xxiii. 33. The *left-hand side*, according to the superstition of the Grecian *ἑαθῆν*, was accounted *unlucky*, and of *evil omen*, and it was a part of the same superstition to call such things by more *auspicious names*. Thus, according to Eustathius, they called the *left ἀριστερός*, from *ἄριστος* the best, κατ' εὐφημισμὸν. Comp. *εὐώνυμος*, and see Wetstein in Mat.

Ἀριστον, ον, τό, q. *ἀόριστον* *indefinite*, because taken at no certain time, or rather from *ἡρι* early (which from the Heb. *רוח* the light); because this meal was taken early in the morning (comp. John xxi. 4. 21); so the Latin prandeo *to dine*, and prandium *dinner*, is derived from πρᾶν (Doric for πρῶτ) *early*, and *ἔδω* to eat.

I. *A meal eaten in the morning*. So Xen. Cyrop. vi. p. 353, ed. Hutchinson, 8vo, αὐριον δὲ ΠΡΩΤῖ—*οἰῶντων μὲν χρῆ* ἈΡΙΣΤΗΤΗΤΑΙ καὶ

3 The omens that appeared to the east, says Abp. Potter, were accounted fortunate by the Grecians, Romans, and all other nations, because the *great principle of all light and heat, motion, and life*, diffuses his first influences from that part of the world. On the contrary, the *western* omens were unlucky, because the *sun* declines in that quarter.

The Grecian augurs, when they made observations, kept their faces towards the north, and then the east must needs be upon their right-hand, and the west upon their left: and that they did so, appears from a passage of Homer, who brings in Hector telling Polydamas that he regarded not the birds:

Εἴτ' ἐπὶ δεξιῇ ἴσται πρὸς ἥν τ' ἡελίον τε,
Εἴτ' ἐπ' ἀριστερᾷ τοίγῃ ποτὶ ζόφον ἡρόντα.
Il. xii. 239.

Ye vagrants of the sky! your wings extend,
Or where the suns arise, or where descend;
To right or left unheeded take your way.—POPE.

For this reason, the signs which were presented to them (the Grecians) on the right-hand were accounted *fortunate*, and those on the left *unlucky*. Antiquities of Greece, vol. i. b. ii. c. 15.

4 "Ill-boding words they had always a superstitious care to avoid; inasmuch that instead of *δυσμαθριον*, i. e. a prison, they would often say *οἰκημα* a house, for *πίθος* (an ape) *καλλία* (a beauty), for *μῦθος* (an abominable crime) *ἄγος* (a sacred thing), for *ἐριννίες* (the Furies) *εὐμνίδες* or *σεμναὶ θεαί* (the good-natured or venerable goddesses), and such like." Potter's Antiq. of Greece, vol. i. b. ii. c. 17.

1 Davenant in Pole, Synops.

2 See Note 3 in init. lib. v. Xen. Cyrop. ed. Hutch.

ἄνδρας καὶ ἵππους, to-morrow morning *early* the men and horses ought first to take some food.

II. [In progress of time it came to signify the *midday meal* or *dinner*. In Luke xiv. 12, it is distinguished from *δειπνον*, and is a feast to which others are invited. See Luke xi. 38; thence it is put for any great feast, as a marriage-feast. Mat. xxii. 4.]—The LXX have used the N. ἄριστον 2 Sam. xxiv. 15, for the Heb. מִנְחָה, but I think erroneously; [for מִנְחָה *food*, 1 Kings iv. 22.]

Ἄρκτος, ἡ, ὄν, from ἄρκω.—*Sufficient*, enough. occ. Mat. vi. 34. x. 25. 1 Pet. iv. 3. As to the construction of Mat. vi. 34, (comp. ver. 25.) where the N. fem. *kakia* is construed with the neut. ἄρκτον, Raphaelis observes, that it is a pure and elegant Greek phrase. He refers to 2 Cor. ii. 6, for a similar expression. [See also 11. ii. 204. Herod. iii. 36. Plat. Rep. iv. p. 328. Wetstein on Mat. vi. 34, and Matth. Gr. Gr. § 437. On the Proverb in Mat. vi. 34, see Vorst. de Adag. c. 9.]

ἈΡΚΕΩ, ὦ, from Heb. אָרַךְ to dispose, order, adjust.

I. To suffice, be sufficient, satisfy. Mat. xxv. 9. John vi. 7. xiv. 8. 2 Cor. xii. 9, where Kypke shows that both Euripides [Hec. 1164.] and Sophocles [Trach. 711.] use ἄρκειν for *giving assistance, helping*, and Josephus (p. 1292, ad fin. ed. Hudson) for *helping sufficiently*. [LXX, Prov. xxx. 16.]

II. Ἀρκέομαι, οὔμαι, pass. governing a dative. —To be satisfied, content with. Luke iii. 14. 1 Tim. vi. 8. Heb. xiii. 5.—followed by the prepos. ἐπὶ, 3 John 10. [2 Mac. v. 15. Æsch. Socr. Dial. iii. 15.]

*Ἀρκτος, οὐ, ὁ, ἡ, from ἀργός *idle, sluggish*, or from ἀρκέω to suffice.—The bear, a well-known animal. occ. Rev. xiii. 2. So called either from his *sluggishness*, and particularly from his remaining in his den for several of the winter months in an *inactive* sleepy state¹; which fact is unanimously affirmed by many of the ancient naturalists, as may be seen in Bochart, vol. ii. 810. Or else his Greek name ἀρκτος may be derived from ἀρκέειν, q. ἄρκτος, because he is, as it were, *self-sufficient* while he continues so long without external nourishment. [LXX, Judg. i. 35.]

Ἀρμα, ατος, τό, from ἵπμαι, p. p. of ἄρω, to fit, join fitly together.—A chariot or vehicle, from its ingenious structure, or being fitted or joined to the horses with harness. occ. Acts viii. 23, 29. 33. Rev. ix. 9. [It is a war-chariot in the last passage. See Joel ii. 4.]

ΑΡΜΑΓΕΔΩΝ, Heb. from אֶרֶץ a mountain, and מֶגֶד or (Zech. xii. 11.) מֶגֶדֶד Megiddo.—Armageddon, or the mountain of Megiddo. occ. Rev. xvi. 16. It was a place famous in the history of the O. T. for destruction and slaughter. See Judges v. 19. 2 Kings ix. 27. xxiii. 29. 2 Chron. xxxv. 22, and Vitrina in Rev. [Schleusner thinks it means a dry and sterile mountain country, such as the Jews believed to be inhabited by evil spirits. See Castell. Lex. Hept. fol. 507. Olear. de Stil. N. T. p. 349. 359. Glass. Philol. S. p. 809.]

¹ Pontoppidan's Nat. Hist. of Norway, in Modern Travels, vol. i. p. 221, 2. Comp. Dr. Brooke's Nat. Hist. vol. i. p. 195.

Ἀρμύζω, from ἀρμός a compages or joining fitly together.

I. To adjust, join fitly together. In this sense it occurs in the profane writers (see Scapula's Lex.), but not strictly in the N. T. [Prov. viii. 30. Xen. Anab. iii. 5, 6.]

II. Ἀρμύζομαι, mid. to contract, espouse, or betroth; or rather, to fit, prepare. occ. 2 Cor. xi. 2, ἡμωσάμεν γὰρ ὑμᾶς, κ. τ. λ., for I have prepared you, to present (you as) a chaste virgin to Christ². So LXX in Prov. xix. 14, παρὰ δὲ Κυρίου ἈΡΜΟΖΕΤΑΙ γυνὴ ἀνδρὶ, but by the Lord a wife is fitted to a husband. In the Greek writers the active V. ἀρμύζω is used for a father betrothing his daughter to a man, and the middle ἀρμύζομαι for a man's betrothing a woman to himself (see the passages cited in Wetstein); but it does not appear that in this latter form the V. is ever applied to a man's betrothing a woman to another. It seems, therefore, best to exclude the nuptial sense from 2 Cor. xi. 2³.

Ἀρμός, οὔ, ὁ, from ἵπμαι perf. pass. of ἄρω to fit, join fitly together.

I. [A joint. Eccles. xxvii. 2; and so ἀρμυρία, Ezek. xxxvii. 7. See Etym. M. in voce, and Poll. Onom. ii. 141.]

II. A joint or articulation of the bones in the human body. occ. Heb. iv. 12.

Ἀρνέομαι, οὔμαι.

I. To deny, [often used of facts laid to one's charge. Mat. xxvi. 70. 72. Mark xiv. 68. 70. Luke viii. 45. John i. 20. (Compare for the phrase Dion. Hal. viii. 8. Hesiod, Theog. 511. Soph. Ant. 453. Maius, Obs. SS. lib. ii. p. 77.)] Acts iv. 16. 1 John ii. 22. LXX, Gen. xviii. 15.]

II. [To deny or disown, of Christ disowning the wicked, Mat. x. 33, ἀρνήσεται αὐτοὺς, 2 Tim. ii. 12; of men professedly Christians, but leading unchristian lives, Tit. i. 16. 1 Tim. v. 8; of open deserters of Christ, or apostates, Luke xii. 57. Mat. x. 33, ὅστις δ' ἂν ἀρνήσεται με. 2 Tim. ii. 12. Rev. ii. 13. iii. 8; of those who refuse to believe at all, Acts iii. 13. 2 Pet. ii. 1. Jude 4. In Acts vii. 35, not to acknowledge the power

² [Schl. would include ἵπμαι γ. ὁ. ἐνὶ ἀνδρὶ in a parenthesis, and join παραστήσαι ἀγνὴν παρθένον with ἡμᾶς ὑμᾶς, which would obviate Krebs's objections (Obs. Flav. p. 311.) to interpret the word in the sense to espouse. Krebs says, to prepare.]

³ For the above observations I am indebted to an excellent MS. Lexicon to the Greek Testament, deposited in the library of St. John's College, Cambridge, the work of the Rev. John Mall, formerly schoolmaster at Bishop's Stortford, Hertfordshire. The reader will not be displeased at seeing the learned writer's own words:

“Ἀρμύζομαι, apto, adapto, accommodo, apte compono. Plutarch, Solon. τοὺς νόμους ἈΡΜΟΖΕΤΑΙ τοῖς πολιταῖς, leges aptat, accommodat, civibus. Et in Themist. ἈΡΜΟΤΟΜΕΝΟΣ πρὸς θάλασσαν, civilis animos ad res navales disponens; et ita simplicius interpretari possumus 2 Cor. xi. 2, ἡμωσάμεν, &c. adaptavi enim vos (Christianis doctrinis et virtutibus imbuti, institui, paravi, composui, ornavi) ut mihi rito tamquam virginem puram sistam, nempe Christo. Omnes interpretes ἡμωσάμεν sensu nuptiali accipiunt. Mihi verò parum solliciti videntur de differentiâ inter ἀρμύζειν et ἀρμύζεσθαι. Pater enim dicitur ἀρμύζειν, Eur. Elect. 24. Domi Electram tenebat Ἐγίσθιου, οὐδ' ἡΐΜΟΖΕ νυμφίον τινί, nec sponso alicui desponsabat; sponsum verò ἀρμύζεσθαι sibi despondere, sponsam sibi matrimonio iungere. Ἐλλαῖν, H. A. xii. 31, ἰευσθῆναι et Proculus ἡΐΜΟΖΕΑΝΤΟ Θεσάνδρον τοῦ Κλεωδύλου θυγατρὸς. Hinc putare liceat sensum hunc minus convenire huic loco. Præterea infinitivus παραστήσαι huic verbî significationi minus accommodatur, quoniam accusativus aliâs cum dativo reperitur.”

of. It is once used for to *reunite* in Tit. ii. 12, and perhaps the phrase ἀνείσθαι ἑαυτὸν is of somewhat the same force in 2 Tim. ii. 13, to *reunite* or *change one's character*.]

Ἀρνίον, οὐ, τό, a diminutive of ἀρς a lamb.

I. A lamb, a young lamb, a lambkin. [Poll. vii. 33. 184. LXX, Jer. xi. 19.]

II. In the N. T. it signifies figuratively the *weakest* or *feeblest* of Christ's flock. John xxi. 15. Comp. Is. xl. 11.

III. It is applied to Christ himself, the spotless antitype of the paschal and other sacrificial lambs, which were offered by the law. Rev. v. 6. 8, et al. freq.

Ἀροτριῶν, ὦ, from ἀροτρον.—To plough, cultivate the earth by ploughing. occ. Luke xvii. 7. 1 Cor. ix. 10. [Deut. xxii. 10. Is. xxviii. 24.]

Ἀροτρον, οὐ, τό, from ἀρόω, to plough.—A plough. occ. Luke ix. 62. In this passage there seems a kind of proverbial expression for a *careless*, *irresolute* person, which may be much illustrated by a passage of Hesiod¹, where he is directing the *ploughman*,

"Ος κ' ἔργου μελετῶν θέλειν αὐλάκ' ἐλαύνει,
Μηκέτι παπταίνων μεθ' ὀμήλικας, ἀλλ' ἐπὶ ἔργῳ
Θορόν ἔχων.—Εργ. καὶ Ἥμ. lin. 441—3.

Let him attend his charge, and careful trace
The right-lined furrow, gaze no more about,
But have his mind intent upon the work.

[See Schott. Adag. Sacr. N. T. p. 75.] In three passages out of four, wherein the LXX use the word ἀροτρον, it answers to the Heb. רֶגֶל, and cannot signify the *whole* plough, but only a *part* of the iron work thereof, and most probably the *coulter*. See Is. ii. 4. Joel iii. 10. Mic. iv. 3.

Ἀρπαγὴ, ἥς, ἡ, from ἡρπαγον, 2nd aor. of ἀρπάζω.

I. Actively, the act of *plundering* or *pillage*. Heb. x. 34. [Polyb. xvi. 5. Xen. Cyr. iv. 2, 12.]

II. Passively, *rapine*, *plunder*, the thing unjustly seized. Mat. xxiii. 25. Luke xi. 39. [Schl. says that the word in Heb. x. 34, is *loss without violence*, and that in Luke xi. 39, the sense is active. I do not see the distinction between that passage and Mat. xxiii. 25; but think that both may perhaps be better translated in the active sense. The other, however, is known in good Greek, as Xen. Hell. iii. 2, 19. (See Schwarz. Comm. Ling. Gr. p. 190.) and so Is. iii. 14.]

Ἀρπαγμός, οὗ, ὁ, from ἡρπαγμαί, perf. pass. of ἀρπάζω.—*Rapine*, *robbery*, an act of rapine or robbery. So Hederic, "ipsa rapiendi actio, raptus." occ. Phil. ii. 6; where it is said of Christ, that *when he was in the form of God*, namely, in his glorious appearances under the Patriarchal and Mosaic dispensations, οὐχ ἀρπαγμὸν ἡγήσατο, he thought it not robbery (as our translators, rightly, I think, render the expression) to be equal with, or as, God. (For proof of this, see inter al. Gen. xvi. 11. 13. xii. 11, 12. xxxii. 28, 29. Exod. iii. 2—6. Josh. v. 13—15. Judg. vi. 11—23.) Many great and good men, as well as others inclined to degrade the Son of God, have, however, dissented from this plain interpretation, and have translated the Greek words by "he did not arrogate to himself to be

equal with God, i. e. he made no ostentation of his divinity;" (so Archbishop Tillotson, in his second Sermon on the Divinity of our Blessed Saviour, vol. i. p. 452, fol. ed.²) or, "he did not eagerly covet to be (as he was of old) equal, in all his appearances, with the Deity;" (thus the learned Mr. Catcott, Sermon. 5, p. 96.) But I must confess that, after diligent search, I cannot find the phrase ἈΡΠΑΓΜΟ'Ν ἡΓΕΙ'ΘΑΙ ever applied in either of these senses by any ancient Greek writer; though Archbishop Tillotson, trusting, I suppose, to the authority of Grotius, says it is so used, i. e. in the former sense, by Plutarch. Heliodorus, bishop of Tricca, in Thessaly, who flourished towards the end of the fourth century, and in his youth wrote a romance entitled *The Ethiopics*, has indeed an expression which greatly resembles it; for, speaking of a young man who rejected the amorous advances of a queen, he says οὐχ ἈΡΠΑΓΜΑ, οὐδὲ ἔρμαιον ἡΓΕΙ'ΤΑΙ τὸ πρᾶγμα, he does not regard the offer as a *prey* (*prize*) or treasure-trove: which is as near as I can translate the Greek. (See Whitby and Wetstein.) But observe, that the original word here is not ἈΡΠΑΓΜΟ'Ν, but ἈΡΠΑΓΜΑ, which latter signifies, not the act of robbing or plundering, but the *plunder*, *spoil*, or *prey itself*, "quod raptum est, rapina, praeda." Hederic. And applied in this sense, we meet with ἄρπαγμα in the Greek writers³; but in them ἄρπαγμός is a word of very rare occurrence. Plutarch however uses it, de Lib. Educ. t. ii. p. 11, 12, τὸν ἐκ Κρήτης καλούμενον ἈΡΠΑΓΜΟ'Ν, where it certainly denotes the action. [See M. Casaubon, Diatr. de Verb. Usu, p. 110, in Cren. Anal. Philol. Crit. Historicorum, and Magee, i. 71. ii. 479.]

ἈΡΠΑ'ΖΩ, from the Heb. קָצַף to strip, spoil.

I. To snatch, take away with haste and violence. Mat. xiii. 19. John x. 28, 29. Acts viii. 39. xxiii. 12 Cor. xii. 2. Comp. Jude 23. [Schl. observing that the original sense is to *steal* or *take with violence*, says, that it is never so used in the N. T. Parkhurst's first instance does not certainly imply *violence*, but in all the other passages it appears to me that the verb is not as Schl. says, to *take*, or *take away*, but to do so either with *haste* or *violence*. Indeed in Jude 23, where he translates it *mature eripere*, I feel surprise at his avoiding so clear a sense. comp. Zech. iii. 3. Amos iv. 17.]

II. To seize, take by force or violence. Mat. xi. 12. John vi. 15. [In Mat. xi. 12, the sense is to *receive* the happiness offered with greediness, as in Xen. Anab. vi. 5, 11. Plat. Ep. viii. p. 716, ed. Lugd. D'Orvill. ad Charit. i. 9, p. 263, ed. Lips.]

III. To seize, as a wild beast doth its prey, and so to *tear* and *devour*. John x. 12. Eustathius on Homer asserts this last to be the primary and proper meaning of the word; and in this sense it is very frequently used by the LXX, answering either to the Heb. קָצַף to ravage, or קָצַץ to tear in pieces. [See Gen. xxxvii. 33. Amos i. 11. Xen. Mem. ii. 7, 14.]

² [This is Schleusner's opinion, but he offers little or no argument for adopting it.]

³ See inter al. Plut. t. ii. p. 330, D. Josephu Ant. xi. 5, 6. So Ecclus. xvi. 13 or 15.

¹ See Whitby's Note on Luke ix. 62.

"Αρπαξ, *αγος*, *ος*, *ος*, *ος*, *ος*, from ἀρπάξω.

I. *Rapacious, ravening*, as wolves. occ. Mat. vii. 15. "Αρπαξ in the Greek, and *rapax* in the Latin writers, are the usual epithets of *wolves*. [Lyoph. 1309. Hor. Carm. iv. 4.]

II. *Rapacious, given to rapacity or extortion, an extortioner*. occ. Luke xviii. 11. 1 Cor. v. 10, 11. vi. 10. [LXX, Gen. xlix. 27.]

"ΑΡΡΑΒΩ'Ν, *ωνος*, *ος*. This is plainly in Greek letters the Hebrew word אַרְבֹּן a *pledge* (from the root אָרַב to be surety), which Grotius ingeniously supposes the Greeks learned from the Phœnicians in the course of their commerce with that people; though very possibly this, like many other Oriental words which are found in Greek, might have a far more ancient origin, and even be coeval with that language.—A *pledge* or *earnest*, which stands for part of the price, and is paid beforehand to confirm the bargain. So Hesychius explains it by πρόσδομα somewhat given beforehand. [It also signifies a pledge to assure the fulfilment of a promise or contract; see Gen. xxxviii. 17. See Le Moyne, Not. ad Var. Sacr. pp. 460—480.] It is used in the N. T. only in a figurative sense, and spoken of the Holy Spirit, which God hath given to the apostles and believers in this present life, to assure them of their future and eternal inheritance. Occ. 2 Cor. i. 22. (where see Kypke and Macknight,) v. 5. Eph. i. 14, where see Macknight. [Middleton says it is used of the *gifts of the Spirit*.]—In the LXX it is thrice used, namely, Gen. xxxviii. 17, 18, 20, and always answers to the Heb. אַרְבֹּן.

"Αρράφος, *ου*, *ος*, *ος*, from a neg. and ῥαφή a *seam*, which from ῥάββα, perf. act. of ῥάπτω to sew.—Without seam, having no seam. occ. John xix. 23. [On the garment here spoken of (proper to Palestine, Chryst. Hom. 84 on St. John), see Ernest. Inst. Interp. N. T. p. 253, and Braun. de Vest. Sacr. Heb. i. c. 16, p. 259.]

"Αρρην, *ενος*, *ος*, the same as ἄρσεν, of which it seems a corruption.—† It is stated by grammarians to be the later Attic form for the old or Ionic ἄρσεν.—A male. occ. Rom. i. 27. Rev. xii. 5. comp. Jer. xx. 15.

"Αρρητος, *ου*, *ος*, *ος*, from a neg. and ῥητός utterable, from ῥέω to speak, utter.—Either, *Not before spoken*; or, *not utterable, not to be uttered, not possible or lawful to be uttered*. Vitringa, Obs. Sacr. lib. iii. cap. 20, § 8, whom see, shows that the Greek writers use the word in both these senses. Comp. also Wolfius and Wetstein. occ. 2 Cor. xii. 4.

"Αρρωστος, *ου*, *ος*, *ος*, from a neg. and ῥωστός strong, from ῥωνύω to strengthen.—*Infirm, sick, an invalid*. occ. Mat. xiv. 14. Mark vi. 5, 13. xvi. 18. 1 Cor. xi. 30. [Mal. i. 8. 1 Kings xiv. 5.]

"ΑΡΣ, *ἀρνός*, *ος*, *ος*.—A lamb. occ. Luke x. 3.

"Αρσενικός, *ου*, *ος*, *ος*, from ἄρσεν a male, and κοίτη a bed.—*One that lieth carnally, or abuseth himself, with a male, a sodomite*. occ. 1 Cor. vi. 9. 1 Tim. i. 10. comp. Lev. xviii. 22.

"ΑΡΣΗΝ, *ενος*, *ος*, *ος*, and ἄρσεν, *τό*. It occurs in the masc. plur. twice in Rom. i. 27; and in the neut. sing. ἄρσεν, *γένος* sex being understood, Mat. xix. 4. Mark x. 6. Luke ii. 23. Gal. iii. 28.

"ΑΡΤΕΜΙΣ, *ιδος*, *ος*.—*Artemis, Diana*. occ. Acts xix. 24, 27, 28, 34, 35. A heathen goddess said to be the daughter of Jupiter

and Latona, and twin-sister to Apollo. This enigmatical genealogy is easily explained: it is well known that the later Greeks and Romans, by "Αρτεμις or Diana¹, generally meant the Moon; and even among the ancient Orphic hymns we find one addressed to "Αρτεμις under this character. And indeed the word "Αρτεμις itself may import as much, for it may be derived from ἄρ² light, and τέ perfect, because, according to the observations of the Son of Sirach, Ecclus. xliii. 7, 8, she not only decreaseth in her perfection, but also increaseth wonderfully in her changing,—shining in the firmament of heaven. When, therefore, the heathen say that Apollo or the Sun and "Αρτεμις were the twin-children of Jupiter and Latona, what is this but a poetical disguise or corruption of the *Mosaic* account of their formation (Gen. i. 14, 16), according to which the sun and moon were indeed formed or brought forth at a birth, as it were, after that the *Expansion* (Jupiter) had begun to act on Latona, i. e. the before-hidden matter of their orbs? For Latona, or, as the Greeks call her, Ἀητώ, is a plain derivative from the Heb. אָהַת or אָהַת to hide, involve.—I cannot forbear adding on this occasion, that, in the Orphic hymn above mentioned, is clearly preserved a remarkable point of true philosophy, namely, the effect of "Αρτεμις or the Moon in vegetation, where he says,

—ΑΙΟΥΣΑ ΚΑΛΟΥΣ ΚΑΡΠΟΥΣ ἀπὸ γαῖας.

Thou bringest from the earth the goodly fruits.

Does not this exactly agree with the *precious things put forth by the moon, or streams of light from the moon*, Heb. יָרֵחַ, of which Moses speaks, Deut. xxxiii. 14? Comp. Heb. and Eng. Lex. under גֶּרֶשׁ V.—"The Temple of Diana, at Ephesus, has been always admired as one of the noblest pieces of architecture that the world has ever produced. It was ³four hundred and twenty-five [Roman] feet long, two hundred [and twenty] broad, and supported by a hundred and twenty-seven columns of marble, sixty [or, as some say, seventy] feet high, twenty-seven of which were beautifully carved. This temple, which was [at least] two hundred years in building, was burnt by one Erostratus, with no other view than to perpetuate his memory: however, it was rebuilt, and the last temple was not inferior either in riches or beauty to the former, being adorned with the works of the most famous statues of Greece." Appendix to Boyse's Pantheon, 2d ed. p. 241. Comp. Complete System of Geography, vol. ii. p. 77. This latter temple was (according to Tre-

¹ See Vossius de Orig. et Prog. Idol. lib. ii. cap. 25, 26.

² However, when by "Αρτεμις the ancient heathen meant, as they sometimes did, the whole *expanse of the heavens*, this name may perhaps be best deduced from אָרַב to flow †† and אָרַב to bind; and to show that the celestial fluid in its several conditions "acts only by means of mechanical impulses, and a connexion with even the most extreme or lowest parts of nature, a chain was carried down from each hand of the image (of the Ephesian Diana) and connected with its feet," as Mr. Jones has ingeniously and judiciously observed in his excellent *Essay on the First Principles of Natural Philosophy*, p. 199, which I gladly embrace this opportunity of recommending to every truly candid reader.

³ See Pliny, Nat. Hist. xxxvi. 24. The length of St. Paul's Cathedral, from east to west, between the walls, is 463 English feet, and including the portico 500 feet, the breadth of the west front 180, and in the centre, where it is widest, including the north and south porticoes, 311.—Complete System of Geography, vol. i. p. 94.

bellius Pollio in Gallien. cap. 6) plundered and burnt by the Scythians, when they broke into Asia Minor, in the reign of Gallienus, about the middle of the third century.—As to the cry of the Ephesian populace, mentioned Acts xix. 28, ΜΕΓΑΛΗ Ἡ ΑΡΤΕΜΙΣ τῶν Ἐφεσίων, Elsner and Wolfius observe, that this was a usual *form of praise* among the Gentiles when they magnified their gods for their beneficent and illustrious deeds, and cite a very similar passage from Aristides, p. 520, Ἦν καὶ βοή πολλή τῶν τε παρόντων καὶ ἐπιόντων, τὸ πολὺ μνησθόντων δὲ τοῦτο βοῶντων ΜΕΓΑΣ Ὁ Αἰσκαήπιος! And there was a great cry, both of those who were present and of those who were coming, shouting in that well-known form of praise, “Great is Æsculapius!”

✠ Ἀρτέμων, *ovog*, ὁ, from ἀρᾶω to suspend, hang up, which perhaps from ἡραι, 3rd pers. perf. pass. of αἶρω to lift up.—The meaning of this word is dubious, but it seems to denote either a sail in the fore-part of the ship, or the top-sail which hung towards the head of the mast. occ. Acts xxvii. 40. [Luther makes it the mast, Grotius the sail next the prow. The largest sail of the ship is still called *Artimon* by the Venetians, according to Schleusner.]

1. ἈΠΤΙ, Adv. *Now*, at present. Mat. iii. 15. xxvi. 53. John ix. 19. 1 Cor. iv. 11, used with the prepositive article as an adj. comp. ἄν I. 1. [Used only with the present.]

2. *Now, already*. Mat. ix. 18; where see Wetstein. [Schleusner says that it here means *prope, fere, brevi*, both from the parallel passage, Mark v. 23, and from Plavorinus, who says that ἄρτι signifies what is about to happen directly.]

3. *Now, lately*. 1 Thess. iii. 6. [Poll. i. 7. Æsch. Socr. Dial. iii. 15.]

4. Ἐως ἄρτι, *Until now, to this present time*. Mat. xi. 12. John v. 17.

5. Ἀπ’ ἄρτι, *From this present time, henceforward*. Mat. xxiii. 39. xxvi. 29. John i. 51.

✠ Ἀρτιγέννητος, *ov*, ὁ, ἡ, from ἄρτι *now, lately*, and γεννητός *born*, which from γεννάω to bring forth.—*Lately born, new born*. occ. 1 Pet. ii. 2; where Wetstein cites ΒΡΕΨΘΣ ἈΡΤΙΓΕΝΝΗΤΟΝ from Lucian, who also uses the adj. ἀρτιγέννητον twice in his Pseudomantis. [On the phrase see Schöttgen. Hor. Heb. and Talm. i. p. 1036.]

✠ Ἀρτιος, *ov*, ὁ, ἡ, from ἀρᾶω to fit.—*Complete, sufficient, completely qualified, +perfect*.+ occ. 2 Tim. iii. 13; where see Wolfius and Wetstein.

✠ Ἀρτος, *ov*, ὁ, from αἶρω to raise, lift up, either because it renews, and αἶρω raises man’s exhausted strength (see Ps. civ. 15); or because ἡραι, it is itself raised or puffed up with leaven, in French *levain*, which is in like manner from the V. lever to raise up.

I. *Bread*, properly so called. Mat. xvi. 11, 12. Also, *A loaf*, or rather, according to the Jewish method of making their bread, which still prevails in the eastern countries, *A thin flat cake of bread*, not unlike our *sea-biscuits*; which form shows the propriety of that common expression, *breaking of bread*. Mat. vii. 6. xii. 4. xiv. 17, et al. freq. comp. Mat. xxvi. 26. 1 Cor. x. 16. Luke xxiv. 30. 35.

II. *Food* in general, of which bread is a prin-

cipal part, especially among the eastern people¹. (See Lev. xxvi. 26. Ps. cv. 16. Ezek. iv. 16.) Mat. [iv. 4.] xv. 2. 26. Luke xiv. 1. 15. xv. 17. [The phrase ἐσθίειν or φαγεῖν ἄρτον, for to be at a meal or feast, is Hebrew. See Gen. xlii. 24. Prov. xxiii. 6. 1 Sam. xx. 24.]—It may be worth observing, that we have our English word *bread* from the Danish *brod*, or German *brot*, both of which are probably of the same root as the Greek βρωτόν food. See under βρώσκω.

III. It is applied to Christ *the living bread*, or *bread of life*, who was typified by the manna which fell from heaven in the wilderness, and who sustains the spiritual life of believers here unto eternal life hereafter. See John vi. 33. 35. 41. 48. 50, 51. 58.

IV. *All things necessary, both for our temporal* (comp. Prov. xxx. 8) *and spiritual support*. Mat. vi. 11. Luke xi. 3.

✠ Ἀρῶ, from ἀρω to fit.

I. *To fit, prepare*. In this sense it is generally used in the profane writers. [Athen. ii. p. 67.]

II. *To prepare with seasoning, to season*, as with salt. occ. Mark ix. 50. Luke xiv. 34. Col. iv. 6. [In this last passage there is allusion to the wholesomeness of salt. Let your conversation be advantageous to others. The word occurs in Symm. Song of Solomon viii. 2.]

✠ Ἀρχάγγελος, *ov*, ὁ, from ἀρχή *head*, and ἄγγελος *an angel*.—*An archangel, a chief angel*. occ. 1 Thess. iv. 16. Jude 9. comp. Zech. iii. 1, 2. 2 Pet. ii. 11. [The Jews thought there were four, to each of whom God had given a certain charge; see Syncell. Chron. p. 33. Michael was thought the patron of the Jews. See Targum on Song of Solomon viii. 9.]

✠ Ἀρχαῖος, *a, ov*, from ἀρχή *the beginning*.—*Old, ancient*. Mat. v. 21. Acts xv. 7. 2 Pet. ii. 5, the old, i. e. the original (so Vulg. originali) antediluvian world: et al. [Ezek. xxi. 21. See Fritzsche on Mat. v. 21.]

✠ ἈΡΧΗ, ἡς, ἡ.

I. *A beginning, in order of time, an entrance into being or act*. Mat. xix. 4. xxiv. 8. John i. 1, 2. λαμβάνειν ἀρχήν, to receive its beginning, i. e. to begin, in a neuter sense, Heb. ii. 3. On which texts Raphaelus cites several instances of the same phrase from Polybius, and Wetstein from Ælian. [Parkhurst has here entirely neglected to notice numerous passages where the sense of ἀρχή (i. e. what beginning is alluded to) must be judged from the context. The beginning of Christ’s ministry on earth occurs Luke i. 1, and perhaps John xv. 27; of that of the apostles after his death, Acts xi. 15; of acquaintance with Christianity, 1 John ii. 7. 24; of the life of the being spoken of, Acts xxvi. 4. 1 John iii. 8; and frequently what was before the creation. See especially 2 Thess. ii. 13.]

II. *A beginning, extremity, outermost point*. occ. Acts x. 11. xi. 5. [Middleton (after Wakefield) cites a passage from Diod. Sic. p. 52, where ἀρχή means a string.] The LXX use the word for the Heb. קֶצֶת, Exod. xxviii. 23. xxxix. 16. [for הָקֶצֶת 2 Chron. xx. 16.]

III. *A first or original state*. occ. Jude 6 [and so Schl. and Cyril. Alex. c. Jul. iv. p. 121], where

¹ See Heb. and Eng. Lexicon in עֲרֵי II. and Shaw’s Travels, p. 230.

some would interpret τὴν ἐαυτῶν ἀρχὴν by *their own head or chief*, i. e. Christ; and in support of this latter exposition it may be observed, that ἀρχὴν is used in this sense by the LXX, Hos. i. 11. But on this interpretation a very unusual, and perhaps unparalleled, meaning must be assigned to τηροῦντες, namely, that of *adhering to, or obeying, a person*. Macknight (whom see) renders τὴν ἐαυτῶν ἀρχὴν in Jude by *their own office*, and refers to Luke xx. 20, for this meaning of ἀρχή. Comp. sense V.

IV. Christ is called Ἀρχή, *The beginning or head*. Rev. i. 8¹. xxi. 6. xxii. 13. comp. Rev. iii. 14, Ἀρχὴ τῆς κτίσεως, *The beginning, head, or efficient² cause of the creation*; because *HE IS before all things, and all things were created by him and for him*. comp. John i. 1—3. Col. i. 16, 17. Heb. i. 10. Ἀρχή in this application answers to the Heb. רִאשִׁית, by which name Wisdom, i. e. the Messiah, is called, Prov. viii. 22, Jehovah possessed *the beginning, head, or principle of his way*, i. e. of his work of creation, as the context plainly shows. And the first word in Genesis, רִאשִׁית, besides its respect to *time*, has been thought by some to refer to Christ, by and for whom the world was created. Accordingly the Jerusalem Targum very remarkably renders רִאשִׁית in Gen. i. 1, בְּחִכְמָא, by *Wisdom*, i. e. the Messiah.—In Col. i. 18, as the apostle is speaking of Christ, as the *head of the body, the Church*, Macknight (whom see) explains Ἀρχή, *the first cause or beginning*, in respect of the Church, which began immediately after the fall, in the view of Christ's coming into the world to perform that one great act of obedience, by which the evil consequences of Adam's one act of disobedience were to be remedied.

V. *Authority, rule, dominion, power*: whether human, Luke xx. 20; or angelic, whether good or evil (see 1 Cor. xv. 24, and Bp. Pearce there); but it is generally used in the *concrete* sense for the *persons or beings* in whom the *dominion or power* is lodged. See Luke xii. 11. Tit. iii. 1. Rom. viii. 38. Eph. i. 21. iii. 10. vi. 12. Col. i. 16. i. 10. 15, where see Macknight. Wetstein on Luke xii. 11, produces a number of instances of this N. being applied by the Greek writers, particularly in the plural, to *human rulers*. [See Neh. ix. 17. Amos vi. 1. Dan. vi. 26. vii. 27. Eur. Phœn. 990. Philost. Vft. Apoll. ii. c. 30.]

VI. Τὴν ἀρχὴν, for κατὰ τὴν ἀρχὴν, occ. John vii. 25; where it may either signify *Verily, absolutely*, as often used in the Greek writers (*verily what, or the same as, I am now telling you*, namely, *one from above*, ver. 23); or *At first, formerly*, as also applied by the Greek writers, and by the LXX, Gen. xiii. 4. xli. 21. xliii. 18. 20, and by Theodotion, Dan. viii. 1. For further satisfaction see Elsner, Wolfius, Wetstein, Bp. Pearce, and Campbell, on John.—[In the LXX, ἀρχή has many other meanings, as *office*, Gen.

xl. 11; *cohort*, Judg. vii. 16. Job i. 17; and *sum or principal part*, Eccles. i. 14. x. 12. xi. 3.]

Ἀρχηγός, ὁ, ὁ, from ἀρχή the *beginning, head, chief*, and ἄγω to *lead*.—*A leader* [properly of soldiers], *author, prince*. occ. Acts iii. 15. v. 31: Heb. ii. 10. xii. 2. Raphaelius, on Acts iii. 15, and Heb. xii. 2, shows that Polybius has several times used ἀρχηγός for *a first leader or author*. Comp. Wolfius in Heb. xii. Kypke in Acts iii. and Macknight in Heb. ii. [See Micah i. 13. 1 Mac. ix. 61. Isoc. Paneg. c. 16. Herodian vii. 1, 2, 3. See Wessel. ad Diod. Sic. v. c. 65.]

Ἀρχιερατικός, ἡ, ὁ, from ἀρχιερεύς.—*Belonging to the chief priest, the chief priest's*. occ. Acts iv. 6. Josephus, Ant. xv. 15, 1, uses the same phrase ἈΡΧΙΕΡΑΤΙΚΟΥ ΓΕ'ΝΟΥΣ.

Ἀρχιερεύς, ἑως, ὁ, from ἀρχή a *head or chief*, and ἐρεύς a *priest*.

I. *A high or chief priest*, applied by way of eminence, and, according to its spiritual and real import, to Christ. See Heb. ii. 17. iii. 1. v. 10. vi. 20. ix. 11.

II. *The Jewish high or chief priest*, (styled in Heb. כֹּהֵן גָּדוֹל³, 2 Kings xxv. 18.) properly so called, who was the instituted type of Christ in *offering gifts and sacrifices for sins, and in entering into the Holy of Holies, not without blood, there to appear in the presence of God, and to make intercession for us*. (See Epistle to the Hebrews, particularly ch. ix.) Mat. xxvi. 57, 58. 62, 63. 65, et al. freq.

III. Ἀρχιερεύς, οἱ, *Chief priests*, i. e. not only the *high-priest* for the time being, and his *deputy*, (called כֹּהֵן תָּשִׁיבָה the *second priest*, 2 Kings xxv. 18.) with those who had formerly borne the *high-priest's office*, but also the *chiefs or heads of the twenty-four sacerdotal families*, which David distributed into as many *courses*, 1 Chron. xxiv. These latter are styled in Heb. שָׂרֵי הַכֹּהֲנִים *chiefs of the priests*, 2 Chron. xxxvi. 14. Ezra viii. 24. x. 5, and רִאשֵׁי הַכֹּהֲנִים *heads of the priests*, Neh. xii. 7. Josephus calls them by the same name as the writers of the N. T. ἀρχιερεύς, Ant. xx. 7, 8, and de Bel. ii. 15, 2—4, and iv. 3, 6. And in his Life, § 38, mentions ΠΟΛΛΟΥΣ—ΤΩΝ ἈΡΧΙΕΡΕΩΝ *many of the chief priests*. Mat. ii. 4. xxvii. 1. 3. 41. Mark xi. 27. Luke xxii. 52. Acts v. 24, et al. freq. Comp. Wetstein on Mat. ii. 4.—The word is once used in the singular, in this last sense, for a *chief of the priests*, Acts xix. 14.

Ἀρχιποίμην, ενος, ὁ, from ἀρχός *chief*, and ποιμην a *shepherd*.—*A chief shepherd*. occ. 1 Pet. v. 4, where the word is applied spiritually to Christ (comp. Heb. xiii. 20); but in 1 Sam. xxi. 7 or 8, such an officer is mentioned in a natural sense, under the title of מְרִיבֵי הַרְדִּים *the chief of the shepherds, or herdsmen*. And in some curious remarks on the *sheep-walks of Spain*, published in the Gentleman's Magazine for May 1764, we find, that in that country (where it is not at all surprising to meet with *eastern* customs, still preserved from the Moors) they have, to this day, over each flock of sheep a *chief shepherd*. "Ten thousand," says my author, "compose a flock, which is divided into ten tribes. One man

¹ But observe, that in Rev. i. 8, Ἀρχὴ καὶ τέλος are waiting in many MSS. (three of which are ancient,) in several ancient versions, and in some printed editions; and these words are accordingly rejected by Mill, Wetstein, and Griesbach.

² It may not be amiss to observe, that Ovid uses the abstract term, *Origo*, in like manner for an *agent or efficient cause*. Metamorph. i. 79,

Ille Opifex rerum, mundi melioris Origo.

³ [This word כֹּהֵן is used in several oriental languages, and means *one who approaches to the king*; whence it was applied to the high-priest, because he entered the Holy of Holies.]

has the conduct of all: he must be the owner of four or five hundred sheep, strong, active, vigilant, intelligent in pasture, in the weather, and in the diseases of sheep. He has absolute dominion over fifty shepherds and fifty dogs, five of each to a tribe. He chooses them, he chastises them, or discharges them at will. He is the *præpositus*, or *chief shepherd of the whole flock*." One of the Hexaplar versions uses ἀρχιποίμην for the Heb. פֶּה, 2 Kings iii. 4.

Ἀρχισυναγωγος, ου, ὁ, from ἀρχός *head* and συναγωγή *a synagogue*.—*A ruler or rector of a synagogue*, "who governed all the affairs of it, and directed all the duties of religion therein to be performed. How many of these were in every synagogue is no where said. But this is certain, they were more than one; for they are mentioned in Scripture in the plural number, in respect of the same synagogue. Mark v. 22. (comp. Luke viii. 41.) Acts xiii. 15. Comp. Acts xviii. 8. 17." Mention is made of this officer of the Jewish synagogue in an epistle of the emperor Adrian, cited by Vopiscus in Saturnin. cap. 8, *Nemo illic (in Ægypto, scilicet) Archi-synagogus Judæorum*.

Ἀρχιτέκτων, ονος, ὁ, from ἀρχός *a head*, and τέκτων *a workman*, which see.—*A head or master-workman, or builder, an architect*. occ. 1 Cor. iii. 10. [Isa. iii. 2.]

Ἀρχιτελώνης, ου, ὁ, from ἀρχός *a head*, chief, and τελώνης *a publican*.—*A chief publican, or head-farmer, or collector of the public revenues*. comp. τελώνης. occ. Luke xix. 2.

Ἀρχιτρίκλινος, ου, ὁ, from ἀρχός *a head*, rule, and τρικλίνιον *a dining-room, triclinium*, so called from τρεῖς *three*, and κλίνη *a couch*, because, among the Romans at least², *three couches* were in their *dining-rooms* usually set to one square table, the remaining fourth side of which was always left free for the access of the servants.—*A ruler, governor, or president of a feast*. occ. John ii. 8, 9, where see Wetstein. Theophylact's remark on the eighth verse seems well worth our attention, and will explain what was the business of the ἀρχιτρίκλινος. "That no one," saith he, "might suspect that their taste was so vitiated by excess as to imagine water to be wine, our Saviour directs it to be tasted by the *governor of the feast*, who certainly was sober; for those who on such occasions are entrusted with this office observe the strictest sobriety, that every thing may, by their orders, be conducted with regularity and decency." Comp. Eccles. xxxii. 1, and Arnold's note there; and see Suicer, Thesaur. on the word.

Ἀρχων, from ἀρχή *rule, beginning*.

I. *To rule, govern*. occ. Mark x. 42. Rom. xv. 12. Partic. pass. ἀρχόμενος, *ruled, governed, in subjection*, to his parents namely. Luke iii. 23. comp. ch. ii. 51, and see Campbell's note on Luke iii. 23.

II. In the profane writers, ἀρχω act. and ἀρχομαι mid. *to begin*. But in the N. T. ἀρχομαι only is used in this sense, as Mat. iv. 17. xi. 7.

¹ See Prideaux, Connex. pt. i. book 6, p. 385, 1st ed. 8vo. Vitrigno, de Syn. Vet. lib. ii. cap. 10, 11, and lib. iii. cap. 1.

² See D'Arnay's very sensible and ingenious Essay on the Private Life of the Romans, and Campbell's Preliminary Dissertations to the Gospels, p. 365, &c.

xii. 1, et al. freq. Luke xxiv. 47, ἀρχάμενον ἀπό: Raphelius observes that ἀρχάμενον is here an impersonal participle, and may be rendered, *initio facto, a beginning being made*, initium faciendo, *in making a beginning*, ita ut initium fiat, so that a beginning be made, and produces a passage from Herod. ii., where ἀρχάμενον ἀπό is used in the same manner. He also remarks from Weller, that δέον, ἐξόν, παρόν, ἐνδεχόμενον (to which, from Vigerus de Idiotism. cap. vi. §. 1, reg. 2, and Not. we may add ἐνόν, δοκούν, δόξαν, διαφέρον, ἐγχωρούν, παρασχόν, παρατυχόν), are used by the Greek writers in the same impersonal sense. So also κελευσθέν *it being ordered, an order being given*, is applied by Josephus, de Bel. i. 11, 2, and μνησθέν *it being told*, ib. c. 24, 7. It is evident that ἀρχάμενον, when thus applied, is in the neuter gender; and from Bos, Ellips. in μερά, p. 359, we may remark, that such participles are governed by that preposition understood. †This is altogether erroneous. †[The verb is frequently almost pleonastic when joined with the infinitive of another verb, ἡρξάτο ἀποστέλλειν *he sent*. Mark vi. 7. see also x. 32. xiv. 65. Luke iii. 8. xiii. 25. xiv. 18. 24. So in the LXX, Gen. ii. 3. Deut. iii. 24. Judg. x. 18. xiii. 5.]

Ἀρχων, οντος, ὁ, from ἀρχω *to rule*.—*A ruler, chief, prince, magistrate*. See Mat. ix. 23. xx. 25. Luke xii. 58. John xiv. 30. Acts vii. 27. xvi. 19. Rev. i. 5. It should seem, from a comparison of John iii. 1, with John vii. 50, that ἀρχων τῶν Ἰουδαίων in the former passage means *a member of the Jewish Sanhedrim*; (comp. Luke xxiii. 13. xxiv. 20. John xii. 42. Acts iv. 5. 8.) But it is plain, from comparing Mat. ix. 18. 23, with Mark v. 22, and Luke viii. 41, that ἀρχων in those texts of Mat. means only *a ruler of a synagogue*.³ Josephus, in like manner, mentions the ἀρχοντες *rulers and counsellors* as distinct, de Bel. ii. 17, 1. Comp. βουλευτής. Wolfius on Eph. ii. 2, observes that there is no solecism in this text, if we consider πνεύματος as put in apposition with ἰεσουσίας τοῦ αἵματος *the aerial rulers*, and understand it in a collective sense, as denoting a *band or army of evil spirits*. Compare the use of πνεῦμα in Acts xxiii. 8, and see John xii. 31. xiv. 30. On Acts xvi. 20, see Bowyer. [Acts xvii. 9, the magistrates or senators, who in ver. 20 are called στρατηγοί, as in good Greek occasionally. In 1 Cor. ii. 6 and 8, the term is general, and may comprehend the heads of the Jews and Gentiles, the chiefs of the philosophers, &c. The devil is often in the N. T. called the ἀρχων of this world. See 2 Cor. iv. 4. John xii. 31. xiv. 30. xvi. 11. In Luke xii. 58, we are to understand one of the magistrates appointed in each town to decide minor cases. See Miscell. Duisburg. i. p. 222, and Wesseling, Diatr. de Archont. Jud. in Maffei's Antiq. Gall. Ep. 1 and 8. LXX, 2 Kings v. 1.]

Ἀρωμα, ατος, τό, from ἀρ. or ἀρι *very much*, and ὤζω *to smell*.—*An aromatic, a spice*, "a *rege-table production, fragrant to the smell, and pungent to the taste*." Johnson. occ. Mark xvi. 1. Luke xxiii. 56. xxiv. 1. John xix. 40. In the LXX it answers to the Heb. בִּשְׂמָנִים, which as a V. in the Oriental dialectal languages signifies, in like manner, *to be sweet*. [2 Kings xx. 13. Esth. ii. 12.]

³ [See, however, Ernest. Inst. Int. N. T. p. 242.]

'Ασάλευτος, ου, ό, ή, from a neg. and σαλεύω to agitate, which see.—Not to be shaken, unshaken, immovable. occ. Acts xxvii. 41. Heb. xii. 28; where see Wetstein and Macknight. [Diod. Sic. ii. 48. iii. 47.]

Ⲭⲥ "Αβεστος, ου, ό, ή, from a neg. and σβεννύω to quench.—Not to be quenched, unquenchable, inextinguishable. occ. Mat. iii. 12. Mark ix. 43. 45. Luke iii. 17.

'Ασέβεια, ας, ή, from ἀσεβής impious.

I. Impiety towards God, ungodliness. Rom. i. 18 [LXX, Deut. xviii. 22.]

II. Wickedness in general, neglect or violation of duty towards God, our neighbour, or ourselves, joined with and springing from impiety towards God. Rom. xi. 26. 2 Tim. ii. 16. Titus ii. 12. Jude 15. 18.

'Ασεβίω, ω, from ἀσεβής.—To act impiously or wickedly. occ. 2 Pet. ii. 6. Jude 15.

'Ασεβής, εος, ους, ό, ή, from a neg. and σέβω to worship, venerate.

I. Impious, ungodly, not observing the true religion and worship of God. 1 Tim. i. 9. 1 Pet. iv. 18. [LXX, Prov. xxi. 30.]

II. Wicked from impiety. Rom. iv. 5. 2 Pet. ii. 5, et al.

'Ασέλγεια, ας, ή, from ἀσελγής lascivious; which, according to some, is derived from a intens. and Σέλγη, the name of a city in Asia Minor, whose inhabitants, say some, were remarkably addicted to luxury, wantonness, and lasciviousness. Strabo, however, informs us (lib. xii. p. 854, ed. Almelou) that Σέλγη, a city of Pisidia, was a colony of the Lacedæmonians, and that the inhabitants were ἀξιολογώτατοι τῶν Πισιδίων the most considerable of the Pisidians, and that they were σώφρονες sober, and even σωφρονέστατοι most sober; and Libanius, Schol. in Demosth. Orat. in Mid. ἐν Σέλγη πάντες δίκαιοι ἦσαν, καὶ ἀρετῇ ἀνάμεστοι, all in Selga were just, and full of virtue. If the Selgians deserved this character, and ἀσελγής be derived from the name of their city, it is plain that the α must be negative. But may not ἀσελγής be better deduced from α intens. and Heb. בשר to know carnally, whence also the Greek V. σαλαγείν, to ravish, deflower, and Σέλγη the name of the city just mentioned? See Bochart, vol. i. p. 364.

I. Lasciviousness, lewdness, lechery, lustfulness. Rom. xiii. 13. Gal. v. 19. Eph. iv. 19, et al.

II. An enormous or insolent injury, or injustice. Mark vii. 22. On which place Raphaelus justly observes, that if ἀσέλγεια were in this passage designed to denote lewdness or lasciviousness, it would have been added to μοιχεία and πορνεία, vices of a like kind, in the preceding verse. But as it is joined with δόλος deceit, he interprets it in general as injury of a more remarkable and enormous kind, and shows that Polybius has in several passages used the word in this sense, [v. 28. viii. 9. And so Poll. (vi. 30. 126) has used the adjective.]

*Ασημος, ου, ό, ή, from a neg. and σῆμα a mark or signal, which see.—Not remarkable, mean, inconsiderable. occ. Acts xxi. 39; where Wetstein, among other passages, cites from Achilles Tatius ὦν—ΠΟΛΕΩΣ ΟΥΚ ἈΣΗΜΟΥ: and from Euripides, ἔστι γὰρ ΟΥΚ ἈΣΗΜΟΣ Ἑλλήνων (Π4)

text, and on Acts ix. 11. [The proper meaning of the word is not marked, used of money, Herod. ix. 40. See Olympiad. Cat. in Job xxxiii. p. 607, and LXX. Job xlii. 11.]

Ἀσθένεια, ας, ή, from ἀσθενής. [Generally weakness, and imperfection; and thence

[I. Weakness of body, disease. Mat. viii. 17. Luke v. 15. viii. 2. xiii. 11, 12. John v. 5. xi. 4. Acts xxviii. 9. 1 Tim. v. 23. 2 Mac. ix. 22. Ps. xv. 3.]

[II. The frailty of our human nature. 1 Cor. xv. 43. 2 Cor. xiii. 4. Even with respect to mind, Rom. vi. 19. 1 Cor. ii. 3. Used of our inclination to sin, Heb. v. 2.]

[III. The afflictions incident to humanity. Rom. viii. 26. 2 Cor. xi. 30. xii. 5. 9. Gal. iv. 13. Heb. iv. 15.]

'Ασθενέω, ω, from ἀσθενής.

I. To be weak. It occurs not in the N. T. strictly in this sense.

II. To be infirm, sick. Mat. x. 8. xxv. 36. Luke iv. 40, et al. freq. Xenophon and Demosthenes use the V. in this sense, as may be seen in Elsner on Mat. xxv. 36. [See Judg. xvi. 7. 11. 17. Ezek. xxxiv. 4.]

III. To be weak spiritually, as in faith, Rom. iv. 19. xiv. 1, 2. 1 Cor. viii. 9, et al. Comp. 2 Cor. xi. 29.—Comp. Heb. vii. 18. [See 1 Mac. xi. 49.]

IV. To be weak in riches, to be poor, indigent. Acts xx. 35. Raphaelus, in his note on this place, produces several passages from Herodotus, where he uses ἀσθίνεα βίον for poverty of condition, and shows that Demosthenes uses the superlative ἀσθενέστατος for very poor, or low in the world. [See also Judg. vi. 15. 2 Sam. iii. 1.]

[V. To be weak, destitute of authority, dignity, or power, contemptible. See Rom. viii. 3. Of the law being unable to justify, 2 Cor. xi. 21. xiii. 3. 9; on which two last texts see Wolf. and Doddridge. Schleus. thinks that in 2 Cor. xi. 21, weakness and folly of conduct is implied, as in Is. xxxii. 4, ἀσθενούντες means the foolish. He interprets the last text, as also ver. 4 of the same chapter, and 2 Cor. xii. 10, of calamities suffered for Christianity.]

Ⲭⲥ Ἀσθήνημα, ατος, τό, from ἀσθενέω.—Weakness, infirmity [from want of knowledge]. occ. Rom. xv. 1.

'Ασθενής, εος, ους, ό, ή, from a neg. and σθένος strength.

I. Weak, without strength. [Of females, as inferior in strength to males, 1 Pet. iii. 7, where see Wetstein. Parkhurst interprets 1 Cor. xii. 22, of the weaker parts of the body; but I think Schl. is right in construing it the ruler (i. e. the pudenda), from ver. 23. So in 1 Cor. i. 25, what is vile or valueless in divine things.]

II. Infirm, sick, sickly. Mat. xxv. 39. Acts iv. 9. v. 15. 16.

III. Without strength or weak in a spiritual sense, weak with regard to spiritual things. Mat. xxvi. 41. Mark xiv. 38. Rom. v. 6. 1 Cor. ix. 22. comp. Rom. xiv. 1.

IV. Weak, destitute of authority or dignity, contemptible. 1 Cor. i. 27. 2 Cor. x. 10¹.

¹ [Schl. interprets this, easy, good-natured, but without any other proof than the existence of a similar German idiom. See Bishop Conybeare's Sermon on 2 Cor. xii. 7.]

'*Ἀσθενής*, τό, neut. used substantively, *weakness*, as of the law for the justification of a sinner. Heb. vii. 18. comp. Gal. iv. 9. Heb. ix. 9. x. 1. Rom. viii. 3.

'*Ἀσιάρχαι*, ὧν, οἱ, from '*Ἀσία*, *Asia*, and *ἀρχός* a head, chief.—*Asiarchs*. occ. Acts xix. 31. These were officers of a religious nature, who presided over the public games instituted in honour of the gods. Thus in the Martyrdom of Polycarp, bishop of Smyrna in Asia, § 12 (ed. Russel), they ask τὸν '*Ἀσιάρχην Φίλιππον* *Philip the Asiarch* (who is afterwards, § 21, called *ἀρχιερεύς* the high-priest), to let out a lion upon Polycarp, which he declares he could not do, *because that kind of spectacle was now over*. All the Eastern provinces had such officers as the '*Ἀσιάρχαι*, who, from their respective districts, were called *Συριάρχαι*, *Φοινικάρχαι*, *Βιθυνάρχαι*, &c. See more in Grotius, Hammond, Pole Synops. and Wetstein.

'*Ἀστία*, ας, ἡ, from *ἄστος*.—*Abstinence from, or neglect of, food*. occ. Acts xxvii. 21, πολλῆς δὲ *ἀστίας* ὑπαρχούσης. "The meaning is, but when almost every body neglected their food: having little or no regard to meats, as expecting every moment would be their last. The natural consequence of this must be *lowness of spirits and dejection of mind*, against which Paul exhorts them in the following speech, knowing that their appetite for food would soon return after they were assured of their lives." Markland in Bowyer's Conject. [and so Schl. citing 1 Mac. iii. 17.]

'*Ἄστος*, ου, ὁ, ἡ, from a neg. and *στος* corn, food.—*Without food, fasting*. occ. Acts xxvii. 33; where see Wetstein, and comp. *προσδοκάω*. [Schl. says that this is the proper meaning of the word; but he thinks that in this place it means *one who has only eaten a little*, as in Soph. Aj. 315. Eur. Hipp. 275. Joseph. Ant. vi. 14, 8. vii. 7, 4.]

'*Ἀσκεῖν*, ὦ, either from the Hebrew פָּתַח *to act with strength*, or from the Chaldee פָּעַל *to strive, endeavour*; "*studuit, operam dedit*." Castell.—*To exercise one's self, to exert all one's diligence, study, and industry*. occ. Acts xxiv. 16. Raphaelus observes that this V. is used intransitively by the most elegant Greek writers, of which he produces several instances from Xenophon. Comp. also Wetstein. [See Soph. El. 1030. Athen. v. p. 259, D.]

'*Ἀσκός*, οῦ, ὁ, from a collect. and *σχέω* *to contain*, according to some.—*A bladder or skin sewed like a bladder to hold liquids*, in the N. T. *A bottle of skin, a skin-bottle*; such as were² anciently used to hold wine, and are so still in many countries to this day. occ. Mat. ix. 17. Mark ii. 22. Luke v. 37, 38. Comp. Josh. ix. 4. 13 Job xxxii. 19, in which three texts the LXX use the word *ἀσκός*, and see Wetstein on Mat.

'*Ἀσμένως*, adv. from *ἄσμενος* *glad, rejoicing*, q. d. *ἡσμένος delighted*, part. perf. pass. of *ἡδω* *to delight*, which see under *ἡδέως*.—*Gladly, joyfully*. occ. Acts ii. 41. xxi. 17. On Acts ii. 41,

¹ See Usher's note in Russel's edit.

² So Homerus makes mention of wine being brought ἀσκῷ ἐν αἰγίῳ, in a bottle made of goatskin. Il. iii. 247. Od. vi. 78. ix. 196. [See Herod. ii. 121.]

Wetstein cites from Dion. Hal., Diod. Sic. [xii. 54], and Josephus, the similar phrases, 'ἈΣΜΕΝΟΣ ὕΠΟΔΕΞΑΣΘΑΙ ΤΟΝ ΛΟΓΟΝ, and 'ἈΣΜΕΝΟΣ ΠΡΟΣΔΕΞΑΣΘΑΙ, and 'ἈΣΜΕΝΟΣ ΔΕΞΑΣΘΑΙ ΤΟΥΣ ΛΟΓΟΥΣ. Comp. Kyprke. [Ælian. V. H. xii. 18.]—Three ancient MSS., however, and one later, together with the Vulg. and two other ancient versions, omit *ἀσμένως* from the text in Acts, and Griesbach marks it as a word probably to be omitted. [2 Mac. iv. 12. 3 Mac. iii. 15. v. 21.]

'*Ἄσφορος*, ου, ὁ, ἡ, from a neg. and *σοφός* wise.—*Unwise, foolish*, [or, ignorant of religion.] occ. Eph. v. 15. [Prov. ix. 8.]

'*Ἀσπάζομαι*, mid. or depon. from a collect. or intens. and *σπᾶω* *to draw*. So Eustathius on Il. p. 82, and p. 1249, says it signifies *εἰς* or *πρὸς* *ἐαυτὸν σπᾶσθαι* *to draw to one's self*; and to the same purpose the Scholiast on Aristoph. Plut. Κυρίου ἀσπάσασθαι ἐστὶ τὸ περιπλέκεσθαι τινα, διὰ τὸ ἄΓΑΝ ΣΠΑΣΘΑΙ εἰς ἐαυτὸν τὸν ἕτερον, καὶ περιβάλλειν τὰς χεῖρας ἐν τῷ φιλοφρονεῖσθαι. '*Ἀσπάσασθαι* properly denotes to embrace any one, because when benevolently affected towards another, one is apt to throw one's arms over him, and to draw him strongly to one's self. But, after all, the Greek *ἀσπάζομαι* may perhaps be best derived from the Heb. קָבַץ *to collect, gather together*.

I. *To embrace, [kiss, and thence to receive with joy*. Luke x. 4. (comp. 2 Kings iv. 29.) Rom. xvi. 16. Mark ix. 15.]

II. *To salute, hail, show some outward token of love or respect to a person or thing present*. Mat. v. 47. x. 12. Mark ix. 15. Luke i. 40. Rom. xvi. 16, et al. freq. Comp. Mark xv. 18.

III. *To salute or greet a person absent*. Rom. xvi. 21, 22, 23, et al. freq.

IV. *To embrace mentally, to lay hold on with desire and affection*. occ. Heb. xi. 13; where Kyprke cites the Greek writers applying the verb to things as well as persons in this sense. Paréus, after Chrysostom and Theophylact, says, that this word is used by a metaphor taken from persons sailing, who, when they see at a distance their wished-for port, with joyful shouts salute it. Thus Wetstein cites from Virgil, Æn. iii. 522—4,

Cum procul obscuros colles, humilemque videmus
Italiam. Italiam primus conclamant Achæles;
Italiam læto socii clamore salutant.

[Schleusner gives the following peculiar meanings, which merit attention. *To congratulate*, Acts xxv. 13, where Festus takes possession. *To love*, in Mat. v. 47. Comp. Herod. i. 122. Plat. in Lyside, t. ii. p. 217. Ælian, V. H. ix. 4. Aristoph. Plut. 743. *To visit*, Acts xviii. 22. xxi. 7. *To be glad*, Heb. xi. 13. Comp. Max. Tyr. Diss. xxi. 1. D'Orv. Charit. lib. v. p. 224. He remarks also justly, that *ἀσπάζομαι* is *to salute* either in approaching, Matt. x. 12, or leaving any one, Acts xx. 1. See on the word Jensius, Ferc. Litt. p. 13.]

'*Ἀσπασμός*, οῦ, ὁ, from *ἡσπασμαι* perf. of *ἀσπάζομαι*.—*A salutation*, [made in any way.] Mat. xxiii. 7. 1 Cor. xvi. 21. Col. iv. 18, et al. On 2 Thess. iii. 17, see Wolfius.

'*Ἀσπίλος*, ου, ὁ, ἡ, from a neg. and *σπίλος* a spot.—*Without spot, free from spot, spotless*. occ.

1 Tim. vi. 14. James i. 27. 1 Pet. i. 19. 2 Pet. iii. 14. [See Symm. Job xv. 15.]

ἈΣΠΙΣ, ἰδος, ἡ.—An asp, a species of serpent remarkable for *rolling itself up* in a spiral form, as Bochart hath proved, vol. iii. 379, 380. Hence the Greek etymologists derive it from a neg. and σπίζω to *extend*; but it may, in this view, be better deduced from the Heb. קָצַץ to *collect, gather together*, if indeed ἀσπίς be not a name formed from the sound of the reptile's *hissing*. occ. Rom. iii. 13, which is a citation of Ps. exl. 4, where the Heb. word answering to ἀσπίδων of the LXX and of the apostle, is קָצַץ, which seems in like manner derived from عَكَ (Arab.)

to bend, or عَكَس (Arab.) to bend back, and שָׁב to return ††. Comp. Heb. and Eng. Lexicon in קָצַץ.

Ἀσπονδος, ου, ὁ, ἡ, from α neg. and σπονδή a libation, which from σπένδω to offer libations.—Inplacable, irreconcilable. occ. Rom. i. 31. 2 Tim. iii. 3. This meaning of the word is taken from a religious ceremony, common to all the ancient nations, of offering sacrifices and libations to their gods in their solemn treaties. So in the treaty between the Greeks and Trojans, in Homer, Il. iii., we find that they not only offered two lambs for a sacrifice, but, line 295, 6,

Οἱ ΝΟΝ δ' ἐκ κρητῆρος ὕψισσά μινος δεπέσσιν
ἔκχεον, ἧδ' εὐχοντο θεοῖς ἀειγινέντησιν.

Into the cups they draw the sacred wine,
And pour libations to the powers divine.

See the prayer following.

And thus, in the treaty between the Latins and the Trojans, in Virgil, Æn. xii. 174, they in like manner sacrificed a swine and a sheep:

—————Paterisque altaria libant.

And on their altars the libations pour'd.

Comp. Isa. xxx. 1, and Bishop Lowth there.—And this custom was so universally and constantly observed among all the Grecian states, that σπένδω or σπένδομαι, which properly denote to offer libations, are with them the usual words for making a treaty, as the N. σπονδή, properly a libation, is †used in the pl. σπονδαί† for the treaty itself; hence ἄσπονδος πόλεμος is a deadly, irreconcilable war.—We can be at no loss to account for the original meaning of the ceremony just mentioned. The heathen nations certainly derived it from the ancient believers: and what could it denote among these, but the staking of their hopes of salvation and happiness, temporal and eternal, by the blood of the Redeemer, thus typically poured out, on the performance of their respective parts of the treaty or covenant?

ἈΣΣΑΪΟΝ, ου, τό. A word formed from the Latin *assarius*, the same as *as*.—An *as*, a Roman coin, equal to the tenth part of the *denarius* [for *drachm*], and consequently to about three farthings of our money. occ. Mat. x. 29. Luke xii. 6. This word is used likewise by Plutarch, Dionysius Halicarn., and Athenæus, as may be seen in Wetstein on Mat. Comp. also Kypke. [This is Schleusner's opinion also on the whole; but some say that the ἀσσάριον is the

half only of the Roman *as*. Plin. N. H. xxxiii. 5. The value of the coins is as follows:

1 Drachm = 6 Oboli,

1 Obolus = 6 Chalci,

1 Chalcus = 7 Lepti,

and thus 1 *as*, according to Schl., = a German kreutzer, which is about five-sixths of an English halfpenny. See Gronov. de Pecun. Vet. p. 439, and Budæus de Asse, p. 200.]

ἌΣΣΟΝ, adv. comparative neut. of ἐγγύς *nigh*, †rather of ἀγγι *near*, ἀγγίων and ἄσσων, †whence ἐγγίων and ἔσσω, and neut. ἔσσω and ἄσσον (see Wolf.); so from παχύς, compar. παχίων and πίσσω, from ταχύς, ταχίων and θάσσων.—Near, very *nigh*, close. occ. Acts xxvii. 13. The word is thus used not only in the poets, as may be seen in Alberti and Elsner, but Raphaelius shows that Herodotus [ii. 52. iv. 3.] has several times applied ἄσσον in this sense, and so has Josephus, Ant. i. 20, 1, τοὺς δὲ λειπομένους ἌΣΣΟΝ ἐκέλευεν ἀκολουθεῖν and he ordered those that were behind to follow near, or at a small distance. Comp. also Wetstein.

Ἀσταίω, ᾧ, from α neg. and στατός fixed, settled, which from ἵστημι to stand, be fixed.—To be unsettled, have no certain or fixed abode. occ. 1 Cor. iv. 11. [ἀστατός 3 Mac. v. 39.]

Ἀστεῖος, α, ου, †or ὁ, ἡ, †from ἀστὴν a city.

I. One that dwelleth in a city. *city*
II. Well-bred, polite, elegant, as the inhabitants of cities usually are in comparison with those of the country. [Joseph. Ant. ix. 2. 1.]

III. Beautiful, handsome, elegant in form. In this sense only it is used in the N. T. occ. Acts vii. 20. Heb. xi. 23. In the former of these passages, Moses is said to have been ἀστεῖος τῷ Θεῷ¹ beautiful through God, i. e. through his extraordinary and peculiar favour or blessing. comp. 2 Cor. x. 4, and 1 Sam. xvi. 12, in the LXX, cited below. I am well aware that there is another more common, but I apprehend erroneous, interpretation of this phrase ἀστεῖος τῷ Θεῷ, which, as it seems to be clearly stated by Doddridge on the place, I shall express in his words: "Grotius and others," says he, "have observed it as a common Hebraism; being no more than an emphatical expression to denote his extraordinary beauty, which might perhaps be not unfitly rendered *divinely beautiful*; the name of God being often introduced to express such things as were extraordinary in their kind. So in the Hebrew, what we translate *great wrestlings*, is *wrestlings of God* (Gen. xxx. 8), *goodly cedars are cedars of God* (Ps. lxxx. 10), *great mountains are mountains of God* (Ps. xxxvi. 6), and an exceeding great city is a great city of God (Jon. iii. 3), πόλις μεγάλη τῷ Θεῷ. Septuag. And in like manner in the N. T. 2 Cor. x. 4, *weapons mighty through God*, ὅπλα δυνατὰ τῷ Θεῷ, might not improperly be rendered *very strong weapons*." Thus the

¹ Josephus mentions the beauty of Moses when found in the ark of bulrushes, and relates, that when he was but three years old, no one who saw him could help being struck with his beauty, and that as he was carried about, people would leave their business to gaze at him; and he introduces Pharaoh's daughter calling him παῖδα ΜΟΡΦῆ ΓΕΙ'ΟΝ a child divine in form. Ant. ii. 9. 5—7. Philo (in Vitā Mosis, towards the beginning) says, that "at his birth he had a more elegant and beautiful (ἄστειο-TE PAN) appearance than denoted an ordinary person."—And it appears from Justin xxxvi. 2, that the fame of Moses' uncommon beauty had spread among the heathen.

Doctor. Let us now review the texts.—Gen. xxx. 8, Rachel, on the birth of a son to Jacob by her maid Bilhah, saith בְּתוֹלְדִי אֶתְּלִידִי *By the agency* (Heb. twistings) of God, *I am entwisted with my sister*, i. e. my family is now through God's blessing interwoven with my sister's, and has a chance of producing the promised seed; thus she acknowledged the *favour of God* in Bilhah's bearing this second son, as she had already done when she bore the former. comp. ver. 6. And to this purpose the LXX, Aquila, and Vulg. explain ver. 8¹. *Cedars of God*, Ps. lxxx. 10, are plainly parallel to *cedars of Lebanon*, which *Jehorah hath planted*, Ps. civ. 16, and which are therefore called *His*. Ps. xxxv. 6, *Thy righteousness is like the mountains of God*, i. e. not high or great, but *steadfast and immovable*, like the mountains which *God hath established* by his almighty power, (comp. Ps. lxxv. 6. Prov. viii. 25. Amos iv. 13.) and which therefore are claimed as *His*. In Jon. iii. 3, Nineveh is styled צִיר גְּדוֹלָהּ אֵלֶיךָ a great city², "for, or belonging to, the *Alcim*, the true God; and accordingly the inhabitants of it repented upon the preaching of Jonah, and performed such services as showed that they knew what the true religion was, though, in general, they had not practised it." Lastly, do not θῦλα δύνατα τῷ Θεῷ, 2 Cor. x. 4, plainly mean not only *very strong weapons*, but *weapons properly divine*, *weapons mighty through God*, namely, through the miraculous gifts of the *Holy Spirit* bestowed on the apostles, which St. Paul elsewhere calls the *demonstration of the Spirit and of power* (ἐνδύμεως), and with which he declares he was assisted in preaching the Gospel, that their faith might not stand in (or depend upon) the wisdom of man, but in the power (ἐνδύμε) of God? See 1 Cor. ii. 4, 5. The LXX use the word ἀστὲον for the Heb. יָבוֹ, *goodly, beautiful, agreeable*, in the account of Moses' beauty, Exod. ii. 2; and in the description of David's, 1 Sam. xvi. 12, for יָבוֹ רָאָה they put ἀγαθὸς ὁράσει Κυρίου, *fair in aspect* through the Lord, an expression very similar to ἀστὲός τῷ Θεῷ.

ἈΣΤΗΡ, ἑρως, ὁ.

I. A star, "one of the luminous bodies that appear in the nocturnal sky," (Johnson,) whether fixed star, planet, or comet. 1 Cor. xv. 41. comp. Mat. xxiv. 29. Mark xiii. 25. Rev. xxii. 16.

II. A luminous body somewhat resembling a star. So Homer plainly uses ἀστὲρα for the

meteor commonly called the shooting of a star, Il. iv. 75.

Οἶον δ' ἈΣΤΕΡΑ ἦκε Κρόνον παῖς ἀγκυλομήτεω.

And Lucian, Navig. tom. ii. p. 671, explains his own expression τινὰ λαμπρὸν ἈΣΤΕΡΑ, a certain shining star, by Διοσκουρίων τὸν ἑτερον, i. e. one of those luminous appearances called by the ancient sailors *Castor* or *Pollux*. Mat. ii. 2. 7. 9, et al. comp. Jude 13. It³ is evident that the motion of that luminous body which appeared to the *Magi* was quite different from the apparent motion of any of the stars, and that it differed from them also by appearing in the day-time, and so, no doubt, its light was much more intense⁴ than theirs, though inferior to that light above the brightness of the sun, which shone round Paul and those that journeyed with him, Acts xxvi. 13.

III. The angels or bishops of Churches are figuratively denoted by stars, who, "having gained light from the Sun of Righteousness themselves, ought, by their example, both in purity of doctrine and integrity of life, to give light (prelucere) to others." Stockius. Rev. i. 16. 20. [So in the O. T. illustrious persons, especially teachers of the divine word, are called stars. Numb. xxiv. 17. Dan. viii. 10. 24. xii. 3. see, too, 1 Mac. i. 25. And so the Greeks: see Plut. Marath. c. 30. and Palairot, Obs. Phil. Crit. p. 521.]

IV. Jesus calls himself, Rev. xxii. 16, the bright and morning Star, as ushering in the Gospel-day of knowledge, grace, and glory; the last of which is especially alluded to under the same image in Rev. ii. 28.

Ἀσκήριτος, ου, ὁ, ἡ, from a neg. and στήρικτός confirmed, established, which from στήριζω to confirm, establish.—Unsettled, unstable, unsteady. 2 Pet. ii. 14. iii. 16. [Longin. de Subl. ii. 2.]

Ἀστρογός, ου, ὁ, ἡ, from a neg. and στρογγή natural affection, which from στρέγω to love with such affection; and this may be from the Heb. נָצַץ to be wreathed or knit together.—Void of natural affection, particularly of that love and affection which parents ought to bear to their children, and children to their parents, and which animals in general have by natural instinct, and some of them in a most remarkable degree, particularly the stork, whose English name seems to be of the same origin as the Greek στρογγή, and to have been given it on account of the reciprocal στρογγή between the parents and offspring of this species; of which see Bochart, vol. iii. 327, &c. and Heb. and Eng. Lexicon, under סָרָך II. occ. 2 Tim. iii. 3. Rom. i. 31; where see Doddridge's Note, and Leland's Advantage and Necessity of Christian Revelation, vol. ii. p. 48, 59, 8vo.

Ἀστροχέω, ὦ, from ἀστροχος one who misseeth his aim, which from a neg. and στροχάζομαι to aim and tend to the mark, and this from στρίχω to go in order or regularly.—To err, deviate. In a figurative and spiritual sense. occ. 1 Tim. i. 6. vi. 21. 2 Tim. ii. 18. [Polyb. Exc. Leg. 89. Ecclus. vii. 21. viii. 11. Plut. Galb. p. 106. de Def. Or. p. 414.]—This V. is several times used by Plutarch in the sense of *erring*, and construed with a genitive, as in 1 Tim. i. 6. See Wetstein.

¹ See Heb. and Eng. Lexicon, under תָּלַד.

² See Calcott's excellent "Remarks on the Second Part of the Bishop of Clogher's Vindication of the History of the Old and New Testament," part i. p. 40, and the learned Parker's Bibliotheca Biblica, vol. ii. p. 167, 8. And since writing the above in the first edition, I am glad to find that able critic Glassius concurring in a similar explanation of the texts, Philolog. Sac. lib. iii. tract 1, canon 17, 3, "If the whole nation of the Assyrians (says Dr. Waterland, Charge, May 19, 1731, p. 37.) were the posterity of Abraham, so called from Ashurim, Gen. xxv. 3, descended from Abraham by Keturah, (as an ancient writer in Josephus, Ant. i. 15, p. 44, ed. Havercamp. asserts, and as a learned modern, Joh. Fridr. Schroeerus, Imperium Babylonis et Nini, sect. ii. p. 105, &c. now lately has undertaken to maintain.) we may then the more easily account for the quick repentance of the Ninevites upon the warning given them by a single prophet of Israel, as well as for their manner of expressing their repentance; not like idolaters, but true worshippers: (see Jon. iii. 3. 8, 9. Mat. xii. 41.) They had not altogether forgot the religion of their fathers."

³ See Bishop Chandler's Vindication of the Defence of Christianity, p. 413.

⁴ See Ignat. Epist. ad Ephes. § 19, ed. Russel.

Ἰ. Ἀστράπη, ἥς, ἡ.

I. *Lightning*. Mat. xxiv. lxxviii. 3, et al.

II. *Vivid brightness, sprightly lustre*, as of a lamp. occ. Luke xi. 36¹.

Ἀστράπτω, from ἀστράπη.—*To lighten, flash, or shine as lightning*. occ. Luke xvii. 24. xxiv. 4. [LXX, 2 Sam. xxii. 15.]

Ἀστρον, ου, τό, from ἀστήρ *a star*.—*Properly, a constellation* consisting of several stars, as Orion, Pleiades, &c. Also, *a star*. occ. Luke xxi. 25. Acts vii. 43. xxvii. 20. Heb. xi. 12. [LXX, Deut. i. 10.]

Ἀσύμφωνος, ου, ὁ, ἡ, from *a neg. and σύμφωνος agreeing in speech*.—*Disagreeing in speech, discordant*. occ. Acts xxviii. 25; where Wetstein cites from Diod. Sic. [iv. 1.] ἈΣΥΜΦΩΝΟΥΣ Εἶναι ἰποῦς Ἀλλήλους. [Wisdom. xviii. 10. Dan. xiv. 5, in the Chish. MS.]

Ἀσύνετος, ου, ὁ, ἡ, from *a neg. and συνετός understanding, knowing*.—*Without understanding, unintelligent, foolish*. occ. Mat. xv. 16. Mark vii. 18. Rom. i. 21. 31. x. 19. [Schl. says, Rom. i. 21, and x. 30, ignorant of the true religion. Rom. i. 31, wicked or without religion. Ἀσυνετός occurs Ps. cxix. 157, for *to act perfidiously*, and ἀσύνετος in Deut. xxxii. 21. Wisdom. i. 5, (comp. Eccles. xv. 7, 8.) for *impious or sinful*.]

Ἀσύνθετος, ου, ὁ, ἡ, from *a neg. and συντιθεμί to make an agreement or covenant*.—*A covenant-breaker, one who doth not stand to, or perform, his covenant or agreement*. So Hesychius, ἀσυνθέτους μὴ ἐμμένοντας ταῖς συνθήκαις; and Theophrastus, τοῖς συμπεφωνημένοις μὴ ἐμμένοντας. occ. Rom. i. 31. [Jer. iii. 8. 11.]

Ἀσφάλεια, ας, ἡ, from ἀσφαλής.

I. *Firmness, security, safety*. Acts v. 23. 1 Thess. v. 3. [In Acts v. 23, the *firmness or diligence in guarding* is meant, but in 1 Thess. v. 3, the *security* arising from such or similar precautions. In this sense it occurs, Lev. xxvi. 5. Deut. xii. 10. Polyb. Hist. iii. 27. 2 Mac. iii. 22. iv. 21. ix. 21.]

II. *Firmness, certainty*. Luke i. 4. [Xen. Mem. iv. 6, 15.]

Ἀσφαλής, ἑος, οὗς, ὁ, ἡ, from *a neg. and σφάλω to supplant, trip up the heels, throw down*.

I. *Firm, that cannot be thrown down*. In this sense strictly it occurs not in the N. T., but in the profane writers.

II. *Firm, sure, steady, that cannot be moved*. Heb. vi. 19. [Wisdom. iv. 3. xiv. 3. Prov. xv. 8.]

III. *Safe*. Phil. iii. 1.

IV. *Certain*. Acts xxv. 26.

Ἀσφαλές, τό, *certainty, truth*, the adj. neuter being, as usual, employed as a substantive. Acts xxi. 34. xxii. 30. [Wisdom. vii. 23.]

Ἀσφαλιζω, from ἀσφαλής.—*To make fast, safe, secure*. occ. Matt. xxvii. 64—66. Acts xvi. 24. [Wisdom. xv. 15. Polyb. i. 42. 2 Chron. xxiv. 13.]

Ἀσφαλώς, adv. from ἀσφαλής.

I. *Safely*. Acts xvi. 23. Mark xiv. 44, where

see Wolfius and Kypke. [This place is by the Vulgate rendered *caute*; and by the Syriac, by a word implying *circumspection*. Schl. says, "Lead him away safely, that he may not escape," or "without danger or fear of error;" or "without fear of danger from those who might be on his side." In Greek, this word signifies, *without danger or fear*, in Polyb. i. 19. iii. 110. Herodian ii. 9. Baruch v. 7, and *diligently*, Herodian iv. 12, 3.]

II. *Certainly, assuredly*. Acts ii. 36. [LXX, Gen. xxxiv. 25. Wisdom. xviii. 6.]

Ἀσχημονέω, ὦ, from ἀσχήμων.—*To behave indecently, unseemly, or unbecomingly*. occ. 1 Cor. vii. 36. xiii. 5. [Schl. says, that in the first passage, it is *to fall into disgrace* ("on account of his virgin daughter") and cites Deut. xxv. 3. Ezek. xvi. 9. Eur. Hec. 407. In the other sense it is of common occurrence. See Xen. de Re Eq. ii. 6.]

Ἀσχημοσύνη, ης, ἡ, from ἀσχήμων.

I. *Indecency, obscenity*. Rom. i. 27. [and Eccles. xxvi. 41. xxx. 13.]

II. *Nakedness, shame, shameful parts*. Rev. xvi. 15.—In the LXX it is frequently used in the latter sense, answering to the Heb. חֲשִׁימָה. See Lev. xviii. [6, 7. Hos. ii. 11.]

Ἀσχήμων, ονος, ὁ, ἡ, from *a neg. and σχήμα figure, mien*.—*Uncomely, indecent*. occ. 1 Cor. xii. 23. comp. Rev. xvi. 15.—In the LXX it answers in one passage, Deut. xxiv. 1, to the Heb. חֲשִׁימָה *nakedness*.

Ἀσωτία, ας, ἡ, from ἄσωτος *abandoned, profligate, riotously luxurious*, from *a neg. and σώω to save, reserve*; because such persons usually waste their substance, yea themselves, in riotous living, *reserving nothing*. See Wetstein on Luke xv. 13. [Prov. xxviii. 7.]—*Profligacy, debauchery, abandoned riot*. occ. Eph. v. 18. Tit. i. 6. 1 Pet. iv. 4.

Ἀσώτως, adv. from ἄσωτος, which see under ἄσωτια.—*Profligately, riotously*. occ. Luke xv. 13. Josephus uses the same phrase ἀσώτως ζῆν, *to live riotously*, Ant. xii. 4, 8.

Ἀτακτιῶ, ὦ, from ἀτακτος.—*To behave irregularly or disorderly*. occ. 2 Thess. iii. 7, where see Kypke. [Properly *to leave one's post, or τάξις, to desert*, and then *not to discharge one's duty*. See Olear. de Stilo N. T. p. 3. Xen. Cyrop. viii. 6, 8. Eeon. v. 15.]

Ἀτακτος, ου, ὁ, ἡ, from *a neg. and τέτακται 3rd pers. perf. pass. of τάσσω to set in order*. [See ἀτακτός.]—*Disorderly, irregular, i. e. violating the order prescribed by God*. occ. 1 Thess. v. 14, where see Wolf. and Wetstein, and comp. 2 Thess. iii. 6, &c. [LXX, Deut. xxxii. 10.]

Ἀτάκτως, adv. from ἀτακτος.—*Irregularly, disorderly*. occ. 2 Thess. iii. 6. 11.

Ἀτεκνος, ου, ὁ, ἡ, from *a neg. and τέκνον a child*, which see.—*Having no child, childless*. occ. Luke xx. 28, 29, 30. [Jer. xviii. 21. Eccles. xvi. 4.]

Ἀτενίζω, from ἀτενής *intent, riveting attentively*, which from *a intensive or augment*, and τείνω *to tend, fix*, which see.—*To fix the eyes, behold or look steadfastly or attentively*. So Gr. Gloss. Albert. explains ἀτενίζοντες, by ἀτενέες βλέποντες; and Hesychius, ἀτενίζειν προσέχει, βλέπει. Lucian. Contemp. i. p. 333, Α, ἣν δ' ἈΤΕΝΙΣ-ΣΗΤΙς, if you look attentively; and de Merc. Cond.

¹ [The Hebrew word for lightning רָעָם (Ex. xix. 16.) is used in the same way in Deut. xxxii. 41. Nahum iii. 3.]

² Ἀστρον and ἀστήρ differ, says the Greek grammarian Hesychius; for ἄστρον is a celestial sign formed of several stars, as Orion, the Bear, but ἀστήρ a single star. [See Macrob. Somn. Sc. i. 14. Suidas and Ammonius, Schol. Pind. Ol. i. 9; but this is not always observed, as may be seen above, and also in Pind. Ol. i. 9. Æsch. Socr. Dial. iii. 7.]

p. 468, E. πρὸς τὸ ἐκείνου πρόσωπον 'ATENI'-
ZONTA, having *your eyes fixed* on his counte-
nance. Luke iv. 20. Acts [i. 10.] iii. 4. [vi. 15.
vii. 55,] et al. freq. See Elsnér and Kypke on
Acts. [LXX, Job vii. 8.]

ἄτερ, adv.—*Without, not with, either not having*, Luke xxii. 35, or *in the absence of*, Luke xxii. 6.

Ἀτιμάζω, from a neg. and τιμάω to honour.—*To dishonour, treat with contumely or indignity.* Luke xx. 11. John viii. 49. Rom. i. 24, et al. [LXX, Prov. xiv. 21. Ecclus. viii. 5. x. 32.]

ἄτμια, ας, ἡ, from ἄτμος.—*Dishonour, disgrace, ignominy.* 1 Cor. xi. 14. xv. 43. 2 Cor. vi. 8. [xi. 21.] et al. [In 2 Cor. xi. 21, Schl. says, that ἄτμια is the same as ἀφροσύνη in v. 1, and means *boasting, unworthy of a dignified man.* He translates κατὰ ἄτμιαν λέγω thus: "Let me now speak boastingly a little," occ. Job xii. 21.]

—*Dishonoured, without honour.* occ. Mat. xiii. 57. Mark vi. 4. 1 Cor. iv. 10. [Is. liii. 3. [xii. 4.]

ⲁⲧⲓⲙⲱ *ʾAtimōw*, *ō*, from *ʾātimos*.—To dishonour, treat with indignity. occ. Mark xii. 4. [Jer. xxxii. 28.]

ἄτμις, ἰδος, ἦ, from *āw* to breathe, according to some. *Vapour*, particularly of *smoke*. occ. Acts ii. 19. James iv. 14, where see Wolfius and Wetstein, and comp. Heb. and Eng. Lexicon in רב ל. — In the LXX this word answers to נָחַל a cloud, namely, of *incense*, Lev. xvi. 13. Ezek. viii. 11; to קָשִׁיב *smoke, vapour*, as of a furnace, Gen. xix. 28, (so ἀτμός καπνώδης *smoky vapour*, to שָׁן *smoke*, Hos. xiii. 3.) to חֶפְצִים *pillars*, namely of *smoke*. Joel ii. 30, or iii. 3.

ἄτομος, ου, ὃ, ἡ, from a neg. and τέτομα
 perf. mid. of τέμνω to cut, divide; which see.—
Indivisible. ἄτομον, τό, an indivisible point of
 time, an instant, a moment. occ. 1 Cor. xv. 52.

—Literally, *without place*, or *having no place*.

1. Of things, *inconvenient, unsuitable, improper, amiss, wrong*. Luke xiii. 41. Polybius, as cited by Raphaelius on the place, uses *ἀστρον* in the same sense; and in the LXX it several times answers to the Heb. *מִשְׁקָל* *iniquity*. Comp. also Wetstein. Observe, that in Acts xxv. 5, eight MSS., two of which are ancient, for *τοῦτο* read *ἀστρον*, and the Vulg. renders accordingly—in *viro crimen*. Another MS. and the Complutensian edition, add *ἀστρον* after *τοῦτο*; and this reading, which is also approved by Bp. Pearce, appears to have been followed by our translators. [See Job iv. 8. xi. 11, and xxxiv. 12, for *מִשְׁקָל*.]

11. *Inconvenient, prejudicial, hurtful, evil.* Acts xxviii. 6; where Wetstein cites the Greek writers using it in the like sense, and Galen in particular applying ΟΥ'ΔΕ'Ν ΑΤΟΜΙΟΝ to *escaping the usual consequences of venomous bites.* [2 Mac. xiv. 23. Jos. A. xi. 52.]

iii. 2. [Schl. says, *wicked, impious.*]

Αὐγάζω, from αὐγή. *To irradiate, beam, or shine forth.* occ. 2 Cor. iv. 4. [Lev. xiii. 24.]

 $A\Upsilon'\Gamma H', \tilde{\eta}\zeta, \dot{\eta}.$

1. *Light, splendour*. In this sense it is sometimes used in the profane writers, and 2 Mac. xii. 9.

11. *The day-spring, day-break, first appearance*
(79)

of daylight. occ. Acts xx. 11; where Wetstein cites from Polyænus, κατὰ πρώτην ΑΥΓΗΝ τῆς ἡμέρας, at the first dawning of the day.—In the LXX this word answers to the Heb. נֶגֶז, in the only passage wherein it occurs, Is. lix. 9.

ΑΥΓΟΥΣΤΟΣ, ου, ὁ.—The Latin name or title, Augustus, in Greek letters. occ. Luke ii. 1. See under Σεβαστός.

Ἀθῶδες, εὖς, οὖς, ὁ, ἡ, from αὐτός *himself*, and αἰέω to *please*. Comp. ἡέως.—*Self-willed, self-pleased*, or rather *pleasing himself and despising others, supercilious, haughty, insolent, surly*. This vice in our ordinary conversation is directly opposed to *courtesy* or *affability*. See Theophr. Eth. Char. cap. xv. and Duport's Lectures thereon, and Raphelius and Wetstein on Tit. i. 7. occ. Tit. i. 7. 2 Pet. ii. 10. [Gen. xlix. 3. Prov. xxi. 24.]

Αὐθαίρετος, ου, ο, η, from αὐτός *himself*, and αἰρέσθαι *to choose*.—*Choosing or willing of himself, or of his own accord.* occ. 2 Cor. viii. 3. 17. See Wolfius, Wetstein, and Kypke. [Symm. Ex. xxxv. 5.]

Ἀυθεντέω, ὦ, from αὐθεντης¹ one acting by his own authority or power. Joined with a genitive, to use or exercise authority or power over. So Hesychius, αὐθεντεῖν, ἐξουσιάζειν, to exercise authority, to domineer. occ. 1 Tim. ii. 12, where see Kypke and Weststein.

—*ἄλῆω*, ὦ, from *αὐλός* *a pipe or flute*. —*To pipe, play on a pipe or flute*. occ. Mat. xi. 17. Luke vii. 32. [where see Vorst. de Adag. N. T. c. xi. p. 815.] 1 Cor. xiv. 7.

ΑΥ'ΑΗ', ἤς, ἤ, either from *āw* to *blow*, as the wind; or rather, as Mintert observes, from the Heb. מִשְׁכָּן *a tent, tabernacle*.

I. Anciently and properly, *an open court inclosed by buildings, a court-yard exposed to the open air*. So the etymologist, ἀλή, ὁ περιτετι-
χιμένος καὶ ὑπαίρου τόπος. Mat. xxvi. 69.
Mark xiv. 66. xv. 16. Luke xxii. 55. Rev.
xi. 2. Comp. Mat. xxvi. 3. Mark xiv. 54.
John xviii. 15; in which three last texts it may
denote in general *a large house or palace*, including
the *open court*, about which, according to the
eastern mode of building practised to this day,
it was built. See Shaw's Travels, p. 207. Hence

II. *A large house or palace.* Luke xi. 21. See Wetstein on Mat. xxvi. 3.

III. *A sheep-fold*, a place where sheep are housed. Thus used also in the Greek writers; see Wetstein. John x. 1. 16. [It acquired this sense from the sheep-fold being anciently the open court before the house.—The word occurs 1 Chron. ix. 22. 2 Chron. iv. 9. xxxiii. 5. Jer. xxxv. 2. Ex. xlii. 2.]

Ἀδελφής, ὁ, ὁ, from *αὐλέω* to *pipe*.—A *player on a pipe or flute, a piper or flute-player*. occ. Rev. xviii. 22. Mat. ix. 23. Comp. Jer. xlviii. 36, by which passage it should seem that the Jewish funerals, so early as the time of Jeremiah, were accompanied with the music of *pipes or flutes*, even as it is certain from Jer. ix. 17. 2 Chron. xxxv. 25, that in those days the Jews used to employ on such occasions *women*, who made it their business to mourn and sing at funerals.

¹ [See Eur. Supp. 442. The common meaning, however, in old Greek, is a *self-murderer*. See Vales. ad Harpoc. in Voce. Wisd. xii. 6.]

Josephus expressly mentions these ΑΥ'ΑΗΤΑ'Σ as being hired in the lamentations of the Jews for the death of their friends, in his time. De Bel. iii. 9, 5. See Wetstein on Mat. ix. 23, and Harmer's Observations, vol. iii. p. 392, &c.¹

Αὐλίζομαι, from αὐλή a sheep-fold.

I. *To be put or remain in a fold or stable, as sheep or other cattle.* In this sense it is used in the profane writers. And because sheep were usually folded or housed at night, (see Bochart, vol. ii. p. 452, et seq.) hence,

II. Spoken of men, *to lodge at night, take up one's night's lodging.* occ. Mat. xxi. 17. Luke xxi. 37. The word is frequently used in this sense both by Thucydides and Xenophon, and also in the LXX, where it answers to the Heb. לָּיַן above thirty times. [Judg. xix. 15, 20, and so לָּיַן in Job xi. 14. xv. 28.] In the Greek writers, however, it is by no means confined to the night; for in Xen. Cyr. Exp. iv. p. 270, ed. Hutchinsson, 8vo, we have ταύτην δ' αὐ τήν ἩΜΕΡΑΝ ΗΥ'ΑΙ'ΣΘΗΣΑΝ ἐν ταῖς κώμαις, that day they lodged in the villages; and p. 451, ταύτην μὲν οὖν τήν ἩΜΕΡΑΝ αὐτοῦ ΗΥ'ΑΙ'ΣΘΗΣΑΝ. — See also Hutchinson's Note 6, p. 253, and Wetstein on Mat. xxi. 17.

ΑΥ'ΑΟΣ, οὐ, ὁ. — *A pipe or flute.* The Greek lexicographers derive this word from the V. αὔω² or αὔω to breathe, blow (so the Eng. flute seems related to the Latin flatus, blowing); but it may perhaps be better deduced from the Heb. לָּחַץ to perforate, fistulate; whence לָּחַץ a pipe or flute, to which word the Greek αὐλός generally answers in the LXX. occ. 1 Cor. xiv. 7. [1 Sam. x. 5. Is. v. 12³.]

Αὐξάνω, from αὐξω the same.

I. *To grow, increase in bulk, as vegetables or animals.* Mat. vi. 28. xiii. 32. Mark iv. 8. Luke i. 80. comp. Luke ii. 40.

II. *To increase in number or multitude.* Acts vii. 17.

III. *To grow, increase, in a figurative sense, as the word of God by extending its influence over greater numbers.* Acts vi. 7. xii. 24. xiv. 20. comp. Mat. xiii. 32. *To grow, spiritually.* Eph. iv. 15. Col. i. 10. 1 Pet. ii. 2. 2 Pet. iii. 18. In Col. i. 6, after καρποφοροῦμεν, Griesbach, on the authority of twelve or thirteen MSS. (six of which are ancient,) of both the Syriac, Vulgate, and other old versions, admits into the text the words καὶ αὐξανόμεν, as a probable addition. [It would be better to say, to increase in honour, John iii. 30; to be propagated, Acts vi. 7. xii. 24. xiv. 20; to become more perfect, 2 Cor. x. 15. Eph. iv. 15. Col. i. 10. 2 Pet. iii. 18. Br. says in 1 Pet. ii. 2, "in an improper sense, that ye may grow up to salvation, i. e. become perfect Christians; Eph. iv. 15, that we may grow up into one body with Christ, i. e. be joined by love into one fellowship under Christ."]

IV. In a transitive sense, *to make to grow or increase.* 1 Cor. iii. 6, 7. [Gen. xviii. 6. Job xlii. 10.]

Αὐξῆσις, εως, ἡ, from αὐξάνω. — *Growth, increase.* It is only applied spiritually. occ. Eph. iv. 16. Col. ii. 19.

ΑΥ'ΞΩ, from αἰζω to increase. — *To grow, increase, spiritually.* occ. Eph. ii. 21. Col. ii. 19. [In this place, Schl. thinks that Θεοῦ may be merely put to increase the force, "the Church of Christ receives very great increase," or if not, "increases, so that God gives the increase."]

ΑΥ'ΠΙΟΝ, adv. It denotes time immediately after, or succeeding soon after; to-morrow, within a short time. Mat. vi. 30. Luke xii. 28. Acts xxiii. 15. 20. xxv. 22. With the prepositive article fem. ἡ (the N. ἡμέρα day being understood) it signifies, the morning, the immediately succeeding day. Mat. vi. 34. Acts iv. 3. 5. James iv. 14. comp. σήμερον. On 1 Cor. xv. 32, Wetstein cites from Diog. Laërt. τρυφῶσι ὡς ΑΥ'ΠΙΟΝ 'ΑΠΟΘΑΝΟΥΜΕΝΟΙ, they indulge in luxury as if they were to die to-morrow. [LXX, Ex. viii. 10.]

Αυστήρως, ἄ, ὄν.

I. *Austere, rough.* It properly denotes a taste or savour, as of unripe fruits, and is deduced by the etymologists from the V. αὔω⁴ to dry, because things of an austere taste make the mouth and palate feel dry and harsh. So in Dioscorides, ΑΥ'ΣΤΗΡΟΣ ΟΙ'ΝΟΣ is rough wine. See Scapula.

II. *Austere, harsh, severe in temper or disposition.* occ. Luke xix. 21, 22. [2 Mac. xiv. 30. Ps. lxxix. 22.]

Αὐτάρκεια, ας, ἡ, from αὐτάρκης.

I. *Sufficiency, competence.* 2 Cor. ix. 8.

II. *Content, contentment.* 1 Tim. vi. 6. See Wetstein on both texts. [Dion. Hal. ii. 74.]

Αὐτάρκης, εως, ὁ, ἡ, from αὐτός himself, and ἀρκέω to suffice.

I. *Self-sufficient, sufficient.* In this sense it is used by the profane writers. [Xen. Cyr. iv. 3, 5. Mem. iv. 7, 1. Polyb. v. 55, 8. Ecclus. v. 1. xi. 24. Prov. xxx. 9.]

II. *Content, satisfied with one's lot.* Phil. iv. 11. [Ecclus. xl. 18. Diog. L. ii. 24.]

Αὐτοκατάκριτος, ου, ὁ, ἡ, from αὐτός himself, and κατακρίνω to condemn. — *Self-condemned, condemned by his own conscience,* as knowing that he acts in violation of such plain and important precepts of our Lord as those contained in Mat. xxiii. 8, 10. Comp. αἰρετικός, and see Campbell's Prelim. Diss. to the Gospels, p. 436, &c. occ. Tit. iii. 11. [See Cœumen. ad loc.]

Αὐτόματος, η, ου, from αὐτός oneself, and μάω to be excited, desirous, which may be from the oriental הִתְחַלְּץ or הִתְחַלְּץ to dilate, extend, excite. See Castell. — *Spontaneous, of its own accord.* occ. Mark iv. 28. Acts xii. 10. It is evident that αὐτομάτη in the former passage is opposed, not to the concurrent natural causes of vegetation, heat and moisture (see Job xiv. 8, 9. 2 Sam. xxiii. 4), but to the assistance and cultivation of man. Hesiod

¹ [Schl. thinks the custom of late date in Judæa. He refers to Buxtorf, Lex. Talm. p. 1524. Geier de Hebr. Luct. c. 5, § 16, p. 75.]

² See note on this word under αὐστηρόως.

³ [The pipe was originally of reed, but afterwards of metal or horn. See Poll. iv. 9. It was used either on joyful or on sorrowful occasions.]

⁴ Which is by some not improbably deduced from αὔω to blow, as the air, of which dryness is the effect; and the V. αὔω seems a derivative of הִתְחַלְּץ the Essence, which as in Heb. it is one of the names of the true God, Jehovah, so the idolatrous Arabs, and, with little variation, the Syrians and Chaldeans also, applied it to their God, the Air, which they adored as an eternal and self-existent Essence. See Hutchinson's Moses sine Princip. p. 31, &c.

applies the word in a similar sense to the *earth*, where, describing the golden age, he says, Ἐργ. καὶ Ἡμ. 117, 118,

καρπὸν δ' ἔφερε ξείδος ἄρουρα,
ΑΥΤΟΜΑΤΗ, πολλὸν τε καὶ ἄφθονον.

The fertile earth yielded her copious fruit
Spontaneous—

So Ovid, of the same happy period, *Metam.* i. 101, 2,

*Ipsa quoque immunis, rastraque intacta, nec ullis
Saucia vomeribus, per se dabat omnia tellus.*

The ground untill'd, nor wounded by the share,
Did of herself her copious produce yield.

where *ipsa*, and *per se*, of herself, are evidently opposed to *being cultivated by man*. Comp. *Lucr.* v. 935, 6, and *Virgil Georg.* i. 127, 8.—In the same view Josephus applies the adverb *αὐτομάτως* to the earth, *Ant.* i. 1, 4, where he says, that, after Adam's transgression, God inflicted a punishment upon our first parents, τὴν γῆν οὐκ ἐτι μὲν αὐτοῖς τῶν ἐαυτῆς ἀναδύσσειν ΑΥΤΟΜΑΤΩΣ εἰπόν, πονοῦσι δὲ καὶ τοῖς ἐργοῖς τριβομένοις τὰ μὲν παρέξιν, τῶν δὲ οὐκ ἀξιώσκειν, “by saying that the earth should no longer yield its fruits to them *spontaneously*, but, though they laboured and toiled in cultivating it, should produce some fruits, but not others.” Comp. *Josephus in Life*, § 2, and *Weststein* on *Mark*. In the *LXX*, *αὐτόματα* or *αὐτόματα ἀνατέλλοντα* answers to the Heb. תָּפַח *corn which springs up the second year without cultivation*. *Lev.* xxv. 5, 11. 2 *Kings* xix. 29. As to *Acts* xii. 10, *Josephus* says of the eastern gate of the inner court of the temple, ὥφθη—ΑΥΤΟΜΑΤΩΣ Ἡ-ΝΕΩΓΙΜΕΝΗ, it was seen to open of its own accord. *De Bel.* vi. 5, 3; and in *Weststein* the reader may find other Greek writers applying the adjective to *doors* and *gates* in like manner.

Ἐξ Αὐτοπτεῖς, ου, δ, from *αὐτός* himself, and *δύομαι* to see.—One who has seen with his own eyes, an *eye-witness*. occ. *Luke* i. 2. The Greek writers use the word in the same sense. See *Weststein*. [*Polyb.* iii. 4. See *Xen. Cyr.* v. 4, 9.]

ΑΥΤΟΨ, *αὐτή, αὐτό*.

I. A pronoun relative, referring generally to some preceding word, *he, she, it*. *Mat.* i. 18—21, et al. freq. In the style of the *N. T.* *αὐτός* is frequently redundant, as *Mat.* [iv. 10. vi. 4.] viii. 5. 23. 28. *Mark* v. 2. vii. 25. ix. 23. [Rev. ii. 7. 15.] but this manner of expression, though agreeable to the Hebrew idiom, yet is not a mere *Hebraism*; since it is sometimes used in the most approved and purest Greek writers. [See *Soph. Oed. T.* 287.] *Xen. Cyr.* i. p. 23, ed. Hutchinson, 8vo, and Note there; *Blackwall's Sacred Classics*, vol. i. p. 82; and *Wolfius* on *Mark* v. 2. [See *Viger*, p. 168.]—In *John* i. 6, *ὄνομα αὐτῷ* has been supposed a mere *Hebraism* for *ὃ ὄνομα*: but *Kypke* there cites the same phrase from the eloquent orator and philosopher, *Themistius*, and from *Dionys. Halicarn.* speaking of one of the Vestal Virgins, Ὀνομία ὈΝΟΜΑ ΑΥΤῆς. [*John* xv. 5. *Rev.* ii. 13. xv. 10. *Xen. Mem.* i. 3, 7.]—In *Luke* ii. 22, the Cambridge and four later MSS. for *αὐτῶν* have *αὐτοῦ*, so *Vulg. ejus*, whence has flowed *αὐτῆς*, the reading of the

Complutensian edition, and of those derived from it. *Griesbach* marks *αὐτοῦ*, a reading equal or perhaps preferable to *αὐτῶν*, which is, however, that of the far greater number of MSS., is embraced by *Mill* and *Wetstein*, and defended by *Campbell* in his Note on *Luke* ii. 22.—In *Acts* xiv. 13, *αὐτῶν* is omitted after *πόλεως* in nine MSS., three of which are ancient, and in the *Syriac*, *Vulg.*, and several other ancient versions, and is rejected from the text by *Griesbach*.

II. Joined with a *N.* *himself, herself, itself*. *John* xxi. 25. *Rom.* viii. 16. 21. 2 *Cor.* xi. 14. —Ἐξ αὐτῆς (ὥρας) *from, or at, this very time, immediately*. occ. *Mark* vi. 25. Comp. *ἐξ αὐτῆς*. [The word is used also for *I myself, I, thou thyself, thou*, &c. *ἐγὼ αὐτός, σύ, &c.* *Mat.* xxiii. 37. sent to thee, +but here most edd. read *αὐτήν*, not *αὐτήν*.† *Luke* i. 45. See *Vorst. Phil. S. E.* xxvi. p. 536. *John* xiii. 11. *Heb.* xi. 21. *Rev.* v. 10. *αὐτοῖς* us, (see *Storr. Obs. ad Syntax. et Anal. Heb.* p. 391.) xviii. 24. *Gen.* xlii. 4. 9. See *Georg. Hieroc. N. T.* pt. i. p. 162, and *Viger*, *Idiot.* i. 9, p. 162.]

III. With the prepositive article, ὁ, ἡ, τό, the same. *Mat.* v. 46. *Mark* xiv. 40. *Luke* ii. 8. *Acts* xv. 27. *Heb.* [i. 12.] xiii. 8. So, when joined to a noun, *this, the same*. *Mat.* iii. 4. xxvi. 44, et al. [In this sense it sometimes governs a dative. See 1 *Cor.* xi. 5. This is common in good Greek; and the Latins have adopted the idiom, as in *Horace*, *Invitum qui servat, idem facit occidenti.*]—Ἐπὶ τὸ αὐτό (χωρίον namely), upon, or to, the same (place), together. *Mat.* xxii. 34. *Acts* i. 15. 1 *Cor.* vii. 5. xiv. 23. Comp. *Acts* iii. 1, where it seems to signify *together*, simul, as in the *LXX*, 2 *Sam.* ii. 13, for *Heb.* נֶחָדָר. See *Wolfius* and *Kypke*. So *κατὰ τὸ αὐτό*, *Acts* xiv. 1, where it may otherwise signify *at the same time*, as it is sometimes used in the Greek writers. See *Weststein* and *Kypke*.

Ταῦτα, for τὰ αὐτά, the same things. occ. 1 *Thess.* ii. 14.

IV. But rarely, of himself, of his own accord, *spontaneous*. +So *ipse* in Latin.† *John* xvi. 27. And thus this pronoun is used by *Homer*, *Il.* viii. 293, 4, [where see *Ernesti*,]

—τί με σπεύδοντα καὶ ΑΥΤΟΨ
Ὅτρυνε—

Why dost thou me excite,
Who of myself am eager for the fight?

and by *Callimachus*, *Hymn.* in *Apoll.* 6, 7,

ΑΥΤΟΙΨ ὃν κατοχῆς ἀνακλίνεσθε πύλῳν,
ΑΥΤΑΨ ὃ ἐκ κληίδες.

Ye bars, and bolts, that close the sacred gates,
Fall back *spontaneous*.

V. Being connected with a primitive pronoun of whatever person, it adds an emphasis, as *Luke* ii. 35, καὶ σοὺ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ρομφαία, and a sword shall pierce through thine own soul also. So 1 *Cor.* ix. 27. 2 *Cor.* x. 1. xii. 13. *John* iii. 28.

VI. Αὐτὸ τοῦτο, governed by *κατά* or *διὰ* understood, 2 *Pet.* i. 5, which I take to be the ἀπόδοσις, or correspondent member of the sentence, to ver. 3, ὥς, as or since his divine power hath given us all things that (pertain) to life and

2 “Αὐτοὶ κατοχῆς, αὐταὶ κληίδες.—Id est, αὐτόματοι, ut Schol. sine clavigeri operâ.” Beasley.

1 [See also *Herod.* ii. 94. *Diod. Sic.* i. 8. *Arr. de Exp.* *Alex.* vii. 4, 8.]

godliness, &c. Καὶ (κατ') αὐτὸ τοῦτο δέ—so also agreeably, or according, to this very thing, or to all that I have just said, *giving all diligence*, add, &c. See Wolfius.

[VII. *Alone*. Mark vi. 31. 2 Cor. xii. 13. See Küster, ad Aristoph. Ach. 506.]

[VIII. In LXX, Ex. xxiv. 14. Numb. xxii. 19. 2 Sam. xx. 4, we may add as peculiarities, that αὐτός is sometimes inserted to increase the force, and point out a person or thing of great dignity. Thus in Rom. x. 12. Heb. xiii. 5, it is used of God, (see Carpoz. ad Heb. i. 12.) and in Mat. i. 21. xxv. 31. Mark i. 35, et al. of Christ. Αὐτός and *ipse* were used by servants or disciples of their master. See Casaub. ad Theoph. Char. περὶ κολακείας. Heins. ad Hesiod. Op. et D. p. 226. Hence the αὐτός ἔφα of the Pythagoreans.]

IX. Αὐτοῦ, adv. by syncope for αὐτόθι. *In this or that place, here, there*. occ. Mat. xxvi. 36. Acts xv. 34. xviii. 19. xxi. 4.

Αὐτοῦ, ἡς, οὗ, by contr. for ἑαυτοῦ, ἡς, οὗ, which see. †Mat. i. 21. iii. 12. Luke v. 25. ix. 14. Acts xv. 26. 2 Tim. ii. 19. Rev. xvi. 17. †

Αὐτόχειρ, ρος, ὅ, ἡ, from αὐτός *himself*, and χεῖρ *a hand*. [Properly, *killing with one's own hands*], and hence, generally,]—*Acting* [or *doing any thing*] *with one's own hands*. occ. Acts xxvii. 19. [Aristoph. Av. 1135. Herodian vii. 2, 17, and see Hoogeveen on Viger, p. 166.]

Αἰχμηρός, ὁ, ὄν, from αἰχμός *drought* by too much *heat*; and this from αἶω *to dry*, which see under αὐστηρός.—*Dry, desert*. occ. 2 Pet. i. 19, where Kypke shows that it is by the Greek writers applied to the *earth* and to *places* in this sense, but doubts whether it can, by the like authority, be proved to signify *dark, obscure* [in which sense Schl. takes it]; yet Wetstein cites Aristotle de Color., opposing στίλβον καὶ λαμπρόν *shining and bright*, to ΔΥΨΧΜΗΡΩΪ and ἀλαμπρὸν *obscure*. [See Poll. Onom. v. 5, 110.]

Ἀφαιρέω, ὦ, mid. ἀφαιρέομαι, οὔμαι, from ἀπό *from*, and αἰρέω *to take*.

I. *To take off or away*. Luke i. 25. x. 42. xvi. 3. [Rev. xxii. 19. Deut. xii. 32.—In Rom. xi. 27. Heb. x. 4. Ecclus. xlvii. 4, we have the phrase ἀφαιρῖν τὰς ἁμαρτίας, *to take away (the punishment of) sins*.]

[II. Specially, *to cut off*. Mat. xxvi. 51. Mark xiv. 17, and in LXX, 1 Sam. v. 4. xvii. 51. 1 Mac. vii. 47. xii. 17.]

Ἀφανής, εὖος, οὖς, ὁ καὶ ἡ, from a neg. and φαίνω *to appear*.—*Not appearing, not manifest*. occ. Heb. iv. 13. [Ecclus. xx. 32. Xen. Eq. i. 18.]

Ἀφανίζω, from a neg. and φαίνω *to show, bring to sight*.

I. *To remove out of sight*. Hence in pass. *to be removed out of sight, disappear, vanish away*. James iv. 14. [Æl. V. H. xii. 1.]

II. In pass. *to be destroyed, perish*. Acts xiii. 41. [Schl. refers this to another meaning, *to be astonished or terrified*. So in LXX, Ezek. xxx. 9. Hab. i. 5.]

III. *To destroy, corrupt, spoil*, as the moth or canker. Mat. vi. 19, 20; where Raphaelius cites

from Polybius, αὐτὸν τ' ἀνέλιον, καὶ τὸ γένος αὐτοῦ πᾶν ἠΦΑΝΙΣΑΝ, they both killed him and destroyed his whole family. [See Abresch. ad Æschyl. p. 536. Auct. Vet. iii. p. 99. Song of Sol. ii. 13. Jer. iv. 26.]

IV. *To deform, disfigure*, as the hypocritical Pharisees did their countenances when they fasted. Mat. vi. 16, where Wolfius, whom see, seems right in understanding it as a *general expression* for *disfiguring* the countenance, or *making it look dismal, by whatever means*. Comp. Wetstein and Kypke; and observe the paronomasia, —ἈΦΑΝΙΖΟΥΣΙ—ὅπως ΦΑΝΩΨΙ. [See Fab. Cod. Pseud. i. p. 184. 192. 545.]

Ἀφανισμός, οὗ, ὁ, from ἡφάνισμαι perf. pass. of ἀφανίζω.—*A disappearing, or vanishing away*. occ. Heb. viii. 13. [In LXX it is generally *desolation*. Ez. iv. 16. xii. 19.]

Ἀφαντος, ου, ὁ, ἡ, from a neg. and φαίνω *to appear*.—*Not appearing, invisible*. occ. Luke xxiv. 31, where see Wetstein and Bp. Pearce; and to the passages produced by them we add, that Anacreon, ode 33, 4, applies ἀφαντος to the swallow's *disappearing*, by migrating, at the approach of winter, to the southern countries. [Diod. S. iv. 65.] †Eur. Or. 1557. †

Ἀφειδρών, ὄνος, ὁ, from ἀπό denoting *separation*, and εἶδρα *a seat*; which see.—*A separate or retired place, where men sit to ease nature, a privy, a house of office*. occ. Mat. xv. 17. Mark vii. 19.

Ἀφειδία, ας, ἡ, from ἀφειδής *not sparing*, which from a neg. and φείδομαι *to spare*; which see.—*A not sparing, severity*. occ. Col. ii. 23; [used of the body, severely treated in fasting, &c.] where Wetstein cites several of the Greek writers, using the phrase ἈΦΕΙΔΕΙΓΝ ΣΩΜΑΤΟΣ *not to spare the body*. [Thuc. ii. 51.]

Ἀφελότης, τητος, ἡ, from ἀφελής *simple*.—*Simplicity, sincerity, purity of intention*. occ. Acts ii. 46.

Ἀφesis, εως, ἡ, from ἀφήμι *to dismiss*. [Properly, *emission* (as of a dart), Polyb. xxvii. 9, 6.]

I. *Dismissal, deliverance, liberty*, as of captives. occ. Luke iv. 18. [twice. On the latter see θρασυ. Lev. xxv. 10. Polyb. i. 79, 12.]

II. *Remission, forgiveness*, of sins. Mat. xxvi. 28. Mark i. 4. iii. 29. [Luke i. 77. iii. 3. xxiv. 47. Acts ii. 38. v. 31. x. 43. xiii. 38. xxvi. 18. Eph. i. 7. Col. i. 14. It is put absolutely in this sense in Heb. ix. 22. x. 18. Comp. Deut. xv. 3.]

Ἀφή, ἡς, ἡ, from ἄπρω *to connect*, whence Homer calls the limbs ἀπρω, Od. iv. 794, ἀπὸ τοῦ συνήσθαι from being *connected*, says Didymus's note.—*A joint or articulation*, where the bones are *joined or connected together*. occ. [in a metaphorical sense] Eph. iv. 16. Col. ii. 19. [Plut. Anton. c. 27.]

Ἀφθαρσία, ας, ἡ, from a neg. and φθάρσις *corruption*, which from ἐφθαρσαι 2nd pers. perf. pass. of φθείρω *to corrupt*.

I. *Incorruption, incorruptibility, incapacity of [death or] corruption*, [used as to the body.] 1 Cor. xv. 42. 50. 53, 54, et al.

II. *Incorruptness in a moral or spiritual sense, freedom from corrupt doctrines or designs*. Eph. vi. 24. Tit. ii. 7; but in this latter text ἀφθαρσία is not found in very many MSS., five of which are ancient, nor in most of the ancient

¹ [Whether killing one's self or another. So Hesychius and Phavorinus. See Morus ad Isoc. Pan. c. 32. Xen. Hell. vi. 3, 7.]

versions, nor in some printed editions, and is accordingly rejected by Griesbach.

[III. *Immortal life* in a future world. Rom. ii. 7. 1 Cor. xv. 50, where the sense is "the body, as it is now, cannot be partaker of immortal happiness." In 2 Tim. i. 10, it is "the doctrine as to immortal life." See Wisd. vi. 19, 20.]

✠ "Ἀφάρτος, ου, ὁ, ἡ, from a neg. and φθαρτός *corruptible*.—*Immortal, incorruptible, not capable of corruption*. See Rom. i. 23. 1 Cor. [ix. 25.] xv. 52. 1 Pet. i. 4. 23, where comp. John i. 13. 1 John iii. 9. [Wisd. xii. 1. Diog. Laert. x. 123. Bretschneider thinks it is rather of *uncontaminate purity*. In 1 Pet. i. 4, and iii. 4, it is rather *eternal, perpetual*.]

✠ Ἀφίημι, from ἀπό from, and ἵημι to send.

I. *To send away, dismiss*. Mat. xiii. 36. Mark iv. 36. [Theoph. Char. v. 1. Ælian, V. H. xii. 9.]

II. *To emit, send forth, as a voice*. Mark xv. 37. [Gen. xlv. 2. Eur. Phoen. 1461.]

III. *To yield, give up, as the ghost or spirit*. Mat. xxvii. 50, where Doddridge supposes a peculiar emphasis in the expression ἈΦΗΚΕ τὸ πνεῦμα, as importing Christ's *voluntary dismission* of his spirit, see John x. 18; but in the LXX of Gen. xxxv. 18, Rachel is said ἈΦΙΕΝΑΙ τὴν ψυχὴν; and Plutarch and Longus, cited by Alberti, apply the phrase ἈΦΗΚΕ τὴν ψυχὴν to the death of a mere man; and so doth Josephus, de Bel. vi. 5. 33. (Comp. Ant. vii. 13, 3. and viii. 13, 3.) And Wetstein, whom see, cites from Euripides, Hec. 571, the very phrase, ἈΦΗΚΕ ΗΝΕΥΜΑ. Comp. also Kypke. [Herod. iv. 190.]

IV. *To dismiss, or put away, a wife*. 1 Cor. vii. 11—13.

V. *To forsake, leave*. Mat. iv. 20. 22. v. 24. 49. xxvi. 56. John xvi. 28. 32, et al. freq.

[VI. *To leave remaining*. Mat. xxiii. 38. xxiv. 2. Mark xiii. 2. (Dan. iv. 12. 23.) Luke xix. 44. xxi. 6; to one's posterity or heirs, Mark xli. 19. John xiv. 27.]

VII. *To leave, or let alone*. Mark xiv. 6. Luke xiii. 8.

VIII. *To omit, neglect*. Mat. xxiii. 23. Luke xi. 42. [Mark vii. 9. Heb. vi. 1. Eur. Andr. 392, et al. freq.]

IX. *To permit, suffer, let*. Mat. iii. 15. vii. 4. viii. 22. xiii. 30. xix. 14, et al. freq. In Mark i. 34, ἥφιε is the 3rd pers. sing. 2nd aor. indic. active, as if from ἀφίω¹. [John xi. 4. 8, "if we suffer him to act so." See Ex. xxxii. 10. 2 Sam. xvi. 11. Mat. xxiii. 13, "do not permit them to enter," and Mark v. 19. 37. vii. 12. Ecclus. xxiii. 1. In Mat. v. 40, and Mark xi. 6, the sense is, "to allow a person to take."]

X. *To remit, forgive, as debts, sins, or offences*. Mat. vi. 12. 14. 15. ix. 2. 5. [xii. 31. xviii. 21. Luke xxiii. 34. John xx. 23.] Ἀφώνναι is the 3d pers. plur. perf. pass. ind. according to the Attic dialect for ἀφείναι. In this last sense the verb ἀφίημι is sometimes used by the profane writers (see Wetstein and Wolfius on Mat. vi. 12), and frequently by the LXX for the Heb. חָפַץ to pardon, נָקַח to take away, &c. See Vitranga, Observ. Sacr. iv. 3. [Is. xxii. 14. Deut.

xv. 2. Gen. xviii. 26. The following are single phrases, but all partaking of the general meaning of the word. "Not to care for," Mat. xv. 14. "To leave" or "let alone," Mat. iv. 11. Perhaps John xii. 7, and Mat. xxii. 22, may be best explained in the same way. "To remit" or "grow slack in," Rev. ii. 4.]

✠ Ἀφικνέομαι, σῦμαι, (2nd aor. ἀφικόμην, from obsol. ἀφίκομαι,) from ἀπό from, and ἰκνέομαι to come, which from ἴκω to come.—*To come from one place to another, to come, arrive, reach*. occ. Rom. xvi. 19. [Ecclus. xlvii. 17. Prov. i. 27.]

✠ Ἀφιλάγαθος, ου, ὁ, ἡ, from a neg., φίλος a friend, and ἀγαθός good.—*Not a lover of good men, or of goodness*. occ. 2 Tim. iii. 3. [ἐχθροὶ παντός ἀγαθοῦ, see Theophyl. and (Ecclus.)

✠ Ἀφιλάργυρος, ου, ὁ, ἡ, from a neg., φίλος loving, and ἀργυρος money.—*Not fond of money, not covetous, without covetousness*. occ. 1 Tim. iii. 3. Heb. xiii. 5.

✠ Ἀφίξις, εως, ἡ, from ἀφικνέομαι.—*A going away, departure*. occ. Acts xx. 29. [Herod. ix. 17. 76. Dion. Hal. x. 8. See Alberti ad Hesych. in voce.]

✠ Ἀφίστημι, from ἀπό from, and ἵστημι to place².

I. *Intransitively, to depart, withdraw*. Luke ii. 37. iv. 13. xiii. 27. Acts xii. 10. xv. 38. [xix. 9.] 1 Tim. vi. 5. 2 Tim. ii. 19, et al. [Gen. xii. 8.]

II. *To refrain from, let alone, not to meddle with or punish*. [Luke iv. 13.] Acts v. 38. Comp. xxii. 29. [add 2 Cor. xii. 8. Job vii. 16. Ecclus. xxiii. 12. In 2 Tim. ii. 19, it is "to renounce." In 1 Tim. vi. 5, "to avoid the society of," as in Ecclus. vii. 2.]

III. *To fall off, fall away, apostatize, in respect of religion*. Luke viii. 13. 1 Tim. iv. 1. Heb. iii. 12. [Ezek. xx. 3. Wisd. iii. 10. Ecclus. x. 14.]

IV. *Transitively, to draw off or away, to withdraw*. Acts v. 37. Raphaelius remarks that Herodotus, i. 154, in like manner uses the verb in an active or transitive sense. Τοὺς Λυδοὺς ἈΠΕΨΤΗΣΕΝ ἀπὸ Κύρου, he drew off the Lydians from Cyrus. [See Deut. xiii. 10. Ecclus. xix. 2. Isocr. Evag. p. 476. Herodian vii. 7, 9, 13.]

✠ Ἀφνω, adv. q. d. ἀφανῶς, from a neg. and φαίνομαι to appear.—*Suddenly, on a sudden; it strictly imports something so quick and sudden as to elude the sight*. occ. Acts ii. 2. xvi. 26. xxviii. 6. [See Josh. x. 9. Ecclesiast. ix. 12.]

✠ Ἀφόβως, adv. from ἀφοβός fearlessly, which from a neg. and φόβος fear.—*Fearlessly, without fear*. occ. Luke i. 74. 1 Cor. xvi. 10. Phil. i. 14. Jude 12. [Prov. ii. 33. Wisd. xvii. 4.]

✠ Ἀφομοίω, ὤ, from ἀπό denoting intenseness, and ὁμοίω to make like, liken. *To make very like*. occ. Heb. vii. 3. [Ep. Jerem. 5. 63. 70.] +Xen. Mem. iii. 10, 2+

✠ Ἀφορᾶω, ᾶ, from ἀπό intensive, and ὁρᾶω to look. [The obvious meaning is, "to look away from," (as Xen. Cyr. vii. 1, 8,) and thence, "to look away from other objects to one especially." It occurs Diod. Sic. xix. 23. See Jos.

¹ [This aorist occurs Mark xi. 16, and in Phil. Leg. ad Caium, p. 1021. Lucian, Timon, p. 66. Paus. ii. 5. See Kypke i. p. 151.]

² See Duport's Remarks under ἵστημι I. [and the distinctions between the senses of various parts of the verb in the Grammar.]

Ant. iv. 4, 7. Arrian, Diss. Epict. iv. c. 1. Heliod. vii. p. 330.]—*To look stedfastly or intently.* occ. Heb. xii. 2, where see Kypke.

Ἀφορίζω, from *ἀπό* *from*, and *ὀρίζω* *to define*.

I. *To separate locally.* Mat. xiii. 49. xxv. 32. Comp. Acts xix. 9. 2 Cor. vi. 17. Gal. ii. 12. [Gen. ii. 10. x. 5.]

II. *To separate from, or cast out of, the society,* as wicked and abominable. occ. Luke vi. 22. Comp. *ἀποσυνάγωγος*.

III. *To separate, select, to some office or work.* occ. Acts xiii. 2. Rom. i. 1. Gal. i. 15. The Pharisees, of which sect St. Paul was before his conversion, (see Acts xxiii. 6. xxvi. 5. Phil. iii. 5.) had their name from *ψῆς* *to separate*, q. d. *ἀφωρισμένοι* *separated ones*; and to this import of their name the apostle is by some learned men thought to allude, Rom. i. 1, where he, who, as a Pharisee, was before *ἀφωρισμένος εἰς τὸν νόμον* *separated to the law of Moses*, now says of himself that he was *ἀφωρισμένος* *separated to the gospel of God*. See Wolfius on Rom. i. 1, and compare *Φαρισαῖος*.

Ἀφορμή, *ἡς*, *ἡ*, compounded of *ἀπό* *from*, and *ὄρμη* *an impetus, violent tendency*¹.—*An occasion, an opportunity or casual circumstance producing a tendency to somewhat else.* occ. Rom. vii. 8. 11. 2 Cor. v. 12. xi. 12. Gal. v. 13. 1 Tim. v. 14.

Ἀφορμὴν λαβεῖν *to take occasion.* Rom. vii. 11. So Polybius and Dionys. Hal. cited by Kypke, *ἈΦΟΡΜΗ*Σ, and *ἈΦΟΡΜΗΝ*, ΛΑΒΕΙΝ.—*Ἀφορμὴν εἶδόναι* *to give occasion*, 1 Tim. v. 14, where Wetstein cites Polybius, Appian, and Diod. Sic. using the phrase in the same sense.

Ἀφρίζω, from *ἀφρός*.—*To foam or froth,* as a man at the mouth. occ. Mark ix. 18. 20. [See Foes. Ec. Hipp. p. 71.]

Ἀφρός, *ὄν*, *ὄ*, deduced by some from the Greek adverb *ἄφαρ* *quickly, suddenly*, because it is suddenly formed, and suddenly dispersed.—*Foam, froth*, i. e. a white light substance, formed from certain fluids by violent agitation, and consisting of spherules or globules of the fluid expanded with air. In the N. T. it is used only for the *human foam*. occ. Luke ix. 39. [Eur. Iph. T. 307.]

Ἀφροσύνη, *ἡς*, *ἡ*, from *ἄφρων*.

I. *Folly, foolishness, want of wisdom.* 2 Cor. xi. 1. 17. 21. [Boasting, Schl.]

II. *Folly, foolishness, as opposed to spiritual wisdom and sobriety, "foolish, ungovernable passion, in opposition to σωφροσύνη."* Macknight's Harmony. "Levity." Campbell. Mark vii. 22. [The sense is not certain.]—In the LXX it generally answers to the Heb. words *הָיָה* *vileness*, *הָיָה* *perverseness*, *הָיָה* *foolishness*, &c. [Prov. xiv. 18. Deut. xxii. 21. Job iv. 6.]

Ἀφρων, *ονος*, *ὄ*, *ἡ*, from a neg. and *φρόν* *mind, wisdom*.

[I. *Foolish.* Luke xi. 40. xii. 20. 1 Cor. xv. 36. Job v. 2, 3. Prov. x. 1. 24.]

[II. *Ignorant of the truth of Christianity.* Rom. ii. 20. Eph. v. 17. 1 Pet. ii. 15.]

[III. *Boasting.* 1 Cor. xi. 16. xii. 6. 11.]

Ἀφνύνω, *ᾧ*, from *ἀπό* *into*, and *φνύνω* *to fall asleep, to be asleep*. occ. Luke viii. 23.—*Ἀφύπνωσε*. How this word comes to

signify, *he fell asleep*, I do not know: *ἀφνύνω* is of a contrary signification. It may be observed, that St. Luke often uses words compounded with *ἀπό* in a very unusual signification, which perhaps may be provinciality and an Antiochism." Markland in Bowyer's Conjectures. There is, however, but very slender proof that St. Luke was of Antioch². But in the martyrdom of Ignatius, § 7, we have *μικρόν Ἀφύπνωσαντες*, *having slept a little*. [Judg. v. 27, in same sense.]

Ἀφωνος, *ου*, *ὁ*, *ἡ*, from a neg. and *φωνή* *a voice*.

I. *Dumb, having no voice.* 1 Cor. xii. 2. [Comp. Hab. ii. 18. 2 Mac. iii. 29.]

II. *Dumb, mute, uttering no voice.* Acts viii. 32. The LXX have once used this word, namely, in the correspondent text of Is. liii. 7, for the Heb. *הָיָה* *mute, silent*.

III. *Dumb, having no articulate voice.* 2 Pet. ii. 16.

IV. *Inarticulate, having no articulate signification.* 1 Cor. xiv. 10.

Ἀχάριστος, *ου*, *ὁ*, *ἡ*, from a neg. and *χάρις*, *thanks*.—*Unthankful, ungrateful*. occ. Luke vi. 35. 2 Tim. iii. 2. See Wetstein on Luke. [Wisd. xvi. 29. Herodian vi. 9, 1.]

Ἀχειροποίητος, *ου*, *ὁ*, *ἡ*, from a neg. and *χειροποίητος* *made with hands*.—*Not made with [human] hands or art*. occ. Mark xiv. 58. 2 Cor. v. 1. Col. ii. 11, where comp. Rom. ii. 29.

Ἀχάγας, *ὄτος*, *ἡ*.—*A mist, a thick mist, a fog*. Galen, as cited by Scapula, says, "that it properly denotes a distemperature (*perturbationem*) of the air, the grossness of which is somewhat between a cloud and a mist, more dense than the latter, but less so than the former: whence a certain disorder of the eye is called *ἀχλὺς*, and those that are afflicted with it *διὰ τινος ἀχλὺς οἰοῦνται βλεῖναι*, seem to see through a sort of thick mist or fog." Elymas, the sorcerer, was miraculously punished by St. Paul, with a disorder of this kind, previous to his total blindness. occ. Acts xiii. 11. Comp. Homer Il. xx. 321, 341, 342, and see Wetstein. [Plut. Alex. M. c. 45.]

Ἀχρεῖος, *α*, *ον*, from a neg. and *χρεία* *utility, usefulness*.

I. *Unprofitable, useless.* Mat. xxv. 30.

II. *Unmeritorious, of no value.* Luke xvii. 10. See Campbell's Prelim. Diss. to Gospels, p. 604.—In the LXX it is once, 2 Sam. vi. 22, used in the sense of *mean, despicable*, answering to the Heb. *הָיָה* *low, humble*.

Ἀχρεῖω, *ᾧ*, from *ἀχρεῖος*.—*To make unprofitable.* Pass. *ἀχρεῖομαι*, *To become unprofitable, vile*. occ. Rom. iii. 12, which is a citation of the LXX of Ps. xiv. 3, where the correspondent Hebrew word to *ἠχρεῖωσαν* is *הָיָה* *they are become stinking, filthy*.

Ἀχρηστος, *ου*, *ὁ*, *ἡ*, from a neg. and *χρηστος* *profitable*.—*Unprofitable, useless*. occ. Philem. 11, where St. Paul seems to allude to the name of Onesimus, which signifies *useful*. He also uses *ἀχρηστος*, by a litotes, for *hurtful, injurious*. See Wolfius and Elsner, and comp. under *ἀλυστελής*³. [LXX Hos. x. 8.]

¹ [The proper meaning is, "whatever is necessary for any undertaking." See Xen. de Vect. iii. 6, 9. 12. Mem. iii. 12, 4. Viger, p. 30. Schwarz, p. 225.]

² See Lardner's Hist. of Apost. and Evang. ch. vii. ii. 3, p. 86, ed. Watson.

³ [Examples may be found in Xen. Cyr. i. 3, 8. Theophr.

*AXPI, and sometimes before a vowel *AXPIΣ, an adv. construed with a genitive or with a verb subjunct.

I. Of time, *Until*, either excluding the subsequent time, as Mat. xxiv. 38. Luke i. 20. xxi. 24, et al. freq.—or not excluding it, Rom. v. 13. viii. 22. [On Rom. v. 13, Schl. says, "Before the promulgation of the law."]—*Ἀχρι οὗ*, used elliptically for *ἄχρι τοῦ χρόνου ἐν ᾧ*, *till the time in which*—1. *Until*, *till*. Acts vii. 18. 1 Cor. xi. 26. xv. 25. Gal. iii. 19. — 2. *While*, *whilst*. Acts xxvii. 33. Heb. iii. 13.

II. Of time, *In*, *within*. Acts xx. 6.

III. Of place, *Unto*, *even unto*. Acts [xiii. 6.] xx. 4. xxviii. 15. [Rev. xviii. 5.]

IV. In general, *Unto*, *even unto*. Acts xxii. 4. 22. Heb. iv. 12.

**Ἀχυρον*, *ov*, τό, from a neg. and *ἔχυρον* *firm*, *steady*.—*Chaff*, "the husks (and refuse) of corn separated by threshing and winnowing," which have no steadiness, but are easily disturbed or put in motion by every blast of air; so the Latin *palea*, *chaff*, is derived from the Greek *πάλλω* *to toss*. Comp. Job xxi. 18. Ps. i. 4. occ. Mat. iii. 12. Luke iii. 17. In both which texts *ἄχυρον* denotes not only *chaff*, properly so called, but also the stalks or straw, and in short whatever, though it grew with the grain, is separated from it and thrown away. In Xenophon, *ἄχυρα*, in like manner, includes the stalks of corn. See Raphaelius, Wetstein, and Kypke. [The Jews used the stubble to burn, (Exod. v. 7.) to heat their ovens and to cook with, (Gen. xxiv. 25. Judg. xix. 19.)

whence Christ compares the wicked with the stubble which is to be burned.]

Ἄψευδής, *εὖς*, οὖς, ὁ, ἡ, from a neg. and *ψευδής* *false*, *a liar*.—*That cannot lie or deceive*. occ. Tit. i. 2, where see Wetstein. [Wisdom vii. 18. Symm. Job xxxvi. 4.]

**Ἀψινθος*, *ov*, ὁ, q. d. *ἄπινθος* *not to be drunk*, on account of its extreme bitterness, from a neg. and *πίνω* *to drink*. So in Hebrew it is called *תַּרְבִּי* from *תַּרַּב* *to reject*, †† because animals reject or refuse to eat it.—*Wormwood*. occ. Rev. viii. 11, where it is used figuratively, and, according to the opinion of Bp. Newton³, denotes Genseric king of the Vandals, who not only bitterly afflicted the Romans in the year 455, but also espoused the bitter and poisonous doctrines of Arius, and during his whole reign most cruelly persecuted the orthodox Christians.—But Vitrino on Rev. (whom see) by this fallen star, whose name was *Wormwood*, understands, and as it seems with greater probability, the heresiarch Arius himself. [The herb is mentioned, Theoph. Hist. Plant. ix. 18. Xen. Anab. i. 5, 1. Ol. Cels. Hierobot. P. i. p. 480. See Prov. v. 4. Schl. on this place in Rev. refers to Jonathan's Chald. Paraph. on Deut. xxix. 17. Br. says, that in Rev. it is the name of a star which descending into the waters corrupts them with bitterness. The image, he thinks, may be taken from Exod. xv. 23. Comp. Ecclesiast. vii. 27. Ecclus. xxviii. 25.]

Ἄψυχος, *ov*, ὁ, ἡ, from a neg. and *ψυχή* *life*.—*Without life*, *inanimate*. occ. 1 Cor. xiv. 7. [Wisdom xiv. 29. Polyb. vi. 47, 10. x. 24, 4.]

B.

B, β, β. *Beta*. The second letter of the Greek alphabet, corresponding in name, order, and power to ב *Beth* of the Hebrews, but in form more nearly resembling the Samaritan or Phœnician *Beth*.

BA'AL, Heb. בַּעַל. — [A ruler, probably preserved in the termination *Bal* of Carthaginian names, as Asdrubal, &c. See Fuller's Miscel. Sac. book ii. ch. 7, and Numb. xxiii. 4; used in LXX with masc. art. Numb. xxii. 41. 1 Sam. xvi. 31. 1 Kings vi. 31. It is the name of a place in 1 Chron. v. 33. of a man, 1 Chron. vii. 5. ix. 30. x. 56. See 2 Kings xi. 18. Others supply *σηλη*, from 2 Kings x. 26, 27. The *Bel* of Isaiah xlvi. 1. Jer. i. 2. li. 44, is בַּל contr. from בַּעַל. — *Baal*, An idol. The word denotes a ruler, and by this name, when singular, the idolaters of several nations worshipped the sun or solar fire, as the great independent ruler of nature. Thus Sauchoniaton, (or whoever was the author of the Phœnician Theology, published in Greek by Philo Byblius, and preserved by Eusebius, Prep. Evang. i. 10.) in his account of the ancient heathen, says expressly of the Sun ("Ἡλιον), *Τούτον Θεὸν ἐνόμιζον μόνον οὐρανοῦ Κύριον*, BEEΔΣΑΜΗΝ² *καλοῦντες, ὃ ἐστὶ παρὰ Φοῖνιξὶ Κύριος οὐρανοῦ*. "This God they esteemed the

only Lord of Heaven, calling him Beelsamen (i. e. בעל־שֵׁם, or בעל־שֵׁם), which, in the Phœnician language, is *Lord of Heaven*." occ. Rom. xi. 4; where it is observable, that Baaal has the feminine article TH̄ prefixed; TH̄ Baaal being either put elliptically for *τῇ εἰκόνι τοῦ Baaal* the image of Baal; or rather Baaal being thus used feminine, because the idol itself, which was of the beere kind, was sometimes a female. So good old Tobit, who probably was an eye-witness of what he relates, tells us that all the revolting tribes of Israel sacrificed TH̄ BA'AL TH̄ ΔΑΜΑ'ΔΕΙ *to the heifer Baal*, Tobit i. 5, and the LXX frequently use not only Baaal singular with a feminine article, as Jer. ii. 8. 28. xi. 13. xix. 5. xxxii. 35. Hos. ii. 8. Zeph. i. 4; but sometimes Baaalim plural also, as TA'Σ Baaalim, 1 Sam. vii. 4.⁴ It is certain that the Pagan East Indians still retain the most religious veneration for a cow. Comp. Heb. and Eng. Lexicon in בַּל III.

Βαθμός, οὔ, ὁ, from βαίνω *to go*, which see.

I. A step. But it occurs not in this sense strictly in the N. T. [It is put for *τῆς* a step, 2 Kings xx. 9, 10, 11. *τῆς* a threshold, 1 Sam. v. 5. In Wisdom vi. 38, *βαθμοὺς τρίβων*, we may say, "the traces of paths" or "the thresholds."] Hesyeh. *βαθμοὶ*: ἵχνη· πόδες.]

³ See his Dissertations on the Prophecies, vol. iii. p. 90—92, 2nd ed. 8vo.

⁴ See Selden, de Diis Syris, syntag. ii. p. 166, &c. [and Additum. Beyerli, p. 137. 264.]

Char. viii. 4; and see Ernest. Clav. Cic. voce *inutilis*. Fisch. de Vit. Lex. N. T. Prol. xxv. p. 7.]

¹ Johnson.

² Plautus, in the Punic language, writes it *Balsamen*. Pœnül. act v. scene 2.

II. *A degree, rank.* occ. 1 Tim. iii. 13 ; where see Wolfius. [*“Prepare a way for themselves to greater honours.”* Theodoret and others refer this to the rewards in a future life. It occurs in the sense of *dignity* and *height of honour* in Eus. H. E. iii. 21. Plut. Alc. 17. So *ἐπαβαίνο* of soldiers rising, Xen. Cyr. ii. 1, 10. See Amm. Mar. xv. 13. See Suicer. Thes. Eccles. i. p. 614.]

ΒΑ΄ΘΟΣ, εος, ους, τό.

I. *Depth, a deep.* occ. Mat. xiii. 5. Mark iv. 5. [*Βάθος* and *βαθύ* signify *fertility* of ground in Eur. *Androm.* 637, and see *Lucian, Abdicat.* p. 183. *Prov.* xxv. 3.] Luke v. 4.

II. *Depth*, in a figurative sense, as of poverty. Comp. Rom. viii. 39. [Referring to Ps. cxxx. 1; but Chrysostom explains this passage as denoting *things in heaven* and *things on earth*; and Schleusner says, *neither heaven nor earth, nothing in the universe.*]

III. *Greatness, immensity*, as of riches. occ. Rom. xi. 33. So Plutarch has ΒΑΨΘΣ ἡγεμονία for a vast empire; Ælian, †V. H. iii. 18. ΠΑΟΥΤΩ ΒΑΘΕΙ; and Euripides, cited by Polybius, compounds the two words βαθύς and πλούτος, when he calls peace ΒΑΘΥΠΑΟΥΤΕ, abundant in riches. See more in Raphelius, Wolfius, and Wetstein. To what they have produced I add from Josephus, Ant. vii. c. xv. § 1, ΠΑΟΥΤΟΝ ποιῆσαι ΒΑΘΥΤΑΤΟΝ, to acquire immense riches. [Again, βάθος κακῶν, Prov. xxiii. 3, signifies immense evils, and in 2 Cor. vii. 2, ἡ κατὰ βάθος πτωχεία, excessive poverty. So in Latin profunda avaritia. Sallust. Jug. c. 81.]

IV. *Depth, profoundness, inscrutability, abstruseness.* occ. 1 Cor. ii. 10. Eph. iii. 18. Rev. ii. 24, where see Vitringa. [This sense occurs Judith viii. 14, and Hesychius has τὰ βάθη, τὰ ἀκατάληπτα.]

Bathúnw, from *βαθύς*.—*To deepen*, as in *digging*. occ. Luke vi. 48. [Judg. xiii. 10. See Ps. xci. 5. Jer. xlix. 8, referring to *βάθος* IV.]


Βαθύς, εἶα, ὕ. See βάθος

I. *Deep*. occ. John iv. 11.

II. *Deep*, *profound*,† [*excessive*], as sleep. occ. Acts xx. 9. So Theocrit. Id. viii. 65, ΒΑΘΥΣ ΨΥΝΟΣ *deep sleep*. Lucian, *Timon*, t. i. p. 61, τὸν ΒΑΘΥ'Ν τοῦτον "ΨΥΝΟΝ; and Plutarch, t. i. p. 793. D, ed. Xyland. "ΨΥΝΟΝ ΒΑΘΥ'Ν. [And in the same way it is] spoken of the morning, *very early*. occ. Luke xxiv. 1. On which passage Elsner, Wolfius, and Wetstein show that ὄρθρος βαθύς, and ὄρθρου βαθέος, are phrases used by the best Greek writers.

[III. *Profound* or *inscrutable*. This sense occurs in the LXX. Isa. xxix. 14. xxxi. 6.]

Báivw, from *βάω*, the same, which is plainly from the Heb. *בא*, *to go, come*.—*To go, proceed*. The simple V. occurs not in the N. T.

 **ΒΑΙ ΟΝ**, ου, τό.—*A branch of the palm-tree*, as the gen. plur. βαίων is used simply without φοίνικω, 1 Mac. xiii. 61. So Hesychius, βαίς, ῥάβδος φοίνικος, καὶ βατον. Βαίς, a branch of the palm-tree, also βαίον. And the Etymologist, βατον—σημαίνει τὸν κλάδον τοῦ φοίνικος, βατον signifies *the branch of the palm-tree*. But as this tree was not indigenous to Greece, the Greeks seem to have formed the word from the Egyptian *baï* of the same import. Thus Porphyry, de Abstin. l. iv. § 7. speaking of the Egyptian priests, says, Κοίτη δὲ αὐτοῖς ἐκ τῶν σπαδικῶν τοῦ φοίνικος,

ἀς καλοῦσι ΒΑΙΨ, ἐπέπλεκτο, their bed was a mat made of palm leaves, which they call Βαΐς. And Salmasius informs us, that the Egyptian gospel in John xii. 13. translates τὰ βαΐα τῶν φοινίκων simply by ΖΑΝ ΒΑΙ, that is, τὰ βαΐα, for ζαν is only a mark of the plural number: where see Wetstein, and Suicer. Thesaur. in βαΐον. [Du Cange, Gloss. p. 167. Salmas, ad Achill. Tat. p. 621. Fischer de Vitiis Lex. N. T. Prol. i. p. 16.]

Βάλλαντιον, or Βαλάντιον, ου, τό, from βάλλειν to cast, or βάλλειν ἐντός to cast in.—A bag or purse into which money or other valuables are put or cast, a money-bag. occ. Luke x. 4. xii. 33. xxii. 35, 36.—In the LXX, Prov. i. 14. it answers to תִּבַּעַ a bag or purse.

ΒΑ'ΛΛΩ.

I. *To cast, throw.* Mat. iii. 10. iv. 6, 18. v. 13, 25, 30. xxvii. 35. John viii. 7, 59, et al. freq.

II. *To cast*, as a tree its fruit. Rev. vi. 13. [So in Mat. v. 29, 30. xviii. 8, 9. Rev. iv. 10. the sense of *casting away* is found.]

III. *To put.* See Mat. ix. 17. [xxvii. 6.] Mark ii. 22. vii. 33. John v. 7. [xii. 6.] xiii. 2. xviii. 11. On the last text but one, Elsnier cites from Plutarch the phrase ΕΙΣ ΝΟΥ'Ν 'ΕΜΒΑΛΛΕΙΝ *to put into the mind*, in the same sense of *suggesting, persuading*. I add from Lucian, de Syr. Deâ, t. ii. p. 397. Ἡ "Ηρῃ (Juno), 'ΕΙΠΙ' ΝΟ'ΟΝ 'ΕΒΑΛΛΕ. See also Westein. But Κύριε (whom also see) produces from Pindar, Olymp. xiii. 21, &c., Πολλὰ δὲ 'ΕΝ ΚΑΡΔΙΑΙΣ ἀνδρῶν 'ΕΒΑΛΟΝ 'Ωραι πολυάνθεμοι ἀρχαῖα σφύσας, but the flowery hours (i. e. the daughters of Jupiter) *have put in the hearts of men many ancient arts*. [From this general sense of *putting*, or rather *putting in*, many particular explanations are given of this word. *To put a liquor into a vessel*, is *to pour*. Mat. ix. 7. Mark ii. 22. Luke v. 37. John xiii. 5. So Mat. xxvi. 12. Again, *to put seed into the ground* is *to sow*. Luke xiii. 19. Ps. cxxv. 7. In Mat. xxv. 27, βάλλειν τὸ ἀργύριον is a Greek phrase, *to put money out to interest*. See Sahn. de Usuris, p. 632.]

IV. *To thrust.* Rev. xiv. 16. 19.

V. *To strike.* Mark xiv. 65.

VI. In a neuter sense, *To rush*, as a wind. occ.
Acts xxvii. 14.

VII. In the pass. perf. and pluperf. *To be cast down, to lie*, as upon a bed, the ground. Mat. viii. 6, 14. ix. 2. Luke xvi. 20, et al.

Βαπτίζω¹, from βάπτω to dip.

I. To dip, immerse, or plunge in water. But in the N. T. it occurs not strictly in this sense, unless so far as this is included in sense II. and III. below.

11. βαπτίζουμαι, mid. and pass. *To wash one's self, be washed, wash*, i. e. the hands by *immersion* or dipping in water. Mark vii. 4. Luke xi. 38. Comp. Mark vii. 3. Mat. xv. 2, and under πυν-
μη.—The LXX use βαπτίζουμαι, mid. for *washing*
one's self by *immersion*, answering to the Heb. כִּי-
יִשְׁבֹּץ, 2 Kings v. 14. Comp. ver. 10. Thus also it is
applied in the apocryphal books, Judith xii. 7.
Ecclus. xxxiv. 25.

III. *To baptize, to immerse in, or wash with,*

¹ See *Gentleman's Magazine*, vol. vii. p. 10. 152. vol. viii. p. 182. 285, and vol. ix. p. 10. 113.

water in token of purification from sin, and from spiritual pollution. Βαπτίζουμαι, pass. denotes the voluntary reception of baptism, To be baptized, receive baptism, to be initiated by the rite of baptism. It is applied to the baptism both of John and of Christ. Mat. iii. 6, (where see Wetstein,) 11. Mark i. 8. Luke iii. 16. Acts ii. 38. xxii. 16. [In the middle it signifies to procure one's own baptism, as in Acts xxii. 16.]—In Mark vi. 14. the participle ὁ βαπτίζων is used, according to the Hebrew and Greek idiom, for ὁ βαπτιστής the baptizer.—Βαπτίζεσθαι ὑπὲρ νεκρῶν, 1 Cor. xv. 29, see under ὑπὲρ I. 3. [Deyling has collected all the opinions on this difficult passage. (ii. p. 509.) His own is, that ὑπὲρ is used for ἀντὶ instead of; and he would explain the passage thus, *who are baptized so as to take the place of the martyrs.* Schleusner explains it by reference to sense VI., and says, *Those who have offered themselves to the most serious evils on account of their hope of the resurrection of the dead.* He refers also to the Biblioth. Brem. Clas. vii. p. 667.] †“There is an ellipsis of ἀναστάσεως, baptized in the confidence and expectation of a resurrection from the dead. Of course by dead are meant, the dead that die in the Lord; and by the resurrection, the resurrection to happiness. This interpretation is established beyond all doubt by Chrysost., who has examined the passage at considerable length, and with his usual ability.” Bloomf. Recens. Synopt.†

IV. To baptize, as the Israelites were into Moses in the cloud and in the sea. occ. 1 Cor. x. 2; where probably the true reading is ἐβαπτίσθησαν, as almost all the ancient, and some of the later MSS. read. See Wetstein's Var. Lect. and Griesbach. “They were baptized (not unto, as our English version has it, but) into Moses, i. e. into that covenant, and into obedience to those laws which Moses delivered to them from God; so βαπτίζεσθαι εἰς Χριστόν is rendered to be baptized into Christ, and signifies to be baptized into the profession of Christ's laws and doctrine, in Rom. vi. 3, and Gal. iii. 27.” Bp. Pearce. [Schl. agrees with Bp. Pearce's explanation.]

V. In a figurative sense, To baptize with the Holy Ghost. “It denotes the miraculous effusion of the Holy Ghost upon the apostles and other believers, as well on account of the abundance of his gifts (for anciently the water was copiously poured on those who were baptized, or they themselves were plunged therein) as of the virtue and efficacy of the Holy Spirit, who like living water refresheth, washeth away pollutions, cleanseth,” &c. Streckius. Mat. iii. 11. Mark i. 8. Luke iii. 16. John i. 33. Acts i. 5. xi. 16. 1 Cor. xii. 13.

VI. Figuratively, To be immersed or plunged in a flood, or sea, as it were, of grievous afflictions and sufferings. Mat. xx. 22, 23. Mark x. 38, 39. Luke xli. 50. The LXX use it in a like view for the Heb. רָעַע to terrify, afflict, Isa. xxi. 4. Ἡ Ἀνομία με ΒΑΠΤΙΖΕΙ, Iniquity plungeth me, i. e. into terror or distress. So Josephus, de Bel. lib. iv. c. 3, § 3, says of the robbers who crowded into Jerusalem, that ἘΒΑΠΤΙΣΤΕΣΑΝ τὴν πόλιν, they plunged the city, namely, into calamities. [So also Diod. Sic. i. c. 73, ἰδιώτας βαπτίζεν ταῖς εἰσφοραῖς, and Justin Mart. Dial. c. Tryph. p. 313, ed. Par. βεβαπτισμένοις ἁμαρτίαις, full of vice. Schleusner cites these places on the last

sense with his usual inclination to weaken the force of such meanings.]

Βάπτισμα, ατος, τό, from βεβάπτισμαι, perf. pass. of βαπτίζω.

I. An immersion or washing with water, hence used in the N. T. for the baptism both of John the Baptist and of Christ. Mat. iii. 7. xxi. 15. Rom. vi. 4. Eph. iv. 5. Col. ii. 12. 1 Pet. iii. 21.

II. Baptism or immersion in grievous and overwhelming afflictions and sufferings. Mat. xx. 22, 23. Comp. βαπτίζω VI.

Βαπτισμός, οῦ, ὁ, from βεβάπτισμαι, perf. pass. of βαπτίζω.—An immersion or washing in water. occ. Mark vii. 4. 8. Heb. ix. 10. vi. 2; in which last-cited text it includes also the Christian baptism. †

Βαπτιστής, οῦ, ὁ, from βαπτίζω.—A baptizer, “a title from John's office, not a proper name.” Campbell, whom see. An agnomen or surname of John, the forerunner of our blessed Lord, taken from the office committed to him by God. Mat. iii. 1. xi. 11, et al. Comp. John i. 33; and see Josephus, Ant. xviii. c. 6, § 2, and Lardner's Collection of Testimonies, vol. i. c. 4.

ΒΑΨΤΩ.—To dip, plunge, immerse. occ. John xiii. 26. Rev. xix. 13. Luke xvi. 24; where observe, that βάπτεν ὕδατος is a good Greek phrase for dipping in water. Thus Homer, Il. vi. 508, and xv. 265, λούεσθαι ΠΟΤΑΜΟΙΟ (Ionic for ΠΟΤΑΜΟΥ) is to bathe in a river. Comp. Il. xxi. 560, λουεσάμενος ΠΟΤΑΜΟΙΟ. And Wetstein cites from Aratus, ΒΑΨΤΩΝ ὝΚΕΑΝΟΙΟ, dipping in the ocean. (In these expressions the preposition ἐν in, or ἐκ with, is understood before the noun.) See Pasor's Lex., Bos Ellips. in ἐπί, and Dammii Lex. col. 1433, 4. [We find (Exod. xii. 22) that this verb is construed with ἀπό, βάπτεν ἀπό τοῦ αἵματος, staining with blood, i. e. dipping so as to stain. So Lev. xiv. 16. Hence perhaps the expression in Luke xvi. 24 may be explained. The verb is construed with εἰς in Lev. iv. 6. ix. 9. xiv. 6, and with ἐν in Deut. xxxiii. 24. Ruth ii. 14.]

ΒΑΡ. Heb.—Bar. Heb. Chald. and Syriac בר, a son. So Βάρ Ἰωνᾶ, Mat. xvi. 17, is son of Jonas. Comp. John i. 42. xxi. 15, 16, 17, and Βαρτίμαος, son of Timæus, Mark x. 46. Comp. Βαρησοῦς, Acts xiii. 6.

ΒΑΡΒΑΡΟΣ, ου, ὁ.—A man who speaks a foreign or strange language, a foreigner. [So Ovid of himself in Pontus, Trist. v. 10, 37.

Barbarus hic ego sum, quia non intelligor ulli.

See also Eurip. Hec. 328, and Herod. ii. 158.] See 1 Cor. xiv. 11. “Some,” says Mintert, “derive this word from the Arabic barbar, which signifies to murmur. Strabo¹, lib. xiv., thinks it is formed by an onomatopœia from the sound, as denoting a man who speaks with difficulty and harshness. Others deduce it from the Heb. בָּרַר to confound.” “The Greeks and Romans reckoned all other nations but their own barbarians, as differing from them in their customs and language; and all mankind are therefore comprehended by the Apostle Paul under the

¹ Οἶμαι δὲ τὸ ΒΑΡΒΑΡΟΝ κατ' ἀρχὴν ἐκπεφωνῆσθαι οὕτως, κατ' ὀΝΟΜΑΤΟΠΟΙΗΓ' ἐπὶ τῶν δυσκέρφους καὶ σκληρῶς καὶ τραυλῶς λαλούντων, οὓς τὸ βατταρίζεν καὶ τραυλίζειν καὶ τραλλίζειν, p. 977, ed. Amstel.

² See Vitringa, Obs. Sacra, l. i. c. 9, § 16.

distinction of *Greeks* and *Barbarians*, Rom. i. 14." Doddridge (comp. Kypke). And hence St. Luke, in conformity with the usual style, calls the inhabitants of Melita, or Malta, *βάρβαροι*, Acts xxviii. 2, 4; and no doubt their language was barbarous in respect to the Greeks and Romans; for as the island had anciently a Phœnician colony settled in it (see under *Μελίτη*), so it was afterwards, for a considerable time, subject to the Carthaginians, who established the Punic tongue therein; and hence the vulgar language of Malta, even to this day, contains a great deal of the Phœnician and old Punic, as the curious reader may see very satisfactorily proved in the Ancient Universal History, vol. xvii. p. 297, &c. 8vo. Besides the texts above cited, the word occurs Col. iii. 11. [LXX, Ezek. xxi. 31.]

Βάρω, ὦ, from *βάρος weight, burden*.

I. *To burden, load, weigh down*. In pass. *βάρεσθαι, οὔμαι, to be oppressed, weighed down, heavy*, as the eyes or body with *sleep*. occ. Mat. xxvi. 43 (where see Kypke). Mark xiv. 40. Luke ix. 32. So in the Anthologia (see Wetstein) BEBAPHME'NOS "ΥΠΗΝΩ: and Acæreon, ode 52, 18, speaks of a young woman, BEBAPHME'NHN ἐς "ΥΠΗΝΩΝ, *weighed down to sleep*. Thus likewise Ovid, Met. i. 224, *gravem somno, heavy with sleep*. And Virgil, Æn. vi. 520, *somnoque gravatum*.

II. *To be oppressed, burdened, weighed down*, with affliction or calamity. occ. 2 Cor. i. 8. v. 4.

III. *To be burdened or charged with expense*. occ. 1 Tim. v. 16. comp. *βάρος* V.

Βαρέω, adv. from *βαρύς*. — *Heavily, dully*. occ. Mat. xiii. 15. Acts xxviii. 27. [*Βαρέως ἀκούειν τοῖς ὤσιν*. Properly, *to hear with difficulty*, but metaphorically said of those who, though taught, are unwilling to receive the better doctrine delivered to them. See Gen. xxxi. 35. Is. vi. 10. Xen. Cyrop. ii. 2, 1. Anab. ii. 1, 7.]

Βάρος, εος, ους, τό, from *βαρύς*.

I. *Weight, burden*. It occurs not in the N. T. strictly in this sense: but hence,

II. It is applied to that *eternal weight of glory* which will follow the temporal afflictions of believers. occ. 2 Cor. iv. 17. St. Paul, in this expression, *βάρος δόξης weight of glory*, elegantly joins together the two senses of the Heb. כבוד, which denotes both *weight and glory*, i. e. *shining or being irradiated with light*; for the natural connexion between which two senses see Heb. and Eng. Lexicon, under כבוד VI. and the authors there quoted. [See Soph. Aj. 130. Eur. Hipp. 626. Claudian. de Laud. Stilic. iii. 72. Suidas, *βάρος ἀντι τοῦ τὸ πλῆθος, τὴν ἰσχύν*.]

III. *Burdensome labour, laborious employment*. occ. Mat. xx. 12.

IV. *A burden, burdensome injunction*. occ. Acts xv. 28. comp. Rev. ii. 24. [See in sense III. and IV. 2 Mac. ix. 10. Eccles. xiii. 2. Dionys. Hal. Ant. iv. 10.]

V. *Burden, charge*. Hence ἐν *βάρει εἶναι*, *to be burdensome, chargeable*. occ. 1 Thess. ii. 6. Comp. Neh. v. 15. 1 Tim. v. 16, *ἀβαρής*, and ἐπιβαρέω. Wolfius, however, refers the phrase ἐν *βάρει εἶναι* to making use of the apostolic *authority and dignity* in general. This interpretation he confirms from the use of *βαρεῖαι*, 2 Cor. x. 10; from

an expression in Phalaris's Epist. *βαρεὰ τινὶ εἶναι*, and from the opposition between ἐν *βάρει εἶναι*, ver. 6, and that *ἡπιόγητα, mildness or gentleness*, which the apostle professes to have observed, ver. 7. French translation of ver. 6: *quoique nous eussions pu montrer de l'autorité comme les apôtres de Christ*. So Macknight.

VI. *Βάρεια, η, τά, infirmities, faults*, which in Christians are *burdensome or grievous*, not only to others but to themselves. occ. Gal. vi. 2. comp. Rom. xv. 1. 1 Thess. v. 14. [So Schleusner, and refers to Wessel. on Diod. Sic. iv. 61. and to Salm. on Trebell. Poll. Trig. Tyran. c. 4. for *pondus* in the same sense in Latin.]

Βαρόνω, from *βαρύς*.

I. *To oppress, overload, overcharge*. occ. Luke xxi. 34. So Homer, Od. iii. 139, Οἶ'ΝΩ BEBAPHKÓ'TES, *o'ercharged with wine*; and xix. 122, BEBAPHKÓ'TA με φέρας Οἶ'ΝΩ, *my mind o'ercharged with wine*. And Xenophon, cited by Raphaelius on the place, says that Lyeurgus thought that men should take so much food, ὥς ὑπὸ πλησμονῆς μήποτε ΒΑΡΥ'ΝΕΘΑΙ, *as never to be oppressed with repletion*. Comp. under τρέφω III., and see Wetstein and Kypke on Luke.

[II. Metaphorically, *to harden* (the heart), Exod. viii. 15. 32. ix. 7. 31. x. 1. *Make dull* (the eyes or ears), Is. xxxiii. 15. lix. 7. *Make heavy* (of chains, &c.) Judg. i. 37. Lam. iii. 7. Zech. vii. 11. Eccles. xxxiii. 33. *Multiply* (as words, &c.) Job xxxv. 16.]

ΒΑΡΥΣ, εἰα, ὅ, ἄ.

I. *Heavy*. occ. Mat. xxiii. 4.

II. *Weighty, important*. occ. Mat. xxiii. 23. [Others explain *βαρύς* here by *difficult*. So Schleusner, giving, however, our interpretation, and justifying it by reference to Polyb. i. 38. iii. 13, 66. Herodian ii. 14, 7.] Comp. Acts xxv. 7.

III. *Weighty, authoritative, severe*. occ. 2 Cor. x. 10. [Hesychius, *βαρύς, κακός, ἀηδής, σκληρός*.]

IV. *Grievous, afflictive, oppressive*. occ. Acts xx. 29. Comp. 1 John v. 3. [Wisd. ii. 15. Exod. xxix. 31. xxx. 42. 1 Mac. i. 19.]—This word, in the LXX, generally answers to the Heb. רבץ.

[V. In the LXX the word signifies *great*. In Gen. i. 9, 11. Ex. ix. 3, the word usually rendered by *βαρύς* is rendered by μέγας (μεγ). And Hesychius says, *βαρύ—δηλοῖ δὲ καὶ μέγα*.]

Βαρύτιμος, ὁ, ἡ, from *βαρύς heavy*, and τιμή *price*. [So in Latin *grace pretium*, Sall. Hist. 3.]—*Of great price, very precious or valuable*. occ. Mat. xxvi. 7.

Βασανίζω, from *βάσανος*.

I. *To examine, try*.

II. *To examine by torture*. Hence,

III. *To torture, torment*. See Mat. viii. 6, 29. 2 Pet. ii. 8. Rev. ix. 5. Comp. Rev. xii. 2. [1 Sam. v. 3. 2 Macc. vii. 13.]

IV. *Βασανίζομαι, to be tossed*, as a ship or persons sailing, by the waves of the sea. Mat. xiv. 24. Mark vi. 48. Comp. Longin. de Sublim. x. towards the end. [It is also used in a somewhat milder sense, i. e. *to afflict, vex, or annoy*. Thus, in Mat. viii. 29. Mark v. 7. Luke viii. 23. the word refers to the annoyance and vexation experienced by the devils at being deprived of their power over mankind, not to any actual torments then inflicted. Again, in Rev. xi. 10.

Eichhorn explains the βασανισμός as referring to the restraint put on the zealots.]

Βασανισμός, οὔ, ὁ, from βασάνισμαι, perf. pass. of βασανίζω.—*Torment, torture.* Rev. ix. 5. xiv. 11. et al. [Schleus. says, that in Rev. ix. 5. the word denotes *pain*; in xviii. 7. 10. *punishment*, and perhaps, in xiv. 11. *the place of punishment.*]

Βασανιστής, οὔ, ὁ, from βασανίζω.—*A tormentor, or jailor.* The word βασανιστής properly denotes *examiner*, particularly one who has it in charge to *examine by torture.* Hence it came to signify *jailor*; for on such, in those days, this charge devolved. Campbell, whom see. occ. Mat. xviii. 34. [We may observe from Grotius's notes on this passage, that among the jurists the prison is called *cruciatu corporis.* See Fischer, de Vit. p. 20. Hesyehus, βασανιστής, ὁ δημόκιος, πολλάκις δὲ ὁ διατητής, καὶ παρὰ τῶν ἀνδραπόδων τὴν ἀλήθειαν πυνθανόμενος.]

ΒΑΣΑΝΟΣ, ου, ἡ.

I. *An examination.* [Properly an *examination of metals.* Βάσανος was a Lydian stone by which gold was tried. Βάσανος λίθος οὕτως καλεῖται ὃ τὸ χρυσίον παρατριβόμενον δοκιμάζεται, Harpocr. and the Etym. Magn. calls it χρυσοχοϊκὴ λίθος, adding the same explanation as Harpocrator; and Hesyehus says of βασανιστής, λίθος οὕτως λέγεται, ἀνδικοῦ λίθου γένος, καὶ λίθος βάσανος, ὃ παρατριβόντες τὸ χρυσίον ἐδοκιμαζον. See Pind. Pyth. x. 105.]

II. *An examination by torture.* In both these senses it is used by the profane writers. [Æl. V. H. vii. 18.]

III. *Torture, torment.* occ. Luke xvi. 23. 28. Mat. iv. 24, where Wetstein cites Dio Chrys. applying it to torments arising from distempers. [In 1 Sam. vi. 3, 4, 8, 17, τὸ τῆς βασάνου means the *trespass offering*; the word ἐξίλασμα, or a similar one, being understood, i. e. *offering for guilt to escape punishment or torture.* See Wisd. xix. 4. 1 Mac. ix. 56.]

Βασιλεία, ας, ἡ, from βασιλεύς, †or rather βασιλεύω,†

I. *A kingdom, or dominion of a king.* Mark vi. 23. [Rev. xvi. 10. In Mat. iv. 8. and Luke iv. 5. Schleusner explains it a *province*: τὰς βασιλείας τοῦ κόσμου the *provinces of Judea*, and so many others. In the LXX it is often so used, Esth. i. 22. ii. 18. iii. 13. It is also used for a *state* generally, not the dominion of a king in particular, Mat. xii. 25. Mark iii. 24. Luke xi. 17, 18. and perhaps Acts i. 6. And for the *people of the state*, Mat. xxiv. 7. Mark xiii. 8. Luke xxi. 10. Heb. xi. 33.]

II. "*Royalty, royal power or dignity.* For that it was not a different kingdom from that wherein the nobleman lived, is evident from ver. 14. It is equally so that there is in this circumstance an allusion to what was well known to our Lord's hearers, the way in which Archelaus, and even Herod himself, had obtained their rank and authority in Judea, by favour of the Romans." Campbell, whom see. occ. Luke xix. 12, 15. [It may be here explained of a *crown*, and see Diod. Sic. i. 47. Rev. xvii. 12. It also in this sense is used for *reign or government, or authority*, Mat. vi. 13. Luke i. 33. John xviii. 36. Heb. i. 8. and Rev. xii. 10. for *power*.]

III. Βασιλεία τῶν οὐρανῶν, the *kingdom of heaven, or of the heavens*, a phrase peculiar to St. Matthew, for which the other evangelists use βασιλεία τοῦ Θεοῦ, the *kingdom of God.* Comp. Mat. iv. 17. with Mark i. 14; Mat. xix. 14. with Mark x. 14; Mat. xi. 11. with Luke vii. 28; Mat. xiii. 11. with Mark iv. 11. and with Luke viii. 10. Both these expressions refer to the prophecies of Daniel, ii. 44. vii. 13, 14; and denote that *everlasting kingdom of the God of heaven, which he would set up and give to the Son of God*, or, in other words, the *spiritual*¹ and eternal kingdom of Christ, God-Man, "which was to subsist first in more imperfect circumstances on earth, but afterwards was to appear complete in the world of glory. In some places of Scripture, the *kingdom of heaven* more particularly signifies the former of these, and denotes the *state of it on earth* (see Mat. xiii. throughout, especially ver. 41. 47. xx. 1.): and sometimes the *kingdom of God* signifies only the *state of glory*, 1 Cor. vi. 9, 10. xv. 50. Gal. v. 21. But generally both the one and the other expression includes both." See Doddridge on Mat. iii. 2, Suicer, Thesaur. in βασιλεία, and Jos. Mede's Works, folio, p. 103, 4. Campbell observes, that βασιλεία signifies not only kingdom, but *reign*, and that in both the above-mentioned expressions it should, when it relates to the *place*, be rendered by the former word; when to the *time or duration* of the sovereignty, by the latter. See more in Preliminary Dissertations to the Gospels, p. 136, &c. [Much has been written on this formula. Kopp (Exc. i. on the Epist. to the Thess.) and Keil in his Hist. Dogmatis de Regno Messiae, &c. (Lips. 1781) think it always denotes *Christ's future kingdom after the resurrection*; but Doederlein especially (Institut. Theol. Christ. p. m. 743) and Schleusner differ. All agree in thinking that the formula was a Jewish one, and was used with reference to that kingdom of the Messiah which they expected. See Schoettgen. Hor. Heb. i. p. 1147, on this subject. And it appears to me that Campbell's remark as to both states being, at least in some degree, almost always implied, is correct. Nevertheless, sometimes one, sometimes the other, is more strongly alluded to, and Schleusner gives seven distinct shades of difference in the LXX. We find βασιλεία τοῦ Θεοῦ used in Wisd. vi. 4. simply for *God's kingdom, or rule over the earth*; and in x. 10. for the *congregation of saints who surround and worship God as their King in heaven.* We may observe that (1) the *future happiness of Christ's followers in his heavenly kingdom* is implied Mat. v. 3, 10², 19, 20. vii. 21. viii. 11, 12. xviii. 3, 4. xx. 1. Mark ix. 47. (comp. 45.) Luke vi. 20. xiii. 28, 29. xiv. 15. xxii. 16, 18, 30. xxiii. 42. Acts xiv. 22. 1 Cor. vi. 9, 10. xv. 50. Gal. v. 21. Ephes. v. 5. 1 Thess. ii. 12. 2 Thess. i. 5. 2 Tim. iv. 18. James ii. 5. 2 Pet. i. 11. That (2) the *blessings of his earthly kingdom, or the Christian religion with all its present gifts and blessings*, is more especially alluded to, Mat. x. 7,

¹ See John xviii. 36. Luke i. 33.

² [Schleusner strangely refers v. 10. to the heavenly, and v. 3. with Luke vi. 20. to the earthly state of Christians. The expressions are entirely the same, used on the same subject, and in the same way; nor can any reason be offered why humility is not as much entitled to reward in a future state as patience under suffering for conscience' sake.]

33. xiii. 11, 24, 31, 33, &c. xix. 12, (though this may be referred to the first head,) 43. xxii. 2. xxiii. 13. Mark i. 15. iv. 11, 26, 30. x. 15. xii. 31. Luke viii. 10. ix. 62. xii. 31. xiii. 18, 20. xvi. 16. xviii. 17, 29. Acts viii. 12. Rom. xiv. 17. 1 Cor. iv. 20. Rev. i. 9. In the following places the professors of this religion, or the Christian body, seem to be pointed out, Mat. xi. 11, 12. xiii. 41. xxi. 31. (and so Luke vii. 28.) ; but there is little necessity for separating these passages from the last. Again (3) *the Messiah's kingdom* in the Jewish sense is meant, Mat. xviii. 1. xx. 21. Mark xv. 43. Luke xvii. 20. xix. 11. xxiii. 51 ; and (4) *Christ's kingdom* generally, Mat. iii. 2. iv. 17. Luke xi. 2. Acts i. 3. xix. 8. xxviii. 23, 31. Coloss. iv. 11, and elsewhere. (In 1 Cor. xv. 24. it denotes that invincible kingdom of Christ by which he reigns over and assists his followers till the end of the world.) The following passages are of doubtful, disputed, or difficult meaning, Mat. xvi. 19, 28. Luke ix. 27. Mark ix. 1. The similar passages, Mat. ix. 24. Mark x. 23, 24, 25. Luke xviii. 24, 25, are referred by Schleusner to the second sense.]

[IV. It is used for βασιλεύς *king*. Mark xi. 10. (comp. Luke xix. 38.) In Rev. i. 6. Eichhorn says βασιλείαν, *ιερείς*, which is the reading of many MSS., is for *ιερέων*, i. e. *a body with the privileges of priests*, i. e. *of Christians who have free access to the throne of grace*. See 1 Pet. ii. 9.]

[V. *Happiness, happy state*, especially in the world to come. Mat. xxv. 34. Luke xii. 32. xxii. 29. (perhaps).]

Βασιλείος, ὁ, ἡ, from βασιλεύς.

I. *Royal, kingly*. occ. 1 Pet. ii. 9. [Comp. Exod. x. 7. xix. 6.]

II. Βασιλεῖον, ον, τό, (namely δῶμα, *a house*, being understood), *a royal house, a palace*. occ. Luke vii. 25. where Wetstein shows that the word is used in the same sense by the Greek writers. [See Xen. Anab. iii. 4, 15. In the LXX the same word is often to be understood, Prov. xviii. 19. Dan. vi. 18, and sometimes στέμμα or διάδημα, as 1 Kings xiv. 8. 2 Sam. i. 10.]

Βασιλεύς, ὥς, ὁ, *a king, monarch*. It is applied as well to God and his Christ, Mat. v. 35. xxv. 34, 40. John xviii. 37. 1 Tim. i. 17 ; as to men, Mat. i. 6. ii. 1. x. 18. xiv. 9. 1 Pet. ii. 13, 17. In the two last passages it particularly signifies the Roman emperor, whom, though the Romans themselves abhorred the title of *rex*, or king, yet the Greek writers, both ecclesiastical and profane, commonly called βασιλεύς or king. Thus Josephus, de Bel. iii. 7, § 3. τὰ περὶ τοῦς Ῥωμαίων ΒΑΣΙΛΕΙ'Σ εἰσόμενα, "what would happen concerning the Roman emperors." So Cellarius, in his Herodum Historia vindicata, printed at the end of the 2nd vol. of Hudson's Josephus, shows that not only Herodian, but Pausanias, Dionysius Perieget. and Diodorus Sic. apply the name βασιλεύς to the Roman emperors. See also Wolfius on John xix. 15. On Rev. xix. 16. see Vitringa, Elsner, and Alberti. [The word is used of any ruler, as of Herod, Mat. xiv. 9. and elsewhere, who was only a tetrarch ; and, generally, Acts iv. 26. xxv. 13. and probably Heb. vii. 1. So Rev. ii. 11. There is the

same free use of the word in good writers. See Æsch. Pers. 24. and Fischer. ad Æschin. Socrat. Dial. iii. 2.]

Βασιλεύω, from βασιλεύς *a king*.—*To be a king, reign as a king*, whether in a proper or figurative sense. See Mat. ii. 22. Luke i. 33. xix. 14, 27. Rom. v. 14, 17, 21. 1 Cor. iv. 8. xv. 25. Rev. ix. 15, 17. xix. 6. where see Vitringa. On Mat. ii. 22. Wetstein shows that the phrase ΒΑΣΙΛΕΥ'ΕΙΝ 'ΑΝΤΙ' ΤΙΝΟΣ is used not only by the LXX, 2 Kings xv. 7. and in 1 Mac. xiii. 32. but likewise by Herodotus, Aristophanes, Xenophon, and Appian, for *reigning in the stead or place of another*. [Prov. ix. 6.]

Βασιλικός, ἡ, ὄν, from βασιλεύς.

I. *Royal, kingly, of or belonging to a king*. occ. Acts xii. 20, 21. James ii. 8.

II. Βασιλικός, ὁ, (διάκονος *an attendant*, or the like, being understood.) *A courtier, i. e. an attendant, servant, or minister of a king*, as the Syriac version renders it כְּסֵלָה, i. e.

דֹּשֶׁלֹס βασιλέως, or βασιλικός, "qui vices regis gerebat, et regius erat minister." Tremellius. occ. John iv. 46, 49. Comp. Wetstein, Kypke, and Campbell. [This explanation is confirmed by Polyb. iv. 76, 2. Joseph. A. J. xv. 3, 4. B. J. vii. 5, 2. But others, as Bos, supply ἀνὴρ, i. e. *one of the royal family*; others στρατιώτης. See Casaub. Exerc. Antibar. p. 356. The Vulgate has *regulus*. LXX, Numb. xx. 17.]

[III. *Greatest, best*. James ii. 8. Comp. Mat. xxii. 39. The word denotes nobility, or excellence, in classical authors. Xen. Symp. i. 8. Polyb. viii. 24. p. 60.]

Βασίλισσα, ης, ἡ, from βασιλεύς.—*A queen*. occ. Mat. xii. 42. Luke xi. 31. Acts viii. 27. Rev. xviii. 7. This word is used by Theocr. Id. xv. 24. and by others of the Greek writers, whom see in Wetstein. [See Sturz. de Dial. Maced. p. 154. LXX, Jer. xxix. 2.]

Βάσις, ὥς, ἡ, from βάω or βαίνω *to go, tread*, which in the perf. tense, βέβηκα (Ionic βέβαα), imports in the Greek writers, *firmness, steadiness*. [Sch. traces out the meaning of the word more correctly, βάσις *a going*, from βαίνω *to go*, (as in Soph. Aj. 8. and see Hesych. and Suidas,) thence that with which the step is made, or *a foot*, (Herodian vi. 5, 12. Apollod. Bibl. i. 5.) and thence again the *lower part, base, or foundation*.]

I. *A basis, base, or foundation, [pavement,] from its steadiness*. [Lev. i. 9.]

II. *The sole of the foot, or, in a more lax signification, the foot of a man, which is, as it were, the basis on which he stands or goes*. occ. Acts iii. 7. Elsner and Alberti show that the profane writers use the word in this sense. The former of these authors intimates that it may also denote the *footstep* or *tread*. Comp. Heb. xii. 13 ; and see Wetstein and Kypke on Acts. [Wisd. xiii. 19. Eccles. xxvi. 20.]

Βασκαίνω *to bewitch*, properly *with the eye*. So the Greek Schol. on Theocr. Id. v. 13. observes, that βάσκανος properly signifies ὁ τοῖς ὀφθαλμοῖς καίων καὶ φθείρων τὸ ὁραθὲν ὑπ' αὐτοῦ, *one who with his eyes kills or destroys what he looks at*; and the Etymologist, and the Schol. on Arist. Plut. 5. say, that βάσκανος is for φάσκανος, ὁ τοῖς φάσει καίων, *he who kills with his*

looks or eyes¹: and this derivation is confirmed by the initial *f* being found instead of the *b* in the Latin *fascino*, to fascinate or bewitch with the eye. The superstitious heathen believed that great mischief might ensue from an evil eye, or from being regarded with envious and malicious looks. Hence βασκαίνω and its derivatives are frequently used in the profane authors for envy, and the LXX and apocryphal writers apply such words in the same sense. See LXX in Deut. xxviii. 54, 56. Prov. xxiii. 6. xxviii. 22. and Ecclus. xiv. 3, 6, 8. xviii. 18. xxxvii. 11, or 13. Pliny relates from Isigonus, that "among the Triballians and Illyrians there were certain enchanters, qui visu quoque effascinant interinquantque quos diutius intueantur, iratis præsertim oculis; who with their looks could bewitch and kill those whom they beheld for a considerable time, especially if they did so with angry eyes." N. H. vii. 2.

Ὡς μὴ ΒΑΣΚΑΝΟΙΣ ὁδὲ, τρίς εἰς ἐμὸν ἔπνυσα κόλπον.

To guard against the harm of evil eyes,

Thrice on my breast I spat,

says a shepherd in Theocrit. Id. vi. 39. And another in Virg. Ecl. iii. 103.

Nescio quis teneros oculus mihi fascinat agnos.

Some evil eyes bewitch my tender lambs.

These passages, to which many more might be added, (see Wetstein on Gal. iii. 1.) are sufficient to show the notions of the ancient heathen on this subject; and we may add, that the same superstitious fancies still prevail in Pagan and Mahometan² countries, and among the vulgar in most of those that call themselves Christian. But when St. Paul says, *O foolish Galatians, τίς ὑμᾶς ἐβάσκανε; who hath bewitched you?* it is not to be imagined that the Apostle favoured the popular error; this is only such a strong expression of his surprise at their departure from the purity of the Gospel, as any man might now use, who, notwithstanding, did not give the least credit to the pretended fascination of an evil eye. occ. Gal. iii. 1. [The passage of Galatians Schleusner explains, *who has seduced you with false doctrine?* See Irmisch on Herodian i. p. 837.]—The LXX have βασκανεῖ τῷ ὀφθαλμῷ αὐτοῦ, shall evil with his eye, for עין ער his eye shall be evil, Deut. xxviii. 54. and 56. βασκανεῖ τῷ ὀφθαλμῷ αὐτῆς, for עין ערה. So Ecclus. xiv. 8. πονηρὸς ὁ βασκαίνων ὀφθαλμῷ, he is wicked who envieth with his eye. [and Wisd. iv. 12.] Comp. under ὀφθαλμός III.

Βαστάζω. Martinius and Mintert derive it from βάω to go, and στάω to stand, i. e. firm.

¹ [See also Aul. Gel. N. A. xiii. 6.]

² "No nation in the world (says Dr. Shaw, Travels, p. 243. 2d edit.) is so much given to superstition as the Arabs, or even the Mahometans in general. They hang about their children's necks the figure of an open hand, usually the right; which the Turks and Moors paint likewise upon their ships and houses, as a counter-charm to an evil eye; for *five* is with them an unlucky number, and *five* (meaning their fingers) in your eyes, is their proverb of cursing and defiance. Those of riper years carry with them some paragraphs of their Koran, which (as the Jews did their phylacteries, Ex. xiii. 16. Num. xv. 38.) they place upon their breasts, or sew under their caps, to prevent fascination and witchcraft, and to secure themselves from sickness and misfortunes. The virtue of these scrolls and charms is supposed to be so far universal, that they suspend them even upon the necks of their cattle, horses, and other beasts of burden." [The same superstition prevails at this day in many parts of Italy, and especially at Naples among all classes, and to a degree hardly credible to any but eye-witnesses.]

I. To bear, carry, properly, a heavy burden, bajulare, as Luke vii. 14. John xix. 17. Acts iii. 2. Comp. Mark xiv. 13.

11. To bear, carry, in general. Luke x. 4. xi. 27. Comp. Acts ix. 15. [xxi. 35.]

11i. To carry off or take away. John xx. 15, where see Wetstein, Wolfius, and Kypke; Mat. iii. 11, whose shoes I am not worthy "βάστασαι to take away, (Diog. Laert. p. 373. ed. Meibom.) after having pulled them off; that is, whose slave I am not worthy to be; this being the office of slaves among the ancients." Markland, in Append. to Bowyer's Conject. where see more; also Wetstein on Mat. John xii. 6. ἐβάσταζεν carried off, i. e. stole. Thus Bp. Pearce and Kypke, who confirm this sense from the Greek writers. †Bloomfield cites the following apposite example from Joseph. p. 402, 39. Huds. ὁρμήσαντες εἰς μίαν σκηνήν, ὡς οὐδένα ἑώρων ἐν μίσῳ, φαγόντες καὶ πίνοντες ἐβάστασαν ἐσθῆτα, καὶ πολλὸν χρυσὸν κομίσαντες ἐξῶ τῆς παρεμβολῆς, ἔκρυσαν.†

IV. To take up. occ. John x. 31; where this V. implies the largeness of the stones employed. So Homer, Od. xi. 593.

Ἄδαν ΒΑΣΤΑΖΟΝΤΑ πέλονται ἀμφοτέρῃσιν.

Heaving with both his hands a ponderous stone.

[Comp. John viii. 59. Joseph. A. J. vii. 11, 7. viii. 2, 2. and Homer, Il. A. 593. Φ. 405.]

V. To bear, support, sustain, suffer, whether corporally, Mat. xx. 12. Rom. xi. 18; or mentally, John xvi. 12. Rom. xv. 1; or both, Mat. viii. 17³. Luke xiv. 27. Acts xv. 10. Rev. ii. 2. et al. On John xvi. 12. observe, that the same expression is used in Epictetus's *Euchirid.* xxxvi.—Τὴν σεαυτοῦ φύσιν κατάρθε, εἰ ΔΥ΄ ΝΑΣΑΙ ΒΑΣΤΑ΄ΣΑΙ, consider your own nature, whether you are able to bear it. So Arrian, Epictet. iii. 15. τί ΔΥ΄ ΝΑΣΑΙ ΒΑΣΤΑ΄ΣΑΙ;

ΒΑΤΟΣ, ου, ἡ, perhaps (ψ being changed into τ as usual) from the Heb. פֶּשֶׁעַ, a noisome plant, which is rendered βάτος by the LXX, Job xxxi. 40.—A bush or bramble. occ. Mark xii. 26. Luke vi. 44. xx. 37. Acts vii. 30, 35. But observe, that in Mark almost all the ancient, and many later MSS., with several printed editions, have τοῦ before βάτου, and this reading is adopted by Wetstein and Griesbach, whom see. [The LXX use βάτος for the Heb. פֶּשֶׁעַ in Exod. iii. 2—4. Deut. xxxiii. 16. It occurs in Plutarch, t. vi. Opp. p. 355. ed. Reisk. Polyb. iii. 71, 1. See on this word Dioscorid. iv. c. 37. Suicer i. p. 672. Ol. Cels. Hierobot. ii. p. 58.]

ΒΑΤΟΣ, ου, ὁ, from the Heb. כֶּבֶד.—A bath, the largest Jewish measure of capacity next to the homer, of which it was the tenth part. See Ezek. xlv. 11, 14. It is equal to the ephah, i. e. to seven gallons and a half English, and is always mentioned in Scripture as a measure of liquids. occ. Luke xvi. 6. [Josephus, A. J. viii. 2. says the βάτος holds seventy-two sextarii, but Epiphanius de Mens. p. 540. says only sixty. See Theodoret. Op. t. i. (ed. Hal.) p. 466. and the

³ [Schleusner gives the orthodox explanation without hesitation and most candidly, adding of course that the other sense, i. e. βαστάζω to cure, may be thought of, and quoting Galen, de Compos. Med. per Genera II. φύσας θεραπεύει καὶ ὑπὸ πᾶσι βαστάζει, and in Latin, Ovid Pont. i. 3. This passage is fully discussed in Abp. Magee's work on the Atonement, i 410—432.]

Schol. on Hexapl. Origen. Montfauc. 3 Kings v. 11. The Hebrew word occurs also in Ezra vii. 22. and the Greek is written, according to Theodoret, either βάρος or βάδος, and some MSS. have this variety in Luke xvi. 6. and others κάδους and κάβους. The LXX in 2 Chron. iv. 5. render the Heb. word by μετηρητής, and the Syriac, in St. Luke, has a word corresponding.]

Βάτραχος, ου, ὁ, q. βοάτροχος, παρὰ τοῦ τὴν βοὴν τραχείαν ἔχειν, from its harsh croaking. [See Bochart, Hieroz. P. ii. L. v. c. i. p. 651.]—*A frog.* occ. Rev. xvi. 13. Is not our English name *frog* likewise formed from the sound of its croaking? [Artemidorus ii. 15. says that βάτραχοι ἀνδρας γόητας καὶ βωμολόχους προσμαίνουσι, and Eichhorn on this passage of the Revel. explains the word in this sense rightly. LXX, Ex. viii. 2—4.]

Βαττολογέω, ᾧ, from βάττος *a stutterer*, properly *one who cannot speak plain, but begins a syllable several times before he can finish it*¹, and λόγος *speech*. And βάττος seems a derivative from Heb. בָּטָט *to speak foolishly, prate, babble, effutire.*—*To use vain repetitions*, as the heathen did in their prayers. Of these we have examples, 1 Kings xviii. 26. Acts xix. 34. Comp. Homer, Il. i. 472, 3. occ. Mat. vi. 7. Comp. Ecclus. vii. 14.—Simplicius on Epictet. p. 212. uses this very uncommon verb. See Weststein on Mat. [Michaelis has a dissertation on Battologia in his Syntagm. Comm. pt. ii. p. 57. and on the place of St. Matthew, see Schwarz, Comm. Ling. Gr. p. 246; and on the word, Casaubon, Exerc. Antibar. xiv. 8. Stolberg. Exerc. Ling. Gr. ix. p. 364.]

Βδέλυγμα, ατος, τό, from ἐβδελύγμαι perf. of βδελύσσομαι.

1. *An abomination, an abominable thing.* Mat. xxiv. 15. Luke xvi. 15. et al. By a comparison of Mat. xxiv. 15. 16. Mark xiii. 14. with Luke xxi. 20, 21. it is plain that by the *abomination of desolation*, i. e. *which maketh desolate*, is meant the Roman armies with their ensigns. "As the Roman ensigns, especially the eagle, which was carried at the head of every legion, were objects of worship; they are, according to the usual style of Scripture, called an *abomination*." Lardner's Collection of Testimonies, vol. i. p. 49. &c. See also Josephus, Ant. l. xviii. c. 3. § 1. and c. 6. § 3. and de Bel. l. vi. c. 6. § 1. and Bp. Newton on Proph. vol. ii. p. 263. &c. 8vo. and Randolph's View of our Lord's Ministry, p. 291. Note. [This interpretation is rejected by Schleusner with contempt, as well as another, (see Possin. Spicil. Evang. § 3.) which refers this expression to the statue of Caligula, when placed in the temple of Jerusalem. He says, that as βδελύσσομαι signifies to feel disgust at an object for its filthy smell (for says the Etym. M. 192, 29. βδέλυγμα, ἡ δυσοςμία) or other odious quality, so βδέλυγμα

is an object of exceeding disgust; and hence βδέλυγμα τῆς ἐρηνώσεως means either *a great and abominable devastation*, or (from Dan. ix. 29. xii. 11.) *a devastating army which causes such a devastation.*]—In the LXX βδέλυγμα most frequently answers to the Heb. תַּבְּרִין, נִפְעַשׁ, or נִפְעַשׁ (which is the Heb. word in Dan. ix. 27.); all of which denote somewhat *very nauseous* or *abominable*.

[II. *An idol or idolatry*, as *a thing most disgusting.* 1 Kings xi. 5, 33. Isa. ii. 8, 20. xvii. 8. 1 Sam. xv. 2. Deut. xxix. 17. Exod. viii. 26. 2 Kings xxiii. 13. (comp. Wisd. xii. 25.) Jer. xiii. 27. and perhaps Rev. xvii. 4, 5. The Lex. Cyrill. MS. Brem. says βδέλυγμα πᾶν εἰδωλον οὕτω ἐκαλείτο παρὰ Ἰουδαίους. As *idolatry* was one of the foulest sins, the word describing it is not improperly used for any great sin. Rev. xxi. 27. Eccl. xv. 14. xvii. 26. Jer. xi. 15. 1 Mac. i. 54.]

Βδελυκτός, ὅς, ὄν, from ἐβδελύκεται 3rd pers. perf. of βδελύσσομαι. — *Abominable, extremely hateful* [and so Hesiychius]. occ. Tit. i. 16. [Prov. xvii. 15. Eccl. xli. 8.]

ΒΔΕΛΥΣΣΟΜΑΙ.

I. *To turn away through loathing or disgust*, [properly from an ill smell², see Aristoph. Plut. 700.] *to abhor, abominate, aversari, abominari.* occ. Rom. ii. 22. Rev. xxi. 8; where ἐβδελυγμένοι, according to Vitringa, means those who are polluted with *unnatural lusts*, the ἀρσενοκοῖται and μαλακοί, whose wickedness is called in Heb. תַּבְּרִין *abomination*, Lev. xviii. 22; and the persons guilty of it ἐβδελυγμένοι by the LXX, Hos. ix. 10. [Schleusner (referring also to Hosea) explains this rather of idol-worship. Is. lxvi. 5. Eccl. xx. 8. (In xi. 2. it rather implies contempt.) Lev. xviii. 30. Prov. viii. 7.]

[II. *To declare a thing detestable.* Rom. ii. 22. That this is the sense in this passage appears from the words ὁ λέγων μὴ μοιχεύειν. The active is used in somewhat a similar way in Exod. v. 21. ἐβδελύξατε τὴν ὁσμὴν ἡμῶν, ye made our smell offensive, or made us hated.]

Βέβαιος, α, ον, from βέβαια, Ionic for βέβηκα perf. of βίωω or βαινῶ to go, and which in this tense imports *firmness, steadiness.*—*Firm, sure, stedfast.* occ. Rom. iv. 16. 2 Cor. i. 6. 2 Pet. i. 10. Heb. ii. 2. iii. 6, 14. vi. 19⁴. ix. 17. This last verse, and the immediately preceding one, Doddridge paraphrases thus: "*For where a covenant is, it necessarily imports the death of that by which the covenant is confirmed*, (or, according to Pierce, of the *pacifier*, τοῦ διαθεμένου, comp. under διατίθημι II.) for you know that sacrificial rites have ever attended the most celebrated covenants which God hath made with man, so that I may say, *a covenant is confirmed over the dead* ('dead sacrifices,' Macknight), ἐπὶ νεκροῖς βέβαια, so that it does not avail while that by which it is confirmed liveth." Here it is evident, 1st, that, according to either Doddridge's or Pierce's interpretation, διαθέμενος is but another name for the Heb. כַּרְפִּי *a purifier*⁵, or *purification sacri-*

¹ Salmasius in Pole's Synops.

² Whence also may be derived the name of that Battus, the son of Polymnestus the Theraean; who, Herodotus says, was τραπεζαὶς *a stammerer*, iv. 155. of Battus, a silly *tautological* poet mentioned by Suidas, and to whom Ovid is thought to allude in the answer of that *babbling* Battus to Mercury, Met. ii. 703.

— sub illis

Montibus, inquit, erunt, et erant sub montibus illis.

— they should

Be near those hills, and near those hills they were.

See Suicer, Thesaur. in βαττολογέω.

³ Hesiychius βδελύσσεσθαι³ κενούσθαι τὴν κοιλίαν, *to void the stomach.*

⁴ In this passage, ἀσφαλὴ καὶ βέβαια may refer either to ἦν (sc. ἐλπίδα) or to ἀγκυραν. In the second case the interpreters refer to Hesiychius, who explains this word by ἀσάλευτος *not shaken by the tide or waves.*

⁵ † Parkhurst here confounds כַּרְפִּי and כַּרְפִּי. †

fice, which always accompanied the solemn dispensations of God to man. See Gen. xv. 18. Exod. xxiv. 5, 8. [1 Sam. xxiii. 23.] Mat. xxvi. 28; and 2dly, that, according to St. Paul's reasoning in this passage, the Heb. phrase בְּרֵךְ, when referring to covenants, must strictly and properly import the *cutting off*, namely, in sacrifice, such a *purifier*. (Comp. Heb. and Eng. Lexicon in בָּרַךְ V.) But, 3dly, I must observe, that διαθήκη (which see) should be rendered, when referring to God's transactions with man, not a *covenant*, but an *institution or dispensation*. [Schleusner translates this passage, *a testament is ratified by the death of the testator*, as in our version.]

Βεβαιότερος, α, ον, compar. of βέβαιος.—*More firm, more confirmed*. occ. 2 Pet. i. 19. καὶ ἔχομεν βεβαιώτερον τὸν προφητικὸν λόγον, and we (apostles) have the prophetic word (of the Old Testament, comp. ver. 20, 21.) *more confirmed*, i. e. in consequence of what we saw and heard on the Mount. "He does not oppose," says Wetstein, "the prophetic word to fables, or to the transfiguration seen by himself. For (besides that what we ourselves have seen, we know more certainly than what we have heard that others have seen) if Peter had intended such an opposition, he would have written ἔχομεν δὲ οὐ ἔχετε. But the prophetic word is *more firm* now, after it has been confirmed by the event, than it was before the event. So the Greek interpreters understood the passage, Schol. 16. εἰλαβε παρὰ Θεοῦ δόξαν, καὶ ἔχομεν ἐκ τούτου βεβαιωτέραν πᾶσαν τὴν ὑπὸ τῶν προφητῶν περὶ αὐτοῦ προκαταγγέλιαν προσέχοντες τούτοις ἀσαφῶς ὑπὸ τῶν προφητῶν εἰρημένοις, οὐκ ἀστοχῆσατε τῆς ἐλπίδος, τῶν πραγμάτων κατὰ τὸν ἴδιον καιρὸν παραγνομένων, ἃ καὶ ἡμεῖραν σωφῶς ἐκάλεσε, τῇ τροπῇ ἡμείνας." "He (Christ) received from God glory, and hence we have all the predictions of the prophets concerning him *more firm*; taking heed therefore to what hath been *obscurely* spoken by the prophets, ye will not miss your hope, the things coming to pass in their own time, which things he also judiciously calls *day*, continuing the figure¹." Comp. Macknight. As to the sense here assigned to the expression ΕΞΕΙΝ ΒΕΒΑΙΟΤΕΡΟΝ, Bowyer in his Conjectures on the Text (which see) cites from Isocrates, τοῖς δὲ τοιοῦτον εἶναι με νομίζοντας οὐδὲ πῶς εἰμι ΒΕΒΑΙΟΤΕΡΟΝ ταύτην ΕΞΕΙΝ τὴν εὐνοίαν, (but I hope) "that those who know me to be really what I am, *will be more confirmed* in this opinion;" and from Josephus, Ant. lib. v. cap. 10, § 4. τὰντα βισάμενος ὅρκους εἰπὼν αὐτῷ τὸν προφήτην Ἥλει—εἴτι μάλλον ΒΕΒΑΙΟΤΕΡΟΝ ΕΙΧΕ τὴν προσδοκίαν τῆς τέκνων ἀπωλείας, "When Eli had extorted these things by oath from the prophet, *he had the expectation of his sons' destruction more fully confirmed*."

Βεβαιῶ, ὦ, from βέβαιος.

1. To confirm, establish, [strengthen.] Mark xvi. 20. 1 Cor. i. 8. Col. ii. 7, et al. [LXX Ps. xi. 13.]

II. To keep, verify, of promises. occ. Rom. xv. 8. Polybius and Aristides use the same phrase,

βεβαιῶσαι τὰς ἐπαγγελίας, or τὴν ἐπαγγελίαν. See Raphellius and Wetstein. [Lysias, p. 325.]

Βεβαίωσις, εως, ἡ, from βεβαιῶ. Confirmation, corroboration. occ. Phil. i. 7. Heb. vi. 16. [Wisd. v. 20. There is difficulty in Lev. xxv. 23.]

Βέβηλος, ὁ, ἡ.—*Profane, void of religion or piety*. Applied both to persons. occ. 1 Tim. i. 9. Heb. xii. 16; and to things. occ. 1 Tim. iv. 7. vi. 20. 2 Tim. ii. 16.—Βέβηλος may be derived either from the ²Heb. בְּבִי in confusion, from בְּבִי to confound, "because profane persons confound the differences of things," or from the particle בֵּ, denoting privation or separation, (perhaps from the Heb. בָּי to go, go away,) and βηλός³ a threshold or pavement, particularly of a temple, so that βέβηλος will properly denote one who either is or ought to be debarred from the threshold or entrance of a temple, as the Latin *profanus* likewise is strictly one who stands procul à or profano, at a distance from or before the temple or consecrated inclosure. Both the Greek and Latin words correspond to those solemn proclamations which sometimes preceded their sacred rites: thus in Callimachus, Hymn. in Apoll. 2.

— ἐκάς, ἐκάς, ὅστις ἀλιτρός.

And in Virgil, Æn. vi. 258.

Procul! o procul! este profani.

Far! ye profane! O far!

So that well-known fragment of Orpheus begins,

Φθέγσομαι οἷς θέμις ἐστί, θύρας δ' ἐπιθεσθῆ βέβηλοις
Πᾶσι δ' ὄλω.

I'll speak to whom 'tis lawful, but these doors
O! shut 'gainst the profane.

Comp. Numb. v. 1—4. xix. 13, 20. 2 Chron. xxiii. 19. [Lev. x. 10. 1 Sam. xxi. 45.]

Βέβηλῶ, ὦ, from βέβηλος.—*To profane, pollute, treat what is consecrated to God as if it were common*. occ. Mat. xii. 5. Acts xxiv. 6. Comp. Neh. xiii. 18. Ezek. xxii. 26, in the LXX. [The verb is used of human beings in the LXX. Thus in Lev. xx. 29. xxi. 9, 17. (comp. v. 14. Judith ix. 2. Eccl. xlii. 14, and Fessel. Advers. SS. lib. ii. c. 18, p. 146.) it refers to the violation and prostitution of women. In Lam. ii. 2. it is simply to dishonour.]

BEEAZEBOY⁴ Α. Heb.—Beelzebub, as all the Greek MSS. constantly read it with the final Α, or as the Vulg. and modern versions give it, Beelzebub, Heb. בְּעִזְבָּב from בָּב the Lord, and עִזְבָּב gushing out. Baalzebub is mentioned 2 Kings i. 2, 3, 6, 16, as the Aleim or God of the Philistines of Ekron. He appears by that history to have been one of their medical idols; and as בָּב denotes the sun, so the attribute עִזְבָּב seems to import his power in causing water to gush out of the earth, and in promoting the fluidity and due discharge of the juices and blood in vegetables, animals, and men, and thereby continuing or

² See Gale's Court of the Gentiles, vol. i. b. i. p. 82.

³ Which seems a derivative from the Heb. בְּבִי to agitate, disturb, because continually disturbed by the feet of those who go in and out. So the English threshold from the Saxon ðreþeapald is plainly compounded of ðreþcan to smite, strike, thresh, and pald wood; because the threshold is continually struck and worn by the feet of those who go in and out. See Heb. and Eng. Lex. in בְּבִי II.

¹ Comp. 1 Pet. i. 10, 11. Luke xxiv. 25—27, and see Jortin's Tracts, vol. i. p. 412—414. ed. 1790.

restoring their *health* and *rigour*.—And as *flies*, from the manner of their *issuing* from their holes, were no improper emblems of *fluids gushing forth*, hence the epithet *בזבז* makes it probable that a *fly*¹ was part of the imagery of the Baal at Ekron, or that a *fly* accompanied the *bull* or other image, as we see in many instances produced by Montfaucon; especially since the LXX translators, who certainly knew, much better than we at this distance of time can pretend to do, what were the emblematic gods of the heathen, have constantly rendered *בזבז* by BA'AA MYI'AN, *Baal the fly*². And however strange the worship of such a deity may appear to us, yet a most remarkable instance of a similar idolatry is said to be practised among the Hottentots even to our days. For (if Kolben is to be believed) this people "adores, as a *benign* deity, a certain *insect*, peculiar, it is said, to the Hottentot countries. This animal is of the dimension of a child's little finger; the back is green, and the belly speckled with white and red. It is provided with two wings, and on its head with *two horns*³. To this little winged deity, whenever they set eyes on it, they render the *highest tokens of veneration*; and, if it honours a Kraal (a village) with a visit, the inhabitants assemble about it in *transports of devotion*, as if the LORD OF THE UNIVERSE was come among them. They sing and dance round it while it stays, troop after troop, throwing to it the powder of Bachu, with which they cover at the same time the whole area of the Kraal, the tops of their cottages, and every thing without doors. They likewise kill *two fat sheep* as a *thank-offering* for this high honour. It is impossible to drive out of a Hottentot's head, that the arrival of this insect to a Kraal brings *favour and prosperity* to the inhabitants⁴."—*Baalzebub's* being represented under the form of a *fly*, might be one reason why the Jews in our Saviour's time had changed the name into *Beelzebub*, i. e. ⁵ *בזבז*.

¹ [It would seem rather that the idol of the Ekronites (2 Kings i. 2.) was worshipped as the driver away of flies with which their country was infested, like the Jupiter *ἀπομύμιος* or *μυιάγρος* of the Greeks. See Selden de Diis Syris, i. c. 6. Possin. Spic. Evang. § 13. Plin. N. H. x. 28.]

² And in this they are followed by Josephus, who, Ant. l. ix. c. 2. § 1. says that Ahaziah sent *πρὸς τὸν Ἀκκάρων ΘΕΟΝ ΜΥΙΑΝ*· *τοῦτο γὰρ ἦν ὄνομα τῷ Θεῷ τοῦ God Fly* (for that was the deity's name) of Ekron. And an old writer, cited by Suidas under the word Ἥλιας, says concerning Ahaziah, *ἐκρίσαστο ΜΥΙΑ*· *ἃ τὸν ἐν Ἀκκάρῳ εἰδόμεν*, "he applied to the *Fly* the idol of those of Ekron." Not to mention the correspondent testimonies of Nazianzen, Theodoret, Philastrius, and Procopius, which are cited by Bochart, vol. iii. p. 499.

³ See Heb. and Eng. Lex. under *בזבז* IV. and *בזבז*, and comp. below under *keras*.

⁴ The above account is transcribed from the *Complete System of Geography*, vol. ii. p. 492, the authors of which have very faithfully extracted it from Kolben's Present State of the Cape of Good Hope, in the first volume of which work, p. 99, &c. of the English edition, the reader may be entertained with a full detail of the worship of (I had almost said) Baal-zebub among the Hottentots. But finding that the authenticity of Kolben's account of this people has been of late years severely arraigned by succeeding travellers, I must leave it to the reader himself to determine what degree of credit is due to him.

⁵ *בזבז* signifies *dung*, not only in the Rabbinical writings, but in the Chaldee Targums, and in the Syriac language, (see Castell's Lex. Heptaglot.) and there is no reason to doubt but it was applied in the same sense by the Jews, with whom our Lord conversed. And among the Jews, says Lightfoot, Hor. Heb. Mat. xii. 24. it was almost

the lord of *dung*, which I need not stay to prove these winged deities show a particular regard to. But the Jews then used this name for the *prince of the devils*, Mat. xii. 24. Luke xi. 15; and our Lord himself applies it, Mat. xii. 26, 27. Luke xi. 18, 19, as synonymous with Satan, who, according to St. Paul, Eph. ii. 2. is the *prince of the power of the air*, and therefore might properly be called Beelzebub, as being the lord of this fluid:—and he might also be denominated Beelzebub, from his delighting in all *abomination and uncleanness*. (Comp. under *ἀκαθάρτος* IV.) occ. Mat. x. 25. xii. 24, 27. Mark iii. 22. Luke xi. 15, 18, 19.

BEA'AA, Heb. *בזבז*.—*Belial*. It occurs once, 2 Cor. vi. 15. according to most of the printed editions, but I know not that any Greek MS. has this reading. Seven of those cited by Wetstein, two of which are ancient, have *βελιαν*, and two *βελιαβ*, but the greater number have *βελιαρ*; and this last seems the true reading, ρ being substituted for the Heb. *ב* in *בזבז*, because the termination *λ* is unknown to the Greek language. The Heb. *בזבז* may most probably be derived from *בזבז* not, and *בזבז* profit, and so signify *worthless, wicked*; and hence *βελιαρ*, in 2 Cor. vi. 15. being opposed to Christ, seems to denote *ὁ πονηρός* the wicked one, the devil, or Satan.

[*Βελόνη*, a needle. This word is the reading of some MSS. instead of *ραβδός* in Luke xviii. 25. Phrynichus (p. 32.) says, *βελόνη* καὶ *βελονόπῳλις ἀρχαῖα*· ἡ δὲ *ραβδὶς* τί ἐστίν, οὐκ ἂν τις γνῶι.]

BE'AOΣ, εος, ους, τό, either from *βάλλω* (anciently *βλέω*) to cast, or rather immediately from the Heb. *בזבז* to agitate, hasten.—[This word, like the Heb. *הַחֶבֶל* and Latin *telum*, implies any weapon which is discharged either from the hand, a bow, or other instrument. The lexicographers say *βέλος*, πᾶν τὸ βαλλόμενον. It is used for a thunderbolt in 2 Sam. xxii. 15. and see Ps. xvii. 6. cxliii. 7. and so in a Greek Epig. ap. Laert. Proem. p. 4.]—*A dart, arrow*. In the N. T. it is only used figuratively for *Satanical temptations* or *severe persecutions*. occ. Eph. vi. 16. where the expression *τὰ βέλη*—*τὰ πεπρωμένα*, the fiery or fired darts, seems an allusion to those *javelins* or *arrows* which were sometimes used by the ancients in sieges and battles. Thus Arrian, de Exped. Alex. lib. ii. mentions *πυρφόρα βέλη*, fire-bearing darts, Arrian, de Bel. Mithrid. *πυρφόρα τοξεύματα*, and Thuc. ii. 75, *πυρφόροι οἰστοί*, fire-bearing arrows⁶. Livy, xxi. 8, calls a weapon of this kind a *falarica*, which he describes as a *javelin* surrounded at the upper part with combustible matter, which when set on fire, the weapon was darted against the enemy. I shall only add further, that the learned Elsnar has produced the very phrase of St. Paul from Apollodorus, who says, Biblioth. ii. [c. 4. § 2.] that Hercules plagued the Lernæan Hydra *ΒΕΛΕΣΙ ΠΕΠΥΡΩΜΕ-*

reckoned a duty of religion to reproach idols and idolatry, and call them by contemptuous names, of which *בזבז* was a common and general one, as he proves from a passage in the Talmudical Tract Berachot. Symmachus, in like manner as the Evangelists, uses *βελζεβούλ* for *בזבז*, 2 Kings i. 2. See more in Wetstein's Var. Lect. on Mat. x. 25. [Buxtorf, Lex. Talmud. p. 333.]

⁶ [See also Zosim. iii. 25. Casaub. ad *Æneæ* Tactics, p. 103. and Veget. de Re Milit. iv. 18.]

ἀναπτύσσω: and on 2 Tim. iv. 13. see μέμβρανα II. and Macknight. [Comp. Heb. x. 7. and Ps. xl. 8.]—Βιβλίον is by no means necessarily a diminutive; for though ἰον be frequently a diminutive termination, yet there are very many Greek nouns in ἰον, which differ not at all in sense from the more simple nouns whence they are derived: thus οἰκίον from οἶκος, ὄρκιον from ὅρκος, φορτίον from φόρτος, θηρίον from θήρ, have a diminutive termination indeed, but no such signification; θηρίον, for instance, is not a little wild beast, but simply a wild beast, as θήρ, whence Homer has μέγα θηρίον, Od. x. 171. 180.

— μάλα γὰρ ΜΕΤΑ ΘΗΡΙ'ΟΝ ἦεν.

So βιβλίον is not necessarily a little book, but simply a book, according to that of Callimachus, ΜΕΤΑ ΒΙΒΛΙ'ΟΝ μέγα κακόν, A great book (is) a great evil. See Duport, in Theophr. Eth. Char. p. 385, 386. ed. Needham.

II. A scroll, a bill or billet, as of divorcement, which, if we may believe the Talmudists, was always to consist of twelve lines, neither more nor less. Lightfoot gives us the form of such an instrument, Hor. Heb. &c. on Mat. v. 31. occ. Mat. xix. 7. Mark x. 4. Comp. Deut. xxiv. 1. Jer. iii. 8. where the LXX apply the word in the same sense for the Heb. חֵטֵּף. So Herodotus uses βιβλίον for a letter of no great length, i. 124, 125. comp. vi. 4. [A letter, 2 Sam. xi. 14. 2 Kings xix. 14. xx. 12. Baruch i. 14; an edict, 1 Mac. i. 46. On the phrase βιβλίον ζωῆς, (Rev. xvii. 8. xxi. 27.) it is sufficient to refer to Rev. xx. 12. and to the common notion in Scripture, that God has a book in which are written all human actions and thoughts. Glassius has much on this point in his Philol. Sacr. p. 981. ed. Dath.; and see Buxtorf. de Synag. Vet. v. c. 23. and Joh. a Lent Theol. Jud. c. 20. Suidas voce Ζεύς, and Lucian, Philop. p. 251. vol. ix. ed. Bipont. The βιβλος ζωῆς of the O. T. seems to imply only the catalogue of the living. Exod. xxxii. 32, 33. Num. xi. 15.]

Βίβλος, οὐ, ἡ, from βύβλος, the Egyptian papyrus. "Of the many travellers into Egypt," says the Abbé Winckelman, "Alpinus is the only one who has given us an exact description of this plant. It grows on the banks of the Nile, and in marshy grounds. The stalk, according to Alpinus, rises to the height of six or seven cubits, besides about two under water. This stalk is triangular. This reed, commonly called the Egyptian reed, was of the greatest use to the inhabitants. But the most useful part of this plant was its delicate rind or bark, which they used to write upon. The leaves of the papyrus were drawn from the stalk, which may be easily separated into thin layers. This is confirmed by the inspection of the MSS. of Herculaneum. They are composed of leaves four fingers in breadth, which, to the best of my judgment, shows the circumference of the plant." Thus the Abbé, in his Critical Account of Herculaneum, p. 82—86, where see more.

I. As a N. the Egyptian papyrus; in which sense it is used by Herod. v. 58. And thus the adjective βιβλικός is applied for the Heb. סֵפֶר by the LXX, Is. xviii. 2. And because anciently books were frequently written on the rind of this plant, hence

II. A written volume, a book. Mark xii. 26. Luke iii. 4. et al. And though these Jewish books were generally written on prepared skins or parchment, yet they were by the writers of the N. T. called βιβλοί: just as Herodotus informs us, in the passage above referred to, that the Ionians called the διφθέρας or skins, on which they wrote, ἐν σπίναις ΒΙ'ΒΛΩΝ in a scarcity of papyrus, ΒΙ'ΒΑΟΥΞ.

III. A catalogue, an account. Mat. i. 1. Comp. γένεσις. It seems a good remark of Doddridge, on Rev. iii. 5, "that the Book of Life does not signify the catalogue of those whom God has absolutely purposed to save; but rather the catalogue of those who were to be considered as heirs of the kingdom of heaven, in consequence of their Christian profession, until, by apostasy from it, they threw themselves out of that society to which they before belonged." Comp. Phil. iv. 3. where see Macknight. Vitringa remarks, that the expression in Rev. iii. 5. alludes to the genealogical tables of the Jewish priests, (see Ezra ii. 62. Neh. vii. 64.) as the white raiment mentioned in the same verse does to the priestly dress.

Βίος, οὐ, ὁ, from βία, strength, force.

I. Natural life. Luke viii. 14. 1 Tim. ii. 2. 1 Pet. iv. 3. Comp. 1 John ii. 16.

II. Means of supporting life, living, substance, goods. Mark xii. 44. Luke viii. 43. xv. 12. et al. Comp. 1 John iii. 17. See Raphelius, Elsner, and Westein on Mark xii. 44. who show that βίος is frequently used in this sense by the best Greek writers. [Eur. Phœn. 415. Supp. 863. Herod. ii. 121. Aristoph. Plut. 751. See for more, Perizon. on Ælian, V. H. xiv. 32. It occurs in the same sense in the LXX also, Solomon's Song, viii. 7. Prov. xxxi. 14. In Wisd. x. 8. Bretschneider translates τῷ βίῳ by viventibus, to the living, i. e. to mankind. Schleusner translates it, by their life, or way of living, as in Wisd. xiv. 21. Ecclus. xix. 8.]

Βίωω, ὦ, from βίος.—To live. occ. 1 Pet. iv. 2. [Prov. vii. 2. Wisd. xii. 23.]

Βιωτικός, εως, ἡ, from βίωω.—Life, manner of life, or living. occ. Acts xxvi. 4.

Βιωτικός, ἡ, ὄν, from βίωω.—Of or belonging to [the support of] natural life. occ. Luke xxi. 34. 1 Cor. vi. 3, 4. [The βιωτικά κριτήρια are like the controversiæ privatae of the Latins, i. e. strifes about things of this world, food, dress, &c. See Plutarch, t. vi. Opp. p. 557. viii. p. 704. (ed. Reisk.) Etym. M. 604, 18. Vales. ad Euseb. H. E. vi. 3. p. 100. Wess. ad D. Sicul. Excerpt. t. ii. p. 611.]

Βλαβερός, ὁ, ὄν, from ἐβλάβον, 2nd aor. of βλάπτω.—Hurtful. occ. 1 Tim. vi. 9. [Prov. x. 26.]

Βλάπτω. It may be derived from the obsolete βλάβω, which in Homer signifies to impede, hinder, and which Eustathius accordingly explains by ἐμποδίζειν. See inter al. Il. xix. 82. 166. xxii. 15. xxiii. 37. 571. 774. And βλάβω may be derived from obsolete λήβω or λάβω to take hold on, prefixing β. See Damii Lex. col. 1422.

I. To impede, hinder; but not thus used in the N. T.

II. To hurt or harm. occ. Mark xvi. 18. Luke iv. 35. [Job xii. 7. Wisd. x. 8.]

Βλαστάνω or βλαστέω.

I. Intransitively, to shoot, spring, sprout, as a plant or seed. occ. Mat. xiii. 26. Mark iv. 27.

Heb. ix. 4. [So Judg. xvi. 23. 2 Sam. xxiii. 5. Xen. Ec. xix. 10.]

II. Transitivity, *to spring, cause to shoot*, as the earth. occ. James v. 18. The word is used in this latter sense by the LXX, Gen. i. 11, answering to the Heb. *נִשְׁרָף* *to bud or cause to bud*. [Num. xvii. 8.]

Βλασφημέω, ὤ, either from βλάπτειν τὴν φήμην, *hurting* (or as we say, *blasting*) the reputation or credit; or from βάλλειν ταῖς φήμαις, *smiting with reports or words*. This latter derivation is given by Eustathius, and preferred to the former by the learned Dupont on Theophr. Eth. Char. cap. vi. [See Schwarz, Comm. Ling. Gr. p. 234.]

I. *To hurt or wound a person's reputation by evil reports, to speak ill of, to rail, revile, calumniate*. [Mat. xxvii. 39. Luke xxiii. 39. Acts xviii. 6.] Tit. iii. 2, where see Wetstein et al. Pass. βλασφημοῦμαι, *to be reviled*. Rom. [ii. 24.] iii. 8. 1 Cor. iv. 13. x. 30. [Perhaps this is the sense also in 1 Tim. i. 20. and in Acts xxvi. 11. where it may well be explained to renounce Christ, as they who renounced Christianity were compelled to curse and revile their Master's name. See Euseb. H. E. iv. 15. vi. 41. Suicer, i. p. 698. See 2 Kings xix. 4, 6, 22.]

II. *To speak with impious irreverence concerning God himself, or what stands in some peculiar relation to him, to blaspheme*. See Mat. ix. 3. xxvi. 25. xxvii. 39. Mark iii. 29. Luke xxii. 65. [John x. 36.] Acts xiii. 45. Tit. ii. 5. and on this V. and its conjugates consult Campbell's Preliminary Dissertations to the Gospels, p. 394, &c. In Mark iii. 29. Luke xii. 10. it is construed with εἰς. So Plato, de Rep. ii. Εἰς Θεοῦς Βλασφημεῖν. See Wetstein.

Βλασφημία, ας, ἡ, from βλάσφημος.

I. *Wounding another's reputation by evil reports, evil speaking, calumny, railing*. Eph. iv. 31. Col. iii. 8. et al. Comp. Jude 9. and Wolfius there. [Polyb. xi. 4. Demosth. Or. de Rhod. p. 78.]

II. *Speaking impiously concerning God, or what peculiarly relates to him, blasphemy*. Mat. xii. 31. xxvi. 65. Mark ii. 7. John x. 33. et al. [Dan. iii. 29. 1 Mac. ii. 5.]

Βλάσφημος, ου, ὁ, ἡ, from the same as βλασφημέω, which see.

I. *Speaking evil, railing*. 2 Pet. ii. 11. Comp. 1 Tim. i. 13. 2 Tim. iii. 2. [Herodian, vii. 8, 27.]

II. *Blasphemous, a blasphemer*. Acts vi. 11, 13. [LXX, Is. lvi. 3.]

Βλέμμα, ατος, τό, from βλέμμαι perf. pass. of βλέπω.—*Look, cast of the countenance*. In this sense Wetstein shows that it is frequently used in the Greek writers; but I cannot find that it ever signifies the act of seeing. occ. 2 Pet. ii. 8. where Wetstein says "βλέμματι and ἀκοῇ are those of the Sodomites; Lot, beholding their lascivious looks, and hearing the report of their lewdness, was vexed with their unlawful deeds. Βλέμμα are not the eyes which see, but which are seen, and which betray the affections of the mind." Comp. Is. iii. 9. And indeed βλέμμα, as being immediately derived from the perfect passive, should likewise have a passive signification. [Schleusner explains the passage by sight and hearing, i. e. wherever he directed his

eyes and ears. The word occurs in Ælian, V. H. vi. 14. viii. 12. xiv. 22. Herodian, iv. 5, 17.]

ΒΛΕΨΩ.

I. *To see, behold*. Mat. xi. 4. Mark v. 31. viii. 23. et al. freq. Comp. Mat. vi. 6, 18. On Mat. xviii. 10. comp. 2 Kings xxv. 19. Esth. i. 14. and see Stanhope on the Epistles and Gospels, vol. iv. p. 495. [Hence the participle of βλέπεσθαι sometimes signifies things present, (as being seen, oculis subjecta,) as in Rom. viii. 24. Ἐλπὶς βλεπομένη (for βλεπομένην) may signify hope of present good. 2 Cor. iv. 18. In Heb. xi. 1. οὐ βλεπόμενα future things. ibid. ver. 7; in ver. 3. the visible world is intended.]

II. *To look, look at, behold attentively*. Mat. v. 28. John xiii. 22. Acts iii. 4. [In the place of St. Matthew, to look lasciviously is meant, which is often expressed by ἐποθαλμίζω, and ἐπιβλέπειν by the LXX, Gen. xxxix. 7. in the Oxford MS. See Elsnor on the passage. Luke vii. 44. Soph. Trach. 406. The simple meaning, to look attentively, is expressed by the LXX by ἐμβλέπειν. Is. v. 12, 30. xl. 1, 2, 6.]

III. *To perceive by the outward senses*. Mat. xiv. 30. [So Appian, Alex. Bell. Annib. p. 574.]

IV. *To perceive by the eye of the mind, to understand*. See Mat. xiii. 13, 14, 16. 1. Mark viii. 18. [John ix. 39.] Rom. vii. 23. [xi. 8.] James ii. 22.

[I should refer to this meaning many places for which Schleusner gives other subdivisions. Thus 2 Cor. vii. 8. *I perceive*. Coloss. ii. 2. *understanding* or *being informed of*. In Rev. i. 12. βλέπειν τὴν φωνὴν is a somewhat strong expression; but this change of verbs of sense, or rather the attributing the general meaning of perception to all, is common in the Greek writers. Æsch. Prom. V. 21. (where see Aesch.) Aristoph. Pac. 1064. Schol. ad Soph. Trach. 396. and see Schroeder. ad Museum de Her. et Leand. p. 5. Virg. Æn. ii. 705. Fisch. ad Well. Spec. iii. p. 2. p. 66. So again, Mat. vi. 4, 18. *who knows or understands even the most secret things*. John v. 19. Heb. iii. 19. Rom. vii. 23. As in all languages, so in Greek, the verb is often used in metaphors, as in 1 Cor. xiii. 12. *we understand imperfectly* (the future state). In John ix. 39. the βλέποντες are those who (imagine they) understand what true religion is; the μὴ βλέποντες the ignorant, and in Mat. xiii. 13. the sense is, *though they really understand, they will not understand, but shut their senses against truth*. The same opposition occurs in Demosth. i. in Aristog. p. 797, ed. Lips. (where see Taylor,) Terence, Prol. Andr. and Aul. Gell. xv. 24.]

V. *To look about, be circumspect, to take heed, beware*. Mat. xxiv. 4. Mark viii. 15. xiii. 9. Acts xiii. 40. [1 Cor. viii. 9. x. 12. Gal. v. 15. Phil. iii. 2. Heb. iii. 12. Connected with this is the meaning, to consider. 1 Cor. i. 26. iii. 10. x. 18. xvi. 10. Eph. v. 15. Col. iv. 17. and to attend diligently. Mark iv. 24. Luke viii. 18.]

VI. βλέπειν εἰς πρόσωπον, to look at, regard, respect, the person or outward appearance of a man. occ. Mat. xxii. 16. Mark xii. 14. It is the same as λαμβάνειν πρόσωπον, (which see under λαμβάνω XIX.) as appears from comparing the passages just cited with Luke xx. 21.

VII. βλέπειν κατὰ, spoken of a haven or har-

[Schleusner gives to Mat. xiii. 16. the simple sense of seeing.]

hour, to look towards. occ. Acts xxvii. 12. Xenophon in like manner applies βλέπειν πρὸς to a tent, and Herodian to a body of soldiers, p. 214, ed. Oxon. See Blackwall's Sac. Classics, vol. i. p. 205, Alberti and Kypke. [So Ezek. xl. 24. Verbs of seeing in Hebrew have often a sense of direction, and even road and journey. In Gen. xix. 16. (comp. Luke xvii. 32.) and Luke ix. 62. we have βλέψαι εἰς τὸ ὄπισω. The first must, and the second may, be rendered to return. For this sense of βλέπω see Xen. Mem. iii. 8, 9. Diog. iv. 1, 2. Herodian, vi. 5, 2. A preposition, as εἰς, κατὰ, πρὸς, is added. See Irmisch. ad Herodian. ii. c. 11, § 16. p. 357, vol. ii.]

VIII. [To have the faculty of seeing. Luke vii. 21. (see Palaioret, Obs. Phil. Crit. p. 175.) Mat. xv. 31. John ix. 7—15. So in Aristoph. Plut. 126. We may observe that the Heb. רָאָה has almost as many meanings as this verb. Thus 2 Sam. xii. 19. and Jer. xx. 12. the LXX render it by συνίημι: in Judg. ii. 7. Jer. xii. 3, 11. by γινώσκω.]

Βλητέος, α, ον, from βέλλεται 3rd pers. perf. pass. of βάλλω to cast, put.—To be cast or put. occ. Mark ii. 22. Luke v. 38. In which texts observe, that βλητέον is a verbal N. in the neuter gender, governing the accusative case οἶνον: for this sort of verbal nouns govern the same cases as the verbs whence they are derived. Thus Demosth. c. Lept. τοῖς μὲν ὕπαρχοις νομοῖς χρηστέον, καίνοις δ' εἰκὴ μὴ θετέον, use must be made of the laws in being, but new ones must not be rashly enacted. And to accustom the learner to this idiom of the Greek language, I shall transcribe, from Prodicus's Hercules, p. 9, ed. Simpson, a passage which may on other accounts also deserve his attention. Τῶν γὰρ ὄντων αγαθῶν καὶ καλῶν οὐδέν, ἀνευ πόνου καὶ ἐπιμελείας, θεοὶ διδόναι ἀνθρώποις· ἀλλ' εἴτε τοὺς θεοὺς ἵκεαι εἶναι σοὶ βούλει, ΘΕΡΑΠΕΥΤΕΟΝ ΤΟΥΣ ΘΕΟΥΣ· εἴτε ὑπὸ φίλων ἐθέλεις ἀγατᾶσθαι, ΤΟΥΣ ΦΙΛΟΥΣ· ἘΥΕΡΓΕΤΗΤΕΟΝ· εἴτε ὑπὸ τινος πόλεως ἐπι- νυμεῖς τιμᾶσθαι, ΤΗΝ ΠΟΛΙΝ· ὈΦΕΛΗΤΕΟΝ· εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιώεις ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πευρατέον εὐ ποιεῖν· εἴτε τὴν γῆν φέρειν σοὶ βούλει καρποὺς ἀφθό- νους, ΤΗΝ ΓῆΝ ΘΕΡΑΠΕΥΤΕΟΝ· εἴτε ἀπὸ βοσκομάτων οἷσι δεῖν πλουτίζεισθαι, ΤῶΝ ΒΟΣ- ΚΗΜΑΤΩΝ ἘΠΙΜΕΛΗΤΕΟΝ· εἴτε διὰ πο- λέμον ὁρμᾶς αὐξέσθαι, καὶ βούλει δύνασθαι τοὺς τε φίλους ἐλευθεροῦν, καὶ τοὺς ἐχθροὺς χειροῦσ- θαι, ΤΑΣ ΠΟΛΕΜΙΚΑΣ ΤΕΧΝΑΣ αὐτάς τε παρὰ τῶν ἐπισταμένων ΜΑΘΗΤΕΟΝ, καὶ ὅπως αὐταῖς εὖ χρῆσθαι, ἀσκητέον· εἰ δὲ καὶ σώματι βούλεις καταδοῦναι τὴν γῆν ὑπηρετεῖν, ἘΘΙ- ΣΤΕΟΝ ΤΟ ΣΩΜΑ καὶ ΓΥΜΝΑΣΤΕΟΝ σὺν πόνοις καὶ ἰδρώτι, the gods give to men none of those things which are really good and honour- able, without the concurrence of their own labour and care. But whether you would have the gods propitious to you, the gods must be worshipped; or you are desirous of being loved by your friends, your friends must be served; or you want to be honoured by any particular city, that city must be benefited by you; or you wish to be honoured by all Greece on account of your virtue, you must endeavour to do somewhat for the service of all Greece; or if you desire that your

land should yield plentiful crops, your lands must be cultivated; or if you would get rich by feeding cattle, the cattle must be carefully tended; or if you are eager to raise yourself by war, and are desirous of giving liberty to your friends, and of vanquishing your enemies, the arts of war must be learned from those who know them, and must be practised to render you expert; or, lastly, if you would be strong in body, your body must be accustomed to obey your mind, and must be exercised with labour and fatigue. It may not be amiss to add, that the Latins have imitated this manner of expression, by using the neuter of their participle in *du*, as the Greeks do their verbal in *τέον*. Thus Lucretius, i. 112,

Æternas quoniam pœnas in morte timendum.

Eternal torments must in death be fear'd.

Line 139,

Multa novis verbis præsertim cum sit agendum.

For in new terms must many things be couch'd.

Line 382,

— motu privandum 'st corpora quæque.

All bodies must of motion be deprived.

Comp. iii. 626. Thus also Virgil, *Æn.* xi. 230,

— aut pacem Trojano ab rege petendum.

Or peace must from the Trojan king be begg'd.

And even Cicero, Tusc. ii. 19. iterandum eadem ista mihi, those same things must be repeated by me.

BOANEPEΓC, Heb.—Boanerges. A Hebrew name, denoting Sons of Thunder, ὅ ἐστιν υἱοὶ βροντῆς, says St. Mark. It seems to be the Galilean pronunciation of the Heb. בְּנֵי רָעַם, expressed in Greek letters. Now βροντῆς properly signifies a violent trembling or commotion, and may therefore be well rendered by βροντῆς thunder, which is a violent commotion in the air; so, vice versa, any violent commotion is figuratively, and not unusually, in all languages called thunder. When our Saviour surnamed the sons of Zebedee βροντῆς, he seems plainly to have had eye to that prophecy of Haggai, ii. 6. yet once, and I will shake, βροντῆς, the heavens and the earth, which is by the apostle to the Hebrews, xii. 26. applied to the great alteration made in the economy of religion by the publication of the gospel. The name Boanerges, therefore, given to James and John, imports that they should be eminent instruments in accomplishing this wondrous change; and should, like thunder or an earthquake, mightily bear down all opposition by their inspired preaching and miraculous powers². occ. Mark iii. 17. It may be worth adding, that, as our Saviour here calls the two sons of Zebedee sons of thunder, so Virgil, *Æn.* vi. 842, by a like figure, calls the two Scipios, duo fulmina belli, two thunderbolts of war.

BOA'Ω, ὦ. A word formed from the sound, like *below*, *mo*, in Eng.—To cry, cry aloud. Mat. iii. 3. Mark xv. 34. Luke xviii. 7. et al. [LXX, Gen. xxix. 11. Deut. xv. 9.]

Boḡ, ἡς, ἡ, from βοᾶω.—A cry. occ. James v. 4. [LXX, 1 Sam. iv. 14.]

¹ See under Ταλιταῖος. [Schleusner approves this derivation, and refers to Stock. Clav. p. 213. Vorst. de Hebr. p. 478. Cren. Anal. Philol. Crit. Historicorum Heins. Aristarch. Sac. p. 277.]

² See Lardner's Hist. of the Apostles and Evangelists, ch. ix. § 1; and Sulzer Thesaur. in βροντῆ IV.

Βοήθεια, ας, ἡ, from βοηθέω.

I. *Help, assistance.* occ. Heb. iv. 16.

II. "It is used to signify such *helps* as would strengthen a ship, and prevent its being beaten to pieces, when exposed to the violence of the waves, such as hooks, chains, ropes, and other naval instruments." Stockius. occ. Acts xxvii. 17. and Heb. iv. 16. Aristotle applies it in like manner to some *things* used aboard a ship in a storm. See Wetstein. [In Acts xxvii. 17. some only explain the passage of the exertion of strength and such means as offered themselves. In the LXX, the word is used for the *person who gives help.* Ps. xlviii. 15. Jerem. xlviii. 4. and often for *strength, defence, or shield.* See Ps. vii. 11. xxi. 20. lxxxviii. 42. 1 Chron. xii. 16. Dan. xi. 34.]

Βοηθῆω, ὤ, q. ἐπὶ βοῇν θῆω, to run on occasion of a cry, namely, to give assistance.

I. To run or come to the help or assistance of another. Acts xvi. 9. xxi. 28. See Wetstein on both texts. [Polyb. ii. p. 1403. Aristoph. Vesp. 421.]

II. To help, assist. Mat. xv. 25. Mark ix. 22, 24. et al. [It seems in these places to refer to the giving assistance in disease. See Dioscor. i. 28. and 106. Arrian, Epict. ii. 15. See also, 2 Cor. vi. 2. Heb. ii. 18. Rev. xii. 16.]

Βοηθός, οὗ, ὁ, from βοηθεῖω.—A helper. occ. Heb. xiii. 6. [Psalm cxviii. 7.]

Βόθυνος, ον, ὁ, from βαθύνω to deepen.—A cavity, a ditch, a pit in the earth. occ. Mat. xii. 11. xv. 14. Luke vi. 39. [Βόθυνος seems in the first of these places to mean the cistern or pool dug for water, ὁ λάκκος, (Etymol. M. 204, 17.) as the cattle were led to water. See in LXX, 2 Sam. xviii. 17. Is. xxiv. 17, 18.]

Βολή, ἥς, ἡ, from βέβηλα p. m. of βάλλω to cast.—A cast, a throw. occ. Luke xxii. 41. [The same phrase, a stone's throw, occurs Hom. II. v. 12. Thucyd. v. 65. The phrase τῶσον βολή a bow-shot occurs Gen. xxi. 16. See 1 Mac. v. 13.]

Βολίζω, from βολίς.—To cast or let down a line and plummet to try the depth of water, to plumb, sound, fathom. occ. Acts xxvii. 28. [Eust. ad II. E. p. 427.]

Βολίς, ἰδος, ἡ, from βέβηλα.

I. A dart, a javelin, a missile weapon. occ. Heb. xii. 20. But observe, that the words ἡ βολίδι κατατοξευθήσεται are wanting in very many MSS., three of which are ancient, in several of the ancient versions and commentators, and are accordingly rejected by Mill, Wetstein, and Griesbach. [LXX, Jer. ix. 8.]

II. A sounding-line furnished with a plummet, and cast or let down to try the depth of water. Thus sometimes used by the profane writers.

ΒΟΨΒΟΡΟΣ, ον, ὁ, from βορά, (which from Heb. נָחַם to feed,) food, provender, according to the Greek etymologists, as if βόρβορος properly denoted dung, ordure. But may it not be rather formed from a reduplication of the Heb. נָחַם a pit? Comp. Jer. xxxviii. 6. in Heb.—Mud, mire. occ. 2 Pet. ii. 22. [See Vorst. de Adagiis Nov. Test. c. iv. p. 776.]

Βορρᾶς, ᾶ, ὁ.

I. The north wind, which usually flows with violence and noise. So Ovid, Met. i. 65. horrifer Boreas, the boisterous north wind. [See Prov.

xxvii. 16. Ecclus. xliii. 24. Job xxxvii. 22. Jer. i. 14.]

II. The north country or side. occ. Luke xiii. 29. Rev. xxi. 13.

Βόσσω, from the obsolete βόω to feed, eat, which perhaps from βοῦς an ox, who feeds or licks up the grass in a remarkable manner. See Num. xxii. 4.—To tend in feeding. Luke xv. 15. John xxi. 15, 17. [And in the middle, βόσκομαι to feed, as Mat. viii. 30.]

Βοτάνη, ἥς, ἡ, from βότος food, which from βόω to feed.—Herb, herbage, which affords the usual food of cattle, and makes a considerable part in that of man. occ. Heb. vi. 7. [and in the LXX, Gen. i. 11. Jer. xiv. 6.]

ΒΟΤΡΥΣ, voc, ὁ.—A bunch or cluster of grapes. occ. Rev. xiv. 18. [Parkhurst's derivation I have struck out, as likely to mislead. Βότρυς is not merely a bunch of grapes, but generally, autumn fruit. See Suidas and Etym. M. 206, 11. It occurs Gen. xl. 10. Num. xiii. 24, 25. Cant. i. 17.]

Βουλευτής, οὔ, ὁ, from βουλευώ.—A counsellor or senator. occ. Mark xv. 43. Luke xxiii. 50: in which text it plainly means a member of the Jewish Sanhedrim. Comp. Luke xxiii. 51. and συνέδριον. Josephus uses βουλευτής in the same sense, de Bel. ii. 17, 1. [The Vulgate has *decurio*, the name given to senators in municipal towns. LXX, Job iii. 14.]

Βουλεύω, from βουλή.

I. [To give counsel to another, advise. Is. xxiii. 8.] whence

II. Βουλεύομαι, mid. to consult, deliberate, take counsel in order to a determination. Luke xiv. 31. John xii. 10. Acts v. 33.

III. To determine, purpose. Acts xv. 37. xxvii. 39. 2 Cor. i. 17. [Schleusner, and I think rightly, gives this sense to John xii. 10. He doubts whether in Acts xv. 37. this is the right sense, or to advise (as 2 Sam. xvi. 23). In this sense it occurs Is. iii. 8. vii. 5. xlv. 10.]

ΒΟΥΛΗ΄, ἥς, ἡ.—Design, purpose, decree, counsel. Luke xvi. 30. xxiii. 51. Acts ii. 23. xxvii. [12.] 42. Heb. vi. 17. et al. freq. [LXX, Is. xxxii. 8.]

Βούλημα, ατος, τό, from βουλή or βούλομαι.—Purpose, will. occ. Acts xxvii. 43. Rom. ix. 19.

Βούλομαι, from βουλή.

I. To will, design, be determined. Mat. i. 19. xi. 27. Acts xii. 4. 1 Cor. xii. 11. Jam. i. 18, where see Wolfius and Wetstein. [To the passage of James, Schleusner ascribes the sense I am delighted, I favour any one. βουληθεῖς (sc. ἐν ἡμῖν) from his kindness towards us. So 1 Sam. xviii. 24. 2 Sam. xx. 11. xxiv. 3. and θέλειν among the other Greeks. See Markl. ad Lys. p. 332. The difference between θέλω and βούλομαι, which consists in the latter expressing a more determined and decided will, is mentioned by Eustath. ad Iliad. i. 112. p. 45. 51.]

II. To will with authority, to decree, ordain. 1 Tim. ii. 8. v. 14. Tit. iii. 8.

III. To will, be willing or desirous. Mark xv. 15. John xviii. 39. Acts xvii. 20. xxv. 20, 22. xxvii. 43.

Βουνός, οὔ, ὁ.—A hill, hillock, rising ground. occ. Luke iii. 5. xxiii. 30.—The Greek etymologists deduce βουνός from the V. βαῖνω to ascend.

But Eustathius on *Odys.* xix. cited by Wetstein (whom see), says that *βουνός*, though used by Herodotus, is a barbarous, namely, a Libyan or African, word. And if so, may it not be rather derived from Heb. *בָּנָה* to build, build up? for hills generally are built up, as it were, of various strata¹ lying regularly, one above another.—The LXX have frequently used this N.; twice for Heb. *בָּרָא* a high place, thrice for Heb. *הָא* a heap, but most generally for *בָּרָא* a hill, as in *Is.* xl. 4, cited *Luke* iii. 5. [On this word see Schwarz, *Comm. Crit. Ling. Gr.* p. 261. Valck. ad *Herod.* iv. 153. Georg. Hieroc. pt. i. p. 113. Hesychius, noting the word as used by the Cyprians, explains *βουνός*, *στιβάς*. *βουνοί*, *βωμοί*. See also *Salmas. de Ling. Hellen.* p. 112. *Turneb. Advers.* xx. 15. *Barth. Advers.* xl. 19.]

Βούς, *βοός*, *ὁ*, *ἡ*, from *βοάω*, *ῶ*, to bellow, which see.—A beeve, a bull or cow. *Luke* xiii. 15. xiv. 5. 1 *Cor.* ix. 9. To illustrate the last passage, we may remark from Dr. Shaw, that the inhabitants of Barbary still “continue to tread out their corn after the primitive custom of the east. Instead of beeves, they frequently make use of mules or horses, by tying, in like manner by the neck, three or four of them together, and whipping them afterwards round about the *nedders* (as they call the treading-floors²), where the sheaves lie open and expanded in the same manner as they are placed and prepared with us for thrashing.” *Shaw's Travels*, p. 138, 9. Comp. under *ἀλοάω*. *Βόω*. See under *βόσκω*.

Βραβείον, *ου*, *τό*, from *βραβεύς* the judge of a public game who assigns the prize.

I. A prize in the Grecian games, which consisted of a crown or garland made of some kind of leaves: according to that well-known epigram,

Τέσσαρες εἰσιν Ἀγῶνες, &c.

which Addison³ gives us thus in English, from the Latin of Ausonius:

Greece, in four games thy martial youth were train'd,
For heroes two, and two for gods ordain'd:
Jove bade the olive round his victor wave;
Phœbus to his an apple-garland gave;
The pine, Palæmon; nor with less renown,
Archemorus conferr'd the parsley-crown.

So the etymologist cited by Wetstein (whom see) explains *βραβείον* by *ὁ παρά τῶν βραβευτῶν δίδόμενος στέφανος τῷ νικῶντι*, the crown or wreath given by the judges to the victor. occ. 1 *Cor.* ix. 24. Comp. v. 25.

II. Applied figuratively to the prize of the Christian calling, the crown of glory that fadeth not away. occ. *Phil.* iii. 14. Comp. 1 *Pet.* v. 4⁴

Βραβεύω, from *βραβεύς*, which see under *βραβείον*.

I. To assign the prize in a public game, to be the judge or president on such an occasion. In this its proper sense it is sometimes used in the profane authors. [*Wisd.* x. 12.]

II. To preside, rule, direct. occ. *Col.* iii. 15.

¹ See Catcott, on the Deluge, p. 160 of the 1st edit. or p. 248 of the 2nd.

² So called perhaps ultimately from the Heb. *בָּרָא* to sever, separate, since the corn is in these places severed from the husk.

³ Dialogue II. on Ancient Medals.

⁴ [The word is omitted in *Phil.* iii. 12. twice, (comp. 1 *Cor.* ix. 24. and see *Chrysost.*) and in v. 13.]

Thus applied in the best Greek writers. See Wolfius, Wetstein, and Kypke. [*Aristot. Rhet.* i. 56. *Polyb.* v. 2. *D'Orvill.* ad *Charit.* vi. 4. p. 445.]

Βραδύνω, from *βραδύς* slow.—To delay, make delay, be slow. occ. 1 *Tim.* iii. 15. 2 *Pet.* iii. 9. [*Gen.* xxxv. 19. *Deut.* vii. 10. *Eccles.* xxxv. 22. In 2 *Pet.* iii. 9. Schleusner says, that the verb is transitive, and he translates it, the Lord does not defer the execution of his promise. Grotius thought that the reading should be *τάς ἐπαγ.* because *βραδύνω* as a transitive governs the acc., as *Isaiah* xlii. 13. See Fessel. *Adv. Sacr. lib.* i. c. 2. p. 23.]

Βραδυπλοῖω, *ῶ*, from *βραδύς* slow, and *πλοῦς* navigation, sailing.—To sail slowly. occ. *Acts* xxvii. 7. [*Artemid.* iv. 32.]

ΒΡΑΔΥΣ, *ἔα*, *ῥ*, perhaps from *βάρος* a weight or burden, and *δύνω* or *δύναμι* to go under; or rather from the oriental *רָבַד* which in Heb. is only used for *hail*, but in Arabic moreover denotes *cold*, particularly in an intense degree, and hence *רָבַד* to be heavy, slow [?].—Slow, as opposed to *ταχύς* swift or quick. occ. *Jam.* i. 19. It is used also in a spiritual sense. occ. *Luke* xxiv. 25. where see Wetstein and Kypke. So in Latin, *bardus* signifies *slow*, *dull*, *heavy*, immediately perhaps from the Greek *βραδύς*, but ultimately from the oriental *רָבַד* to congeal. [*Aristoph.* *Nub.* 129.]

Βραδύτης, *ητος*, *ῥ*, from *βραδύς*.—Slowness. occ. 2 *Pet.* iii. 9. See Wetstein. [This passage Schleusner explains, as some rashly think that he defers the completion of his promises. See *Isoc. Paneg.* 39. *Xenoph. Hist. Gr.* iv. 6, 5. *Plut.* de *Sera Num.* *Viud.* p. 549. *Appian.* *Bell. Civil.* iv. p. 1052.]

Βραχύνω, *ονος*, *ὁ*, from *βραχύς* short, in the comparative form.

I. Properly, the shorter part of the arm from the shoulder to the elbow.

II. The arm in general. And because the arm of man is the principal organ or instrument by which he exerts his strength; hence

III. Figuratively, the strength or power of God. occ. *Luke* i. 51. *John* xii. 38. *Acts* xiii. 17. Thus the word is often used in the LXX for the Heb. *זֶרֶךְ*. See *Exod.* vi. 6. xv. 16. *Deut.* iv. 34. *Job* xxvi. 2. *Ps.* [xxxvi. 18.] lxxxix. 10, 13. [cxxxv. 12. See also 2 *Kings* xvii. 36. *Dan.* xi. 31. *Eccles.* xxxvi. 17. 2 *Mac.* xv. 24.]

Βραχύς, *ἔα*, *ῥ*.—[Small, as (1.) of time. *Luke* xxii. 58. *μετὰ βραχύ* (sc. *διάστημα τοῦ χρόνου*), after a short time. *Acts* v. 34. for a short time. *Plut.* *Galb.* p. 1055. *Heb.* ii. 7, 9. *Prov.* v. 14. *Ps.* xciii. 17. *Wisd.* xii. 10. (2.) Of space. *Acts* xxvii. 28. 2 *Sam.* xvi. 1. xix. 36. In several of these places there is a peculiar idiom, viz. an ellipse of the word *μέρος* part, (see *Bos. Ellips.* p. 103.) and the same use is extended to other things. Thus in *John* vi. 7. and 2 *Sam.* xiv. 29. we have *βραχύ τι* a little, referring to food only. (3.) Of number, *Ps.* civ. 12. *few* in number, and so *Hesychius*, *βραχεῖς*, *ὀλίγοι*. *Heb.* xiii. 22. *διὰ βραχίων* in a few words, a phrase used by the best Greek writers, of which *Wetstein* gives many instances, and *Parkhurst* adds *Æschin.* de *Coron.* § 5. The word is used in its simple sense of *small*, very frequently. *Gen.*

xxxiv. 30. Deut. xxvi. 5. xxviii. 62. Exod. xviii. 22. (*small, trifling*). See on the word Zeun. ad Xen. de Re Equest. ix. 3. See also Lex. Xen. and Schweigh. Lex. Polyb. We may add of the passage in Ps. viii. 7, 5. that Schleusner rather avoids giving any opinion on it, and that Bretschneider, though rejecting the interpretation "for a short time," explains the passage to the same effect, *whom thou madest a little lower than the angels, viz. while he lived on earth.*

Βρέφος, εος, ους, τό, q. φέρβος (by transposition), from φέρβω to feed, nourish (which from φέρειν βιον, bringing or affording sustenance); for babes are nourished in the womb, and when born require frequent nourishment.

I. *A babe in its mother's womb.* Luke i. 41, 44. [Hom. Il. xxiii. 266. et ibi Schol. Apollod. Bibl. iii. 4, 3.]

II. *A new-born babe.* Luke ii. 12, 16. Acts vii. 19. 1 Pet. i. 2. [1 Mac. i. 61. 2 Mac. vii. 10. Eur. Phoen. 821.]

III. *An infant, a child.* Luke xviii. 15. 2 Tim. iii. 15. [See Gruter, Inscr. p. 679. for such an use of the Lat. *infans*.]

IV. [We may observe, that in Greek writers βρέφος is used of animals. See Ælian, V. H. i. 6. Bretschneider says, βρέφος is for τρέφος.]

BPΕΨΩ. The most probable derivation seems to be from the Heb. בָּרַךְ to bless, which word is in the O. T. often applied to rain, dew, or moisture, as Gen. xlix. 25. Deut. xxviii. 12. xxxiii. 13. Is. xlv. 3. Ezek. xxxiv. 26. and the N. בָּרַךְ signifies a pool of water:

I. *To wet, make wet*, as with a shower of tears. Luke vii. 38, 44. So Kypke cites from Pausanias in Flor. lib. x. p. 628. καὶ ἘΒΡΕΞΕ Φαλάνθου τὴν κεφαλὴν, and wetted Phalanthus's head with the tears, namely, just before mentioned. [See Psalm vi. 6. Is. xxxiv. 3. Xen. de Re Eq. v. 6. Plut. Opp. t. i. p. 125. ed. Reisk.]

II. *To rain, send rain.* Mat. v. 45. Jam. v. 17. This seems an Hellenistic use of the word, thus applied by the LXX, Gen. ii. 5. Amos iv. 7. for the Heb. יָרַד, instead of the pure Greek ἔβρι. See Wetstein. In Jam. Θεός is understood. So Raphelius and Wetstein on Mat. v. 45. cite from Xen. ἔβριαν ΝΙΨΘΗΙ 'Ο ΘΕΟΨ, when God sends snow; and from Herod. +iii. 117+ "ΓΕΙ—'Ο ΘΕΟΨ, God sends rain. Comp. Kypke, and Josephus, Ant. viii. 13, 2. and 6. [In Rev. xi. 6. we have a fuller expression, ἵνα μὴ βρέξῃ ὑπερός, though Bretschneider, and perhaps rightly, refers this passage to meaning I., and supposes τὴν γῆν to be understood. See Psalm lxxvii. 31. lxxviii. 27. Exod. ix. 23. It is curious that Phavorinus and Phrynichus say βρέχω was not used in ancient writers in this sense. The commentators on Thom. Mag. in βρέχει, p. 171. contradict them. See Xen. Econ. xvii. 2. Arrian, Ep. i. 6.]

III. Intransitively, *to rain, fall from heaven*, as fire and brimstone. Luke xvii. 29. Comp. LXX in Gen. xix. 24. Ezek. xxxviii. 22.

IV. *To wet or fall as rain.* Rev. xi. 6.

Βροντή, ης, η, q. βρομτή, from p. m. βέβρομα of βρέω to roar.—*Thunder.* occ. Mark iii. 17. John xii. 29. Rev. iv. 5. et al. This word in the LXX constantly answers to the Heb. רָעַם, which as a V. they likewise render by βροντᾶω

to thunder. [Schleusner interprets βροντή in Mark iii. 17. of the thunder of eloquence, as in Aristoph. Ach. 530. See Cic. Orat. c. 9. Colum. de R. R. Præf. i. 30. See Boanepργές.]

Βροχή, ης, η, from βρέχω.—*Violent rain.* occ. Mat. vii. 25, 27. [LXX, Ps. lxxvii. 10.]

BPO'XOΣ, ου, ό.

I. *A cord.* In which sense it is often used by the profane writers.

II. Figuratively, *a snare, a gin.* occ. 1 Cor. vii. 35. So in the LXX version of Prov. xxii. 25. it answers to the Heb. שָׁרֵי a snare.

Βρυγμός, ου, ό, from βιβρυγμαι p. pass. of βρύχω.—*A gnashing or crashing*, as of the teeth in violent pain or agony. Mat. viii. 12. et al. freq. So Homer applies the participle βεβρυχώς to a wounded hero crashing his teeth in the agonies of death, Il. xiii. 392. xvi. 486.

BPΥ'XΩ, to grind, gnash, or crash the teeth together, as men in violent rage or anger. occ. Acts vii. 54. It is said to be properly spoken of mad dogs or lions, and seems to be a word formed from the sound, as the Eng. crash, gnash, and the Heb. רָגַן of the same import. [We have in Prov. xix. 12. βρυγμός of the roaring of a lion.]

BPΥ'Ω.

I. *To abound*, as a tree with blossoms; or the earth with plants, animals, fountains, &c.

II. *To send forth or issue*, as a spring its waters, scaturio. occ. Jam. iii. 11. See Wetstein. [On this sense of βρώω see Eustath. ad Il. P. p. 1126. 42. Hesychius says βρύει, ρέει, πηγάζει.]

Βρώμα, ατος, τό, from βέβρομαι perf. pass. of βρώω or βρώσσω.

I. *Meat, solid food.* 1 Cor. iii. 2. et al. freq. —In Heb. xiii. 9. the apostle "had in his eye the Levitical burnt-offerings and peace-offerings, which were made of animals fit for meat, and on [the latter of] which the offerers feasted in the court of the tabernacle, Lev. vii. 11—15. Deut. xii. 6, 11, 12. in token of their being pardoned, and at peace with God." Macknight, whom see.

II. *Any food whatever.* Mat. xiv. 15. Mark vii. 19. 1 Cor. vi. 13. x. 3. LXX, Gen. xli. 35.]

III. *Forbidden food*, with a reference to the Jewish law. 1 Tim. iv. 3. Heb. ix. 10. xiii. 9. In the Epist. Jerem. v. 9. βρώμα is used, as is also βρώσις, for that which eats or consumes, viz. rust, though Scultetus and Casaubon doubt whether σὺς καὶ βρώσις mean any thing more than σὺς βρώσκοντα.]

Βρώσιμος, η, ον, from βρώω or βρώσσω to eat. —*Eatable, fit to eat.* occ. Luke xxiv. 41. [In the LXX, Levit. xix. 23. ξύλον βρώσιμον is a tree bearing eatable fruit.]

Βρώσις, εως, η, from βρώω or βρώσσω to eat. I. *Eating, the action of eating.* 1 Cor. viii. 4. Comp. Heb. xii. 16. where see Doddridge and Macknight, "a meal." [2 Cor. ix. 10. LXX, Gen. ii. 9. iii. 6. xlvii. 24.]

II. *Meat, food.* John iv. 32. vi. 27. Rom. xiv. 17. where Wetstein shows that βρώσις and πόσις are in like manner mentioned together by the profane writers. [Schleusner says of Rom. xiv. 17. "in Christ's dispensation it is not a matter of consequence whether you make a

difference in foods or no," and in Col. ii. 16. he refers the passage to the prohibitions of the Mosaic law.]

III. *A canker*, any thing that *eats into* and spoils metals or corn. occ. Mat. vi. 19, 20. [Aq. in Isaiah i. 9. See Scultet. Exc. Ev. ii. c. 35.]

Βρώσκω, from the obsolete βρώω to eat (which see), whence also it borrows its tenses.—*To eat*. occ. John vi. 13. [2 Mac. ii. 12. Ex. xii. 46.]

Βυθίζω, from βυθός.

I. *To immerse, drown*. Thus it occurs 2 Mac. xii. 4. but not strictly in this sense, as a V. active, in the N. T.

Βυθίζομαι, pass. to be immersed, sink. occ. Luke v. 7. βυθίζεσθαι were sinking; so Eng. translat. rightly began to sink. See Glassii Philol. Sacr. lib. iii. tract. 3, can. 3. [Polyb. ii. 10, 5.]

II. *To drown*, in perdition. occ. 1 Tim. vi. 9. So Merrick, Annot. on Ps. xviii. 5, cites from an epistle of Hippocrates, ΒΥΘΟΣ ΑΠΩΛΕΙ ΑΣ. See also Wetstein's note on βλαβερὰς. [Ps. lxi. 23.]

ΒΥΘΟΣ, οὐ, ό, from βάθος depth.—*The deep, the sea*. occ. 2 Cor. xi. 25. where see Wolfius and Wetstein. St. Paul "says he had even been a night and a day in the deep; meaning (I suppose) that he had been for so long a time floating in the sea upon some broken piece of the ship." Bp. Pearce, note (E) on Acts xxvii. 9 [after Theodoret]. So Josephus, in his Life, § 3, tells us, that himself and eighty of his fellow-voyagers, who had been shipwrecked in the Adriatic, were providentially taken up by a ship of Cyrene, after swimming all night, δι' ὅλης τῆς νυκτός ἐνηζάμεθα. [Theoc. Idyll. xi. 62. LXX, Ex. xiv. 4.]

Βυρσίς, ἑως, ό, from βύρσα a skin or hide of a beast, when separated or flayed off from its body.—*A tanner, one who tans the hides of beasts*, coriarius. occ. Acts ix. 43. x. 6, 32.—The LXX, in one place, Job xvi. 15. use βύρσα for the Heb. חֹרֶץ a skin or hide.

Βύσσινος, η, ου, from βύσσος.—*Made of byss or cotton*. occ. Rev. xviii. 16. xix. 8, 14. [1 Chron. xv. 27. Esth. i. 6. vi. 8. Is. iii. 22. It is curious

that βύσσινος, which appears sometimes to express a *very white garment*, as made of the finest and whitest byss, is also explained by Hesychius and Phavorinus as meaning *purple*; probably, because such expensive garments were often dyed with that esteemed colour. This is also the opinion of Schleusner.]

ΒΥΣΣΟΣ, ου, ή, plainly from the Heb. צַב, the same.

I. *Byss, the cotton plant*, of which Pausanias, in his Eliacs, vol. v. observes, that in his days it grew in the country of Elis, but no where else in Greece. See Wetstein.

II. *Cotton, cloth, calico*. But Pollux, in his Onomasticon, says, that the βύσσος of Egypt was in his time, i. e. in the second century, composed of flax and cotton, cotton threads being the warp, and flaxen ones the woof of the cloth. occ. Luke xvi. 19. Rev. xviii. 12. Theocritus mentions byss as a clothing worn by women on festive occasions, Idyll. ii. 73,

— ΒΥΣΣΙΟΙ καλόν σύροισα χιτῶνα,

Trailing a beauteous robe of byss.

[See LXX, Is. iii. 22. Salmas. Ex. Plin. p. 701. Plin. xix. 1. Reland, Diss. Misc. P. i. p. 212, and a pamphlet published in London, 1776, by Forster, on the Hebrew Byssus.]

ΒΩΜΟΣ, οὐ, ό.—*An altar*. It seems a derivative from the Heb. מַגָּל high, elevated¹; either because altars were usually built on מְצָלִים hills or rising grounds, which are often in the O. T. mentioned as places of religious worship, (see Heb. and Eng. Lex. under מִזְבֵּחַ I.) or because the altars themselves were structures elevated or raised to some height above the ground. This derivation is confirmed by Eustathius on Homer, Il. viii. 441, who observes, that βωμοί signify not only what they sacrificed upon, ἀλλὰ καὶ—ἀπλῶς ἀνάστημα, ἐφ' οὗ ἔστι βῆναι τε καὶ τεῖσθαι, but also simply an elevation, upon which a thing may go, or be put. occ. Acts xvii. 23. This word in the LXX several times answers to the Heb. מַגָּל or מִצְבֵּא, though more frequently to מִזְבֵּחַ an altar. [Is. xv. 2.]

Γ.

Γ, γ, Γ, Gamma. The third letter of the Greek alphabet, so called as if *Gamma*, by a corruption from the Heb. ג, Gimel, to which it corresponds also in form, order, and power; and in the forms Γ, γ, is evidently no other than the Samaritan or Phœnician Gimel turned to the right hand.

ΓΑΒΒΑΘΑ, Heb.—*Gabbatha, a raised or elevated place*, from the Heb. V. גָּבַר to be high, elevated, eminent. occ. John xix. 13; where observe, that the Evangelist does not say that λιθόστρωτον is an interpretation or translation of the Heb. Gabbatha, but that the same place which was called (in Greek, namely) λιθόστρωτον, or the stone-pavement, was in Hebrew denominated Gabbatha, or the elevated place.

Γάγγραινα, ης, ή, from γράω or γράινω to eat, consume.—*A gangrene*—or mortification, which, unless prevented by timely remedies, spreads from the place affected, eats away or consumes by (102)

putrefaction the neighbouring parts, and at length destroys the whole frame. occ. 2 Tim. ii. 17. where see Wetstein.

ΓΑΖΑ, ης, ή.—*Treasure*. occ. Acts viii. 27. Jerome on Is. xxxix. informs us that *Gaza* is not a Hebrew but a Persic word; and from Curtius, iii. 13, ed. var. we learn that the Persians called the royal treasure *Gaza*—"pecuniam regiam, quam Gazam Persæ vocant"². We also find the nouns גָּזָא, גָּזָא, used for *treasures* or *treasuries*, in the books of Ezra, [vii. 20.] Esther, and Ezekiel; and in the compound word גָּזָא a treasurer (Ezra i. 8. viii. 21.) the ג is dropped as in the Persic *Gaza*, and no doubt this latter is from the same root גָּזָא (omitting the ז, which, not only in

¹ [So Vitringa on Isaiah, t. i. p. 491.]

² [So Pomp. Mel. i. 11. The word then became general. See Arist. H. Pl. viii. 11. Cic. Off. ii. 22. Reland, Diss. Misc. P. ii. p. 184.]

Chaldee, but in Syriac and Arabic, likewise signifies *to hide, treasure, lay up*. It may not be improper to add, that the word *Gaza* was received both into the Greek and Latin languages. See Wetstein on Acts viii. 27.

Γαζοφυλάκιον, ου, τό, from γάζα *a treasure*, and φυλάσσω *to keep*.—*A treasury*. occ. Mark xii. 41, 43. Luke xxi. 1. John viii. 20. This N. is often used in the books of the Maccabees. [Properly "the sacred treasury, where the gifts and money of the temple were kept." In the court of the women there were thirteen chests for the latter purposes (see Rel. de Spol. Templ. c. xii.) all called by this name. See Mark xii. 41, 43. Luke xxi. 1. The court of the women is thence called by the same name, as there also the silver and gold vases, &c. of the temple were kept. John viii. 20. where see Lampe, vol. ii. p. 398. LXX, Est. iii. 9.]

ΓΑΪΑ, ακτος, τό, rather perhaps abbreviated from the old word γάλαγος, used by Homer, Il. ii. 471, and xvi. 643, for *milk*.

I. *Milk*. 1 Cor. ix. 7. [LXX, Gen. xviii. 8.]

II. It denotes, figuratively, *the sincere and sweet word of Christ*, by which believers grow in grace, and are nourished to life eternal. 1 Pet. ii. 2. Comp. Isa. lv. 1.

III. *The rudiments of Christianity*, which are proper to nourish those who are, as it were, babes in Christ. 1 Cor. iii. 2. Heb. v. 12, 13. See Kypke. [This was a common Jewish form of expression. See Schöttg. Hor. Heb. 1 Pet. ii. 2.]

Γαλήνη, ης, ή, q. γελάνη from γελᾶω *to laugh, smile*.—*A calm, tranquillity, or stillness of the sea*, when, according to Ovid's expression, "*rident æquora ponti*;" or, in Dryden's language,

The storm is hush'd, and dimpled ocean smiles.

occ. Mat. viii. 26. Mark iv. 39. Luke viii. 24. See Jortin's Remarks on Ecclesiastical History, vol. i. p. 272, 2nd edit.

Γαλιλαῖος, ου, ό, from Γαλιλαία *Galilee*, a country to the north of Judea, so called after its Hebrew name גליל, Is. ix. 1. et al. a *Galilean*, a native of *Galilee*. Luke xiii. 1, 2. et al. And such, it is well known, our Lord was generally reputed, from his having been brought up at Nazareth, and employing a great part of his public ministry in that country. And as the apostles and first disciples of Christ were chiefly Galileans, (see Acts ii. 7.) and these were generally a despised people, and particularly obnoxious to the Romans, on account of their seditious disposition, which had been fomented by Judas the Galilean, (see Acts v. 37. and Josephus Ant. xviii. 1, § 1. and § 6. xx. 4, § 2. and 5, § 1. and de Bel. ii. 8, § 1.) hence the heathen called the Christians Galileans, in hatred and contempt. Thus doth Epictetus in Arrian, iv. 7. So Lucian, or whoever was the author of the Philopatri, satirizes St. Paul under the denomination of ό Γαλιλαῖος, *the Galilean* (Lucian, tom. ii. p. 999). And we are informed by Socrates, the ecclesiastical historian, iii. 12. that the emperor Julian usually called Christ Galilean, and the Christians Galileans, Γαλιλαῖον εἶπεν ό 'Ιουλιανός καλεῖν τὸν Χριστόν, καὶ τοὺς Χριστιανούς Γαλιλαίους; and by Gregory Nazianz. Orat. iii. p. 81. that he even made a law that the Christians should be

called Galileans. Γαλιλαίους ἀντὶ Χριστιανῶν—καλεῖσθαι νομοθετήσας. Comp. Suicer's Thesaurus in Χριστιανός ii. 2.—Mark xiv. 70. *thou art a Galilean, and thy speech agreeth thereto*. Comp. Mat. xxvi. 73. The dialect of the Galileans seems to have been unpolished and corrupt, which probably proceeded from their great communication and mixture with the neighbouring heathen; of which Strabo, lib. xvi. p. 1103, ed. Amstel. takes notice, ταῦτα μέν προσάρκτα (i. e. of Judea), τὰ πολλὰ δ' ὡς ἔκστα εἰσὶν ἀπὸ φυλῶν οἰκούμενα μυκτῶν, ἐκ τε Αἰγυπτίων ἰθύνων, καὶ Ἀραβίων καὶ Φοινίκων: whence their country is called *Galilee of the Gentiles*, Is. ix. 1. Mat. iv. 15. 1 Mac. v. 15. The Talmudists, in the Tract γλ'γ, tell us, "As for the men of Judea, because they were accurate in their language (דבשי על דבשי), the law was confirmed in their hands; but as for the men of Galilee, because they were not accurate in their language, the law was not confirmed in their hands;" and to prove their inaccuracy, they assert in the same place, that the Galileans did not in speaking distinguish *ἄρνα* a lamb, *ῥῆν* wool, *ῥῶν* a he-ass, and *ῥῆν* wine. See more on this subject in Buxtorf's Lexicon Talmud. &c. under גל'ג and in Wetstein's note on Mat. xxvi. 73.

Γαμέω, ὦ, from γάμος.—*To marry*. In the active, it is properly spoken of the man, Mat. v. 32. xix. 9. xxii. 25, 30. et al. as γαμέομαι, *pass, to be married*, is of the woman. Mark x. 12. (where see Wetstein,) 1 Cor. vii. 39; but γαμῖν in the active is also sometimes applied to the woman. 1 Cor. vii. 28, 34. 1 Tim. v. 11, 14. [Xen. Hier. i. 28.]—In Mark vi. 17. it is applied to an *unlawful marriage*. On Mat. xxiv. 38. comp. Gen. vi. 2. [Schl. sensibly observes, that it is absurd to explain Mat. xxiv. 38. by *stuprum committo*, (although in Greek writers such notions obtain: see Spanh. ad Callim. H. in Del. 38. and 240. and Barnes ad Anacr. Od. lii.) as from ἐγαμίζω, which precedes, the meaning is clearly *marrying* in ease and security. He shows, too, by referring to 1 Cor. vii. 9, 10. that it is used of both parties, i. e. generally of *marrying*.]

Γαμίσκω, from γάμος.—*To give in marriage*, as a father doth his daughter, whence in pass. γαμίσκομαι *to be given in marriage*, as a daughter by her father. occ. Mark xii. 25. [Sch. contends that the word γαμίζω in the same sense occurs 1 Cor. vii. 38. but others read ἐγαμίζω.]

ΓΑΜΟΣ, ου, ό.

I. *The matrimonial union, marriage*. Heb. xiii. 4. where, as Wolfius (whom see) has justly remarked, the imperatives preceding and following show that we should rather understand *ἔστω* than *ἔστω*. See also Hammond and Macknight; and observe that the Alexandrian and two other MSS. for *ὅτι* in the following sentence read γάρο, and the Vulg. translates by enim *for*. [Wisd. xiv. 26. Arrian, Ind. viii. 6.]

II. *A nuptial or marriage feast*¹. Mat. xxii. 8, 10. Comp. ver. 4. John ii. 1, 2. Plur. Γάμοι, οί, the same. Mat. xxii. 2, 3, 9. et al. Raphaelius on Mat. xxii. 2. cites Arrian using ΠΟΙΕΓ'Ν ΓΑ' ΜΟΥΣ *for making a marriage feast*, as Elsner

¹ [Γάρος is a funeral feast in Hom. Od. iv. 547.]

doth others of the Greek writers. See also Wetstein on ver. 1. [Schl. thinks that the word hence came to signify *any great feast*, and to this he refers Mat. xxii. 2. (where the Syriac renders it by a *feast*; and where with γάμοι, compare Theoph. Char. xii. 1. xxii. 1.) Luke xii. 36. xiv. 8. Est. ii. 18. ix. 22. and in Mat. xxii. 10. it appears that γάμος means the *place* of the feast.]

ΓΑ'Ρ. A conjunction.

1. Causal, *for*. It denotes the *cause* or *reason* of something going before, Mat. i. 20, 21. ii. 2. But it must be remarked, that it does not always, nor particularly in St. Paul's Epistles, refer to what *immediately* preceded, but to what went before at a considerable distance, (comp. Mark xi. 13. xii. 12. xvi. 3, 4.) yea, that sometimes in St. Paul's *rapid style*, it relates to somewhat understood, and which is to be supplied from the tenor of the discourse. Numerous instances of both these usages of γάρ might be produced; but I dare not assert, with some learned men, that this particle is in the N. T. sometimes *adversative*, and even sometimes *expletive*. The attentive reader of the N. T. will, I trust, after this hint, confute such assertions on any particular passage for himself.

2. It denotes *connexion* or *continuation* of the same discourse, as *nam* often does in Latin, and *for* in English. Mat. i. 18. Luke ix. 44. See Raphaelius and Wetstein on Mat. and Hutchinson's Note 1. on Xen. Cyr. p. 171, 8vo.

3. It is used *interrogatively* or *in asking a question*, though even in such instances the question asked implies the *reason*¹ of somewhat which preceded, either *explicitly* or *implicitly*. See Mat. ix. 5. xxvii. 23. Mark xv. 14, but Pilate said unto them, τί γάρ κακὸν ἐποίησες; q. d. (*why should I crucify him?* or, *I will not crucify him?*) for *what evil hath he done?* Comp. Acts xix. 35. See Blackwall's Sacred Classics, vol. i. p. 137. [See Diog. L. vi. 1. Aristoph. Ach. 594. and Krebs, Obs. Flav. p. 71. Viger, p. 478.] † See also Scholefield's note on Eur. Med. 58.†

4. Illative, *wherefore*, *therefore*. Rom. vi. 19. xv. 2. 1 Cor. i. 26.

5. Affirmative, *verily*, *truly*. John ix. 30. Acts xvi. 37. 1 Cor. ix. 10. 1 Thess. ii. 20. where see Macknight, Jan. iv. 14. Rom. xv. 27. where we may observe it is thus used after the V. εὐδόκησαν repeated; and in this manner the learned Hoogeveen's note on Viger, de Idiotism. ch. vii. sect. 11. reg. 6. remarks, that γάρ is frequently applied in the Greek writers. [The following usages are noted by Schleusner. *Although*, John iv. 44. Rom. ix. 15, 17. *But*, Acts viii. 39. (where some say *wherefore*.) Rom. iv. 13, 15. v. 7. ix. 6.]

ΓΑΣΤΗ'Ρ, γαστήρος, and by contraction γαστρός, ἡ.

1. *The belly*. Hence used by a figure for a *person given to his belly or gluttony*². occ. Tit. i. 12. So Hesiod, speaking of some shepherds, Theog. 26, calls them κακ' ἐλέγχεα, ΓΑΣΤΕΡΕΣ

¹ *Vix ausim affirmare* (says the learned Hoogeveen on Viger, de Idiotism. cap. viii. sect. 5. reg. 3. whom see) soli servire interrogationi citra ullam causæ redditionem."

² [It is used also for *food* in Xen. Cyr. i. 2. 8. Mem. i. 2. 1. Ecclus. xxxvii. 5. and then for *pleasure in eating*, Xen. de Rep. L. ii. 1. See Fisch. Prolog. xii. p. 7.]

ολον. See Suicer, Thesaur. in γαστήρ, and Wetstein on Tit. i. 12. [Donat. ad Ter. Phor. v. 7, 95.]

II. *The womb*, whence the phrase ἐν γαστρὶ ἔχειν *to have in the womb*, i. e. *to be with child*. Mat. i. 18. et al. It implies all the time from the conception to the birth; but συλλαμβάνειν ἐν γαστρὶ, Luke i. 31. is *to conceive in the womb*, *to become with child*. But these phrases are elliptical, γόνον or ἔμβρυον a *fœtus* or *embryo* being understood. Ἐν γαστρὶ ἔχειν, and ἐν γαστρὶ λαβεῖν, are used by the Greek writers. See Wetstein on Mat. i. 18. and Bos Ellips. [See Gen. xxxviii. 24. Judg. xiii. 5. Athen. x. p. 453. Pausan. Mess. c. 33. Artemid. Oneir. ii. 18. iii. 32.]

ΓΕ', an adv.

1. *Indeed*, *truly*, *surely*, *at least*. Acts ii. 18. Rom. viii. 32. 1 Cor. iv. 8. ix. 2. et al.

2. *Yet truly*. Luke xi. 8. xviii. 5.

3. It is postfixed to several other particles, but seems always to preserve somewhat of its affirmative meaning.

ΓΕ'ΕΝΝΑ, ας, ἡ.—*Gehenna*. Γαίεννα is used by the LXX for the Heb. גֵּי הִינּוֹם, Josh. xviii. 16. So γέεννα of the N. T. is in like manner a corruption of the two Heb. words, נָחַל a *valley*, and הִינּוֹם *Hinnom*, the name of a person who was once the possessor of it. This *valley of Hinnom* lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned their children alive to Molech, Baal, or the Sun. A particular place in this valley was called Tophet, and the valley itself the valley of Tophet, from the *fire-store*, Heb. תַּפְּת, in which they burned their children to Molech. See 2 Kings xxiii. 10. 2 Chron. xxviii. 3. Jer. vii. 31, 32. xix. 5, 6. xxxiii. 35. and comp. Heb. and Eng. Lex. in תַּפְּת I. and כֶּלֶךְ and מוֹאֹץ below.—From this valley's having been the scene of those *infernal sacrifices*, and probably too from its *continuing* after the time of king Josiah's reformation (2 Kings xxiii. 10.) a place of abominable *filthiness* and *pollution* (see sense II. below); the Jews, in our Saviour's time, used the compound word גֵּי תַּפְּת for *hell*, the *place of the damned*. This appears from that word being thus applied by the Chaldee Targums on Ruth ii. 12. Ps. cxl. 12. Is. xxvi. 15. xxxiii. 14. et al. and by the Jerusalem Targum, and that of Jonathan Ben Uzziel, on Gen. iii. 24. xv. 17. Comp. 2 Esdras, Apocryph. ii. 29.

I. In the N. T. γέεννα τοῦ πυρός, a *gehenna of fire*, Mat. v. 22. does, I apprehend, in its *outward* and *primary* sense, relate to that dreadful doom of being *burnt alive in the valley of Hinnom* (as the innocent victims above-mentioned, see Grotius on Mat., or as those executed on the statutes, Lev. xx. 14. xxi. 9. see Doddridge); though this, as well as the other *degrees* of punishment mentioned in the context, must, as Doddridge has remarked, be ultimately referred to the *invisible world*, and to the *future vengeance* of an offended God.

II. It commonly denotes *immediately hell*, the *place* or *state of the damned*, as Mat. v. 29, 30. x. 28. Comp. Mat. xxiii. 15. Jam. iii. 6. And in Mark ix. 43, 44, &c. our Lord seems to allude to the *worms* which continually preyed on the

dead carcasses that were cast out into the *valley of Hinnom*, γένναν and to the *perpetual fire* there kept up to consume them. Comp. Ecclus. vii. 17. Judith xvi. 17. and see the learned Joseph Mede's Works, fol. p. 31.

ΓΕΘΣΗΜΑΝΗ', or, as the best MSS. read, ΓΕΘΣΗΜΑΝΕΙ'. Undeclined, Heb.—*Gethsemane*. A word compounded either of the Heb. נָחַל a valley, and נָחַל fatness, as being a very fruitful valley, or rather, according to Capellus and Lightfoot, of נָחַל a press, and נָחַל oil, as denoting a place of oil-presses. This latter derivation is confirmed by observing that it appears from Luke xxii. 39. that this place lay near the Mount of Olives. occ. Mat. xxvi. 36. Mark xiv. 32. See Capellus in Pole Synops., and Lightfoot, Hor. Heb. in Mat. xxvi. 36.

Γείτων, ονος, ὁ, ἡ, q. γείτων or γήτων, from γῆ or γῆ land, country.—A neighbour, q. d. one of the same country, a countryman. occ. Luke xiv. 12. xv. 6, 9. John ix. 8.—In the LXX it generally answers to the Heb. נָחַל an inhabitant. [Jer. vi. 21. Job xxvi. 5.]

ΓΕΛΛΩ, ὦ, from the Heb. לָלַח or לָלַח to exult, or from לָלַח to deride לָלַח.—To laugh, be merry. occ. Luke vi. 21, 25. [LXX, Gen. xvii. 17.]

Γέλως, ωτος, ὁ, from γελᾶω.—Laughter, mirth. occ. Jam. iv. 9. [LXX, Job xvi. 21.]

Γεμίω, from γέμω.—To fill. Mark iv. 37. [xv. 36.] Luke xiv. 23. xv. 16. [John ii. 7. vi. 13. Rev. viii. 5. xv. 9.] Gen. xiv. 17.]

ΓΕΜΩ, from the Heb. מָלַח to increase, fill לָלַח;

or Arabic مَلَّ to abound, be full; or Syriac

ܡܠܝܬܐ to be full לָלַח. Comp. Heb. and Eng.

Lex. in מָלַח.—To be full. Mat. xxiii. 25, 27. (where see Wetstein.) Luke xi. 39. Rev. iv. 6. [Gen. xxxvii. 24. 2 Mac. iv. 6. Soph. Phil. 872.]

Γενεά, ἄς, ἡ, from γένος.

I. A generation, a descent, or single succession of men from father to son. Mat. i. 17. So Homer, speaking of Nestor, Il. i. 250,

τῷ δ' ᾗδ' δύο μὲν ΓΕΝΕΑὶ μερόπων ἀνθρώπων ἔφθιαδ',

Two generations now had pass'd away. POPE.

Herodotus also often uses the word in the same sense, as i. 3. δυνάστη—ΓΕΝΕΗ, in the second generation; and c. 7. ἀρχάντες ἐπὶ οὗοι καὶ εἰκοσι ΓΕΝΕΑ'Σ ἀνδρῶν,—παῖς παρὰ πατρός ἐκδεχόμενος τὴν ἀρχὴν—"ruling for two and twenty generations—the son succeeding the father in the government." See more in Raphelius and Wetstein.

II. A generation or race of men living at the same time. Mat. xi. 16. xii. 39, 41. [xvi. 4. xvii. 17.] xxiii. 36. Comp. Mat. xxiv. 34. Luke xi. 29, 30. et seq. xvii. 25. Acts viii. 33. and see Doddridge's note on this last text. So Luke xvi. 8. the children of this world are wiser εἰς τὴν γενεάν τὴν αὐτῶν in their generation, i. e. in the generation of men, wherein they live. Comp. Acts xiii. 36. [Schleusner adds, Mark viii. 12, 38. ix. 19. xiii. 30. Luke i. 48. ix. 41.]

¹ [It is construed with an accusative of the subject, and genitive of the filling matter. See Poll. Onom. i. 99. Xen. Hell. vi. 2. 14. and vil. 2. 23.]

xi. 29—31, 50, 51. xvii. 25. xxi. 32. Acts ii. 40. Phil. ii. 15. Heb. iii. 10. Eccl. i. 4. He gives also, I think rightly, another meaning.]

III. [The time in which such a race lives, and thence generally an age or period. Thus Luke vii. 31. Acts xiv. 16. xv. 21. Eph. iii. 5. Col. i. 26. To this head Schl. refers Acts viii. 33. "who can speak (fitly) of his time, of the time in which he lived?" He says also that the word sometimes signifies, metaphorically, disposition; and that this is its meaning in Luke xvi. 8. "wiser in their disposition or nature." Br. says, that in this place it means family, "have more regard to their family." This is absurd; but the word has this meaning in a wider or narrower sense frequently. See Joseph. A. J. v. 1, 5. Gen. xxxi. 3. Lev. xxv. 41. Jer. viii. 3. To this meaning Schleusner refers, Mat. i. 17. but without reason. It means posterity in Esth. ix. 28. Num. xiii. 23. Joseph. A. J. i. 10, 3. It is the same as γένεσις, Xen. Cyr. i. 2, 13.]

Γενεαλογίᾳ, ὦ, from γενεά a generation, and λόγος an account.—To reckon a genealogy, descent, or pedigree. occ. Heb. vii. 6. [1 Chron. v. 1. Xen. Symp. iv. 51.]

Γενεαλογία, ἄς, ἡ, from the same.—A genealogy. occ. 1 Tim. i. 4. Tit. iii. 9. See Wolfius and Westein on 1 Tim., and Doddridge and Macknight on both texts. [Grotius thinks the apostle refers to the Æones of the Gnostics, and νόμος of the Jews; but Schleusner says rightly that it is far more probable that he refers to the foolish passion of the Jews for reckoning their ancestors, and making new pedigrees from the fragments in private hands. Some perhaps abused these, to show that Jesus did not descend from David; or, on the other hand, the Jewish Christians by means of these asserted their superiority to the Gentile converts. See LXX, 1 Chron. vii. 5, 7.]

Γενέσια, ων, τά, from γένεσις. It is properly a N. adj. neut. plur. agreeing with συμπόσια feastings understood. See Bos, Ellips. p. 184.—A birth-day, or rather the feastings and other tokens of mirth observed on the birth-day. To this purpose Suidas explains it by ἡ δὲ ἐναυτοῦ ἐπιφοιτῶσα τοῦ τεχθέντος μνήμη, the annual commemoration of one's birth. occ. Mat. xiv. 6. Mark vi. 21. We find from Gen. xl. 20. that so anciently as the time of Joseph, Pharaoh king of Egypt did in like manner make a feast unto all his servants on his birth-day (Heb. הַיּוֹם הַזֶּה, LXX, ἡμέρα γενέσεως): and from Herod. ix. 109. we learn that the Persian kings observed the same custom. Τοῦτο τὸ δεῖπνον παρασκευάζεται ἅπας τοῦ ἐναυτοῦ, ἡμέρῃ τῇ ἑΓΕΝΕΤΟ βασιλεύς, this supper is prepared once a year, on the day in which the king was born. For the sense here assigned to ἐγένετο, comp. i. 133. [See Schwarz, ad Olear. de St. N. T. p. 282.]

Γένεσις, εως, ἡ, from γίνομαι to be born.

I. Scott, on Mat. i. 1. shows that in the Greek writers it signifies original extract, descent, birth. Hence in N. T.

II. Birth. Jam. i. 23. τὸ πρόσωπον τῆς γενέσεως αὐτοῦ, the face of his birth, i. e. his native or natural face. [So Schl. and Br.]

III. Successive generation, descent. Mat. i. 1.

βίβλος γενέσεως the book of the generation, i. e. the genealogy¹. It seems an *Hebraical* expression answering to the Heb. מִן הַיָּמִים, as it does in the LXX of Gen. v. 1. [xxxi. 13. xl. 20.] See Wolfius on Mat. i. Wetstein cites from Herod. ii. +146.† γενεολογέουσι δὲ ἀβρίων τὴν ΓΕ'ΝΕ-ΣΙΝ, they reckon their genealogy or descent.

IV. τροχός τῆς γενέσεως, the wheel, course, of (our) existence seems to denote *our life*; so (Eumenius explains the phrase by τὴν ζωὴν ἡμῶν. James iii. 6. Comp. τροχός. [See Wisd. vii. 5. Judith xii. 18².])

Γενετή, ἡς, ἡ, from γίνομαι to be born.—A birth, a being born. occ. John ix. 1. where Wetstein shows that ἐκ γενετῆς from the birth, is a common expression in the Greek writers. [Lev. xxv. 47. Polyb. iii. 20, 4. Diod. S. v. 32.]

ΓΕΝΝΑ'Ω, ὦ, from γέρω to get, obtain ††† (which Heb. verb the LXX render by γεννάω, Zech. xiii. 5.) see Gen. iv. 1. Or is it not rather from the Heb. נָבַד to form, machinate³?

I. To get, beget, generate. Mat. i. 2. et al. freq. Comp. Acts xiii. 33. Heb. i. 5. 1 Cor. iv. 15. [Gal. iv. 23.] Mat. i. 20. that which is, ἐν αὐτῇ γεννηθὲν, begotten in her. "Γεννάω, when applied to females, does not signify to conceive, (that is συλλαμβάνω, Luke i. 24, 31, 36.) but to bring forth." Scott. See next sense, and Bp. Pearson on the Creed, Art. ii. p. 117, ed. fol. 1662. note†.

II. To beget spiritually, i. e. convert to the Christian faith. 1 Cor. iv. 15. Philem. 10. where see Macknight.

III. To bring forth, as the female. Luke i. 13, 57. John xvi. 21. The profane writers apply it in the same sense. See Wetstein on Mat. i. 16⁴.

IV. In pass. γεννᾶσθαι to be born. Mat. i. 16. ii. 1. et al. Comp. John iii. 3—7. 1 Cor. x.

V. To produce, generate, occasion. 2 Tim. ii. 23. So Plato, Ep. βλαβὴν ἡδονῇ καὶ λύπῃν ΓΕΝ-ΝΑΪ, pleasure generates hurt and grief. [Longin. vii. 2. See Palaiet, Obs. Ph. Cr. p. 471.]

Γέννημα, ατος, τό, from γεγεννημαι perf. pass. of γεννάω.

I. Offspring, brood, of animals. Mat. iii. 7. xii. 34. et al. Comp. ἔχιδνα II. [Luke iii. 7. Josh. xv. 14. Eccus. x. 19. 1 Mac. i. 40.]

II. Fruit, produce, of vegetables. Mat. xxvi. 29. †Mark xiv. 25.† Luke xii. 18. Raphelius shows that Polybius [i. 71, 1.] several times uses γεννήματα for the fruits of the ground; and Anacreon, Od. i. 7. calls wine γόνον ἀμπέλου, the fruit or offspring of the vine. See also Wetstein and Campbell on Mat., and LXX in [Ex. xxiii. 10.] Hab. iii. 17.

III. Fruit, produce, effect. 2 Cor. ix. 10. [Hos. x. 13.]

Γέννησις, εως, ἡ, from γεννάω.—A birth. occ. Mat. i. 18. Luke i. 14. [Hos. ii. 3.]

Γεννητός, ἡ, ὅν, from γεννάω.—Born, pro-

duced. occ. Mat. xi. 11. Luke vii. 28. Comp. LXX in Job xi. 2, 12. xiv. 1. xv. 14. xxv. 4.

Γένος, εος, τό, from obsol. γένω to form, or γίνομαι to become, be born.

I. A kind, species. Mat. xiii. 47. xvii. 21. Mark ix. 29. 1 Cor. xiv. 10. [Gen. i. 11. Hesiod, Opp. 11.]

II. Offspring. Acts xvii. 28. Rev. xxii. 16. Observe, that in Acts St. Paul refers to several (τινές) of the heathen poets, and accordingly the words he cites are found not only in Aratus, but Cleanthes also, in a hymn to Jupiter, says, 'ΕΚ ΣΟΥ' ΓΑΡ ΓΕ'ΝΟΣ 'ΕΣΜΕΝ'. See Wolfius, Wetstein, and Cudworth's Intellect. Syst. vol. i. book iv. p. 475, 483. ed. Birch.

III. A family, kindred. Acts iv. 6. vii. 13. [xiii. 26. Judith xvi. 14.]

IV. A stock or race of men descended from a common parent. Acts [iv. 36.] vii. 19. [xviii. 2.] 2 Cor. xi. 26. Gal. i. 14. Phil. iii. 5. [Gen. xi. 6. Est. ii. 10. Is. xliii. 20.]

V. A nation, country. Mark vii. 26. Acts iv. 36. See Wetstein, who shows that the profane writers apply τῷ γένει in the same sense. [Schl. says, that in Acts iv. 6. and Gal. i. 14. the meaning is order or sect. See Etym.]

Γερουσία, ας, ἡ, from γέρων.—An assembly of elders or old men, a senate, in Latin senatus, which is derived in like manner from senex, an old man. occ. Acts v. 21. where see Wolfius and Wetstein. The LXX frequently use the same phrase, γερουσίαν τῶν νιῶν Ἰσραήλ, for the Heb. זְבָיִדִים as Exod. iii. 16. iv. 29. (comp. 1 Mac. xii. 6. 2 Mac. i. 10. iv. 44. xi. 27. 3 Mac. i. 8.) and Josephus, Ant. xii. 3. § 3. cites a letter of Antiochus the Great, wherein that prince, in like manner, twice calls the Jewish senate γερουσία: and he himself applies the same term to the assembly of Jewish elders at Alexandria in Egypt, de Bel. vii. 10. § 1. Comp. under συν-ἔδριον.

Γέρων, οντος, ὁ.—An old man. occ. John iii. 4. [LXX, Prov. xvii. 6.] So called, say the Greek etymologists, q. γέαν ὁρῶν looking on the earth, for

"With downcast looks he views his place of birth,
And bows his bended trunk to mother Earth."

So the Latin silicernium signifies a stooping old man, from silex the pavement, and cerno to behold.

Γεύομαι, mid.

I. To taste meat or drink with the tongue or palate. Mat. xxvii. 34. Luke xiv. 24. John ii. 9. Col. ii. 21.

II. To eat. Acts x. 10. xx. 11. xxiii. 14. comp. ver. 13. and see Raphelius, Elsner, Wolfius, and Kypke on Acts x. 10. and Hutchinson's note 4. on Xen. Cyri Exp. p. 98. 8vo. 1 Sam. xiv. 24.

III. To taste, experience, whether good, Heb. vi. 4, 5. 1 Pet. ii. 3; or evil, Mat. xvi. 28. John viii. 52. Heb. ii. 9. [It appears to be rather used in the sense of being a partaker of. Luke xiv. 24. Heb. vi. 4. 1 Pet. ii. 3. Comp. Ps. xxiii. 8. Prov. xxxi. 18. Herod. vi. 5. Soph. Trach. 1108.]—The word is often used in the sense of experiencing by the profane writers, (see Scott on Mat. xvi. 28. and Alberti on Heb. vi. 4.) and several times in the LXX answering to the

¹ [This word in Mat. i. 18. is referred by Schl. and Br. to sense II. Comp. Luke i. 14. and Gen. xl. 20.]

² [Schl. now thinks that τρ. γ. means the earth or world.]

³ Whence also may be derived the Saxon cennan to beget, and hence, by the way, the Eng. kin, kind, kindly (bring forth), &c. Comp. under γίνομαι.

⁴ [See also Barnes ad Eur. Iph. A. 473, 639. and Pfochen. de Purit. Ling. N. T. § 43.]

Heb. מָוֶת, as Ps. xxxiv. 8. Prov. xxxi. 13. It does not however appear that to *taste of death* is an Hebraism, or that this expression is ever used in the Old Testament; though מָוֶת מָוֶת, to *see death*, is, Psalm lxxxix. 48. or 49. But

לִצְחֹק מָוֶת, to *taste death*, occurs not only in the Syriac version of Mat. xvi. 28. John viii. 52. Heb. ii. 9. but also in the works of Ephraim¹. See Marsh's Note on Michaelis's Introduction to N. T. vol. i. p. 403.

Γεωργέω, ὦ, from γεωργός.—*To cultivate or till the earth*; whence pass. γεωργέομαι, οὔμαι to be cultivated, tilled, as the earth. occ. Heb. vi. 7. [1 Chron. xxvii. 26.]

Γεώργιον, ον, τό, from γεωργός.—*Husbandry, or rather, cultivated ground, arum*. In the N. T. it is used only in a figurative sense, occ. 1 Cor. iii. 9. Comp. John xv. 1. Isaiah xxviii. 23—29, and see Bp. Lowth's note on ver. 23. In the LXX γεώργιον several times answers to the Heb. חֵקֶף a field. See Prov. xxiv. 30. xxxi. 16. [Poll. ii. 221.]

Γεωργός, οὔ, ὁ, from γῆα or γῆ the earth, and ἔργον perf. mid. of obsol. ἔργω to work. See under ἔργον.

I. *One who tills the earth or ground, a husbandman*. 2 Tim. ii. 6. Jam. v. 7. [LXX, Jer. xiv. 4.]

II. *Particularly, a husbandman who cultivates vines, a vine-dresser*. Mat. xxi. 33. John xv. 1. et al. freq. [Palair. Obs. p. 358.]

Γῆ, ἡς, ἡ.

I. *The earth, land, or ground*, considered as fit or unfit for producing fruit. Mat. xiii. 5, 8, 23. Mark iv. 28. Comp. Heb. vi. 7. [John xii. 25. Gen. ii. 12. Joel i. 10.]

II. *The dry land or ground*, as distinguished from the waters. Luke v. 11. John xxi. 8, 9, 11. et al. [Jonah i. 13.]

III. *A particular land, tract, or country*. Mat. ii. 6, 20, 21. iv. 15. ix. 26. et al. On Mat. xxvii. 45, where πᾶσαν τὴν γῆν denotes all the land of Judea, comp. Luke iv. 25. and see Doddridge's note. [It is used for an island, Acts xxvii. 39; comp. xxviii. 1. and see Gen. xii. 10. xlii. 30. Ex. vii. 19. for similar uses of γῆ. Ἡ γῆ τῆς οἰκίας is used for one's country. Acts vii. 31. Comp. Gen. xii. 2.]

IV. *The land, of Canaan namely, but figuratively and spiritually denoting heaven*. Mat. v. 5. Comp. Ps. xxxvii. 11, 29, and see Campbell's note on Mat. [Schl. adds very absurdly, Mat. xxiv. 30. and very doubtfully, Acts iv. 26. See Eph. vi. 3. It would appear that γῆ is used also for city. See Mat. x. 15. xi. 24. and perhaps ii. 6. γῆ Ἰουδα city of Judea. See Schol. ad Aesch. Sept. Theb. 105. Eur. Hec. 16. Coluth. 271. The LXX have γῆ for γῆ in Jer. xxix. 7. xxxiv. 22. et al. but the Heb. word may stand for region.]

V. *The terraqueous globe, or globe of earth and water*, as distinguished either from the material or from the holy heavens. See Mat. v. 18, 35. vi. 10. xvi. 19.

VI. *The earth or ground in general*. Mat. x. 29. [xv. 35.] xxv. 18. et al.

ΓΗ' ΠΑΣ, ατος, αος, ως, τό, from γέρον an old man.—*Old age*. occ. Luke i. 36. [Gen. xxi. 7. Eccles. iii. 23. viii. 7.]

Γηράσσω or γηράω, from γῆρας.—*To grow or be old*. occ. John xxi. 18. [Gen. xviii. 13. Ruth i. 12; of things, Heb. viii. 13. Xen. de Vect. i. 4.]

Γίνομαι, γίγνομαι, or γέινωμαι, from γένω or γένω to form.

I. *To be made or formed, to become*. Mat. iv. 3. John i. 12, 14. ii. 9. Acts xxvi. 28. et al. Comp. Rom. i. 3.—Acts xii. 18, TI' ἄρα ὁ Πέτρος ἔΓΕ' ΝΕΤΟ, what was become of Peter. That this phraseology is used in the same sense by the Greek writers, is proved by Raphaelus, Elsner, Wolfius, and Wetstein.—Γενέσθαι εἰς, to become or be turned into. Luke xiii. 19. John xvi. 20. 1 Cor. xv. 45. This is a Hellenistical phrase, answering to the Heb. לָאָהָרָה for which it is often used by the LXX, as Gen. ii. 7. et al. freq. [In the same sense as in Acts xii. 18. we find the word in Mat. x. 25. i. e. to become or be in any condition, and so (though with a sense of progress in time) Mat. v. 45. xii. 45. Rom. vii. 13. 1 Cor. iii. 18. iv. 9. 2 Cor. vii. 14. From this sense of progress comes another, where gradual change is implied, as Mat. iv. the stones may become or be changed into bread. John ii. 9. xvi. 20. 1 Pet. ii. 7. I am inclined to think that this too is the origin of the phrases, 'it became daylight,' or 'it became dark.' Mat. viii. 16. xiv. 15, 23. xvi. 2. xxvii. 1, 57. Mark vi. 47. Herod. i. 198. ii. 121. iii. 85. Exod. x. 13.]

II. *To be created, made, or produced from nothing*. John i. 3, 10. Heb. xi. 3. [Add James iii. 9. Gen. ii. 4. Is. xlvi. 7. From this sense of actual creation came others connected with it, as to institute, of the sabbath, Mark ii. 27. where the Syriac has to create, and of the law of Moses, Gal. iii. 17. The completion of creation is implied, Heb. iv. 3.]

III. *To be eventually, that is, to happen, occur, come to pass*. Mat. i. 22. xxi. 4. xxiv. 6. [Mark v. 14.] et al. Μη γένωιτο, may it not be! God forbid! Luke x. 16. Rom. iii. 4, 6, 31. et al. It is an elegant and emphatic form of deprecating or denying, in which latter view it is frequently applied by Arrian, Epictet, as Raphaelus hath shown on Rom. iii. 4². [Add Mat. xxvi. 56. xxvii. 54. xxviii. 11. Mark v. 14. ix. 21. xi. 23. xiii. 19. Luke i. 20. Gen. xlv. 33. To this head we must also refer such phrases, as "there arose a storm," that is, where the occurrence of any fact is expressed. Mat. viii. 24. ix. 16. xiii. 21. xxv. 6. xxvii. 5. xxviii. 2. Mark i. 11. ii. 21. iv. 17, 37, 39. ix. 7. Luke iii. 22. iv. 25, 36. vi. 48, 49. ix. 34. xxii. 21. Not very remote from this is the sense to beful. Gal. iii. 14. Luke xix. 9.]—Followed by another verb with καί before it, it means to come to pass, to happen that.—ἐγένετο καί, it came to pass that. Mat. ix. 10. Mark ii. 15. [This notion is quite inadmissible.] Comp. under καί 14. Ἐγένετο is very frequently thus used without καί intervening between the two verbs, as Mat. xi. 1. xiii. 53. xix. 1. Mark i. 9. Luke i. 22. ii. 1. xi. 14. Both these last

¹ [It is also a Rabbinical phrase. See Beresch. Rab. S. 9.]

² [See Quinocel on Luke xx. 16.]

see *Hellenistical* forms of expression corresponding to the similar use of the Heb. *הָיָה*. [See Vorst. de Heb. p. 6. c. 1.]

IV. *To be or become* in general. Mat. v. 45. vi. 16. viii. 26. Luke xii. 40. [The verb has really the simple force of *εἶμι* in many cases. Mat. xi. 26. *this is thy good pleasure*; xxiv. 44. xix. 8. Luke ii. 42. x. 36. John xiii. 2. xx. 27. Acts v. 24. xx. 16. 2 Pet. i. 21. It is then often used with participles. Mark i. 4. 2 Cor. vi. 14.]—Those things are said *γενέσθαι τι* to be to any one, which he *hath*. Mat. xviii. 12. Comp. *εἶμι* VII. [In Luke xx. 33. the sense is the same, but we have a genitive. From this dative comes the phrase *γενέσθαι τινί*, used of a woman's *marrying* or *having connexion with a man*; and also the phrase *to belong to or be under the command of*. Rom. vii. 24.]—In 1 Cor. xv. 20. *ἐγένετο* is wanting in seven MSS., five of which are ancient, in the Vulg. and Coptic versions, and is rejected from the text by Griesbach.

V. *To be done, performed*. Mat. vi. 10. Acts iv. 16. xxi. 30. So with a dative following, *to be done to*. Mat. viii. 13. ix. 29. xviii. 19. On which last text Elsner shows that the purest Greek writers use the phrase in the same sense. [See sense VII.]

VI. *To be celebrated*, as a feast or public solemnity. Mat. xxvi. 2. John [ii. 1.] x. 22. So Xen. H. Gr. lib. iv. *Ἱσθμία ΓΥΓΝΕΤΑΙ*, the Isthmian games are celebrated; lib. vii. *τὰ Ὀλύμπια ΓΥΓΝΕΤΑΙ*, the Olympian games are celebrated. [2 Kings xxi. 22.]

VII. *To be fulfilled, accomplished*, [as a prophecy. 1 Cor. xv. 54. as a wish or command. Mat. vi. 10. xxvi. 42. Luke xi. 2. xxii. 42. xxiii. 34. as a law. Mat. v. 18. (Comp. 17.)] This sense is closely connected with sense V.]

VIII. Of place, followed by *ἐν* or *εἰς*, *to be in* or *at*. Mat. xxvi. 6. Mark ix. 33. [Luke i. 44. John vi. 21.] 2 Tim. i. 17. Acts xx. 16. xxi. 17. [xxv. 15.] In the 2nd aor. with *κατά* or *ἐπί* following, *to be come to*. Luke x. 32. xxii. 40. [xxiv. 22. John vi. 25.] On the former text Kypke shows that Herodian, [i. 7. 3.] Josephus, and Plutarch use the phrase *ΓΕΝΕΣΘΑΙ ΚΑΤΑ* with an accus. in the same sense. [See Krebs, Obs. Flav. p. 145.]

IX. *To be born*. Rom. i. 3. Gal. iv. 4. where see Alberti and Raphelius, who show that the profane Greek writers apply the V. to the same meaning. Comp. John viii. and see Macknight on Rom. and Gal. [Gen. iv. 25. xxi. 3. Jer. vi. 2.]

X. *To grow or be formed*, as fruit. Mat. xxi. 19. [Xen. de Vect. i. 3.]

XI. *Γενέσθαι ἐν ἑαυτῷ*, *to be come to himself*, i. e. *to have recovered his senses or understanding*. occ. Acts xii. 11. where Raphelius shows that Xenophon and Polybius use the phrase in the like view of *recovering* from rage or terror. See also Wolfius, Wetstein, and Kypke. [Polyb. i. 49. Xen. An. i. 5, 15.]

XII. *Γενέσθαι εἰς οὐδέν*, *to come to nothing*. Acts v. 36. where Raphelius cites from Polybius the similar phrase *εἰς τὸ μὐδὲν καταρτῆν*. Comp. Kypke. [The following phrases are peculiar. *Γινέσθαι μετὰ τινος*, *to be a man's partner*. Mark xvi. 10. *to conduct one's self towards another*. Acts xx. 18. *Γινέσθαι ἐν τινί*, *to make use of*. 1 Thess. ii. 5. and in Phil. ii. 7. we may say, *having used*

the likeness of man. *Γινέσθαι ἀπό τινος*, *to depart from*. Luke xxiv. 31.]

ΓΙΝΩΣΚΩ, or ΓΙΓΝΩΣΚΩ. It is formed from the obsolete V. *γνώω* to *know*, by prefixing the reduplication, and inserting *σκ* before *ω*, as in *μυμήσκω* from *μνάω*, *πιπράσκω* from *πράω*, &c.

I. *To know*. Mark [v. 43.] vii. 24. ix. 30. [xv. 45.] Luke ii. 43. [ix. 11. xix. 15. xxiv. 18. John iv. 1. v. 6. Acts i. 7. xvii. 13. So 1 Sam. iv. 6. 1 Mac. iii. 11. In the passive, Mat. x. 26. Luke viii. 17. xii. 2. Acts ix. 24. Xen. de Venat. xiii. 10.]

II. *To perceive, feel*. Mark v. 29. Luke viii. 46.

III. *To know, be acquainted with*, a person. Mat. xxv. 24. Acts xix. 15. 2 Cor. v. 16. Comp. John i. 10. [48. ii. 24. Gen. xxix. 4. *To be acquainted with* a science or language, &c. Acts xxi. 37. John vii. 49. 1 Cor. viii. 2. xiii. 9. In the two last, knowledge of Christianity is implied.]

IV. *To know, understand*. Mat. xii. 7. xiii. 11. xvi. 3. [xxii. 45.] Mark iv. 13. [viii. 17. xii. 12. xv. 26. Luke i. 18.] Acts viii. 30. [John iii. 10. vi. 69. vii. 17. viii. 43. xiii. 12. I add to these passages (which Schl. gives under a fresh head, *to consider*, but without reason) Mat. vi. 7. xxiv. 39. Luke ix. 42. John xv. 18. 2 Cor. viii. 9. Heb. iii. 10.]

V. *To know, be conscious of*. 2 Cor. v. 21.

VI. *To know, discern, distinguish*. Mat. xii. 33. Luke vi. 44. John xiii. 35. [1 Cor. xiv. 7.] 1 John iv. 2. where observe that eighteen MSS. read *γινώσκειται*: and this reading is followed by the ancient Syriac and Vulg. versions.

VII. After the Hebraical and Hellenistical use, *to approve, acknowledge with approbation* [or *love*]. Mat. vii. 23. Rom. vii. 15. 2 Tim. ii. 19. Comp. John x. 14, 15. So we say in English, I don't *understand*, instead of I don't *approve*. Comp. Heb. and Eng. Lexicon in *נָּחַ* IV. [Add John viii. 55. xvii. 3. 1 Cor. viii. 3. (Schl. gives this meaning, and yet strangely explains this passage differently, *is taught by God*.) Heb. xiii. 23.]

VIII. *To know carnally*. It is used by the Greek writers in the same sense. Mat. i. 25. Luke i. 34. See Elsner, Wetstein, Kypke, [Fessel. Adv. Sac. ii. 14. See Gen. iv. 1. xxiv. 16.]

IX. *To think, beware*. Mat. xxiv. 50. Luke xii. 46.

X. *Γινώσκων*, participle. *thinking, reflecting upon, being mindful of*. Rom. vi. 6. 2 Pet. i. 20. Raphelius has shown that the profane writers use this participle in the same manner.

[XI. *To know how, or (to be able) to do* any thing. Mat. xvi. 3. The words *scio* and *nescio* are so used in Latin, as *Nescit vox missa reverti*.]

[XII. *To investigate, especially judicially*. John vii. 51. Acts xvii. 19, 20. xxii. 30. xxiii. 28. xxiv. 11. 1 Cor. iv. 1. 1 Thess. iii. 5.—The following are peculiar expressions. *To resolve*. Luke xvi. 4. This is a common phrase in Greek. Schl. quotes Diod. S. iv. 57. Plutarch, Lyeurg. c. 3. See Bergl. ad Aleiph. Ep. i. 25. Barnes ad Eur. Dan. 43. *To think or expect*. Mat. xxiv. 50. Luke xii. 46. Schl. gives the sense *to teach*, as found in John v. 42. Rom. ii. 18. and in the passive, in 1 Cor. viii. 3. Gal. iv. 9. adding, that the word is so used in Pind. Ol. vi. 148. xiii. 3. but it does not appear to me that this unusual sense is

admissible in the two first passages. The last I should refer with little hesitation to sense VII., as Sch. himself does 1 Cor. viii. 3.]

Γλυκος, εος, τό, from γλυκός *sweet*. — *Sweet wine*. occ. Acts ii. 13. The Etymologist explains γλυκος by τὸ ἀπὸ τῆς ληνοῦ ἀπόσταγμα αὐτομάτως καταρρέον ἀπὸ τῆς σταφυλῆς, ἐστὶ δὲ τοῦτο ΓΑΥΚΥ'ΤΑΤΟΝ καὶ λιπαρώτατον, which distils of its own accord from the grapes, which is the *sweetest* and smoothest: and to the same purpose Eusebius, τὸ ἀπόσταγμα τῆς σταφυλῆς, πρὶν πατηθῆ, the juice of the grape, before it is trodden. If it be asked, how there could be any γλυκος or *sweet wine* at Pentecost; it may be sufficient to reply, that it appears both from the heathen and Jewish writers, cited by Wetstein on Acts ii. 13. (whom see,) that the ancients had a method of preserving the *sweetness*, and, by consequence, the strongly inebriating quality of the γλυκος for a long time¹.

ΓΑΥΚΥ'Σ, εἶα, ὅ.

I. *Sweet*, as honey. occ. Rev. x. 9, 10.

II. *Sweet*, agreeable to the taste. occ. Jam. iii. 11, 12. So in Lucian, Dial. Alph. and Nept. ΓΑΥΚΥ' ρεῖθρον a *sweet stream* is opposed to what is mixed with the sea-water. [LXX, Judg. xiv. 14. Eccles. xl. 7.]

ΓΛΩ'ΣΣΑ, ης, ἡ.

I. *The tongue*, of a man. Mark vii. 33, 35. Luke xvi. 24. 1 Pet. iii. 10, et al.

II. It is used for the *fiery tongues*, or *flames resembling tongues*, which appeared over the Apostles on the day of Pentecost. Acts ii. 3. Comp. Isa. v. 24. where we read of πῦρ ἵψ' a *tongue (flame)* of fire devouring the stubble. See Wolfius on Acts, and Bp. Lowth on Isaiah.

III. *A tongue, language*. [Mark xvi. 17.] Acts ii. 4, 11. [Est. i. 22.]

IV. *A foreign or strange language*. [Acts x. 46. xix. 6.] 1 Cor. xii. 30. xiv. 2, 4—6, et al. [We find γλώσσα for a *language* in Wisd. i. 6. Hom. II. iv. 433. Xen. Ec. xiii. 8; for a *dialect* in Xen. Mem. iii. 14, 7, a sense noted by the Etym. M. It seems to be the *gift of speaking with tongues* in 1 Cor. xiii. 8. as in ver. 1 of the same chapter, it is for the *gift of eloquence*. On its being put for a *strange language*, see Stoseh. Archæol. Ec. N. T. p. 93. Gataker ad Marc. Anton. p. 120. and Ernesti Lex. Techn. Gr. Rhet. p. 62.]

V. *A people speaking a particular language*. [Phil. ii. 12.] Rev. v. 9. xiv. 6. So γλώσσαί, αἱ, *men of different languages*. Rev. vii. 9. Theodotion uses the word in the same sense for the Chald. דְּבָרִי, Dan. iii. 29. and plur. emphat. דְּבָרֵי, Dan. iii. 4, 7, 31. v. 19.

Γλωσσόκομον, ου, τό, from γλῶσσα a *tongue*, and κομῶ to keep, preserve.

I. Properly, a case to keep the *tongues of wind-instruments in*. These *tongues γλῶσσαί*, did, I suppose, nearly resemble the *reeds* which are used in playing on several sorts of wind-instruments among us. See Wetstein on John xii. 6. and Pearce's Note on Longinus, § xlv. p. 244, 3rd ed. [Krebs, Obs. Flav. p. 152. and Etym. M.]

II. *A purse*, or rather perhaps a *little case or box to put money in*. occ. John xii. 6. xiii. 29. Josephus, Ant. vi. 1, 2. uses it for the *little chest*

or *coffer* in which the Philistines put the golden mice and emerods, and which is called in Heb. זָכָה, 1 Sam. vi. 11. The LXX also have this word, 2 Chron. xxiv. 8. for the Heb. זָכָה a *chest, coffer*. See also Kypke on John xii. [Hemst. ad Aristoph. Plut. 711. Helladius, in his Chrestomathia, p. 11. (ed. Meurs.) says that the word was first put for a case for the *tongues of wind-instruments*, and then for any case. It is a case for writings in the Test. Epict. in Maffei Mus. Veron. p. 28. It is curious that the word was adopted by the Rabbis afterwards. See Targ. Jon. and Hieros. on Gen. i. 26. and Buxtorf, Lex. Talm. p. 443.]

Γναφεύς, ἔως, ὁ, from γνάπτω + ὁ κνάπτω + to clear or smooth a cloth by carding or thistling, which V. is from the Greek κνάω to scrape, rub. — A fuller, part of whose business it was to comb the cloth τοῖς γνάφοις² with cards or thistles, and so clear it of its superfluous extremities, i. e. of its nap, hairs, &c. occ. Mark ix. 3. — The LXX have several times used this word for the Heb. טָבַח, which also signifies a fuller of cloth, from טָבַח to wash, rinse, because another part of the fuller's business was to rinse and scour cloths from their filth, grease, &c. — [2 Kings xviii. 17. Isa. vii. 3. xxxvi. 2. The word is written also κναφεύς, especially, says Harpocratio, in Attic. On this change, see Hemst. ad Luc. Dial. Voc. p. 86. On the general subject, see Theoph. Char. x. Plut. Opp. t. viii. p. 108. Schöttg. Antiquit. Trituræ et Fullonæ, Lips. 1763.]

Γνήσιος, ου, ὁ καὶ ἡ.

I. *Lawfully born, legitimate*, as opposed to νόθος *spurious*, or a *bastard*. Thus used in Herodotus, lib. iii. + Herodian iii. 10, 9. + See Raphaelus, and Wolfius on 1 Tim. i. 2. [Jos. A. iii. 2, 1. and often³.]

II. *Genuine, true, not degenerate from his parents*. Thus it is applied, but in a spiritual sense, by St. Paul. occ. Phil. iv. 3. 1 Tim. i. 2. Tit. i. 4. — Γνήσιον, τό, used as a substantive, *genuineness, sincerity*. occ. 2 Cor. viii. 8. [In 3 Mac. iii. 13. it is *love*, and so Schl. translates Tit. i. 4.]

Γνήσιος, adv. from γνήσιος. — *Genuinely, naturally, sincerely*. occ. Phil. ii. 20. [Polyb. iv. 30, 2. Comp. 2 Mac. xiv. 8.]

Γνόφος, ου, ὁ, from νέφος a *cloud*, ε being changed into ο, and γ assumed after the Æolic manner according to Eustathius [II. M. p. 489, 16]. — A *thick dark cloud*. occ. Heb. xii. 18. Comp. Deut. iv. 11. v. 22. in both which passages the Hebrew word answering to γνόφος in the LXX is נָפֶחַ a *cloud*; and in Exod. xx. 21. and in other places, the LXX use γνόφος for νεφέη *thick darkness*. [Job xxiii. 17. Isa. xlv. 22.]

Γνώμη, ης, ἡ, from γινώσκω or γινώω, to know, think, determine.

I. *An opinion, sentence, judgment*. 1 Cor. i. 10. vii. 25, 40. 2 Cor. viii. 10. On 1 Cor. vii. 25. Wetstein cites Dio repeatedly using the phrase ΓΝΩ'ΜΗΝ ΔΙΔΟ'ΝΑΙ, for *giving an opinion or advice*, which Kypke also produces from Diod.

² As to the modern method of *fulling*, see Nature Displayed, vol. vi. dial. 11. English ed. 12mo, and Encyclopædia Britannica, in *FULLING*.

³ [Strab. vii. p. 414. A. says γνήσιοι, οἱ γερμανοὶ κατὰ τὴν τῶν Ῥωμαίων διάλεκτον.]

¹ [In Job xxxii. 19. we have ὥσπερ ἄσκος γλεβκους ἔειπεν]

Sic. and Dionys. Halicarn. On ver. 40. Wetstein quotes ΚΑΤΑ' ΓΝΩΜΗΝ ΤΗΝ 'ΕΜΗ'Ν from Herod. +v. 3.† and ΚΑΤΑ' γε ΤΗΝ 'ΕΜΗ'Ν ΓΝΩΜΗΝ from Polybius and Ælian. +V. H. vii. 12.† [Schl. says, that in 1 Cor. vii. 25. and 2 Cor. viii. 10. it is rather to *advise*; and Hesychius certainly has γνώμην δίδωμι συμβουλεύω. See Xen. de Vect. iv. 22. and Symm. Job xxxviii. 2.]

II. *A design, purpose.* Acts xx. 3.

III. *Mind, will, consent.* Philem. 14. Comp. Rev. xvii. 13, 17. On which latter texts Wetstein quotes many instances of the Greek writers using the phrases ΓΝΩΜΗΝ *ΕΧΕΙΝ, and ΓΝΩΜΗΝ ΠΟΙΕΙΣΘΑΙ; and on ver. 17. comp. Kypke. [Herod. i. 207. ii. 7. Thuc. ii. 86. In Rev. xvii. 7. Schl. says *decree*. See Tayl. ad Demosth. ii. p. 604. and Theod. Dan. ii. 15. Ezra iv. 19. v. 3.]

Γνωρίζω, from γινώσκω or γνῶω to know.

I. [To make known, declare. John xv. 15. xvii. 26. Rom. ix. 23. 2 Cor. viii. 1. Gal. i. 11. Eph. i. 9. vi. 19, 21. Col. i. 27. iv. 7. 2 Pet. i. 16; in the passive, Rom. xvi. 26. Eph. iii. 3. In Luke ii. 15. and 1 Cor. xii. 3. it is rather to *signify clearly*, as in Ezek. xlv. 23. See Stephens's Thes. and Jens. Ferc. Litt. p. 36. In 1 Cor. xv. 1. it is perhaps to *admonish or put in mind*; for we find what had been said before, repeated, and Zonaras, Lex. col. 446. so explains that passage. Again in Acts ii. 28. it is to *show*, where the sense is, *thou restorest me to life*; and Glassius (Phil. S. p. 223.) gives many examples of a notification of a thing being put for the actual performance of it.]

II. *To know.* occ. Phil. i. 22. In this latter sense, as well as the former, it is used in the profane writers. See Wolfius, Whitby, [Hesychius, Phavorinus,] and Scapula's Lexicon. [Job xxxiv. 25. Prov. iii. 6.]

Γνώσις, εως, ή, from γινώσκω or γνῶω to know. —*Knowledge.* See Luke i. 77. ii. 52. 1 Cor. [i. 5. xiv. 6.] xii. 2. 2 Pet. i. 5, 6. [iii. 18.] Rom. xi. 33. [xv. 14.] Col. ii. 3. 1 Sam. ii. 3. On 1 Cor. viii. 1. Raphaelus and Wolfius (whom see) think that the beginning of the parenthesis should be placed after οἶδαμεν in the first verse, and the end of it after αὐτοῦ the last word of the third. But Bp. Pearce says, "These words [namely, *we know* that *we all have knowledge*, as also those in ver. 4. *we know*, &c. to the end of ver. 6. and likewise the 8th verse, *But meat*, &c.] seem plainly enough to be the words of the Corinthians in their Epistle to St. Paul, to which he answers in this and the two following chapters. In this view of them this chapter will appear much more intelligible than in our English translation. See Tilotson, vol. iii. fol. p. 366." [Schleus says, "We have all that knowledge of the Christian religion which shows us the vanity of idols; but that knowledge alone leads to pride." In 2 Cor. vi. 6. viii. 7. γνώσις is put for *practical knowledge of religion*, and in 2 Cor. ii. 14. iv. 6. x. 5. Phil. iii. 8. 1 Tim. vi. 20. for *religion itself*, and for *judgment or prudence* in 1 Pet. iii. 7.]

Γνώστης, ου, ό, from γινώσκω or γνῶω. —*Knowing, skilful.* occ. Acts xxvi. 3. where see Wolfius, Kypke, and Bowyer's Conject., who remark, that γνώστην όντα σε are here put in the accusative case absolute, which likewise is

used by the Attic Greek writers. But observe, that ten MSS., among which the Alexandrian, do, in one place or another of the sentence, add ἐπιστάμενος or εἰδώς *knowing*. And to this purpose our English translators, *because I know*. See Wetstein and Griesbach. Ἐπιστάμενος and εἰδώς, however, seem spurious additions to the text, made by copyists who did not understand the construction. See Michaelis, Introd. to N. T. i. p. 306. ed. Marsh. [The word occurs in 1 Sam. xxviii. 3. 2 Kings xxi. 6. and answers to a *diviner*, and so Theodoret. In Susannah, ver. 42. simply a *knower*.]

Γνωστός, ή, όν, from γινώσκω.

I. *Known.* [Used either of persons or things, as John xviii. 15, 16. Acts i. 19. ii. 14. iv. 10. ix. 42. xiii. 38. xix. 17. xxviii. 22, 28. Ezek. xxxvi. 32.]

II. Γνωστοί, οι. *Persons known to one, acquaintance.* Luke ii. 44. xxiii. 49. John xviii. 15, 16. [See Ps. lxxxviii. 3. Neh. v. 10.]

III. Γνωστόν, τό, neut. *Knownable, which may be known.* occ. Rom. i. 19. So Arrian, Epictet. ii. 20. towards the beginning, γίνωσκε, ότι οὐδέν ἐστι ΓΝΩΣΤΟ'Ν, ἀλλὰ πάντα ἀρέκμαρτα, *know that nothing is to be known or knowable*, but that all things are uncertain. [Schl. translates Rom. i. 19. "although they have a knowledge of God given by himself;" as in ii. 4. τὸ χρηστόν is put for *χρηστότης*, and see Gen. ii. 9. in which opinion Bretsch. agrees; or τὸ γνωστόν τοῦ θεοῦ may be "whatever can be known of God." In Acts xv. 18. Schl. translates *dear unto God*, &c. (see γινώσκω, sense VII.) and so Br., who, however, adds, or "God hath decreed all things from eternity," but wishes to adopt Griesbach's reading, *ό ποιῶν ταῦτα γνωστόν ἀπ' αἰῶνος*. In Acts iv. 16. the word means either *notable*, as our translation has it, which Bretsch. thinks right, citing 2 Kings x. 12. and Ps. lxxvi. 1. (and Symm. Prov. xxxi. 23. where the LXX have περιβλεπτός) or *undoubted*, which Schl. suggests.]

ΓΟΥΓΥ'ΖΩ. It seems to be a word formed from the sound, like *murmuro, mussito*, in Latin, and *murmur, mutter, grumble, groel*, in English. [It is properly used, says Phavorinus, of the noise of doves.]

I. *To murmur, mutter, speak in a low and indistinct voice.* occ. John vii. 32.

II. *To murmur from dislike or discontent, to grumble.* occ. Mat. xx. 11. [see Ex. xvi. 7.] Luke v. 30. John vi. 41, 43, 61. [see Num. xiv. 1, 27.] 1 Cor. x. 10. In this latter sense it is always used by the LXX, (unless perhaps in Judg. i. 14. ¹) and most commonly answers to the Heb. *חָלַל* to *murmur, groel*. [M. Antonin. ii. 21. Arr. Diss. Epict. iii. 26.]

Γογγυσμός, ου, ό, from γογγύσμαι perf. pass. of γογγύζω.

I. *A murmuring or muttering in general.* John vii. 12.

II. *A murmuring from discontent, a grumbling.* Acts vi. 1. Phil. ii. 14. 1 Pet. iv. 9. [Ex. xvi. 7, 8, 9, 12. Num. xvii. 10.]

Γογγυστής, ου, ό, from γογγύζω. —*A murmurer, grumbler.* occ. Jude 16. [The word is applied to the Hebrew doctors, probably from

¹ [In this place the use of the word is, I think, inexplicable. Schl. thinks it a mere conjectural translation.]

their contentious and argumentative turn. See Prov. xxvi. 21, where Theod. has this word, and the LXX *λοιδόρος*. Comp. Wisd. i. 10, 11.]

Γόης, *γος*, *δ*, from *γοάω*, *ήσω*, to *moan*, which may be either a word formed from the sound, or deduced from the Heb. *נָאָה* to *low*, as an ox. So Eustathius derives *γόης* from *γόςος* *moan*, *mournful* sound, saying that *γόης* means *τὸν μετὰ ΓΟΪΟΥ ἐπιδόντα*, one who utters his incantations or spells in a mournful tone. Comp. Is. viii. 19. xxix. 4.

I. *A conjurer, an enchanter*. In this sense *γόης* is used in the profane writers; thus Æschines in Ctesiph. joins *γόης* and *μάγος* a magician together, as Plutarch and Lucian do *γόητρας* and *ἀπατεῶνας* cheats; and Plato mentions *γόης* in company with *φαρμακεὺς* an enchanter with drugs, and *σοφιστής* a cheat. See Wetstein on 2 Tim.

II. In the N. T. an *impostor, a cheat*. occ. 2 Tim. iii. 13. So Josephus, Ant. x. 7, 5. (comp. § 6.) mentions ΓΟΗΤΩΝ ἈΝΘΡΩΠΩΝ οἱ τὸν ὄχλον ἡπάτων, the impostors (meaning the false prophets and false Christs) who deceived the people, during the government of Felix; and, under that of Fadus, he particularly specifies one of them, by name Theudas, whom he calls ΓΟΗΣ τις ἈΝΗΡ, ibid. 4, 1. Lucian also has the phrase ΓΟΗΤΑΣ ἈΝΔΡΑΣ, Reviv. tom. i. p. 396. [See Gottleb. ad Plat. Menex. c. 2. p. 18. Fisch. ad Phæd. § 30.] † Æsch. Cho. 818. Herod. ii. 33.†

ΓΟΛΘΟΑ. Heb.—*Golgotha*, as the evangelists interpret it, the *place of a skull*. So it is a plain derivative from the Heb. *גִּלְגָּל* a skull, and the Jews in our Saviour's time called the place *Golgotha*, for *Golgotha*, dropping the latter *θ* (I), as in the Samaritan version of Num. i. 22. *גִּלְגָּל*, without the second *ל*, is used for a skull. "No doubt," saith Stockius, [and so Schl.] "the place where Christ was crucified was called by this name, because many skulls of those who had suffered crucifixion and other capital punishments were there scattered up and down." occ. Mat. xxvii. 33. Mark xv. 22. John xix. 17.

Γόμος, *ος*, *δ*, from *γέγομα* perf. mid. of *γέμω* to be full.

I. *The burden or lading of a ship*. Acts xxi. 3. Herodotus [i. 194.] and Demosthenes † 1283, 21.† use the N. T. in the same sense. See Wetstein. [Eustath. ad Il. O. p. 104, 139. any burden, Ex. xxiii. 5. 2 Kings v. 17.]

II. *Merchandise*. Rev. xviii. 11, 12.

Γονεὺς, *εως*, *δ*, from *γένεγονα* perf. mid. of the old V. *γενίω* to generate. See *γίνομαι*.—*A parent*. In the N. T. it is used only in the plural number, denoting both parents, father and mother, as it also frequently does in the profane writers¹. See Wetstein on Mat. x. 21. Comp. Luke ii. 27, 41. John ix. 18, 20. Eph. vi. 1. and under *πατήρ* II. [LXX, Prov. xxix. 15.]

ΓΟΝΥ, *ως* and *αρος*, *ρό*, from the Heb. *נָצַף* to bend down, depress, humble; whence also the Lat. *genu*, Goth. *knu*, Saxon *cneop*, Danish and Eng. *knee*.—The knee, which is capable of incurvation or being bent itself, and so of humbling or depressing the whole man; and to this property

and use of the human knee, there is a manifest reference in every passage of the N. T. (except Luke v. 8. and perhaps Heb. xii. 12.) wherein the word occurs. See Acts ix. 40. Rom. xi. 4. Eph. iii. 14. Phil. ii. 10. and on Luke v. 8. see Wetstein. [See Is. xlv. 23. The phrase *τὰ γόνατα τιθέναι*, is to bend the knee. Mark xv. 19. Luke xxii. 41. Acts vii. 60. ix. 42. x. 36. xxi. 5.]

Γονυπετώ, *ω*, from *γόνυ* the knee, and the obsolete V. *πέτω* to fall.—To fall down on the knees or kneel to one. occ. Mat. xvii. 14. xxvii. 29. Mark i. 40. x. 17. The particip. fem. *γονυπετούσα*, is used by Polybius, xv. 27.

Γράμμα, *αρος*, *ρό*, from *γέγραμμαι* perf. pass. of *γράφω* to write.

I. *A letter or character of literal writing*. occ. Luke xxiii. 38. (where see Wetstein's note, and comp. under *μερότοιχον*) 2 Cor. iii. 7. Gal. vi. 11; on which last text see Whitby, Doddridge, and Wetstein, to whose observations, I think, we may add, that it is very natural to suppose that a person who had been chiefly accustomed to write Hebrew, (which was probably St. Paul's case, comp. Phil. iii. 5. Acts xxii. 3.) would, when he attempted to write Greek, form the characters strong and large. But compare Lardner's History of Evangelists and Apostles, ch. xii. sect. 3. towards the end, who, with many other learned men, prefers the interpretation given in our English translation. [Schl. and Br. say "how long a letter." See Jenkin on the Reasonableness, &c. vol. i. p. 100. The word occurs in this sense I. in Is. xxix. 11. Lev. xix. 28.]

II. [Any thing committed to writing, as a bond or caution. Luke xvi. 6, 7. where the Vulg. has *cautio*. Joseph. Ant. xviii. 6, 3. *A letter*. Acts xxviii. 21. Xen. Hist. Gr. i. 1, 15. See Jos. Life, § 46. 49. Herod. i. 124. The written law, as John v. 47. where, however, it may be simply the writings of Moses. (See also Mat. xxii. 29. John x. 35.) In vii. 15. Schl. and Br. give the same meaning; others say simply, letters or learning, (see sense III.) meaning "How should he have any knowledge?" and I should doubt if *γράμματα*, without the article, could be used of the Scriptures, though in the singular it is so. See Rom. ii. 29. vii. 6. where the letter of the law is meant. In Rom. ii. 27. I should give the same interpretation with Br., who says, "They condemn (by their piety) you who transgress the law, though you profess to adhere to its letter and to circumcision." Schleusner says it there means "knowledge of the Jewish religion." In 2 Cor. iii. 6. the same meaning occurs. In 2 Tim. iii. 15. *τὰ ἱερὰ γράμματα* are the Scriptures of the O. T. So Joseph. Ant. iii. 7, 6. and Philo de Vit. Mos. ii. p. 179, 21. (ed. Mang.) Josephus also uses *ἱερὰ βιβλία*, Ant. i. 6, 2. iii. 6, 1.]

III. [The learning acquired from letters or books. Acts xxvi. 24. and John vii. 15. See Wetstein and Kypke on St. John, and Xen. Mem. iv. 2, 20.]

Γραμματεὺς, *εως*, *δ*, from *γράμμα*.—*A scribe*.

I. In the LXX this word is frequently used for a political officer, whose business it was to assist kings or magistrates, and to keep an account in writing of public acts and occurrences, or of the royal revenues. Such an officer is called in Heb. *סֹפֵר דְּבָרִים*. LXX, *ὁ γραμματεὺς*

¹ [See Hesiod, Opp. 233. Aristoph. Nub. 990.]

τοῦ βασιλέως, the king's scribe or secretary, 2 Kings xii. 10.

II. The LXX use it for a *man of learning*, especially for one *skilled in the Mosaic law*. See Jer. xxxvi. 26. Ezra vii. 6, 11, 12, 21. Comp. 1 Mac. vii. 12. 2 Mac. vi. 18. Ecclus. xxxviii. 24 or 25; and thus in the N. T. it denotes either a *man of learning* in general, Mat. xiii. 52. xiii. 34. 1 Cor. i. 20; or particularly *one learned in the law of Moses, and who sat in Moses' seat*. Mat. xxiii. 2, 3. [examined the accuracy of the copies of the law,] and explained the law to the people in the schools and synagogues: hence, perhaps, called scribes, i. e. *public instructors of the people*, Mat. ii. 4. where see Wetstein, and comp. Neh. viii. 4. et seq. Whence also we find a scribe who was likewise a *lawyer*, i. e. a *doctor or teacher of the law*. Comp. Mat. xxii. 35. with Mark xii. 28. The scribes are frequently in the N. T. joined with the Pharisees, and probably most of them were of that sect. See especially Acts xxiii. 9.

III. A *civil magistrate* of Ephesus, a *town-clerk*, or rather a *recorder or chancellor*; for he appears by the history to be an officer of considerable influence and authority. Acts xix. 35¹. See Wetstein.

Γραπτός, ἡ, ὄν, from γράφω.—Written, inscribed. occ. Rom. ii. 15. [See Koppe's note. Comp. Æsch. Prom. 267. LXX, 2 Chron. xxxvi. 22.]

Γραφή, ἡς, ἡ, from γράφω.—A *writing*, as the word is used by the Greek authors; but in the N. T. it always refers to the Holy Scriptures, and almost constantly to those of the O. T. and that both in the singular and plural number; but in the singular it generally denotes a particular part or portion of Scripture. See 2 Tim. iii. 16. Acts viii. 32. Mat. xxi. 42. xxii. 29. Luke xxiv. 27, 32, 45. Mark xii. 10. xv. 28. Luke iv. 21. Observe that in 2 Pet. iii. 16. St. Paul's Epistles are reckoned a part of the Scriptures. [It is put for a *prophecy* in Scripture, Luke iv. 21. John xvii. 12. Acts i. 16. and for those that refer to the Messiah especially, Mat. xxvi. 54. Mark xiv. 49. Luke xxiv. 32. John xix. 24. xx. 9. Acts xvii. 2. xviii. 28. 1 Cor. xv. 3, 4. See LXX, 2 Chron. ii. 11. xxiv. 27. It seems put for the *author* of Scripture in Gal. iii. 8, 22.]

Γράφω.

I. To cut in, make an incision. Thus used in Homer, Il. xvii. 599,

ΓΡΑΨΕΝ ΔΕ ΟΙ ΟΥΤΕΝ ἄχρισ

ΛΙΧΜΗ

And the spear *rased* him to the bone.

Comp. also the use of ἐπιγράφω, Il. iv. 139. xi. 388. xiii. 553. and vii. 187. where see Eustathius's and Pope's note.

II. To GRAVE, engrave. Thus Homer, Il. vi. 169,

Πόρεν δ' ὄρε ΣΗΨΑΤΑ Λυγρό,

ΓΡΑΨΑΣ ἐν πῖνακι ΠΥΚΤΩ θυμοφθόρα πολλά.

—The fatal marks he sent,

And on a tablet GRAVED his dire intent.

Here Eustathius explains γράφειν by ξίειν το

carve, and observes that the expression is agreeable to the custom of the ancients; that the use of *alphabetical letters*, as well as the invention of paper, was of later date than the times of which the poet is here speaking; that the ancients used to engrave on wooden tablets various figures² to denote what they desired; that letters were afterwards invented, καὶ τὸ τὰ ἀξέστα σημεῖα διὰ χρωμάτων ἐκτυποῦν, and the method of delineating characters, not by sculpture, but by colour. To explain the expression πῖνακι ΠΥΚΤΩ, a doubled tablet, it may be necessary further to observe, that the engraved tablet was covered with another, and that both being tied together and sealed constituted the form of an ancient epistle or letter. The LXX several times apply the word in this sense of engraving, carving, or cutting out, as 1 Kings vi. 29. Is. xxii. 16. Comp. Job xix. 23, 24. And it appears from Exod. xxxi. 18. xxxii. 16. 2 Cor. iii. 7. that the first *literal writing* of which we have any precise account³ was of this kind. Hence

III. To write, i. e. to delineate literal characters on a tablet, parchment, paper, &c. See Luke i. 63. (where, with regard to the expression, ἔγραψε λέγων, comp. 2 Kings x. 1, 6. in LXX and Heb. and see Wolfius,) Luke xvi. 6, 7. John viii. 6, 8. xix. 19. Acts xxiii. 25. 3 John 13. If I were obliged to add my conjecture to those of others concerning what our Lord wrote on the ground, John viii. 6, 8. I should mention Jer. xvii. 13. or part of that verse. But let the reader consult Heb. and Eng. Lexicon under כָּתַב, and judge. [Schl. thinks, that as the word is of course often applied to letters, it means sometimes to write and send a letter. Acts xv. 23. (See Abresch. ad Æsch. p. 185.) Rom. xvi. 24. 1 Cor. xvi. 24. 1 Pet. v. 12. and so in Polyb. v. 38. Isoc. Ep. iv. p. 988. Aristen. ii. Ep. 13.]

IV. To describe in writing. John i. 45. Rom. x. 5.

V. To write a law, command or enact in writing, as a legislator. Mark x. 5. xii. 19. [Luke ii. 23. x. 26. 1 John ii. 11, 12.] This is a classical and elegant use of the V., and thus it is applied by Plutarch, Diogenes Laertius, and others of the Greek writers, as may be seen in Elsner and Kypke on Mark xii. 19. [This sense occurs in Job i. 6. 3 Esd. vi. 17. Ælian, V. H. xiii. 24. vi. 10. See Petit. Leg. Att. ii. Tit. i. p. 174 and 183. Schl. adds, that the word means sometimes to prophesy. Luke xxii. 37. xxix. 46. John i. 46. xii. 16. Heb. x. 7. Rom. x. 5.]

Γραῖς, εὐς, οὐς, ὁ, ἡ, from γραῖς, γραῖς, ἡ, an old woman.—Of or belonging to old women, old women's. occ. 1 Tim. iv. 7. So Cicero, de N. D. iii. 5. and Horace, ii. Sat. 6, 77, mention fabellas aniles, old women's stories. See Wetstein, who cites from Strabo, [I. p. 32, A.] ΓΡΑΩΔΗ ΜΥΘΟΛΟΓΙΑΝ, and from Galen ΜΥΘΟΝ ΓΡΑΩΣ.

Γρηγορέω, ὦ, for ἐρηγορέω, which is used by the profane writers, and which Duport⁴ forms from ἐγήγορα, the Attic perf. mid. of ἐγείρω to rouse, by inserting ρ.

¹ [Br. thinks that in Ezr. vii. 25. it is a magistrate. 1 Mac. v. 42. The Syriac translate the word in Acts xix. as the first person in the city, and so we find in Ezra iv. 8. See Ecclus. x. 5. Seld. Marm. Ox. p. 110. or Van Dale Diss. p. 423. Fessel. Advers. l. i. c. 1.]

² Comp. Heb. and Eng. Lexicon, in כָּתַב IV. 1.

³ But comp. Exod. xxiv. 4, 7, 12. xxviii. 21, 36.

⁴ On Theophr. Eth. Char. p. 285, ed. Needham.

I. *To watch in a natural sense, i. e. to abstain from sleep.* Mat. xxvi. 40. Mark xiv. 37.

II. *To wake, be awake, i. e. alive, as opposed to the sleep of our bodies in death.* 1 Thess. v. 10. Comp. iv. 15. Rom. xiv. 8, 9.

III. *To watch, be watchful or vigilant, in a spiritual sense.* Mat. xxv. 13. Mark xiii. 37. Acts xx. 31. 1 Cor. xvi. 13. et al. [Xen. Cyr. i. 4, 20. Anab. v. 7, 6.]

Γυμνάζω, from γυμνός.

I. Properly, *to exercise one's self naked*, as those who purposed to be champions in the Grecian games did. So γυμνάσιον is a place of exercising, or even of *striking naked*, τόπος ἐν ᾧ ἀγωνίζεται, says Hesychius; and though this noun occurs not in the N. T. yet in 1 Mac. i. 14. we read of certain apostate Jews, who φοκοδόμησαν γυμνάσιον built a place of exercise in Jerusalem, after the manner of the heathen. Comp. 2 Mac. iv. 9, 12.

II. *To exercise in a mental and spiritual*, and that whether in a good or bad sense. occ. Heb. v. 14. xii. 11. 2 Pet. ii. 14. 1 Tim. iv. 7. where see Wetstein, who shows that the expressions γυμνάζειν or γυμνάζεσθαι πρὸς are used by the Greek writers, particularly Arrian. [Diss. Ep. i. 26, 3. Philostratus, Heroic. xix. 2.]

Γυμνασία, ας, ἡ, from γυμνάζω.—[The exercise of wrestlers, for the purpose of gaining strength and preparing themselves for public contests. In these preparations they abstained from every thing likely to hurt their strength, and this sort of trial of the body was also called γυμνασία. Schleusner thinks that in 1 Tim. iv. 8. which is the only place the word occurs, it refers to the first or active exercises, and says, "Bodily exercise is of little use, and only for a short time;" but Br. and Parkhurst refer it to the second or ascetic exercises. Br. refers to ver. 3, and says that it means especially abstinence a Venere, (1 Cor. vii. 5.) and Parkhurst refers to Col. ii. 23. Rom. xiv. 17. 1 Cor. viii. 8.]

Γυμνητεύω, from γυμνάζω. †Rather from γυμνήτης, naked: sometimes the same as ψιλός, light-armed: Xen. An. iv. 1, 6. †To be naked or ill-clad. occ. 1 Cor. iv. 11. [Br. says it means to be deprived of the necessities of life, or to live in contempt. He refers to Hos. ii. 11. (9.) where the Hebrew word nakedness is put for necessity, or a low condition.]

Γυμνός, ὅς, ὄν, q. γυῖα μόνα ἔχων having his limbs alone, i. e. uncovered.

I. *Naked, stark-naked*, Mark xiv. 51, 52. Comp. Rev. xvii. 16. and see Harmer's Obs. vol. ii. p. 421. [Job xxxi. 19.]

II. Comparatively *naked*, i. e. *meanly or ill clothed*. Matt. xxv. 36, 38, 43, 44. James ii. 15. Comp. 2 Cor. v. 3. and Job xxii. 6. in LXX. So in Homer, γυμνός often means not absolutely naked, but *naked or stripped of armour*; thus, Il. xvi. 815. he calls Patroclus ΓΥΜΝΟΝ ἐν δῆϊο-ρῆτι, naked in the battle, because *stripped*, not of his clothes, but of his arms. Comp. Iliad. xvii. 122, 693, 711¹. [Job xxiv. 10. Is. lviii. 7.]

III. *Naked, or stripped of the upper garment*. John xxi. 7. Acts xix. 16. In this sense the word is several times used by the LXX, answer-

ing to the Heb. עָרֵץ. See 1 Sam. xix. 24. (where Saul is said to have stripped off גָּדָיו his upper garments², and to have laid down naked.) Is. xx. 2. Mic. i. 8³.

IV. *Naked, open, uncovered, manifest*. Heb. iv. 13. Comp. Job xxvi. 6. in the LXX. Elsner hath shown that the profane writers use the word in the same view.

V. *Naked, bare, mere*. 1 Cor. xv. 37. [Clem. i. Ep. ad Cor. p. 34.]

VI. *Naked of spiritual clothing, i. e. of the imputed righteousness of faith*. Rev. iii. 17. xvi. 15. [It is said by Schl. to be used in this sense of naked or destitute, with respect to the body. In Plat. Crat. 20. we find the soul without (γυμνή) the body. Ælian H. A. xi. 39. Targum on Job xxxviii. 14. So Schl. explains 2 Cor. v. 3. We shall not be without a body. So γυμνὸν ξίφος, a sword without a sheath, in Ælian V. H. ii. 14. γυμνός τῶν ὅπλων without arms, xiii. 37. In Rev. xvii. 16. with ποίεω, it is to expose, prostitute. Comp. Hos. ii. 12. Jer. xiii. 26.]

Γυμνότης, ητος, ἡ, from γυμνός.

I. *Nakedness*, that is, a being destitute of convenient or decent clothing. Rom. viii. 35. 2 Cor. xi. 27. Comp. γυμνός II. and γυμνητεύω. [Deut. xxviii. 48.]

II. *Spiritual nakedness, being destitute of the spiritual clothing of the righteousness which is by faith*. Rev. iii. 18. [Comp. Gen. ix. 22.]

Γυναικάριον, ον, τό, a diminutive of γυνή, γυναικός.—A trifling, weak, silly woman; Lat. muliercula; French, femmelette. occ. 2 Tim. iii. 6. Arrian in Epictet. several times uses this diminutive as a term of contempt. [Marc. Anton. de Reb. Suis, v. 11.]

Γυναικίος, α, ον, from γυνή, γυναικός.—Female, womanish. occ. 1 Pet. iii. 7. [Of or belonging to the woman. Est. ii. 11. Tob. ii. 11.]

Γυνή, γυναικός, ἡ.

I. A woman, as distinguished from a man. Mat. xiv. 21. Acts v. 14. viii. 3, 12. ix. 2. 1 Tim. ii. 11, 12, 14. iii. 11. where see Macknight, et al. [It is used of females of any age; of girls, Luke xxii. 57. Rev. ix. 8. Est. ii. 4; of grown women, Mat. v. 28. ix. 29. et al.; betrothed women, Mat. i. 20, 24. Luke ii. 5. Xen. de Rep. Lac. i. 5. Hom. Il. i. 348. (as conjux and mulier in Latin. See Broukh. ad Tibull. iii. 2, 4. Serv. ad Virg. Æn. ii. 687.); wives, Mat. v. 31. et al. widows, Mat. xxii. 24. Mark xii. 19. Luke xx. 28—30; mothers, John ii. 4.]

II. A woman considered as related to a man, a wife, and that whether espoused only, Mat. i. 20, 24. Luke ii. 5; or who hath cohabited with her husband, Luke i. 5, 13, 18. et al. freq.

III. Γόναί, voc. when addressed to a woman, does not of itself imply any rudeness or disrespect, any more than ἀνδρες when applied to men, (comp. ἀνὴρ IV.) but is generally equivalent to madam in English, and is thus frequently used in the best Greek writers. occ. John ii. 4. xix. 26. xx. 15. See Miracles of Jesus vindicated by

² See Gen. xxxix. 12—15. and Dr. S. Chandler's Remarks on this subject, in his excellent Review of the History of the Man after God's own Heart, p. 68, &c.

³ [Cuper (Obs. l. 7, p. 36.) observes, that in the profane authors, they are said in war to be naked who have not sufficient arms, or none. See Ælian V. H. vi. 11. Xen. de Rep. Lac. xi. 9.]

¹ See Dr. S. Chandler's Life of King David, vol. i. p. 93. (113)

Bishop Pearce, part iii. p. 56, 7. 12mo; and his note on John ii. 4.

ΓΩΝΙ'Α, ας, ἦ, from γόνυ the knee.

I. *An outcard corner*, as of a street. Mat. vi. 5.—of a building; in which latter view it is applied only to the *spiritual building of God*, namely, to the Church consisting of Jews and Gentiles, of which Christ is said, in reference to Ps. cxviii. 2. to become εἰς κεφαλὴν γωνίας the headstone of the corner, (Heb. הָרֵאשִׁית) that is, the upper corner-stone, which doth not only unite and strengthen the whole building, but is exalted to the summit of it, so that upon whomsoever it shall fall from this elevation, it must grind him to powder. (Comp. Zech. iv. 7.) For it seems a just observation of Doddridge, that the stone εἰς κεφαλὴν γωνίας does not appear exactly to answer to ἀκρογωνιαίος, Eph. ii. 20. 1 Pet. ii. 6. which latter is the foundation corner-stone. Mat. xxi. 42. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7.

II. *An inner corner*, so by a very natural

figure, a secret or private place. So Grotius cites from the Adelphi of Terence, “*Interea in angulum aliquo abeam*,” in the mean time I may go somewhere into a corner. See also Westein. Acts xxvi. 26. [Themist. xxii. p. 265. B.]

III. *An extremity*. Rev. vii. 1. xx. 8. The LXX have frequently used the word in this sense, as 2 Chron. iv. 10. for the Heb. הָרָצָה a side, Exod. xxvii. 14. et al. for רֵצֶף an end, extremity, Exod. xxvi. 24. Neh. iii. 19. As to the phrase τέσσαρες γωνίας τῆς γῆς, the four corners or extremities of the earth, mentioned together with the four winds, it evidently denotes those four cardinal extremities thereof, where the four winds or spirits of the earth exert their actions in producing its diurnal and annual motion. Comp. under ἀνεμος II. So these four extremities are with philosophical propriety called in Heb. רֵצֶף אֲרָצָה the four WINGS of the earth, Is. xi. 12. Ezek. vii. 2.

Δ.

Δ, δ, Delta. The fourth letter of the Greek alphabet, corresponding in name, order, and power, to the Heb. ד, Daleth, and in the form Δ very nearly resembling the Phœnician Daleth.

Δαίμονιζομαι, from δαμόνιον or δαίμων.—To be possessed by a demon or devil. Mat. viii. 28, 33. et al. freq. It is the same as δαμόνιον ἔχειν to have a demon or devil, John vii. 20. for which the heathen writers most commonly use δαιμονῶν and κακοδαίμονων, as may be seen in Lambert Bos, Exerc. p. 61. et seq. and in Wolfius on John vii. 20. Euripides, Phœn. 895. has δαιμονῶντας for persons possessed with demons; in which sense I find the scriptural word ΔΑΙΜΟΝΙΖΟΜΕΝΟΙΣ once applied by Plutarch, Sympos. 7. quæst. 5. p. 706. D. ed. Xyl. And see Alberti Præf. ad Obs. Phil. ad fin. and Kypke on Mat. iv. 24. Those who were possessed with prophesying demons (see Acts xvi. 16.) were called by the Greeks δαιμονόληπτοι. See Archbishop Potter's Antiq. of Greece, b. i. c. 12. p. 208. 1st ed.

Δαμόνιον, ου, τό, from δαίμων, which see.

I. A deity, a god, or more accurately some power or supposed intelligence in that grand object of heathen idolatry, the material heavens or air. Thus the word is generally applied by the LXX, who use it, Is. lxxv. 11. for צֶבֶא, the destructive troop, or powers of the heavens in thunder, lightning, storm, &c.; in Deut. xxxii. 17. Ps. cvi. 37. for יֹצֵא the pourers forth, or genial powers of nature; and as by δαμόνιον μεσημβρινόυ the midday demon, Ps. xci. 6. (answering to the Hebrew מְשִׁבֵּה רֵיחַ) we may be certain they intended not a devil, but a pernicious blast of air, (comp. Is. xxviii. 2. in the Hebrew,) so from this and the forecited passages we can be at no loss to know what they meant, when, in their translation of Ps. xcvi. 5. they say, all the gods of the Gentiles are δαμόνια, i. e. not devils, but some powers or imaginary intelligences of material nature¹. But

it must be observed, that, according to the highly probable opinion of that learned Jew Maimonides², the error of the first idolaters consisted in maintaining, that, as the stars and planets (כוכבים והנללים) (to which I think we should add the circulating fluid of the heavens) were created by God to govern the world, so it was his pleasure that they should be honoured and worshipped as his ministers, and that accordingly men proceeded to adore them, in order to procure the good will of him who created them, thus making them mediators between man and God; and this, says he, was the foundation of idolatry. Which assertion is amply confirmed by the plain traces of this doctrine being found among the heathen, even down to the time of Christ and his apostles, and indeed long after. Most express are the words of Plato in Sympos. ΠΑΝ τὸ δαμόνιον ΜΕΤΑΞΥ' ἐστὶ Θεοῦ τε καὶ θνητοῦ, EVERY demon is a middle being between God and mortal. If you ask what he means by “a middle being?” he will tell you, Θεὸς ἀνθρώπῳ οὐ μίγνυται, ἀλλὰ διὰ δαμόνιον πᾶσά ἐστιν ἡ ὁμιλία καὶ ἡ διάλεκτος θεοῖς πρὸς ἀνθρώπους, God is not approached immediately by man, but all the commerce and intercourse between gods and men is performed by the mediation of demons. Would you see the particulars? τὸ δαμόνιον ἐστὶν ἐρμηνεύον καὶ διαπορθεύον θεοῖς τὰ παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ παρὰ θεῶν, τῶν μὲν τὰς δεξιὰς καὶ θυσίας, τῶν δὲ τὰς ἐπιτάξεις καὶ ἀμοιβὰς τῶν θυσίων, demons are reporters and carriers from men to the gods, and again from the gods to men, of the supplications

4th volume of Hutchinson's Works, and in Bote's Answer to Berrington, p. 3. et seq. See also Prideaux, Connect. pt. i. b. iii. anno 222. p. 177, 8. 1st ed. 8vo, and Heb. and Eng. Lexicon in שְׂמִיחַ under שֵׁן XI.

² Though I must profess in general the utmost dislike of the Rabbinical writings, and the greatest abhorrence of the blasphemous and abominable fictions and reveries they contain, yet, since truth is truth wherever it be found, I cannot forbear recommending Maimonides de Idolatriâ, as affording one of the best and truest accounts of the Origin and Progress of Idolatry to be met with in any human writer. This treatise is printed, with a Latin translation, at the end of Vossius, de Origine et Progressu Idolatriæ.

¹ And that this is true, the reader may find abundantly proved by testimonies divine and human, and by a profusion of entertaining and useful learning, in the 2nd and (114)

and prayers of the one, and of the injunctions and rewards of devotion from the other. The philosopher Plutarch, who flourished at the beginning, and Apuleius, who lived after the middle of the second century, teach the same doctrine¹. And "this," says the learned Mede, "was the *occult* philosophical of the apostles' times, and of the times long before them. Thales and Pythagoras, all the Academics and Stoics, and not many to be excepted, unless the Epicures, taught this divinity²." Now when St. Paul affirms, 1 Cor. x. 20. that *what the Gentiles sacrifice, they sacrifice δαιμονίοις, not to God*, we may understand δαιμόνια to mean either some powers or supposed intelligences of material nature in general, or in a more confined sense, according to the common opinion of the Gentiles in his times, *such powers or intelligences considered as mediators between the supreme gods and mortal men*. "For this," says Mr. Mede³, "was (then) the very tenet of the Gentiles, that the sovereign and celestial gods were to be worshipped only *purâ mente, with the pure mind, and with hymns and praises*; and that sacrifices were only for demons." I will not, however, take upon me positively to affirm, that St. Paul had in view this latter tenet of heathenism in the above passage. It is sufficient to prove his assertion, that the general objects to which the Gentile sacrifices were offered, were nothing higher than some powers of material nature, or some intelligences supposed to reside therein; and than this, nothing can be more certain, from all accounts, sacred and profane. And thus δαίμωνιον is used, 1 Cor. x. 20, 21.

II. Besides those original δαιμόνια, those material mediators, or the intelligences residing in them⁴, whom Apuleius⁵ calls "a higher kind of devils, who were always free from the incumbrances of the body, and out of which higher order Plato supposes that guardians were appointed

unto men,—" Besides these, the heathen acknowledged another sort, namely, "*the souls of men deified or canonized after death*." So Hesiod, one of the most ancient heathen writers, describing that happy race of men who lived in the first and golden age of the world, saith, "that after this generation were dead, they were by the will of great Jupiter promoted to be DEMONS, keepers of mortal men, observers of their good and evil works, *clothed in air*, always walking about the earth, givers of riches; and this (saith he) is the royal honour that they enjoy." Plato concurs with Hesiod, and asserts, that "he and many other poets speak excellently, who affirm, that when good men die, they attain great honour and dignity, and become demons." The same Plato in another place maintains, that "all those who die valiantly in war are of Hesiod's golden generation, and are made demons, and that we ought for ever after to serve and adore their sepulchres as the sepulchres of demons. The same also," says he, "we decree whenever any of those who were excellently good in life, die either of old age, or in any other manner." And according to this notion of δαίμωνιον, the word appears to be applied in several passages of the N. T.⁷ Thus Acts xvii. 18. some of the Athenians said of St. Paul, *he seemeth to be a proclaimer ξένων δαιμόνων of strange demon-gods, because he preached unto them Jesus and the resurrection*. In the similar sense of demon-gods, or souls of dead men deified or canonized, the word is used Rev. ix. 20. (where see Vitringa, p. 417. 2nd ed.) and in that expression διδασκαλίας δαιμονίων, doctrines concerning demons, 1 Tim. iv. 1. as βαπτισμῶν διδασχῆς, doctrine concerning baptisms, Heb. vi. 2; τῇ διδασχῇ τοῦ Κυρίου, the doctrine concerning the Lord, Acts xiii. 12. For proof I refer to Mr. Mede and Bp. Newton, and to what they have adduced on this subject shall only add, that Ignatius, who, according to Chrysostom, had conversed familiarly with the apostles, plainly uses δαίμωνιον for a human spirit or ghost, and the adjective δαιμονικός for one disembodied, and in the state of spirits. Epist. ad Smyrn. § 2, 3. ed. Russel.

III. And most generally, an evil spirit, a devil, one of those angels who kept not their first estate, and are called by the collective name Satan, and διάβολος, the devil; and who, at the time of our Saviour's appearance in the world, were permitted to possess, and in various and dreadful manners to torment the bodies of men, by which means was manifestly displayed their malice to mankind, as our Saviour's divine power and benevolence to human nature were demonstrated by his casting them out. See Mat. xii. 22—28. Mark

¹ As may be seen in the learned Jos. Mede's Works, p. 627. and in Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 437. &c. 2nd ed. 8vo.

² And to these reputedly learned Heathen, many more might be added from the less civilized parts of the world; for instance, the Pagan inhabitants of the Caribbee islands in the West Indies are said to have regarded their Chemens or Chemim, (i. e. plainly, according to the French pronunciation of Morinus, who gives them this latter name, שכינים, SHEMAIM, or heavens,) as the messengers, agents, or mediators of a supreme, sole, eternal, infinite, almighty, invisible Being, called by them *Jecanna*, (יהוה, Jehovah the Machinator, Q?) See Pichart's Ceremonies and Religious Customs, &c. vol. iii. p. 142. &c., and Heb. and Eng. Lexicon, under כרר V. 1.

³ P. 636. from Porphyry. in Euseb. Præp. Evang., Herm. Trismeg. in Asclepio, Apul. de Dæmonio Socrat. Porphyry's words, lib. iii. § 53. de Abstinencia, are remarkable to this purpose: οὐδὲ τοῖς θεοῖς, ἀλλὰ δαίμοσι, τὰς θυσίας, τὰς διὰ τῶν αἱμάτων προσήγαγον οἱ τὰς ἐν τοῖς ΠΑΝΤΙ δυνάμεις καταπαθόντες, καὶ τοῦτο περὶ τῶν παρ' αὐτῶν τῶν θεολόγων. "Nor did those who were thoroughly acquainted with the powers of the Universe (the TO ΠΑΝ, N. B.) offer bloody sacrifice to the gods, but to demons; and this is affirmed by the theologians themselves." Comp. Leland's Advantage and Necessity of Revelation, pt. i. c. 5. pp. 138—142. 8vo.

⁴ This notion of intelligences in the heavens is, according to Maimonides, very ancient; for he makes the third stage of the antediluvian idolatry to be, "when certain impostors arose, who pretended that the star or planet (כוכב) itself, or an angel had spoken to them and commanded that they should worship the star, or, &c. in such a particular manner, and directed what in their worship was to be done, what avoided." Maimon. de Idol, § 4.

⁵ In Mede's Works, and Bp. Newton's Dissertations, vol. ii. p. 440.

⁶ See Bp. Newton, ut sup. p. 439.

⁷ See Mede, p. 635.

⁸ Where there is no necessity from the use of the plural word δαιμονίων to suppose, as some learned men have done, that the Athenians took Jesus and Ἀνδρέας for two distinct δαίμονια (see Bowyer on Acts); for Socrates had in like manner been accused ΚΑΙΝΑ, ΔΑΙΜΟΝΙΑ εἰσφέρων of introducing new demons in the plural, because he said that the ΔΑΙΜΟΝION singular used to forewarn him. Thus Xen. Mem. Socr. i. l. § 2. διετεροβόλητο γὰρ ὡς φαίη Σωκράτης τὸ ΔΑΙΜΟΝION αὐτοῦ σημαίνειν ὅθεν δὴ μάστιγι μοι δοκοῦσιν αὐτὸν αἰτιάσασθαι ΚΑΙΝΑ ΔΑΙΜΟΝΙΑ εἰσφέρειν. For it was notorious, that Socrates used to say that the demon warned him; whence principally indeed they seem to me to have accused him of introducing new demons.

iii. 22—26. Luke x. 17—20. xi. 14—26. xiii. 11—16. Acts x. 38. James ii. 19. From the three first cited passages it appears evident, notwithstanding the objections of Dr. Campbell, (Prelim. Dissert. to Gospels, p. 190.) that *Satan* is equivalent to the *demons* and to the *prince of the demons* (comp. also 1 Cor. v. 5. 1 Tim. i. 20); and I submit it to the consideration of the intelligent reader, whether, in opposition to what the Doctor asserts, (p. 189.) *possessions* are not plainly ascribed to ὁ διάβολος *the devil*, in Acts x. 38.—It may be worth observing that δαμόνιον is used in this third sense in the Apocryphal Book of Tobit iii. 8. vi. 17. viii. 3; and that, according to Plutarch, t. i. p. 958. E. edit. Xyl. it was a *very ancient* opinion, that there are certain *wicked and malignant demons* (φαῦλα δαμόνια καὶ βάσκανα) who envy good men, and endeavour to disturb and hinder them in the pursuit of virtue, lest remaining firm (ἀπώτερες ἵστανται) in goodness and uncorrupt, they should after death obtain a better lot than they themselves enjoy. See also Porphyry, de Abstin. ii. 39, 40, 42. p. 83, 84. ed. Cant. 1655. [Schleusner gives for this word the following senses.]

I. [Genius or spirit, being between heroes and gods, the authors of good or misery, and commonly held as the authors also of all events, the causes of which were not understood. See Jambl. Vit. Pyth. c. 21. Cudworth's Intell. System, iv. 14.]

II. [Any *divine being*, (Jul. Poll. Onom. i. 1.) as Acts xvii. 18. See Ælian, V. H. ii. 13. Diog. L. ii. 14.]

III. [A *god of the Gentiles*. 1 Cor. x. 20. (comp. 19, 21.) So in LXX, Deut. xxxii. 17.]

IV. [The *rebel angels*. (See Luke viii. 29. Eph. vi. 12.) So 1 Tim. iv. 1. which he translates *false and impious doctrines*, James ii. 19.]

δαμονιῶν, ὁ, ἡ, from δαμόνιον.—*Demoniac, devilish*. occ. James iii. 15.

ΔΑΙΜΩΝ, ὄνομα, ὁ, ἡ, δαίμων *knowing*, according to Plato in Cratylus, [23.] which from δαίω to learn, know.

I. A *demon, an intelligence*. Its senses in the heathen writers may be seen under δαμόνιον I. and II., besides which it sometimes signifies *fortune*, sometimes an *attendant genius*. The LXX, according to the Complutensian edition, have once used it for the Heb. רִּצְּזִי, Is. lxx. 11. Comp. under δαμόνιον I. The learned Duport has remarked¹, that in no (profane) Greek writer till the time of Christ does this word occur in a *bad* sense. This, however, may be doubted; since Plutarch, de Vit. Ære Al. ii. p. 830. F. mentions οἱ θεήλατοι καὶ οὐρανοσπετεῖς ἐκείνοι τοῦ Ἐμπεδοκλέους ΔΑΙΜΩΝΕΣ. Those *demons* of Empedocles who were cast out by the gods, and fell from heaven. But it is not certain whether δαίμονες was the word used by Empedocles, or whether it is Plutarch's.

II. In the N. T. it is used only for an *evil spirit, a fallen angel, a devil*, unless perhaps in Rev. xviii. 2. which passage seems an allusion to the LXX version of Is. xiii. 21. where the Heb. רִּצְּזִי, *rough, hairy creatures*, (so Aquila τριχιδνται and Vulg. pilosi sunt,) is rendered by δαμόνια *demons*, agreeably to the heathen notions,

that their *demons*, such as *Pan, the Fauns, Satyrs, &c.* appeared in the shape of *rough, shaggy animals*. Comp. LXX, Aquila and Symmachus, in Is. xxxiv. 14. and Baruch iv. 35. It occurs also Mat. viii. 31. Mark v. 12. Luke viii. 29. Rev. xvi. 14.

Δάκνω, from the obsolete δάκω or δῆκω the same. *To bite*. [Properly used of *venomous animals*, as Deut. viii. 15. Num. xxi. 6, 8, 9.] In the N. T. it is used only in a figurative sense. [To *injure or annoy*, especially by abuse or calumny, as in Gal. v. 15. if you annoy one another with abuse and calumny. So Xen. Cyr. i. 4, 13. iv. 3, 2. and in Latin *mordeo* is so used. See Ter. Eun. iii. 1, 21.] "Plato (Resp. ix. 274. ad fin. ed. Massey) uses expressions very similar to those of the apostle, ΔΑΚΝΕΣΘΑΙ τε καὶ μαχόμενα ἑσθιῖν ἄλλήλαα *to bite, and fighting to devour one another*." See Blackwall's Sacred Classics, i. p. 207. Wetstein and Kypke.

ΔΑΚΡΥ, voc, τό, from obsolete δάκω *to bite* (see δάκνω).—A *tear*, which flows from the eyes, and is of a briny, biting, or pungent taste. Luke vii. 38, 44. Heb. v. 7. [Micah ii. 6.]

Δάκρυον, ου, τό, from δάκνω.—A *tear*. occ. Rev. vii. 17. xxi. 4. [Eccl. iv. 1.]

Δακρύω, from δάκνω.—To *weep, shed tears*. occ. John xi. 35. [Micah ii. 6.]

Δακτύλιος, ου, ὁ, from δάκτυλος.—A *ring for the finger*. occ. Luke xv. 22. Comp. James ii. 2. [Xen. Anab. i. 7, 19².]

Δάκτυλος, ου, ὁ, q. δείκτυλος, from δείκω *to show, point out*, whence also the Latin name *digitus*, q. *δεικτω*.

I. The *finger*, with which men *show or point out* objects. (Comp. Is. lviii. 9.) Mark vii. 33. Luke xvi. 24, et al. On Mat. xxiii. 4. see Wetstein. [A proverb used of those who do not themselves make the slightest effort to accomplish a purpose they desire. It occurs in Lucian, Demon. p. 999. Julian, Orat. vi. p. 200. See Luke xi. 46. John viii. 6. xx. 25, 27.]

II. The *finger of God* is used for his *power*, and as synonymous with the *spirit* of God. Luke xi. 20. Comp. Mat. xii. 18. and see Exod. viii. 19. xxxi. 18. Ps. viii. 3.

Δαμάζω, from δαμάω the same, which from Heb. דָּמַץ or דָּמַץ *to reduce to stillness or quietness*, whence also the Latin *domo*, and Eng. *tame*.—To *subdue, tame*. occ. Mark v. 4. James iii. 7, 8. [LXX Dan. ii. 40.]

Δάμαλις, εως, ἡ, from δαμάω *to tame*.—A *heifer* of fit age to be *tamed* to the yoke. occ. Heb. ix. 13. [Is. vii. 21. xv. 5. Hosea iv. 6, 16. In Heb. ix. 13. of course, the *red heifer* (see Numb. xix.) must be understood.]

Δανείζω, from δάνειον.

I. [Properly, *To give or bestow*; see Hesychius.] II. [To *lend without interest*. Luke vi. 34. Deut. xv. 8. xxviii. 12, 44. Prov. xix. 17. xxii. 7. Xen. Cyrop. iii. 7, 19. Sympos. 4, 44. Rarely, to *lend at usury*, as Æl. V. H. iv. 1. unless the words ἐπὶ τόκῳ are added. See Salmas. de Usuris. The passive is *to borrow without usury*. Mat. v. 42. Wisd. xv. 16. Prov. xx. 4. Lys. Or. xi. p. 168.]

² [In the LXX it is usually a *seal-ring*, as Gen. xli. 42. Dan. vi. 17. et al. freq.]

¹ On Theophr. Eth. Char. ch. xvi. p. 451. ed. Needham. (116)

Δάνειον, ου, τό, from δάνος *a gift*, also *a loan*, somewhat *lent*.—*A loan, a debt.* occ. Mat. xviii. 27. [Deut. xxiv. 11.]

Δανιστής, οὔ, ὁ, from δανείζω.—*A lender, a creditor.* occ. Luke vii. 41.

Δαπανᾶν, ὦ.

I. *To spend*, in general. Mark v. 26. 2 Cor. xii. 15. Acts xxi. 24. where see Wolfius, Wetstein, and Doddridge. [In these three instances it is taken in a good sense; rather, *to expend*, and so in Æl. V. H. ix. 9. See Markl. ad Lys. p. 605. But it is also used in a bad sense, *to consume by spending*, as Judith xii. 4. 2 Mac. i. 23. and hence,]

II. *To spend*, properly in *eating* and *luxury*. Luke xv. 14. James iv. 3. So Hesychius, Πάμφαγος, πάντα δαπανῶν, and Suidas explains Δαπανᾶν, by οὐ τὸ ἀπλῶς ἀναλίσκειν, ἀλλὰ τὸ λαμπρῶς ζῆν καὶ σπαθῆν καὶ δαπανᾶν τὴν οὐσίαν, not simply to spend, but to live splendidly, and be prodigal and devour one's substance. See Wetstein on Luke.

Δαπάνη, ης, ἡ, from δαπανᾶν. †More correctly, δαπάνων from δαπάνη.—*Expense, cost.* occ. Luke xiv. 28. [Ezra vi. 4, 8. 1 Mac. iii. 30.]

Δέ, a conjunction, perhaps from δέω to bind, connect.

1. *Connective, and, also.* Mat. xxv. 19, 38, 39. Mark iv. 37. Rom. vi. 18. Jude 8. After καὶ in the same member of the sentence, but separated from it by one or more words, *Also, likewise, moreover, yea.* John viii. 17. xv. 27. Acts iii. 24. v. 32. And thus these two particles are often used in the Greek writers. See Raphelius on Acts iii. 24. and Alberti on 2 Pet. i. 5.

2. *Eten, et quidem.* Rom. iii. 22. Phil. ii. 8. where Raphelius shows that Herodotus applies δέ in the same sense.

3. *Moreover, further.* Mat. v. 31. Luke xv. 11. 1 Cor. xv. 1.

4. *Or.* 2 Cor. vi. 14, 15.

5. In some passages it seems almost illative, and may be rendered, *then, therefore, so.* Luke vii. 6. xiii. 7. Rom. viii. 8. xii. 6.

6. *Causal, for.* Mark xvi. 8. Luke iv. 38. xii. 2, et al. freq. And thus it is often applied in the best Greek writers. See Raphelius on Mark xvi. 8. and Elsner on Luke iv. 38. [Hesiod, Scut. Herc. 251. Aristoph. Av. 585.]

7. In the sacred as in the profane writers, it connects historical facts or circumstances, as Mark i. 6. Luke xxiii. 2. Mat. i. 18. where see Raphelius.

8. It connects the latter part of a sentence with the former, giving it a peculiar emphasis or confirmation, and may be rendered *then.* Acts xi. 17. where see Raphelius, who shows that Herodotus and Arrian use δέ in the same manner as the Latin writers do at and *terò*.

9. It is used in *resuming* a subject, and may be rendered, *I say, however.* 2 Cor. x. 2. Heb. vii. 4.

10. It denotes that somewhat is to be supplied in a discourse, so may be rendered, *and that.* Gal. ii. 4.

11. *Adversative, but, sed.* Mat. xxiii. 11. xxv. 9. Acts xii. 9. 1 Cor. vii. 2. 1 Tim. vi. 11, et al. freq. In this sense it is very frequently preceded by μέν in the former member of the sentence, as Matth. iii. 11. Comp. under μέν.

12. It is used after a negative particle for

ἀλλά *but*, Heb. iv. 15. where Raphelius shows that both Xenophon and Polybius apply it in the same manner.

13. *Although, though.* 1 Pet. i. 7.

Δέησις, εως, ἡ, from δέομαι.

[I. Properly, *want.* Æsch. Dial. ii. 39, 40. Perhaps this, or *affliction* in Ps. xxii. 24.]

[II. *The petition of the needy, supplication.* Luke i. 13. Rom. x. 1. 2 Cor. i. 11. ix. 14. Phil. i. 19. iv. 6. 1 Tim. ii. 1. 1 Pet. iii. 12. 1 Kings viii. 28. Job xl. 22.]

[III. *Deprecation of evil.* Heb. v. 7. James v. 6.]

[IV. Generally, *prayer.* Luke ii. 37. v. 33. Acts i. 14. Eph. vi. 18. Phil. i. 4. 1 Tim. v. 5. 2 Tim. i. 8. Dan. ix. 3.]

Δεῖ, Imperson. See under δέω.

Δείγμα, ατος, τό, from δίδεσθαι perf. pass. of δέικω or δεικνύμι.—*An ensample, a specimen*, (properly¹, say Harpocration and the Etymologist, *what is shown of things sold*, i. e. *a sample*,) [and so used in Isocr. ad Demon. p. 4. and often elsewhere. But in the N. T. it is used as an *example*, proposed to deter from crime. Jude 7. 'An example of the future torment in eternal fire.' 2 Pet. ii. 6. 3 Mac. ii. 5.]

Δειγματίζω, from δέγμα.—*To exhibit a specimen, to make a public show or spectacle.* The ancients, particularly the Romans, *exposed* their captives, and the spoil of their conquered enemies, *to public view*, in their triumphal processions; [and hence, the verb means *to exhibit as conquered, or triumph over.* Col. ii. 15. *he openly triumphed over the powers.* Bretsch. puts a stop after ἐξουσία, and then says, ἐδειγματίσεν (sc. ἐαυτόν) ἐν παρῳηαῖς, *he showed himself as an example of confidence and intrepidity of mind to us*; but παρῳηρία is usually, *confidence in*, not generally the quality, *confidence or intrepidity.*]

Δεικνύμι, or Δεικνύω, from the obsolete V. δέικω, which see.

I. *To show, exhibit, cause to be seen*, whether naturally, Mat. viii. 4. Mark xiv. 15. John xx. 20.—or in a divine vision, Heb. viii. 5. Rev. xvii. 1. xxi. 9, et al.—or by a deceitful representation, Mat. iv. 8. Luke iv. 5. where, from the circumstances of the story, it appears that the devil really showed our Saviour as great an extent of country² as was visible from the high mountain, supplying, *in a moment of time*, an *illusory view* of the other great and glorious kingdoms of the world. See Dr. Hammond's Paraphrase.

¹ [Harpocr. says there was a place in the forum at Athens, called Δείγμα, because the samples were shown there. See Schol. ad Aristoph. Eq. 975. et Casaub. ad Athen. i. 22. vi. 4.]

² The Abbé Mariti, (Travels through Cyprus, &c. cited in the English Review for November, 1792, p. 346.) in his description of the mountain mentioned in Mat. iv. 8, says, "Here we enjoyed the most beautiful prospect imaginable." This part of the mountain of Forty Days overlooks the mountains of Arabia, the country of Gilead, the country of the Ammonites, the plains of Moab, the plain of Jericho, the river Jordan, and the whole extent of the Dead Sea. It was here that the devil said to the Son of God, *All these kingdoms will I give thee, if thou wilt fall down and worship me.* [Some commentators make δεικνύμι here signify *to describe*, as ostendo in Latin. See Grav. Lect. Hesiod. c. 12. Alberti Peric. Crit. c. 13. p. 47. and Olearius and Palaioret here. Wahl, Schl. and Br. say, absolutely *to show*, place before the eyes; and Schl. says, that κόσμος is Palestine, or that the show was illusive.]

II. *To show, teach, declare.* Mat. xvi. 21. 1 Cor. xii. 31. Comp. Acts x. 28. [Deut. iv. 5. Ex. xv. 25. 1 Sam. xii. 23. Job xxxiv. 32.]

III. *To show, prove, demonstrate.* Jam. ii. 18. iii. 13. [Ælian, V. H. ix. 35.]

IV. [To predict. Rev. i. 1. iv. 1. xxii. 6.]

V. [To perform, show forth. John ii. 18. x. 32. 1 Tim. vi. 15. Ps. lx. 3. lxxi. 20. Gen. xli. 21. Xen. Cyr. vi. 4. 5. Ælian, V. H. xiv. 37. Schl. says, that in John v. 20. it is to *give power*; Br. explains it, to *teach*.]

Δειλία, *ac, ἡ*, from δειλός, which see.—*Fearfulness, timidity, shrinking for fear.* So Theophrastus, Eth. Char. xxv. defines δειλία to be “ΥΠΕΙΞΙΣ τῆς ψυχῆς ἔμφοβος, a yielding or shrinking of the soul through fear” Andronicus, ΔΕΙΛΙΑ ἔστιν ἡ ΑΠΟΧΩΡΗΣΙΣ ἀπὸ φαινομένων καθήκοντος διὰ φαντασίαν δεινοῦ. Δειλία is the withdrawing from some object coming upon us, because it appears terrible. occ. 2 Tim. i. 7. [Lev. xxvi. 36. Ps. liv. 5.]

Δειλιάω, *ω*, from δειλία.—*To shrink for fear*, as the char. occ. John xiv. 27. [Deut. i. 31. xxxi. 6. 2 Mac. xv. 5. Is. xiii. 7.]

ΔΕΙΛΑΨ, *ἡ, ὄν*.—*Shrinking for fear, fearful, timid.* occ. Mat. viii. 26. Mark iv. 40. Rev. xxi. 8. where see Wetstein. [Schl. says, that in Rev. xxi. 8. it is an *apostate or deserter from fear, a bad person.* See Schol. Soph. Antig. 366. Valek. ad Eur. Phœn. 1011. Alberti Obs. on N. T. p. 498. LXX, Judg. vii. 3.]

ΔΕΙΝΑ, *ὁ, ἡ, τό*. [Gen. δέινος, dat. δέιν, acc. δέινα. An indefinite pronoun. *A certain one, any one.* It is generally used when the speaker cannot, or will not, name the person or thing he speaks of. It only occurs in Mat. xxvi. 18. but often in good Greek. See Viger and his commentators.]

Δεινῶς, *adv.* from δεινός, [which signifies not only terrible, but any thing great or excessive. See Perizon. ad Ælian. V. H. i. 1. Hence the two senses of this adverb.]

I. *Dreadfully, grievously.* Mat. viii. 6. [Job x. 16.]

II. *Vehemently.* Luke xi. 53.

Δειπνέω, *ω*, from δειπνον.—*To sup, eat a supper [an evening meal]* ¹. occ. Luke xxii. 8. 1 Cor. xi. 25. Rev. iii. 20. Also transitively with an accusative, to eat for supper. Luke xvii. 8. [In 1 Cor. xi. 25. Schl. and others translate, after the first service, i. e. the Paschal Lamb was removed; because the wine was served with that, and a cup drunk after eating it, before touching the second service, the bitter herbs and unleavened bread. See Beausobre's Introduction in the chapter on the Holy Seasons. LXX, Prov. xxiii. 1. In Rev. iii. 20. it implies to be intimate with.]

Δειπνον, *ον, τό*, so called from δεισθαι εἰς πόνον, *men's wanting it for labour, or to enable them to labour.* See Suicer's Thesaurus on this word.

I. In Homer it generally denotes the breakfast, or morning meal, as Il. ii. 381, 399. and Il. viii. 53. (comp. i. 66.) but sometimes food in general, [as the midday meal. (See Hesych. and Athen. i. 9, 10. Pol. vi. 1.)] and even that which is taken towards evening, as Il. xviii. 560. Hence

II. In the later Greek writers, as in the N. T.

a supper, an evening meal, or feast. Mat. xxiii. 6. Mark vi. 21. Luke xiv. 12. [It is generally an evening feast, especially in the last passage, and Luke xiv. 17. Perhaps in John xiii. 2. an evening meal. The phrase ποιεῖν δεῖπνον, which occurs Mark vi. 21. Luke xiv. 16. John xii. 2. is to give a feast. It is a feast in Messiah's kingdom. Rev. xix. 9, 17. Comp. Dan. v. 1, 4. Esdr. iii. 38. vi. 49.]

III. Κυριακὸν Δεῖπνον, the Lord's Supper. occ. 1 Cor. xi. 20. It appears, however, from this and the following verses, that the appellation does not strictly mean the Eucharist, but a supper in imitation of that of which our Lord partook when he instituted the Eucharist. For this remark I am indebted to Dr. Bell, on the Lord's Supper, p. 151, 2nd ed., where see more.

Δεισιδαίμων, from δέιδω, 1st fut. δέισω, to fear, and δαίμων a demon. [Either religious, pious, as in Xen. Cyr. iii. 3, 26, et al. or superstitious. See Theoph. Char. xvi. and Plutarch's book on δεισιδαιμονία. (tom. ii. p. 460.)]—Comp. Δαίμων I. “The word δεισιδαίμων,” says Mede, (Works, in folio, p. 635.) “by etymology signifies a worshipper of demon gods, and was anciently used in this sense; and so you shall find it often in Clemens Alexandrinus his Protrepticon², not to speak of others.” And thus the Etymologist explains it by εὐλαβῆς καὶ δειλός περί θεοῦ δεισίων and fearing the gods, and Suidas by θεοσεβής a worshipper of God, or of the gods. occ. Acts xvii. 22. where St. Paul begins his speech in the Areopagus in a much less offensive³ manner than its authors in our translation. *Ye men of Athens, I perceive that in all things ye are εἰς δεισιδαιμονεστέροις, somewhat, or, as it were, too much addicted to the worship of demon gods.* [Schleusner, and I think rightly, says, *I see that you are especially, and more than others, attentive to religious matters; adding, that St. Paul would, of course, use a word which could not irritate the Athenian mind; and that so he judged this fittest for that purpose, and yet to convey a tacit reproof to their superstition.*]—In this exordium he also insinuates an answer to the charge brought against him, ver. 18. that he seemed to be a proclaimer of new demon gods; namely, that since he saw them so much addicted to the worship of demons already, he would not introduce any new demons among them; but, as he goes on to declare, he would wish to recal them to the worship of that God whom, out of their great δεισιδαιμονία, they worshipped without particularly knowing him, but who, though to them unknown, made the world and all things therein, and is the Lord of heaven and earth.

Δεισιδαιμονία, *ac, ἡ*, from δεισιδαίμων.—*Superstition, or religion, or religious worship.* occ. Acts xxv. 19. “As Agrippa was a Jew, and now came to pay a visit of respect to Festus on his arrival in his province, it is improbable that he would use so rude a word as superstition; so that this text affords a further argument, (comp. δεισιδαίμων,) that the word δεισιδαιμονία will admit a milder interpretation.”—Doddridge. And thus Suidas explains δεισιδαιμονία by εὐλάβεια

² Et Strom. vii. p. 504. δεισιδαίμων, ὁ δεινὸν τὰ δαιμόνια.

³ See Lardner's Credibility of Gospel History, vol. i. b. i. ch. 8. § 7, 3. p. 412, 413, and note, 1st edit.

¹ [See Xen. Mem. ii. 7, 12.]

περὶ τὸ Θεῖον, *reverence towards the Deity*, and Hesychius by φοβηθῆναι, *fear of God*, in which good sense it is several times used by Diodorus Siculus¹. [i. 70. Polyb. vi. 56, 7.] So Heraclitus says of Orpheus, he led men εἰς δεισιδαιμονίαν, and exhorted them ἐπὶ τὸ εὐσεβεῖν to be pious, where it is manifest δεισιδαιμονία must mean religion, not superstition. But, what is more to our present purpose, the word is used in the like good sense in Josephus, not only where a heathen calls the Pagan religion δεισιδαιμονίας, (Ant. xix. 5, 3,) or where the Jewish religion is spoken of by this name in several edicts that were made in its favour by the Romans, (as in Ant. xiv. 10, § 13, 14, 16, 18, 19,) but also where the historian is expressing his own thoughts in his own words. Thus of king Manasseh after his repentance and restoration he says, ἐσπούδαζεν—πάσῃ περὶ αὐτὸν (Θεὸν) τῇ ΔΕΙΣΙΔΑΙΜΟΝΙΑ, χρήσθαι, that he strove to behave in the most religious manner towards God, Ant. x. 3, 2; and speaking of a riot that happened among the Jews on occasion of a Roman soldier's burning the book of the law, he observes that the Jews were drawn together on this occasion τῇ ΔΕΙΣΙΔΑΙΜΟΝΙΑ, by their religion, as if it had been by an engine, ὀργάνῳ τινί, de Bel. ii. 12, 2. Comp. c. ix. § 3. [Schleus. takes it in a good sense in this passage of the Acts. Bretsch. in the sense of superstition; but Schleus. is assuredly right, for the reasons given by Doddridge.]

Δέκα, οἱ, αἱ, τὰ. Indeclinable.—The number ten, from δεχέσθαι (Ionic δέκεσθαι) to receive, contain, because it contains all the units under it. Mat. xx. 24. xxv. 1.

Δεκάδυο, οἱ, αἱ, τὰ, from δέκα ten, and δύο two. —Twelve. occ. Acts xix. 7. xxiv. 11. [See Ex. xxviii. 21. Esth. ii. 12.]

Δεκαπέντε, οἱ, αἱ, τὰ. Indeclinable; from δέκα ten, and πέντε five.—Fifteen, occ. John xi. 18. Acts xxvii. 28. Gal. i. 18. [Ex. xxvii. 15. Judg. viii. 10.]

Δεκατέσσαρες, οἱ, αἱ, καὶ τὰ δεκατέσσαρα, from δέκα ten, and τέσσαρες four.—Fourteen. occ. Mat. i. 17. Gal. ii. 1. [Gen. xxxi. 41. Num. xxix. 13.]

Δέκατος, ἡ, οὐ, from δέκα.

I. The tenth. John i. 39. Rev. xi. 13. xxi. 20.

II. Δεκάτη, ἡς, ἡ, (μοῖρα, part, being understood.) The tenth part, tithe. Heb. vii. 2, 4, 8, 9. See Wetstein on verse 4, for instances of the heathen dedicating to their gods the tenth of spoils taken in war. [It is tithe of spoil, Heb. vii. 2. Gen. xiv. 20. Xen. Ages. i. 34; of the fruits of the earth, Heb. vii. 8. Lev. xxvii. 30. On the Jewish Tithes, see Hottinger's Treatise; on the Heathen Tithes, see my Inscriptions Græcæ, p. 215.]

Δεκατὼ, ὦ, from δέκατος, δεκάτη, the tenth.—To tithe, receive tithes of. occ. Heb. vii. 6. Δεκατόομαι, οὔμαι, pass. to be tithed, pay tithes. Heb. vii. 9. [Neh. x. 37.]

Δεκτός, ἡ, οὐ, from δέδεκται 3rd pers. perf. of δέχομαι to receive.

I. Accepted, acceptable, agreeable. Luke iv. 24. Acts x. 35. Phil. iv. 18. [See Prov. xxii. 11. Lev. i. 4. Is. lvi. 7. Mal. ii. 13. Eccus. ii. 5.]

II. [Fortunate, propitious. Luke iv. 19. and

2 Cor. vi. 2. The word does not occur in good Greek.]

Δελεάζω, from δέλεαρ, αἶος, τό, a bait.—To take or catch, properly with a bait, as birds or fishes are caught. occ. 2 Pet. ii. 14, 18. James i. 14. ἐξελακόμενος καὶ δελεαζόμενος. "These words," says Doddridge, "have a singular beauty and elegance, containing an allusion to the method of drawing fishes out of the water with a hook concealed under the bait, which they greedily devour." Thus also Xenophon, Mem. Socr. ii. 1, 4. where, disputing with Aristippus about pleasure, he says some animals are γαστρὶ ΔΕΛΕΑΖΟΜΕΝΑ, caught by their belly or appetite. See Raphelius, Wetstein, and Kypke. [So Herodian, i. 12, 10. Ælian, V. H. xiv. 17.]

Δένδρον, οὐ, τό.—A tree. Mat. iii. 10. vii. 17, 18, 19. xiii. 32. et al. freq. In Mark viii. 24. many MSS., five of which are ancient, and some editions, read, βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας, I see men, because I see them as trees (confusedly, like the trees which the man knew were growing in the fields near Bethsaida, and which he also knew could not naturally move from the place where they grew, whereas what he took to be men he saw) walking. See Wetstein Var. Lect. Wolfius, and Griesbach. [It is a shrub in Mat. xiii. 32. Mark iv. 32. Luke xiii. 19. See Salmas. Exerc. de Homonymis Hyles Iatr. p. 15. LXX, Job xi. 16.]

Δεξιολάβος, οὐ, ὁ, from ἐν τῇ δεξιᾷ λαβεῖν, taking in the right hand.—A soldier who takes and carries a spear or javelin in his right hand, a spearman. occ. Acts xxiii. 23. [This word occurs in no good Greek author; but in Theophylact, Simocatta, iv. 1. and Constantin. Porphyry. Theat. i. 1. Meursius, in his Lexicon Græco-barbarum, says the δεξιολάβοι were the constables or police, who seized the guilty and took them to prison or to punishment. Schleusner thinks they were royal guards, who carried a lance in their right hand, who not only guarded the king, but the captives, whose right hand was chained.] The Alexandrian MS. reads δεξιόβολου: but since all the other MSS. (except one mentioned by Erasmus) have δεξιολάβου, Mill's opinion seems highly probable, that δεξιόβολου: is no more than a gloss, which was originally placed in the margin, and thence crept into the text. This gloss, however, which signifies those who cast darts or javelins with the right hand, confirms the interpretation of δεξιολάβου just given.

Δεξιός, ὁ, ὄν.—Right, as opposed to left, so applied to the eye, Mat. v. 29; to the cheek, v. 39; to the ear, Luke xxii. 50; to the foot, Rev. x. 2. But properly and most generally δεξιὰ denotes the right hand, and that whether joined with χεῖρ, Mat. v. 30; or not, vi. 3. xxvii. 29. Gal. ii. 9. [The phrase δεξιὰς διδόναι τινί, like the Latin dextram dare, (Tac. Ann. xv. 29. Virg. Æn. iii. 610.) means to make a covenant or agreement, the right hand being a sign of faith as well as of charity and love. So Gal. ii. 9. 1 Mac. xi. 62. xiii. 50. Xen. Anab. i. 6, 6. Joseph. A. J. xviii. 9, 3.—Δεξιός is used for that which is on the right, in 2 Cor. vi. 7.]

Δεξιὰ, τὰ, neut. plur. (μέρη parts being understood) the parts towards the right hand, i. e. the

¹ See Hammond on Acts xvii. 22, and Pole Synops.

right-hand side. Mat. xx. 21. where see Wetstein. Mat. xxii. 44. xxv. 33. et al. *Μέση* is expressed, John xxi. 6. On the expressions of Christ sitting on the right hand of God, being exalted to his right hand, and the like, Mark xvi. 19. Acts ii. 33, &c. see Vitringa's Obs. Sac. ii. 4, 5, ed. 3. [Vitringa's decision is that, as to sit, in Scripture, frequently means to reign; and to sit with a king even more strongly implies to be joined in his power; and finally, to sit on his right hand, in which the sceptre is placed, even yet more decidedly shows participation in his authority, the phrase, as applied to our Lord, expresses that communion of power and glory which exists between Him and the Father. See Bishop Pearson and his notes on this article of the Creed.]

Δέσμαι. See under *δέω*.

Δέρμα, ατος, τό, from *δέρω* to flay, strip off the skin.—*A skin* of a beast flayed off the body. occ. Heb. xi. 37. Comp. under *μηλωτή*. [It is rather a garment made of a skin, such as was used by the prophets. See Zech. xiii. 4. 2 Kings i. 8.]

Δερμάτινος, η, ον, from *δέρμα*.—*Made of skin, leathern.* occ. Mat. iii. 4. Mark i. 6. [Comp. Gen. iii. 21. Lev. xiii. 58.]

ΔΕΨΩ.

I. To flay, strip off the skin. In this its proper sense the word occurs not in the N. T. but in the LXX version of 2 Chron. xxix. 34. for the Heb. *עָרַף* to flay. It is also thus used by Homer, speaking of sacrificial victims, Il. i. 459.

Ἀὐ ἔρσαν μὲν πρῶτα, καὶ ἔσφαξαν, καὶ ἔδειξαν.

First they drew back their necks, then kill'd and flay'd.

So Il. vii. 316. *τὸν ΔΕΨΟΝ*, the steer they flay'd.

II. To flay by beating with rods or the like, to beat or scourge severely. Mat. xxi. 35. Mark xii. 3, 5. xiii. 9. Luke xii. 47, 48. xx. 10, 11. xxii. 63. Acts v. 40. xvi. 37. xxii. 19. Though this is a very uncommon sense of the V. yet the diligent Kypke, on Mat. xxi. 35. produces Aristophanes in Vesp. applying the simple V. *εἶρειν* and *εἰρεσθαί*, and the compound *ἀποδέρσθαι*, to this meaning; and likewise Arrian, Epict. ii. 20. p. 236. *ἐκδέρσθαι*. [Aristoph. Ran. 632. Diog. L. vii. 23. In Luke xii. 47, 48. the verb is followed by *πολλὰς, ὀλίγας*: *πληγὰς* is understood, as in Aristoph. Nub. 968. Vesp. 1277. Soph. El. 1438. See Bos, p. 385. ed. Schäfer. The word *δαρήσεται* occurs in Aq. Prov. x. 8. for *he shall suffer punishment*.]

III. To beat, strike in general, as a person. John xviii. 23. 2 Cor. xi. 20¹.—the air. 1 Cor. ix. 26. where it seems to refer to the *σκιμαχία* of the ancient athletes, or their exercising themselves in imaginary combats, in which they would of course strike nothing but the air. So Virgil, of a boxer preparing for the combat, *verberat ictibus auras*, Æn. v. 377. See Wetstein on 1 Cor. ix. 26. *Δεμεύω.*

I. [To tie together, or bind as sheaves, Gen. xxxvii. 7. xlix. 11. Job xxvi. 8. Xen. Anab. v. 8, 10.]

II. [To enchain. Acts xxii. 4. Xen. Hier. vi. 14. vii. 12.]

III. [To bind upon any thing. Mat. xxiii. 4. The metaphor is obviously from beasts of burden.]

Δεσμέω, ὦ, from *δεσμός*.—*To bind.* occ. Luke viii. 29.

Δεσμή, ἡς, ἡ, from *δέδεσμαι* perf. pass. Attic of *δέω* to bind.—*A bundle*; which English word is derived in like manner from the V. *to bind*. occ. Mat. xiii. 30.—The LXX use *δεσμή*, Exod. xii. 22. for the Heb. *פֶּתֶל* a bunch, of hyssop namely.

Δέσμιος, ου, ὁ, from *δεσμός*.—*One bound, a prisoner.* Mat. xxvii. 15, 16. Acts xvi. 25, 27. et al. freq. On Philem. 1. see Macknight. [The expressions *ὁ δέσμιος Κυρίου*, &c. mean *one who is imprisoned for Christ's sake*. Lam. iii. 33. Zech. ix. 11.]

Δεσμός, οῦ, ὁ, pl. *δεσμά, τὰ*², (but *τοὺς δεσμούςς*, Phil. i. 13.) from *δέδεσμαι* perf. pass. Attic of *δέω* to bind.

I. A bond or chain, such as prisoners or others were bound with. Acts xvi. 26. xxvi. 29. Luke viii. 29. et al. freq. In Heb. x. 34. the Alexandrian, Clermont, and three later MSS., together with the Vulgate, both the Syriac, and several other ancient versions, read *δεσμίους* prisoners, which reading is embraced by Wetstein, and by Griesbach received into the text. [LXX, Job xxxix. 5.]

II. The string or ligament of the tongue. Mark vii. 35. Theognis, Γνώμ. 178. *γλώσσα δὲ οἱ ΔΕΨΕΤΑΙ*, his tongue is tied.

III. It is spoken of an infirmity owing to a satanical agency, Luke xiii. 16. where see Wolfius and Kypke.

Κεῖς Δεσμοφύλαξ, ακος, ὁ, from *δεσμός*, and *φύλασσω* to keep.—*A keeper of prisoners, a jailor.* occ. Acts xvi. 23, 27, 36.

Δεσμωντήριον, ου, τό, from *δεσμός* to bind, which from *δεσμός*.—*A place where persons are bound and confined, a prison.* occ. Mat. xi. 2. Acts v. 21, 23. xvi. 26. [LXX, Gen. xxxix. 22.]

Δεσμωντής, οῦ, ὁ, from *δεσμός* to bind, which from *δεσμός*.—*A person bound, a prisoner.* occ. Acts xxvii. 1, 42. [Gen. xxxix. 21.]

Δεσπότης, ου, ὁ.

[I. Generally, *one who commands, or is at the head of any thing*.]

II. A sovereign lord, a sovereign. Applied to Christ and the Holy Spirit. Luke ii. 29. Acts iv. 24. 2 Tim. ii. 21. 2 Pet. ii. 1. Jude 4. Rev. vi. 10.—Dr. Clarke, in his Scripture Doctrine of the Trinity, No. 407³, asserts, that "*Christ is no where in the New Testament styled Δεσπότης (but God the Father only, as Luke ii. 29. Acts iv. 24. 2 Tim. ii. 21. Jude 4. and Rev. vi. 10).*" Let us then examine these texts.—Luke ii. 26. *it was revealed to him (Simeon) ὑπὸ (not διὰ) by the Holy Ghost, that he should not see death before he had seen the Lord's Christ*; and on seeing him, he says, ver. 29. *ΔΕΨΠΟΤΑ, LORD, now testest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.* Is it not then the *Holy Ghost* here styled *Δέσποτα*?—Acts iv. 24, 25. *they lifted up their voice to God with one accord, and said ΔΕΨΠΟΤΑ, LORD, thou art God, which*

² [This is Attic. See Mæris in voce, and Eustath. ad Hom. Od. ix. p. 1598. 17. Rom. The declension is found in the LXX. Jer. ii. 20. v. 5. Habak. iii. 13.]

³ Comp. No. 15. and Clarke's Comment on Forty Texts, No. 15.

that made heaven and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said.—But by Acts i. 16. it was the Holy Ghost who spake by the mouth of David. It is *He*, therefore, who in Acts iv. 24. is styled *Δέσποτα*.—In 2 Tim. ii. 21. *Τῷ ΔΕΣΠΟΤῇ* the Master (of the house) there spoken of may most naturally be referred to Christ, who is named ver. 19. Comp. Heb. iii. 6. If in Jude 4. we follow the common reading, the want of the article *τὸν* before *Κύριον* shows that *Jesus Christ* is there styled *τὸν μόνον ΔΕΣΠΟΤΗΝ Θεόν*, the only LORD God, as well as our Lord. But if, with the Alexandrian and another ancient MS., and eleven later ones, and the Vulg. version (see Mill, Wetstein, and Griesbach) we omit the word *Θεόν*, this application of *μόνον ΔΕΣΠΟΤΗΝ* to *Jesus Christ* will be still more evident. And the same sort of persons who in Jude 4. are said to deny the only ΔΕΣΠΟΤΗΝ, LORD, are in the parallel text of St. Peter, 2 Ep. ii. 1, described as denying the LORD, ΔΕΣΠΟΤΗΝ, who bought them. Who he is, we may learn from Gal. iii. 13. and the hymning elders in Rev. v. 9. will also inform us, for the person there addressed bought them to God with HIS OWN BLOOD¹.—Lastly, that the title of ΔΕΣΠΟΤΗΣ, in Rev. vi. 10. belongs to Christ, will be manifest by comparing Rev. iii. 7. Mat. xxviii. 18. John v. 22.—Grotius therefore was not mistaken, as Dr. Clarke asserts he was, in saying that Christ is sometimes called *Δεσπότης* in the New Testament. I add further with regard to the *Holy Spirit*, that Luke ii. 29. Acts iv. 24. furnish us with clear instances of *His* being religiously invoked by holy men, and of *His* having divine attributes expressly ascribed to Him. [Parkhurst's argument here is very ill brought forward, and some of his reasonings are very imperfect. The argument for the divinity of Christ, from the application of the word *Δεσπότης* to him, is, that (as Dr. J. P. Smith, on the Person of Christ, vol. ii. p. 602. has well observed) the title of dominion, elsewhere applied in a very marked manner to the Father, is given also to Christ. But Parkhurst takes away its use from the Father, to whom it appears to me, beyond all doubt, to be applied in Acts iv. 24. for creation is oftener predicated of the Father, and the very terms here used, lead one to think of the God of Israel. I should also so judge of Luke ii. 26. and this is the general opinion of the critics. In 2 Pet. ii. 1. and Jude 4. it is beyond a doubt to be applied to Christ. Even Bretsch. allows these, and Schl. the first of them. It is curious that, in order to take away the second from Christ with more show of reason, he persists in a reading rejected by Griesbach, and with sufficient ground in most persons' opinion. Mr. Sharp has, however, shown that, even with this rejected reading, the place must still be referred to Christ. See Nares's Remarks on the Improved Version, p. 239. I ought to cite some passages in the LXX, where *Δεσπότης* is used of the Father. Job v. 8. Prov. xxix. 26. Jer. xv. 11. See again in the Apoc. Wisdom vi. 7. viii. 3. In the following it is used for *ᾤον* or *ᾤον*, Gen. xv. 2, 8. Josh. v. 14. Prov. xxx. 1. Jer. i. 6. iv.

12. For its use as to heathen gods, see Palairer, Obs. Crit. p. 283.]

111. A human lord or master, as of servants. 1 Tim. vi. 1. 2 Tit. ii. 9. 1 Pet. ii. 18. In the LXX *δεσπότης* six times answers to the Heb. *אֲדֹנָי*, as applied either to man or God, and particularly to the divine Captain of Jehovah's host. Josh. v. 14. Comp. v. 15.

[IV. A possessor. To this head Schl. and Br. refer 2 Tim. ii. 21. This meaning is found elsewhere. Theophyl. Ep. 19. Schl. gives the sense, a husband, and quotes 1 Pet. iii. 6. referring to Gen. xviii. 12; but the word in each case is *κύριος*. The sense occurs, Eur. Med. 223. Hel. 578.]

Δεῦρο. An adv. both of place and time, signifying *hither*, perhaps from *δύω* to come, enter, as *δεῦτε* below.

I. Of place, *here, hither*. In the N. T. when implying place, it is used only in calling or encouraging, and may be rendered *come, come hither*. Mat. xix. 21. Luke xviii. 22. John xi. 43. et al. See Wetstein on Mat. and observe that Homer frequently uses this word. See Damm Lex. col. 1061. [In Acts vii. 3. and 34. and in 2 Kings iii. 13. v. 19. it seems to have the opposite signification, *go*.]

II. Of time, with the neuter article, *ἄχρι τοῦ δεῦρο*, till this time, *hitherto*. Rom. i. 13. where see Wetstein.

Δεῦτε. An adv. of compellation or calling.—*Come, come hither*, addressed to several. Mat. iv. 19. xi. 28. xxv. 34. Luke xx. 14. This word doth in form resemble a verb 2nd pers. plur. imperative; and since both in the sacred and profane writers it is applied in no other manner than as a V. in that form would be, the most natural derivation of it seems to be from *δύω* to come, ε being inserted, as if from the V. *δεῖω*. Comp. *δύω*. See Wetstein on Mat. and Damm Lex. col. 1062, who shows that Homer often uses *δεῦτε*. [LXX, Dan. iii. 27.]

Δευτεράσις, α, ov, from *δευτερος*.—*Doing somewhat on the second day*; for these nouns in *αἰὼς* denote the day. Comp. *τετραράσις*. occ. Acts xxviii. 13; on which text Raphelius observes that Xenophon [Cyr. v. 2, 1.] uses *δευτεράσις* in the same sense².

Δευτερόπρωτος, ov, ὁ, from *δευτερος* the second, and *πρώτος* the first.—*The first sabbath after the second day of unleavened bread*, from which day the seven weeks (called *שִׁבְעָתִים* sabbaths, Lev. xxiii. 15. Comp. xxiii. 8. Luke xxviii. 12. Acts xx. 7. 1 Cor. xvi. 2.) were to be reckoned, Lev. xxiii. 15, 16. Deut. xvi. 9. On this sabbath the barley was nearly ripe in Judea. occ. Luke vi. 1. This appears the most probable interpretation of this difficult word, and is that which Stockius and Doddridge have embraced. [So Scaliger, Casaubon, Kuinoel, and Schleusner.]

Δεύτερος, α, ov. The learned Damm, Lex. col. 461, derives it from *δεῖω* to fail, fall short, and says it is properly spoken of those who are second in a trial of skill or activity. Homer certainly applies it in this sense, Il. x. 368. xxiii. 265, 498. But what properly confirms this deriv-

¹ See the reverend and learned William Jones's Catholic Doctrine of the Trinity, chap. i. No. 40.

² [See also Diod. Sic. xvi. 68. Polyb. ii. 70. Perizon. ad Ælian. V. H. iii. 14. and Viger de Idiot. iii. 2, 15.]

ation is, that Homer uses not only the comparative *δευτερος*, but also the superlative *δευτατος*, *the last*, Il. xix. 51. Odys. i. 286. xxiii. 342.

Second. Mat. xxi. 30. xxii. 26, 39, et al. *Δεύτερον* neut. is used as an adverb, *secondly*, *a or the second time*. John iii. 4. xxi. 16. 1 Cor. xii. 28. 2 Cor. xiii. 2. Rev. xix. 3. Ἐκ δευτέρου (*καρπὸν* time, namely, being understood) *a, or the, second time*. Mat. xxvi. 42. John ix. 24. et al. Comp. under *ἐκ* 4.

Δέχομαι.

I. *To receive, contain within itself*, as a place doth what is put therein. Acts iii. 21. [Luther translates this place, *who must occupy heaven*. So Bengel and Wolf. See Eur. Alc. 817. LXX, 1 Kings viii. 27.]

II. *To take, receive within or between* the arms. Luke ii. 28. [into the hands, xxii. 17.]

III. *To receive, entertain*, as a person. Mat. x. 40, 41. [xviii. 5. Luke ix. 11. xvi. 4.] Acts xxi. 17. [2 Cor. vii. 15. Col. iv. 10.] Gal. iv. 14. [Heb. xi. 31.] Comp. Acts vii. 59. [Xen. Anab. vii. 7, 26.]

IV. *To receive, embrace*, as a doctrine. [Mat. xi. 14. Luke viii. 13.] Acts viii. 14. xi. 1. xvii. 11. 1 Thess. i. 6, et al. Comp. 2 Thess. ii. 10. 1 Cor. ii. 14. [Aristot. Rhet. iii. 17. Thucyd. iv. 16. Schl. makes οὐ δέχομαι in 2 Thess. ii. 10. (as in Thucyd. v. 32.) *I refuse or reject*, but it seems to me simply the negative of this 4th meaning. He also refers Mat. x. 40. to this head.]

V. *To receive, bear with, bear patiently*, as a person. 2 Cor. xi. 16. So Demetrius in Plutarch, de Defect. Orac. p. 412. F. ΔΕΨΑΣΘΕ ἡμᾶς—καὶ ὅπως οὐ συνάξετε τὰς ὀφρὺς—σκοπεῖτε, *bear with us*, and take heed not to frown. See Elsner and Wolfius. [Elian, V. H. iii. 26. Schwartz. ad Olear. de Styl. N. T. p. 348.]

VI. *To receive*, somewhat given, or communicated. Acts xxii. 5. xxviii. 21. Phil. iv. 18. Comp. 2 Cor. viii. 4. [Xen. Cyr. i. 4, 10. and 5, 5. Arrian, Diss. Ep. ii. 7, 11.]

VII. *To look for, expect*. Δέχομαι is often thus applied in Homer, as in Il. xviii. 524.

Τοῖσι δ' ἔπειτ' ἀπάνευθε δύω σκοποὶ εἶατο λαῶν,
ΔΕΤΜΕΝΟΙ ὅππότε μῆλα ἰδοῖατο καὶ ἔλικας βούν.

Two spies at distance lurk, and watchful seem
If sheep or oxen seek the winding stream. ΡΟΡΞ.

So Il. ii. 794. and ix. 191. The simple V., however, is not in the N. T., nor scarcely by any prose writer, used in this sense, which is here inserted on account of the derivatives *ἐκδέχομαι*, *προσδέχομαι*, which see.

Δέω.

I. *To bind, tie*, as with a chain, cord, or the like. Mat. xxii. 13. xxvii. 2. Mark v. 3, 4, et al. freq. Comp. Mat. xxi. 2. xiii. 30. And on Luke xiii. 16. see Wolfius. [In the following places it means, *to throw into chains, make a prisoner*. Mat. xxvii. 2. Mark xv. 1, 7. Acts ix. 2, 14, 21. xxi. 13. xxii. 5, 29. xxiv. 27. Col. iv. 3. In 2 Tim. ii. 19. the meaning is, *to restrain or hinder*. In Acts xx. 22. there are various explanations of *δεδεμένος τῷ πνεύματι*. Some, as Erasmus Schmidt, interpret πν. of a revelation by the Holy Ghost, that Paul should be thrown into chains at Jerusalem; and refer to v. 23. and

xxi. 4. Beza, Vitringa, and others say, it means, *bound or compelled by the Holy Ghost to go to Jerusalem*. Erasmus has *corpore liber, sed spiritu alligatus*. Alberti thinks it is here for *strengthened* (*bound round*) by the Spirit. Wolf and others think that πν. is here the mind of Paul illuminated by revelation, by which he foresaw his future imprisonment. Schl. thinks it is *compelled by my mind or inclination*. In Luke xiii. 16. the *binding* means the actual *contraction or binding together* of the woman's limbs; see ver. 11. She was, says Wolf, what the Greek physicians call *ἐμπροσθοτονικὴ drawn forward*. See Hippoc. v. Epidem. § xii. xv. for the same use of *δέω*. The *Tetanus Empirothotonus* is often a chronic disease in hot countries.]

II. *To bind up, swathe*. John xix. 40.

III. *To bind or oblige by a moral or religious obligation*. Rom. vii. 2. 1 Cor. vii. 27, 39.

IV. *To bind, pronounce or determine to be binding or obligatory*, i. e. of duties to performance, of transgression to punishment. Mat. xvi. 19. xviii. 18. Comp. John xx. 23. [Judg. xvi. 22.]

ΔΕΩ.

I. *To have need, to want, lack*. Thus the V. active is sometimes, though rarely, used in the profane writers, as in Homer, Il. xviii. 100.—Ἐμείο δὲ ΔΗΨΕΝ, *he wanted me*. So Plato in Apol. Socr. § 18, 27. ed. Forster, πολλοῦ ΔΕΩ, *I want much*, i. e. *I am far from*. And Lucian, Rev. iv. t. i. p. 406. B. Ἐγὼ δὲ τοσούτον ΔΕΩ, *I am so far from*.

II. [As a verb impersonal. Δεῖ. (1.) *It is necessary, it behoves*. Mat. xvi. 21. xvii. 10. John x. 16, et al. freq. (2.) *It is becoming, proper, or one's duty*. Mat. xviii. 13. xxiii. 23. xxv. 27. Mark xiii. 14. Luke iv. 43. xxii. 7. 1 Tim. iii. 2, 7, 15. Tit. i. 7, 11. Heb. ii. 1. xi. 6. 2 Pet. iii. 11. Schl. translates it in Luke xiii. 14. by, *it is lawful*, and in Luke xix. 5. by, *it pleases me*, but quite unnecessarily. Both fall under the first head, without, however, any marked expression of necessity in the first place, *I am to work*. In the second, the necessity is stronger, *It is arranged or decreed that I am to be in your house*. In 1 Cor. xi. 19. Schl. says, *It is advantageous*, and so, perhaps, Hammond; but I think it is, *It cannot be but that there will be divisions*, i. e. from the propensities of human nature; and so Rosenmüller.]—Δέον, τό. *Need, needful, becoming*. See [Acts xix. 19.] 1 Tim. v. 13. 1 Pet. i. 6¹.

III. Δέομαι, pass. *To be in want or need, to want*. In this sense it is not used by the writers of the N. T. in the simple form, though the compound *προσδέομαι* is, [Xen. de Rep. Ath. ii. 3.]

IV. *To pray, beseech, supplicate*, used absolutely, Acts iv. 31. Rom. i. 10.—with a genitive of the person, Mat. ix. 38. Luke v. 12. Acts xxi. 39, et al. freq.—with a genitive of the person and an accus. of the thing, 2 Cor. viii. 4, *with much entreaty requesting of us this favour and the communication of this ministration to the saints*. For the words *δεῖξασθαι ἡμᾶς* at the end of the verse seem a spurious addition, being wanting in thirty-four MSS., four of which are ancient, unnoticed in the Vulg. in both the Syriac and other ancient

¹ [In the plural it generally signifies, *what is necessary for support of life*, as Exod. xxi. 10. 1 Kings iv. 22. Prov. xxx. 6. 2 Mac. xiii. 20.]

versions, and accordingly rejected by Wetstein, and thrown out of the text by Griesbach. [With *ὑπέρ* or *περί*, *I pray for any one*, as Luke xxii. 32. Acts viii. 24. Ps. xxix. 8. Job ix. 15.]

ΔΗ'. An adv.

1. Of affirming, *truly, in truth*. 2 Cor. xii. 1. Comp. Mat. xiii. 23. [Jer. xxxvii. 20.]

2. Of exhorting, [*come*], *by all means*, or the like. Luke ii. 15. Acts xv. 36. Comp. Acts xiii. 2.

3. Of inferring, *therefore*. 1 Cor. vi. 20. Blackwall, Sacred Classics, vol. i. p. 145. observes, that Plato applies this particle in the same manner. But in this use of *δή*, its affirmative or hortative sense seems also to be included, q. d. *therefore truly, or therefore by all means*¹. [So in the Song of the Three Children, and Xen. Mem. iii. 4, 7.]

ΔΗΛΟΣ, η, ου.—*Manifest, evident*. occ. Mat. xxvi. 73. 1 Cor. xv. 27. Gal. iii. 1. 1 Tim. vi. 7. [LXX, Ez. v. 15.]

Δηλώω, ὦ, from δῆλος.

I. *To make manifest or evident*. 1 Cor. iii. 13. Heb. ix. 8.

II. *To make manifest, declare, show, signify by words, [teach]*. 1 Cor. i. 11. Col. i. 8. Heb. xii. 27. 2 Pet. i. 14. Comp. 1 Pet. i. 11. [LXX, Ex. vi. 3.]

Δημηγορέω, ὦ, from δῆμος *the people*, and ἀγορέω *to speak to or harangue*.—*To speak to or harangue the people*², *to make a public oration*, [used generally of great men's speeches. Prov. xxx. 31.] Acts xii. 21.

Δημιουργός, οὔ, ὁ, from δῆμος *public*, (which from δῆμος *a people*), and ἔργον *work*.

I. *One who worketh for the public, or performeth public works, also an architect*. So Suidas from the Schol. on Aristoph. Κοινῶς δὲ ἔλεγον δημουργοῦς, τοὺς τὰ δημόσια ἐργαζομένους· πότε δὲ καὶ τοὺς ἀρχιτέκονας. [It is the name of the Achaean magistrates. See Polyb. Exc. Leg. 47. Aristot. Polit. ii. 10.]

II. It is applied to God, *the architect of that continuing and glorious city* which Abraham looked for. occ. Heb. xi. 10. where see Wetstein. [God is so called by Josephus, A. J. vii. 14, 11. Xen. Mem. i. 4, 2.]

Δῆμος, ου, ὁ.—*A people*. Acts xii. 22. xvii. 5. xix. 30, 33. [Schl. makes it the *forum*, in Acts xvii. 5. xix. 30. but Br. properly says, *the people in their public assembly*. So Aelian, V. H. ii. 1. LXX, Josh. xix. 9.]

Δημόσιος, α, ου, from δῆμος.

I. *Public, common*. occ. Acts v. 18.

II. *Δημοσίᾳ, publicly*. It is the dative³ case used adverbially by an ellipsis, for ἐν δημοσίᾳ χώρᾳ, *in a public place*, or &c. occ. Acts xvi. 37. xviii. 28. xx. 20. [So 2 Mac. vi. 20. Xen. Mem. iv. 8, 2.]

ΔΗΝΑΨΙΟΝ, ου, τό. Lat.—*A word formed from the Latin denarius, which denotes the Roman penny, so called because in ancient times it consisted, denis assibus, of ten asses*. It was a silver coin, and equal to about sevenpence

halfpenny of our money. See Mat. xx. 2, 9, 10. xxii. 19. The former passages show that the price of labour was in our Saviour's time nearly the same in Judea, as it was not very many years ago in some parts of England.

Δήποτε. Adv. from *δή truly*, and *ποτέ ever*.—*Soever*. occ. John v. 4.

Δήπου. Adv. from *δή truly*, and *πού where*.—*Truly, verily, indeed*.+ occ. Heb. ii. 16.

ΔΙΑ'. A preposition.

Α. Governing a genitive case,

1. It denotes a *cause* of almost any kind, *by*. See John i. 3, 7. Luke i. 70. Rom. iii. 24. v. 11. Acts viii. 18. [Critics differ in their explanations of this preposition according to their views of theology. As for instance, Schl. refers it in John i. 3. to the efficient cause, Bretsch. to the instrumental. We may first observe, with Archbishop Magee, (vol. i. p. 73.) that with the genitive it never signifies the *final* cause. In Rom. vi. 4. Schl. says decidedly and rightly, that it is *through the (glory or) power of the Father*; he, however, with Beza, gives 2 Pet. i. 3. as an instance of the final cause, but even Rosenmüller translates that place, *by his glorious kindness*; and Vitringa has a long and satisfactory dissertation against this interpretation. Diss. III. lib. i. c. vii. p. 224. ed. 4. See also Suicer, i. p. 706. Alberti, p. 460, and Wolf, in loco. We will now give instances and other senses belonging to this head.]

(1.) [*Efficient and principal cause*. John i. 3. Rom. i. 5. 1 Cor. i. 9. So Rom. v. 1, 2, 11, where Schleusner calls it the *meritorious cause*.]

(2.) [*Efficient and ministerial, or instrumental cause*. Mat. i. 22. ii. 5, 15. Mark xvi. 20. Luke i. 70. xviii. 4. John i. 17. Acts xviii. 9. xix. 26. xxi. 19. Rom. iii. 20. iv. 13. 1 Cor. iii. 5. perhaps iv. 15. Heb. ii. 10. (where Schleusner translates it *after*). In many passages we are said to be justified, &c. through the redemption made by Christ, or through faith in his blood, as Rom. iii. 22, 23, 24, 30. Gal. ii. 16. These must be referred to this head, the death of Christ being the *efficient*, faith the *instrumental* cause of our salvation. The expressions *διὰ χειρὸς τινος*, &c. Mark vi. 2. Acts v. 12. xv. 23. xix. 26. must be referred hither also.]

2. Of place, *by, through*. Mat. ii. 12. [Mark x. 1. xi. 16.] Luke vi. 1. [Acts ix. 25.] 1 Cor. iii. 15. *διὰ πυρός, through fire*, [et al.] Comp. Ps. lxvi. 11, or 12. Is. xliii. 2, in LXX. Euripides, Electr. 1182, has a similar expression, ΔΙΑ ΠΥΡΟΣ ἔμολον, *I came through fire*. So Aristophanes, Lysist. 133.

Κάν με χρεῖ, ΔΙΑ ΤΟΥ ΠΥΡΟΣ
ἔθελω βαθίζειν.

Though I were to pass through fire, I'd go.

But see by all means Elsner's excellent note on 1 Cor. iii. 15. to whom I am indebted for the above citations; and comp. Wetstein and Mac-knight.

3. Of time, *through, throughout*. Luke v. 5. [Heb. ii. 15. Acts i. 3. xxiv. 17.]

4. —*After*. Mat. xxvi. 61. Mark ii. 1. Gal. ii. 1. See Wetstein on Mat. and Mark, and observe that this use of *διὰ* is common in the Greek writers. Comp. Kypke on Mark. [Our translators, on Mat. xxvi. 61. say, *in three days*. Schl. says *within*, and cites Mark xiv. 58. Acts (the

¹ [It seems sometimes to be redundant, as Acts xiii. 2.]
² [See Taylor on Lys. Orat. p. 171. and Spanh. on Julian, Or. p. 208. Xen. Mem. iii. 6, 1.]

³ This elliptical use of the dative is very common. See Hoozeveen's Note on Vigerus de Idiotism. cap. iii. sect. 1. reg. 9.

two places cited by Parkh. in No. 6, and) xvi. 9. xxiii. 31. Bretsch. says *in*, citing the same places; and this, as Raphelius observes, must be correct, if we refer to Mat. xxvii. 40. The preposition is used in the sense *after* in Aristoph. Pax, 569. 709. Ælian, V. H. xiii. 42, et al. Blomf. ad Æsch. Pers. 1006. indicates Thucyd. iv. 8.]

5. Denoting the state, *in*. Rom. iv. 11. Comp. ii. 27. 2 Cor. v. 10. 2 Pet. iii. 5. 1 Tim. ii. 15. where comp. sense II.

6. —The time, *in*, *by*. Acts v. 19. xvii. 10. So Herodotus, i. 62. ΔΙΑ' ἐνδεκάτῳ ἔτει, in the eleventh year. Lucian, Demonax, t. i. p. 1010. ΔΙΑ' χειμῶνος, *in* winter.

7. —The adjunct, *with*. Rom. xiv. 20.

8. *Before*, in the presence of. 2 Tim. ii. 2. So Plutarch, cited by Wetstein, ΔΙΑ' θεῶν ΜΑΡΤΥΡΩΝ, *before* the gods (as) witnesses. [It is used in adjurations, Rom. xii. 1. xv. 30. 1 Cor. i. 10. 2 Cor. x. 1. Bretsch. says the speaker means in these cases to set the object by which he adjures, as it were, in the presence of the person whom he addresses. It is used adverbially, as is often the case in good Greek, as Heb. xii. 1. διὰ ὑπομονῆς *patiently*. Perhaps in all these cases the genitive expresses the instrument in some degree, *through* or *by means of* *patience*. See Luke viii. 4. Acts xv. 27. Rom. viii. 25. 1 Pet. v. 11. and Heb. xiii. 22.]

II. Governing an accusative,

1. It denotes the *final* or *impulsive cause*,—*for*, *on account of*, *by reason of*. 1 Cor. ix. 23. Rom. i. 26. [It denotes, strictly, the *impulsive cause* in Mat. xxvii. 18. Mark xv. 10. Luke i. 78. John x. 32. the *final cause* in Mat. xv. 6. xix. 12. Mark ii. 27. John xi. 42. xii. 9, 30. Rom. iv. 23, 24. xi. 28 (where Br. explains it thus: *with respect to the gospel, they are reckoned enemies for your sakes*, i. e. *that the Gospel may come to you; with respect to the promises, they are agreeable to God for their ancestors' sakes*.) xiii. 5. 1 Cor. xi. 23. (*for the sake of spreading the Gospel*.)]

2. *Through*, *by means of*. Luke i. 78. John vi. 57. where see Alberti. Comp. Heb. ii. 9. 1 Cor. vii. 5. Rev. xii. 11. [Schl. calls it the *efficient cause* in John vi. 57. Rev. xii. 11. and 1 John ii. 12. In John vi. 57. Alberti, Wolf, and Palairer coincide with Schleusner. It is an Atticism, (see Budeus, Comm. L. Gr. p. m. 523.) See Longin. sect. iii. and Faber's note, p. 265. Socrat. ad Philip. p. m. 168.]

3. *In*. Gal. iv. 13. comp. 1 Cor. ii. 3.

4. *For*, in respect of or to. Heb. v. 12. So Rom. iii. 25. διὰ τὴν ἁρτίαν, *as to*, *with regard to* (quod attinet ad), the remission; where Raphelius clearly shows that Polybius uses the preposition διὰ with an accusative in this sense. Other expositors, however, here render it *by* (as in John vi. 57); or *for*, denoting the final cause (as in Rom. iv. 25). See Wolfius, and comp. under *παρσείς*. [Bret. refers Mat. xiv. 9. to this head.]

5. With a verb infinitive, having the neuter article prefixed, *because*. Mat. xxiv. 12. Phil. i. 7. [We must not omit the phrase διὰ τοῦτο *wherefore*, Mat. vi. 25. *for this cause*. Mat. xiv. 2. Mark xii. 24. Luke xiv. 20. John i. 31. *therefore* (a particle of transition and conclusion). Mat. xii. 27, 31. xiii. 52. Luke xii. 22. Rom. v. 12. xiii. 6, et al.]

III. In composition,

1. It is *emphatical*, or *heightens* the signification of the simple word, as in διακαθαρίζω *to cleanse thoroughly*.

2. It denotes *separation* or *dispersion*, as in διασπάσμαι *to be pulled in two*. Mark v. 4. διαγνωρίζω *to publish abroad*. Luke ii. 17.

3. *Percussion* or *transition*, as in διαβαίνω *to pass through*, διαδέχομαι *to receive by transition*. Acts vii. 45.

Διαβαίνω, from διὰ *through*, and βαίνω *to go*. — *To pass through*, *pass over*. occ. Luke xvi. 26. Acts xvi. 9. Heb. xi. 29.

Διαβάλλω, from διὰ *through*, and βάλλω *to cast*. I. *To dart or strike through*, whence

II. In a figurative¹ sense. *To strike or stab with an accusation or evil report, to accuse*. So βλασφημεῖν may be from βάλλειν ταῖς φήμαις *smiting with reports*. See βλασφημέω. occ. Luke xvi. 1. where the V. is applied to a *true accusation*, as Kypke shows it is likewise in the Greek writers. [Aristot. Rhet. iii. 15. Schl. says, (1.) *Properly to transfer, transmit, make to pass through*, (as Diog. L. i. 118.) and especially used of wrestlers, who try to deceive one another. See Salmas. ad Solin. p. 663. Hence, in the middle it is, (2.) *to deceive*, as Herod. v. 107. and elsewhere. (3.) *To transfer a fault to others, to accuse*. So Theodotion's version of Dan. iii. 8. Herod. vi. 25. (4.) *To denounce, attack*, but with a true accusation, as Philost. Vit. Apoll. iii. 38. See Numb. xxii. 22. 2 Mac. iii. 11.]

Διαβεβαίωμαί, οὔμαι, from διὰ *emphat.* and βεβαίω *to confirm*. — *To affirm or assert, strongly or constantly*. occ. 1 Tim. i. 7. Tit. iii. 8. [Polyb. Virt. p. 1396.]

Διαβλέπω, from διὰ *emphat.* and βλέπω *to see*. [Not found in other Greek.] — *To see plainly or clearly*. occ. Mat. vii. 5. Luke vi. 42.

Διαβόλος, ου, ό, ή, from διαβέβολα perf. mid. of διαβάλλω.

I. *An accuser, a slanderer*. 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3. [Schleus. and Bret. refer Eph. iv. 27. to this sense, and Schleus. says, it is either *do not give ready heed to the slanderer, or do not act so that the adversary of Christianity may be able to find any ground of accusation*. See Xen. Ages. xi. 5. Dem. de Cor. c. 8.]

II. *The devil*, so called because he originally *accused* or *slandered* God in Paradise, as averse to the increase of man's knowledge and happiness, (see Gen. iii. 5. John viii. 44.) and still *slanders* Him by false and blasphemous suggestions; and because on the other hand *he is the accuser of our brethren*, which accuseth them *before our God day and night*. Rev. xii. 9, 10. (Comp. Job i. 6².) whence also he is called our *adversary*, 1 Pet. v. 8. See ἀντίδικος. Further, διαβόλος is used either for the *prince of the devils*, as Mat. iv. 1. Rev. xii. 9. xx. 2; or for *those evil spirits* in general, Acts x. 38. And Christ calls Judas διαβόλος, John vi. 70. because "under the influence of that malignant spirit he would turn his accuser and

¹ Διαβάλλειν semper metaphoricè, quasi verbis trajicere, calumniis transfigere, transjodere, calumniari. Duport in Theophr. Char. Eth. cap. xvi. p. 462. But see Scapula's Lexicon.

² [See Zech. iii. 1. Suidas voce Σατανᾶς. Grot. ad Mat. iv. 1. It occurs in the O. T. Job i. 6. Zech. iii. 1. 1 Chron. xxi. 1. Wisd. ii. 24. In the Apocryphal O. T. vol. i. pp. 534. 536. 672. 691.]

betrayers," says Doddridge in paraphrase. But as it does not appear that Judas did, strictly speaking, *accuse* our Lord, it might be more proper to render *διάβολος* in this text by *spy* or *informers*, as Judas truly proved. See Campbell's Prelim. Diss. to Gospels, pp. 185, 188. [Schleusner refers John vi. 70. to the sense of an *adversary*, and quotes 1 Mac. i. 38. Lampe there quotes Est. vii. 4. viii. 1. Bretsch. says, it is for *νῖος διαβόλου*, one led by the devil, and quotes xiii. 2; but this is without any reason.] By this word *διάβολος*, the LXX constantly render the Heb. שָׂטָן, when meaning *Satan* or the *devil*, (see Job ch. i. ii.) and from them no doubt it is that the writers of the N. T. have so commonly used it in that sense, in which it likewise occurs, Wisd. ii. 24.

Διαγγέλλω, from *διά* denoting *dispersion* or *emphasis*, and *ἀγγέλλω* to tell, declare.

1. To tell, declare, or publish abroad, to divulge. Luke ix. 60. Rom. ix. 17.

II. To declare, or signify plainly. Acts xxi. 26. "To give notice to the priests that he obliged himself by vow for seven days (during which time he devoted himself to prayer and fasting in the temple); after which they were to offer—," Mr. Clark's note. Comp. under *ἀγριζω* II. and Numb. vi. 13. &c. [Josh. vi. 10.]

Διαιγνομαι, from *διά* through, and *γίνομαι* to be.—Of time, to pass, pass over. occ. Mark xvi. 1. Acts xxv. 13. xxvii. 9. Thus used also in the Greek writers. See Wetstein on Mark. [Ælian, V. H. iii. 19.]

Διαιγνώσκω, from *διά* denoting *separation* or *emphasis*, and *γινώσκω* to know, discern.—To discuss, examine thoroughly, [take cognizance of]. occ. Acts xxiii. 15. xxiv. 22. See Wetstein on both texts. [It appears to be taken in a low sense in both places. See Dion. Hal. Ant. ii. 14. Numb. xxxiii. 56.]

Διαιγνωρίζω, from *διά* denoting *dispersion*, and *γνωρίζω* to make known.—To make known, or publish abroad. occ. Luke ii. 17. [See Jensii Fere. Lit. p. 37.]

Διάγνωσις, εως, ή, from *διαγινώσκω*.—Discussion, examination, cognizance. occ. Acts xxv. 21. [Wisd. iii. 18. Joseph. A. J. xv. 3, 8.]

Διαγογγύζω, from *διά* emphat. and *γογγύζω* to murmur.—To murmur [from indignation]. occ. Luke xv. 2. xix. 7. [Exod. xvi. 3. xvii. 3. Ecclus. xxxiv. 24.]

Διαγρηγορέω, ω, from *διά* emphat. and *γρηγορέω* to awake.—To awake thoroughly. occ. Luke ix. 32. [Herodian iii. 4, 8.]

Δάγω, from *διά* through, and *άγω* to lead. 1. To lead [or make to pass. 2 Sam. xii. 31. 2 Kings xvi. 5. Job xii. 7.]

II. [To pass (of time). 1 Tim. ii. 2. 2 Mac. xii. 58. Soph. Œd. C. 1614. It is sometimes used elliptically, for to live, as in] Tit. iii. 3. [Ecclus. xxxviii. 30. Xen. Mem. i. 3, 5.] See Wetstein on both texts for similar expressions in the Greek writers, and comp. Kypke on Tit.

Διαδέχομαι, from *διά* denoting *transition*, and *δέχομαι* to receive.—With an accusative of the thing 1. To receive by succession, or by passing

from one to another. occ. Acts vii. 45. where Kypke produces the Greek writers using it in the same manner. [Ælian, V. H. xiii. 1.]

Διάδημα, ατος, τό, from *διαδέω* to bind round, which from *διά* about, and *δέω* to bind.—A diadem, a tiara, i. e. not a crown properly so called, but a sash, or fillet of white linen bound about the heads of the ancient eastern kings, and so the ensign of royal authority. occ. Rev. xii. 3. xiii. 1. xix. 12. [Est. i. 11. ii. 17. Is. lxii. 3. See Casaub. ad Suet. Cæs. c. 79.]

Διαδίδωμι, from *διά* denoting *transition* or *dispersion*, and *δίδωμι* to give.

I. To distribute, divide. Luke xi. 22². xviii. 22. John vi. 11. Acts iv. 35.

II. To give from hand to hand, i. e. from one's self to another, to deliver. Rev. xvii. 13. where the verb fut. *διαδιδώσονται* is formed with the reduplication δῖ, as the infin. *διδόσκειν* is in Hom. Od. xxiv. 313. and fut. *διδώσωμεν*, Od. xiii. 358: but observe, that in Rev. xvii. 13. the Alexandrian and fourteen later MSS. read *διδόσασιν*. See Wetstein and Griesbach³. [Josh. xiii. 6. Gen. v. 27.]

Διάδοχος, ου, ό, ή, from *διαδέχομαι*.—A successor. occ. Acts xxiv. 27. [1 Chron. xviii. 17. See note on *διαδέχομαι*.]

Διάδώννυμι, from *διά* emphat. and *ζώννυμι* to gird.—To gird, gird about. occ. John xiii. 4, 5. xxi. 7. [Ezek. xxiii. 15.]

Διαθήκη, ης, ή, from *διέθηκα* 1st aor. of *διατίθημι*.—A disposition, institution, appointment. "It signifies," saith Junius⁴, "neither a testament, nor a covenant, nor an agreement, but, as the import of the word simply requires, a disposition or institution of God." The Heb. word in the Old Testament, which almost constantly answers to *διαθήκη* in the LXX, is כְּבִרָה, which properly denotes a purification or purification-sacrifice, never, strictly speaking, a covenant, though כְּבִרָה כְּרָה cutting off or in pieces, a purification-sacrifice, be indeed sometimes equivalent to making a covenant, because that was the usual sacrificial rite on such occasions, and was originally, no doubt, an emblematical expression of the parties staking their hopes of purification and salvation by the great sacrifice on their performing their respective conditions of the covenant on which the כְּבִרָה or sacrifice was offered⁵. Comp. under *ἄσπονδος*.

I. A disposition, dispensation, institution, or appointment of God to man. In this view our English word dispensation seems very happily to answer it. Thus it denotes,

1. The religious dispensation or institution which God appointed to (διέθετο πρὸς) Abraham and the patriarchs, Acts iii. 23. Comp. Luke i. 72. Acts vii. 8.

2. The dispensation from Sinai. Heb. viii. 9. Comp. Gal. iv. 24.

² [Schl. translates here to plunder, from the phrase, Mat. xii. 29. and so διανέμεσθαι. See Vorst. Philol. S. p. 79. in Fischer's edition; but Bretsch. agrees with Parkhurst.]

³ [It is to disseminate, Ecclus. xxiv. 17. 2 Mac. iv. 39. 3 Mac. ii. 27. 4 Mac. iv. 22.]

⁴ "Neque testamentum, neque fedus, neque pactiorem significat, sed prout simpliciter notatio vocis postulat, dispositionem vel institutionem Dei." Junii Loc. parall. ap. Leigh. Crit. Sacra.

⁵ See Heb. and Eng. Lexicon under כְּבִרָה V.

3. *The dispensation of faith and free justification*, of which Christ is the Mediator, Heb. vii. 22. viii. 6. and which is called *New*, in respect of the *Old*, or *Sinaitical* one. 2 Cor. iii. 6. Heb. viii. 8, 13. ix. 15. [xii. 24.] And hence ἡ Καινὴ Διαθήκη became the title of the books in which this *new dispensation* is contained: but by whom this title was first imposed appears not; but it was probably given because

4. Ἡ Παλαιὰ Διαθήκη, the *old dispensation*, is used for the *Books of Moses* containing that *dispensation*, by St. Paul, 2 Cor. iii. 14.—I am well aware that in most of the preceding passages our translators have rendered the word διαθήκη by *covenant*, and a very erroneous and dangerous opinion has been built on that exposition, as if *polluted*, *guilty* man could *covenant*¹ or *contract* with God for his salvation, or had any thing else to do in this matter, but humbly to *submit*, and *accept* of God's *dispensation of purification* and *salvation* through the all-atoning sacrifice of the real ἡγῆς, or *Purifier*, ††† Christ Jesus. [Witsius says (de Ec. Nov. Fœd. i. 1, 13.) that the covenant being between two very unequal parties, was of the nature of those called προστάγματα, or συνθήκαι ἐκ τῶν ἐπιταγμάτων, on which see Grot. de J. B. et pt. ii. c. xv. s. 6. In short, the superior party offers certain conditions, and binds the inferior to the performance of them. So Wahl says, that διαθήκη in its sense of *fœdus*, may be either *mutual promises*, or *promises annexed to certain conditions*.]

II. As ἡγῆς in the Old Testament, (Is. xlii. 6. xlix. 8.) so διαθήκη in the N. T. may be understood as a *personal title* of Christ². Both St. Mat. ch. xxvi. 28. and St. Mark, ch. xiv. 24. render the Hebrew words spoken by our Saviour at the institution of the eucharist by the Greek τοῦτό ἐστι τὸ αἶμα ΜΟΥ, ΤΟῦ τῆς καινῆς ΔΙΑΘΗΚΗΣ, and the most natural construction of these is to refer διαθήκης to ποῦ, *this is the blood of ME, (namely) that of the new διαθήκη or ἡγῆς*³. These expressions plainly allude to the *dedication of the old dispensation*, Exod. xxiv. 8. where the blood of the *sacrifices* is in like manner called the *blood of ἡγῆς*, LXX διαθήκης: so Heb. ix. 20. (Comp. Zech. ix. 11.) And thus, Heb. xiii. 20. the *blood of Christ* is called the *blood διαθήκης αἰώνιου of the eternal διαθήκη*, in Heb. ἡγῆς. Comp. Heb. x. 29. Gen. xvii. 7. in Heb. [I can find nothing whatever to countenance Parkhurst's construction of the passages in Matthew and Mark, nor his assigning διαθήκη as

a personal title to Christ. What he says as to the blood shed at the dedication of the old covenant is true, and applies to these passages, but not in a literal sense. To talk of the blood of the old covenant, as if by that phrase was implied that the old covenant itself possessed blood which was shed, and thence to argue that in the words, the blood of the new covenant, the new covenant's blood is meant; and that, therefore, the new covenant is Christ, because it was Christ's blood which was shed to ratify it, is quite unworthy a serious writer. It is, as Kuinoel says, "sanguis qui pertinet ad novum fœdus," i. e. the blood of Christ shed to establish the new covenant, and such a use of the Greek genitive is too common to need remark.]

III. A *solemn dispensation* or *appointment* of man. Gal. iii. 15. where, saith Grotius, διαθήκη denotes a *promise*.

[IV. A *testamentary disposition* in particular. Heb. ix. 16, 17. (These passages Parkhurst puts under head I., as a *disposition*, &c. or *appointment of God to man*, where if not palpably wrong, he is at least very obscure.) That διαθήκη has often the meaning I have assigned to it, is shown by Suicer from the various lexicographers, and so Theodoret, p. 436. and Theophylact, p. 469. understood it here. In the classics this sense is common. See Budeus, Comm. L. G. p. m. 265. and Alberti, Obs. Phil. p. 199. Among many others they give Lucian, Dial. Mort. p. 272. Arrian, Epict. l. 11. c. 13. p. 180. Isocr. Æginet. p. 14, 758—760. et al. Demosth. i. in Aphob. p. 549. and very frequently. Witsius (de Ec. Nov. Fœd. i. 1, 3.) says that in Heb. ix. 15. διαθήκη is *testament*, but that when applied to the dealings of God with man, it signifies, *rule of life*, and also, *an agreement and engagement*. I am inclined to think Wahl's division right, of the senses of this word. He divides them thus:]

[I. *Testament*. Heb. ix. 16, 17.]

[II. *Covenant* or *promises annexed to certain conditions*, used (a) of the earlier covenants made through Abraham, Isaac, Jacob, and Moses, with the Israelites. The sense, the *old dispensation*, occurs Rom. ix. 4. Eph. ii. 10. Heb. ix. 15, 20. viii. 7, 9. ix. 5. (b) Of the new law and promises given to mankind through Christ. The sense, the *new dispensation*, occurs Mat. xxvi. 28. Mark xiv. 24. Luke xxii. 20. 1 Cor. xi. 25. 2 Cor. iii. 6. Heb. vii. 22. viii. 6, 8, 10. xii. 24. xiii. 20. In Heb. viii. 7. x. 16, 29. it is, the *second covenant*.]

[III. By metonymy. (1.) Whole for part.

(a) *Laws and commandments to which promises are annexed*. Heb. ix. 4. Acts vii. 8. (the precept about circumcision.) See Exod. xix. 5. Numb. x. 35. Deut. ix. 10. (b) *Promises annexed to laws*, Luke i. 72. Acts iii. 25. Rom. xi. 27. Gal. iii. 15. 17. comp. v. 16. See Ps. xxv. 14. lxxiv. 20. (2.) *Contents for container*. The books in which the laws and promises are contained. 2 Cor. iii. 4.]

Διαίρεσις, εως, ἡ, from διαίρω.—A distinction, diversity, difference. occ. 1 Cor. xii. 4—6. [It is always in these cases joined with a substantive, so as to make a periphrasis for the adjective different, as ver. 4. *different gifts*.]

Διαίρω, ὤ, from διά denoting separation, and αἰρῶ to take.

¹ Grotius judiciously remarks, that what Moses and the other sacred writers call ἡγῆς (which word he had just observed that the LXX and the inspired writers of the N. T. interpret by διαθήκη) is generally of that sort as to require no consent from one of the parties; since its obligatory force arises solely from the command and authority of the superior, as of God suppose, who doth however sometimes oblige himself of his own accord by promise. Pole Synops. vol. iv. p. 1.

² Thus also the abstract words ἀνάστασις resurrection, ζωὴ life, John xi. 25; εἰρήνη peace, Eph. ii. 14; σοφία wisdom, δικαιοσύνη righteousness, ἀγιασμός sanctification, ἀπολύτρωσις redemption, 1 Cor. i. 30; are used as personal titles of Christ Jesus. All of which, let it be observed, except ἀγιασμός, are feminine nouns.

³ No doubt, says Grotius, our Lord did, on this occasion, use the word ἡγῆς, for which the Greek writers, in imitation of the LXX, have put διαθήκη. Pole Synops. vol. i. p. 1. on διαθήκη.

I. *To divide.* Luke xv. 12. [Dan. xi. 39. Diod. Sic. 42. Polyb. iii. 92, 1. vii. 4, 2.]

II. *To distribute.* 1 Cor. xii. 11. [Xen. Cyr. iv. 5, 16.]

Διακαθαρίζω, from διά emphat. and καθαρίζω to cleanse.—*To cleanse thoroughly.* occ. Mat. iii. 12. Luke iii. 17. In which texts διακαθαρίζω is the 3rd pers. sing. 1 fut. indic. of διακαθαρίζω, Attic for διακαθαρίσει. [Comp. Jer. iv. 11. Aleiph. iii. 20.]

Διακατελέγχωμαι, from διά emphat. and κατελέγχω to confute, which from κατά against, and λέγχω to argue.—*To confute strenuously or thoroughly.* occ. Acts xviii. 28¹.

Διακονέω, ὦ.

[I. *To minister or give service to any one*; used (1.) of any service, and often of kindness in affliction, Mat. xx. 28. xxv. 44. Mark x. 45. John xii. 26. Acts xix. 22. Rom. xv. 26. 2 Cor. iii. 3. (a letter written by the service, i. e. the assistance of any one), 2 Tim. i. 18. Philem. 13. 1 Pet. iv. 10. *Assisting one another by means of that gift.* In 1 Pet. i. 12, it is perhaps, to supply. (2) Of those who wait at table. Mat. viii. 15. Mark i. 31. Luke iv. 30. x. 40. xii. 37. xvii. 8. xxii. 27. John xii. 2. Xen. Anab. iv. 5, 33.]

[II. *To supply food.* Mat. iv. 11. Mark i. 13. xv. 41. Luke viii. 3.]

[III. *To act as deacon.* 1 Tim. iii. 10, 13. 1 Pet. iv. 11. especially in collecting alms. 2 Cor. viii. 19, 20. Heb. vi. 10. Acts vi. 2.]

Διακονία, ας, ἡ, from the same as διακονέω.

I. *A ministering* [generally]. Luke x. 40. Heb. i. 14. [2 Cor. xi. 8. 2 Tim. iv. 11.]

II. *A ministration or ministering to the necessities of others.* Acts vi. 1. 2 Cor. ix. 1, 12, 13. Rev. ii. 19.—*Relief given.* Acts xi. 29, where observe that the dative ἀδελφοῖς is governed by the N. substantive διακονίαν. Comp. under τάρτω V.

[III. *Ministry in the Church*; either generally, as Rom. xii. 5. 1 Cor. xii. 6. Eph. iv. 12. Col. iv. 17. 2 Tim. iv. 5; or of particular offices, as Acts vi. 4. διακονία λόγου, *office of teaching*; 2 Cor. iii. 7. τοῦ θανάτου, *office of announcing the law, which threatened death, &c.*; ibid. 8. τοῦ Πνεύματος, *office of announcing the dispensation which promised the Spirit*; ibid. 9. κατακρισεως, *office of teaching the law, which condemned*; ibid. δίκαιωσύνης, *office of teaching the system of grace.* So 2 Cor. v. 18; and in ix. 12. λειτουργίας, *office of attending to public collection and distribution of alms*; or again, more especially the *Apostolic office.* Acts i. 17, 25. xx. 24. xxi. 19. Rom. xi. 13. 2 Cor. iv. i. vi. 3.]

Διάκονος, ου, ὁ. See διακονέω.

[I. *A minister in general.* Mat. xx. 26. xxii. 43. xxiii. 11. Mark ix. 35. x. 43. Rom. xiii. 4. *An assistant.* Gal. ii. 17. It is used especially of servants at table, John ii. 5, 9. LXX, Est. i. 10.]

II. *A minister or servant of God or Christ in his Church*, by preaching the Gospel, &c. 1 Cor. iii. 5. 2 Cor. vi. 4. xi. 23. Col. i. 7. Comp. 2 Cor. xi. 15. Eph. iii. 7. Thus Christ himself is called Rom. xv. 8. διάκονον περιτομῆς *a minister*

of the circumcision, "as he was a Jew by birth, and received circumcision himself; in token of his obligation to observe the law, and confined his personal ministry, according to what he himself declared concerning the limitation of his embassy, (Mat. xv. 24.) to the lost sheep of the house of Israel²."

III. *A particular sort of minister in Christ's Church, a deacon*, whose especial business it was to take care of, and minister to the poor. (See Acts vi.) Phil. i. 1. 1 Tim. iii. 8, 12.

IV. *Διάκονος, ου, ἡ, a deaconess, a stated female servant of the Church.* Rom. xvi. 1. Comp. 1 Tim. iii. 11. v. 9. Pliny, in his 97th Epist. to Trajan, styles the deaconesses of the Bithynian Christians, "ancillis quæ ministræ dicebantur," female attendants, who were called ministers or servants. See more in Suicer's Thesaurus, under διακόνισσα, and in Lardner's Collection of Testimonies, vol. ii. p. 42. and Macknight on Rom. xvi. 1³.

Διακόσιαι, αι, α, from δις twice, and ἑκατόν a hundred.—*Two hundred.* Mark vi. 37. et al. Acts xxvii. 37. *we were in all in the ship two hundred threescore and sixteen souls.* This to some not sufficiently acquainted with the state of the ancient shipping about this time, may appear an extraordinary number, but it is not. Josephus, who a very few years before, namely, in the procuratorship of Felix, was sent from Judea to Rome, tells us in his Life, § 3. that the ship in which he sailed, and which was shipwrecked in the Adriatic, had on board about six hundred men, περί ἑξακοσίους τὸν ἀριθμὸν ὄντες.

Διακούω, from διά emphat. and ἀκούω to hear.—*Διακούομαι*, mid. *to hear thoroughly.* occ. Acts xxiii. 35. [It is there used in a forensic sense. And so in the LXX, for ἤκου Deut. i. 16. See also Job ix. 53. In Xen. Hier. vii. 11. Eccl. xi. 1. and Cyr. iv. 4, 1, it is to hear diligently and plainly. Polyb. i. 32. Plut. Cic. p. 862.]

Διακρίνω, from διά denoting separation, and κρίνω to judge.

I. *To discern, distinguish.* Mat. xvi. 3.

II. *To make a distinction or difference.* Acts xiv. 9. So διακρίνομαι, mid. or pass. Rom. xiv. 23. (where see Whitby,) Jude 22. Jam. ii. 4. καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς; *do ye then not make a partial distinction* (comp. ver. 1.) *among or "within" (Macknight) yourselves?* See Wolfius, and observe that if this 4th verse were, according to Wetstein and Bowyer, to be read without an interrogation, διεκρίθητε and ἐγένεσθε should have been in the subjunctive mood.

III. *To distinguish, make to differ.* 1 Cor. iv. 7. xi. 29.

IV. *To judge, determine.* 1 Cor. vi. 5. Comp. 1 Cor. xiv. 29. [LXX, Ezek. xxxiv. 17.]

V. *Διακρίνομαι*, pass. *to contend, dispute with another, q. d. to be distinguished or divided from him in discourse.* Acts xi. 2. Jude 9.

² Doddridge's Paraphrase.

³ [From Bingham (ii. ch. 22.) it appears, that, by some laws, they were to be widows of one husband, with children, and sixty years of age. In Epiphanius's time, virgins were allowed, and the age always varied. They seem to have been consecrated by laying on of hands. Their offices were, however, not priestly, but merely to assist at the baptism of women, to instruct female catechumens, attend the female sick, the martyrs in prison, and to govern the women at church. The order lasted no where longer than the eleventh century.]

VI. Διακρίνομαι, pass. to *hesitate, doubt, to be distinguished* (as it were) or *divided* in one's own mind, Mat. xxi. 21. Mark xi. 23. Acts x. 20. Rom. iv. 20. James i. 6. [¶ I can have no hesitation in thinking Parkhurst wrong in referring Rom. xiv. 23. to II. instead of VI. The Vulgate, indeed, has *discerno*, and Erasmus *dijudico*; but all the fathers, (see Suicer, i. p. 867.) our translators, Wolf, Schleusner, Wahl, Bretschneider, Rosenmüller, and indeed most commentators, are against him, as is the context. In sense III. I should rather say, to *distinguish with a preference*; and so Rosenmüller explains the two passages alleged by Parkhurst. The second of them, 1 Cor. xi. 29. is by Schl. Br. and Wahl, as well as our translators, referred to sense II. *not distinguishing the body of Christ from common food.*]

Διακρίσις, εως, ἡ, from διακρίνω.—A *discerning, distinguishing, adjudication*. occ. 1 Cor. xii. 10. Heb. v. 14. So Rom. xiv. 1. *not to adjudication of (his) thoughts*, i. e. without *presuming to judge* his private thoughts. See the following context, Wolfius, Wetstein, and Bowyer. But comp. Macknight. [In 1 Cor. xii. 10. it is the *power of discerning*. In Rom. xiv. 1. there are great differences of opinion. Wolf and Rosenmüller, with many others, agree with Parkhurst; but Schl. Bretschn. and Wahl, construe it, *hesitation or doubt*, as do our translators. Schl. says, *lest new doubts arise*; Bretschn. *do not so act with the weak as that they should be overwhelmed with doubts of thoughts*, i. e. *scruples of conscience*. LXX, Job xxxvii. 16.]

Διακωλύω, from διά emphat. and κωλύω to *hinder*.—To *hinder earnestly*. occ. Mat. iii. 14. [There seems to be no reason for making διά emphatic here; it is not always so, as Schl. remarks, for example, in διεγείρω, &c. It occurs Judith xii. 6.]

Διαλαλέω, ὦ, from διά denoting *dispersion* or *transition*, and λαλέω to *speak*.

I. To *speak abroad, publish, divulge*. Luke i. 65. [Eur. Cyclop. 174. Sym. Ps. xli. 16.]

II. To *speak one with another, to commune*. Luke vi. 11. [Polyb. xxiii. 9, 6.]

Διαλέγομαι, from διά denoting *separation*, and λέγω to *speak*.

I. To *discourse, reason*. Acts [xvii. 2. xviii. 4. 19. xix. 8, 9.] xx. 7, 9. xxiv. 25. [Exod. vi. 27. Is. lxiii. 1. Xen. Mem. iv. 5, 2.]

II. To *dispute*. Mark ix. 34. Acts xxiv. 12. Jude 9. [Judg. vii. 1. The two first of these passages are rather, to *discuss*. Parkhurst has omitted Heb. xii. 5. where the sense is, to *address*, as Herodian, i. 5, 2. ii. 7, 10.]

Διαλείπω, from διά denoting *separation*, and λείπω to *leave*.—With a participle, to *leave off, cease, intermit*, namely, the action expressed by the participle. This phraseology is purely Greek, and common in the best writers. occ. Luke vii. 45. where see Wetstein. [There is, in fact, an ellipse of χρόνον, for διαλείπω is to *leave between or put between*. See Ælian, V. H. xv. 27. Lucian, Prometh. 17. Xen. Apol. Socr. § 16. See 1 Sam. x. 8. Diod. Sic. i. p. 73. We have an expression exactly similar to ours in Jerem. ix. 5.]

Διάλεκτος, ου, ἡ, from διαλέγομαι to *speak, discourse*.—Speech, manner of speaking peculiar to a particular people or nation, a *language*. Acts ii. (128)

6, 8. in which passages *διάλεκτος* is plainly used as synonymous with γλώσση, ver. 11 (comp. ver. 4); and, as Stockius hath justly remarked, denotes not a different *dialect* (as we call it) of the same language, but a different *language*; and in this sense only, I apprehend, with the same learned writer, *διάλεκτος* is applied in all the other passages of the N. T. wherein it occurs, namely, Acts i. 19. xxi. 40. xxii. 2. xxvi. 14. as it likewise is in the LXX of Esth. ix. 26. We may further observe, that as St. Luke has τῇ Ἑβραϊῇ ΔΙΑΛΕΚΤΩι for the Hebrew *language*, so Josephus uses τὴν Ἑβραίων ΔΙΑΛΕΚΤΟΝ in the same sense, as synonymous with ΓΛΩΤΤΑΝ τὴν τῶν Ἑβραίων. See Ant. i. 1. 1. 2. So Cont. Apion. i. 22. p. 1345. where, speaking of the word Κορβάν, he says, ὅλησι δ' ὡς ἐν ἑποί τις ἐκ τῆς Ἑβραίων μεθερμηνεύμενος ΔΙΑΛΕΚΤΟΥ, ὧρον Θεοῦ, “this means, if one would translate it out of the *language* of the Hebrews, the gift of God.” And in the same section Clearchus, the disciple of Aristotle, introduces that philosopher speaking of one who was Ἑλληνικός—τῇ ΔΙΑΛΕΚΤΩι, a Grecian in *language*, as opposed to a Jew¹. Comp. Cont. Apion. ii. 2. To all which we may add, that in the N. T. another word, namely λαλιᾶ, is evidently used for a different *dialect* of the same language. See Mat. xxvi. 73. Mark xiv. 70.

Διαλλάσσω, from διά denoting *transition*, and ἀλλάσσω to *change*.

I. To *change, exchange*. [Xen. Hist. i. 6, 4.]

II. Διαλλάσσομαι, pass. to *be reconciled* to another, i. e. to *be changed* from a state of enmity to one of good-will. Mat. v. 24. [See 1 Sam. xxix. 4. Thucyd. viii. 70. Diog. L. ii. p. 127. Schwarz. Comm. Ling. Gr. p. 334. and Hemsterhus, ad Thom. Mag. p. 235.] The best Greek writers use the V. active for *reconciling*. See Wetstein.

Διαλογίζομαι, from διά emphat. or denoting *separation*, and λογίζομαι to *reckon, reason*.

I. To *reason, discourse*, and that whether in silence with one's self, as Mark ii. 6. Luke i. 29. iii. 15. v. 22. xii. 17; or by speech with others, Mat. xvi. 7, 8. Luke xx. 14. See Kypke on Mat.

II. To *consider*. John xi. 50.

III. To *dispute*. Mark ix. 33. [Ælian, V. H. xiv. 43. See 2 Mac. xii. 4. Ps. lxxvi. 5.]

Διαλογισμός, οὔ, ὁ, from διατελόμενος perf. of διαλογίζομαι.

I. *Reasoning, ratiocination, thought*. Mat. xv. 19. Mark vii. 21. [ix. 47.] Luke ii. 35. 1 Cor. iii. 20.—On Luke ix. 46. Kypke, whom see, observes that the word should be rendered *thought*, which is expressed in the next verse by *διαλο-*

¹ Since writing the above, I am glad to find the interpretation here given of διάλεκτος, confirmed by Wolfius on Acts ii. 6. and by Raphellius, who, on Acts ii. 8. observes, that not only St. Luke uses διάλεκτος for a *language*, but that Polybius does the same, i. 67. where that historian, speaking of the mercenary troops in the Carthaginian army, some of whom were Spaniards, others Gauls, others of Liguria or the Balearic Islands, not a few Greeks, but the greatest part Africans, says τὸν μὲν γὰρ στρατηγὸν εἰδέναι τὰς ἐκάστου ΔΙΑΛΕΚΤΟΥΣ ἀδιάντων, for it was impossible for the general to know the *languages* of each. So Plutarch in Apophthegm. (says he) speaks of Περισκὴν ΔΙΑΛΕΚΤΟΝ, the Persian *language*; to which I add, that Strabo likewise, xiv. p. 997. plainly uses ἡμέτερα ΔΙΑΛΕΚΤΩι for our, i. e. the Greek, *language*, and Dionysius Hal. Ant. Rom. l. p. 5. ed. Sylburg. has Ἑλληνικὴ ΔΙΑΛΕΚΤΩι, the Greek *language*.

γισμὸν τῆς καρδίας.—Jam. ii. 4. κριταὶ διαλογισμῶν πονηρῶν, *judges of evil thoughts*, i. e. *who think or reason ill*. So Luke xviii. 6. κριτὴς ἀδικίας, *a judge of injustice*, is an *unjust judge*; ἀκροατὴς ἐπιλησμονῆς, *a hearer of forgetfulness*, a *forgetful hearer*, James i. 25. It is well known that expressions of this kind are very agreeable to the Hebrew idiom; but it is also true, that many of the same sort occur in the ancient Greek writers. See Ecclus. ix. 20. xxvii. 6. [Prov. xx. 21.]

II. *Doubtful, reasoning, doubt*. Luke xxiv. 38. 1 Tim. ii. 8; but comp. sense III.

III. *Discourse, dispute, disputation*. Phil. ii. 14. [I am inclined to think this passage should be referred to sense II. Wolf says that it means *without hesitation or distrust of God's protection*; and so Martianay. Rosenmüller, *without hesitation*: so Wahl. And Schleusner says, *with a ready mind*.]

Διαλύω, from διά denoting *separation*, and λῦω to *loose*.—*To dissolve, dissipate, disperse*. occ. Acts v. 36. where see Wetstein. [Polyb. iv. 12, 1.]

Διαμαρτύρομαι, mid. from δίδ emphat. and μαρτύρομαι to *witness, bear witness*; or from δίδ in the *presence of*, and μαρτυρ a *witness*.

I. *To bear earnest witness, testify earnestly or repeatedly*. It is used either absolutely, Luke xvi. 28. Acts x. 42. xx. 23. Heb. ii. 6; or with an accusative of the thing, Acts xx. 24. xxiii. 11. xxviii. 23; and with a dative of the person to whom, Acts xviii. 5. xx. 21.

II. *To charge*, as it were, *before witnesses*, obstructor. Acts ii. 40. 1 Tim. v. 21. 2 Tim. ii. 14. iv. 1. See Raphaelus on 1 Tim. v. 21. and Hutchinson's Note 2. on Xen. Cyr. p. 369. 8vo ed. [I prefer Schleusner's arrangement.]

[I. *To prove or show by sufficient arguments, to prove like a witness, publish or teach*. Acts viii. 25. xi. 42. xviii. 5. xx. 23. xxiii. 11. Heb. ii. 6. Exod. xviii. 20.]

[II. *To call to witness, or charge earnestly*. Luke xvi. 28. Acts ii. 40. 1 Tim. v. 21. 2 Tim. ii. 14. iv. 1. 1 Sam. xxi. 2. Nehem. ix. 26. Polyb. i. 37. iii. 15.]

Διαμάχομαι, from διά emphat. and μάχομαι to *contend*.—*To contend or dispute earnestly*. occ. Acts xxiii. 9. It is thus used also in the best Greek writers. See Wetstein. [Ecclus. viii. 1. Thuc. iii. 42.]

Διαμένω, from διά emphat. and μένω to *remain*.—*To remain, continue, [not to change]*. occ. Luke i. 22. xxii. 28. Gal. ii. 5. Heb. i. 11. 2 Pet. iii. 4. [Jer. xxxii. 14. In Luke xxii. 28. διαμένει μετὰ, is, *not to desert*. The dative without the preposition is commoner, as Ecclus. xxii. 23. Diod. Sic. xiv. 48. Xen. H. G. vii. 3, 1.]

Διαμερίζω, from διά denoting *separation*, and μερίζω to *divide*.—*To divide, part*. See Mat. xxvii. 35. Luke xi. 17. xxii. 17. Acts ii. 3. But observe, that, in Mat. xxvii. 35. almost all the ancient and later MSS. omit all the words from κληρὸν to κληρὸν, which therefore, agreeably to the opinion of Wetstein, seem an addition to Mat. from John xix. 24. Griesbach accordingly omits them in his edition; and Campbell, in his Translation, marks them as spurious. See his note. [Judg. v. 30. Nehem. ix. 22.]

Διαμερισμός, οὗ, ὁ, from διαμερίζω perf. pass. of διαμερίζω.—*Division, dissension*. occ. Luke xii. 51. Comp. ver. 52, 53.

Διανέμω, from διά denoting *dispersion*, and νέμω to *give*.—*To distribute*, [Deut. xxix. 26.] *disperse, divulge, spread abroad*. occ. Acts iv. 17.

Διανεύω, from διά emphat. and νέω to *nod, beckon*.—*To intimate or signify by nodding or beckoning*. occ. Luke i. 22. So in mid. Lucian, Bis Accus. t. ii. p. 320. τί σιγᾶς καὶ ΔΙΑΝΕΥῃ; why are you silent, and *beckoning*? [Ps. xxxv. 19.]

Διανόημα, ατος, τό, from διανόεω to *agitate in the mind*, which from διά emphat. or denoting *separation*, and νοέω to *think*.—*A thought, reflection*. occ. Luke xi. 17. [Is. lv. 9. Ecclus. xxii. 17. Xen. H. G. vii. 5, 19.]

Διάνοια, ας, ἡ, from διανόεω.

I. *Understanding, intellect, intellectual faculty*. Mat. xxii. 37. [Mark xii. 30. Luke x. 27.] Eph. i. 18. iv. 18. Heb. viii. 10. [x. 16.] Comp. Col. i. 21. 1 Pet. i. 13. 1 John v. 20. [LXX, Num. xv. 37.]

II. *An operation of the understanding, thought, imagination*. Luke i. 51. [Wahl calls this a *method of thinking or perceiving*, and refers Col. i. 21. and Eph. ii. 3. to the same (citing also Xen. Ec. x. 1). The two last passages Schl. translates by, a *perverse method of thinking*. Wahl says, it is *intelligence or insight* in 1 John v. 20. and so Schl. adding, *or the power of understanding*, and citing Xen. Mem. iii. 12, 6.]

Διανοίγω, from διά through, and ἀνοίγω to *open*.

I. *To open*, in the proper sense. Luke ii. 23. Of the first-born opening the womb, see Exod. xiii. 2. Num. iii. 12.]

II. *To open*, metaphorically, the eyes, ears, &c. closed by disease; i. e. to *restore the faculty of sight, &c.* Mark vii. 34, 35. (comp. Is. xxxv. 5.) Luke xxiii. 31. 2 Kings vi. 17. Hence, it is applied (1.) to the *mind*, in the sense of *giving a power of understanding*. Luke xxiv. 45. *he taught them the way or gave them the power of understanding the Scriptures*; and (2.) to the *heart*, in the sense of *giving power of receiving and attending to what is taught*. Acts xiv. 14. Comp. 2 Mac. i. 4. From the two last expressions, the verb gets the sense of *to explain or teach simply*, as Luke xxiv. 32. Acts xvii. 3.]

Διανυκτερεύω, from διά through, and νυκτερεύω to *pass the night*, which from νύκτερος, *nightly*, acting in the *night*, and this from νύξ, *night*, the *night*.—*To pass the whole night*. occ. Luke vi. 12. —So Hesychius explains διανυκτερεύοντες by ἀγρυπνοῦντες πᾶσαν τὴν νύκτα, *watching the whole night*. See also Wetstein.

Διανύω, from διά emphat. and ἀνύω to *perform*.—*To complete, finish entirely*. occ. Acts xxi. 7. where Wetstein cites from Xenophon, ΔΙΑΝΥΣΑΝΤΕΣ ΤΟ'Ν ΠΛΟΥ'Ν εἰς Σάμον ΚΑΤΗΝΤ'ΣΑΜΕΝ. See also Bowyer's Conject. on the text. [Xen. Cyr. i. 4, 28. iv. 2, 15.]

Διαπαντός, adv. for διά παντός *through all, χρόνου time* namely.—*Always, continually*. Mark v. 5. Luke xxiv. 53. et al. [It is used of daily service, Heb. ix. 6; and for frequently, Luke xxiv. 53. Acts x. 2.]

[Διαπαραρμυβή, ἥς, ἡ, a *foolish dispute*, or *violent dispute about trifles*. This is the reading of many MSS. in 1 Tim. vi. 5.]

Διαπεράω, ὤ, from *διά* denoting *transition*, and *περάω* to *pass*, from *πέρω* the same, which see.—*To pass, pass through, pass over*. Mat. ix. 1. Luke xvi. 26. et al. See Wetstein on both texts. [Except in Luke xvi. 26. it is used of those *passing a sea or lake*. See Deut. xxx. 13. Polyb. xi. 18, 4. Xen. Ven. ix. 18.]—The LXX have twice used this verb for the Heb. *עָבַר* to *pass over*.

Διαπλέω, ὤ, from *διά* through, and *πλέω* to *sail*.—*To sail through or over*. occ. Acts xxvii. 5. [Xen. An. vii. 8, 1.]

Διαπονέω, ὤ, from *διά* emphat. and *πονέω* to *labour*.

I. *To labour, elaborate*, [Aristot. Poet. xxv. 5.] whence

II. *Διαπονέομαι*, οὔμαι, pass. *to be exercised, or fatigued by labour*, also *to be wearied or grieved at the continuance of any thing*. occ. Acts iv. 2. xvi. 18. In the LXX of Eccles. x. 9. this word in the pass. answers to *עָבַר* to *labour, grieve*.

Διαπορεύομαι, from *διά* through, and *πορεύομαι* to *go*.—*To go or pass through*. Luke vi. 1. Rom. xv. 24¹. et al. [Gen. xxiv. 62. Polyb. xii. 17, 2.]

Διαπορέω, ὤ, from *διά* emphat. and *ἀπορέω* to *be in perplexity and doubt*. See under *ἀπορέομαι*.—*To doubt exceedingly, to be in great doubt or perplexity*. occ. Luke ix. 7. xxiv. 4. Acts ii. 12. v. 24. x. 17. [Symm. Dan. ii. 3. Polyb. i. 60.]

Διαπραγματεύομαι, mid. from *διά* emphat. and *πραγματεύομαι* to *negotiate, trade, gain by trading*, from *πράγμα*, *στος*, *business*; which see.—*To gain by negotiating or business*. occ. Luke xix. 15. [In a different sense, Plat. Phæd. § 24, 65.]

Διαπρίω, from *διά* through, and *πρίω* to *save, cut with a saw*.

I. *To save through or asunder, to divide by a saw*. In this sense it is used by the LXX, I Chron. xx. 3. for the Heb. *רָצַץ*, which see in Heb. and Eng. Lexicon, under *רָצַץ* I².

II. *Διαπρίομαι*, pass. Figuratively, *to be cut or saved, as it were, to the heart*. occ. Acts v. 33. vii. 54. See Suicer, Thesaur. in *διαπρίω*. [Schleussner says, that *διαπρίομαι* expresses the gesture of those who from rage gnash with their teeth, as if any one drew a saw along, and to whom the phrase *διαπρίειν τοὺς ὀδόντας* applies. In Aristophanes, the word, however, occurs twice (Equit. 763. Pac. 1262.) in the sense of *to be saved asunder*.]

Διαπράζω, from *διά* emphat. or denoting *separation*, and *ἀπράζω* to *snatch, seize*.—*To plunder, spoil*. occ. Mat. xii. 29. Mark iii. 27. [Gen. xxxiv. 27, 29. Is. xlii. 22. Diod. Sic. iv. 66.]

Διαρρήγνυμι, διαρρήσσω, from *διά* and *ρήγνυμι* or *ρήσσω* to *break*.—*To break, tear, or rend*; [used of rending garments in indignation or grief, Mat. xxvi. 65. Mark xiv. 63. Acts xiv. 14; of a net, bursting from too great weight, Luke v. 6. where Parkhurst construes *διερρήγνυτο* *was breaking*; and Schl. thinks we must take the expression as hyperbolic, like *βυθίζεσθαι* in the next verse; of chains burst asunder, Luke viii. 29. On the tearing of garments both among the Greeks and Jews in anger, mourning, or violent grief, see Schol. Aesch. Pers. 166.]

¹ It here answers to the Latin *obiter, en passant*.

² [See Casaub. ad Sueton. Calig. p. 427. Suicer, ii. p. 831. Schöttgen, Hor. Heb. p. 987. and others cited by Wolf. on Heb. xi. 37.]

Gen. xxxvii. 29. xlv. 13. 2 Kings xix. 1. The word occurs Josh. vii. 6. Joel ii. 13. 2 Sam. xxiii. 16. et al.]

Διασαφέω, ὤ, from *διδ* emphat. and *σαφέω* to *manifest, declare*, from *σαφής* *manifest*.—*To declare plainly or fully*. occ. Mat. xviii. 31. [1 Mac. xii. 8. Deut. i. 5. Polyb. iii. 19.]

Διασειώ, from *διά* emphat. and *σειώ* to *shake*.—*To use violence to, to treat with insolent violence*, or, according to Grotius, *to extort money or goods by force or violence*, which was expressed by the correspondent Latin word *concutere*, here used by the Vulg. and was a crime to which the Roman soldiers of this time were much addicted, as their own authors testify. occ. Luke iii. 14. In 3 Mac. vii. 19. we have the full phrase ΔΙΑΣΕΙΣΘΕΝΤΕΣ ΤΩΝ ΎΠΑΡΧΟΝΤΩΝ, *violently deprived of their goods*. See Elsner, Wolfius, and Wetstein on Luke, and Suicer, Thesaur. in *διασειώ*.

Διασκορπίζω, from *διά* emphat. or denoting *separation*, and *σκορπίζω* to *scatter*.

I. *To scatter abroad, strow, as seed in sowing*. Mat. xxv. 24, 26. [Is. xxxviii. 24.]

II. *To scatter, disperse*. Mat. xxvi. 31. Mark xiv. 27. Luke i. 51. John xi. 52. Acts v. 37. [Zech. xiii. 7. Elian, V. H. xiii. 46.]

III. *To dissipate, waste*. Luke xv. 13. xvi. 1.

Διασπάω, ὤ, from *διά* denoting *separation*, and *σπάω* to *draw, pull*.—*To draw, pull, or pluck asunder, or in pieces*. occ. Mark v. 4³. Acts xxiii. 10.

Διασπείρω, from *διά* denoting *separation*, and *σπείρω* to *sow, scatter seed*.—*To disperse, scatter*. occ. Acts viii. 1, 4. xi. 19. [Tob. xiii. 3. Polyb. iii. 19, 7.]

Διασπορά, ἄς, ἡ, from *δύσπορα* perf. mid. of *διασπείρω*. [It is used periphrastically for a participle or adjective in general. John vii. 35. *διασπορά τῶν Ἑλλήνων*, i. e. for οἱ Ἰουδαῖοι οἱ διασπαρέντες, i. e. *the Jews scattered among the Greeks*. See Gesenius, Lehrgebäude, p. 644, 2. Fischer. ad Well. t. iii. pt. i. p. 293. James i. 1. αἱ δώδεκα φυλαὶ ἐν τῇ διασπορᾷ, *the twelve tribes dispersed out of their country*; of course, meaning those Jews who had become Christians. So 1 Pet. i. 1. *παρσιδήμιοι διασπορᾷ*, i. e. *the dispersed*. Comp. 1 Pet. i. 14, 18. and iii. 6. with ii. 10. iv. 3. v. 14. That there were Jews in almost every country in the world after the Babylonish captivity, especially in Egypt and Asia Minor, where they had synagogues, &c. is well known. See Joseph. B. J. vii. 3, 1. See also Deut. xxviii. 25, 65. xxx. 4. Nehem. i. 9. Ps. cxlvii. 2. 2 Mac. i. 27.]

Διαστέλλω.

I. From *διά* denoting *separation*, and *στέλλω* to *send*. *To separate, distinguish*. In this sense the verb occurs not in the N. T. but generally in the LXX. Comp. *διαστολή*. [Deut. x. 8. xix. 2. Ruth i. 17.]

II. From *διά* denoting *transition*, and *στέλλω* to *send*. *Διαστέλλομαι*, mid. *to give in charge, to command, charge*. [Mat. xvi. 20.] Mark v. 43. [vii. 36. ix. 9.] Acts xv. 24. In pass. *to be given in charge, commanded*. Heb. xii. 20. [Exod. xviii. 28.]

Διάστημα, *στος*, τό, from *δύστημι* to *part, sepa-*

³ [In the parallel passage in Luke viii. 29. we have *διερρήσσειν τὰ δεσμά*, as in Ps. ii. 3. for which in Jer. ii. 20. there is *διασπένν*.]

rate; which see.—*Intercession, distance, space* [of time]. occ. Acts v. 7. [Polyb. ix. 1, 1.]

Διαστολή, ἥς, ἡ, from διέστολα perf. mid. of διαστέλλω.—*Distinction, difference.* occ. Rom. iii. 22. x. 12. 1 Cor. xiv. 7. [Polyb. xvi. 23, 4¹.]

Διασπρέφω, from διά denoting separation, and σπρέφω to turn.

I. To turn off the way, pervert, [corrupt.] See Mat. xvii. 17. Luke xxiii. 2. Acts xiii. 8. and Kypke on Mat. and Luke.

II. To pervert or make crooked the way itself. Acts xiii. 10. But in this view it is in the N. T. applied figuratively only. [Exod. v. 4.]

Διασώζω, from διά through or emphat. and σώζω to save.

I. To save, preserve. Acts xxvii. 43. 1 Pet. iii. 20. where see Wolfius, Doddridge, Wetstein, and Macknight.

II. To carry or convey safe. Acts xxiii. 24. Διασώζομαι, pass. to be carried or conveyed safe, i. e. to escape safe, Acts xxvii. 44. xxviii. 1, 4. In this sense the LXX have often used it for the Heb. שָׁמַר to be delivered, escape. And, as in Acts xxiii. 24. we have Παῦλον ΔΙΑΣΩΨΕΙ ΠΡΟΣ Φήλικα, might bring Paul safe to Felix; so Raphaelus and Wetstein cite from Diog. Laert. ΔΙΕΨΩΣΕΝ ΕΙΣ Ἀθήνας, he brought him safe to Athens; and from Polybium, ΔΙΕΨΩΖΟΝΤΟ ΠΡΟΣ τὴν πόλιν, they escaped to the city. To the passages they have produced I add what Josephus, B. J. i. 6, 2. says of one Antipater, εἰς τὴν καλουμένην Πέτραν ΔΙΑΣΩΖΕΤΑΙ, he escapes to a place called Petra; so of Herod, xiii. 8. εἰς τὸ φρούριον ΔΙΑΣΩΖΕΤΑΙ, he escapes to the castle; and of Titus, v. 2, 2. Τίτος ἔπι τὸ στρατόπεδον ΔΙΑΣΩΖΕΤΑΙ, Titus escapes to the camp; where observe the V. is constructed with the preposition ἐπί and an accusative, as in Acts xxvii. 44. where see Wetstein. [Add Gen. xix. 19. Is. xxxvii. 38. 2 Mac. xi. 12. Diod. Sic. xi. 44. Xen. Anab. v. 4, 5. Polyb. viii. 11. Joseph. A. J. ix. 4, 6. and see Krebs, Obs. Flav. p. 250. Wahl and Schleusner refer Acts xxvii. 43. to this second head, instead of the first, with Parkhurst.]

III. To save or deliver from some present bodily disorder, to heal, cure. Mat. xiv. 36. Luke vii. 3.

Διαταγή, ἥς, ἡ, from διατέταγα perf. mid. of διατάσσω.—*A disposition, ordinance, appointment.* occ. Rom. xiii. 2. Acts vii. 53. who have received the law, εἰς διαταγὰς ἀγγέλων, by, or through, the dispositions of angels. We read of no other angels being present at the giving of the law but the material ones, in the form of fire, light, darkness, cloud, and thick darkness. See Exod. xix. 18. Deut. iv. 11. v. 22. Hab. iii. 3. Agreeably to which passage it is said, Deut. xxxiii. 2. *Jehovah came* בָּרָק from, or at, Sinai, and his light arose שָׁשָׁה at Seir; he shined out כָּרַח בְּרָח at mount Paran; וְהָיָה קוֹל בְּרָחָהּ at Rab-bath Kadesh; וְהָיָה אֵשׁ דָּהַר at his right hand (comp. Hab. iii. 4.) the fire (accompanied with the cloud and thick darkness, comp. Deut. v. 26. with ver. 22.) was placed, διετάγη, or stood, by him, as

a servant ready to execute his pleasure. Comp. Ps. ciii. 20. civ. 4. So these, and particularly the fire, as being the immediate instruments of his agency, see Deut. v. 25. were properly his ἀγγελοι, agents or ministers; and it is well worth our observation, that the LXX accordingly render the Heb. words last cited from Deut. xxxiii. 2. וְהָיָה קוֹל בְּרָחָהּ by ἐκ δεξιῶν αὐτοῦ ἈΓΓΕΛΟΙ μετ' αὐτοῦ, on his right hand the angels, or agents, with him. Through the dispositions or ranges, διαταγὰς, of these terrible agents (see Exod. xix. 16, Deut. v. 24, 25. Heb. xii. 18, 21.)³ on the right hand, and on the left of Jehovah (for he spake unto them out of the midst of the fire, of the cloud, and of the thick darkness, Deut. v. 22.) it was that the Israelites received the law, which was in this sense only διαταγὰς ordained, Gal. iii. 19. or λαληθεὶς spoken, Heb. ii. 2. δι' ἀγγέλων, among, by, or with the ministry of angels; for it was the Aleim, or Jehovah Himself, though attended indeed by his material agents, who ordained or spake the law. See Exod. xx. 19. Deut. iv. 32, 33, 36. And the tremendous manifestation of Jehovah's power and majesty on that occasion was indeed a most awful enforcement of obedience to his law, as intimated by St. Stephen in the text, though they kept it not. See Deut. iv. 9—12. v. 22—26. [This subject is somewhat difficult. That it was God who gave the law is clear from Exod. xx. 19. And with respect to the particular person of the Trinity, Allix has shown clearly that the universal tradition of the older Jewish Church has represented it as the Word. (See Allix's Judgment, ch. xiii. and xiv.) But then it is also true, that, in many of those instances where the Word appeared to the patriarchs and Moses, He is called an angel, as in Exod. iii. 2. And so St. Stephen calls Him on Mount Sinai, Acts vii. 38. And there can be no doubt that the Jewish tradition was, that God, on Mount Sinai, was attended by legions of angels; for in Ps. lxxviii. 3. the words Sinai is in the sanctuary, (for that is the true translation, see Wits. de Leon. Fœd. p. 612. and Horsley's Translation) follow the description of God being in the midst of the thousands of angels; and the meaning is, that as God formerly gave the law on Mount Sinai in the midst of thousands of angels, so now the same may be seen in the sanctuary, where He gives oracles from the midst of the cherubim. Then, as the angels were present at the giving of the law, (Deut. xxxiii. 2.) and as the author to the Hebrews, ii. 2. says, that the law was spoken by angels, we may suppose that, as God, properly speaking, uses no voice, the ministry or disposition of the angels produced the sound heard, or the thunder in which that sound was conveyed. See De Dieu on Acts vii. 53. Witsius ubi supra. Horsley's Note on Ps. lxxviii. 17. Bretschneider cites an important passage of Josephus, A. J. xv. 5, 3. But he and Schleusner understand this place differently, and, supposing, as I have said, that the choirs of angels were present at the giving of the law, make διαταγὰς the ranks or orders of angels. Wahl says εἰς διαταγὰς is for ἐν διαταγαῖς, and translates, by the promulgation of

¹ [It is decreed in Num. xix. 2. xxx. 7. difference or division in Exod. viii. 23. price of redemption in 1 Mac. viii. 7.]

² Comp. Heb. and Eng. Lexicon, in בָּרַח, under בָּרַח; and see the learned Bate's Integrity of the printed Hebrew Text, p. 74, 5. and his Inquiry into the Similitudes, p. 62, 3.

³ So the Targum of Jonath. Ben Uziel on Exod. xx. 2. describing the awful delivery of the law, says, וְהָיָה אֵשׁ דָּהַר at his left.

angels. I do not see why Schl. and Bretsch. do not agree in this, for they both translate Gal. iii. 19. as *promulgated in the presence of the angels.*]

Διάταγμα, ατος, τό, from διατάσμαι perf. pass. of διατάσσω.—An order, commandment. occ. Heb. xi. 23. where see Wetstein. [Ezra vii. 11. Wisd. xi. 7.]

Διατάρττω, from διά emphat. and τάρττω to disturb.—To disturb or trouble exceedingly. occ. Luke i. 29. where Wetstein cites Dionysius Halicarn. [Ant. vii. 35.] using the participle διατάρττούμενος in this sense. So Josephus, Ant. xiii. 11, 2. ad fin. ΔΙΕΤΑΡΤΑΞΕΝ greatly disturbed. [Xen. Mem. iv. 2, 40.]

Διατάσσω, or —ττω, from διά emphat. and τάσσω to appoint, order.

I. To dispose, regulate, set in order, 1 Cor. xi. 34¹.

II. To order, ordain, appoint, command. Mat. xi. 1. Luke iii. 13. viii. 55. [xvii. 9.] Acts xviii. 2. et al. On Acts see Suetonius, in Claudio, cap. xxv. and Lardner's Collection of Testimonies, vol. i. ch. 3. p. 364.—Διατάσσομαι, pass. and mid., the same, Acts vii. 44. xx. 13, xxiv. 23. 1 Cor. vii. 17. On Acts xx. 13. Wetstein cites Strabo using the verb διετάκτο in an active sense, *had appointed.* And thus ἐντέταλται is applied, Acts xiii. 47. [I have already given, in διαταγή, the explanations of the three German lexicogr. of the passage, Gal. iii. 19; and it will be seen also from the note there, that, in conformity with Witsius, Wahl, and others, I translate, *promulgated by or through the intervention of the angels.*]

Διατελέω, ὦ, from διά emphat. or through, and τελέω to finish.—To continue, persevere. occ. Acts xxvii. 33. where see Wetstein. [Deut. ix. 7. Jer. xx. 7. Xen. Mem. i. 2, 28. See Irmsch. on Herodian, i. 4, 12. p. 843.]

Διατηρέω, ὦ, from διά emphat. and τηρέω to keep.—To keep or preserve carefully, or exactly. occ. Luke ii. 51. Acts xv. 29. To the expression in Luke, that in Theodotion's version of Daniel vii. 28. τὸ ῥήμα ἐν τῇ καρδίᾳ μου διετήρησα (Chald. ܪܬܪܬܐ ܒܠܒܐ ܕܢܝܢܐ) is plainly parallel. Comp. LXX in Gen. xxxvii. 11. [In Acts xv. 29. it is rather to abstain from or be on one's guard against, as the simple verb in 1 John v. 28. Is. lvi. 2. Aristot. Hist. An. ix. 7.]

Διὰτί, adv. from διά for, and τί what?—For what? why? Mat. ix. 14. xv. 2. et al. freq. [Exod. ii. 18. Num. xi. 11.]

Διατίθημι, from διά emphat. and τίθημι to place.

I. Διατίθεμαι, mid. to dispose, appoint. Luke xxii. 29. Acts iii. 25. Heb. viii. 10. x. 16. Comp. διαθήκη. [Gen. xv. 18. Deut. v. 3.]

II. Διαθέμενος, particip. 2nd aor. mid. Heb. ix. 16, 17. "Mr. Pierce would render it, *of that sacrifice which is appointed by God to pacify;* and he brings a remarkable instance from Appian, where διαθέμενος signifies ² a pacifier. He saith, the scope of the writer requires it should be so translated here, (ver. 16.) and accordingly in the next verse he renders it, *the pacifier can do nothing as long as he liveth.* But I think if διαθέμενος be rendered, *that by which it is confirmed,* the argument will be clearer." Doddridge. Comp. under βιβανος. [Parkhurst's separation of δια-

θέμενος, as if a participle received a different sense, is quite unreasonable. The meaning of the verb in this place has been matter of much controversy. Our translators make it, *to make a testament*, rendering the participle, *the testator.* So Wolf, Alberti, Bengel, Schleusner, Wahl, Erasmus, &c. &c. Indeed, from ver. 17. it would appear that this translation is necessarily true. The whole passage, however, is one of great difficulty. It would appear, that as διαθήκη, like the Hebrew word כְּבֻדָּה, means both *covenant* and *testament*, (each being a solemn disposition,) and as covenants in general anciently (and especially that on Mount Sinai) were ratified with blood, the apostle, in comparing the new διαθήκη with the old, represents it in a double light, as a covenant ratified by blood, of which the former sacrifices were the types, and a testament ratified and brought into action by the death of the testator. The points of comparison are the name, and the death in each case. Bengel says, "These two words denote an *agreement* or *disposition* ratified by blood. When this is ratified by the blood of animals which cannot agree, much less act as testators, διαθήκη is not properly a will, yet it is כְּבֻדָּה a covenant, which has no remote relation to a testament from the death of the victims; but when the disposition is ratified by the blood (i. e. the death) of him who makes it, it is properly a testament, which is also called כְּבֻדָּה, by extending the signification of the word. "Ὅθεν must not be translated too strictly, as if the Old Testament was ratified by the death of the testator; but yet it intimates that both New and Old were ratified by blood." So Gusset, Comment. Ling. Hebr. p. 149. and Erasmus's Paraphrase.]

Διατρίβω, from διά emphat. or through, and τριβω to wear, spend, which see.

I. To consume, wear out. Thus sometimes used in the profane writers, but not in the N. T. [Aristot. H. A. vi. 17. Jer. xxxv. 7. Tob. xi. 8.]

II. Both in the sacred and profane writers it denotes to spend time, and is either joined with words expressive of time, as Acts xiv. 3, 28. xvi. 12. xx. 6. or, such words being understood, it may be rendered to tarry, continue, or the like, as John iii. 22. (where see Wetstein) xi. 54. et al. [Xen. Cyr. i. 2, 12. Mem. ii. 1, 15.]

Διατρέφω, ἡς, ἡ, from διατρέφω perf. mid. of διατρέφω to nourish, which from διά emphat. and τρέφω to nourish.—Food, nourishment. occ. 1 Tim. vi. 8. [1 Mac. vi. 49. Aq. 1 Kings v. 11.]

Διαγύσσω, from διά through, and αὐγάζω to shine.—To dawn, q. d. to shine through the darkness. occ. 2 Pet. i. 19. [Polyb. iii. 104, 5. Διαγασμα, Inc. Hab. iii. 304.]

Διαφανής, ἑος, οὗς, ὅς, ἡ, from διά through, and φαίνω to show.—Transparent, pellucid, diaphanous. occ. Rev. xxi. 21. where the Alexandrian and sixteen later MSS. have διαυγής, which reading is accordingly embraced by Wetstein, and by Griesbach received into the text, but the sense is the same. [Exod. xxx. 34.]

Διαφέρω, from διά denoting transition or separation, and φέρω to carry.

I. To carry through. Mark xi. 16. [3 Esdr. v. 78.]

¹ [It is used, especially, of putting soldiers in array. 2 Mac. xii. 20. 1 Kings xi. 18. Xen. Ec. iv. 21.]

² See Scapula Lex. in διατίθεμαι.

II. To carry through or abroad, to publish throughout. Acts xiii. 49. [Wisd. xviii. 10.]

III. Διαφέρωμαι, pass. to be carried, driven, or tossed different ways, or hither and thither, or up and down. Acts xxvii. 27. So in Lucian's Hermotimus, i. p. 558. we have 'ΕΝ τῷ πελάγει ΔΙΑΦΕΡΕΣΘΑΙ, to be tossed up and down in the sea. Comp. Kypke¹.

IV. Governing a genitive, to differ. Rom. ii. 18. (where see Elsner and Wolfius,) 1 Cor. xv. 41. Gal. iv. 1. Phil. i. 10. [Dan. vii. 3. Wisd. xviii. 9.] Impersonally, διαφέρει, it maketh a difference, it is of consequence, it importeth. occ. Gal. ii. 6. where see Wetstein. [Polyb. iii. 11. et freq.]

V. Governing a genitive, to excel, be of more importance or value than. Mat. vi. 26. x. 31. xii. 12. Luke xii. 7, 24. Thus likewise in the profane writers, as may be seen in Wetstein on Mat. vi. 26. [Thuc. ii. 39. Æsch. Dial. iii. 6. Xen. An. iii. 1, 37.]

Διαφεύγω, from διά emphat. and φεύγω to fly.—To escape. occ. Acts xxvii. 42. [Prov. xix. 5. Polyb. i. 21, 11.]

Διασπνίμω, from διά denoting dispersion, and σπνίμω to report, which from σπνί to speak.—To report or publish abroad, to divulge. occ. Mat. ix. 31. xxviii. 15. Mark i. 45. [Dion. Hal. xi. 46.]

Διαφθείρω, from διά emphat. and φθείρω to corrupt.

1. To corrupt, spoil entirely, destroy, in a natural sense. occ. Luke xii. 33. Rev. viii. 9. xi. 18.—Διαφθείρομαι, to be destroyed, decay, perish. 2 Cor. iv. 16. where see Wolfius.

II. Διαφθείρομαι, to be corrupted, or corrupt, in a spiritual sense. 1 Tim. vi. 5. For similar expressions in the Greek writers see Wolfius, Wetstein, and Kypke. [Dan. vii. 4.]

Διαφθορά, ἄς, ἡ, from διέφθορα perf. mid. of διαφθείρω, which see.

I. Corruption, dissolution, as of the flesh in the grave. Acts ii. 27, 31. et al. [Ps. xvi. 10.]

II. The grave, the seat of corruption, as the correspondent Heb. word נֶפֶשׁ likewise signifies. Acts xiii. 34. where see Doddridge. [Comp. Job xxxiii. 28.]

Διάφορος, ου, ό, ἡ, from διαφέρω.

I. Different, diverse. Rom. xii. 6. Heb. ix. 10². [Deut. xxii. 9.]

II. Excellent. In this sense, however, the positive form occurs not in the N. T.; but Wetstein on Heb. i. 4. cites from Plutarch, ΔΙΑΨΦΟΡΟΣ πρὸς σωτηρίαν, excellent for saving. Διαφωρότερος, comparative, more excellent, Heb. i. 4. viii. 6. [So Ezra viii. 20. See Duker. ad Thuc. vi. 54.]

Διαφυλάσσω, or —ττω, from διά emphatic, and φυλάσσω to keep.—To keep or preserve carefully. occ. Luke iv. 10. [Ps. xci. 11. Xen. Mem. i. 5, 2.]

Διαχειρίζομαι, mid. from διά emphat. and

¹ [This is the proper force of the word. It occurs so in the active, Xen. Cæc. ix. 18. διά denoting separation. For further examples of the verb applied to tossing at sea, see Philo de Migrat. i. p. 459, 9. (ed. Mang.) Gataker ad Antonin. ix. 27. See Horat. Epod. x. 6.]

² [Schleusner says διάφορος is here that which marks a difference. Bretsch. reads διαφοράς, βαπτισμοὶ καὶ (with some MSS.) and says it is offerings, washings, and disciplines, &c. For this meaning of διάφορος he refers to Polyb. iv. 18, 8. 3 Esdr. iv. 38. 2 Mac. iii. 6.]

χειρίζω to handle, which from χεῖρ the hand. [See Dreyzig. de Verb. Med. sect. ii. § 8. The proper sense of the active is the same as the simple verb, and it so occurs in Xen. An. i. 9, 10.]—To kill or dispatch, properly with the hand. occ. Acts v. 30. xxvi. 21. For instances of the like use of the verb in the Greek writers, see Wetstein and Kypke on Acts v. [Polyb. viii. 18. Strab. vi. 263.]

[Διαχλευάζω, from διά and χλευάζω to laugh at, or deride.—To laugh at, or deride. This is Griesbach's reading in Acts ii. 13. instead of χλευάζοντες. See Poll. Onom. iv. 32. Polyb. xvii. 4, 4.]

Δαχωρίζω, from διά denoting separation, and χωρίζω to part.—To separate. occ. Luke ix. 33. [Gen. xiii. 9.]

Διδάκτικος, ἡ, όν, from διδάσκω to teach.—Art to teach, well qualified and willing to teach. occ. 1 Tim. iii. 2. 2 Tim. ii. 24.

Διδάκτος, ἡ, όν, from διδάσκω to teach.—Taught. occ. John vi. 45. 1 Cor. ii. 13. Grotius remarks, that in this latter passage we have διδάκτοῖς twice joined with a genitive case signifying the cause, as in John vi. 45. where in like manner we read διδάκτοὶ Θεοῦ taught by God; an expression used by the LXX in Is. liv. 13. the text referred to, for the Heb. מְלִמְּךָ. Not that these phrases are merely Hellenistical, as is evident from the following passage of Pindar, Olymp. ix. towards the end, cited by Wetstein on 1 Cor.

Τὸ δὲ φύκ' κράτιστον ἄνθρωποι δὲ ΔΙΔΑΚΤΑΙΣ
'ΑΝΘΡΩΠΩΝ ἄρεταὶ κλέος
Ἔρουνται ἐλέσθαι

All that is natural, is best.
Many, how'er by virtues taught by men
Have aim'd to purchase glory.

Διδασκαλία, ας, ἡ, from διδάσκαλος.

I. A teaching, the art or office of teaching. Rom. xii. 7. 1 Tim. iv. 13. v. 17.

II. Instruction, information conveyed by teaching. Rom. xv. 4. 2 Tim. iii. 16.

III. The subject of teaching, doctrine, precepts delivered or taught. Mat. xv. 9. Eph. iv. 14. 1 Tim. i. 10. Tit. ii. 1. [Prov. ii. 17.]

Διδάσκαλος, ου, ό, from διδάσκω to teach.—A teacher, master, instructor. See Mat. ix. 11. x. 24. Luke ii. 46, iii. 12. John iii. 10. Acts xiii. 1. 1 Tim. ii. 7. 2 Tim. i. 11. and Campbell's Preliminary Dissertations to the Gospels, p. 321. et seq. [In James iii. 1. Schleusner explains the meaning to be, do not take upon you the teaching others or censuring them too much. The word is used of teachers in the Jewish synagogue. Luke ii. 46. John iii. 10. Rom. ii. 20.]

Διδάσκω, either from δαίω or δάω to know or teach, whence Ionic δάσκω, and, with the reduplicate syllable δι, διδάσκω: or else it may be from δείκω³ to show, with the reduplication δι.

³ This derivation may be confirmed by observing with the learned Junius, (Etymol. Anglic. in teach,) that the Lacedæmonians for διδάσκω used διδάκκειν, as appears from a decree of their senate preserved by Boeth. lib. i. cap. 1. Artis Musicae. To which we may add, that the fut. διδάξω, aor. 1. ἐδίδαξα, and the derivatives διδάχθαι, διδάκτος, &c. point to the same theme δαίω or δάω. Comp. Maltre's Dialects, p. 209. From the V. δαίω may also, with great probability, be deduced the Latin doceo, the Saxon tæcan, and Eng. teach, all of which are of similar import. Comp. δείκνυμι.

I. *To teach, instruct by word of mouth.* Mat. iv. 23. xxviii. 20. Tit. i. 11. Col. iii. 16. et al.—*By internal and spiritual illumination.* John xiv. 26. Comp. 1 John ii. 27.—*By facts, as nature, i. e. the constitution of God in the natural world, teaches us, that if a man have long hair, it is a shame to him; but if a woman have long hair, it is a glory to her; because the hair of the man naturally grows to a less length than that of the woman, to whom her hair is given for a covering.* This Milton has remarked in his comparative description of Adam and Eve, *Paradise Lost*, iv. 301. &c.

His hyacinthine locks

Round from his parted forelock manly hung
Clust'ring, but not beneath his shoulders broad:
She, as a veil down to the slender waist,
Her unadorned golden tresses wore
Dishevel'd.—

I Cor. xi. 14, 15. Comp. Rev. ix. 8. and see Wolfius on 1 Cor. xi. 14. [Job xxxiii. 33. In 1 Tim. ii. 12. the word is used of *public teaching*. In Rom. ii. 21. the meaning is, *dost thou not require of thyself what thou requirest of others?*]

Διδαχῇ, ἡς, ἡ, from διδάχα perf. act. of διδάσκω.

I. *A teaching, the art of teaching.* See Acts ii. 42. 2 Tim. iv. 2.

II. *Doctrine taught or delivered.* Mat. xvi. 12. John vii. 16. Acts v. 28. et al. freq. [LXX, Ps. lix. 1.]

III. *Any truth of the Gospel concerning faith or manners.* Locke. 1 Cor. xiv. 6. comp. ver. 26. See Macknight, and on Eph. iv. 11. [Wahl and Schl. say, that in Mark i. 27. the abstract is put for the concrete, and that διδαχῇ is *teacher*. There seems little reason for this.]

Διδραχμον, ου, τό, from δις twice, and δραχμή a drachm, which see.—*A didrachmon or double drachm*, equal to two Roman denarii, or about fifteen pence English. Josephus¹ has informed us, that every Jew used to pay yearly to God a *didrachmon* into the temple at Jerusalem. Now Jehovah, in Exod. xxx. 12—16. commanded, by Moses, that whenever the people were mustered, every Israelite from twenty years old and upwards should give, for the service of the tabernacle, *half a shekel*. And we find the same tax required for the repair of the temple in the reign of Joash, 2 Chron. xxiv. 6, 9. But, after the return from the Babylonish captivity, this tax in the days of Nehemiah was reduced to *one-third of a shekel*, Neh. x. 32. If, according to Josephus's assertion, Ant. iii. 8, 2. the Hebrew *shekel* be reckoned equal to *four Attic drachms*, two such drachms, or one *didrachmon*, will be equal to *half a shekel*, the tribute enjoined by Moses. But the same histo-

rian, in another place, Ant. ix. 11, 1. compared with 2 Kings xv. 20. makes the *shekel* equal only to *one drachm*, or seven pence three farthings English; and it may be doubted whether the *shekel* was much more in value than *eleven pence*². And if it was not, every Jew's paying of a *didrachmon* for the sacred tribute in our Saviour's time must be deemed an *increase* of the sum ordered by Moses and king Joash, even as that ordained in Nehemiah's days was a *diminution* of it. occ. Mat. xvii. 24. where observe, that the collectors of the *didrachmons*, τὰ διδραχμα, ask, *does not your master pay τὰ διδραχμα*? By which they do not mean that Christ should pay *more than one didrachmon* for himself; but either the expression is *indefinite*, or rather it intimates a question, whether he would not pay for his disciples also, as we find he in fact did for Peter; for he paid στατήρα a *stater*, a coin equal to two *didrachmons*, or four Roman denarii, for himself and the apostle together, ver. 27.—The LXX frequently render the Heb. שֶׁקֶל a *shekel*, by διδραχμον: the reason of which, according to Grotius, is, that the Alexandrian drachm, by which those translators commonly reckon, was *double* of the Attic or common drachm. See Prideaux, Preface to his Connexion, p. 21. 1st ed. 8vo.

Διδυμος, ου, ό, from δύο³ two, by reduplication of the first syllable, and changing v into u.—*Didymus, or the twin*. It has the same signification in Greek as Thomas, from τῆς or τῶς a *twin*, hath in Hebrew. Perhaps, says Lightfoot on John xx. 24. Thomas was a native of some place inhabited both by the Jews and Greeks, such as was the region of Decapolis, and so the Jews called him by his Hebrew, and the Greeks by his Greek name. occ. John xi. 16. xx. 24. xxi. 2.

Διδому and διδῶ, (whence ἰδίδου, ἰδίδουν, and imperat. διδου, Luke xi. 3.) formed by reduplication from the obsolete δῶ. In Mark xiv. 44. the 3rd person singular pluperf. δεδῶκε without the *i* is used for ἰδεδῶκε, after the Ionic manner; so John xi. 57. δεδῶκεσαν for ἰδεδῶκεσαν: and in Rom. xv. 5. Eph. i. 17. 2 Thess. iii. 16. we have the Attic δῶη for δόη 3rd person sing. 2nd aor. optat.; in John xvii. 2. δῶσθ 3rd person 1st fut. subj. Doric, used likewise by Theocritus, Id. xxvii. 21. †Δῶσθ is the 1st aor. subj. from ἔδωσα, a more regular 1st aor., but for which ἔδωκα is generally used. In Rev. xvii. 13. the form διδῶσαι occurs.†

I. *To give, "bestow, confer without price or reward."* Johnson. Mat. vii. 7, 11. Luke xi. 13. John iii. 16. vi. 51. et al. freq.

II. *To give, deliver into the hands of another.* Mat. xiv. 19. xv. 36. xix. 7. xxvi. 26, 27. Luke vii. 15. John xiii. 26. et al.

III. *To give up, deliver.* Rev. xx. 13. 2 Cor. viii. 5. where see Kypke for similar expressions in the Greek writers. [N.B. Schleusner makes the verb, in 2 Cor. viii. 5. signify to be very liberal and beneficent to others; while the other passage, Rev. xx. 13. with Rev. xviii. 7. and Luke vii. 15. he, with Wahl, classes under the meaning to restore or give back. Rev. ii. 23. it is to pay back.

¹ Ant. xviii. 10. 1. τό, τε διδραχμον τῷ Θεῷ καταβάλλειν ὃ ἕκαστος ἐκαστον, the *didrachmon*, which it was the custom (among the Jews) for each person to pay to God. (Comp. Cicero, Orat. pro L. Flacco, § 28. and Middleton's Life of Cicero, vol. i. p. 303. 4to.) And de Bel. vii. 6, 6. φόρον δὲ τοῖς ὅποι δήμοι ὅσων Ἰουδαίους ἐπέβαλε, δύο δραχμὰς ἕκαστον κέλυσας ἀνὰ πᾶν ἔτος εἰς τὸ καπετώλιον φέρον, ὥστε προτέρον εἰς τὸν ἐν Ἱεροσολύμοις νεῶν συνέτελλον. Vespasian (after the destruction of Jerusalem) imposed a tribute on the Jews whosoever residing, ordering each of them to pay two drachms annually into the capitol, as they formerly used to pay them into the temple at Jerusalem. Comp. Suetonius in Domitian, cap. xii. and Lardner's Collection of Testimonies, &c. vol. i. p. 370.

² See Michaelis Supplem. ad Lex. Heb. under דָּרָה, p. 367. Heb. and Eng. Lex. in שֶׁקֶל IV.

³ So the English *twin* is related to two.

He refers Rev. iii. 9. to this head of Parkhurst's; and adds, that in the following it is to *deliver up to death*. Luke xxii. 19. Gal. i. 4. 1 Tim. i. 6. Tit. ii. 14. 1 Mac. iv. 44. Some refer John iii. 16. to this last meaning; but Schleusner thinks, from 1 John iv. 9. it means here to *send into the world*.]

IV. *To commit, entrust*. Mat. xxv. 15. Mark xii. 9. Luke xix. 23. where Kypke shows that Demosthenes likewise uses it for *lending*. [These passages, with Luke xx. 16. Schleusner translates to *place out at interest*. Luke xii. 48. xvi. 12. xix. 15. John xvii. 6. Col. i. 25. he translates by to *entrust any thing to any one*. Wahl puts all these, with some others, under this fourth head.]

V. *Δοῦναι ἑαυτὸν εἰς*—to *venture one's self into* a place. Acts xix. 31. Polybius, Diodorus Sic., and Josephus cited by Wetstein, use the same phraseology.

VI. *To give, inflict*. John xix. 3. 2 Thess. i. 8.

VII. *To give, enjoin, appoint*. John [v. 36.] vii. 22. xvii. 8.—*Διδόναι ἔργον*, Mark xiii. 34. to *appoint a work, assign a task*, as a master to his servants. Xenophon, in *Æcon.* uses the phrase in the same sense, where a mistress of a family is said, *ἘΡΓΑ παλῶσα θεραπείαις ΔΙΔΟΝΑΙ*, to *assign tasks* of spinning, carding, &c. to her maid-servants. See Raphaelius.

VIII. *To give, attribute, ascribe*. John ix. 24. Rev. xi. 13.

IX. *To give, grant, permit*. Mat. xiii. 11. Mark ix. 11. (where see Wetstein), x. 37. John xix. 11. Acts ii. 27. Comp. Ps. xvi. 10. in the LXX. Herodotus applies the verb in the same sense. See Raphaelius on Acts xiii. 35. [Schl. adds to the examples here given, Mat. xxi. 11. xx. 23. John iii. 27. vi. 65. Acts xiii. 35. Rev. vi. 4. vii. 2. ix. 5. xiii. 7, 14, 15. xvi. 8. xix. 8. So Æsch. Agam. 1344. Eur. Phœn. 1374. Dion. Hal. i. 51. et freq.]

X. *To give, yield fruit, as vegetables*. Mat. xiii. 8. Mark iv. 7, 8. Thus the LXX use it for the Heb. *נָתַן*. Ezek. xxxiv. 27. Zech. viii. 12. et al.

XI. *Διδόναι φωνήν*, to *yield, utter a sound*. 1 Cor. xiv. 7, 8. where Wetstein cites Pindar applying the same phrase to a person, Nem. v. 192.

XII. *To propose, promise*. Mat. xxiv. 24. Mark xiii. 22. Our Lord does not intend to say, that any of those false prophets would *exhibit or perform* great wonders. The original word is *δώσουσι they will give*: the same word that is in the Septuagint version of Deut. xiii. 1. *if there arise among you a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, καὶ ΔΩῖ σοι σημεῖον ἢ τέρας*, that is, *shall propose or promise* some sign or wonder, as the sequel shows. Lardner's Large Collection of Testimonies, &c. vol. i. p. 67. where see more, and comp. 1 Kings xiii. 3, 5. in LXX, and see Kypke in Mat. [Schleusner adds, Mark x. 37. (where our translation, with Parkhurst, says *grant*; but Schl. so translates from Mat. xx. 21.) John xiv. 27. (In the last-cited place of St. John, I think the best commentators, especially Lampe, refer the peace spoken of to the peace of *justification*; and as

that could not be *given*, as Lampe says, till the sacrifice necessary to ensure it was made, perhaps Schleusner is right in translating the verb to *promise*.) John xvii. 22. (This place Schleusner understands of the future glory and happiness of Christ and the apostles in heaven. But I would refer here to what I have said on *δόξα*, as the meaning of *δίδωμι* in this place must depend on the meaning of *δόξα*.) 2 Thess. ii. 16. (This interpretation is, I think, unnecessary; the verb may be simply to *give*. 2 Tim. i. 9.) See Diod. Sic. xii. 15. Xen. Ages. iv. 6.]

XIII. *To place, appoint, constitute*. Eph. i. 22. iv. 11. Comp. 1 Cor. xii. 28. The LXX use it in the same sense, 2 Chron. ii. 11. Is. lv. 4. Jer. xxix. 26. answering to the Heb. *נָתַן*. Comp. also Gen. xli. 41. Deut. xvii. 15. Jer. i. 5. in the Heb. and see Gusset. Comment. Ling. Heb. p. 544.

XIV. *To place, put*. Luke xv. 22. Heb. viii. 10. x. 16. Thus it is frequently applied in the LXX for the Heb. *נָתַן*, as Jer. xxxi. 33. xxxv. 5. xxxvii. 4, 17. xxxviii. 7. et al.

XV. *[To suggest or supply*. Mat. x. 19. Mark xiii. 11. Eph. vi. 19. Deut. xi. 32.]

XVI. *[To place or send*. Luke xii. 51. 2 Cor. xii. 7. Heb. viii. 10. Rev. xvii. 17.]

XVII. *[To teach or deliver*. John xvii. 7, 8. Acts vii. 38. Prov. ix. 9. Æsch. Dial. ii. 20. So in Latin *dare* is used for *dicere*.]

Διδόναι ἐκδίκησιν, to *inflict punishment*. 2 Thess. i. 8.

Διδόναι ράπισμα, to *give a slap on the face*. John xviii. 22. xix. 3. So Scapula cites from Plato, *πληγὰς ΔΙ'ΩΜΙ*, *I give strokes*. [On the phrase *διδόναι ἐργασίαν*, Luke xii. 58. see Markland ad Lys. p. 545.]

Ἐγείρω, from *διὰ* emphat. and *ἐγείρω* to *raise, raise*.

I. *To raise, excite*, as the sea by a violent wind. John vi. 18.

II. *To raise or rouse from sleep, to awake*. Mat. i. 24. Mark iv. 38, 39. Luke viii. 24.

III. *To stir up, to rouse*, in a spiritual sense. 2 Pet. i. 13. iii. 1.

Διέξοδος, *ov, ἡ*, from *διὰ* through, and *ἐξοδος* a *way out*.—*An outlet, a passage outwards*. Thus applied by Thucydides and Dionys. Hal. [v. 47.] occ. Mat. xxii. 9. See Scott's Note. [De Dieu understands by this phrase the ends of the streets, where there were frequently, in the east, gates separating one street from the next. Kypke, after Beza, thinks it means those squares or open places where many streets met; because in such places the people assembled. But Fischer (de Vit. Lex. N. T. p. 637.) observes, that from St. Luke (xiv. 21, 23.) it is clear our Lord speaks of the country, and not a city; for the *διέξοδοι* are distinguished from the *πλατεῖαι* and *ρύμαι*: and that if *διέξ.* had signified these open places, *εἰς* and not *ἐπὶ* would have been used. It appears that Hesychius has this gloss on *διέξοδοι*, *ὅθεν ἰκπορεύονται*. This cannot apply to *διέξοδοι ὑδάτων*, Ps. i. 3. and cxix. 36. as *ὄχθοι* or *channels of water* are there meant; and hardly to the same words in Ps. cvii. 33, 35. as it seems to require the addition of some word showing its application to streams of *water*. The gloss therefore, probably, refers to this place. The phrase

διέξ. ὁδῶν does not occur either in the LXX or in any Greek author. Fischer explains it with the Latin version, as *exitus ciarum*, or *loca unde exitur*, and says that our Lord, under these *country roads*, signifies the foreign and barbarous people who were to receive the call to which the Jews would not listen. It might be well to look to the meaning of the word in Ps. cxliii. 14. and Joshua xv. 4.]

Διερμηνεύτης, οὗ, ὁ, from διερμηνεύω. —An interpreter. occ. 1 Cor. xiv. 28. [The miraculous gift of interpreting unknown languages is meant here, says Schleusner rightly, as in the verb in 1 Cor. xii. 30. xiv. 27. The word occurs 2 Mac. i. 26. Polyb. iii. 22, 3.]

Διερμηνεύω, from διά emphat. and ἐρμηνεύω to explain, interpret.

I. To explain clearly and exactly. Luke xxiv. 27.

II. To interpret, translate, explain, out of one language into another. Acts ix. 36. 1 Cor. xii. 30. xiv. 5, 13, 27.

Διέρχομαι, from διά through, and ἐρχομαι to come, go.

I. To go or pass through. See Mat. xix. 24. Luke ii. 35. ix. 6. xix. 1, 4. John iv. 4. viii. 59. Heb. iv. 14. Comp. Luke ii. 15. Acts x. 38. [In Luke xiv. 4. the sense is to pass by. See Krebs, Obs. Flav. p. 128. Abresch, Annot. ad loca quædam N. T. p. 553. It is hence used of time in good Greek. Xen. Mem. iv. 3, 8. Ir-misch. ad Herodian. i. 5, 21. Again, in some other passages it is to go or travel. Luke ii. 15. xvii. 11. John iv. 4. Acts ix. 32, 38. xi. 19; and with ἀπό, to go away, Acts xiii. 14. xviii. 27. Again, it is to go or travel over or about, in Mat. xii. 43. Luke ix. 6. xi. 24. Acts viii. 4. x. 38. xiii. 6. Josh. xviii. 4. Gen. xli. 47.]

II. To pass over. Mark iv. 35.

III. To go or be spread abroad. Luke v. 15. διήρχετο—ὁ λόγος, the report or rumour was spread abroad. Raphaelus shows that Xenophon applies the verb διέρχομαι in like manner. [Anab. i. 4, 7. Thuc. vi. 46.]

Διερωτᾶν, ὦν, from διά emphat. and ἐρωτᾶω to ask, inquire.—To inquire diligently or repeatedly. occ. Acts x. 17.

Διετής, ἑος, οὗς, ὁ, ἡ, from δις twice, and ἔτος a year.—Of two years' continuance, or two years old. Hence, διετής, τό, the age of two years. occ. Mat. ii. 16. where ἀπὸ διετοῦς means, I think, from the beginning or entrance into their second year. Aristotle uses the word in this sense, when he says, II. A. ix. 5. *stags διετής of the second year begin first to produce horns*. But it is certain, that stags do this at the beginning of their second year. Further, Herod is said, Mat. ii. 7. to have accurately learned of the Magi the time of the star's (first) appearance, τὸν χρόνον τοῦ φαινομένου ἀστῆρος, and verse 16. to have slain all the children ἀπὸ διετοῦς and under, according to the time which he had of them learned by accurate inquiry. But it is improbable that the Magi, whether they were of Arabia or Persia, (comp. under Μάγος,) should spend more than a year in coming to Jerusalem, and thence to Bethlehem, which confirms the interpretation of ἀπὸ διετοῦς here given¹. [Mr. Benson, in his

admirable Essay on the Chronology of our Saviour's Life, says, that although the passages in Aristotle and Hesychius justify the attribution of this meaning to διετής, yet that, both in sacred and profane authors, and, as far as he knows, in every one of the Fathers, it is almost universally used in the sense which our version gives. He observes, that the time about which Herod inquired, was probably the time when the star appeared, which might probably have been a considerable time before the birth of Christ; this time might have been spent in deliberation as to the course to be pursued. Herod, as St. Matthew says, inquired diligently; and the Magi probably answered accurately. The inference, of course, is not that Christ was born, but that perhaps the star had appeared more than a year before the massacre. Besides Herod, when he found that the Magi did not return, might fancy they had deceived him, and therefore to make assurance doubly sure, and from the wanton cruelty which certainly (see Jos. de B. J. i. 19. p. 766.) was a part of his disposition, he might, very probably, extend the slaughter unnecessarily in time, as he obviously did in space. Schleusner, Wahl, and Bretschneider, all agree in this, observing that ἀπὸ διετοῦς is for ἀπὸ διετῶν, all the children of two years old, and disapproving of the supposition that χρόνον is to be understood. We have ἀπὸ τριετοῦς in 2 Chron. xxxi. 16. ἀπὸ εἰκοσαετοῦς καὶ κάτω in 1 Chron. xxvii. 23. See Ezra iii. 8. and 3 Esdr. v. 58. ἀπὸ εἰς καὶ ἑτάων, Numb. i. 45. The word occurs 2 Mac. x. 3.]

Διετία, ας, ἡ, from δις twice, and ἔτος a year.—The space of two years. occ. Acts xxiv. 27. xxviii. 30.

Διηγέομαι, οὔμαι, from διά through, and ἡγέομαι to tell, declare; (though I do not find that the simple verb ἡγέομαι is used by the Greek writers in the sense here assigned; but comp. ἐξηγέομαι.)—To declare thoroughly or particularly, to recount, relate. Mark v. 16. Luke viii. 39. ix. 10, et al. [It is properly used of historical narration. See Thuc. vi. 54. But it has sometimes the sense of encomiastic narration, as Luke viii. 39. See Ps. xlviii. 13. Luke ix. 10. Acts viii. 33. ix. 27. xii. 17. Heb. xi. 32. It is construed with acc. of the thing, and dat. of person; or with πῶς, ὅσον, περί.]

Διήγησις, εως, ἡ, from διηγέομαι.—A narration, history. occ. Luke i. 1.

Διηκεῖς, ἑος, οὗς, ὁ, ἡ, from διά emphat. or through, and ἡνεκῆς extensive, prolonged, which from ἐνέχω to extend, from ἐν in, and ἔχω to have. †Rather from διά and ἡνεκα, aor. 1. of φέρω. †Continual, perpetual. Hence—διηκεῖς, τό, used as a substantive, εἰς τὸ διηκεῖς, for a continuance, continually. occ. Heb. x. 1. During life. Heb. vii. 3. Thus used likewise by the Greek writers. See Alberti, Wolfius, Wetstein, and Macknight. Also, for perpetuity, for ever. Heb. x. 12, 14. In ver. 12. "connect εἰς τὸ διηκεῖς with what precedes: after he had offered one sacrifice for ever, not sat down for ever, for then it would have been SITTETH down for ever." Bowyer. But Qu. ? and see Macknight. [Nothing can be harsher than Bowyer's and Macknight's version. Bowyer's objection is frivolous, for the aorist has perpetually the sense of the present. See Matthiæ's Gr. Gr. § 505, 3, or rather § 506.]

¹ See Sir Norton Knatchbull's and Campbell's Notes on Mat. ii. 16.

Β Διθάλασσος, ου, ὁ, ἡ, from δις twice, and θάλασσα a sea.—Where two seas meet, or rather, washed on each side by the sea, bimaris. occ. Acts xxvii. 41. Bochart, vol. i. p. 502. says, This isthmus is shown to this day on the north-eastern part of the island of Malta, and is called by the inhabitants of La Cala¹ di S. Paolo, the landing-place of St. Paul.

Διενέομαι, ὅμαι, from διά through, and ἐνέομαι to come. See under ἀφικνέομαι. To go through, pierce, penetrate. occ. Heb. iv. 12. [Exod. xxvi. 28.]

Δίστημι, from διά denoting separation, and ἵστημι to set. [It is properly to part or separate, in an active sense. See Is. lix. 2. Prov. xvii. 9.]

I. To part, be separated. Luke xxiv. 51.

II. To part, depart, remove, proceed. Acts xxvii. 28.

III. It denotes distance or interval of time. Luke xxii. 59. καὶ διαστάσης ὥσθι ὥρας μίας, and about the space of one hour after; literally, and about one hour separating or intervening. So Montanus, interstante. Comp. διάστημα.

Β Δισχυρίζομαι, from διά emphat. and ισχυρίζομαι to corroborate, confirm, affirm, which from ισχυρός firm, strong.—To affirm, or assert strongly or vehemently. occ. Acts xii. 15. Luke xxii. 59. where Wetstein and Kypke show that the Greek writers use the verb in the same sense. [See Elian, H. A. vii. 11.]

Δικαιοκρισία, ας, ἡ, from δίκαιος just, and κρίσις judgment.—Just or righteous judgment. occ. Rom. ii. 5. [Hos. vi. 5. a just cause.]

Δίκαιος, α, ου, from δίκη right, justice.

I. Of persons, just, acting conformably to justice and right, without any deficiency or failure. Thus it is applied to God, John xvii. 25. Rom. iii. 26.—to Christ God-man, Acts iii. 14. vii. 52. xxii. 14. 1 Pet. iii. 18. James v. 6. 1 John ii. 1.—to mere men, of whom in this sense it is said, there is not one just. Rom. iii. 10. In Mat. xxvii. 24. Pilate seems to have meant no more than that our Lord, to whose character he was probably a stranger, was δίκαιος in the forensic sense, i. e. innocent, or not guilty, of the crime whereof he was accused. Comp. Luke xxiii. 14. and see Campbell's note on Matthew.

II. The Pharisees trusted that they were δίκαιοι (see Luke xviii. 9. Mat. ix. 13.) not absolutely without sin, but righteous of themselves by the works of the law, i. e. they thought themselves righteous or just in the sight of God, by their own external, or at best partial observation of what is called the moral law, and by great scrupulosity and zeal with respect to the ceremonial; the outward expiations enjoined by which latter they trusted would procure them forgiveness of such breaches of duty as they might incur. Comp. Rom. x. 3. and Doddridge there. See also Luke xv. 7. and Bp. Pearce on that text.

III. Just, upright, righteous, though not in the strictest sense, nor without a mixture of human infirmities and failures. See Mat. i. 19. v. 45. x. 41. Mark vi. 20. Luke i. 6, 17. 1 Tim. i. 8. 1 John iii. 7, et al. [The word is used, according

to the German lexicographers, not only to express righteousness or virtue in general, but also particular virtues, especially that of clemency or mercy, and they quote Mat. i. 19. John xvii. 25. Rom. iii. 26. 1 John i. 9. as instances. Schleusner quotes Longin. de Sublim. xlv. 1. Eur. Med. 724. On the two passages, Mat. i. 19. and Rom. iii. 26. there is a valuable note by Archbishop Magee, vol. i. p. 477. and following. Whitby says, the word occurs eighty times in the N. T., and he thinks not once in the sense of merciful. The right interpretation of Mat. i. 19. is, according to Archbishop Magee, Joseph being a just man, i. e. actuated by a sense of right, in obedience to the law, (Deut. xxiv. 1.) resolved to put Mary away; and yet not willing to make her a public example, &c. That καὶ has this sense of *tamen*, may be seen in Raphel. ii. p. 519. Palaioret, pp. 41, 96, 221, 236. Elsner, i. p. 293. Krebs, p. 147. Another sense ascribed to δίκαιος, is true or attached to truth, John vii. 24².]—Stockius remarks, that δίκαιος is never thus applied by any of the heathen Greek writers, who, to express this meaning, (saith he,) would use χρηστός, ἀγαθός, καλός κατὰθός; and therefore he is of opinion, that we must say with Vorstius, (Philol. cap. ii.) that in the N. T. δίκαιος answers to the Heb. word צַדִּיק, which, according to him, signifies not only a just, but also a good, upright man, as Gen. vi. 9. xvi. 23. For my own part, I much doubt whether צַדִּיק ever hath this latter sense in the Old Testament. In the two passages referred to by Stockius, and indeed in all others where it is applied to men, it seems to denote, not a just but a justified person, one who hath obtained justification in the sight of God through faith in the promised Redeemer. See Hab. ii. 4. Gal. iii. 11. Comp. Gen. vi. 9. with Heb. xi. 7. And I would wish the reader to consult a Greek Concordance, and attentively consider whether in all the passages of the N. T. where δίκαιος has been supposed to be used for what we commonly call a just, upright, or good man, it does not more properly import a man justified by faith, and showing forth his faith by his works, except perhaps in those where a heathen is the speaker, as Mat. xxvii. 19, 24. Luke xxiii. 47; and if so, then this third sense of δίκαιος here mentioned, but by no means insisted on, will coincide with the following one.

IV. Just or righteous with the righteousness which is through the faith of Christ, the righteousness which is of God by faith (Phil. iii. 9); or justified through faith, (Rom. v. 19.) and bringing forth the fruits of righteousness or justification. (Phil. i. 11.) Mat. xiii. 43. xxv. 46. Luke xiv. 14. Heb. xi. 4. (Comp. Mat. xxiii. 35. 1 John iii. 12.) Heb. xii. 23.

V. Of things, just, right, righteous, conformable to justice or righteousness. John [v. 30.] vii. 24. Rom. vii. 12.—Δίκαιον, τό, what is just or right, justice. Mat. xx. 4, 7. Acts iv. 19. Eph. vi. 1. Col. iv. 1. 2 Thess. i. 6.—This word in the LXX most commonly answers to the Heb. צַדִּיק or צֶדֶק, which primarily denotes the *equipoise* of a balance, or the *equality* of weights and measures. Comp.

² [This meaning is found in Plat. Phæd. 34. Theoph. Char. v. 2. Hence some commentators interpret ἀδικία in Luke xvi. 8, 9. by false, fallacious, citing Eur. Phœn. 484. Lev. v. 22. Job xxvii. 4. Jer. v. 31. al.]

¹ [Schl. and Bretsch. say it is rather a projecting rock than an isthmus, here spoken of.]

Lev. xix. 36. Deut. xxv. 15. Ezek. xlv. 10. and see Heb. and Eng. Lex. in *πρ*.

Δικαιοσύνη, ης, ἡ, from δίκαιος. [The reader will observe that Parkhurst has adopted a division which appears to me to be fanciful. The word expresses, undoubtedly, *virtue* in general, and perhaps some particular virtues. In sense II. he makes it express *natural* virtue; in sense IV. *Christian* virtue acquired through the assistance of the Spirit. All that can be properly said is, that the word, like any other expressive of good qualities, may be and is used of man in a state of nature and a state of grace; but it does not of itself point out any difference in the qualities ascribed to him in those states, either in kind or in origin. Sense III. is clearly established. Bretschneider gives it as *justificatio*; Schleusner and Wahl, apparently with some reluctance, as *favor divinus*, and *immunitas a peccatorum poenis*. There is difficulty in some particular passages, a few of which I have noticed at the end of the article.]

I. *Justice, righteousness*, as of God, in judging the world, Acts xvii. 31. Comp. Rev. xix. 11.—in remitting or passing by sins, Rom. iii. 25, 26.

II. *Righteousness of man, inherent and proper*, which consists in performing the commands and works of the law of God. Phil. iii. 6, 9. Tit. iii. 5. Comp. Rom. vi. 13, 18, 19, 20. x. 5. In a similar view, Christ says to John the Baptist, Mat. iii. 15, *thus it becometh us to fulfil all righteousness*, i. e. to perform all the works, and submit to all the ordinances, appointed by God. Macknight, on the Apostolical Epistles, vol. i. Essay i. towards the beginning, remarks, that “the Son of God, in prosecution of the purpose for which He took on Him the human nature, came to John at Jordan, and was baptized. To this rite He submitted, not as it was the baptism of repentance, for He was perfectly free from sin; but as it prefigured his dying and rising again from the dead, and because He was on that occasion to be declared God’s beloved Son by a voice from heaven, and by the descent of the Holy Ghost upon Him, in the view of the multitudes who were assembled to John’s baptism.” Comp. Rom. vi. 4. Col. ii. 12. 1 John v. 6. and Macknight on those texts.—Mat. xxi. 32. *John came in the way of righteousness*. He was a *Nazarete* even from his mother’s womb, (Luke i. 15. comp. Num. vi. 3. Judg. xiii. 4, 5.) a strict observer of legal righteousness, and a zealous preacher of repentance and righteousness to others. [The word means not only *virtue* in general, but seems to designate some particular virtues; as (1.) *liberality* or *benevolence*. See Mat. vi. 1. τὴν δικαιοσύνην ποιῶν, to exert your benevolence, or perhaps to do your alms. See Lightf. Hor. Hebr. on this text. See also Ps. lxxxv. 11. Is. xlv. 8. li. 5, 6. Prov. x. 2. Tobit ii. 14. xii. 9. xiv. 9. 11; and (2.) *cercacity*, Rom. ix. 28. On this point, Fischer de Vit. Lex. N. T. p. 576. (Prov. xxv. 4.) observes, that *truth* and *justice* are so nearly allied, that in both Greek and Latin, words expressing them are perpetually interchanged. See Abresch. Diluc. Thuc. p. 334. Biel. ad Hesych. i. p. 227. and many instances in Fischer’s note. Schleusner thinks, that in 2 Cor. ix. 9. the word means the *reward of benevolence*; and in Heb. xi. 7. that of *integrity*. *Piety* is sup- (138)

posed by some to be expressed in various passages, as Acts x. 35. Mat. v. 20¹.]

III. *Righteousness imputed to sinful man through faith in Christ*, by which his *past* sins are forgiven or covered, or he is cleared, acquitted, or absolved from his past sins, and is himself accepted, as *righteous*, to life eternal. See Rom. iv. 6, 7, 8, 11. v. 18, 21. x. 10. Phil. iii. 9. This *exemplical* or *gospel* righteousness is opposed to that last mentioned, Rom. ix. 30, 31. x. 3. et al. It is several times called Δικαιοσύνη Θεοῦ, the *righteousness of God*, Rom. i. 17. iii. 21, 22². x. 3. (comp. Mat. vi. 33.) as being that *method* which God hath exhibited in the Gospel, of *man’s justification*, or *being made righteous through the merits and death of Christ*, whence it is once termed the *righteousness of our God and Saviour Jesus Christ*, 2 Pet. i. 1³; and Christ is styled *our righteousness*, as being the procurer of righteousness to us through his merits and sufferings, 1 Cor. i. 30; for He is JEHOVAH OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. (comp. Is. xlv. 24.) *He clothes the church with the garments of salvation, and covers her with the robe of righteousness*, Is. lxi. 10; and of Him we must buy white raiment, that we may be clothed, and that the shame of our nakedness do not appear, Rev. iii. 18. For, further, He is the *Sun or Light of righteousness*, חַיִּים וְשֶׁשֶׁץ Mal. iv. 2. (comp. Wisd. v. 6.) with which the Church is represented as clothed, περιβεβλημένη clothed all over, Rev. xii. 1. Comp. Mat. xiii. 43. In a word, God made Him, who knew no sin, to become sin (or a sin-offering, to which the sin was imputed, or on which it was laid, see Lev. i. 4. iv. 4, 15. xvi. 21. Is. liii. 6, 10, 12. 1 Pet. ii. 24.) for us, that we might be made the righteousness of God in Him. 2 Cor. v. 21. i. e. *righteous* in that manner which God hath ordained through faith in Him. (See Whitty on this text.) For as by one man’s disobedience, the many (or multitude of mankind) οἱ πολλοὶ were made or constituted (κατεστάθησαν) sinners, so by the obedience of one shall the many (οἱ πολλοὶ) be made or constituted (κατεστήσονται) righteous. Rom. v. 19. Comp. Is. liii. 11. 1 Cor. i. 30, 31; and on this whole subject see Whitty’s Discourse on the imputation of Christ’s perfect righteousness, at the end of his Comment on the 1st Epistle to the Corinthians.—In James i. 20, putting the effect for the cause, the righteousness of God seems to be used for “the faith which God counts to men for righteousness.” Macknight.

IV. *Righteousness, good works wrought in faith, and proceeding from it through sanctification of the Spirit*. Luke i. 75. Acts x. 35. Eph. v. 9. 1 John ii. 29. iii. 7. Comp. Mat. v. 20. 2 Cor. vi. 7. In 2 Cor. ix. 10. “*honest industry* is fitly termed righteousness, because it is a righteous thing in the sight of God to labour for our own maintenance, and for the maintenance of those who

¹ [It is truth in Is. xxxviii. 19. See Gen. xxiv. 49.]

² See Clark and Doddridge on this text. I add from Œcumenius on Rom. iii. p. 269. Δικαιοσύνη Θεοῦ, ἡ παρὰ Θεοῦ διδομένη, ἢ ἡ ἀπὸ Θεοῦ δικαιοσύνη, καὶ ἄβυσσος καὶ ἀπαλλαγὴ τῶν ἁμαρτιῶν, the righteousness of God, that which is given by God, or justification from God, acquittal, and absolution from sins; and from Theodoret on Rom. x. 3. p. 82. Θεοῦ δικαιοσύνην προσηγόρευσε τὴν κατὰ χάριν διὰ τῆς πίστεως γιγνομένην, he calls that the righteousness of God, which is according to grace through faith.

³ ΠΙΣΤΙΝ—Faith in—Comp. Rom. iii. 25. 1 Tim. iii. 13. 2 Tim. i. 13. iii. 15.

cannot labour for themselves." Macknight. Comp. ver. 9. where *righteousness* signifies *beneficence*. This word in the LXX answers most usually to the Heb. צְדָקָה or יִשְׁרָאֵל . [In addition to these senses, the last of which may be referred to the 2nd, the word appears to signify, *truth* or *true doctrine in religion*. See 2 Cor. xi. 15. In the passage John xvi. 8, 10, there is much difficulty. Schl. says, *he shall teach men what is the duty incumbent on me, viz. to die according to the divine decree*. Wahl, *'he shall teach concerning that which is just, viz. regard being had to Jesus*. For it was just that one who had done so much for mankind should receive the highest reward.' Bretsch. *'he shall teach you concerning my innocence, which will be manifested by my resurrection and return to heaven.'* In 2 Cor. iii. 9. $\delta \lambda \acute{o} \gamma \omicron \varsigma \tau \eta \varsigma \delta \iota \kappa \epsilon$ is for $\delta \lambda . \pi \epsilon \rho \iota \tau \eta \varsigma \delta \iota \kappa \epsilon$.—Again, there is a phrase which often occurs, $\lambda \omicron \gamma \iota \zeta \epsilon \sigma \theta \alpha \iota \tau \epsilon \iota \varsigma \delta \iota \kappa \alpha \iota \omicron \sigma \acute{\upsilon} \nu \eta \nu$, and by which it is signified that the quality mentioned, as, for example, faith, is so attributed to a person, that on that account his sins are pardoned, and he is considered as justified. See Rom. iv. 3. Gal. iii. 6. The word occurs in Gen. xv. 6. Ps. cvi. 31.]

$\Delta \iota \kappa \alpha \iota \acute{\omega} \varsigma$, $\acute{\omega}$, from $\delta \iota \kappa \alpha \iota \omicron \varsigma$.

I. *To justify, acknowledge, or declare to be just or righteous*. Mat. xi. 19. (where see Bowyer and Wolfius.) Luke vii. 29, 35. xviii. 14. Rom. iii. 4. 1 Tim. iii. 16. where it is said of *God incarnate*, $\delta \iota \kappa \alpha \iota \acute{\omega} \theta \eta \nu \epsilon \nu \Pi \nu \epsilon \mu \alpha \tau \iota$, *He was justified by the Spirit*, i. e. his high claims of being the Son of God, the Messiah, the King of Israel, and the Redeemer of mankind, were *justified, or proved to be true*, by the descent of the *Holy Spirit* upon Him at his baptism; by those miracles which He wrought by the *Spirit* of God; by his being declared or marked out as the Son of God with power, according to the operation of the *Spirit of Holiness, or Holy Spirit*; by the resurrection from the dead, Rom. i. 4 (comp. 1 Pet. iii. 18); and, lastly, by the *Holy Spirit* shed forth on his disciples in miraculous gifts and sanctifying graces. [This interpretation of 1 Tim. iii. 16. is in substance that of Schl. and Wahl. With respect to the other passages which Parkhurst has passed over in silence, some explanation is required. In Mat. xi. 19. Schl. says, *wisdom can be rightly appreciated by its cultivators*. Wahl gives nearly the same, adding, 'the sense is, only a wise man can judge who is a wise man.' Fischer (de Vit. Lex. N. T. p. 574 seq. Prol. xxv. No. 4.) defends at great length an explanation offered by Munster and Perizonius, not differing, perhaps, in foundation from these: *the divine doctrines which I teach, and which are received by the heads of the Jews, are approved and reckoned true by the people*. They, as receiving it, would be properly called τέκνα τῆς σοφίας, *children, disciples of wisdom*. We know that the Jews called their teachers fathers, from Mat. xxiii. 9. That $\delta \iota \kappa \alpha \iota \acute{\omega} \varsigma$ will bear the sense to *reckon good or right*, is clear enough; and the gloss ἐτιμώθη was found substituted for this word in a MS., and is used by Theophylact on St. Luke, p. 246. Rom. in explaining the passage in this way. Elsewhere Theophylact on St. Mat. p. 44. and also St. Jerome on the place, make σοφία to be Christ himself. It may be added, that καί has often the adversative sense, which this explanation of the passage

makes necessary. See my note on $\delta \iota \kappa \alpha \iota \omicron \varsigma$, sense II. In Luke vii. 29. the verb seems also to signify *to approve, to praise, to reckon righteous*, and so Fischer, Wahl, Schleusner, Rosenmüller, and others. In Rom. iii. 4. Wahl says, *that thou mayest, in thy promises be, or be declared, such as thou oughtest to be, i. e. true and faithful*. Schl. *that thou mayest be reckoned true in all thy decrees, and conquer or be pronounced victorious (over thy adversaries) when thou art judged*. These words are taken from Ps. li. 4.]— $\Delta \iota \kappa \alpha \iota \acute{\omega} \nu \tau \alpha \upsilon \tau \acute{\omicron} \nu$, *to justify oneself, to show, pretend, or feign oneself to be just or righteous*. Luke x. 29. xvi. 15. Comp. Mat. xxiii. 28.

II. It is most usually applied to *evangelical justification*. *To justify, to esteem, pronounce, or declare just or righteous, i. e. to acquit or absolve from past offences, and admit as just to the reward of righteousness*. In this view it is plainly a *forensic term*, answering to the Heb. צְדָקָה , for which the LXX have used it, Deut. xxv. 1. 1 Kings viii. 32. 2 Chron. vi. 23. Is. v. 23. et al. Comp. Prov. xvii. 15. It is in the N. T. applied either to *present justification* in this life, Acts xiii. 39. Rom. [iii. 20.] v. 1, 9. viii. 33. 1 Cor. vi. 11. Tit. iii. 7. Jam. ii. 21, 24, 25. et al. or to *final justification* at the last day, Mat. xii. 37. Comp. Rom. ii. 13. See Suicer Thesaur. on this word.— $\Delta \iota \kappa \alpha \iota \acute{\omega} \mu \alpha \iota$, $\acute{\omicron} \mu \alpha \iota$, to be or continue *inherently just or righteous*, or perhaps in a *justified state*. occ. Rev. xxii. 11. If indeed $\delta \iota \kappa \alpha \iota \acute{\omega} \mu \alpha \theta \eta \tau \omega$ was the true reading in this text; for the Alexandrian and sixteen later MSS., with several printed editions, instead of $\delta \iota \kappa \alpha \iota \omega \theta \eta \tau \omega$ have $\delta \iota \kappa \alpha \iota \omicron \sigma \acute{\upsilon} \nu \eta \nu \pi \omicron \iota \eta \sigma \acute{\alpha} \tau \omega$, *let him do righteousness still*, an expression very agreeable to St. John's style elsewhere, 1 Ep. ii. 29. iii. 7; and this reading is confirmed by the Syriac in Walton's Polyg.

צְדָקָה יִשְׁרָאֵל let him do righteousness, and is accordingly embraced by Mill and Wetstein, and received into the text by Griesbach. It should, however, be observed, on the other hand, that the V. active $\delta \iota \kappa \alpha \iota \acute{\omega} \mu \alpha \iota$ is used by the LXX in the sense of *making just, righteous, pure, holy*, for the Heb. קָדַשׁ to cleanse, purify. Ps. lxxiii. 13. Comp. Rom. vi. 7. where Basil, cited by Suicer Thesaur. under $\delta \iota \kappa \alpha \iota \acute{\omega} \mu \alpha \iota$ I. explains $\delta \epsilon \delta \iota \kappa \alpha \iota \acute{\omega} \tau \alpha \iota \acute{\alpha} \pi \acute{\omicron} \delta \tau \eta \varsigma \acute{\alpha} \mu \alpha \rho \tau \iota \alpha \varsigma$ by $\acute{\alpha} \pi \eta \lambda \lambda \alpha \kappa \tau \alpha \iota$, $\eta \lambda \epsilon \nu \theta \acute{\epsilon} \rho \omega \tau \alpha \iota$, $\kappa \epsilon \kappa \alpha \theta \acute{\alpha} \rho \iota \sigma \tau \alpha \iota$ $\pi \acute{\alpha} \sigma \eta \varsigma \acute{\alpha} \mu \alpha \rho \tau \iota \alpha \varsigma$, *is released, is freed, is cleansed from all sin*. Comp. 1 Pet. iv. 1. $\Delta \iota \kappa \alpha \iota \acute{\omega} \mu \alpha$, $\alpha \tau \omicron \varsigma$, $\tau \acute{\omicron}$, from $\delta \epsilon \delta \iota \kappa \alpha \iota \acute{\omega} \mu \alpha \iota$ perf. pass. of $\delta \iota \kappa \alpha \iota \acute{\omega} \mu \alpha \iota$.

I. [*Law, precept, or statute*. (In good Greek, it means, *the sentence pronounced by the judges, which does justice to the injured, and punishes the oppressor*, and so Rev. xv. 4. Hence it comes to signify *any thing pronounced or decreed*.) Used of God's laws. Luke i. 6. Rom. i. 32. ii. 26. viii. 4. Heb. ix. 1, 10. Perhaps in Rom. i. 32. it is rather, *threats of punishment*. The LXX use it for פָּקַד , Exod. xv. 25. קָדַשׁ , Levit. xxv. 18. קָדַשׁ , Deut. xxx. 16. See also Ex. xxi. 31. Ps. xix. 9.]

II. [*Justification, remission of the punishment due to sin*. Rom. v. 16.]

III. [*Righteousness, or freedom from sin*. Rom. v. 18. Rev. xix. 8. In the last place it answers,

[So used Luke xviii. 14.]

says Parkhurst, to the Hebrew נִרְצָה in Is. xlv. 24.]

Δικαίως, adv. from **δικαίος**.

I. *Justly, conformably to justice.* 1 Pet. ii. 23. [Xen. Mem. iii. 5, 20. LXX, Deut. i. 16.]

II. *Justly, honestly, without injuring any one.* 1 Thess. ii. 10. Tit. ii. 12.

III. *Justly, deservedly, jure, merito.* Luke xxiii. 41. [Polyb. iv. 19, 3. Xen. Symp. iv. 60.]

IV. *As it is fit, proper, or right, ritè, debitè.* occ. 1 Cor. xv. 34. ἐκνήφατε δικαίως, *awake from your drunken sleep, as it is fit you should.* So Castalio, *ut æquum est.* Arrian and Menander use **δικαίως** in this sense, as may be seen in Alberti on the text.

Δικαιοσύνη, εως, ἡ, from **δικαίω**.—*Justification, a being esteemed or adjudged just or righteous.* occ. Rom. iv. 25. v. 18. in which latter passage it is opposed to **κατάκριμα** *condemnation.*—The LXX have once used this word for the **שפטה** *law, judgment*, Lev. xxiv. 22. [In good Greek it is generally used for sentence of condemnation, or punishment according to sentence.]

Δικαστής, οὗ, ὁ, from **δικάζω** to *judge*, which from **δικη**.—*A judge.* occ. Luke xii. 14. Acts vii. 27, 35. [Exod. ii. 14. Ælian, V. H. i. 34. Xen. Cyr. i. 3, 17.]

Δίκη, ης, ἡ, from the Heb. דִּקָּה or דִּקְוָה *just*, or the fem. דִּקְוָה *justice*, the **ז** being dropped by the Greeks, because they had not the sound of that letter in their language, though we may observe it is resumed in the Latin, *judei, judico*, and in the English *judge, judicial, judicature*, &c., which may be from the same root **דק**.

I. *A judgment, a judicial sentence.* Acts xxv. 15.

II. *Judicial punishment, vengeance.* 2 Thess. i. 9. Jude 7. [The phrase **δίκην ὑπέχοντες** here, is the same as **δίκην δίδοναι** (i. e. to *suffer punishment inflicted*), and occurs in Ælian, V. H. ii. 4. See Perizon. ad Ælian. V. H. iii. 38. and Wetstein, N. T. ii. p. 734. Ez. xxv. 12. Wisd. xviii. 11. 2 Mac. viii. 11, 13.]

III. *Vindictive justice*, of which the heathen made a goddess¹. In this sense it is used by the pagan inhabitants of Melita or Malta, Acts xxviii. 4. [Arrian, Exp. Al. iv. 9, 9.]

Δίκτυον, ου, τό. Eustathius deduces it from **δίκω** to *cast, cast down.*—*A net for fishing.* Luke v. 4, 5. John xxi. 6. et al. [Herodian, iv. 9, 12. Prov. i. 17.]

Δίλογος, ου, ὁ, ἡ, from **δίζ** twice, and **λόγος** speech.—*Double-tongued, varying or deceitful in one's words.* occ. 1 Tim. iii. 8. So Chrysostom explains **διδόγους** by **ὑπόδους, δολερούς, deceitful, fraudulent**; and Theodoret, by **ἕτερα μὲν τοῦτῃ, ἕτερα δὲ ἐκείνῃ λέγοντας**, *saying one thing to this man, and another to that.* [Theophylact, on this place of Timothy, uses nearly the same words, and so Zonaras Lex. col. 510. **Διλογία** are used by Xenophon and Diodorus. See Xen. de Re Eq. viii. 2. Diod. Sic. xx. 37.]

Διό, a conjunction, from **διά** *for*, and **ὅ** (neut. of **ὅς**) *which.*—*For which, wherefore, therefore.* See 2 Cor. iv. 13. Rom. i. 24. iv. 22. Mat. xxvii. 8. Heb. xiii. 12.

¹ See Pole Synops. Alberti, Wetstein, and Bowyer on Acts; Bochart, Opera, vol. iii. 371, 2; the Orphic Hymn to Δίκη; and Hesiod, Op. et Dies, 218, &c. 254, &c. [Proclus in Theol. Platon. iv. 6. p. 205. Pliny, N. H. xi. 45. Pollux, Onom. viii. 1.]

Διοδεύω, from **διά** *through*, and **οδεύω** to *journey.*—*To journey, travel, or pass through.* occ. Luke viii. 1. Acts xvii. 1. [Gen. xiii. 17. Is. lix. 8.]

Διόπερ, a conjunction, from **διό** and **πέρ** an emphatic particle.—*Wherefore truly, wherefore by all means, or especially.* occ. 1 Cor. viii. 13. x. 14. xiv. 13. [Wahl says, *for that same cause.* It occurs Diod. Sic. i. 65. Xen. Mem. iv. 8, 7.]

Διοπτέρης, εος, οὗ, ὁ, ἡ, from **Διός** (gen. of **Δίς** or **Ζεύς**) *Jupiter*, and **πτέρω** (obsol.) to *fall.* [Which fell from Jupiter or heaven. It occurs Acts xix. 35. where **ἀγάλμα** an image is understood.] So Numa persuaded the Romans that a certain shield fell from heaven, to which Plutarch, in Numa, p. 63, E. applies the same word ΔΙΟΠΤΗΡ'Σ, as he also doth (Parall. p. 309, F.) to the famous Trojan *Palladium*, or image of *Pallas*, which protected Troy, and was supposed to have fallen from heaven; and Euripides, speaking of the image of Diana Taurica, says, Iph. Taur. 86².

Λαβεῖν τ' ἀγάλμα θεάς, ὃ φασιν ἐνθάδε
Εἰς τοῦσδε ναοὺς οὐρανοῦ πεσεῖν ἀπό.

And the image of the goddess take, which fell,
They say, from heaven into this holy fane.

And afterwards calls it ΔΙΟΠΤΕΡ'Σ ἈΓΑΛΜΑ *the image which fell from Jupiter.* So Herodian, i. 35. ed. Oxon. calls the image of the mother of the gods, ἈΓΑΛΜΑ ΔΙΟΠΤΕΡ'Σ. Comp. also Wetstein on Acts.—In the apology which the town-clerk makes for the apostle and his followers, Acts xix. 35. &c. there is an artfulness beyond what has been commonly observed. Demetrius had accused Paul, ver. 26. of teaching that they were no gods which were made with hands; and he had thence inferred that there was danger that the great Diana of the Ephesians, and her temple, should come to be despised. In answer to this the town-clerk intimates, that Paul's doctrines could not apply to the Ephesian Diana, and to the image which fell down from Jupiter, and consequently was not made with hands! and that therefore Paul and his companions were not blasphemers of the goddess.

[**Διόρθωμα**, τος, τό, amendment. This is the reading of the Alexandrian and three other ancient MSS. in Acts xxiv. 3. The common reading is **κατορθ**. The word occurs in Polyb. iii. 118, 2.]

Διόρθωσις, εως, ἡ, from **διορθόω** to *correct, amend*, which from **διά** *emphat.* and **ὀρθώω** to *make right*, which from **ὀρθός** *right.*—*An amendment, reformation.* Heb. ix. 10. [The phrase is, the times of reformation, and the time of the Messiah, when a better state of worship and religion would be introduced, is signified. So Theophylact explains the passage. The word occurs Polyb. v. 88, 2. vi. 38, 4. Diod. S. i. 75. **Διορθόω** occurs in Jer. vii. 2. Is. xvi. 5. lxii. 7. See Salmer ad Thom. Mag. p. 241.]

Διούρσσω, from **διά** *through*, and **ούρσσω** to *dig.*—*To dig or break through*, as the walls of a house. occ. Mat. vi. 19, 20. xxiv. 43. Luke xii. 39. Thucydides uses the word in the same sense, ii. 3. ΔΙΟΥΡΥΣΣΟΝΤΕΣ τοὺς κοινούς τοίχους, *digging through the party walls.* Xenophon, in

² [See Barnes on this place, and Irmisch, on Herodian, i. 11, 2.]

Conviv. ἐφοβούμεν μὴ τίς μου οἰκίαν ΔΙΟ-ΡΥ΄ΞΑΣ, I was afraid that some one *digging through* (i. e. breaking into) my house; and Aristophanes, Plut. 565. ΚΑΕ΄ΠΤΕΙΝ καὶ τοὺς τοίχους ΔΙΟΡΥ΄ΤΤΕΙΝ. Comp. Kypke on Mat. vi.—In the LXX it answers to the Heb. חָפַץ *to dig through*, Job xxiv. 16. Ezek. xii. 5, 7, 12. which see; as the N. διόρυγμα does to the Heb. חֲפִצָּה *a digging through*, Exod. xxii. 2. Jer. ii. 34.—Harnier, in his Observations, vol. i. p. 175—178, remarks a peculiar propriety in the expression of *digging through houses*, Job xxiv. 16. by observing, that the Arabians, Egyptians, and inhabitants of Damascus, still build of mud and slime, or of unburnt brick, and that their walls are of a great thickness.

Διόσκουροι, ὡν, οἱ, from Δίος (gen. of Δίς or Ζεύς) *Jupiter's*, and κοῦρος *a young man*.—Castor and Pollux, *Jupiter's sons by Leda*, according to the fabulous mythology of the heathen. They were usually represented under the form of *two young men* armed with helmets and pikes, with a star above each of their heads, and sometimes standing each by a horse, or seated on horseback¹, and were regarded as the tutelary deities of mariners. occ. Acts xviii. 11. See Wetstein. [They are called Διόσκουροι σωτήρες in Ælian, V. H. i. 30. See Xen. Symp. viii. 29. and Cyrop. iii. 3, 26. Spanh. ad Callim. Lav. Pall. v. 24. and de Usu Numism. i. p. 295. This word is also written Διόσκοροι, on which point see Lobeck on Phrynichus, p. 235.]

Διότι, a conj., from διὰ *for*, and ὅ *τι* *what*, which, ὅ *or* *ὅτι* *that*: for διὰ τοῦτο, ὅτι.

1. Illative, *wherefore*, *therefore*. Rom. iii. 20.

2. Causal. *For*, *because*. Luke i. 13. ii. 7. xxi. 28. Acts x. 23. et al. [Schl. says that in Rom. i. 20. it is *although*, but this does not seem necessary.]

Διπλός, οὗς; ὅη, ἡ; ὅον, οὖν; from δις *twice*, and πλός *a termination denoting, like πλάσιον, times or —fold.—Double, twofold*. occ. 1 Tim. v. 17. Rev. xviii. 6. where see Wetstein, and on 1 Tim. Macknight. [In both places it means *great or increased*, and not definitely *double*. So in Soph. Œd. T. 1328. See Is. xl. 2. Jer. xvi. 18. Eccles. xx. 10. It is put for διπλά in Gen. xliii. 15. διπλά in Deut. xxi. 17. and διπλά in Job xi. 6. xl. 2.]

Διπλότερον, ου, τό, compar. neut. of διπλός, used adverbially.—*Twofold more, twice as much again*. occ. Mat. xxiii. 15. [Schleusner, Rosenmüller, and Kypke, make διπλότερος here an adj. from διπλός signifying *crafty, deceitful*, as in Xen. Hellen. iv. i. Eccles. ii. 13. and so διπλότης is *deceit* in Suidas.]

Διπλῶ, ᾧ, from διπλός. — *To double*. occ. Rev. xviii. 6. where see Daubuz. Comp. Jer. xvi. 18. and Lowth there.

Δίς, adv. from δύο *two*. — *Twice, two times*. Mark xiv. 30. et al. On Luke xviii. 12. we may observe, that Herodotus, ii. 37. uses a similar phraseology. Λοιγνται—Δίς τῆς ἡμέρης ἐκάστης—καὶ Δίς ἐκάστης ΝΥΚΤΟΣ. [LXX, Gen. xli. 32.]

Διστάζω, from δις *twice (two ways)*, and

στάω *to stand*.—*To doubt, waver*. It is a figurative word, taken either from a person *standing where two ways meet*, not knowing which to choose, but inclining sometimes to one, sometimes to the other; or from the *tremulous motion* of a balance, when the weights on both sides are nearly equal, and consequently now the one and now the other scale seems to preponderate and *fix* the beam. The French word *balancer* very exactly answers to διστάζειν in this latter view. occ. Mat. xiv. 31. xxviii. 17. where see Bowyer's Conject. [The word occurs Clem. Ep. ii. ad Corinth. p. 175. and Ep. i. p. 82. Plutarch, t. v. p. 620. (Reiske's ed.) Diod. S. iv. 62.]

Δίστομος, ου, ὁ, ἡ, either from δις *twice*, and στόμα (in the Hellenistical style) *an edge* (comp. στόμα V.); or rather from δις *twice (two ways)* and τόμος *cutting, sharp*, from τέτομα perf. mid. of τέμνω *to cut*; for Elsner on Heb. iv. 12. cites from Euripides Orest. 1303. ΔΙΣΤΟΜΑ φάσγανα, *swords cutting on both sides, or two-edged*; and from his Helena, 989. ΔΙΣΤΟΜΟΝ ξίφος *a two-edged sword*.—[If derived from τόμος we must write διστόμος; †as διχοστόμος; but †? See Barnes ad Eur. Hel. 989. But Schleusner and Wahl derive it from στόμα, which may figuratively be used of *an edge*: †as δξύστομος;] —*Having two edges, two-edged, or cutting on both sides*. occ. Heb. iv. 12. Rev. i. 16. ii. 12. So Eccles. xxi. 3.—The LXX use the word in the same sense for the Heb. שני *edges*, Prov. v. 4; for שנים *several edges*, Ps. cxlix. 6; and for שני *two edges*, Judg. iii. 16.

Δισχίλιοι, αι, α, from δις *twice*, and χίλιοι *a thousand*.—*Two thousand*. occ. Mark v. 13.

Διχάλιζω, from διὰ denoting *separation*, and ὑλίζω *to filter, percolate, strain*, which from ἔλη *matter*, also *dregs*.—*To separate from liquor by filtering, to strain off*. So Vulg. *excolantes*. occ. Mat. xxiii. 24. where see Bowyer's Conject. and Gentleman's Magazine for January 1779, p. 26. The text alludes to a custom the Jews had of *filtering their wine*, for fear of swallowing any insect forbidden by the law as unclean². Maimonides, in his Treatise of forbidden meats, cap. i. art. 20. affords a remarkable illustration of our Saviour's proverbial expression: "He who *strains* wine, or vinegar, or strong drink," says he, "and eats the *gnats*, or *flies*, or *worms*, which he hath *strained off*, is whipped." That the Jews used to *strain* their wine appears also from the LXX version of Amos vi. 6. where we read of ΔΙΧΑΙΣΜΕΝΟΝ οἶνον, *strained or filtered wine*. [From Aristot. H. A. v. 19. and Buxtorf, Lex. p. 516. we find there is a *wine-gnat* which breeds in the wine.]

Διχάζω, from διχα *in two parts*, which from δις *twice*.

[I. The primary meaning is, *to divide into two parts*. Inc. Interp. (who is said to be Aquila,) Lev. i. 17. Deut. xiv. 6. for שני. Plat. Polit. 8. The sharp teeth are called διχαστήρες, because, says Pollux, ii. 91. διχάζουσι τὸ προσπεσόν. See Xen. Anab. iv. 8, 15. Eustath. ad Odys. H. p. 1582, 11. Rom. The above is from Fischer de Vit. Lex. N. T. p. 334.]

II. *To divide, set at variance*. occ. Mat. x. 35.

¹ See Montfaucon, Antiquité Expliquée, tom. i. part 2. p. 295. pl. 194.

² See Bochart, vol. iii. 565.

[The word διχ, which, like this, is properly, to divide into two parts, is also metaphorically used in this sense. See Buxtorf, Lex. Talmud. p. 1730. and Schaaf. Lex. Syr. N. T. p. 450.]

Διχοστασία, ας, ἡ, from διχα in two parts, and στάσις a faction, sedition.—A separate faction, division, separation. occ. Rom. xvi. 17. 1 Cor. iii. 3. Gal. v. 20. [1 Mac. iii. 29. Dion. Hal. viii. 72.]

Διχοτομέω, ὤ, from διχα separately, in two, and τέτομα perf. mid. of τέμνω to cut.

I. To cut in two or asunder. If this word be understood in its primary and literal sense, it must denote that most horrible punishment of being cut in sunder whilst alive, by which there is a tradition that the prophet Isaiah suffered; and to this the apostle is thought to allude, Heb. xi. 37. ἐπίσθησαν they were slain asunder. There are many instances, in ancient writers¹, of this manner of executing criminals, (see Wetstein on Mat. xxiv. 51. and comp. 1 Chron. xx. 3.) and it is still practised by some nations, particularly by the western Moors in Barbary, as we are assured by Dr. Shaw². [The verb is used simply to express cutting in two, in Lucian, Dial. Mort. p. 745. Polyb. vi. 28, 2. and thence in the sense of dissecting into many parts, Exod. xxix. 17. Polyb. x. 15, 5.] But in the N. T. διχοτομέω seems rather to denote,

II. Figuratively, to scourge with the utmost severity, to cut asunder, as it were, by scourging. occ. Mat. xxiv. 51. Luke xii. 46³. This seems the true sense of the word in these passages; for scourging was usually inflicted upon idle and negligent servants among the Jews, (see Eccles. xlii. 5.) and in Matthew the servant is represented as surviving his punishment; and in the verse following the text of Luke, express mention is made of the many stripes with which the wicked servant should be beaten, δαρήσεται πολλάς. Comp. δέρω. [Schl. thinks that the sense is, generally, to punish cruelly. Hesychius has διχοτομεῖν ἀνασπεῖν, and Schl. refers to Krumbholz in the Bibl. Bremens. Class. vii. p. 234. Bonnet (Bibl. Hagana, Class. iv. p. 471.) thinks it is, to remove from his office, dismiss, like τη in 2 Chron. xxvi. 21. and other words in Hebrew. On the other hand, scindo and discindo are used for scourging. See Plaut. Mil. Glor. v. 1, 2. Sueton. Calig. 39. Martial, iii. 93. Wahl. gives both senses.]

Διψάω, ὤ, from διψα thirst.

I. To be dry or athirst, to thirst. Mat. xxv. 35, 37, 42, 44. et al.

II. To thirst in a figurative sense, to desire ardently. Mat. v. 6. John vii. 37. Rev. xxi. 6. xxii. 17. Comp. Is. xli. 17. [liii. 2.] Iv. 1. Ps. xlii. 2. lxiii. 1. in the LXX, and see Campbell's note on Mat. v. 6. and Wolfius on John vii. 7. The Greek writers likewise use διψῶ for vehement desire. Thus Xenophon, οὕτως ἐγὼ ὑμῖν διψῶ χαρίεσθαι, so much do I thirst to oblige

you. Cyrop. iv. 6, 7. In Josephus de Bel. i. 32, 2. διαφεύξεται δ' οὐδεὶς διψήσας τοῦ μὲν αἵμα, no one (says Herod) shall escape who thirsts for my blood; where observe the V. is followed by an accusative, as in Mat. But in iv. 11, 4. he says, the emperor Vitellius was διψῶν αἵματος ἐβγενοῖς, thirsting for noble blood; thus joining διψῶν with a genitive, according to the more usual Greek construction. Comp. under πεινάω. In Homer, Il. iv. 171. πολυνύψιον, from πολύς much, and διψος thirst, means much desired or longed for. [In John iv. 14. vi. 35. the meaning of the phrase he shall not thirst again, is, he shall have nothing more to desire. So in Rev. vii. 16. On this meaning of διψάω, see Abresch, Diluc. Thuc. p. 362, 337. and Gataker, Op. Crit. p. 118.—See Suicer Thesaur. on this word. The forms διψᾷ in John vii. 37. διψᾶν Rom. xii. 20. which are found also in Æschin. Dial. Socr. iii. 38. Athen. iii. 474. are not ancient Greek forms. See Lobeck, ad Phryn. p. 61.]

Δίψος, εος, ους, τό. See διψάω.—Thirst. occ. 2 Cor. xi. 27. [LXX, Ex. xvii. 3. Xen. Cyr. viii. 1, 12.]

Δίψυχος, ου, ό, ἡ, from δις twice, and ψυχή the mind.—Double-minded, having the mind divided, or having, as it were, two minds tending opposite ways. occ. James i. 8. iv. 8. [Schl. observes, and I think rightly, that in James i. 8. no want of sincerity, but doubt or uncertainty is indicated, and so Eusebius interprets the place. The word occurs in the same sense in the Constit. Apostol. vii. 11. and 1 Ep. Clem. ad Cor. p. 82. and so διψυχέω in Eustath. Erot. 286. (356.) See Doughty Anal. Sac. p. 146. In James iv. 8. on the contrary, want of sincerity is clearly meant.]

ΔΙΩΓΜΟΣ, οῦ, ό, from διδιώμαι perf. pass. of διώκω.—Persecution, hostile prosecution. Mat. xiii. 21. Acts vii. 1. 2 Tim. iii. 11. [et al. LXX, Prov. xi. 19. Polyb. i. 87, 7.]

Διώκτης, ου, ό, from διώκω.—A persecutor. occ. 1 Tim. i. 13. [LXX, Hos. vi. 8.]

ΔΙΩΚΩ.

I. [Properly, to run or fly quickly, used of fugitives. Thuc. viii. 120. Xen. Anab. vii. 2, 11. Then]

II. [To pursue a fugitive hostilely. See Thuc. i. 137. and Mat. xxiii. 34. and generally, to prosecute, persecute, pursue with enmity, used especially of the persecutions of the Christians. See Mat. v. 10, 11, 12, 44. Luke xxi. 12. John xv. 20. Acts vii. 52. ix. 4, 5. xxii. 4, 7, 8. xxvi. 11, 14, 15. 1 Cor. iv. 12. xv. 9. 2 Cor. iv. 9. Gal. i. 13, 23. iv. 29. v. 11. vi. 12. LXX, Lev. xxvi. 17. Hence in Mat. x. 23. it is, to pursue or drive into exile, (see Polyæn. viii.) and from this sense, perhaps, it comes to signify to accuse, (see Jul. Poll. Onom. viii. 6, 30. and 7, 67.) as in John v. 16.]

III. [To follow as one's master or guide. Luke xvii. 23. and so in Xen. Mem. ii. 8, 5. Appian, B. C. ii. p. 741. v. p. 1113. See Warton, ad Theocr. xi. 75. and Abresch. ad Æsch. p. 83. Horat. Serm. i. 9, 16.]

IV. To follow or press hard after, to pursue with earnestness and diligence in order to obtain, to prosecute with desire of obtaining. Rom. ix. 30, 31. Phil. iii. 12, 14. [on which last place we may ob-

¹ [See Judg. xix. 29. Dan. ii. 5. iii. 29. 1 Sam. xv. 38. 2 Sam. xli. 31. Herod. iii. 13. Diod. Sic. i. 2. Sueton. Calig. 27. Liv. i. 28. viii. 24. Gell. xx. 1. Joseph. Ant. viii. 2. Poll. On. viii. 32, 10.]

² Travels, p. 254. 2nd edit. Comp. Harmer's Observations, vol. iv. p. 468.

³ See Whitby and Doddridge on these texts.

serve, that *διώκω* is used, in Greek, of the racers who were left behind and *followed* after the others. Add 1 Thess. v. 15. 1 Tim. vi. 11. 2 Tim. ii. 22. Heb. xii. 14. Plat. de Rep. t. vi. p. 210. Eur. Ion 440. Ecclus. xxvii. 8. Hos. vi. 3. In Rom. xii. 13. xiv. 19. and 1 Cor. xiv. 1. the meaning is nearly the same, *to be studious of.*

Δόγμα, ατος, τό, from *δέδογμα* perf. pass. of the verb *δοκίω* *to think good, determine, decree.*—*A decree, ordinance*, whether divine, Eph. ii. 15. Col. ii. 14. where see Whitty and Macknight, and comp. Acts xvi. 4; or human, Luke ii. 1. Acts xvii. 7. [Dan. vi. 9. Xen. An. iii. 3, 4. vi. 4, 8.]

Δογματίζω, from *δόγμα, ατος.*—*To decree, impose a decree or ordinance*, [as in Diog. L. iii. 51. See 2 Mac. x. 8.] whence in the pass. *δογματίζομαι*, *to have decrees or ordinances imposed upon one, to be subject, or submit, to ordinances.* occ. Col. ii. 20. where see Wetstein and Kypke. [Dan. ii. 13, 15. sec. Clish.]

ΔΟΚΕΩ.

I. *To think, imagine, judge.* Mat. vi. 7. Luke xvii. 9. John v. 39. [1 Cor. ii. 9.] et al. freq. On 1 Cor. vii. 40. Wolfius remarks, that the V. *δοκίω* imports not an uncertain opinion, but conviction and knowledge, as John v. 39. [and perhaps 1 Cor. iv. 9.] So in Xen. Cyrop. at the end of the proem, *ἡσθίσθαι ΔΟΚΟΥΜΕΝ* expresses *assurance*, not doubt. See Hutchinson's note, and Macknight on 1 Cor. vii. 40. [Herodian, v. 8, 5.]

II. [*To judge or pass an opinion.* Luke xvii. 9. John v. 39. 1 Cor. xii. 23. Heb. x. 29; and hence, *δοκέει μοι* means, *it appears to me, it is my opinion.* Mat. xvii. 25. xviii. 12. xxii. 2. Luke x. 36. Acts xxv. 27.]

III. [*To decree or determine*, used generally impersonally, *δοκέει μοι, it seems good to me, I determine.* Luke i. 3. Acts xv. 22, 25, 28, 34. Hence, *τὸ δοκοῦν, what seems good*, Heb. xii. 10. Κατὰ τὸ δοκοῦν αὐτοῖς, according to their own pleasure, where Chrysostom says, *often fulfilling their pleasure, and not everywhere seeing what is advantageous.* Thueyd. i. 84. Simplic. in Epictet. p. 115. Symm. 1 Sam. xx. 9. Theod. Dan. iv. 14. 3 Esdr. viii. 12. Xen. Anab. iv. 1, 10. Parkhurst, without sufficient grounds, in my opinion, refers 1 Cor. xi. 16. to this sense. See, however, Wolf.]

IV. [*To seem or appear.* Acts xvii. 18. 1 Cor. xii. 22. 2 Cor. x. 9. τὰ δοκοῦντα μέλη, the limbs which seem, &c.]

V. It imports *dignity or eminence.* Thus *δοκοῦντες, oi, persons of eminence, note, or reputation.* Gal. ii. 2, 6. Eurip. Heracl. 897. (865.) Tro. 608. Herodian, vi. 1. and Xenophon, in Hiero, use this participle in the same sense (see Grotius, Elsner, and Kypke, on Gal. ii. 2); and the apostle explains his meaning, ver. 6. by *δοκοῦντων εἶναι τι, those who appeared to be somewhat, i. e. who really were eminent, considerable.* Comp. ver. 9. and under τίς III. Theophylact explains τοῖς δοκοῦσι, Gal. ii. 2. by τοῖς μεγάλαις, τοῖς ἐνδόξοις, the great, the eminent; adding οὐκ ἀναρρεῖ τὸ εἶναι αὐτοὺς, ἀλλὰ τὴν κοινὴν πάντων ψήφον τίθησι, he does not deny their being (i. e. what they seemed), but declares the common suffrage of all.—And in the

like view, I think, and not as a mere expletive, it is joined with the V. *ἀρξεν to rule*, Mark x. 42. as it often is in the Greek writers with other words expressive of *dignity or authority.* So Epictetus, Enchirid. c. 51. speaks, τῶν 'ΕΝ ὙΠΕΡΟΧΗ'Ι ΔΟΚΟΥ'ΝΤΩΝ, of those who are *elevated in rank or dignity.* Herodian, vii. 15. τῶν—πρωτεύον ΔΟΚΟΥ'ΝΤΩΝ, who were the principal persons. Josephus, de Bel. i. 5, 3, et al. οἱ ΠΡΟΥ'ΧΕΙΝ ΔΟΚΟΥ'ΝΤΕΣ, those who were most eminent. And iv. 3, 12. he has the very phrase ΤΩ'Ν 'ΑΡΧΕΙΝ ΔΟΚΟΥ'ΝΤΩΝ. Comp. Kypke in Mark. [Some, with Beza, translate this place of St. Mark, *who are thought to rule*; for *δοκίω* has this sense in Thueyd. viii. 90. Plut. Rom. p. 11. Pyrrh. p. 406. But there are many passages where *δοκίω* is nearly or wholly an expletive. See Luke xxii. 24. 1 Cor. iii. 18. iv. 9. vii. 40. x. 12. xiv. 37. Heb. iv. 1. Schl. even refers Mat. iii. 9. μὴ δόξῃτε λέγειν to this he. Bretsch. says, it thereby implies arrogance, *do not arrogantly say.* Gataker makes it, *do not think within yourselves.* Advers. Miscell. i. 3. p. 191. See Hist. Susann. 5. Soph. Aj. 1114.]

Δοκιμάζω, from *δοκιμή*.

I. *To try, prove, assay*, as refiners do metals by fire, in order to know how pure they are from heterogeneous mixture. occ. 1 Pet. i. 7. So Isocrates to Demonius, cap. 12. τὸ μὲν γὰρ ΧΡΥΣΕ'ΙΟΝ ἐν τῷ ΠΥΡΙ' ΔΟΚΙΜΑΖΟΜΕΝ, τοὺς δὲ φίλους ἐν ταῖς ἀτυχίαις διαγινώσκουμεν, for we try gold in the fire, and distinguish our friends in adversity. Ovid has expressed the same thought, Trist. i. 4, 25, 26.

Scilicet ut fulvum spectatur in ignibus aurum,
Tempore sic duro testis inspicienda fides.

See Wolfius. Comp. Ps. lxvi. 10. Prov. xvii. 3. Zech. xiii. 9; in the two former of which texts the LXX use *δοκιμάζειν* for the Heb. נִסָּא *to try, prove*, and in the last for the Heb. הִבִּיחַ. See also Wisd. iii. 6. and Ecclus. ii. 5.

II. [Hence, generally, *to try, prove, examine, try the fitness or goodness of.* Used of oxen, Luke xiv. 19; of men trying themselves or others, Rom. xii. 2. 1 Cor. xi. 28. where comp. Simpl. ad Epict. p. 90. 2 Cor. viii. 8. xiii. 5. Gal. vi. 4. Eph. v. 10. 1 Thess. v. 21. 1 Tim. iii. 10. 1 John iv. 1. So the Hebrews use נִסָּא Job xxxiv. 3. Jer. ix. 7. Xen. de Rep. iii. 4. In two or three passages it seems to be rather, *to discern or distinguish by trying.* Luke xii. 56. (in the parallel place of St. Mat. xvi. 3. there is διακρίνειν, Rom. ii. 18. you can distinguish between good and evil. 1 Cor. iii. 13. Phil. i. 10. In Heb. it is used in the same sense of *trying or tempting* God, according to Wahl, but Schleusner and Rosenm. say it means *to doubt of God's power and goodness*; the Hebrew is נִסָּא, which appears to be *to try God, to see what he would do.* See Schulz. in voc.]

III. [*To have experience of by trial.* 2 Cor. viii. 22. whom we have found by experience to be diligent; and hence, *to approve.* 1 Cor. xvi. 3. whom if ye approve. (Joseph. Ant. iii. 4, 1. xiii. 2, 3. Lucian, Seyth. 8.) 1 Thess. ii. 4. we are approved by God, so as to have the gospel trusted to us. And so 2 Mac. iv. 3. Xen. Mem. iii. 5, 20. Parkhurst, Bretsch. and Wahl add Rom. i. 28. and I think rightly. *They did not approve of God, so as to*

know him, did not think him worthy of being known. Schleusner says it is to wish; they did not wish to know God, which is merely putting the effect for the cause. He cites Joseph. Ant. ii. 7, 4. Again, in Rom. xiv. 22. Schleusner refers the verb to this meaning, and translates, *if he judges any thing agreeable to God's will*; Parkhurst says it is to allow, to choose. Bretsch. has, *in that which he approves*.] The profane writers use the V. in this sense, as may be seen in Wetstein on Rom. i. 28. and on 1 Cor. xvi. 3. I add from Xen. Mem. i. 2, 4. τὸ μὲν οὖν ὑπερθεσίοντα ὑπερπονεῖν ἀπεδοκίμαζε, τὸ δὲ ὅσα ἡ ψυχὴ δέχεται, ταῦτα ἱκανῶς ἐκπονεῖν. ΕΔΟΚΙΜΑΖΕ, he (Socrates) disapproved of a person's, who had eaten immoderately, labouring excessively, but approved of digesting moderate food by labour.

δοκιμή, ἥς, ἡ, from δοκίω to approve.

I. Proof, trial, properly of metals by fire, to examine their purity. [Hence, generally proof or trial, as of faith by affliction. 2 Cor. viii. 2.]

II. [That which is made clear by proof, the approved and excellent nature of any thing. Rom. v. 4. And patience, experience; and experience, hope, i. e. our patience makes us approved, and thus gives us a hope of future reward. 2 Cor. ii. 9. that I might know your praiseworthy disposition towards me. ix. 13. δοκιμὴ τῆς διακονίας, i. e. διακονία δοκιμασθεῖσα, (see Gesen. 641, 2. Fischer ad Well. t. iii. P. i. p. 293.) by means of this approved or excellent ministration. So Phil. ii. 22. τὴν δοκιμὴν αὐτοῦ γινώσκετε, you know his excellent or approved nature. And Symmachus in Ps. lxxvii. or lxxviii. 31. has δοκιμὴ ἀργυρίου for tried silver. In 2 Cor. xiii. 3. the word is rather a criterion, argument, or proof.]

δοκιμὸν, οὐ, τό, from δοκίω.

I. A proof, criterion, test, that by which any thing is proved or tried, as faith by afflictions. occ. James i. 3. See Wolfius and Wetstein, and comp. 1 Pet. iv. 12. The LXX use this word, Prov. xxvii. 21. for the Heb. מִצְרֵף a refiner's crucible. [So Longin. § 32. γλῶσσα γένσεως δοκιμίου. Dion. Hal. t. ii. p. 65. Herodian, ii. 10, 12.]

II. [The same as δοκιμή, the approved nature of any thing. So 1 Pet. i. 7. it is our tried and approved faith.]

δοκιμος, οὐ, ὅ, ἡ, from δοκίω to approve.

I. Proved, tried, as metals by fire. In this sense it is used by the LXX for the Heb. מְצֻרָה refined, 1 Chron. xxviii. 18. xxix. 4; for מְצֻרָה pure, purified, 2 Chron. ix. 17; for מְצֻרָה solid, 1 Kings x. 18.

II. Proved, approved, as acceptable men in the furnace of adversity. (See Ecclus. ii. 5.) James i. 12. Comp. Rom. xvi. 10.

III. Approved, accepted. Rom. xiv. 18. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15. Comp. 1 Cor. xi. 19¹.

δοκός, οὐ, ἡ, from δέκεσθαι Ionic for δέχεσθαι to receive, because in building beams are received at their ends into other pieces of timber. So the Heb. name דָּקָה, to which δοκός several times answers in the LXX, is from the V. דָּקָה to meet.—A beam or rafter in building. But in the

N. T. it is only used figuratively, for a great fault or vice², according to the Jewish proverb applied by our Saviour, Mat. vii. 3, 4, 5. Luke vi. 41, 42.

δόλιος, α, ον, from δόλος.—Deceitful. occ. 2 Cor. xi. 13. [LXX, Prov. xii. 6. Xen. An. i. 4, 7.]

δολιώω, ὦ, from δόλιος.—To use deceit. occ. Rom. iii. 13. where observe ἐδολιούσαν, which the apostle seems to have taken from the LXX version of Ps. v. 9. is the 3rd pers. plur. imperf. according to the Bæotic or Doric dialect, for ἐδολιουν. Verbs of a similar form in the imperfect and 2nd aorist are very common in the LXX. Thus Exod. xiv. 9. we have εὔροσαν for εὔρον; Deut. i. 24. ἤλθοσαν for ἤλθον; 25. ἐλάβοσαν for ἐλάβον. This peculiarity may, I think, be easily accounted for, by remarking that the LXX version was made in Egypt, where the Greek language was introduced by the Macedonians under Alexander, and gained ground under his successors; and that it is probable the Macedonian dialect did in many respects agree with the Doric. And it may not be amiss, for the sake of the younger reader, to add, from Maittaire's Dialects, some other instances of the 3rd person plural imperf. of contracted verbs being formed in —σαν, like ἐδολιούσαν.—1st, then, of verbs in ᾶω, we have in the LXX ἐγενώσαν, Gen. vi. 4; ἐῶσαν, Jer. xxxiv. 10.—2ndly, in ῶω, κατενοούσαν, Exod. xxxiii. 8; ἐπῆξονούσαν, Num. i. 18. † See Steph. Thesaur. v. ἐπαξονέω. † ὠκοδομούσαν, Neh. iv. 18; ἐποιούσαν, Job i. 4.—3rdly, in ὦω, ἡνομούσαν, Ezek. xxii. 11. [See Sturz. de Dial. Maced. p. 58. Fisch. ad Well. i. p. 192. The word occurs Num. xxv. 17. Ps. cv. 25.]

δόλος, ον, ὁ, from δέλω to take with a bait, which see under δελιάζω.—Deceit, fraud, guile, whether in actions or words. See Mat. xxvi. 4. Acts xiii. 10. 1 Thess. ii. 3. 1 Pet. ii. 23. In the N. T. it is used only in a bad sense; for, 2 Cor. xii. 16. ἀλλ' ὑπάρχων πανουργός δόλω ἡμᾶς ἐλαβον, but being crafty I caught you by guile, seems plainly an objection or insinuation put by the apostle into the mouth of his opposers. [This last remark is confirmed by Wolf and Rosenm. But Schleusner does not agree in the opinion, and says that the word is used for prudence. He cites the Schol. on Apoll. Rhod. iii. 89. Ἄεσχ. Prom. 476. Suicer, i. p. 939. and others. Parkhurst is surely right. See LXX, Job xv. 35.]

δολώω, ὦ, from δόλος.—To corrupt, falsify, falsare. occ. 2 Cor. iv. 2. where observe that Wetstein cites Lucian, in Hermotim. † 59. † applying the verb to vintners adulterating wine; and comp. 2 Cor. ii. 17. and under καπηλεύω. [So Wolf and Rosenmüller, and the Commentators in general. But Schleusner mentions that some translate δολώω like δολιόω here; we do not deal craftily with the word of God, either suppressing the truth, or mixing up falsehood. This seems very nearly the same. See Suicer in voce. LXX, Ps. xxxv. 2.]

δόμα, ατος, τό, from δίδομαι perf. pass. of δίδωμι to give.—A gift. occ. Mat. vii. 11. Luke xi. 13. Eph. iv. 8. Phil. iv. 17. [LXX, Hos. ix. 1.]

¹ [Wahl and Schleusner refer all these passages, except Rom. xiv. 18. to sense II.]

² See Stockii Clavis on the word, and Pole Synops. and Wetstein on Mat. vii.

δόξα, ἡς, ἡ, from *δοκέω* to seem, think, esteem.

I. [*Glory, honour, esteem, praise.* It is used (1.) of honour given to men.] Luke xiv. 10. John v. 44. 1 Pet. i. 24. In this sense it is frequently used in the Greek writers.—δόξαι, αἱ, dignities, an abstract term used for the concrete, 2 Pet. ii. 10. Jude 8. In both which texts Vitringa, Obs. Sac. iv. 9, 36. explains δόξας of the Gentile, i. e. the Roman magistrates, but Whitty, on 2 Pet. ii. 10. (whom see), of the angelical powers or angels, [as in Philo de Mon. t. ii. p. 216. It is sometimes put for, that from which glory is got, as in 2 Cor. viii. 23. where it is used of Christian teachers, who are said to be a source of glory to Christ; and so 1 Thess. ii. 20. A similar use of κδόξος occurs in Hom. II. ix. 669; and of gloria in Macrobi. Somn. Scip. i. c. i. and Valer. Flacc. i. 162.—δόξα is in this sense used (2.) of the glory, honour, and praise given to God.] Luke ii. 14. xvii. 18. Acts xii. 23. Rom. [iv. 20.] xi. 36. xv. 7. et al. freq. John ix. 24. give glory to God, i. e. glorify God by confessing ingenuously the truth. Comp. Josh. vii. 18—20. and see Doddridge and Campbell on John. [See Ps. xxix. i. exiii. 4. 1 Sam. ii. 5.] In 1 Pet. iv. 14. there “is an allusion to Is. xi. 2. *The spirit of glory*, which rested on the persecuted disciples of Christ in the first age, was a *spirit of fortitude* enabling them to suffer the greatest evils without shrinking, a virtue which the heathens greatly admired.” Macknight, in whom see more.

II. [*Excellence* of any kind, either of mind or body. It is used of the beauty of the body, 1 Cor. xv. 43: and so Phil. iii. 22. of Christ’s glorified body. In 2 Cor. iii. 7. ἐξενήθη ἐν δόξῃ, it means *had an external excellence*, and also ver. 8. It expresses glorious attributes of God very frequently. In John xi. 4. Rom. vi. 4. and 40. it is (*power*); ix. 23 (*mercy*); xiv. 1 (*power*); Eph. i. 12. iii. 16 (*mercy*). Vitringa, Obs. Sac. p. 227. (Diss. iii. lib. i. c. 7.) says, that in both the Old and New Testament it denotes the *strength* and *majesty* of God, as in Mark xiii. 26. and Rom. vi. 4. See Exod. xxxiii. 19. Is. xii. 2. xl. 26. xlv. 24.]

III. *Visible glory, splendour, brightness, irradiation of light*, whether natural, 1 Cor. xv. 41. comp. Mat. vi. 29; or supernatural, Luke ii. 9. ix. 31, 32. 2 Pet. i. 17. Acts vii. 55. xxii. 11. 2 Cor. iii. 7. Comp. John xii. 41. In Rom. ix. 4. ἡ δόξα seems to denote that *supernatural light, splendour*, or *glory*, constantly accompanying the ark of the covenant, (which is therefore called the *glory*, Ps. lxxviii. 61. 1 Sam. iv. 21, 22.) and the Cherubim, which are therefore styled by St. Paul Cherubim of glory, Heb. ix. 5. Comp. 1 Kings viii. 10, 11. [See Lampe on John i. 14. The word especially denotes the *majesty* or *splendid glory* of God’s state or appearance, of which brilliant light conveys the best image to us; see Mat. xvi. 27. several of the passages quoted by Parkhurst at the beginning of this sense, and 2 Thess. i. 9; and so of the *glory* of Christ in his heavenly kingdom, on which I shall speak at the end of the word. It would seem, says Schleusner, that δόξα, when used about the ark, denoted especially the *cloud*, which was a symbol of God’s glorious presence. Levit. ix. 6. Ezek. x. 4. Rom. ix. 4. St. Paul tells us especially, 2 Tim. vi. 16. that God dwells in *light* inaccessible. So any thing

which denotes, or is a symbol of God’s glory, is called δόξα Θεοῦ; see 1 Cor. xi. 7. In Rom. i. 29. the word means the *glorious form of God*. I think that the phrases, “*the God or Lord of glory*,” in Acts vii. 2. and 1 Cor. ii. 8. and which mean the *glorious God or Lord*, may be referred to this sense, or to that which I have noticed at the end of the preceding head.]—I do not find that δόξα is ever used for *light* or *splendour* by the profane Greek writers (though Plutarch, in Nicias, t. i. p. 538. F. speaks of ἡ Πλάτωνος Ἑκκαμψα-ΣΑ ΔΟΞΑ, the *glory* of Plato shining forth); but very frequently by the LXX, answering to the Heb. כְּבוֹד. See, inter al., Exod. xxiv. 17. xl. 34, 35. Deut. v. 24. Is. lx. 1, 2. This sense III. of the word, therefore, I apprehend to be Hellenistical.

IV. As the Divine nature in Christ is in the O. T. styled כְּבוֹד, the *glory-Jehovah*, or — of *Jehovah*, (see Hab. ii. 14. Is. xl. 5. lx. 1, 2.) so in the N. T. this is expressed, Rom. vi. 4. by τῆς δόξης τοῦ Πατρὸς, the *glory of the Father*, (i. e. of the essence, for Christ raised himself from the dead, John ii. 19—21. x. 18.) and by τῆς δόξης, James ii. 1. Comp. Rev. xxi. 11, 23. [Parkhurst has here entirely neglected some very important passages in which the word occurs in a peculiar sense, namely, the especial glory given to Christ in his mediatorial capacity, i. e. in his twofold nature, as differing from his glory as God, and his glory as man. See John i. 14. xvii. 5, 22. Lampe, on John i. 12. says, that the glory consisted in the prophecies and types of the O. T., the manifestation in the flesh, the effusion of the Spirit after the exaltation to the right hand of God, the preaching of the Gospel, and the authority over the Church. The very attentive consideration of the 17th chapter of St. John will, I think, confirm this opinion. But many of the Fathers, Hilary, Chrysostom, Augustine, Theophylact, and others, as well as most Lutheran writers, think that the glory spoken of in verse 5. is Christ’s glory as a man. Lampe answers, that it is the same glory as is spoken of in verse 1. that that is the glory promised to the person of Christ in the eternal covenant for man’s salvation, that the glory possessed by Christ as God before the world began, can never be shown to be the same as that which he possessed in his human character; for they, who thus argue, must either say that Christ possessed this glory by predestination, or, with Glass, must confound the divine essence with the economy of grace, by saying that Christ possessed the glory, which he seeks in his human character here, in his divine character, not by predestination, but by real communication through the eternal generation, inasmuch as, being the only-begotten Son of God, he partakes fully of the Father’s nature. If it be said that Christ says, *Now glorify me*, it is to be remembered that the full manifestation of the glory of the Mediator could only be made when the sacrifice was accomplished. If it be urged that God could not be glorified, it may be replied, (1.) that all which is meant here is a *manifestation* of his glory, and that it may be shown that there was to be such a manifestation in heaven; and (2.) that it is not as God, but as the Mediator, that the Son is here to be glorified. These seem

the most material objections and answers to this view of the subject. Some minor ones may be found in Lampe, iii. p. 382. I must add, that in John xvii. 22. Gregory Nyss. (i. p. 710. ii. p. 17.) Ammonius, (Caten. in Johan. p. 415.) and Theophylact, on this place, (p. 803.) explain the glory to be the Holy Ghost. But Suicer, as well as Lampe, explains it of the *υιοθεσία*, (see John i. 12.) the privilege of becoming sons of God, heirs of God, and co-heirs of Christ. See Lampe, i. p. 352. and Suicer, i. p. 944. Comp. Rom. viii. 17. 1 John iii. 2.]

V. *The glory, or state of glory and blessedness*, reserved for true believers. See Rom. viii. 18. Col. iii. 4. 2 Tim. ii. 10. 1 Pet. v. 1, 4. This is called, Rom. v. 2. *δόξης τοῦ Θεοῦ*, the glory of God; Rom. iii. 23. *all have sinned, and yet to be short of the glory of God*, and fall short of, or fail of attaining, the glory of God, i. e. "that glory which God hath appointed for the righteous," Locke; or "the fruition of God in glory without a free act of justification by grace." Whitby. "But since John v. 44. *δόξαν παρ' ἀλλήλων* praise from one another, is opposed to *δόξαν τὴν παρὰ τοῦ Θεοῦ* the praise which cometh from God; and the loving of τὴν δόξαν the praise of men more than τὴν δόξαν τοῦ Θεοῦ the praise of God, is mentioned John xii. 43; the words *δόξης τοῦ Θεοῦ* in this passage [Rom. iii. 23.] may very well be translated the praise or approbation of God." Macknight. [We must add, 1 Cor. ii. 7. Heb. ii. 10. 2 Cor. iv. 17. 2 Thess. ii. 14. *Δόξα* denotes a state of happiness in the apocryphal books, Ecclus. iv. 16. 2 Mac. xiv. 6. And so Luke ii. 32.]

Δοξάζω, from *δόξα*.

I. *To glorify, make glorious or honourable, or to cause to appear so*. John xi. 4. xii. 28. xiii. 31, 32. xv. 8. xvii. 4. xxi. 19. Acts iii. 13. 1 Cor. xii. 26. In this view it particularly refers to the glorious resurrection of Christ, and his ascension to the right hand of God. John vii. 39. xii. 16. [Exod. xv. 6. Ecclus. iii. 3.]

II. *To glorify, honour, magnify, praise*. Mat. v. 16. vi. 2. ix. 8. et al. freq. Comp. Rom. xi. 13. [When used of one's self, it means to claim glory or praise for, as John v. 54. Heb. v. 5. Rev. xviii. 7. In Rom. xi. 13. it is, *I think my office glorious*. Schleusner says, *I get glory from my office*.]

III. *To glorify, admit to the eternal state of glory and blessedness*. Rom. viii. 30. Comp. under sense I., and *δόξα* V., and 1 Cor. xv. 40—43. [It signifies sometimes to judge of, from *δόξα* an opinion, as Ecclus. x. 31.]

Δορκάς, *άδος*, ή, from *δῶρξ* the same, which from *διδῶρκα* perf. mid. of *δῆρκα* to see, behold, of which see under *δράκων*.—A gazelle or antelope, which is very common in Greece, Syria, and Palestine, and seems to have its Greek name from its *fine eyes*, which in those countries are even proverbial. *Ὁξυδερκής γὰρ τὸ ζῶον καὶ εὐόμματον*, "for it is a sharp-sighted and fine-eyed animal," says the etymologist in *δορκάς*. See Shaw's Travels, p. 414. and Heb. and Eng. Lexicon, under *דָּרָך* IV. occ. Acts ix. 36, 39. This word in the LXX constantly answers to the Heb. *דָּרָך*, or fem. *דָּרָךְ* an antelope. [See Aelian, H. A. xiv. 14. Bochart, Hieroz. pt. i. (146)]

l. iii. c. 25. p. 925. But in Acts ix. 36, 39. it is a proper name, as it was at Rome also. See Gruter. Inscript. F. dcccxc. 4.]

Δόσις, *εως*, ή, from *δίδεσθαι* 2nd pers. perf. pass. of *δίδωμι* to give.

I. *A giving*. Phil. iv. 15. [The phrase is *δόσις καὶ λήψις*, which occurs also Ecclus. xli. 24. xlii. 7. Wahl and Schleusner translate the phrase *λόγος δόσεως καὶ λήψεως* an account of what has been given and received, i. e. says Schleusner, the church has sent me money which it might charge as paid, and I acknowledge as received.]

II. *A gift*. James i. 17. [Comp. Ecclus. xxxviii. 8. Prov. xxi. 14. xxv. 14. Heisen (Nov. Hyp. ad Ep. Jacob. p. 541.) says *δόσις* means a smaller gift, and *δώρημα* a larger. Wolf thinks not.]

Δότης, *ου*, ό, from *δίδεσθαι* 3rd pers. perf. pass. of *δίδωμι* to give.—*A giver*. occ. 2 Cor. ix. 7. [Comp. Prov. xxii. 8.]

Δουλαγωγέω, *ω*, from *δούλος* a servant or slave, and *άγω* to lead, carry.—*To bring or carry into servitude or subjection*. occ. 1 Cor. ix. 27. where Deylingius in Wolfius observes, that this is a word taken from the boxers, who dragged off their conquered antagonists, like slaves. Longinus uses this uncommon verb, de Sublim. xlv. towards the middle, p. 246. ed. 3. Pearce. [To treat like a slave, say Wahl and Schleusner. LXX, Gen. xliiii. 17.]

Δουλεία, *ας*, ή, from *δούλος*, †more correctly *δουλεύω*.†—*Servitude, slavery, bondage*, as opposed to liberty. In the N. T. it is used only figuratively. occ. Rom. viii. 15, 21. Gal. iv. 24. v. 1. In Heb. ii. 15. [It is misery.]

Δουλεύω, from *δούλος* a servant or slave. It is construed with a dative.

I. *To serve, in a civil sense, as a servant or slave*. 1 Tim. vi. 2. Comp. Mat. vi. 24. [Eph. vi. 7.]

II. *To serve, be in subjection, in a political sense, as a conquered nation*. John viii. 33. Comp. Acts vii. 7. Rom. ix. 12. [LXX, Gen. xiv. 4.]

III. *To serve, be servicable to one another*, [Luke xv. 29. Rom. xiv. 18.] even by the reputedly meanest or most servile acts of charity. Gal. v. 13.

IV. *To serve or be in bondage to, in a religious or spiritual sense, as to God, Mammon, sin, the law, idols, legal ceremonies, lusts*. See Mat. vi. 24. Rom. vi. 6. vii. 25. Gal. iv. 8, 9. Tit. iii. 3. So in Xen. Apol. Socr. § 16. we have ΔΟΥΛΕΥΟΝΤΑ ταῖς τοῦ σώματος ἘΠΙΘΥΜΙΑΙΣ, serving or enslaved to the lusts of the body; and in Lucian, Hermot. t. i. p. 537. ἘΠΙΘΥΜΙΑΙΣ—ΔΟΥΛΕΥΟΝΤΕΣ. See more in Wetstein and Kypke on Tit. iii. 3.—"Several MSS. have τῷ καιρῷ δουλεύοντες, for τῷ Κυρίῳ δουλεύοντες, Rom. xii. 11; where, setting aside other arguments alleged by Wetstein in favour of the latter reading, we may be convinced that it is genuine, by the very circumstance that gave rise to the former. The MSS. in general, and that of Gottingen in particular, abbreviate very frequently Κυρίῳ into Κῶ, which might be mistaken by a later transcriber for an abbreviation of καιρῷ, which he would therefore write in the copy that he was taking; καιρῷ, on the contrary, was written at length in the ancient MSS., which

a transcriber would hardly mistake for *Κυρίῳ*. Hence we may conclude that *καυρῶ* is the false reading, because this might arise through error from *Κυρίῳ*, not *Κυρίῳ* from *καυρῶ*." Michaelis, Intro. to N. T. vol. i. p. 284. ed. Marsh.

Δούλη, ἡς, ἡ, a female servant, a handmaid. occ. Luke i. 38, 48. Acts ii. 18. Comp. *δούλος* IV. [In both cases it is used figuratively. LXX, Lev. xxv. 44.]

ΔΟΥΛΟΣ, οὗ, ὁ.

I. *One in a servile state, a servant or slave.* Mat. x. 24 xxi. 34—36. xxv. 51. 1 Cor. vii. 22. xii. 13. Eph. vi. 5. Philem. 16. et al. Of the wretched condition of *slaves*, according to the laws and customs of the Romans, a late learned writer¹ gives us the following delineation:—"The common lot of *slaves in general*," says he, "was, with the ancients in many circumstances, very deplorable. Of their situation take the following instances: they were held *pro nullis*, *pro mortuis*, *pro quadrupedibus*, *pro na men*, *for dead men*, *for beasts*; nay, were in a much worse state than any cattle whatsoever. They had no head in the state, no name, tribe, or register. They were not capable of being injured; nor could they take by purchase or descent; had no heirs, and therefore could make no will, of course. Exclusive of what was called their *peculium*, whatever they acquired was their master's: they could not plead, nor be pleaded, but were excluded from all civil concerns whatsoever; were not entitled to the rights and considerations of matrimony, and therefore had no relief in case of adultery; nor were the proper objects of cognation nor affinity; they could be sold, transferred, or pawned as goods or personal estate; for goods they were, and such were they esteemed; might be tortured for evidence; punished at the discretion of their lord, and even put to death by his authority; together with many other civil incapacities, which I have not room to enumerate." So truly deplorable was the legal state of these unhappy persons under the Roman government, far different from that of Hebrew servants among the Jews, as the reader may be easily convinced by perusing the Mosaic ordinances respecting their treatment, Exod. xxi. 1—11, 20, 21, 26, 27. Levit. xxv. 39—55. Deut. xv. 12—18. which will afford a striking contrast to the heathen institutions in this respect. And I have the rather transcribed the above affecting account of *slavery* according to the Roman law, because by it we shall be the better enabled to enter into the full meaning and spirit of several passages of the N. T., particularly in the epistles of St. Paul. See 1 Cor. vii. 21, 22, 23. Eph. vi. 5. 2 Pet. ii. 19. Comp. Rom. vi. 16. 1 Cor. ix. 19.

II. Christ is said, Phil. ii. 7. *μορφὴν δούλου λαβών*, to have taken the form of a servant, because he truly served his Father, (comp. Is. xlii. 1. xlix. 3, 6. lii. 13. liii. 11.) not only in declaring his will to men, (see Mat. xv. 24. Rom. xv. 8.) but in submitting to the most servile offices for their sakes. See Mat. xx. 26—28. Luke xxii. 27. John xiii. 13, 14.

III. *A servant of God*, whose ministry he uses in declaring his will to men, as Moses and the prophets, Rev. x. 7. xv. 3. and apostles, Acts xvi. 17. (where see Elsner,) Tit. i. 1. who also call themselves, in the same view, *the servants of Christ*. See Rom. i. 1. Gal. i. 10. Phil. i. 1. 2 Pet. i. 1. James i. 1. Jude 1. Rev. i. 1. [In the O. T. *הַיְהוָה* is similarly used, of Moses, Joshua, David, and the prophets, Exod. xiv. 31. Numb. xii. 7. Joshua i. 1. xxiv. 29. Judges ii. 8. Ps. xxxvi. 1. Jer. vii. 25. In 2 Cor. iv. 5. *δούλους ὑμῶν διὰ Ἰησοῦν* administering to you for Christ's sake, i. e. occupied in teaching you Christ's religion.]

IV. *A servant of God or Christ*, i. e. one who worships, serves, and obeys him. See Luke ii. 29. 1 Cor. vii. 22. Eph. vi. 6. 1 Pet. ii. 16. —of righteousness, who earnestly conforms himself to it. Rom. vi. 19.—of sin, who is enslaved to the practice of it. John viii. 34. Rom. vi. 16, 17, 19. 2 Pet. ii. 19. [Comp. *Ælian*, V. H. ii. 41. ix. 19. Xen. Mem. i. 3, 11. Again, the word is used of one who gives himself up entirely to and depends on another, as in 1 Cor. vii. 23. *do not depend entirely on, or make yourselves blind followers of men.*]

Δουλόω, ὦ, from δούλος.

I. *To reduce to servitude or slavery, to enslave*, in a civil or political sense. 2 Pet. ii. 19. Acts vii. 6. [In 1 Cor. ix. 19. where we have *πάνιν ἑμαυτὸν ἑδούλωσα*, the sense is figurative, *I made myself every one's servant; I served or obliged every body.*]

II. *In pass. to be enslaved or in bondage*, in a figurative sense, [i. e. to obey, follow. Rom. vi. 18, 22.] 1 Cor. vii. 15. Gal. iv. 3. Tit. ii. 3. [Herodian, i. 13, 15. LXX, Gen. xv. 13.]

Δοχή, ἡς, ἡ, from δέχεσθαι to receive, namely, the guests.—*An entertainment, a feast.* occ. Luke v. 29. xiv. 13. [Gen. xxi. 8. xxvi. 30. Esth. i. 3².]

Δράκων, οντος, ὁ, from ἔδρακον, (Hom. Od. x. 197.) 2 aor. of *δέκω* to see, which perhaps from the Heb. *הָרָא* to proceed, go forwards; for the sight, or, more philosophically speaking, the rays of light, by which we see any object, proceed only in straight lines.—*A dragon*, i. e. a large kind of serpent, so called from his sight, which is very acute (comp. *ὄψις*); but in the N. T. it is used only in a figurative sense for the devil, that old serpent. Rev. xii. 9. xx. 2. et al. Comp. Gen. iii. 1.

Δράσσω [or *δράττω*, and in the middle *δράττωμαι*, from *δράξ* the fist. See Levit. ii. 2, 12. Num. v. 26. See Eustath. ad Od. T. p. 707, 44. Diod. Sic. xviii. 17. Dionys. Hal. ix. 21. It is properly to enclose in the fist, and then] to take fast hold on. occ. 1 Cor. iii. 19. where it answers to the Heb. *קָח* to take, catch, in Job v. 13. for which the LXX use *καταλαμβάνω* to take hold of.

ΔΡΑΧΜΗ, ἡς, ἡ, from ἐδραγμαί perf. pass. of the preceding δράσσω to hold, clutch in the hand.—*A drachm*, so called according to Eustathius in Il. iii. (whom see in Dammii Lex. col. 261.) because anciently equal in value to six ὀβολοί or bars of iron, of such a size that six of them were as many as a man could clutch in his hand, ὅσων

¹ Dr. John Taylor, Elements of Civil Law, p. 428, 9. See also Potter's Antiq. of Greece, b. i. ch. 13. p. 56. 1st ed. Le Clerc's Note on Exod. xxi. 20. Leland's Advantage, &c. of Christian Revelation, pt. ii. ch. 3. 4. vol. 2. p. 44, 60, 8vo.

² [See Athen. viii. p. 348. F. And ὑποδοχή occurs in Diod. Sic. xvii. 105.]

ἑΠΙΔΕΔΡΑΨΘΑΙ ἰδύνατο χεῖρ. And hence the name being retained after the use of iron money ceased, the Attic *drachm* of silver was equal to the Roman *denarius*, or about sevenpence three farthings of our money. occ. Luke xv. 8, 9. [The *δραχμή* of the Old Testament was a golden coin equal to one-eightieth of an ounce. Hesychius says, that in brass and iron the *drachm* was one-eighth, in gold one-eightieth of the ounce. See Poll. Onom. ix. 60.]

[*Δρέμω* to run. See *τρέχω*.]

Δρέπανον, οὐ, τό, from *δρέπω* to crop, cut off; or else *δρέπανον* may be derived immediately from the Heb. *קוצץ* a sharp instrument, which the LXX render by *δρέπανον*, 1 Sam. xiii. 21.—A sickle, a reaping or pruning hook. Mark iv. 29. Rev. xiv. 14. et al. [Joel iii. 15. Artemid. ii. 24.]

Δρόμος, οὐ, ὁ, from *δῶρομα* perf. mid. of *δρέμω*,—A course. It properly denotes the act of running; and so the LXX apply it, 2 Sam. xviii. 27. et al. for the Heb. *קרוץ*¹; but in the N. T. it is only used figuratively for a course of action or ministration. occ. Acts xiii. 25. xx. 24. 2 Tim. iv. 7: in which last passage, as in many others, the apostle alludes to the Grecian games, and particularly to that of running in a race. See Alberti.

ΔΥΝΑΜΑΙ.

I. To be able, to have power. Mat. iii. 9. ix. 28. xvi. 19. et al. freq.—*Δύνασθαι ἀκοῦν* to be able to hear, Mark iv. 33. This phrase, Raphelius has justly observed, means the same as *δύνασθαι βασιλάειν* to be able to bear, John xvi. 12; and he confirms this interpretation by a passage of Arrian, Epictet. i. 29. at the end, who uses it in the same sense. Comp. Wetstein on Mark.

II. To be capable, have a capacity. Mat. xix. 25. John xiv. 17. 1 Cor. xv. 50.—Our English word can comprehend both the above senses. [The word is used also to express capacity from knowledge, skill; *δυναμένους κολυμβᾶν*, who knew how to swim, Acts xxvii. 43. and perhaps Mat. xvi. 3. though *διακρίναι* may be understood, and the verb referred to sense I. Xen. Symp. iv. 64. Hell. v. 4, 8. But it also expresses natural capability, as Mat. v. 14. a city on a hill cannot (from its nature as to position) be hid. Mark iv. 33. ix. 39. (perhaps John v. 19.) vii. 7. xii. 39. 1 Cor. iii. 2. Heb. iv. 15. 1 John iii. 9. Rev. ii. 2. (where *δύνη* is for *δύνασαι*, Ion. *δύναται*, and by crasis *δύνη*, as in Soph. Phil. 798. Eur. Hec. 257. et al.) See Xen. Ec. xi. 11. Ages. xi. 10. Georg. Hierocr. N. T. p. i. p. 118, 184. Wetstein, N. T. t. ii. p. 753.]

III. To be able, or capable, justly, reasonably, or lawfully. Acts x. 47. xxv. 11. 1 Cor. iii. 11. x. 21. 1 Thess. ii. 6.

IV. It implies propriety, or fitness, as Luke xvi. 2. οὐ γὰρ *δύνησιν* ἐνὶ οἰκονομεῖν, for you cannot (i. e. with propriety) be any longer steward, [and so in Mat. ix. 15. Schleusner and Wahl refer Mark ii. 7. to this sense, but I think it belongs to sense I. John iii. 27. (See Erasmus, Opp. t. ix. p. 1509. C.) Acts iv. 20. (see Glass. Philol. S. p. 413. ed. Dathe.) v. 39. x. 47. xxv. 11. 1 Cor.

x. 21. 2 Cor. xiii. 8. So Gen. xliii. 32. Num. ix. 6. Deut. xii. 17. See Palaiet, Obs. Phil. p. 315.]

V. [To wish or will. Hesychius has *δύνασθαι*, θέλειν, and another gloss to the same purpose. Alberti cites Theophr. Char. c. vi. and Schleusner refers to notes of Valckenaer on two passages of Herodotus, (vii. 133. ix. 44.) in neither of which does the word occur. He may mean vii. 163. though there is no note of Valckenaer's. I confess I cannot find any decisive authority in good Greek for this sense. But it is found in the LXX, Job vi. 7; and in Mark vi. 5. he could do no mighty works there, the Greek fathers, Episcopus, (Lect. Sac. ad Apoc. xi. 2.) Grotius, (in loc.) Heinsius, Saubert, (Op. Posth. p. 72.) Deyling, (Obs. Sac. I. Diss. xlii. p. 226. ed. 3.) Bentley, (Sermons on Atheism, serm. vi. p. 180. ed. 1809.) and many others, decide that the verb has this sense. Bentley observes, with great justice, the frequent change, in all languages², between words expressive of will and power. Deyling thinks that the word has the same sense in Acts iv. 20. John vii. 7. 2 Cor. xiii. 8. Rev. ii. 2. which are referred above to another head. Bentley also refers the two first to this sense. Witsius (Meletem. Sac. p. 342.) has the following interpretation: Christ did not do miracles usually, except at the request of others, and where they had faith in his power of doing them. Hence, as the people were not believers, he could not do any miracles there. This, however, as Wolf says, comes to the same meaning as he would not. Olearius (on Matthew, p. 422.) proposes the same interpretation in substance, by saying that, as from the disbelief of the people, no sick, &c. were brought to Christ, he had no occasion of doing any miracles. So Rosenmüller. Kuinoel, with others, translates, he did no mighty works; and observes, that *δύναμαι* is often redundant, as Deut. xii. 17. Gen. xviii. 17. xliii. 32. John xii. 39. See Gregor. de Dial. p. 56. Fischer at Plat. Phaed. 49, 42. Krebs ad Decret. Athen. p. 76.—Kidder says, (Demonst. P. ii. p. 59.) that the Arabic version is, he did not, and that this is agreeable to the Hebrew, which says, that cannot be which ought not, or shall not be. So he explains Deut. xii. 17. xvi. 15. Josh. ix. 19. et al. He therefore says this place means, it was not fit that Christ should do miracles there, as the people had not faith.]

Δύναμις, εως, ἡ, from *δύναμαι*.

I. Power, energy, strength, ability to act, as of God, Mat. xxii. 29. Rom. i. 20. et al.—of Christ, Luke iv. 36. Heb. i. 3. et al.—of angels, 2 Pet. ii. 11.—of the heavens, Mat. xxiv. 29. Mark xiii. 25.—of man, Mat. xxv. 15. Acts iii. 12. [When used of speech, doctrine, &c. it expresses their efficacy, power of persuading, exciting, &c. as Rom. i. 4. ἐν *δυνάμει*, so as to succeed in persuading, and verse 16. 1 Cor. i. 18. is, by Schleusner, and perhaps rightly, referred to this head: 2 Cor. iv. 7. Phil. iii. 10. the efficacy of his resurrection in amending men's lives, (or, according to Macknight, its power in confirming my faith and hope of salvation.) 2 Tim. iii. 5. the power of piety, which shows itself in works: Heb. vi. 5. the powers of the life to come,

¹ [It is also used for the course or place of running. See Xen. Eq. iii. 6. Aristoph. Nub. 28. and Thom. Mag. in voce.]

² [See Virg. Æn. xii. 177. Ovid, Met. iii. 436. Schæffer, ad Phædr. iii. 7, 8.]

where, as Wolf says, "the goods of heaven are called *δυνάμεις*, from their efficacy on the minds of believers." We may also refer, 1 Cor. iv. 19 (*what effect they produced*) and 20, to the same head. Wahl refers Acts iv. 33. and 2 Tim. i. 7. to this sense; Schl. translates it there, *liberty or freedom*.] On 2 Cor. viii. 3. Wetstein cites from Polybius *κατὰ δύναμιν*, and from Plutarch *ὑπὲρ δύναμιν*, used in the same senses as by the apostle.

11. It is used as a *title*,

1. *Of Christ*. 1 Cor. i. 24. Comp. Acts viii. 10¹.
2. *Of the Holy Ghost*. Luke i. 35. (Comp. Mat. i. 18, 20.) Luke xxiv. 49. (Comp. Acts i. 8. x. 38.) Grotius remarks on Luke i. 17. that as often as the word *δύναμις* is mentioned together with *πνεῦμα spirit*, a *power of the Spirit* greater than usual is intended. He instances Luke i. 35. Acts x. 38. 1 Cor. ii. 4. 1 Thess. i. 5. where see Macknight.—In 1 Pet. iv. 14. the Alexandrian and eleven or twelve later MSS. after *δέξῃς* add *καὶ δυνάμεις*, and this reading is favoured by several ancient versions, and received into the text by Griesbach.

3. *Of the divine essence* in general. Mat. xxvi. 64. Mark xiv. 62. Luke xxii. 69. in which passages the expressions of *sitting at the right hand of power*, or *of the power of God*, denote the communication of divine power and rule to Jesus Christ, represented in such a posture as to appear a partaker of that *royal sceptre*, which was in the *right hand* of God, seated as a king, on his throne. The expression immediately refers to that solemn declaration, Ps. cx. 1, 2. And the reader may find this subject excellently and at large illustrated by Vitringa, Obs. Sacr. ii. 4, 5. [The Jews called God *הוהוה*. See Buxtorf. Lex. Talmud. p. 385. and Carpzov. Exerc. ad Heb. i. 3. In Tobit i. 5. the word is used of Baal.]

III. *Abundance*, as *vis*, *power*, is used in Latin, and *וְיָ* in Heb. Job xxxi. 25. Ezek. xxviii. 4. and *power* vulgarly in English. Rev. xviii. 3.

IV. *Force*, *import*, of a language. 1 Cor. xiv. 11. [See Ælian, V. H. ix. 16.]

V. *Δυνάμεις*, *εὐν*, *αἱ*, *angelical powers*, *angels*, whether good or bad. Rom. viii. 38. 1 Pet. iii. 22. Comp. 1 Cor. xv. 24. Eph. i. 21. [It is a disputed point, whether, in Rom. viii. 38. *angelical powers*, or *persons in power on earth*, be referred to. Angels are directly mentioned just before, and this seems to militate against a repetition of the mention of them. Limborch ad loc. and Elsner (Obs. Sacr. p. 43.) are doubtful; Olearius, (see Wolf,) Hammond, Schleusner, Wahl, and Rosenmüller, refer the phrase to *earthly rulers*; but Wolf and others are against them, referring *ἄγγελοι*, *ἀρχαί*, and *δυνάμεις* to *angels*, and saying, that the Jews called *angels powers or virtues*, (see Jalkut Chaddasch, fol. 89. col. 4.) as Valesius ad Euseb. p. 254. (from Præp. Evang. iv. 6.) shows that the Greeks did. And 1 Pet. iii. 22. where the same words occur, is from the context in favour of this opinion. In the two other places *angels* are certainly meant.]

VI. *Δυνάμεις*, *αἱ*, *mighty*, i. e. *miraculous powers*, Mat. [xiii. 54.] xiv. 2. Mark vi. 14. *αἱ*

δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ, the or these mighty, or miraculous, powers operate in him. [Acts vi. 8.]

VII. *Δυνάμεις*, *αἱ*, *mighty*, i. e. *miraculous works*, or *miracles*, effected by a supernatural and divine power. Mat. vii. 22. xi. 20, 21. xiii. 58. Acts xix. 11. 1 Cor. xii. 28. Gal. iii. 5. Heb. ii. 4. Comp. vi. 5. [In 1 Cor. xii. 28. it seems rather, *one endowed with the power of working miracles*. So Schl. and Wahl.]

VIII. [The powers or hosts of heaven, i. e. the stars. *Δύναμις* and *vis* in Latin often denote the armies or forces of a kingdom. See Thuc. iv. 26. Isoc. Paneg. 26. Polyb. v. 33. Flor. iv. 2. And hence, *δυνάμεις τῶν οὐρανῶν* (like *הַכִּימָה* in Heb. Gen. ii. 1. which the LXX render by *στρατὶς* in 2 Chron. xxxiii. 5. Jer. xxxiii. 22. and by *δύναμις* in Ps. xxxiii. 6. Is. xxxiv. 4. Dan. viii. 10. 2 Kings xvii. 16.) denote the stars, or splendid bodies with which the heavens are adorned. Mat. xxiv. 29. But in 2 Chron. xviii. 18. (comp. Neh. ix. 6.) and 1 Kings xxii. 9. the phrase denotes the angels, whence Schl. explains *ἄγγελοι δυνάμεις αὐτοῦ* in 2 Thess. i. 7. But others take this to be only his powerful angels, and so I judge from Ruth iii. 11. Judg. iii. 29. xviii. 2, xx. 46. 1 Sam. x. 26. In Acts iv. 2. and 1 Cor. v. 4. the word is perhaps, *authority*, *right*, and so Schl. makes it in Rev. iii. 8.]

Δυναμῶν, *ᾧ*, from *δύναμαι*.—To make strong or powerful, to strengthen. Pass. *δυναμοῦμαι*, *οὐμαι*, to be strengthened. occ. Col. i. 11. [Ps. lxxviii. 28. Dan. ix. 27. Synes. de Provid. p. 100. B.]

Δυναστής, *ον*, *ὸς*, from *δύναμαι*.—A mighty or powerful one.

1. A potentate, a sovereign, spoken of men. Luke i. 52.—of God. 1 Tim. vi. 15. Comp. 2 Mac. xii. 15. xv. 23, 29. Ecclus. xli. 5.

II. A man of power, though not sovereign, a great man, a grandee. Acts viii. 27. [Lev. xix. 15. Jer. xxxiv. 19.]

Δυνατεῖω, *ᾧ*, from *δυνατός*.—To be powerful. occ. 2 Cor. xiii. 3. [and perhaps Rom. xiv. 4.]

Δυνατός, *ή*, *όν*, from *δύναμαι*.

1. In an active, or neuter sense, *powerful*, *mighty*, *able*, *strong*. Luke i. 49. xxiv. 19. Acts vii. 22. Rom. iv. 21. xv. 1. et al. [It seems to be properly, *able to do any thing*. See Luke xiv. 21. 2 Cor. xii. 10. James iii. 2. and hence, to get the sense of *powerful*, &c. In 2 Cor. x. 4. it is *effectual*. It frequently signifies, *one who is powerful by situation or office*; *chief men*, Acts xxv. 5. (though others understand *κατηγορεῖν*, and translate, *they who are able to discharge the office of accusers*.) 1 Cor. i. 26. Rev. x. 15. So Xen. de Rep. Lac. i. 1. See Hell. vii. 4, 34. Thuc. ii. 25. Ecclus. xxix. 25. Ez. iii. 8. 2 Sam. x. 7. It also frequently signifies, *one able by skill or knowledge to do any thing*. See Acts xviii. 24. Schl. understands Luke xxiv. 19. and Acts vii. 22. in the same way.]

II. In a passive sense, *possible*, *capable of being done*. Mat. xix. 26. [xxiv. 24. xxvi. 39.] Mark ix. 23. Acts ii. 24. xx. 16. et al.

III. *Δυνατόν*, *τό*, used as a substantive, *power*. Rom. ix. 22.

Δύνω, from *δύω*, which see.—To go down, or set, as the sun. occ. Luke iv. 40. [LXX, Joel ii. 10.]

¹ See Allix's Judgment, p. 133, 4. and Enfield's Hist. of Philos. vol. ii. p. 161—163.

ΔΥ'Ο, Att. ΔΥ'Ω, *ol, ai, tá*, from the Chald. *ʾt* two.—A noun of number, *two*. Mat. iv. 18. xviii. 16. xxi. 31. xxiv. 40, 41. xxv. 22. et al. freq. In the N. T. *duo* is used for the nom. gen. and accus. of all genders; and the inspired penmen, rather (as it should seem) than express a word in the *dual form*, (of which there are none either in the N. T. or in the LXX version of the Old,) employ the poetic *duoi* or *duoiv* for the dative of *duo*. Mat. vi. 24. xxii. 40. et al. *Duoí*, however, is used by Thucydides¹, as well as by the LXX, Judg. xv. 13. See Wetstein on Mat. vi. 24. Luke xvi. 13.

ΔΥ'Σ.—A particle used only in composition. It is the opposite to *eu* well, and denotes *badly, grievously, hardly, difficultly*.

Δυσβάστακτος, *ou, ó, h̄*, from *dués* hardly, and *bastaktós* borne, carried, which from *bastázō* to bear, carry.—*Hardly borne or carried, grievous to be borne*, occ. Mat. xxiii. 4. Luke xi. 46. The LXX have once used this word for the Heb. *בָּרִבָּר* burdensome, Prov. xxvii. 3.

Δυσεντερία, *ac, h̄*, from *dués* denoting illness or sickness, and *εντερον* a bowel, intestine, which from *εντός* within.—A dysentery, “a diarrhæa, or flux, wherein the stools are mixed with blood, and the bowels miserably tormented with gripes,” a bloody flux, occ. Acts xxviii. 8. [This, says Mæris, is the Attic form, the Hellenic is *δυσεντερειον*. It occurs in Polyb. xxxii. 25, 14, and the adjective *δυσεντερικός* in Plut. t. vi. p. 384. x. p. 483. Reiske.]

Δυσερμηνευτος, *ou, ó, h̄*, from *dués* hardly, and *ερμηνεύς* explained, which from *ερμηνεύω* to explain.—*Hardly, or with difficulty, explained, hard to be explained*, occ. Heb. v. 11. [Artem. iii. 67. Phil. de Somn. t. ii. p. 649.]

Δύσκολος, *ou, ó, h̄*, from *dués* importing difficulty, and *κόλον* food.

I. Properly, *difficult in taking food, squeamish*.

II. It is applied to any thing that is *difficult or disagreeable*, occ. Mark x. 24. where it seems plainly to imply the *fastidiousness* with which the rich are but too apt to receive, or in effect to reject, the *humbling and mortifying* doctrines of the gospel, which are indeed far from being suited to the *taste* of a proud, a covetous, or a luxurious wordling. [Xen. Ec. xx. 10. Arrian, de Venat. xviii. 4. LXX, Jerem. xlix. 7.]

Δυσκόλως, *adv.* from *δύσκολος*, which see.—*Hardly, with difficulty*. occ. Mat. xix. 23. Mark x. 23. Luke xviii. 24. [Poll. Onom. iii. 32.]

Δυσμή, *h̄s, h̄*, from *duw* or *duñw* to go down, set, as the sun, or solar light.

I. The going down, or setting, of the sun, though I do not find that the N. in the singular is used in this sense; but hence,

II. *Δυσμαί, ων, ai*, the setting of the sun. Thus the profane writers apply it, and the LXX in Gen. xv. 12, 17. Exod. xvii. 12. et al. [Is. ix. 11.]

III. The western parts of the earth or heavens where the sun sets, the west. occ. Mat. viii. 11. xxiv. 27. Luke xiii. 29. Rev. xxi. 13. Luke xii. 54. on which text comp. † Kings xviii. 43—46.

and Shaw's Travels, p. 329. to which I add from Mons. Volney's Voyage en Syrie, t. i. p. 297. “*L'ouest et le soud-ouest, qui règnent (en Syrie et Palestine) de Novembre en Février, sont, pour me servir de l'expression des Arabes, les pères des pluies. The west and south-west winds, which in Syria and Palestine prevail from November to February, are, to borrow an expression of the Arabs, the fathers of showers.*” [Josh. i. 4. Xen. Anab. vii. 3, 34.]

Δυσνόητος, *ou, ó, h̄*, from *dués* hardly, and *νοητός* understood.—*Hardly understood, hard to be understood*. occ. 2 Pet. iii. 16. [Diog. L. ix. 13.]

[Δυσφήμω, *ω̄*, to abuse, or properly, to speak words of ill omen. This is the reading of some MSS. in 1 Cor. iv. 13. See 1 Mac. vii. 41.]

Δυσφήμια, *ac, h̄*, from *dués* badly, and *φήμη* fame, report.

I. [Words of ill omen. Plut. ii. p. 341. viii. p. 323. Reiske: and hence, abuse, and sometimes, wickedness, crimes, either as things of ill omen, or objects of abuse.]

II. *Éril report, infamy*. occ. 2 Cor. vi. 8. [1 Mac. vii. 38. 3 Esdr. i. 43. Dion. Hal. vi. 48. Aristid. ii. p. 482.]

ΔΥ'Ω, *duñw*, or *du̇m*.—It seems properly to denote, in general, to go in or under. So Scapula, *subeo, ingredior*.

I. To go under, i. e. the enlightened hemisphere, to go off, set, (*subeo, ingredior, occido*, Minert.) as the *ἥλιος* or solar light doth, of which Homer, Il. i. 605.

κατένυ λαμπρὸν φάος ἡελίοιο.

The sun's resplendent light was set.

occ. Mark i. 32. Luke iv. 40. [Gen. xxviii. 11. Micah iii. 6. Xen. An. ii. 2, 2. Ælian, V. H. iv. 1.]—In the LXX, the verb is frequently used in this sense for the Heb. *בָּרַח* to go off.

II. To invest, put on clothes, i. e. to go into or under them, as it were. Thus Homer says not only *δύναι τεύχεα*, but *δύναι ἐν τεύχεσι*, literally to go into, i. e. to put on, armour. The simple V. occurs not in this latter sense in the N. T., but hence *ἐνδύω, ἐκδύω, &c.*

Δώδεκα, *oi, ai, tá*. Undeclined, from *duw* two, and *δέκα* ten.—*Twelve*, Mat. ix. 20. x. 1. et al. freq. As the Greek name is derived from *duw* two, and *δέκα* ten, so the Eug. *twelve*, Saxon *twelf*, is from *τρα* two, and *belman* to leave, i. e. two left, or remaining above the first ten. Comp. under *ένδεκα*.

Δωδέκατος, *o, on*, from *δώδεκα*.—*The twelfth*. occ. Rev. xxi. 20.

Δωδεκάφυλοι, *ou, τό*, from *δώδεκα* twelve, and *φυλή* tribe.—*Twelve tribes*. occ. Acts xxvi. 7. Comp. under *Ἰουδαίος*.

Δῶμα, *ατος, τό, q. δόμημα*, which from *δομέω* to build, and this from *δέμω* the same, which see.

I. A house. Thus generally used in the ancient Greek writers, but not in the N. T.

II. The roof of a house, which, it is well known, in Judea and the neighbouring countries was commonly flat, as it is in that part of the world to this day. See Mat. x. 27. xxiv. 17. Acts x. 9. Whether this import of the word be merely Hel-

¹ See Maittaire's Dialects, p. 34. B.

² New and Complete Dictionary of Arts.

lenistical, or not, has been doubted. The LXX indeed (unless in Mal. i. 3.) use it in this sense; and generally for the Heb. סָּפֶרֶת *a flat roof*; [as for ex. Josh. ii. 6, 8. 1 Sam. ix. 25, 26. Ps. cxxix. 6.] but the most usual meaning of $\delta\acute{\omega}\mu\alpha$ in the Greek classics, on the other hand, is *a house or chamber*. (See Wolfius on Mat. x. 27.) Eustathius, however, (and, I think, justly,) explains $\delta\acute{\omega}\mu\alpha\sigma\iota$ in Hom. Od. x. 554. to mean *a flat roof*; and Alberti, p. 504. shows that Herodian [ii. 6, 19. v. 11, 12.] applies the N. in the same sense¹. It may be worth adding, that Josephus likewise uses it for *a flat roof*, Ant. xiii. 5. 3. $\tau\acute{\omega}\nu$ δὲ $\iota\omicron\upsilon\delta\alpha\iota\omega\upsilon$ ἀπὸ $\Delta\Omega\text{'}$ ΜΑΤΟΣ ἐπὶ $\Delta\Omega\text{'}$ ΜΑ διατηρήσωμεν, but the Jews leaping from *roof* to *roof*; so de Bel. iv. 1, 4. ἀποτίπτοντες — $\tau\acute{\omega}\nu$ $\Delta\Omega\text{'}$ ΜΑΤΩΝ, falling from the *roofs*. And to illustrate what our Saviour says, Mat. x. 27. we observe, that Josephus, de Bel. ii. 21, 5. tells us, that he himself harangued the Jews at Tarichææ, ἀναβὰς ἐπὶ τὸ τέγος, *having got upon the roof*; and that the modern eastern houses are commonly low, not more than two stories high². — On Luke v. 19. see under ἀποστεγάζω. [Schleusner says, that in Acts x. 9. it means an *upper chamber*, and he quotes Jerome, Ep. ad Sunniam, and on Dan. vi. 10. In the Ep. ad Sunniam, Jerome says distinctly, that $\delta\acute{\omega}\mu\alpha$ means *a flat roof*. See Irmisch on Herodian, i. 12. 16.]

Δωρεά, *ἀρεά*, *ἡ*, from *δῶρον*.—*A gift, a free gift.* Acts ii. 38. Rom. v. 15, 17. John iv. 10. where Campbell, whom see, renders it *bounty*, as the N. is used Wisd. xvi. 25. [In Eph. iv. 7. it seems to be *benignity, kindness.* *Δωρεά* and *χάρις* are often joined. See Rom. v. 15, 17. DiD. Sic. iii. 37, 72. Joseph. Ant. v. 1, 16. LXX, Dan. i. 6.]

Δωρεάν, adv. It is properly the accusative

case of δωρεά, used adverbially, q. d. κατὰ δωρεάν for a gift.

I. *Freely, gratis, as a free gift.* Mat. x. 8. Rom. iii, 24. 2 Cor. xi. 7.

II. *Undeservedly, without cause.* John xv. 25. This seems an Hellenistical sense of the word, in which it is used by the LXX, Ps. xxxv. 19. lxi. 5. cix. 3. Lam. iii. 52. for the Heb. לְבַדְּךָ. [Aq. Tob. ii. 3.]

III. *In vain, without cause.* Gal. ii, 21. [Job i, 9. Ezek. xiii. 10.]

Δωρέω, ὤ, from *δωρον*.—*Δωρόμαι, οὔμαι*, mid. and pass. to *give freely*. occ. Mark xv. 45. 2 Pet. i. 3, 4. in which last verse it may be translated either actively or passively, but I rather prefer the active sense; for thus it is used in the immediately preceding verse, and so the LXX apply the perf. pass. of this verb, Gen. xxx. 20. [Eth. viii. 1.]

Δῶρημα, ατος, τό, from δεδῶρημαι perf. pass. of δωρέομαι.—*A gift, a free gift.* occ. Rom. v. 16. James i. 17.

Δῶρον, ου, τό, from the obsolete V. δῶω to give, which see under διδωμι.

I. *A gift*, of God to man. Eph. ii. 8.

II. *A gift, present*, of man to man. Rev. xi. 10.

III. Most usually, *a gift or offering*, of man to God. Mat. v. 23. xv. 5. Mark vii. 11. Heb. v. 1, xi. 4. Comp. Mat. ii. 11. where see Suicer Thesaur. in *λιβανος*. On Mat. xxiii. 18. we may observe that Josephus, c. Apion. i. 22. expressly mentions the oath by the Corban or *ἄωρον*, as peculiar to the Jews, and observes from Theophrastus, that their Tyrian neighbours were by their own laws prohibited from using it. Comp. *κορβᾶν* below. [It especially meant, *the money put into the treasury*. Luke xxi. 1. and thence was put for *the treasury* itself. Luke xxi. 4. Comp. Mark xii. 43. *A dowry*, LXX, Gen. xxx. 20.]

E.

E, ε. The fifth letter of the Greek alphabet, corresponding in order and power to the Heb. η *He* η η , but its form is that of the Samaritan or Phœnician *He* turned to the right hand; and there is little doubt but its ancient name in Greek was nearly the same as in Hebrew or Phœnician, though the later Greeks call it *Epsilon*, ($\epsilon\psi\iota\lambda\omicron\nu$), i. e. *slender*, or *short*, to distinguish it from their *H Eta* or *E long*, just as they called their *O O μικρόν*, or *small*, in contradistinction to their long *O* named *Ω μέγα*, or *great*. See Thomasinus's Preface to his Glossary Heb. p. 87.

*EA, interjection.—It may be understood as a natural exclamation of indignation or grief, like *ah! hah!* as it is often used by the Greek writers (see Wetstein and Raphelius)³; and thus Grotius makes it parallel to the Hebrew particles הֵן, הֵן; or else it may be taken as the 2nd pers. sing. imperative of the V. *ēdō* to suffer,

¹ [Add *Æsop. Fab. xi.* and see Gataker de *Stylo N. T.* c. 23. Schwarz. Comm. p. 385.]

² See Shaw's Travels, p. 207. Busbequii Epist. Turc. iii. p. 150, 1. "The houses (says Dr. Russel) consist of a ground floor, which is generally arched, and an upper story, which is flat on the top, and either terraced with hard plaster, or paved with stone." Nat. Hist. of Aleppo, p. 2.

³ See Polyæn. ii. 30. Achill. Tat. vi. p. 339.

let alone. So the Vulg. renders it in Luke *sine*, and our own translation in both the following passages *let alone*. occ. Mark i. 24. Luke iv. 34. The former interpretation seems preferable.

'Eāv, a conjunction, from āv, or immediately from the Heb. וְ, *if*, to which this word, when used in the LXX, generally answers; or else *éav* may be from the Chald. ܐܝܝܢ *if*, for which the LXX use it, Ezra iv. 13. v. 17. Dan. ii. 5, 6; or from the Heb. וְ *behold*, to which it corresponds in the LXX of Job xl. 23. or 18.

1. Conditional, *if, on condition that, supposing that*. Mat. iv. 9. vii. 10. viii. 2. et al. freq.

2. Concessive, *though, although*. 1 Cor. iv. 15.
2 Cor. x. 8. Comp. Mark viii. 36.

3. Repeated, *ἐὰν—ἐάν* *whether—or*. Rom. xiv. 8.

4. *When.* 2 Cor. v. 1. 1 John iii. 2. John [vi. 62.] xii. 32. (where see Whitby and Doddridge,) [xiii. 20. xiv. 3. xvi. 7. et al.] So Clement, 1 Cor. § 44. 'ΕΑΝ κομνηθῶσιν, *when* they were dead.

5. Indefinite, answering to the Eng. —*soever*, and Lat. —*cunque*. [It is so used when it follows ὅς, ἡ, ὅ, or ὅσος, ὅσάκις, and ὅπου.] See Mat.

v. 19. viii. 19. x. 14, 42. xviii. 19. 1 Cor. vi. 18. Comp. *ἂν* 2. That this use of *ἔάν* is not peculiar to the LXX and the sacred penmen of the N. T., but frequent also in the purest Greek writers, may be seen in Zeunius's edition of Vigerus, de Idiotismis, cap. viii. sect. 6. reg. 14. p. 516. [It must be observed, that *ἔάν* and *ἂν* are so little different, that Hermann on Viger proposes in the classics to correct always *ἂν* for *ἔάν*. Herm. ad Vig. p. 355. No. 313.]

6. *Ἐάν μὴ, if not, unless, except.* Mat. v. 20. [John iii. 22.] Rom. x. 15. *But*, in an adversative sense. Gal. ii. 16. Comp. *εἰ μὴ* under *εἰ* 8.

Ἐάνπερ, a conjunction, from *ἔάν* *if*, and *τέρ* *emphatic*.—*If indeed, if truly.* occ. Heb. iii. 6, 14. vi. 3.

Ἐαυτοῦ, ἡς, οὗ, a pronoun wanting the nominative case, and compounded of the Ionic *ἐο*, for *οὗ*, of *his own*, and *αὐτοῦ him*.

1. *Himself, herself, or itself.* See Mat. xii. 26. ix. 21.—This pronoun is properly of the *third person*, but is sometimes used for the *second*, as Rom. xiii. 9. Mat. iii. 9. xvi. 8. xxiii. 31. 2 Cor. vi. 4. Comp. 1 Thess. v. 13. and Wolfius there; and for the *first*, Acts xxiii. 14. Rom. viii. 23. xv. 1. These uses of the word are not peculiar to the sacred penmen; the classical Greek writers apply it in like manner, as Schmidius hath shown on Mat. iii. 9. (see Pole, Synops.) and as might easily be proved from numerous other instances. But observe, that in Rom. xiii. 9. eleven MSS., three ancient, read *σεαυτόν*. See Mill and Wetstein. [Take as examples of the 1st person, Polyb. ii. 37, 2. Ælian, V. H. i. 32. Thuc. i. 82. See Buttmann, § 114. note 5. Matth. § 489. Fisch. ad Well. t. ii. p. 239; of the 2nd sing. Ælian, V. H. i. 21. Æsch. Agam. 1308; of the 2nd plur. Polyb. xviii. 6, 4.]

II. Plur. *one another.* See Eph. iv. 32. Col. iii. 16. Jude 20. [Add Mark x. 26. xi. 31. John xii. 19. Rom. i. 24, 27. 1 Thess. v. 13. Xen. Mem. iii. 5, 2, 16. Thuc. iii. 81. Soph. Antig. 153. See Perizon. ad Ælian. V. H. i. 21. Reitz. ad Lucian. ii. p. 98. Matthiæ, § 489. Fisch. ad Well. ii. p. 241.]

III. It sometimes denotes a person's *home*. Thus John xx. 10. *πρὸς ἑαυτοὺς to their own home.* So Luke xxiv. 12. *ἀπῆλθε πρὸς ἑαυτόν, he went to his own home.* See Griesbach. Thus the French say, *chez eux.* Comp. under *πρός* III. 1. [See Numb. xxiv. 28. Prov. xv. 27. Gen. xliii. 31. 1 Sam. xxvi. 12. Joseph. Ant. x. 10, 3. Polyb. v. 93, 1. So *ad sese redire* in Plautus, Menæchm. v. 2, 1. Παρ' ἑαυτῶ *is, in his own house.* 1 Cor. xvi. 2. Xen. Mem. ii. 13, 3.]

[IV. *Ἐν ἑαυτῷ γενιέσθαι. To come to one's self*, as after fainting or stupefaction. Acts xii. 11. See d'Orville. ad Charit. vi. 1. p. 510. ed. Lips. and Locell. ad Xen. Eph. p. 228. Polyb. i. 49, 8. Xen. Anab. i. 5, 17.]

[V. *Εἰς ἑαυτόν ἐρχέσθαι.* Originally this had the same meaning as IV.; but thence it came to signify, *to return to a better mind after being vicious.* Luke xv. 17. See Schwarz. Comm. Ling. Gr. p. 388.]

[VI. *Ἀφ' ἑαυτοῦ, ἑαυτῶν, of one's self, of one's own accord, of one's own power, or at one's own bidding.* Luke xii. 57. John v. 19. vi. 18. xi. 51. 2 Cor. iii. 5. x. 7. See Markl. ad Lys. Orat. xxxi. p. 603.]

[VII. *Ἐν ἑαυτῷ, in one's mind, within.* Mat. iii. 9. ix. 3, 21. Mark v. 30. John v. 26. vi. 53, 61. xi. 38. Acts x. 3. Other phrases are *δοξάζειν ἐν ἑαυτῷ*, John xiii. 32. which is difficult. Kuinoel after Heumann says, that the words *ἐν ἑαυτῷ* are redundant, and added only because *ἐν αὐτῷ* stood in the former part of the verse. Rosenmüller avoids a clear explanation, saying, "*God will glorify him by himself, i. e. by raising him from the dead, taking him to heaven, &c.*"—*Ἐν ἑαυτῷ, either by himself, or with himself.*" Lampe doubts whether *ἑαυτῷ* here relates to God or Christ. If to the first, God glorifies Christ *in himself* because *by himself*, by his own divine glory, (see Rom. vi. 4.) his perfections all shining in the Son,—because He will himself be glorified by the glorification of the Son,—because He glorifies his Son *with himself*, giving Him a communion and equality of glory, &c. If to the Son, (and to this sense Lampe inclines,) He is glorified *in himself*, because the glory, though given by the Father, *is his own*, and because by the glorification, He possesses an eternal fount from which the glory of all the elect to the end of the world will be derived. Again, in Eph. ii. 15. *ἐν ἑαυτῷ* is *by his intercession.* Rosenmüller seems to think it is the same as *ἐν τῇ σαρκὶ ἑαυτοῦ by the sufferings endured in his person.* In Acts xxviii. 16. James ii. 17. *καθ' ἑαυτὸν* is, *alone, by one's self*, (and so *πρὸς ἑαυτόν* in Luke xviii. 11.) See Polyb. i. 24, 1. Xen. Mem. iii. 54.]

Ἐάω.

I. *To permit, suffer.* Mat. xxiv. 43. Luke iv. 41. xxii. 51. *ἔατε ἑως τούτου, "let this suffice—let pass what is done—enough of this—no more of this."* Campbell, whom see, and comp. Mat. xxvi. 52, 53. John xviii. 11. Diodati renders Luke xxii. 51. as if there was a comma after *ἔατε, Lasciate, non più*; "have done, no more." But Kypke, whom see, "thinks that the words *ἔατε ἑως τούτου* were spoken to the men who were about to carry off Christ as a prisoner, and translates them, *desist so far, i. e. leave me at liberty until I shall have healed the man, whose ear is cut off, and afterwards I will make no resistance to your carrying me away bound.* After *ἔατε* is to be understood *μή, leave me at liberty.* Comp. Acts v. 38. and LXX in Exod. xxxii. 9. Judg. xi. 37. Job vii. 16; after *τούτου* supply *χρόνου.* Polybius likewise uses *ἑως τούτου* elliptically for *so long.*" Comp. Doddridge. [Schl. says the meaning is, *be content, acquiesce, do not go further, do not offer violence.* Wahl translates, *desist (from revenging me); so far! i. e. what is done is enough, and supposes the words directed to the disciples.* So Rosenm., Kuinoel, and Bretschn.]

II. *To let go, let fall.* occ. Acts xxvii. 40. Comp. under *περιαίρω* II.

Ἐβδομήκοντα, οἱ, αἱ, τὰ, indeclinable, from ἑβδομος the seventh.—Seventy, i. e. seven tens. occ. Luke x. 1, 17. Acts vii. 14. xxiii. 23.

Ἐβδομήκοντα ἑξ, from ἑβδομήκοντα, and ἑξ six.—Seventy-six. occ. Acts xxvii. 37.

Ἐβδομήκοντάκις, adv. from ἑβδομήκοντα, and κίς, the numeral termination, which see.—Seventy times. occ. Mat. xviii. 22. *ἑβδομήκοντάκις ἑπτά, seventy times seven.* It is an Hebraical or Hellenistical phrase for *a number of times, however great.* *Seven* itself is in Hebrew the number of *sufficiency.*

and seven times is used for often (see Prov. xxiv. 16); seventy times seven therefore is an infinite or indefinitely great number of times. Comp. Gen. ix. 24. in the LXX, where ἑβδομηκοντάκις ἑπτά occurs in this sense.

Ἑβδομος, η, ον, from ἑπτά seven, the *tenues* π and τ being changed into their respective *media* β and δ. Comp. ὀγδοος.—*Seventh*. John iv. 52. Jude 14. et al.

Ἑβραϊκός, ή, όν, from Ἑβραῖος.—*Hebrew*. occ. Luke xxiii. 38.

Ἑβραῖος, α, ον, from Heb. עִבְרִי, of which presently.—*An Hebrew, a native Jew*, in opposition to Ἑλληνιστής, or one who had been converted from heathenism to Judaism. (Comp. Ἑλληνιστής.) occ. Acts vi. 1. 2 Cor. xi. 22. Phil. iii. 5. Ἑβραῖος ἔξ Ἑβραίων, an *Hebrew* of or from *Hebrews*, i. e. descended from *Hebrews* or *native Jews*, both by the father's and mother's side. Josephus, the Jewish historian, who himself tells us in his Life, § 1. that he was of a sacerdotal family, and by his mother related to the Asmonéan race, is by Eusebius (Demons. Evang. vi. 18. p. 291. ed. Colon.) styled Ἑβραῖος ἔξ Ἑβραίων. Comp. Kypke. [In Acts vi. 1. the native Jew is certainly distinguished from the Hellenist; but in 2 Cor. xi. 22. Phil. iii. 5. the *Hebrew* is distinguished from the *Israelite* and the *Jew*, whence Carpzoff (Proleg. ad Exerc. Philon. in Ep. ad Hebr. p. 3.) thinks that *Hebrew* pointed out the religion, *Israelite* and *Jew* the nation. Bretschneider entirely denies this.]—Ἑβραῖος is in the LXX constantly used for, and is plainly derived from, עִבְרִי an *Hebrew*, which word may need some explanation. The V. עִבְרִי then signifies to pass, pass through, remove from one place to another; and Shem's progenitor of the holy line is called, Gen. x. 21. אֲבִי כָל בְּנֵי יִצְחָק the father of all the children (not of Eber his great-grandson; for how was he more the father of them than of his other descendants? but) of passage or pilgrimage: the father of all those who were passengers, pilgrims, itinerants, passing from one place to another, as the holy line were till their settlement in Canaan, and also confessed themselves to be strangers and pilgrims upon earth, plainly declaring thereby that they sought a better country, that is to say, an heavenly. See Gen. xxiii. 4. xlvii. 9. Heb. xi. 8—10, 13—16. Of Abraham, in particular, it is written, Gen. xii. 6. that יִצְחָק he passed through the land, and during his pilgrimage from one place to another in the land of promise, wherein he sojourned, as in a strange country, the epithet עִבְרִי, that is, the pilgrim or sojourner, (LXX πελάτης passenger,) formed as עִבְרִי a stranger, is applied first to him, Gen. xiv. 13; and afterwards became the name of the holy family and nation descended from him. See Gen. xxxix. 14. xl. 15. xliii. 32. Exod. ii. 6, 11. iii. 18.

Ἑβραῖς, ἰδος, ή, from the same as Ἑβραῖος.—*Hebrew*. It is applied only to the Hebrew language. Comp. διάλεκτος. occ. Acts xxi. 40. xxii. 2. xxvi. 14. A strange notion, originally derived from the Jewish Rabbins², the

descendants of those who crucified the Lord of life, hath prevailed, and is but too generally received, that, during the Babylonish captivity, the Hebrew language ceased to be vernacular among the Jews; and it is pretended that they brought back the Chaldee or Babylonish instead of it, and, in consequence, that the language commonly spoken in Judea in our Saviour's time was not Hebrew, but Syriac or Syro-Chaldaic. But, 1st, Prejudice apart, it is probable that any people should lose their native language in a captivity of no longer than seventy years' continuance³? (Comp. Ezra iii. 12. Hag. ii. 3.) And is it not still less probable that a people so tenacious of their law as the Jews, should yet be so negligent of their language, wherein the institutes of that law both religious and civil were contained, as to suffer such a loss, and exchange their mother tongue for that of their detested and idolatrous enemies; especially since they had been assured by the prophet Jeremiah, ch. xxv. 11, 12. xxvii. 22. xxix. 10. (comp. Dan. ix. 2.) that after a captivity of no more than seventy years they should be restored to their own land? But, 2ndly⁴, It appears from Scripture, that under the captivity the Jews actually retained not only their language, but their manner of writing it, or the form and fashion of their letters. Else, what meaneth Esth. viii. 9. where we read that the decree of Ahasuerus, or Artaxerxes Longimanus, was written unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language? (Comp. Esth. i. 22. Ezra iv. 7.) And let it be remarked, that this decree was issued, according to Prideaux, (Connect. pt. i. b. 5.) five years after Ezra had obtained his commission for his return to Jerusalem with those of his nation, of which see Ezra vii. 3rdly, "Ezekiel, who prophesied during the captivity to the Jews in Chaldaea, wrote and published his prophecies in Hebrew." Leland's Reflections on Lord Bolingbroke's Letters, p. 229. 3rd ed., where see more. 4thly, The prophets who flourished soon after the return of the Jews to their own country, namely, Haggai and Zechariah, prophesied to them in Hebrew, and so did Malachi, who seems to have delivered his prophecy⁵ about an hundred years after that event. Now if Chaldee was the vernacular language of the Jews after the captivity, what tolerable reason can be assigned, why those inspired men addressed not only the priests and great men, but also the body of the people, in Hebrew, and did not, as Daniel and Ezra have sometimes done, use the Chaldee language? It is, I think, by no means sufficient to answer, with Bishop Walton, that they did this because the rest of the sacred books were written in Hebrew; for if there were any force in this reason, it would prove that Daniel also and Ezra ought to have written in Hebrew only. 5thly, Nehemiah, who was governor of the Jews about a hundred years

³ [Carpzoff also supposes that the Jews lived together very much in Chaldaea like a colony, and refers to Ezek. i. 1; but that does not seem very clear. Prideaux (Connect. b. iii. at the beginning) says they lived in different parts, though he does not give any proof.]

⁴ See Jenkin on the Christian Religion, vol. i. p. 197. 3rd edit.

⁵ See Prideaux, Connect. pt. i. b. 6. an. a. c. 428.

¹ See the learned Bate's Appendix to his Inquiry into the Similitudes, p. 327.

² See Walton, Prolegom. iii. § 24.

after their return from Babylon, not only wrote his book in Hebrew, but in ch. xiii. 23, 24. complains that some of the Jews, during his absence, had married wives of Ashdod, of Ammon, and of Moab, and that their children could not speak *לשון יהודי* the Jews' language, but spake a mixed tongue. Now *לשון יהודי*¹ is Hebrew, as appears from *all* the other passages wherein it occurs, namely, 2 Kings xviii. 26, 28. 2 Chron. xxxii. 18. Isa. xxxvi. 11, 13. But how impertinent is the remark, and how foolish the complaint of Nehemiah, that the *children of some Jews*, who had taken foreigners for wives, could not speak *pure* Hebrew, if that tongue had ceased to be vernacular among the *people* in general a *hundred* years before that period? "So that (to use the words of a learned writer², to whom I am greatly indebted in the above observations) *this very text of Nehemiah*, I think, refutes the received supposition of the Hebrew being lost in the Babylonish captivity." 6thly, It is highly absurd and unreasonable to suppose that the writers of the New Testament used the term Hebrew to signify a different language from that which the Grecizing Jews denoted by that name; but the language which those Jews called Hebrew after the Babylonish captivity, was not Syriac, or Chaldee, but the same in which the law and the prophets were written. This appears from the prologue to Eccclus., which, according to Prideaux, was penned by the grandson of Jesus³ about 132 years before Christ; for he there observes, that "the same things uttered in Hebrew (*Ἑβραϊστὶ λεγόμενα*), and translated into another tongue, have not the same force in them: and not only these things, (this Book of Ecclesiasticus,) but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in *their own language*." Lastly, It may be worth adding, that Josephus, who frequently uses the expressions *τὴν Ἑβραϊκὴν διάλεκτον, γλώτταν τὴν Ἑβραϊκὴν, Ἑβραϊστὶ*, for the language in which *Moses wrote*, (see inter al. Ant. i. 1. § 1, 2. comp. x. 1. § 2.) tells us, de Bel. vi. 2. § 1. that towards the conclusion of the siege of Jerusalem he addressed not only John, the commander of the Zealots, but τοῖς πολλοῖς *the (Jewish) multitude* who were with him, *Ἑβραϊζῶν in the Hebrew tongue*, which was therefore the *common language of the Jews* at that time, *i. e.* about forty years after our Saviour's death. Comp. Ant. xviii. 7, 10. On the whole, I conclude, that the Jews did not exchange the Hebrew for the Chaldee language at the captivity, and that the terms *Ἑβραῖς, Ἑβραϊκός,*

Ἑβραϊστὶ, in the N. T. denote⁴, not the Syriac or Syro-Chaldaic, but the Hebrew language, commonly so called; though I readily grant that this language, especially as spoken by the Galileans, (see Mark xiv. 70. Mat. xxvi. 73. and under Γαλιλαῖος,) had in our Saviour's time deflected from its ancient purity, as particularly appears, I think, from the words *Ἀββᾶ, Ἀκὲλδαμα, Βοανεργὲς, Γολγοθα*, which see in their proper places. As to the language in which the ancient Syriac version is written, that sometimes coincides with the language which our Saviour spoke, and sometimes not. Thus *raka*, Mat. v. 22. *talitha kumi*, Mark v. 41. and *corban*, Mark vii. 11. are preserved in that version. But the three first words of our Saviour's dolorous cry, Mat. xxvii. 46. Mark xv. 34. are there represented by *Ail, Ail, lemena*—; *Boanerges*, Mark iii. 17. is explained by *Beni Roma; Golgotha*, Mat. xxvii. 33. Mark xv. 22. John xix. 17. is expressed by *Gegultha; Gabbatha*, John xix. 13. by *Gepiptha*; and *Akeldama*, Acts i. 19. is interpreted by *Quirith dem*. [The passage in Neh. viii. 7, 8. where the Levites are said 'to make the people understand the law, and to give the sense,' is the one cited by those in opposition to Parkhurst, but Carpoff (Crit. Sac. Vet. Test. p. 214.) observes very justly, that there is no need to understand *translation* there, but only *exposition*. See, on one side, Ephodæus the grammarian, b. vii.; Elias Levita, Pref. to the book Methurgeman; Kimchi, Pref. to book Michtol; Hottinger, Smegm. Orient. p. 33; Walton, Proleg. iii. § 2; Buxtorf, Dissert. Philol. iii. § 38. seqq. On the other, Mayer, Philol. Sac. p. ii. c. 2; Altling, Dissert. Acad. Hept. vii. Diss. i. Opp. t. v. p. 195; Morinus, Exerc. xi. p. 77; Pfeiffer, Crit. Sac. ch. iii. qu. 4; Lœscher, de Caus. Ling. Hebr. lib. i. c. v. p. 49. seq.]

Ἑβραῖς *Ἑβραϊστὶ*, adv. See *Ἑβραῖς*.—*In Hebrew, in the Hebrew language.* occ. John v. 2. xix. 13, 17, 20. Rev. ix. 11. (N. B.) xvi. 16. So Josephus, Ant. x. 1, 2. relating the history in 2 Kings xviii. 26, 28. says, that Rabshakeh spake to the Jews *Ἑβραϊστὶ, in Hebrew*.

Ἐγγίζω, from *ἐγγίς*. [This verb is properly *active*, (Gen. xlviii. 10. Is. v. 8. xlvii. 13.) but like *βαδίζω, ἐλπίζω*, is used generally as *neuter* or *middle*. It has a dative, or *εἰς* or *ἐπὶ* with it.]—*To approach, come, or draw near.* It is spoken of persons, and that whether in a proper, as Mat. xxi. 1. Luke xix. 29. xxiv. 28; or in a figurative sense, as Phil. ii. 30. Heb. vii. 19. Mat. xv. 8. James iv. 8; of things or events, Mat. iii. 2. Mark i. 15. Luke x. 9, 11; of time, Mat. xxvi. 45. Acts vii. 17. Heb. x. 25. [Deut. xxxi. 14. Is. xxvi. 17. In Mat. xv. 8. Heb. vii. 19. *to draw near to God* is to worship Him. See Exod. xix. 22. Is. xxxix. 13. Ez. xlii. 13. In James iv. 8. by God's *drawing near to men*, is meant his *conferring benefits on them*. In the Old Test. it is to *offer gifts or sacrifice*.] In Luke xviii. 35. "a distinction (or comma) should have been placed after *αὐτόν*, thus: *but it came to pass, as he drew near, (viz. to Jerusalem,) at Jericho, a blind man, &c.*" Markland in Bow-

¹ If any one should be so unreasonable as to contend, that *לשון יהודי* in this text of Nehemiah means, not Hebrew, but Chaldee, the language pretended to be then spoken by the Jews; I answer, that the Chaldee language is in Scripture not only always called by other names, once *לשון כשדים*

the language of the Chaldees, Dan. i. 4; and usually *לשון ארמי* *Aramitish*, (see inter al. Ezra iv. 7. Dan. ii. 4.) but that under the latter appellation it is also expressly contradistinguished from *לשון יהודי*, or *Jewish*, in 2 Kings xviii. 26. Is. xxxvi. 11.

² Spearman, On the LXX, &c. Letter v., where the reader may find several of the above arguments enforced, and objections answered.

³ See Prideaux, Connect. pt. ii. b. v. an. a. c. 132.

⁴ See this point more particularly proved by the learned Spearman, On the LXX, Letter v., and comp. Walton's Prolegom. xlii. 5.

yer's Conject., where see more; and with this great critic I agree, notwithstanding the *unusually confident* remarks in Campbell's Note. Comp. εἰς I. 14. [Schl. says on this place, that the verb does not always denote *motion to*, but *distance from* a place. Then we must construe, *when he was not far from Jericho.*]

Ἐγγράφω, from ἐν *in* or *on*, and γράφω *to write*. [To inscribe. 1 Mac. xiii. 40. Dan. xii. 1. Xen. Cyr. viii. 2, 17.]—To *ENGRAVE*, or *write in* or *on*. occ. 2 Cor. iii. 2, 3. [It obviously means, *to fix deep.*]

Ἐγγυος, ου, ὁ, from ἐγγύη *a pledge* or *pawn*, so called from being lodged¹ ἐν γούσις *in the hands of the creditor*.—A *sponsor, surety*. occ. Heb. vii. 22. See Wolfius. This word occurs, not in the LXX, but they use the N. ἐγγύη for the Heb. שׁוֹרֵט *suretyship, joining with another in contract*, Prov. xvii. 18; and the V. mid. ἐγγυάομαι, *to make oneself a surety*, for the V. שׁוֹרֵט. Prov. vi. 1. xvii. 18; and in Ecclus. xxix. 15, 16. 2 Mac. x. 28. we have the N. ἔγγυος. [Deyling (Obs. Sac. i. p. 373.) says with great truth, that it is not, in this place of the Hebrews, simply *fidejussor*, or *one who leaves the old debtor still under the burden of his debt*, but *expromissor*, or *one who takes it on himself*; ἀνάδοχος, as Hesychius explains it.]

Ἐγγύς, adv. Governing a genitive.—*Near, nigh*, of place, John iii. 23. vi. 19; of time, Mat. xxiv. 32. xxvi. 18. [where *time* is meant, the word is used in the N. T. without a case after it;] of state, Eph. ii. 13, 17. Heb. vi. 8.

Ἐγγύτερος, α, ου, Compar. from ἐγγύς.—*More near, nearer*. occ. Rom. xiii. 11.

Ἐφεΐπω, from Heb. הִפִּי Hiph. of פָּ *or* רָר *to raise, raise up*, פָּ being, as usual, changed into γ. The LXX have in several passages used ἐγείρω for the Heb. הִפִּי, as in Cant. ii. 7. iii. 5. et al.

I. Transitivity, *to raise up*, [one sitting. Mat. ii. 20, 21.] from the ground. Acts [ix. 16.] x. 26. [from a pit. Matt. xii. 11.] Ἐγείρομαι, mid. *to raise up oneself, rise up*, from a sitting or recumbent posture. Mark x. 49. xiv. 42. John xi. 29. Acts iii. 6. Ἐγείρομαι, pass. the same. Mat. xvii. 7. Acts ix. 8.

II. *To raise up*, [to bid to arise,] as children to Abraham, a prophet, &c. See Mat. iii. 9. xxiv. 11, 24. Luke [iii. 8.] vii. 16. [In this metaphorical sense, see Luke i. 69. to which, perhaps, referring, Hesychius has ἡγέρειν, ἀνδείξειν, ἀνέστησεν. Acts xiii. 22. And in the pass. Mat. xi. 11. there hath not arisen. John vii. 52.]

III. Ἐγείρομαι, pass. *to rise up*, in hostility. Mat. xxiv. 7. [So ἐγείρω, Is. xix. 2.]

IV. *To rouse or raise from sleep*. Mat. viii. 25. Pass. *to be roused, awake, or rise from sleep*, and that whether natural, Mat. ii. 13, 14. vii. 26; or spiritual², Rom. xiii. 11. Ἐγείρομαι, mid. the same. Eph. v. 14. [Acts xii. 7. Mark iv. 27. Prov. vi. 9.]

V. *To raise up*, as a person lying sick. Mark i. 31. Ἐγείρομαι, pass. and mid. *to be raised, or*

rise up, as one who lay sick. Mat. ix. 5, 6, 7. Mark ii. 9, 11, 12. [James v. 15.]

VI. *To rouse or raise up the dead*. See John xii. 1, 9, 17. Acts iii. 15. iv. 10. xxvi. 8. 2 Cor. i. 9. Comp. John ii. 19. where Kypke shows that Lucian frequently uses the phrase ναὸν ἐγείρειν *for building a temple*, and that Josephus applies the V. *to restoring, rebuilding*, as it signifies in John. Pass. *to be raised up from the dead*, Mat. xvii. 23. xxvi. 32. xxvii. 52. xxviii. 7. et al. freq. The word is applied in the same sense by the LXX, 2 Kings iv. 31. for the Heb. יָחִיד *is awakened*.

VII. *To build up again*. John ii. 20. So Herodian, viii. 2, 12. Elian, H. A. xi. 10. Sometimes the word is redundant, and according to Schleusner, in Mat. viii. 26. ix. 6, 7, 19. Luke xiii. 15.]

Ἐγέρσις, εως, ἡ, from ἐγείρω.—*Resurrection, resuscitation, being awakened*, as it were, from the sleep of death. occ. Mat. xxvii. 53. [Rising up. Psalm cxxiv. 2. 3 Esdr. v. 83.]

Ἐγκάθετος, ου, ὁ, ἡ, from ἐν *in*, and καθίημι *to let down, set in ambush*.—A *liar in wait*, one who *lets himself down*, as it were, or *crouches* in some secret place to spy, listen, catch, or hurt. So Hesychius explains ἐγκάθετοι by ἐνεδρεύοντες *persons lying in wait or ambush*; and Suidas, ἐγκάθετος by δόλιος *deceitful, κατὰσκοπος a spy*. Josephus, however, plainly uses this word for a person *suborned* for a particular purpose, de Bel. ii. 2, 5. where Antipater accuses Archelaus as μετὰ τὴν Ἡρώδου τελευταίην ἘΓΚΑΘΕΤΟΥΣ ὑποπέμψας (*mittendos subornavit*, Hudson) τοὺς περιβήσοντας αὐτῷ τὸ διάδημα, after Herod's death *suborning* persons to put the diadem on his own head. And speaking of the false prophets, who promised the Jews divine assistance, even when the Romans were burning their temple, de Bel. vi. 5, 2, he says, πολλοὶ δ' ἦσαν ἘΓΚΑΘΕΤΟΙ παρὰ τῶν τυράννων τότε πρὸς τὸν δῆμον προφῆται, many prophets were then *suborned* by the tyrants (and sent) to the people. So the learned Hudson, "multi autem tunc à tyrannis subornati sunt ad populum prophetae." occ. Luke xx. 20. which text Wolfius remarks that Jos. Scaliger has not improperly rendered "observato eo, subornarunt qui se justos simulant," having watched them they *suborned* some who should feign themselves just men. Comp. Kypke. The LXX use the phrase ἐγκάθετος γίνομαι for the Heb. יָחִיד *to lie in wait*, Job xxxi. 9. [and xix. 12. Polyb. xiii. 5, 1. Æschin. S. Dial. iii. 12.]

ἘΓΚΑΙΝΙΑ, ων, τὰ, from ἐν *in* or *at*, and καινός *new*.—*The feast of dedication, festal solemnities in memory of the dedication of the temple at Jerusalem, or of its purification and renovation*, as it were, after it had been polluted by heathen idolatries and impurities [by Antiochus Epiphanes]. Of the institution of this feast by Judas Maccabeus, we have a particular account, 1 Mac. iv. 36—59. Comp. 2 Mac. x. 5—8. and Josephus, Ant. xii. 7. § 6, 7. occ. John x. 22. where see Whitby, Doddridge, and Campbell. [It was celebrated in the month Cisleu, which answered to our December, and lasted for eight days. It was kept all through Judea, and one custom was to keep lights burning in the houses through the eight nights of the feast.] In the LXX this N. answers to the

¹ Duport from Eustathius in Theophr. Charact. Eth. p. 406. and Damm's Lexicon, col. 62, 63.

² [See Glass. Philol. Sac. p. 1174. ed. Dath.]

Heb. קָדַשׁ a religious dedication. Ezra vi. 16, 17. Comp. Neh. xii. 27. Dan. iii. 2.

Ἐγκαίνιζω, from ἐν in or at, and καινός *new*.—To *hansel*, in a religious sense, to *dedicate*, *consecrate*. occ. Heb. ix. 18. x. 20. In the LXX it denotes the *dedication* of the temple by Solomon, 1 Kings viii. 64. 2 Chron. vii. 5. answering to the Heb. קָדַשׁ . Comp. Deut. xx. 5. 1 Mac. iv. 36. [Witsius on Heb. ix. 18. in his (Econ. Fed. iii. 3, 29. p. 292.) says that it does not necessarily mean that that of which it is predicated is *new* and *recent*. For in 1 Mac. iv. it is used of the temple when dedicated afresh: and Grotius, on John x. 22. says, that the Hebrew word to which this answers, קָדַשׁ , is used of either a first or second dedication.]

Ἐγκαλέω, ὦ, from ἐν into and καλέω to call.

I. With a dative of the person, to *summon* into a court of judicature, to call to a judicial account, in *ius vocare*, to *indite*, *impead*. Acts xix. 38. Ἐγκαλέομαι, οὔμαι, pass. to be called to a judicial account. Acts xix. 40. [See Exod. xxii. 9.]

II. With a dative of the person, to *accuse*, *to lodge an accusation against*, *object a crime to*. Acts xxiii. 28. Ἐγκαλέομαι, οὔμαι, pass. to be accused. Acts xxiii. 29. xxvi. 2, 7. Followed by *κατά* and a genitive of the persons accused, Rom. viii. 33. [See Matthiæ, § 346. Fisch. ad Well. iii. p. 382.]

Ἐγκαταλείπω, from ἐν in, and καταλείπω to forsake, desert.—“This word,” says Leigh, “is particularly emphatical. Καταλείπω is to leave, forsake; but this is more; it is to forsake a person in the utmost distress, to leave him plunged in the deep mire.” Josephus uses it in this emphatical sense for *forsaking in time of danger or distress*. Vit. § 4. de Bel. iii. 7, 15. and iv. 1, 5.

I. To forsake or desert a person in distress, persecution, calamity, or the like. Mat. xvii. 46. Mark xv. 34. Acts ii. 27. 2 Cor. iv. 9. 2 Tim. iv. 10, 16. Heb. xiii. 5. The LXX have frequently used this verb, and particularly in Ps. xxii. 1. have Ἐγκατέλιπες for the Heb. הָאַרַץ *hast thou forsaken?* Comp. *σαβαχθανί*. See also Eccus. xiii. 1.

II. To forsake or desert, as the Christian assemblies, in persecution. Heb. x. 25.

III. To leave remaining, to reserve some faithful in the midst of apostasy. Rom. ix. 29. The LXX have used the same word in the corresponding passage, Is. i. 9. for the Heb. וַיִּהְיֶה *to leave remaining*.

Ἐγκατοικέω, ὦ, from ἐν in, among, and κατοικέω to dwell.—To dwell among. occ. 2 Pet. ii. 8. [Bar. ii. 17.]

Ἐγκεντριζω, from ἐν in, and κεντριζω to prick, make a puncture, which from κέντρον.—To insert by making a puncture or small opening, to *ingraft*. occ. Rom. xi. 17, 19, 23, 24. where, as the Apostle observes at the 24th verse, it is *contrary to nature*, i. e. what is not usually done in the natural world, that a branch of a wild olive-tree should be grafted into a good olive-tree, though a branch of the good be sometimes grafted into the wild¹. This latter, Pliny² says, was for-

merly practised in Africa; and Kolben, in his Natural History of the Cape of Good Hope, vol. ii. p. 278. tells us, that “long ago some garden olive slips were carried to the Cape from Holland, and grafted on the stocks of the wild olives at Constantia, a seat so called in the Capian colony.” Theophrastus, [Hist. Plant. ii. 13.] cited by Wetstein, (whom see,) takes notice of both the above-mentioned modes of grafting olives. [It is used in this place of the Gentiles engrafted into the body of Christians. It is also used in Wisd. xvi. 11. and usually translated to graft. Schleus. prefers to prick or sting in that place.]

Ἐγκλημα, ατος, τό, from ἐγκέκλημαι perf. pass. of ἐγκαλέω to accuse.—An accusation. occ. Acts xxv. 16. xxiii. 29. where Kypke cites Demosthenes, Appian, and Lucian using the phrase ἘΓΚΛΗΜΑ ἔχειν for ἐγκαλείσθαι to be accused. So in the text ἐγκλημα ἔχοντα is equivalent to the preceding ἐγκαλούμενον. [Theucyd. i. 26.]

Ἐγκομβόομαι, οὔμαι, mid. from ἐν in, and κομβώω to gather or tie in a knot; and hence in 1st aor. mid. to clothe, which V. is derived from the N. κόμβος a knot.—To clothe, properly with an outer ornamental garment tied closely upon one with knots. occ. 1 Pet. v. 5. I shall endeavour to justify each part of this interpretation: 1st, then, Eusebius explains ἐγκομβώσασθε by ἐνελήσασθε, περιβάλεσθε, invest, clothe yourselves. 2ndly, ἐγκομβώσασθε denotes an outer or upper garment. Thus Longus, Pastor. lib. ii. speaks of a shepherd, who, to use the greater expedition, casting away τὸ ἐγκόμβωμα his outer garment, ran away naked (i. e. as 1 Sam. xix. 24. Is. xx. 2). 2ndly, the word imports ornament. So Suidas interprets κομβώματα by καλλωπίσματα ornaments. Theodotion uses ἐγκομβώματα for some female ornaments, (Heb. דִּשְׁמֵר fillets or ribands,) Is. iii. 20. And in this view Epicharmus applies the V. κομβοῦσθαι, εἰ γε μὴν ὅτι καλῶς κεκόμβωται, but if because he is well dressed. So στολίσασθαι, by which Hesychius expounds ἐγκομβώσασθαι, signifies not only to clothe but to adorn. 4thly, ἐγκομβοῦσθαι imports being tied closely with knots. So in Hesychius ἐγκομβωθεὶς is the same as δεθεὶς bound, tied with knots; and Gloss.³ Alberti interprets ἐγκομβώσασθε, not only by ἐνελήσασθε, περιβάλεσθε, (as Eusebius above,) but also by ἀναστεῖλασθε drave tight, contrahite. Apollodorus likewise says, τὴν ἐπιωμίδα—ἄνωθεν ἐνεκομβώσασθην, I tied my cloak at the top⁴. On the whole, then, this beautiful and expressive word ἐγκομβώσασθε used by St. Peter implies, that the humility of Christians, which is one of the most ornamental graces of their profession, should constantly appear in all their conversation, so as to strike the eye of every beholder; and that this amiable grace should be so closely

³ In Appendix cited by Stockius.

⁴ See the Commentators in Pole's Synops., to whom, and particularly to the learned Gataker, I am principally indebted for the above exposition of the word. See also Suicer and Wetstein; but Sibrandus in Wolfius, whom see, contends that κόμβος, κόμβωμα, and ἐγκομβωμα in the Greek writers properly refer to the dress of girls, shepherds, and slaves, which is fastened with a knot; and so interprets ἐγκομβώσασθε in St. Peter, as in itself implying not ornament but humility. The French translation has, “Sois parés par dedans d'humilité,” be ye inwardly adorned with humility.

¹ See Pole, Synops. in Rom. vi. 17. and Burkitt on Rom. xi. 22–24.

² Nat. Hist. xvii. 18. “Africae peculiare quidem in oleastro est inserrere (oleam).”

connected with their persons, that no occurrence, temptation, or calamity should be able to strip them of it. *Faxit Deus!* [Fischer (Prol. de Vit. Lex. N. T. p. 140.) also gives this explanation of the word. He thinks that κόμῳμα was especially used of a short cloak, put over other garments and hanging by a knot from the shoulder. Gataker, Advers. Misc. i. 8, 227. and Dresig, de Verb. Med. N. T. i. p. 42. Sibrandas (Bibl. Brem. Class. vii. Fasc. vi. No. 1.) and Suicer i. p. 996. have written much on the word. Ernesti (Inst. Int. N. T. i. 2, 2.) says, that in verbs of dressing, in Greek, the prepositions seldom add any thing to the force; and that this verb is only the same as ἐνδύομαι, with which it is changed by Clem. R. Ep. i. p. m. 32.]

ἐγκόπη, ἡς, ἡ, from ἐνέκοπον 2 aor. of ἐκόπτω.—*A hindrance.* occ. 1 Cor. ix. 12. [Diod. S. i. 32.]

ἐγκόπτω, from ἐν in, and κόπτω to cut, strike.—*To interrupt, hinder.* occ. Acts xxiv. 4. Rom. xv. 22. Thess. ii. 18: and, according to the reading of almost all the ancient, and many modern MSS., Gal. v. 7. Comp. under ἀνακόπτω. And in 1 Pet. iii. 7. the Alexandrian and many later MSS., and several printed editions, have ἐκόπτεσθαι, which reading is embraced by Mill and Wetstein, and received into the text by Griesbach. The compliment intimated by Tertullus to Felix, in Acts xxiv. 4. is of the same cast with that of Horace to Augustus, 2 Ep. i. 3, 4.

— In publica commoda peccem,
Si longo sermone morer tua tempora —

To make a long discourse, and waste your time,
Against the public good would be a crime.

GREEK.

[Dan. ix. 26. to cut off or destroy.]

ἐγκράτεια, ας, ἡ, from ἐγκρατής.—*Self-government, or moderation with regard to sensual pleasures, temperance, continence.* occ. Acts xxiv. 25. Gal. v. 23. 2 Pet. i. 6. [Eccles. xviii. 30. Andron. Rhod. π. παθῶν, p. 12. Act. Soc. Lit. Jenens. ii. p. 24.]

ἐγκρατεύομαι, mid. from ἐγκρατής.—*To contain or restrain one's self, with regard to sensual pleasures, to be temperate.* occ. 1 Cor. vii. 9. ix. 25. I cannot forbear observing, with the learned Raphaelus and others, how beautifully this latter text may be illustrated by a passage of Epictetus, Enchirid. ch. xxxv., which may afford an excellent lesson to Christians. "Would you," says that philosopher, "be a victor in the Olympic games? so, in good truth, would I, for it is a glorious thing; but pray consider what must go before, and what may follow, and so proceed to the attempt: you must then live by rule, eat what will be disagreeable, (ἀναγκαστοφειν'), refrain from delicacies; you must oblige yourself to constant exercise at the appointed hour, in heat and cold; you must abstain from wine and cold liquors; in a word, you must be as submissive to all the directions of your master as to those of a physician." [See Notes on Ælian, V. H. x. 2. xi. 3.]

1 On this word see Simpson's Note, and Elsner on 1 Cor. ix. 25. who reads here ἀναγκασθαι, which is likewise the word used in the parallel passage of Arrian, Epictet. iii. 15.

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ἐγκρατής, ἑος, οὗς, ὁ, ἡ, from ἐν in, and κράτος, power, government.

I. *Having something in one's power, a master of it.* In this general sense it is used by the profane writers; as by Demosthenes, ἐπιδη ἐΓΚΡΑΤΗΣ ἐγένετο τοῦ ἀργυρίου, when he became master of the money; and by Hecateus in Josephus c. Apion. i. 22. after the battle of Gaza, Ptolemy, ἐγένετο τῶν περὶ Συρίας τόπων ἐΓΚΡΑΤΗΣ, became master of the places in Syria. So Josephus himself, speaking of Simon the son of Gioras, de Bel. iv. 9, 12. says, ἱεροσολύμων ἐΓΚΡΑΤΗΣ ἐγένετο, he became master of Jerusalem. And of Eleazer, vii. 8, 4. τοῦ φρουρίου—ἐΓΚΡΑΤΗΣ δόλω γένόμενος, making himself master of the castle by fraud.

II. In the N. T. *having power over one's own appetites and inclinations, master of one's self,* as we say, temperate. occ. Tit. i. 8. So Xen. Mem. Soc. ii. 1, 3. ed. Simpson, uses ἕπνον ἐΓΚΡΑΤΗΣ moderate in sleep, ἀφροδισίων ἐΓΚΡΑΤΗΣ moderate in venereal pleasures.

ἐγκρίνω, from ἐν in or among, and κρίνω to judge.—*Joined with εαυτούς ourselves, and the dative τισι, to adjudge ourselves to the number or rank of, to judge or reckon ourselves in the number or rank of, to annumerate, number, reckon, or rank ourselves with.* occ. 2 Cor. x. 12. On which text see Hammond and Elsner. To the passages they have adduced from the heathen writers in proof of the sense here assigned, I add one from Josephus, who, after describing the probation which a candidate for admission among the Essenes must first undergo, adds, καὶ φανεῖς ἀξίως οὕτως εἰς τὸν ὄμιλον ἐΓΚΡΙΝΕΤΑΙ, and appearing worthy he is then admitted into the society. De Bel. ii. 8, 7. [From Lobeck on Phryn. p. 385. It appears that it was a word used as to the probation of senators and wrestlers. See Dem. Lept. p. 489. Reisk. Xen. Hell. iv. 1, 19, 40. Apoll. Rhod. i. 49. Krebs, Obs. Flav. p. 310. Zonaras, Lex. c. 611. explains it by συναριθμεῖσαι.]

ἐγκρύπτω, from ἐν in, and κρύπτω to hide.—*To hide any thing in another thing,* (as in Diod. Sic. iii. 62.) and then to mix. Mat. xiii. 33. Luke xiii. 21. Ezek. iv. 12. See Schultens ad Job xxx. 25.]

ἐγκυος, ου, ἡ, from ἐν in, and κύω to be pregnant, which see.—*Pregnant, big with child,* in utero gestans. occ. Luke ii. 5. [Jer. xxxi. 8. Eccles. xlii. 2. Athen. ix. p. 387.]

ἐγχριώ, from ἐν in, and χρίω to anoint.—*To anoint, rub in, inungere.* occ. Rev. iii. 18. [It occurs Jer. iv. 30. for the Heb. נָחַץ to tear, and our Bible has to rent. Gesenius says, that the Jewish women made a certain collyrium to anoint the inside of the eyelid, so as to make a small black circle. He explains it, to mark the eyes with stibium. See Tobit vi. 8. xi. 8. It appears that it is now done with a fine long pencil (see Sandys's Travels, p. 67); or (as Juvenal, Sat. ii. 92. calls it) a needle; or, according to Dr. Shaw, (Travels, p. 294.) a bodkin, whence the use of this verb for to tear. See Bishop Lowth on Isaiah iii. 16. and comp. Ezek. xxiii. 40. 2 Kings ix. 30. Schleusner, in the Lexicon to the LXX, says, that in Jeremiah it is to fill the eyes beyond measure with stibium, and refers to Simonis, Lex. Heb. p. 1461.

Cyprian (de Hab. Virg.) says, that the devils taught women, "oculos circumdato nigrorē fucare;" and a little below, he calls it "niger pulvis.]"

'ΕΓΩ, from Heb. *אני* *I*. But the traces of the Hebrew appear much more evident in the *dialectical* variations of the Greek pronoun, as in the Attic *ἐγὼγε*, the Boeotic *ἰῶγα* and *ἰῶνγα*, and the Doric *ἐγών*, *ἐγώνη*, *ἐγώνγα*; so the gen. *ἐμοῦ* and *μοῦ*, Ionic *ἐμεο* and *μέο*, are plainly from the Heb. *אני*, which is compounded of the particle *א* from, of, and *נ* me, (whence, by the way, the Eng. *I*, and *me*;) and the dual *נָנוּ*, *נָנוּ*, from *נ* we, us, and even the plural *הֵמֶיךָ*, *הֵמֶנּוּ*, &c. *we*, Doric *ἄμεγ*, Æolic *ἄμμεγ*, and Ionic *ἡμέεγ*, seem corruptions of the Heb. *אנחנו* *we*. A pronoun of the first person, *I*, *me*. Plural, *we*, *us*. Mat. iii. 11. et al. freq. On Mat. xxi. 30. see Elsner and Wolfius¹.

'Εδαρίζω, fut. *ἐδαρίσω*, Att. *ἐδαρίω*, from *ἐδ-αφ-ος*.—*To lay level or even with the ground*; spoken of a city, *to rase to the ground*; of men, *to dash against the ground*. It is used in both senses by the LXX; in the former, Amos ix. 14. answering to the Heb. *דָּחַץ* or *דָּחַץ* to make desolate; in the latter, Ps. cxxxvi. or cxxxvii. 9. for the Heb. *דָּחַץ* to break, dash in pieces, and in Hos. x. 14. or 15. xiii. 16. Nah. iii. 10. where it corresponds to the Heb. *דָּחַץ* to dash. occ. Luke xix. 44.

"ΕΔΑΦΟΣ, εος, ους, τό.—*The ground* whereon things rest, and against which they are impelled in falling, or, more philosophically speaking, towards which they are impelled by the pressure of the expansion, whether in resting or falling. occ. Acts xxii. 7. [Numb. v. 17. 1 Kings vi. 15.]

"Εδρα, ας, ἡ, from *ἐδοῦμαι* 2nd fut. of *ἐζομαι* to sit.—*A seat or sitting*. It occurs not in the N. T. but is here inserted on account of its derivatives.

'Εδραῖος, α, ον, from *ἐδρα*.—*Settled, steady, stedfast*. occ. 1 Cor. vii. 37. xv. 58. Col. i. 23. [Plut. v. p. 214. Reisk. It is *sedentary*, Xen. de Rep. Lac. i. 3.]

Ἐδραίωμα, ατος, τό, from *ἐδραῖω* to establish, which from *ἐδραῖος*.—*A support, stay, ground*. occ. 1 Tim. iii. 15. [In the LXVth Dissertation of the 1st vol. of Deyling's Obs. Sac. the reader will find all the interpretations of this passage. The Romanists explain it of their Church. Episcopius, Inst. Theol. i. 1, 8. and others would put a stop after *ζώντος*; and the interpretation thence arising, is not wholly, as it would seem, without approbation of Irenæus, Basilii Seleuciensis, and Theodoret. See Suicer, ii. 1047. and Grotius ad loc. Others explain *ἐδρ.* of Timothy, the same words being applied to the apostles or their successors. See Theodoret, Orat. x. de Provid. p. 441. and a letter of the Gallican Church in Eusebius, Hist. Eccl. v. 1. p. 157. So Gregory Nyss., Procopius Gaz., Gataker, Chillingworth, &c. Then Gothofredus [Exerc. i. de Eccl.] says, that the apostle, probably, referred in the word *στίλος* to the many

columns of the heathen temples supporting falsehood, and contrasted with them the true Church supporting truth. Hence, *ἐδραίωμα* also would refer to some part of an edifice, and was, perhaps, an architectural term of the day, expressing something on which other parts rested, as the foundation of the building, the *stereobata* of the column, (Vitruv. iii. 3.) the seats on which images were placed, the footstool under their feet, &c. Junius (adv. Bellarm. ad t. i. Cont. iii. 4. vii. c. xiv. § 6.) thinks St. Paul refers to the pillars in public places on which decrees, &c. were exposed, and says, that in the Church (like a column and base) are the decrees of God preserved and exposed to view. For other explanations, see Heims. Exerc. ad p. 1. p. 514. Alex. Mor. ad loc. Schmidt, Coll. Bibl. N. T. p. 301.]

Ἐθελοθρησκεία, ας, ἡ, from *ἐθέλω* to will, and *θρησκεία* religion, worship.—*Voluntary worship*, performed without any positive command or absolute obligation. The word in itself seems capable of a good as well as of an ill meaning; but in the only passage of the N. T. wherein it occurs, namely, Col. ii. 23. it manifestly refers to ver. 18. *ΘΕΛΩΝ ἐν ΘΡΗΣΚΕΙΑΙ τῶν ἀγγέλων*, and must therefore be understood in a bad sense, and is well rendered by our translators *will-worship*. Comp. under *θρησκεία* II. [*Ἐθέλω* in composition and with a preposition, not only frequently expresses *voluntary action*, (as *ἐθελόδουλος* a *voluntary slave*, Poll. Onom. iii. 69. and 80. *ἐθελεχθρος* a *voluntary enemy*), but the *affecting* or *aiming at some object*. Thus *ἐθελόπονος* aiming at the reputation of industry, *ἐθελάστιος* aiming at elegance, *ἐθελόσφοος*, *ἐθελοκακεῖν*, &c. Hence Schl. interprets the word under notice, as an *affected zeal for religion*, τὴν ὑποκρινομένην εὐλάβειαν ἐν τῇ θρησκείᾳ, as Theophylact says. The word occurs in the Letter of the Oriental Bishops, (see Mansi, Collectio Conciliorum, iv. p. 1380. and Theodoret, Opp. t. iv. p. 1331. ed. Halle,) and in this sense. Bretsch. makes it rather a *voluntary and supererogatory worship invented by man*. Ἐθελοπερισσὸς θρησκεία in Epiphani. Hæres. i. 16. p. 21. ed. Bas. points to this meaning. For the worship of angels Bretsch. refers to the Test. xii. Patriarch. in Fabr. Cod. Pseud. i. pp. 547, 562, 657. The last passage is positive, if it is to be depended on. That commonly cited from Tobit xii. 12. only shows that the Jews thought the angels brought their prayers to remembrance, not that they worshipped them as mediators. On this latter point, see Bp. Bull. Sermons xi. and xii. of Some Important Points, &c. vol. ii. p. 432. The fact, however, as to the passage of the Colossians, seems to me to be as Mr. Davison, on Primitive Sacrifice, p. 103. states. St. Paul is condemning certain forms of specious, but unsound worship; of which he says, they have a show of goodness or wisdom in them, in their voluntary tribute of worship, and in their humility. He does not therefore use the word in a bad sense, but merely says, that certain forms of worship which falsely assume the quality denoted by it, are deserving of censure.]

ἘΘΕΛΩ. The learned Damm, Lex. col. 620. observes, that this verb is in the ancient writers always of three syllables, and that where our editions of Homer have *θέλω*, *ἐθέλω* ought to be

¹ [This word, with a few others, is left unaltered, as a specimen of Parkhurst's etymology, and a justification of the change effected in other cases.]

replaced.—*To will, be willing, resolve.* Mat. ii. 18. xviii. 12. xxiii. 37. et al. See under θέλω.

ἔθιζω, from ἔθος custom. [Eccles. xxiii. 9.]—*To accustom.* Ἐθίζομαι, pass. *to be accustomed or customary.* occ. Luke ii. 27. [κατὰ τὸ εἰθισμένον: perhaps the precept, for εἰθισμός in 1 Kings xviii. 28. answers to the word usually translated by *commandment*. Josephus also calls the ceremonial rites ἔθῃ. See his Ant. xvi. 6, 7. Xen. Cyr. i. 6, 19. 2 Mac. iv. 2.]

ἔθναρχης, ου, ὁ, from ἔθνος *a nation, and ἀρχω to govern.*—An *ethnarch* or *governor of a nation.* occ. 2 Cor. xi. 32. where it plainly means a *deputy or subordinate governor*. Thus Lucian¹, Macrob. t. ii. p. 639. uses it as a title inferior to βασιλεύς, Ἀσανάροχος—ἀντὶ ἑθναρχίας βασιλεύς ἀναγορευθεῖς. So Josephus, de Bel. ii. 6, 3. [See 1 Mac. xiv. 47. xv. 1, 2.] As to the historical difficulty in 2 Cor. xi. 32. of Damascus being then subject to king Aretas, see Wetstein, Wolfius, and Marsh's Translation of Michaelis's Introduct. to N. T. vol. i. p. 55.

ἔθνηκός, ἡ, ὅν, from ἔθνος.—*An heathen, a gentile, a man of an heathen nation.* occ. Mat. vi. 7. xviii. 17. [Properly, *belonging or peculiar to a nation*, as Polyb. xxx. 10, 6.]

ἑθνηκῶς, adv. from ἔθνηκός.—*Heathenishly, after the manner of the heathen or gentiles.* occ. Gal. ii. 14.

ἑθνος, εὸς, ους, τό.

I. *A nation, a people.* Mat. xxiv. 7. xxv. 32. Luke vii. 5. John xi. 48. Acts vii. 8. xviii. 26. in which last passage the word is used by St. Paul for the whole race of mankind considered, in a noble or enlarged view, as *one nation*². [Schl. says, it means the *Jewish nation*, in Luke vii. 5. xxiii. 2. John xi. 48, 50—52. Acts xiv. 3, 10, and Luke xxi. 23; but the remark is unworthy of Schleusner, for either a Jew is speaking, or some indicative word (*this or that*) is always added.]

II. *Christians, in general, are styled an holy nation* by St. Peter, 1 Ep. ii. 9. even as the ancient Israelites were, Deut. vii. 6. xiv. 2. et al. freq.

III. ἑθνη, η, τά, plur. in the N. T. frequently signifies the *heathen or gentiles*, as distinguished from the Jews or believers. Mat. vi. 32. x. 5, 18. xx. 19, 25. Luke ii. 32. 1 Cor. v. 1. xii. 2. Eph. ii. 11. iii. 6. et al. freq. This is an Hellenistical sense of the word, in which it is very often used by the LXX [as Neh. v. 8.] for the Heb. עַמִּים the *nations, the heathen*; but in the N. T. it often also denotes or includes the *believing or Christian gentiles*, in contradistinction from the Jews, as Acts x. 45. xi. 1. 18. xxi. 25. Rom. xi. 13. xv. 12, 16. xvi. 4. Gal. ii. 12, 14. et al.—It may not be amiss to observe, that our Eng. *heathen* is from the Greek ἔθνη.

ἔθος, εὸς, ους, τό, from ἔθω.

I. *Custom, usual practice or manner.* Luke ii. 42. [xxii. 39.] John xix. 40. [Heb. x. 25.] et al.

[II. *Rite, solemn custom.* Luke i. 9. Acts vi.

14. xvi. 21. xxi. 22. Especially the Jewish law and ceremony rite. So in Philo and Josephus, Ant. xvi. 6, 7.]

ἑθῶ.—*To use, be accustomed, be wont*, whence perf. mid. Attic εἴωθα, pluperf. εἴωθεν. Mat. xxvii. 15. Mark 10. 1. Εἴωθός, τό, particip. perf. mid. Attic neut. *what was customary or usual*. Acts xvii. 2. Luke iv. 16. κατὰ τὸ εἰωθὸς ἀναγῶ, according to his custom. So LXX, Num. xxiv. 1.

Εἴ, a conjunction [used with the indic. opt. and very rarely with the conjunctive].

1. Conditional, *if, q. d. it being that.* Mat. iv. 3. v. 29. et al. freq.

2. *Since.* Rom. viii. 31. [Schl. adds, Acts iv. 9. xi. 17. xviii. 15. Mark ix. 22. The first Wahl agrees in, for the two next he gives nearly the same meaning, *quodsi*, and, in the last, supposes certainty to be implied.]

3. Concessive, *though, although.* 2 Cor. xiii. 4. So εἰ καί, *although*, etsi. Mat. xxvi. 33. Luke xi. 8. xviii. 4. et al. freq. [Add 1 Cor. ix. 2. Rom. xi. 17. It is *even though*, in Matt. xxvi. 33. Luke xvii. 2. See Hermann on Viger, p. 832.]

4. Implying the event, *that.* Acts xxvi. 8, 23. Heb. vii. 15. See John ix. 25. where Whitty takes it in the same sense. Comp. ver. 31. This application of the word by the writers of the N. T. is by some called Hellenistical, and supposed to be taken from the like use of the Heb. particle כִּי *if*, to which in the LXX εἰ indeed frequently answers in this sense; see (inter al.) 1 Sam. x. 22. 1 Kings i. 51. But it may be observed, that the purest Greek writers have used εἰ in the same manner. Of this Raphaelius on Acts xxvi. 8. has produced instances from Polybius and Vigerus, de Idiotism. cap. viii. sect. vi. reg. 3. from Demosthenes and Isocrates; to which I add from Plato, Phædon, § 23. p. 207. ed. Forster, εἰν δὲ προσπαροδείξει ἐτι, Εἴ καὶ ἐπειδὴν ἀποθάνωμεν οὐδὲν ἥττον ἔσται ἡ πρὶν γενέσθαι, but (it seems) that you ought to demonstrate further, *that* after we are dead (our soul) will exist no less than before we were born; and from Josephus, de Bel. v. 11, 6. καὶ πολλὰ τοὺς στρατιώτας φανύσας, Εἴ κρατοῦντες τῶν πολέμων τευχῶν κινδυνεύουσι τοῖς ἰδίοις, and severely upbraiding the soldiers, that being in possession of the enemy's walls, they were exposed to danger in their own. Thus the learned Hudson renders it, "multumque increpatis militibus *quod*, cum hostium muros obtinuissent, in suis periclitarentur." So i. 26, 2. τῷ μὲν δυνειδίζων Εἴ—upbraiding him that—"illi quidem exprobrans *quod*," Hudson. Raphaelius has well shown in his Annotation on Mark xv. 44. that ἐθαύμασεν εἰ in that text means *he wondered that*, and does not imply that Pilate had any doubt whether Jesus were dead, but that he was surprised that he was dead so soon. To the passages alleged by that learned writer, where Herodotus and Xenophon use θαυμάζειν εἰ in this sense, we may add Xen. Mem. i. 1, 13. where, speaking of the philosophers who pretended to reason about the constitution of the universe, he says of Socrates, Ἐθαύμαζε δὲ, Εἴ μὴ φανερόν αὐτοῖς ἔστιν, ὅτι ταῦτα οὐ δυνατόν ἀνθρώποις εὐρεῖν, *he wondered that it was not manifest to them, that it was impossible for men to discover these things.* The reader may find other plain in-

¹ [And so Joseph. Antiq. xiv. 7, 2.]

² ἔθνος is used for a *troop or company* by Homer, Il. iii. 32.

Ἄψ δ' ἑτάρον εἰς ἑθνος ἐχρίετο.

Back he retreated to a *troop* of friends.

So Il. vii. 115. et al.

stances of the like application of the phrase in Josephus, Ant. xiv. 7, 2. and de Bel. i. 10, 2. and Cont. Apion. ii. 37. and will meet with many more in reading the best Greek writers. Comp. Kypke. [Add 1 John iii. 13. See Markland, ad Lys. p. 670. (Reisk.) Krebs, Obs. Flav. p. 95. Liv. vii. 31. *Ei* is also used for *ut, that*, where there seems an ellipse. Acts viii. 22. (*pray God, and try if he will.*) xvii. 27. Mark xi. 13. See Æsop. Fab. 128. Hom. Il. ii. 99. x. 19. where Eustathius says *ei* is for *ὅπως*. In some of the places I have cited, it may be rendered by *whether*.]

5. In oaths and solemn assertions it *denieth*, denoting *that not*, as Heb. iii. 11. Mark viii. 12. This sense is agreeable to the like application of the Heb. particle *אין*, and to the correspondent Hellenistical use of *ei* by the LXX. See Whitby on Heb. iii. 11. and Ps. xcv. 11. Deut. i. 35. 1 Sam. iii. 14. Ps. lxxxix. 35. cxxxii. 2, 3. both in the LXX and Heb. The manner of expression is *elliptical*, and may be supplied by *let me not live, let me not be God, let me not be true*, or the like, *if*—.

6. Of interrogation or doubt, *whether, if*. Mat. xix. 3. xxvii. 49. Mark iii. 2. Luke xii. 23. Acts vii. 1. xix. 2. et al. freq. The Greek writers use it in the same manner. See Vigerus, de Idiotism. cap. viii. sect. 6. reg. 4. [Add Mark viii. 23. Luke vi. 7. Acts xvii. 11. 1 Cor. i. 16. vii. 16. 2 Cor. xiii. 5. See Matthiæ, § 608.]

7. Of wishing, *O if! O that! O si!* Luke xix. 42. Comp. Luke xii. 49. xxii. 42. *Ei* is not only thus used by the LXX, Josh. vii. 7. Job vi. 2. but Raphelius shows that Herodotus, Polybius, and Homer (to whom I add Lucian in Prometh. t. i. p. 118.) have applied it in the same manner. Comp. Vigerus, de Idiotism. cap. viii. sect. 6. reg. 1. in *ei*, and Kypke on Luke xix. 42. But perhaps both in Luke xix. 42. and xxii. 42. there is an ellipsis in the end of the former part of the sentence of *it would be well*, or the like, as usual in the Greek writers after *ei* and *ἐάν*. Comp. under *κάν* 1. On Luke xii. 49. see Campbell¹.

8. *Ei μή, if not, i. e. unless, except, but*, in an exceptive sense. Mat. v. 13. xi. 27. xii. 24, 39. et al. freq. *But*, in an adversative sense. Mat. xii. 14. Mark xiii. 32. Luke iv. 26, 27. Rom. xiv. 14. Gal. i. 7. Rev. ix. 4. xxi. 27.

9. *Ei δὲ μή, but if not, otherwise*. John xiv. 2. [This is generally used where there is an ellipse, which can be easily supplied. In John xiv. 2. Wahl says, *if it were not so*. Schl. misrepresents Lampe by giving, as his opinion, one out of four which he mentions. But all seem harsh², and

¹ [The use of *si* in this sense in Latin is very common, as *O si nunc aureus iste, &c.* *O si mihi præteritos referat si Jupiter annos.*]

² [The first takes *ei* as interrogative, *have I not told you that I am going to prepare a place for you?* referring to some unrecorded conversation. The 2nd supposes an ellipse, *if I have not before told you, I tell you now that I am going, &c.* The 3rd (which Schl. gives) I cannot construe so as to suit the explanation. *Præterquam autem, quod dixi vobis, proficiscor paraturus, &c.* "This means," says Lampe, "not to repeat what I have often said of the glory of my Father's house, nor to remind you of my promise, that you shall hereafter follow me thither, I now say as an additional consolation, I am going to prepare a place for you." He gives satisfactory instances of *ei δὲ μή* meaning *besides*. The 4th is, "But if that is not enough, (namely, the assurance of mansions in heaven for them,) if you are still anxious about me, I have already told you (on former occasions) that I go to prepare," &c.]

all are, I think, necessarily false, by neglecting the particle *ἀν*; *εἶπον ἂν ὑμῖν* must be, as our translation has it, *I would have told you*. Kuinoel says, that this is the most simple and true method of translation, and he explains it properly, "If there were not many mansions in my Father's house, and ye could not follow me thither, I would not have deceived you, but told you so openly." This too is the interpretation of Valla, Beza, Grotius, and others. I recommend my readers to compare Epictet. Enchir. xiii. xxvi. (twice) xxx. Ælian, V. H. xiii. 42. Aristoph. Plut. 468. for instances of this ellipse, and Casaub. ad Athen. 8, 2. with Bos. Compare also Xen. Anab. iv. 3, 6. Cyrop. iii. 1, 35. Plato, Lys. p. 134. (Heindorf.) Arrian, Exp. Al. iv. 4, 17. and Buttmann, Gr. Gr. § 135. (148.) not. 10.]

10. *Ei δὲ μήγε, but if not truly, otherwise truly*. Mat. vi. 1. ix. 17; on which last text observe, that Xenophon applies *ei δὲ μή* in the same manner, as referring to the *sense*, not to the words, in Cyri Exp. iv. p. 271. ed. Hutchinson, 8vo, who in note 4. shows that the phrase is thus used also by Demosthenes, Thucydides, Ælian, and Dio Chrysostom.

Eiye, a conjunction, compounded of *ei if*, and *γέ truly*.

1. *If indeed, if truly*. Gal. iii. 4. Col. i. 23.

2. *Since indeed, since truly*. 2 Cor. v. 3. Eph. iii. 2. iv. 21. See Doddridge [and Whitby] on the two latter texts. [Phil. Op. p. 424. Dion. Hal. iv. p. 211.]

Εἶδος, εος, ους, τό, from *εἶδω* to see.

I. *The act of seeing, sight*. 2 Cor. v. 7.

II. *The object of sight, form, appearance*. Luke iii. 22. ix. 29. 1 Thess. v. 22. John v. 37; on which last text comp. Exod. xxiv. 17. in the LXX, where, as in many other parts of that version, *εἶδος* answers to the Heb. *כְּרֶמֶץ* *sight, appearance*; the Greek writers likewise use it in the same sense. Comp. also Numb. xii. 8. in Heb. and LXX. Campbell, whom see, understands John v. 37. *οὗτε, &c.* to the end of ver. 38. *interrogatively*, and refers *εἶδος* to the *bodily form* (Luke iii. 22,) in which the Holy Spirit appeared at Jesus' baptism, and *φωνήν* to the *voice* which was then heard from heaven.

Εἶ' ΔΩ and *Εἶ' ΔΕ' Ω*, from the Heb. *פָּקַד* to feel, perceive, know, to which it frequently answers in the LXX.

I. *To perceive or know* with the outward senses, particularly with the *sight*, to see. Mat. ii. 9, 10. et al. freq. [It means, to look at, in Mat. xxviii. 6. Mark xiv. 67. Luke xxiv. 39. John xx. 27. and thence, to attend to, in Acts xiii. 41. 1 John iii. 1. Verbs of sense are so often changed, that it seems to mean to hear in Luke i. 29. as in Ælian, V. H. ii. 10. Soph. Œd. T. 513. We may add that the verb is used as well of things actually seen, as of others seen in *visions*. See Rev. i. 19. et al. John viii. 56. (*καὶ εἶδε*.) xii. 41. Heb. xi. 13. Acts xi. 6.]

II. *To perceive with the eyes of the mind, to know, perceive, understand*. See 2 Cor. xi. 11, 30. John xxi. 15, 16. 1 Cor. ii. 11. Rom. viii. 28. Heb. x. 30. et al. freq. In John iii. 3. Campbell renders it *discern*; see his note. On Acts xxiii. 5. comp. Wetstein and Wolfius, and see Marsh's Translation of Michaelis's Introduct. to N. T.

vol. i. p. 51. [*Οἶδα* is especially used to express *positive knowledge*. See Mat. vi. 8. Rom. viii. 28. 1 Cor. viii. 2. 2 Cor. xi. 11, 31. xii. 2, 3. (ὁ θεός οἶδεν.) John xx. 2. xxi. 15–17. Jer. xx. 12. In Eph. vi. 8. Col. iii. 24. 1 Pet. i. 18. it is to *know from consideration or persuasion*. In Mat. xxiv. 43. John xviii. 4. Acts xx. 22, 25, 29. it is to *know beforehand*.]

111. *To see, experience*, as death, corruption, grief. Luke ii. 26. Heb. xi. 5. Acts ii. 27. xiii. 35–37. Rev. xviii. 7. [*To experience good fortune*, in 1 Pet. iii. 10; the phrase being to *see good days*. Hence came perhaps the other phrase, John viii. 56. *to see my day*, i. e. *to live to my time*, to have *experience of me*.] Such expressions are common in Heb., and seem to be taken from the Old Testament. See Ps. xvi. 10. lxxxix. 49. Lam. iii. 1.

IV. *To know, be acquainted with*, as a person. Mat. [xxv. 12.] xxvi. 72, 74. Mark [i. 26, 34.] xiv. 71. [Luke xxii. 34. There is one passage of great difficulty in John i. 33. by some referred to this head. The difficulty is this: in St. Matthew we are told that John wished not to baptize Christ, as not requiring his baptism, while in this place of St. John he says, *he did not know him* when he came to be baptized. Many and very various solutions have been offered. Witsius, Miscel. Sacr. ii. p. 539. says, that the easiest is to suppose that John was not acquainted with Jesus, but at the moment of his coming was warned by the Holy Spirit that this was the Messiah, and that this was afterwards confirmed by the visible descent of the Spirit: but, besides many other objections, this is contrary to Scripture. I think, on the whole, with Macknight, that personally John must have known Jesus, must have known his holy life, and therefore have refused to baptize Him with the baptism of repentance, which He needed not, but that *he knew Him not* as the Messiah. Indeed I go further. John had been expressly told (John i. 33.) that a definite sign would be given him to point out the Messiah, viz. the visible descent of the Spirit; and he might therefore not presume, *before* seeing the sign, to pronounce any one to be the Messiah, while yet his knowledge of the circumstances of Christ's birth might strongly incline him to believe that *He* would be declared to be so; and that feeling might dictate the address in St. Matthew, which certainly only indicates respect and veneration, and contains no distinct acknowledgment of Jesus being the Messiah. Macknight (Harmony, i. Paraphr. sect. xv.) contains all the various opinions.]

V. *To know, esteem, regard*. 2 Cor. v. 16. 1 Thess. v. 12.

VI. *To acknowledge, own*. Mat. xxv. 12. 2 Thess. i. 8. [1 Thess. iv. 5. Tit. i. 16. Heb. viii. 11. x. 30. 1 Sam. ii. 12. Ælian, V. H. ii. 13.]

VII. *To know how*, implying both *knowledge and inclination* [and even *power*]. Mat. vii. 11. Luke xi. 13. 2 Pet. ii. 9. Comp. Mat. xxvii. 65. [Luke xii. 56. Phil. iv. 12. 1 Tim. ii. 5. 1 Thess. iv. 4. Ælian, V. H. ii. 21.]

VIII. *To see, consider*. Acts xv. 6.

IX. *To see, converse with*. Luke viii. 20. (Comp. Mat. xii. 47.) Thucydides [iv. 125.] and Lucian [Dial. Nept. et Merc. 17.] use ἰδεῖν in this sense. It is then an Attic application of the

verb. See Wolfius and Wetstein. [See John xii. 21. Acts xvi. 40. xxviii. 15. 2 Tim. i. 4. The following are peculiar senses, *to see about*, (i. e. *to consider*), Acts xv. 6; *to remember or recal*, 2 Tim. iii. 14. 1 Pet. iii. 9. In 1 Cor. i. 16. it is *I do not remember whether, or I am not sure whether*. In Acts xxiii. 5. Schleusner says, *I did not consider*. So Bishop Sanderson. But Wolf, Deyling iii. p. 325. Witsius, (Mel. Leid. p. 156.) and others, say that Paul, from long absence, did not know the high-priest, as out of the temple he wore his common dress. See Reland, Antiq. ii. 1. p. 149.]

Εἰδωλεῖον, ον, τό, from εἶδωλον.—*An idol's temple*. occ. 1 Cor. viii. 10. Thus used also in the Apocrypha, 1 Esd. ii. 10. 1 Mac. i. 47. x. 83. So in the LXX, 1 Sam. xxxi. 10, we have Ἀσπαρταῖον for the temple of *Ashtaroth or Astarte*; in 2 Mac. xii. 26. Ἀτεργατεῖον for the temple of *Atergatis*; and in the heathen writers, Μουσείον for the temple of the *Muses*; Βακχεῖον — of *Bacchus*; Βενδιδεῖον — of *Bendis*, i. e. *Diana*, &c. Comp. Wetstein in 1 Cor. That it was the custom of the ancient heathen to *feast in the temples of their idols*, Elsner (on 1 Cor. viii. 10.) has proved from testimonies of the Greek and Roman writers, and has remarked that the same thing is mentioned of the Shechemites, Judg. ix. 27. Comp. also xvi. 23, 25. with Josephus, Ant. v. 8, 12; and see Amos ii. 8. [Dan. i. 2. in the Chish. MS.] 3 Mac. iv. 16. and Wolfius and Kypke on 1 Cor. viii. 10.

Εἰδωλόθυτον, ον, τό, from εἶδωλον *an idol*, and θύω *to sacrifice*.—*Somewhat sacrificed or offered in sacrifice to an idol*. Acts xv. 29. [xvi. 25.] 1 Cor. viii. 1, 4. [v. 10. x. 19, 20. Rev. ii. 14.] This word is also used in § 5 of the treatise concerning the Maccabees, printed at the end of Hndson's Josephus; where it is said that Antiochus commanded his soldiers to force the Hebrews Εἰδωλόθυτον — ἀπογεῖναι *to taste meat offered to idols*. [All the victim was not burnt; and the parts left were either used for a feast by the sacrificer, or sold. To this is the allusion made in the N. T.]

Εἰδωλολατρεία, ας, ἡ, from εἶδωλον *an idol*, and λατρεία *worship*, which see.—*Idolatry, worship of idols or false gods, idol-worship*. occ. 1 Cor. x. 14. Gal. v. 20. Col. iii. 5. 1 Pet. iv. 8. [In Gal. v. 20. it is generally *idolatry*; in 1 Cor. x. 14. 1 Pet. iv. 3. the eating of the food described in the last word; in Col. iii. 5. a *vice as bad as idolatry*. We learn from Schoettgen, Hor. Heb. i. p. 779. that the Jews called other great vices by this name.]

Εἰδωλολάτρης, ον, ό, from εἶδωλον *an idol*, and λάτρης *a servant, worshipper*. Comp. under λατρεύω.—*An idolater, a servant, or worshipper of idols*. 1 Cor. v. 10. Eph. v. 5. et al.

Εἶδωλον, ον, τό, from εἶδος *a form, appearance*.

I. *An image or representation*, whether corporeal or mental, of some other thing. Thus Herodotus and Xenophon (Mem. Socr. i. 4, 4.) use εἶδωλα for *statues of men*, Plato sometimes for *universal ideas or conceptions of the mind*, and Longinus (de Sublim. § ix. p. 46. ed. tertie, Pearce) for a *poetical image*. In Homer εἶδωλον is used for the *shade or aerial vehicle* of a departed soul or mind, and is distinguished both from the

body and the soul. Comp. II. xxiii. 103, 104. with Od. xi. 600, 601, and see Pope's note on the former passage, and Lucian on the latter, in Dial. Diog. et Hercul. t. i. p. 262. Plato also applies it in this sense, Phædon, § 30. where consult Forster's note. See further Homer's application of this word, II. v. 449. Od. iv. 796. Hesychius explains εἰδωλον by ὁμοίωμα a *similitude*, εἰκὼν an *image*, σμῆνιον a *sign*, χαρακτήριον σκιοειδὲς a *shadowy representation* or *delineation*.

II. In the N. T. an *idol* or *image* set up to be worshipped for God, and that whether intended as a representative of the true God¹, as Acts vii. 41; or of a false one, xv. 20. 1 Cor. xii. 2. Rev. ix. 20.

III. A false god, usually worshipped by an image. See 2 Cor. vi. 16. 1 Thess. i. 9. 1 John v. 21. St. Paul says, 1 Cor. viii. 4. (comp. x. 19.) that an idol is nothing in the world, which surely cannot mean absolutely nothing, (whether by an idol be understood the image itself, or the sun, moon, air, Cæsar, &c. represented thereby,) but "nothing of a god: for the apostle proves that an idol is nothing, because there is no god but one," as Whitby remarks; or, to use the words of the truly learned and excellent Brevint², "idols may be somewhat as to the material part, for so they are sometimes brave works of men's hands, statues of gold, &c., sometimes excellent works of God Himself, as sun and moon, &c., but as to their other formal being of any excellency, which might require divine worship, they are nothing at all of that which fond worshippers are pleased to conceive of them." [This is also, in substance, Schleusner's explanation.] Comp. Is. xli. 24. Hab. ii. 18, 19, and οὐδεὶς II. See also Suicer's Thesaur. in εἰδωλον, and Wolfius, Cur. Philol. on 1 Cor. viii. 4. In the LXX this word answers not only to the Heb. *מַצֵּבָה* an image, *הַפֶּסֶל* and *הַפִּזְבֵּן* a graven image, and to *מַצֵּבֹת* elaborate images, but also to *מַלְאָכִים* ruling gods, and to *אֱלֹהִים* gods, saviours.

Εἰκῆ, adv. from εἶκω to yield.

I. Rashly, without sufficient cause. Mat. v. 22. where it plainly implies yielding, or giving way to an evil passion. Comp. Col. ii. 18. So Homer expressly uses ΕἰΚΕῖΝ *θυμῷ* for yielding to one's mind or passion. See II. ix. 109, 110, 594. xxiv. 43. Od. v. 116. [Polyb. i. 52. al.]

II. In vain, to no purpose. Rom. xiii. 4. 1 Cor. xv. 2. Gal. iii. 4. iv. 11. In this sense also is implied a being overcome, or yielding to opposition and difficulty. On Gal. iii. 4. see Elsner and Wolfius. [Xen. Cyr. v. 1, 6.]

Εἰκοσι, οἶ, αἶ, ῥά, indeclinable.—The number twenty. Luke xiv. 31. et al. freq.

¹ The heathenish idolatry of worshipping the host of heaven, &c. is in the immediately following verses mentioned as distinct from that of the calf; and it is evident from the history, Exod. xxiii., that this latter was intended as a representative of Jehovah; for not only the people said of it, (ver. 4.) "These be thy gods (Aleim) which brought thee up out of the land of Egypt," but Aaron also (ver. 5.) "built an altar before it," and "Aaron made proclamation and said, To-morrow is a feast to JEHOVAH;" and the similar idolatry of the golden calves set up by Jeroboam in Dan and Bethel is likewise in a very clear and striking manner distinguished from the worship of Baal, or the sun, 2 Kings x. 28, 29, 31. In short, the worship of the calves was Arian, that of Baal or the sun was heathenish idolatry. Comp. 1 Cor. x. 7.

² In his Depth and Mystery of the Roman Mass, p. 69.

Εικοσιπέντε, indeclinable, from εἶκοσι, and πέντε five.—Twenty-five. occ. John vi. 19.

Εικοσιτέσσαρες, οἶ, αἶ, declined as τέσσαρες, from εἶκοσι, and τέσσαρες four.—Twenty-four. occ. Rev. v. 8, 14.

Εικοσιτρεῖς, οἶ, αἶ, declined as τρεῖς, from εἶκοσι, and τρεῖς three.—Twenty-three. occ. 1 Cor. x. 8. where see Wolfius, Whitby, and Doddridge.

Εἴ'ΚΩ, to yield, submit. occ. Gal. ii. 5. [Wisd. xviii. 5. Job vi. 25.]

Εἴ'ΚΩ, [only εἶκοι is used.] To be like, resemble. occ. James i. 6, 23.

Εἰκὼν, ὄνος, ῆ, from εἶκω to be like, resemble.

I. A corporeal representation, an image, as of a man made of gold, silver, &c. occ. Rom. i. 23. [Schleusner says here, that it is not the image of the form, but the form or figure of the thing; and he compares Tacit. Hist. v. 5. Deos in species hominum effingere.] Of a prince's head impressed on a coin. occ. Mat. xxii. 20. Mark xii. 16. Luke xx. 24. Herodian, i. 27. uses the word in this latter view, νομίσματα—ἐκτετυπωμένα τὴν ἐκείνου Εἴ'ΚΟ'ΝΑ, money struck with his image.

II. An image, resemblance, likeness. See 2 Cor. iv. 4. Col. i. 15. iii. 10. 1 Cor. xi. 7^s. xv. 49. Rom. viii. 29.

III. It seems, from the tenor of the apostle's argument, to be used Heb. x. 1. for the essential or substantial form of a thing, that is, for the very thing itself, as opposed to its σκιά shadow or delineation; so it is parallel to σῶμα the body or substance, which the apostle elsewhere opposes in like manner to its σκιά, or shadow, Col. ii. 17: and accordingly the Syriac version explains εἰκόνα, Heb. x. 1. by *ܐܠܗܐ* the substance, and Chrysostom by τὴν ἀληθειαν the truth or reality. (See ἀλήθεια II.) Comp. Rom. vii. 29. and see Wolfius on Heb. x. 1. and Suicer's Thesaur. in εἰκὼν.

III. [Gen. v. 1.]

Εἰλικρίνεια, ας, ῆ, from εἰλικρινής.—Sincerity, purity. occ. 1 Cor. v. 8. 2 Cor. i. 12. ii. 17. [In 2 Cor. i. 12. it is, says Schleusner, the sincerity approved by God. (For the derivation of this word see the next.) Theophylact says, "purity of sentiment and want of guile, having nothing in shade, nor foul under a fair cover."]

Εἰλικρινής, ἑος, οὗς, ὁ, ῆ, from εἶλη, or ἔλη the shining or splendour of the sun, and κρῖνω to judge, discern.—Sincere, pure, unsullied, without or free from spot or blemish, properly to such a degree as to bear examination in the full splendour of the solar rays. In this view the word in the N. T. is generally understood to relate to the lives or wills of Christians, and the learned Elsner has shown that it is sometimes applied in this view by the Greek writers: but since in St. Paul it seems to refer to δοκιμάζειν discernment, and is by St. Peter joined with διάνοιαν understanding, the learned critic just mentioned takes it to import that clearness or perspicuity of mind or understanding, by which one is able to see all things evidently, and proceed without mistake. So εἰλικρινής may be rendered clear, clearly discerning, of clear judgment or discernment, i. e. spiritually, in all things both of Christian faith and practice. Elsner shows that the heathen writers in like

³ [Compare with this text Diog. L. vi. 51. Lucian, Imag. 28. Artemid. ii. 37. iii. 31.]

manner apply *ἐλίκρινεια*, *ἐλίκρινως*, and *ἐλίκρινός* to the *understanding*. occ. Phil. i. 10. 2 Pet. iii. 1. So Clement in his 1st Epistle to the Corinthians, § 32. *εἰ τις καθ' ἐν ἑκάστον Εἰ' Αἰ-ΚΡΙΝΩΣ ΚΑΤΑΝΟΗΣΗ*.—if any one shall distinctly and *accurately consider*. But in Phil. i. 10. as the being *ἐλίκρινός* seems to be distinguished from *δοκιμάζειν*, as the consequence from the antecedent, and refers to the *persons*; and as it does not appear that a *man* is ever denominated *ἐλίκρινός* in respect of his *understanding*, Kypke adheres to the common interpretation of *ἐλίκρινός*, by *sincere, sound, faultless*, and adds two or three instances of this application by the Greek writers.

Εἰ' Αἰ' ΣΣΩ. It is generally derived from *ἐλῆω* to *turn, roll or whirl round* (verso, circumago, Scapula). Compare *ἐλίσσω*.

I. *To roll or whirl round*. So Aratus, in Aristotle, applies this word to the *apparent motion* of the stars *rolling round* the earth; and in Homer, II. xxiii. 309. we have,

Οἶσθα γὰρ εὖ περὶ τέρμαθ' ἐλίσσμεν (for ἐλίσσειν)—
For well thou know'st to *whirl* around the goal.

Comp. 466.

II. In the N. T. *to roll up*, as a scroll. occ. Rev. vi. 14.

Εἰμί, from *εἶω* to *be*, which from IIeb. *הָיָה* the same; but the *σ*, which we find in some of the deflections of *εἰμί*, as in *εἶς*, *ἐστί*, *ἐσμέν*, *ἐστω*, *ἔσθι*, &c. seems to be communicated to them from the Heb. *עַשׂ* is, are.

I. *To be, exist, have existence or being*. John i. 1, 2, 10. viii. 58. [xvii. 5.] Heb. xi. 6. [Acts xvii. 28. Rom. iv. 17. et al.]

II. And most generally, *to be*, denoting the *quality, state, condition or situation* of a person or thing. Mat. i. 18, 19. ii. 9, 13, 14. iii. 11. Mark i. 6. ix. 7. et al. freq. [Schleusner says it has a future sense in Mat. xxii. 23. Mark xii. 18, 25. Luke xx. 36. Acts xxiii. 8.]

III. *To be, to happen*. Mat. [i-13. xii. 44, 45.] xiii. 40, 49. xvi. 22. [xxiv. 3.] Mark xiii. 4. [Luke i. 66. et al.]

IV. *To be reckoned, or reputed*. Mat. xviii. 17. 1 Cor. iii. 19. 1 Tim. i. 7. [Schleusner adds John v. 31. (and so Hackspan, p. 421. and Episcopus, i. pt. ii. p. 6. This seems too to be the notion of Rosenmüller and Kuinoel.) Rom. iii. 26. 1 Cor. ii. 14. 2 Cor. iv. 7.]

V. *To signify, denote, represent figuratively or symbolically*. Mat. xiii. 37-39. et al. Comp. Mat. xxvi. 26, 28. [Add Luke viii. 9. xv. 26. xviii. 36. John vii. 36. x. 6. Acts x. 17. Rom. i. 12. 1 Cor. x. 4. (The rock was a *sign* or *sacrament* of Christ. See Mede, Disc. xlv. of course the Lutherans do not agree.) Gal. iv. 24. Eph. iv. 9. (What does it denote or signify but that, &c.?) Rev. v. 8.]

VI. *To mean, import*. Mat. ix. 13. xii. 7. Mark ix. 10. Acts x. 17.

VII. With a genitive case, it denotes *possession or property*. Mat. vi. 13. *σοῦ ἐστιν*, of thee is, i. e. *thine* is. So with a dative, Luke ix. 13. *οὐκ ἐστίν ἡμῖν*, there are not to us, i. e. we *have* not. See Luke viii. 42. But, Mark xi. 24. the fut. *ἐσται* imports the *obtaining* somewhat asked, *ἐσται ὑμῖν*, they shall be unto you, i. e. ye shall have or

obtain them. Raphelius on this text produces a similar passage from Arrian, de Exp. Alex. ii. 14, 16. *ὅτι γὰρ ἂν πείθης ἐμέ, ἔσται σοι* for, whatever you ask of me, you shall obtain or have. Comp. Elsner. [With the gen. it denotes also to be a follower of, as Rom. xiv. 8. 1 Cor. i. 12. iii. 4. 2 Tim. ii. 19. In Heb. xii. 11. *δοκεῖ χαράς εἶναι* seems to belong to, to be connected with joy, i. e. to be joyous. See Buttmann, § 119. note 8. Matthiae, § 372. With the dative, Luke i. 14. is similar to Mark xi. 24. as are Mat. xix. 27. Luke xiv. 10. Esth. v. 6. In 1 Cor. ix. 2. it is, if I am not acknowledged by others, &c.]

VIII. *Ὄνς εἰμί, not to be, i. e. alive, to be dead*. occ. Mat. ii. 18. This is not only an Hebraical and Hellenistical phrase, (comp. Gen. xxxvii. 30. xlii. 36. Jer. xxxi. 15. Heb. and LXX,) but the purest Greek writers have used it in the same sense. See the instances produced by Elsner, Raphelius, Alberti, Wolfius, and Wetstein; to which I add from Homer, II. vi. 130, 131. 139, 140. *ΟΥ' ΔΕ'—δὴν ἮΝ*, nor lived he long. Comp. II. ii. 641, 642. So Virgil, Æn. v. 869, 870.

Ostendent terris hunc tantum fata, neque ultra
Esse sinent. [Eur. Hipp. 357. Alceest. 270.]

IX. *Εἰμί εἰς—to be for, i. e. to become*. Mat. xix. 5. Luke iii. 5. 1 Cor. xv. 45. 2 Cor. vi. 18. This seems a merely Hellenistical expression, and in the LXX often answers to the Heb.—*לְ* *לְ*. See inter al. Gen. ii. 7, 24. xviii. 18. in the Hebrew and LXX, and comp. under *γίνωμαι* I. [Add Mark x. 8. 1 Cor. iv. 3. vi. 6. xiv. 22. Comp. Is. xl. 4. xlix. 6. and see Vorst. Phil. Sacr. c. 36. p. 679. The following senses are peculiar. In Mat. vi. 5. *thou shalt not behave thyself*. In Heb. ix. 5. *οὐκ ἐστιν is, it is not allowed, or it is not possible*. Comp. Ecclus. xiv. 17. xxxiv. 21. and Perizon. ad Ælian. V. H. ix. 7. There is a class of phrases which hardly admit of any description, but have a certain similarity. John xii. 50. *his commandments are (are the source of) eternal life*. In 2 Cor. iii. 17. Wahl says, *now the Lord is (the giver of) the Spirit*. But I think Macknight right in explaining it from verses 6 and 16. *that ye may know what I mean by the Jews turning to the Lord, "the Lord" signifies the covenant of the Spirit of which we are ministers, just as in verse 15. the covenant of the letter is called Moses*. Rosenmüller, I think, means the same thing. In Eph. ii. 14. *He is (the author of) the peace between Jews and Gentiles*. Again, with *τις, εἰμί* has the sense of *to be of consequence* (see Acts v. 36. Matthiae, § 487); and indeed with other words it takes the same meaning, and with *οὐδέν* the opposite. See Mat. xxiii. 18. John viii. 24. according to Vitringa, and 54. Acts xxi. 24. xxv. 11. 1 Cor. iii. 7. vii. 19. x. 19. xiii. 2. 2 Cor. xii. 11. Gal. ii. 6. vi. 3, 15. And perhaps it has this sense without any adjunct. See 1 Cor. i. 28. according to Wolf and Elsner after Chrysostom, and this gives the best meaning. Comp. Xen. Anab. vi. 2, 10. Cyr. vi. 2, 8.—The verb is constructed with many prepositions. (1.) With *ἐκ*, it denotes either to *derive one's origin from persons, places, &c.* Mat. i. 20. xxi. 25. Luke ii. 4. John i. 47. iv. 22. vii. 52. Acts xxiii. 34. 1 Cor. xi. 8. 1 John iv. 7. et al. Xen. Cyr. ii. 1, 26.—or to *belong to any body, sect, people*. Mat. xxvi. 73. Mark xiv. 69, 70. Luke xxii. 58. John vi. 64. xviii. 17, 25. Col. iv. 9.

2 Tim. iii. 6. Herodian i. 7, 6. John viii. 23. Lampe on St. John observes, that *ἐκ* often implies not only *orig. from*, but *close connexion with*, a *mystical generation*. Thus, John viii. 23. *εἶπαι ἐκ τῶν ἄνω or κάτω, ἐκ τοῦ κόσμου*, &c. This last phrase denotes especially to *have received only a carnal or worldly generation, not to have the divine life*. John xiii. 44. *you are sprung from the evil one, and closely connected with him*. See John xv. 19. xvii. 14, 16. 1 John iii. 12. iv. 1—6. 3 John 11. *εἶπαι ἐκ τῆς πίστεως or ἐκ τῆς ἀληθείας* seem to mean *attached to the faith or the truth*, see John xviii. 37. 1 John iii. 19. Gal. iii. 10. With *μετά*, besides the obvious meanings, this verb implies to *assist*. Mat. xxviii. 20. John iii. 2. viii. 29. Acts vii. 9. x. 38. xviii. 16. Rom. xvi. 20. Phil. iv. 9. With *σύν* it implies to *be among the followers of*. Luke viii. 38. Acts iv. 13. v. 17. or to *be of the party of*. Acts xiv. 4.]

Εἶμι—to go. This sense of the V. seems evidently derived from *εἶμι to be*; the correspondent verbs to which latter do in other languages often import *motion*; as, for instance, the French *être*, and English to *be*. Thus the French say, *je suis à vous dans un moment*, I am with, i. e. I come to you in a moment; *je l'étois voir l'autre jour*, I was, or went, to see him the other day; and the English, *I am for London*, i. e. I am going thither, &c. &c. The simple V. *εἶμι* to go occurs not in the N. T., though some have taken it in this sense, John vii. 34, 36. but is here inserted on account of its compounds and derivatives.

Εἵνεκεν the same as *ἐνεκεν* (which see), *ι* being inserted according to the Attic dialect. *On account of*. occ. 2 Cor. vii. 12. thrice.

Εἴπερ, a conjunction, from *εἰ if*, and *περ truly*.

1. *If truly, if indeed*. Rom. viii. 9, 17. 1 Cor. xv. 15.

2. *Since indeed, since*. 2 Thess. i. 6. 1 Pet. ii. 3.

3. *Although, indeed*. 1 Cor. viii. 5.

Εἴπως, from *εἰ if*, and *πως anyhow, by any means*.—*If by any means*. occ. Acts xxvii. 12. Rom. i. 10. xi. 14. Phil. 11.

Εἰρηνεύω, from *εἰρήνη peace*.—*To [follow after] peace, be peaceable*. occ. Mark ix. 50. Rom. xii. 18. 2 Cor. xiii. 11. 1 Thess. v. 13. It is used by the LXX in the same sense, answering to the Heb. עָנַן. [1 Kings xxii. 45. Ecclus. vi. 6. Polyb. v. 8, 7.]

Εἰρήνη, ης, ἡ, from *εἶρειν (εἰς) ἔν connecting into one or together* (see Eph. ii. 14—17). *Peace, freedom, or cessation from enmity in general*.

I. *Peace temporal*, and that whether public and political, as Luke xiv. 32. Acts xii. 20.—or private, Heb. xii. 14. 1 Pet. iii. 11. [*Tranquillity*. Luke xi. 21. John xvi. 33. 1 Thess. v. 3.]

II. *Peace spiritual*, i. e. with God and our own consciences through Christ, Rom. v. 1. John xiv. 27. xvi. 33. Rom. i. 7. where see Macknight, et al. freq. Hence,

III. It is used as a *personal title of Christ*, (comp. 1 Cor. i. 30.) *the Prince of Peace*. (Is. ix. 6.) Eph. ii. 14. Comp. Col. i. 20.

IV. In an Hellenistical sense it denotes *any or all kind of happiness or well-being*. See Rom. ii. 10. James iii. 18. 1 Thess. v. 3. Heb. xiii. 20. Comp. Luke xix. 42. Hence,

V. It is used as a *wish of happiness and welfare* in salutations; see Luke x. 5. (comp. Mat. x. 13.)

John xx. 21, 26.—and in taking leave, Mark v. 34. Acts xv. 33. xvi. 36. In these two last senses the word is frequently applied in the LXX for the Heb. שָׁלוֹם; and it may be worth adding, that the old Hebrew compliment *שָׁלוֹם לְךָ peace be to thee*, is still retained in the East, with only a slight variation. [Wahl observes, that these words were perhaps used on more solemn occasions by the old, and as mere salutations by the later Jews. See Gen. xliii. 23. Judges vi. 23. Dan. x. 19. Luke xxiv. 36; and again in leave-taking, Luke vii. 50. viii. 18. 1 Sam. i. 17. xx. 42. xxix. 7. Winer Bibl. Realwörterb. p. 299. and Gesenius's Lex. in שָׁלוֹם.]

VI. *Εἰρήνην διδόναι, to give or grant peace*. occ. John xiv. 27. where Raphelius shows that Polybius uses this Greek phrase for *giving or granting peace* in a political sense, and that in a like view he applies *ἀπολείπειν εἰρήνην to leave peace*, which corresponds to *ἀφίεναι εἰρήνην* of the evangelist.

[VII. *Concord or desire of peace*. Mat. x. 34. Luke xii. 51. Acts vii. 26. Rom. xiv. 17. 1 Cor. vii. 15. Eph. iv. 3. In Col. iii. 15. Schleusner says, *that peaceableness which is approved by God*; but Wolf understands the *peace or favour of God* (gained by Christ), which is so to rule in their hearts, or take possession of them, that they should think of nothing else. And certainly this is the sense of the same words in Rom. v. 1. Phil. iv. 7.]

Εἰρηικός, ἡ, ὁ, from *εἰρήνη*.

I. *Peaceable, peaceful*. Jam. iii. 17. [Ecclus. iv. 8. Ps. xxxviii. 37.]

II. *Wholesome, productive of happiness*. Heb. xii. 11: though Wolf prefers adhering to the first sense. Bos construes it *cheerful or pleasant*. See Lucian, Imag. p. 2. Starck, Not. Select. p. 99. says *agreeable*, referring to Micah vii. 3. Deut. xxiii. 7. Jerem. ix. 7.]

Εἰρηνοποιέω, ὤ, from *εἰρήνη peace*, and *ποιέω to make*.—*To make peace*. occ. Col. i. 20. [Prov. x. 10.]

Εἰρηνοποιός, οὔ, ὁ.—*A peace-maker*, i. e. not only between man and man, but between man and God. So Theophylact explains *εἰρηνοποιοί* by οἱ ἐτέρους στασιάζοντας καταλασσύμενοι,—οἱ διὰ διδασκαλίας τοὺς ἐχθροὺς τοῦ θεοῦ ἐπιστρέφοντες, those who reconcile others at difference, those who by their doctrine convert the enemies of God. See more in Suicer's Thesaur. on the word. occ. Mat. v. 9. [Xen. Hell. vi. 3, 4.]

ΕΙΡΩ. [See ἐρέω.]

ΕΙΡΨ, μία, ἑν.—*A noun of number, one*. It is by some derived from the V. *εἶμι, to be*, q. d. *a, i. e. one, being or thing*.

I. *One*, Rom. iii. 10. et al. freq. John x. 30. I and the Father are (not *εἷς one person*, but) *ἐν one thing*, as the word is accordingly rendered by many translators cited in Campbell's note. 1 Cor. x. 17. *because the bread (is) one*, i. e. the memorial of one and the same thing, namely, the body of Christ broken for us, *we, being many, are one body* (of Christians); for *we are all partakers of the one bread*. See Bowyer's Conject. and especially Dr. Bell on the Lord's Supper, p. 77. 81. 182. 2nd ed.—On Luke x. 42. see under *χρεία* I.

II. It denotes *unanimity or consent*. Acts iv. 32. where see Wolfius and Suicer's Thesaur. under *εἷς* I. 4. ἀπὸ μιᾶς (γνώμης, or βουλῆς,

namely) *with one consent*, Luke xiv. 18. where see Elsenr and Wetstein.

III. *The first*. This use of the word is common in the LXX, where it answers to the Heb. *רִאשׁוֹן*, used in like manner; yet this application is not merely Hellenistical; for in Polybius [p. 1401.] we meet with this expression, *ἐν τῇ ΜΙΑ'Ι καὶ εἰκοστῇ βίβλῳ*, i. e. as we also say in English, in the one and twentieth book; and in Herodotus, v. +89. + we read *τῷ 'ΕΝΙ καὶ τριηκοστῷ*, (*ἔτει*, namely) in the one and thirtieth year, for *τῷ πρώτῳ*, &c.¹ See Mat. xxviii. 1. 1 Cor. xvi. 2. Mark xvi. 2. Comp. ver. 9. and Rev. vi. 1.

IV. *One, one only, unicus*. Mat. v. 18, 41. vi. 27. x. 29, 42. et al. freq.

V. *A certain one*. Mat. viii. 19. xix. 16. xxvi. 69. Luke v. 12. John xx. 7: though I once thought this a merely Hellenistical or Hebraical sense of *εἷς* conformable to the similar use of the Heb. *אֶחָד*; yet Kypke on Mat. viii. 19. produces Euripides, Plutarch, Lucian, and Dionysius Halicarn. applying the masc. *εἷς* and fem. *μία* in like manner. So *εἷς τις* a certain one, Mark xiv. 47, 51. is used in the same sense by the Greek writers, as by Homer, Il. i. 144. *Εἷς τις ἀρχὸς ἀνὴρ*—some certain chief man; and by Arrian (see Raphaelus), and Lucian, t. i. p. 670. *Εἷς τις μὲν αὐτῶν*—a certain one of them. Comp. Luke vii. 10. [Add Luke xxii. 50. and in the Hebrew, 1 Sam. i. 1. 2 Sam. xii. 1. Gen. xxvii. 44. Dan. ii. 31. Herodian, vii. 5, 10. Herod. iv. 71. v. 105. Thuc. i. 85. and Bergler. ad Alciph. Epp. i. 3. p. 15.]

VI. *Εἷς καὶ ἕτερος, one and another*. Mat. vi. 24. Luke vii. 41. So in the profane writers.

VII. *Εἷς καὶ εἷς, one and the other*, for *εἷς μὲν*—*ἕτερος δέ*, or *ὁ μὲν*—*ὁ δέ*, Mat. xx. 21. xxiv. 40, 41. That this use of *εἷς* is agreeable to the Hebrew and Hellenistical idiom cannot be disputed. See [Levit. xii. 8.] 2 Chron. iii. 17. Zeel. iv. 3. in Heb. and LXX. But it is no less true that Aristotle, as cited by the learned Hoogeveen on Vigerus de Idiotism. cap. i. reg. 4. applies the word in the same manner when he says, *Δύο τὰ λόγον ἔχοντα*, "ΕΝ μὲν ᾧ θεωροῦμεν τὰ τοιαῦτα τῶν ὄντων, ὧν αἱ ἀρχαὶ μὴ ἐνδεχόμεναι ἄλλως ἔχειν," ΕΝ δέ γε, ᾧ τὰ ἐνδεχόμενα, There are two parts of which reason consists (*duas animæ rationalis partes*, Hoogeveen); *one* by which we contemplate such things whose principles cannot be otherwise, *the other* by which we consider contingencies. I add from Pindar, Nem. vi. 1.

¹ ΕΝ ἀνδρῶν, ΕΝ θεῶν γένος.

One is the race of men, *another* that of the gods.

See also Soph. Elect. 696. So in our best English poets, *one* and *one* are often used for *one* and *another*. Comp. 1 Thess. v. 11. *οἰκοδομεῖτε εἷς τὸν ἕνα*, edify *one another*. For similar expressions in the Greek writers see Kypke.

VIII. *Εἷς καθ' εἷς, one by one*, occ. Mark xiv. 19. John viii. 9. ὁ δὲ καθ' εἷς—and *each one in particular*—occ. Rom. xii. 5. If *καθ'* in these expressions be put for the preposition *κατά*, it is evident that the following word ought, according to the usual diction of the Greek, and even of the sacred writers in other places, (see 1 Cor. xiv.

31. Eph. v. 33.) to have been the accusative *ἕνα*. Some therefore regard *καθ' εἷς* as an Hebraism, and remark that *εἷς* is here used as if it were undeclined, like Hebrew nouns. It may seem, however, from Lucian's producing *καθ' εἷς* in his Solœcista², that, though not indeed a pure Attic phrase, yet it was sometimes used among the Greeks themselves in his time, as it certainly is by Eusebius, Præp. Ev. x. 1. Hist. Eccl. x. 4. See Wetstein, Var. Lect. on Mark. But Beza, and after him other learned men, and particularly Blackwall, Sacred Classics, vol. ii. p. 43. in order to vindicate the sacred writers from the charge of solecism, have maintained that *καθ'* should be taken not as a preposition, but as a contraction of the two particles *καὶ ἕνα* and *then*; so that *εἷς καθ' εἷς* might be strictly rendered *one*, and then *one or another*; and *ὁ—καθ' εἷς* *one*, or *this*, and then *one or another*. And true indeed it is, that the purest Attic writers often put *καὶ ἕνα* for *καὶ ἕνα*; and Blackwall cites from Aristophanes *καθ'* applied in the same manner before an *aspire* breathing. But still neither of the phrases *εἷς καθ' εἷς*, nor *ὁ—καθ' εἷς*, is produced from any Greek classic; and if even the elegance of the former could be justified by the exposition of Beza and Blackwall, yet that of the latter seems on their principles still less defensible. We do indeed meet with *ὁ καθ' εἷς* for *each one* in 3 Mac. v. 22. and in several of the later Christian Greek writers, but I believe in none of the ancient classic authors. On the whole, therefore, it seems most just and reasonable to say, that *καθ' εἷς*, as used by the sacred penmen, is either an Hebraical or Hellenistical expression, or at most not used by the pure and elegant writers and speakers of the Greek language. See Bowyer's Conject. on Mark, and comp. under *ιδιότης*.

[IX. *Each*. Rev. iv. 8. *Each by itself*. Is. vi. 2. Lucian. Deor. Jud. t. ii. p. 12. It is used with *ἕκαστος* in this sense. Luke iv. 40. Acts ii. 3. See Wessel. ad Diod. S. xvi. 35.]

[*Εἷς*. A preposition governing the accusative, and properly answering the question *whither* ?]

[1. It indicates *motion* of any kind, or the direction of motion to a place, and signifies (1) *to*, or sometimes *into*, as Mat. ii. 11. *ἐλθόντες εἰς τὴν οἰκίαν*³, ibid. 13, 14, 20, 21, 22. iii. 10. *εἰς πύρ βάλλεται*, ibid. 12. iv. 1, 5, 8, 12, 18, 24. v. 1, 29, 30. vi. 6, 26. ix. 26. xiii. 22. xv. 16. xxvi. 71. Mark ix. 22, 43, 45. Luke vii. 8. xiii. 19, 21. John xii. 2. Acts iv. 3. *εἰς τήρησιν*. v. 16. viii. 26. xiii. 4. (2) *On*, as to *spit on*. Mat. xxvi. 67. xxvii. 30. Mark viii. 23.—to strike *one on*. (3) *Amongst*, as Luke x. 36. *to fall among thieves*. xiii. 21. John xxi. 23. Acts iv. 17. xix. 30. Herodian vii. 11, 10. Xen. Mem. i. 1, 14. In this

² ΛΟΥΚ. Εἰ ἄρα ΚΑΘ' Εἷς λαμβάνει σε περιών; ΣΟΛ. Ἐοικασί γε. ΛΟΥΚ. Ὅ δὲ ΚΑΘ' Εἷς πῶς παρήλθε; ΛΟΥΚ. What! does *each* (solecism) escape you as it passes? Sol. So in truth they seem to do. Luc. But how could ΚΑΘ' Εἷς (for *each*) miss you? Lucian, Solœcist. t. ii. p. 984. E. ed. Bened. [On this solecism, see Grævius on this place of Lucian.]

³ [In Acts xvi. 40. translate *into Lydia's house*, and compare Aristoph. Plut. 237, 242. where, as well as elsewhere in good Greek, the person is put for his house after *εἰς*; but many good MSS. read *πρὸς* for *εἰς*. See also Xen. Cyr. i. 5, l. ii. 1, l. Lysias, p. 134. Hom. Il. xv. 402. Greg. Cor. p. 46. ed. Schæf. Fisch. ad Well. t. iii. pt. ii. p. 150. Viger. p. 594.]

¹ [Add Herod. iv. 161. Thuc. iv. 115. Hom. Il. xvi. 173. Eur. Bacch. 680. Cic. de Sen. c. 5.]

sense, too, it shows the object to which any thing is directed; and may be rendered (4) *towards*, near to, Mat. xxi. 1. ἤγγισαν εἰς Ἱεροσόλυμα. xxii. 3. Mark vii. 31. Luke vi. 20. ix. 62. xi. 49. xxii. 24. John iv. 5. (comp. v. 8.) ix. 11. xi. 32. (at i. e. with a motion towards) and 38. xxi. 4. (stood near to) Acts vi. 15. xiii. 9. xxi. 4. xxvi. 24. Rom. ii. 4. xi. 36. (all things are referred to him) viii. 21. shall be freed—(and shall come) to liberty, et al. See Viger, p. 593. It likewise points out the state into which any thing passes by any change, division, or collection, and must be translated (5) *into*. Mat. xiii. 40. (bind them into bundles) where comp. Herodian i. 1, 4. xxvii. 51. Mark xv. 38. ἐσχίσθη εἰς δύο, was rent into two (parts), μέρη being understood, (compare Polyb. ii. 16, 11. Lucian, Dial. D. viii. 1. Dio Cass. xxxv. p. 5. Bos, Ellips. p. 287. ed. Schæf. Herodian iii. 8, 4. et al.) Acts ii. 20. Rom. i. 26. Rev. xi. 6. (This notion of change is very strong in Julian. Antic. Anthol. Gr. t. iii. p. 230. ed. Jacobs. Diod. Sic. i. 12. xix. 32. Polyb. ii. 41, 5. Antiphon, 651, 9.) John xi. 52. xxii. 23. Again, it is (6) *towards*, or sometimes *in*, expressing the disposition or direction of the mind, hopes, feelings, &c. John v. 45. εἰς ὃν in whom ye hope, i. e. towards whom you look with hope. Comp. Herodian vii. 10, 1. Polyb. x. 3, 7, and so Acts xxiv. 15. Rom. i. 27. v. 8. xii. 12. 2 Cor. ii. 4. ix. 13. 1 Pet. iv. 9. John i. 12. ii. 11, 23. (Perhaps one should rather say, that this sense explains the origin of the expression in the three last passages, where it is to believe in.) On this usage, see Fischer, t. iii. pt. ii. p. 154. From the same reasons arises another meaning, (7) *against*, expressing the object against whom action or feeling is directed. Mat. xviii. 15. Mark iii. 29. Luke xii. 10. xv. 18, 21. xvii. 3. xxii. 65. Acts vi. 11. 1 Cor. viii. 12. et al. Herodian vi. 7, 11. Xen. Cyr. ii. 2, 2. and frequently elsewhere.]

[II. It seems to express the final cause or purpose of any thing, either when motion is or is not signified, and is translated by *for*, Mat. x. 18. xxvi. 18. shed for the remission, &c. Mark i. 4. ii. 17. Luke ii. 32. ix. 62. John i. 7. xviii. 37. Acts vii. 5. ix. 21. xi. 18. Rom. i. 1, 5, 24. vi. 16. ix. 21. xiii. 4. xiv. 9. (with this intent.) Heb. xi. 11. et al. Thus εἰς τί; is *why?* for *what?* Mat. xxvi. 8. et al. freq. See Herod. i. 6, 20. Diod. Sic. i. 56. et al. In Mat. xxvii. 10. they gave them for the field, i. e. to buy the field. The preposition is often joined with an infin. in this sense, and may be translated for the purpose of, or to the end that. Mat. xx. 19. xxvi. 2. xxvii. 13. Mark xiv. 55. Acts iii. 19. Eph. i. 18. et al. With the negative μή it may be translated (1) *lest*, as in Acts vii. 19. lest they should live, 1 Pet. iii. 7. et al. In Heb. xi. 3. Heinsius and others join μή to φανερῶντων. Compare Xen. Mem. iii. 6, 2. Cyr. i. 4, 5. Εἰς in a similar way expresses the event, and may be translated (2) *unto*, where some verb like causing, bringing, or the like, is often to be supplied. See Luke ii. 34. Rom. v. 16. twice, vi. 16. though these may also come under head V. Where the cause is expressed, it is frequently to be translated (3) *with respect to*, or regard being had to. Mat. vi. 34. Luke vii. 30. xii. 21. (not rich, regard being had to God's will) John iv. 36. Acts ii. 26. xxv. 20. Rom. iv. 20. 2 Cor. ix. 13. xi. 6. Gal. v. 10. Eph. iii. 16. v. 32. Heb. vii. 14. et al.

2 Sam. xi. 4. (for 5) Diod. Sic. xi. 50. Pausan. vi. 2, 4. x. 24. In Mat. x. 41. Wahl says, *ratione habita doctoris, sc. sibi noti*; but others (as Schl.) more rightly say, *because he is a prophet.*]

[III. For the use of, for the advantage, or disadvantage of. Mat. xx. 1. xxvi. 10. Mark viii. 19. Luke ix. 13. xv. 22. John vi. 9. Acts ii. 22. xxiv. 17. Rom. i. 17. viii. 18. xi. 32. 1 Cor. viii. 6. for his glory, say Wahl and Rosenm.; but Mac-knight thinks there is an ellipse of προσκυνῶμεν, (Numb. xxv. 2. and so, I think, Hammond) xv. 16. xvi. 6. 2 Cor. viii. 4. ix. 1. Gal. iv. 11. Col. i. 20. et al. 1 Sam. xix. 4. Diod. Sic. i. 98. et al.]

[IV. Used of time, until. In Mat. x. 22. xiii. 13. xxiv. 13. John xiii. 1. until the end. In Mat. xxi. 19. Mark iii. 19. we have εἰς τὸν αἰῶνα, i. e. until the most distant period, i. e. for ever. Luke i. 50. Rev. i. 6. Acts iv. 3. εἰς τὴν αἰῶνα. 2 Tim. i. 2. Heb. ii. 3. et al. Diod. Sic. xv. 2. Herod. vi. 97. Xen. Symp. viii. 18. et al. In Luke xii. 19. it is for many years.]

[V. With an adjective, it makes a periphrasis for the adverb, or describes the manner. Luke xiii. 11. εἰς τὸ παντελές altogether, (which in Heb. vii. 25. means always.) Rom. xiii. 14. εἰς ἐπιθυμίᾳς so that evil desires are excited. Perhaps this is the sense in Rom. v. 16, 18. so that (men) were condemned. 2 Cor. x. 15. εἰς τὰ ἄμετρα, and εἰς περισσοῖαν, immoderately and abundantly. al. Xen. Mem. iii. 3, 4. et al.]

[VI. It is used for ἐν with (1) nouns of place. Thus, Mat. ii. 23. lived in the city. Mark i. 9. baptized in the Jordan, and 39. ii. 1. v. 14, 34. xi. 8. xiii. 3. xiv. 9. Luke i. 20. xi. 7. John i. 18. ix. 7. xx. 7, 19, 26. In Acts ii. 39. εἰς μακράν is, according to Wahl, for ἐν μακρῇ, sc. χώρῃ, afar off, meaning the Gentiles (comp. Eph. ii. 13); though others, from Xen. Cyr. v. 4, 21. refer the words to time, and think it is, they who live in remote ages. Compare with the first passages in this head, Ælian, V. H. vii. 8. Orph. Argon. 509. Soph. Aj. 80. Taubm. ad Plaut. Amphit. i. 1, 25. Krebs, Obs. Flav. p. 78. 215. It is also used (2) for ἐν among, or in presence of, as Acts ii. 22. among you. xxii. 30. before them. 2 Cor. viii. 23. before. Herod. viii. 26. (3) With nouns of time. Mat. xii. 41. Luke xi. 32. at the preaching. So εἰς and ἐν are used by the LXX for a Gen. xxxvii. 20. 2 Chron. xi. 4. and so in Greek. Diod. Sic. iii. 43. v. 84. et al. freq. In Acts vii. 53. for ἐν, it expresses the manner, 'by the disposition.' In Rom. vi. 17. it is according to, or in which; in Mat. xii. 18. 2 Pet. i. 17. it is for with; and in Mat. v. 35. for by.]

[VII. With εἰμι, γίνεσθαι, &c. it expresses, to be accounted for, or as, to become. See Luke iii. 5. xiii. 9. Mat. xix. 5. xxi. 42. Mark x. 8. xii. 10. 1 Cor. vi. 16. Eph. v. 31. Acts iv. 11. xii. 27. Rom. ii. 26. iv. 3, 22. ix. 8. Gal. iii. 6. Hence, explain Mat. v. 13. Gen. ii. 22, 24. xv. 6, &c.]

[VIII. With an accusative after ρίθμι, ἐγείρω, and the like, it has the meaning of an accusative only, which is an Hebraism. See Acts xiii. 22, 47. vii. 21. Eph. ii. 15. So Gen. xxvii. 20. xlviii. 4. Jer. i. 5, &c. for 5. In Mat. v. 22. it is the simple dativ.]

Εἰσάγω, from εἰς into, in, and ἄγω to lead or bring.

[I. To lead in, or introduce. Luke xiv. 21. xxii. 54. John xviii. 16. where it is to get a person in,

et al. Polyb. xxiv. 1, 8. Xen. Hell. i. 3, 13. v. 4, 1. 4.]

[II. *To bring in*, of a person. Luke ii. 27.—of things. Acts xii. 45. in which sense it is often used of merchandise in good Greek. Xen. Vect. iv. 40. de Rep. Ath. ii. 3. In Heb. i. 6. perhaps it is to be referred to sense I. It means, I think, the formal introduction of one vested with great authority to those he is to govern, and Wahl very rightly refers to the title of Psalm xviii. This, too, is Schleusner's opinion, as he says, *to propose openly, to constitute and declare*; and Rosenmüller quotes Phil. de Agricult. p. 193. C. as another instance. Chrysostom, however, translates *when he delivers to him the kingdom over the world*.]

Εἰσακούω, from εἰς and ἀκούω to hear. [This verb is used also in the simple sense. Thuc. v. 45. Aristot. Probl. xi. 37. and Psalm lviii. 5.]

[I. *To hear favourably*, as prayers. Mat. vi. 7. Luke i. 13. Acts x. 31. Psalm iv. 1. With ἀπό it means *to save*, the consequence of such a favourable hearing being put for the antecedent, as Heb. v. 7. and Job xxxv. 12; and without ἀπό, Psalm lv. 16.]

[II. *To obey or heed*. 1 Cor. xiv. 21. Comp. Deut. i. 43. ix. 23. Thuc. i. 126. Xen. Hell. v. 2, 12.]

Εἰσδέχομαι, from εἰς and δέχομαι to receive.—[*To receive with kindness*. 2 Cor. vi. 17. where a reception into communion is meant. See verse 16. and Is. lii. 12. Ezek. xi. 17. xx. 35. xxii. 20. Zech. x. 8. Hos. viii. 10. 2 Mac. iv. 22. Wisd. xix. 15. Xen. Cyr. v. 5, 9.]

Εἰσέρχομαι, from εἰς in, and ἔρχομαι to come. It borrows most of its tenses from εἰσελεύθω.

I. *To come in, enter*, in whatever manner. See Mat. v. 20. vi. 6. vii. 13. viii. 8. (Comp. Gen. xix. 8. in Heb. and LXX.) Mat. xxvi. 41, 58. Mark vi. 22. Luke vii. 45. Acts xix. 30. Heb. ix. 12. x. 5.—[*To enter violently*. Mark iii. 27. Acts xx. 29.]

II. *To enter into the possession of*. Luke xxiv. 26. Comp. xxii. 3. John xiii. 27. [Add Mat. xix. 23, 24. Luke xi. 52. Rom. xi. 25. of the kingdom of heaven; and again, Mat. xix. 17. xxv. 21. Heb. iv. 1, 3, 6, 10, 11. εἰσέρχεται εἰς τὸν κόσμον is *to be born in* Rom. v. 12. 2 John 7. or *to appear in the world*. Heb. x. 5. εἰς τὸν κόσμον τινός is *to succeed to any one's labours*. In Heb. vi. 10. it is *to reach or get within*.]

[III. *To enter the mind*. Luke ix. 46. Parkhurst says, *to happen*; Schleusner says, it is also *to enter and excite the mind*; and refers Luke xxii. 3. John xiii. 27. to this sense. Comp. Xen. Anab. v. 1, 11.]

[IV. *To fall into* (of temptation). Mat. xxvi. 41. Mark xiv. 33. Luke xxii. 40, 46.]

[V. *To come forward to*. Acts xiii. 30. Polyb. iii. 44, 10. See Loesner, Obs. Philon. p. 220.]

VI. Εἰσέρχεται καὶ ἐξέρχεται, *to go in and out*. John x. 9. Acts i. 21. It is a Hebrew phrase for *familiar conversation*, or *performing the usual actions of life*; or, according to Wolfius, for *executing a public office*. Comp. Numb. xxvii. 17. 2 Chron. i. 10. Jer. xxxvii. 4. in Heb. and LXX, and εἰσπορεύομαι II.

Εἰσκαλέω, ὦ, from εἰς in, and καλέω to (167)

call.—*To call or invite in*. occ. Acts x. 23. [Xen. Ec. iv. 15.]

Εἰσοδος, οὐ, ἡ, from εἰς and ὁδός a way. [Properly the way of entrance, as the door, &c. See Xen. Cyr. i. 3, 10. Herodian i. 12, 16. Prov. viii. 34.]

[I. *Entrance, approach*. 1 Thess. ii. 1. and figuratively in Acts xii. 24. of the Messiah's entrance into his office; which the fathers misinterpret of his birth.]

[II. *Admission, reception*. 1 Thess. i. 9. Heb. x. 19. 2 Pet. i. 11.]

Εἰσπνέω, ὦ, from εἰς in or into, and πνέω to leap.—*To leap, spring, or rush in*. occ. Acts xiv. 14. xvi. 29. Alberti has remarked that this is an emphatical verb used by the Greek writers to express violent exertion on sudden emergencies. [Amos v. 19. Ælian, V. H. xiii. 2. Xen. Anab. i. 5, 81.]

Εἰσπορεύομαι, from εἰς in, and πορεύομαι to go.

I. *To go or enter in*. [Properly Mark i. 21. v. 40. vi. 56. Luke viii. 16. et al., of food put in. Mark vii. 15, 18, 19. In Mark iv. 19. and vii. 19. it is *to enter the mind*.]

II. Εἰσπορεύομαι καὶ ἐκπορεύομαι *to go in and out*; a Hebraism denoting familiar conversation, or the executing of a public office. Acts ix. 28. Compare Deut. xxviii. 6. xxxi. 2. 1 Sam. xviii. 13, 16. in Heb. and LXX, and εἰσέρχομαι IV.

Εἰστρέχω, from εἰς in, into, and τρέχω to run.—*To run in*. [Acts xii. 14. 2 Mac. v. 26. Herodian i. 9, 7.]

Εἰσφέρω, from εἰς in or to, and φέρω to bring.

[I. *To bring into*. Luke v. 13, 19. 1 Tim. vi. 17. Heb. xiii. 11. Xen. Cyr. viii. 8, 10. Joined with εἰς τὰς ἀκοάς (*to bring into one's ears*) it is *to teach*. Acts xvii. 20. LXX, Deut. xxviii. 38. Comp. Eurip. Bacch. 649. Dan. 55. Soph. Aj. 149.]

[II. *To lead into*. Mat. vi. 13. Luke xi. 4. These passages are usually translated, *suffer us not to be led*; but the arguments on it are rather of a metaphysical than philological nature. For the opinions of the fathers, see Suicer ii. p. 655.]

ΕἴΤΑ, an adv. of time or order.—*Then, afterwards*. Mark iv. 17, 28. viii. 25. et al. freq. In Heb. xii. 9. Alberti and Raphelius understand εἴτα to denote an animated interrogation, like the Latin *utane? Utane vero? What then?* and they cite Aristophanes, Demosthenes, and Ælian applying it in this manner. But qu. whether the common interpretation, *further, furthermore*, quod accedit, as εἴτα often signifies, is not better?

Εἴτε, a conjunction, from εἰ if, whether, and τε and.

1. *And if*. 1 Cor. xiv. 27.

2. *Whether*, repeated εἴτε—εἴτε, *whether—or*. 1 Cor. iii. 22. viii. 5. xiii. 8. Phil. i. 18. Col. i. 20. 2 Cor. xii. 2. where Kypke produces Dionysius Halicarn., Demosthenes, and Josephus repeating εἴτε in the same manner. So Plato; see Vigerus, de Idiotism. p. 515. ed. Zeun. Lips. 1788.

¹ [Schl. and Bretsch. say it is *if then*; Wahl translates it by *tum*, and says it is used in questions and disputes, quoting Lucian, Dial. D. iv. 2. 3. x. 2.]

Εἰώθειν and εἰώθός. See under ἔθω.

‘EK before a consonant, ‘EΞ before a vowel. A preposition governing a genitive.

[I. Used of motion from a place, *from* or *out of*. Mat. ii. 15. iii. 17. viii. 28. xii. 34, (according to Wahl, but Bret. refers this place to sense III.; Schleusner says *according to*; ad animi indolem componit se oratio,) 42. Luke xvii. 7. John vi. 23. Acts xix. 16. 2 Cor. v. 8. xiii. 11. et al. Herodian i. 15, 2. et freq.]

[II. It shows the *origin* or *source* of any thing; *out of*, *from*. Mat. i. 3. ἐκ τῆς Θαμάρ. xxi. 16, 19, 25. Luke vii. 27. John i. 13. Rom. v. 16. xi. 6. 1 Cor. viii. 6. 1 Tim. i. 5. 1 John iv. 6. et al. Hom. II. i. 6. Xen. Mem. ii. 7, 9; and so it shows the *material* of which any thing is made. Mat. iii. 9. xxvii. 29. Luke xvi. 9. (perhaps, but Schleusner says *by means of*, *by a right use of*.) Rom. ix. 21. Gen. ii. 23. Song of Solomon iii. 9. Job xxxiii. 6. Herodian vii. 4, 27. Xen. Symp. viii. 32. The *source* of assistance, &c. is indicated in Mat. xv. 5. Mark vii. 11. John vi. 65. where Wahl construes it *by*, and says it is for ὑπό.]

[III. It serves for *partition*, and is used either with *τίς* or *εἷς*, &c., as Mat. vi. 27. Mark ix. 17. et al.; or without, as Mat. xxiii. 34. xxv. 8. Luke xi. 49. xxii. 31. xxiv. 35. John iii. 1. viii. 46. xii. 6. Acts xv. 14. Rom. ix. 24. 2 Kings x. 23. Is. xviii. 7. (in Heb.) Herodian v. 3, 18. Xen. Mem. iii. 6, 17. To this sense must we refer the expressions where *πένιν*, *φαγεῖν*, &c. are joined with ἐκ. Mat. xxvi. 27. Mark xiv. 23, 25. John iv. 12—14. 1 Cor. ix. 7. xi. 28. Heb. xiii. 10. Rev. ii. 7. iii. 19, 21. x. 18. In John vi. 64, 70. xii. 20. Acts xx. 30. Col. i. 18. *translate among*.]

[IV. It expresses the *cause*, and is *out of* or *on account of* and *by*. Gal. ii. 16. *the works of the law are not the cause of his justification*. Acts xxviii. 3. *on account of the heat*. Rev. xvi. 10. John vi. 66. xix. 12. Rom. iv. 16. ἐκ πίστεως, *on account of faith*, (we shall be heirs,) al. Thucyd. iv. 74. Ælian, V. H. iii. 8. In Rom. i. 17. Wahl says, *on account of faith*; Schleusner gives *by* or *through faith towards believers*. The efficient cause is denoted, Mat. i. 18. John x. 32. et al. Diod. Sic. xvi. 61. Herod. viii. 80.]

[V. It is used of the *standard*, *rule*, or *example*, by which things are judged, *according to*. Mat. xii. 33, 37. Luke xix. 22. James ii. 18. 1 John iv. 6. Ælian, V. H. i. 21. Xen. Mem. i. 2, 57. In all these cases we may perhaps translate, *by means of*.]

[VI. It is used of *time*, and means *after*, *just after*. John xiii. 4. 2 Cor. iv. 6. Rev. xvii. 11. (according to Schleusner and Wahl; but Bret. says *among*.) Herod. viii. 12. Thuc. iii. 10. Matthiæ, § 574. Sometimes it is *from* or *ever since*. Mat. xix. 12, 20. Luke vii. 27. Acts ix. 33. xv. 21. xxiv. 10. Rom. i. 4. John vi. 66. xix. 12. et al. Ælian, V. H. iii. 4. Polyb. iv. 17, 4.]

[VII. It is used of *price*, *for* or *at*, as Mat. xx. 2. xxvii. 7. Acts i. 18. Paleph. i. 46, 3, 4. Fisch. ad Well. iii. pt. ii. p. 122. In good Greek the gen. in this sense stands without ἐκ. See Matthiæ, § 342.]

[VIII. Used of *place*, *on*, (or, according to Wahl, *of the relation of one thing to another*), as Mat. xx. 21, 23. xxii. 44; and so in LXX, says Parkhurst, for ἐν, as in Exod. xiv. 20. 2 Sam.

xvi. 6. 1 Kings xxii. 19. 2 Chron. iii. 16. iv. 8.]

[IX. Used for the simple genitive, as in Mat. xiii. 47. (fish) *of every kind*. Luke ii. 35. John iii. 25. xvi. 17. John vi. 13; and so in Polyb. ix. 29, 7. Herodian ii. 6, 16. Perhaps this division might be referred to II. or III.]

[X. Joined with a substantive it serves as an adjective. Thus Luke xi. 13. ὁ πατήρ ὁ ἐξ οὐρανοῦ (your) *heavenly father*. Acts x. 45. Rom. ii. 8. οἱ ἐξ ἐριθείας *that are contentious*. iv. 16. τὸ ἐκ πίστεως Ἀβραὰμ σπέρμα, *the descendants who have the same faith as Abraham*; τὸ ἐκ νόμου σπέρμα, *they who have the law*. 1 Cor. ii. 8. Gal. iii. 7. Tit. ii. 8. (the *adversary*.) Diod. Sic. xx. 57. Polyb. iv. 71, 11. Ælian, V. H. i. 21.]

[XI. Joined with substantives or adjectives it is used for *adverbs*. Thus ἐκ δευτέρου *a second time*, Mat. xxvi. 42, 44; ἐκ περισσοῦ *vehemently*, Mark vi. 51; ἐξ ἱκανοῦ *for a long time*, Luke xxiii. 8. Diod. Sic. xx. 13. Herodian viii. 2, 11; ἐκ μέτρου *moderately*, John iii. 34. In 2 Cor. viii. 13. *equally*. In Eph. vi. 6. *readily*. Xen. Ec. x. 4. et al.]

“Ἐκαστος, η, ον, “παρὰ τὸ ἐκάς, ὁ μὴ πέλας, οἷον κεχωρισμένος, from ἐκάς *far, far off, not near*, as being *separated* or considered as *distinct* from others,” says the etymologist: but Eustath. in Damm’s Lexicon, col. 2610. observes more particularly, “that ἕκαστος is the *superlative* of ἐκάς, by syncope for ἐκάστας; for unity,” adds he, “remains, as it were, rolled up (στρογγυλομένη) by itself; the number two *recedes* from it in two parts, whence the comparative ἑκάτερος, *both*, is spoken of *two*; *three, four*, &c. *recede* still further; hence to this is applied the superlative ἕκαστοι, which denotes a *multitude far removed* (ἐκάς οὐσαν) from unity, and *divided* in itself.” —*Each, every one*, separately or distinctly. 1 Cor. vii. 7. Gal. vi. 4. It is often, both in the profane writers and in the N. T., joined, when singular, with verbs plural, as Mat. xxvi. 22. *they began to say unto him ἕκαστος αὐτῶν*, viz. *each one of them*. Phil. ii. 4. μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε, *regard not ye, i. e. each one of you, your own things*. Comp. Mat. [xvi. 27.] xviii. 35. Acts ii. 6, 8.

Ἐξ᾽ ἑκάστοτε, an adv. of *time*, from ἕκαστος *each*, and ὅτε *when*. —*Always*, q. d. *each, when, at every time*. occ. 2 Pet. i. 15. [Herodian i. 17, 23.]

Ἐκατόν, οἱ, αἱ, τὰ. Indeclinable. —A noun of number, a *hundred*. Mat. xiii. 8. et al. freq. Herodotus, i. 193. says that the country about Babylon was so fertile as constantly to produce *two hundred*, and sometimes *three hundred fold*.

Ἐκατονταετής, τοῦ, ὁ, and -ετής, † ἑός, οὗς, ὅ, ἡ, from ἑκατόν a *hundred*, and ἔτος a *year*. —*Of a hundred years, a hundred years old*. occ. Rom. iv. 19. [Gen. xvii. 17.]

Ἐκατονταπλασίον, ονος, ὁ, ἡ, καὶ τὸ -ον, from ἑκατόν a *hundred*, and πλασίον, which is used only as a *numerical termination*, answering to -plex in Latin, and -fold in English. —*A hundred-fold, centuplex*. occ. Mat. xix. 29. Mark x. 30. [2 Sam. xxiv. 3.]

Ἐκατοντάρχης, ον, ὁ, from ἑκατόν a *hundred*, and ἀρχω *to command*. —*A centurion, a Roman military officer commanding a hundred men*. Acts x. 1. et al. [Herodian v. 4, 12.]

'Εκατόνταρχος, ου, ό.—The same as εκατοντάρχης. Mat. viii. 5. et al. freq. [Herodian ii. 13, 8.] The LXX have frequently used this word in the plur. for the Heb. קִיָּמָה captains of hundreds.

'Εκβάλλω, from εκ out, and βάλλω to cast, drive.

I. To cast out [eject, Mat. xv. 17.] with the hands. Acts xxvii. 38. [et al. Herodian vi. 1, 21.]

II. To cast or pull out. Mat. vii. 4, 5. Mark ix. 47.

III. To cast out, reject, despise, contemn. occ. Luke vi. 22. where Kypke shows the V. is thus used by Arrian, Josephus, Dionysius Halicarn., Demosthenes, and Plutarch; and he here explains ὄνομα by authority, credit, credibility, and produces Josephus applying the N. in the like sense. But comp. Campbell. [Ælian, V. H. ii. 24. Polyb. xii. 8, 13. and add Rev. xi. 2. In John vi. 37. it is simply I will not refuse to receive.]

IV. 'Εκβάλλειν έξω, to cast out of the synagogue and congregation, namely, to excommunicate. John ix. 34, 35. Comp. Rev. ix. 2. and see Vitranga there.

V. To cast or drive out, to expel. See Mat. viii. 12, 16, 31. xxi. 12. Luke iv. 29. Acts vii. 58. 3 John 10. On Mat. xii. 27. see Whitby; and comp. έξορκιστής below. [It is often used of those expelled from their country, kingdom, &c. See Mat. ix. 25. Acts xiii. 50. (Xen. Anab. i. 1, 7. Ælian, V. H. ix. 12.) especially of the devils. Mat. vii. 22. Mark i. 34, 39. Luke ix. 40, 49; and so John xii. 31.]

VI. To send out or forth [without violence]. Mat. ix. 38. Luke x. 2. Comp. Mark i. 12. John x. 4.

VII. To send away, dismiss. Mark i. 43. James ii. 25. [Add Mat. ix. 45. Acts ix. 40. xvi. 37. Gal. iv. 30. 2 Chron. xi. 15. xxiii. 14.]

VIII. To bring out or forth, to produce. Mat. xii. 35. xiii. 52. Luke x. 35. Raphaelus cites Polybius using the word in this sense three times within the compass of a few lines. And on Mat. xii. 35. observe that Herodotus, vi. 69. uses the phrase 'ΕΚΒΑΛΛΕΙΝ έπος for uttering an expression.

Ἔκβασις, εως, ή, from εκβαίνω to go out, escape, happen, evade, evenire, which from εκ out, and βαίνω to go.

I. A way out, a way to escape. 1 Cor. x. 13.

II. An event, end. Heb. xiii. 7. [Schl. and Wahl seem to make it end in both places. It occurs in the sense of egress. Polyb. iv. 64, 5. Hom. Od. v. 410. See Wisdom ii. 17. viii. 8. xi. 14.]

'Εκβολή, ης, ή, from εκβέβωλα perf. mid. of εκβάλλω.—A casting out. occ. Acts xxvii. 18. where εκβολήν ποιέσθαι, literally, to make a casting out, †jacturam facere,† signifies to lighten a ship, by throwing out or heaving overboard the wares with which she is laden. Wetstein cites the same phrase from Dio Chrys., the LXX have also used it in the sense of throwing overboard, Jon. i. 5. where it answers to the Heb. הִצִּיף to cast forth.

Ἔγκαμίζω, from εκ out, and γαμίζω to give in marriage, which from γάμος marriage.—To

place out in marriage, nuptui colloco; to give in marriage, nuptum do, as a father does his daughter. occ. Mat. xxii. 30. xxiv. 38. Luke xvii. 27. 1 Cor. vii. 38. [In each place, but the last, the verb occurs in the passive voice, I am placed out, I become a wife.]

Ἔγκαμίζομαι, pass. from εκ out, and γαμίζω to give in marriage. Comp. εγκαμίζω.—To be given in marriage. occ. Luke xx. 34, 35.

Ἔγγονα, ων, τά, from εκ from, and γέγονα perf. mid. of γίνομαι to be born.—Descendants, grandchildren. occ. 1 Tim. v. 4. where the English translation renders it nephews, which, at the time that the translation was made, signified ¹ grandchildren, or descendants however distant, but is now no longer commonly used in either of these senses, [Hesychius says τέκνα τέκνων; the etymologist, τέκνον ό υίός. And hence, I conceive, Schl. makes it any descendant in a right line, in opposition to έγγονός. On the changes in signification, however, in these words, as well as the interchanges of the words themselves, he refers to Ernesti ad Callim. t. i. p. 237; and on Hom. Odys. iii. 123. D'Orville ad Charit. p. 327. Valck. ad Ammon. p. 69.]

Ἐκδανάνω, ώ, from εκ out or entirely, and δανανώ to spend.—To spend entirely, expendere. occ. 2 Cor. xii. 15. [Polyb. xvii. 11, 10. It is frequently used in this way with respect to men's consuming their lives, as in Strab. xii. p. 387. Kypke ii. p. 272. has collected instances.]

'Εκδέχομαι, from εκ out, and δέχομαι to look for, expect, which see. [The proper meaning is, to manage what you receive from another.]

I. To look out for, to expect. John v. 3. Observe, that the words at the end of verse 3. εκδεχομένων την του ύδατος κίνησιν, were originally wanting in the Alexandrian and another ancient MS., as they still are in a third ancient and another later one, and that all the 4th verse was likewise wanting in the second MS. just mentioned, as it also is in the Vatican, Cambridge, and another later MS.; that in three later MSS. it is marked with asterisks, and in two others with an obelus, and is moreover unnoticed in several ancient versions; and that, on the whole, Griesbach marks all the words beginning with εκδεχομένων in the third, to νοσήματι at the end of the fourth verse, as what ought probably to be omitted. [The word occurs Acts xvii. 16. 1 Cor. xvi. 11. Heb. x. 13. xi. 10. James v. 7; and perhaps 1 Pet. iii. 20. where see ἀπεκδέχομαι. Polyb. iii. 45, 6. xx. 4, 5.]

II. [To receive at a feast. 1 Cor. xi. 33. The meaning seems rather to act as if receiving at a feast, i. e. to bestow food on one another. Hence δοχή means a feast; and so excipio is used in Latin.]

Ἐκδηλος, ου, ό, ή, from εκ out, and δηλος manifest.—Manifest, evident. occ. 2 Tim. iii. 9. [3 Mac. iii. 19. Polyb. iii. 12, 4.]

Ἐκδημιώ, ώ, from εκδημος one who is absent or hath travelled from his own people or country, which from εκ out of, from, and δημος a people.

¹ See Johnson's English Dictionary in Nephew.

I. *To be absent from one's own people, to be abroad, in this sense, to travel.* Thus it is used in the Greek writers.

II. In the N. T. *to be absent*, either from the Lord, or from the body. occ. 2 Cor. v. 6, 8, 9. Socrates in Plato's Phædon, § 12. calls his *departing out of this life* ἈΠΟΔΗΜΓΑ. See Campbell's Prelim. Diss. to the Gospels, p. 239. [Schleusner says, that the emphasis of the phrase here depends on the notion of those who are in the body being in a state of pilgrimage or travel. Comp. Heb. xi. 13, 14. xiii. 14. 2 Cor. v. 8.]

Ἐκδίδωμι, from ἐκ *out*, and δίδωμι *to give*.—*To let out*, i. e. *to set to farm*. occ. Mat. xxi. 33, 41. Mark xii. 1. Luke xx. 9. Plato uses this word. See Wetstein on Mat. [So Polyb. vi. 17, 2. Herodian i. 6, 8. It is used of *men hired out*, in Xen. de Vect. iv. 15, 16, and *girls put out in marriage*, Exod. ii. 22. Ecclus. vii. 26. 1 Mac. x. 58. Xen. Anab. iv. 1, 17; of *animals*, Xen. de Re Equest. ii. 2, 3. See Perizon. ad Elian. V. H. xiv. 15. and Salmas. de Modo Usur. p. 195. seq. Irmisch. ad Herodian. i. 2, 3. The primary sense is *to give out from yourself to others*. Hence it is *to publish a law*, 3 Esdras i. 32. viii. 4; *a book*, Pref. Ecclus.]

Ἐκδιηγέομαι, οὔμαι, from ἐκ *out* or *intensive*, and διηγέομαι *to recount*.—*To recount, rehearse, or relate particularly*, enarrio. occ. Acts xiii. 41. xv. 3. [In the first place, it is a quotation from the LXX in Habak. i. 5. where, as in Ezek. xii. 16. it is for ῥῥῥ. Ecclus. xliii. 27.]

Ἐκδικέω, ὦ, from ἐκ *intens.* and δίκη *vengeance*, *punishment*.

I. With an accusative of the person, *to avenge, revenge*. occ. Luke xviii. 3, 5. Rom. xii. 19. Rev. vi. 10. xix. 2.

II. With an accusative of the thing, *to avenge, punish*. occ. 2 Cor. x. 6. [The word occurs Jer. iv. 18. 2 Kings ix. 7. 1 Mac. xiii. 6. See Herodian ii. 6, 13.]

Ἐκδικησις, εως, ἡ, from ἐκδικέω.

I. *Avenge, punishment, revenge*. Luke xviii. 7, 8. xxi. 22. Rom. xii. 19. [Hos. ix. 8. Judges xi. 36.]

II. *Punishment*. 1 Pet. ii. 14. 2 Thess. i. 8. 2 Cor. vii. 11. of the incestuous person namely. See Macknight on the two latter texts. [Ezek. xxx. 4. Ecclus. vii. 17.]

Ἐκδικος, ου, ὁ, ἡ, from ἐκδικέω.—*An avenger*. occ. Rom. xiii. 4. 1 Thess. iv. 6. But in Rom. ἐκδικος may be considered as an adjective, and joined with διάκονος, *a vindictive minister* (see Bowyer); or rather, as Bishop Pearce conjectured, (Epist. Altera, § ii.) and, as four MSS. cited by Wetstein, and six by Griesbach, read, εἰς ὀργήν should be placed before ἐκδικος, and joined with διάκονος, *a minister for wrath*, as just before, διάκονος—εἰς τὸ ἀγαθὸν *a minister for good*. [Wahl says, that ἐκδικος occurs Ps. viii. 2; but the word there is ἐκδικητής, by which the Etym. M. explains it. It occurs Ecclus. xxx. 6. Wisd. xii. 12. 1 Mac. xv. 29. and in Symm. Ps. xeviii. 8.]

Ἐκδιώκω, from ἐκ *out* or *intens.*, and διώκω *to persecute*.—[*To expel by persecution*, as Luke xi. 49. Comp. Mat. xxiii. 35. Deut. iv. 19. Joel ii. 20. 1 Chron. viii. 13. xii. 15. Ecclus. xxx. 19.

Poll. Onom. viii. 70. In 1 Thess. ii. 15. it is simply *to persecute*.]

Ἐκδοτός, ου, ὁ, ἡ, from ἐκδίδωμι *to deliver up*.—*Given or delivered up*. "In Polybius [iii. 20, 8.] and Herodian, ἐκδοτοὶ are those who are *delivered up to the enemy, to be treated according to their pleasure*." Stockius. occ. Acts ii. 23. See also Raphaelius, Wolfius, Kypke, Wetstein, and Bowyer. +Herod. vi. 85.†

Ἐκδοχή, ἡς, ἡ, from ἐκδέχομαι *to look for, expect*, which see.—*A looking for*, (Eng. trans.) *expectation*. occ. Heb. x. 27. [See Sallier. ad Thom. M. p. 280.]

Ἐκδύω, from ἐκ *out*, and δύνω *to clothe*.—*To undress, divest, strip off*, spoken of raiment. occ. Mat. xxvii. 28, 31. Mark xv. 20. Luke x. 30. [In this last place it is used of a stripping by robbers; see Gen. xxxvii. 22. It governs two accusatives, like verbs of clothing; see Matthiæ, § 412, 6.]—of the body. occ. 2 Cor. v. 4.

ἘΚΕΙ, an adv. of place.

1. *There, in that place*. Mat. ii. 13, 15. et al. freq.

2. *Thither, to that place*. Mat. ii. 22. xvii. 20. et al. In this latter sense, as well as in the former, it is applied by the classical Greek writers, as may be seen in Elsner, Kypke, and Wetstein, Var. Lect. on Mat. ii. [Add Mat. xxvi. 36. Luke xxi. 2. John xi. 18. xviii. 2, 3. xix. 46. Herodian iv. 8, 9. Herod. i. 121. So in Heb. עֵינִי for עֵינֶיךָ. 1 Sam. ii. 14. et al. freq.]

[3. As an adverb of time, *then*. I give this sense in deference to Schl. and Wahl, though with some doubt. Schl. refers to it, Mat. v. 24. xxiv. 51. Luke xiii. 28. Heb. vii. 8. Wahl only the 3rd passage. In Heb. עֵינִי is so used, Ps. xiv. 5. xxxvi. 13. et al.]

Ἐκεῖθεν, an adv. of place, from ἐκεῖ *there*, and the syllabic adjection *θεν* denoting *from a place*.

I. *From thence*. Mat. iv. 21. v. 26. [ix. 9, 21.] et al. freq. [Gen. xx. 10.]

II. [*There*, in Acts xx. 13. Perhaps, however, this is hardly necessary. We may say "to take Paul in from that place."]

Ἐκεῖνος, η, ο, a pronoun demonstrative.

I. *That, that there*, (as we say,) or as the French celui-là, *he, she, it*. See Mat. vii. 22, 27. xii. 45. xiv. 35. John i. 8, 18. James iv. 15.

II. [*Such*. Mat. x. 15. James i. 7. It is used emphatically, to express the great day of the Lord. Mat. vii. 22. Luke x. 12. 2 Thess. i. 20. 2 Tim. i. 12, 18. iv. 8; and to express the *happiness of the future life*. Luke xx. 35. On the other hand, Schleusner observes that it expresses ignominy and contempt in Mat. xxvi. 24. xxvii. 63.]

Ἐκεῖτος, an adv. of place, from ἐκεῖ *there*, and σι a syllabic adjection denoting *at a place*.—*There, at that very place* [and so Ammonius and Thomas Magister]. occ. Acts xiii. 3. xxii. 5. [It is *thence* in Job xxxix. 29.]

Ἐκζητέω, ὦ, from ἐκ *out* or *intensive*, and ζητέω *to seek*.

I. *To seek out or diligently, in order to obtain*, Heb. xii. 17; or *to know*, 1 Pet. i. 10. [Ps. xlv. 21. Ezek. xxxix. 14.]

II. *To seek diligently or earnestly after*, namely, God, with a sincere and earnest desire to obtain

his favour. Acts xv. 17. Rom. iii. 11. Heb. xi. 6. The LXX have frequently used this phrase ἐκζητεῖν Θεόν for the Heb. יִתְּנֵהוּ אֱלֹהִים. See inter al. Deut. iv. 29. Jer. xxix. 13. 1 Chron. xvi. 11. Ps. xiv. 2. [xxiv. 6. Is. lxv. 10.]

III. *To require, or exact severely.* Luke xi. 50, 51. In this sense also the LXX have applied the word for the Heb. יִתְּנֵהוּ or יִתְּנֵהוּ. See 2 Sam. iv. 11. Ezek. iii. 18, 20. Gen. ix. 5. in Heb. and LXX.

Ἐθαμβέω, ὦ, from ἐκ out or intensive, and θαμβέω to amaze, astonish.—*To amaze, astonish exceedingly.* [Ecclus. xxx. 9.] whence ἐθαμβέομαι, οὔμα, pass. to be amazed, astonished exceedingly, either with wonder or fear, to be terrified out of one's senses or wits, as we say, to be astounded or confounded. occ. Mark xiv. 33. xvi. 5, 6. ix. 15.—ἐξθαμβήθη “was struck with astonishment; probably at those unusual rays of majesty and glory, which yet remained on his countenance (comp. Exod. xxxiv. 29, 30).” Doddridge's Paraphrase, whom see, as also Whitby.

Ἐθαμβος, οὐ, ὁ, ἡ, from ἐκ out or intensive, and θαμβος amazement.—*Amazed, astounded, astonished exceedingly.* occ. Acts iii. 11. [It is used in this sense in Symm. 1 Sam. iv. 13. and Polyb. xx. 10, 9; and in the active sense causing fear in Theodot. Dan. vii. 7.]

Ἐκθετός, οὐ, ὁ, ἡ, from ἐκτίθημι to put out, expose a child, which see.—*Exposed, cast out, abandoned.* occ. Acts vii. 19.

Ἐκκαθαίρω, from ἐκ out, and καθαίρω to purge.—*To purge out, purge, cleanse.* occ. 1 Cor. v. 7. 2 Tim. ii. 21. [It is used of cleansing metals from dross, in Judges vii. 4. Compare Lucian, Dial. D. xiii. 2. Xen. Anab. i. 2, 16; and in the figurative sense, as in the passage in Timothy. Ceb. Tab. c. 14. Xen. Symp. i. 4. In 1 Cor. v. 7. it is rather to cleanse away, remove.]

Ἐκαίω, from ἐκ out, or intensive, and καίω to burn.—*To burn, be violently inflamed, exardere.* occ. Rom. i. 27. where see Wetstein; and observe, that a authentic and striking comment on this passage of St. Paul may be found in Virgil, Ecl. ii. 1. where the poet, describing his unnatural lust for Alexis, in the strongest terms, even uses the very words ardeo and uro, burn, inflame, to express the violence of his abominable passion:

Formosam pastor Corydon ardebat Alexin.

line 68.

Me tamen urit amor.

How painful and horrid is it to think, that a man of Virgil's elegant and improved understanding should be given up to a mind so undiscerning, and to such vile affections²! But, Lord! what is man except *Thou* give wisdom, and send thy *Holy Spirit* from above? That these abominable

practices prevailed among the Greeks and Romans, and were even indulged by some of the most eminent of their philosophers, the English reader may see proved in Leland's Advantage and Necessity of the Christian Revelation, part ii. ch. 3. p. 49, &c., and ch. vi. p. 61, &c., and ch. viii. p. 126, &c., and ch. xi. p. 183, 8vo. Comp. also Juvenal's second Satire. [Compare, for ἐκαίω applied to lust, Ecclus. xxiii. 23. and Plutarch, t. iv. p. 72, 498, ed. Reisk.; to anger, Diod. Sic. iiv. 108. Polyb. ix. 10, 10.]

Ἐκκαίω, ὦ, from ἐκ out, and κακός bad, weak, faint-hearted. [See Olear. de Stylo N. T. p. 99. where he proves that κακός has these meanings.]

[I. *To flag, faint, or give over.* See Luke xviii. 1. where the Vulg. has non defecere. 2 Cor. iv. 1. Gal. vi. 9. 2 Thess. iii. 13. Polyb. iv. 19.]

[II. *To despond or be faint-hearted.* 2 Cor. iv. 16. (though Wahl refers this to sense I.) Eph. iii. 13. Hesychius ἐκκακοῦμεν ἀμελοῦμεν, ἀκηδιάμεν, to which Phavorinus adds ἀπαγορεύομεν, which word is used of this word in Zonar. Lex. c. 679. and Suidas. See Suicer, Thes. Eccl. t. i. p. 1047.]

Ἐκκεντίω, ὦ, from ἐκ intens. and κεντίω to stab.—*To stab or pierce [through].* occ. John xix. 37. Rev. i. 7. Polyb. xv. 31. Polyæn. v. 3.]—In several places of the LXX it answers to the Heb. פָּרַץ to pierce, stab; and, according to Aldus's edition, even in Zech. xii. 10. where Aquila, Symmachus, and Theodotion, have likewise ἐκκεντήσαν.

Ἐκκλάω, from ἐκ out, and κλάω to break.—*To break out or off.* occ. Rom. xi. 17, 19, 20. [Levit. i. 17.]

Ἐκκλείω, from ἐκ out, and κλείω to shut. [Properly, to exclude, by shutting the doors.]

[I. *To keep off or separate.* Gal. iv. 17. they desire to separate me from you and your love; and so Schleusner, who however mentions another sense in Arrian, Diss. Epictet. ii. 22. namely to compel; and says, if we give the word this sense here, and with Bengel, Wetstein, Griesbach, and Grotius, read ὑμᾶς, the sense is, they wish to compel you to follow them. Bretschneider, however, adopts this reading with the other sense, they wish to separate you from following me. Wahl. says, to drive you from a connexion with me.]

[II. *To take away, or in the pass. (to be taken away,) to disappear.* Rom. iii. 27. all ground for boasting disappears. Theodoret. οὐκ ἐτι χώραν ἔχει. Chrysost. οὐκ ἐτι γὰρ ἔχει καρόν. Zonaras (Lex. c. 785.) has ἐκκλείσθη, ἀντὶ τοῦ ἀπέκλεισεν αὐτὴν ἡ πίστις. Phavorinus omits the two last words, whence the explanation is not intelligible. See Raphael. Anim. p. 525. Alberti, Gloss. p. 98. LXX, Ex. xxiii. 2.]

Ἐκκλησία, ας, ἡ. It seems to be derived from ἐκκαλεῖν to call out, though the learned Mintert chooses to deduce it from the Heb. קָהָל an assembly, for which the LXX have very frequently used ἐκκλησία.

I. *An assembly of the people, called out by the civil magistrate.* In this sense it is used by the Greeks³, and particularly by the Athenians⁴; and thus it is applied, Acts xix. 39. Hence

³ See Pollux, viii. [c. 9. § 95, 96, 116.] Mintert, Leigh, &c.

⁴ Who, besides their κύριας ἐκκλησίας stated assemblies,

¹ [On exposing infants, see Sen. Controv. v. 33.]

² Since writing the above, however, in the former editions, I am pleased to find the following remark of the critical Mous. Bayle in his Dictionary, Art. VIRGIL, Note (E), where see more. In his Bucolics “he (Virgil) relates very criminal passions, but that is no proof that he was tainted with them. The passion for boys was not less common in the Pagan times than that for girls, so that a writer of Eclogues might make his shepherds talk according to this cursed fashion, without its being a sign that he related his own adventures, or approved the passions he mentioned.”

II. *An assembly of the people*, though not thus lawfully called out. Acts xix. 32, 40.

III. *A general assembly of the Israelitish people*. Acts vii. 38. where see Doddridge. Comp. Hebr. ii. 12. Exod. xix. 17. &c. xx. 18. Deut. iv. 10. xviii. 18.

IV. And most generally in the N. T. *a church of God*, i. e. *an assembly or society of men called out of mankind by the word of God*. In this view it denotes,

1. *The universal Church militant*, that is, *the whole society of Christians* wheresoever dispersed, or howsoever distressed, throughout the world. Mat. xvi. 18. [1 Cor. vi. 4. x. 32. xi. 22. xii. 28. Col. i. 18.] Eph. [i. 22.] v. 23, 25, 27. Col. i. 18, 24.

2. *The universal Church triumphant and glorified*. Eph. v. 27. Comp. Heb. xii. 23.

3. *A particular Church*, though consisting of several congregations. Acts viii. 1. (comp. v. 14. vi. 7.) xi. 22. 1 Cor. i. 2. Col. iv. 16. Rev. i. 4, 11, 20. ii. 1, 8, et al. From these latter passages of the Revelation, it is evident that the number of Churches is estimated by the number of *angels* or *bishops*, and that each of these Churches was therefore reckoned as *one* because governed by *one* ruler, how many soever were the *particular congregations* it contained.

4. *A particular or single congregation of Christians*. Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15. Philem. 2. In the same sense it is applied in the plur. Acts xiv. 23. xvi. 5. 1 Cor. xi. 16. xiv. 34. xv. 9. xvi. 1, 19. 1 Thess. ii. 14. Gal. i. 2. [Scott (Christian Life, part ii. vol. ii. ch. vii. p. 293) gives a more particular definition: *Those believers who were wont to assemble in any one particular house to worship God.*]

5. *The place where such a congregation assembled*. Acts xi. 26. 1 Cor. xi. 18, 22. Comp. 1 Cor. xiv. 23. See the learned Jos. Mede's Works, fol. p. 319. et seq. and Wolfius on 1 Cor. xi. 22. [Schleus. says that many interpreters explain 1 Cor. xi. 18. xiv. 19, 23, 33, 34, 35. 3 John 6. in this sense, but thinks them wrong in all. He says it is *a body of Christians meeting in a private house for worship.*—In the LXX this word almost constantly answers to the Heb. *קהל*, which denotes in like manner *an assembly or congregation*, and is often applied to the *general assembly of the Israelitish people*. See inter al. Deut. xviii. 16. xxxi. 30. Josh. viii. 35. 1 Kings viii. 14, 22, 55, 65.

Ἐκκλινω, from *εκ* out, and *κλινω* to incline.

I. *To go out of the way, decline, deviate*, [out of the right way. Mal. ii. 8; and hence, to deviate from the faith. (Numb. xxii. 32. Job xxxiv. 27.) Rom. iii. 12.]

II. With *ἀπό* following, *to decline from, avoid*. occ. Rom. xvi. 17. 1 Pet. iii. 11. [Ps. xxxvii. 27.]

Ἐκκολυμῶ, *ω*, from *εκ* out, and *κολυμῶ* to swim.—*To swim out or away*. occ. Acts xxvii. 42. where Kypke quotes Polybius repeatedly using the V. in the same sense. [Diod. S. xx. 87. Dionys. Hal. v. 24.]

Ἐκκομίζω, from *εκ* out, and *κομίζω* to carry.—*To carry out*, i. e. of the city or town; for the

Jews¹ used not to bury within the walls of their towns. So² among the Athenians and Romans there were even laws to forbid that practice. Elsner shows that *ἐκκομίζειν* is used in the Greek writers as a *funereal* term. To the instances he has produced, I add from Lucian, Contempl. t. i. p. 340. τὸν γείτονα δὲ τὸν ἘΚΚΟΜΙΖΟΝΤΑ τὸ παιδίον οὐχ ὄρε, but he does not look at his neighbour who is carrying out his child to be buried. See also Suicer's Thesaur. on the word. occ. Luke vii. 12. Comp. John xi. 31, 38. xix. 41. Mat. xxvii. 60. [Ælian, V. H. viii. 4. Herodian, ii. 1, 5. Artemidor. Oneiroc. ii. 54. Schol. Æschyl. S. c. Th. 930. See Spanheim. ad Aristoph. Plut. 1009. Effero is the word in Latin. Comp. Levit. x. 4.]

Ἐκόπτω, from *εκ* off, and *κόπτω* to smite, cut.—*To cut off*.

I. *To cut off or down*, as a tree. Mat. iii. 10³. vii. 19. Luke xiii. 9; [metaphorically] as a branch from a tree. Rom. xi. 22, 24; as the hand or foot. Mat. v. 30. xviii. 8. [LXX, Deut. vii. 8.]

II. *To cut off, prevent*. 2 Cor. xi. 12. [So Polyb. v. 104, 10. Joseph. Ant. viii. 12, 1; and so in Latin *præcidere causas*. Terent. Hecyr. iv. 2, 22.]

III. *To hinder, render ineffectual*. 1 Pet. iii. 7. Comp. Mark xi. 25, 26. 1 Tim. ii. 8.

Ἐκρέμαται, from *εκ* from, and *κρέμαται* to hang.—*To hang from or upon*. occ. Luke xix. 48. where it denotes *earnest attention*, of which it is most beautifully expressive. It is applied to the same purpose by the Greek writers. So Eunapius in *Ædes*. ἘΞΕΚΡΕΜΑΤΟ τῶν λόγων, καὶ τῆς ἀκρόασις οὐκ ἀνεπίπτατο, he hung on his words, and was not satisfied with hearing. The Latin writers use *pendeo* in like manner. Thus Virgil, *Æn*. iv. 79.

—*Pendetque iterum narrantis ab ore*.

Again with pleasure on his lips she hangs.

And Ovid, *Epist. Heroid. i. 30*.

Narrantis confux pendet ab ore viri.

Th' attentive wife hangs on her husband's lips.

Pope, *Epist. to Lord Cobham*, 184.

Though wondering senates hung on all he spoke.

[It is entire dependence in Gen. xlv. 30.] See more in Alberti, Suicer's Thesaur. [i. p. 1065.] in *ἐκρέμαται*, and Weststein.

Ἐκλαλέω, *ω*, from *εκ* out, and *λαλέω* to speak.—*To tell, utter*. occ. Acts xxiii. 22.

Ἐκλάμπω, from *εκ* out or emphatic, and *λάμπω* to shine.—*To shine forth or gloriously*, *effulgere*. occ. Mat. xiii. 43. Comp. Dan. xii. 3. where the correspondent Hebrew word is *נִהַי* to shine. [Xen. *Hell. i. 1, 11*. Irmsch. ad Herodian, i. 7, 8. Ælian, V. H. xiii. 1.]

Ἐκλανθάνομαι, mid. from *εκ* out, and *λανθάνομαι* to forget, which from *λανθάνω* to lie hid.—*To forget entirely, let slip out of the mind*. occ. Heb. xii. 5. [Polyb. v. 48. Verheyk. ad Anton. Lib. *Metam. c. 2*.]

¹ See Josephus de Bell. v. 13, 7.

² See Dupont on Theophr. *Eth. Char.* p. 470, ed. Needham, and Potter's *Ant. of Greece*, b. iv. ch. 7.

³ [The verb here must be translated *ought to be*, or *is to be, cut down*, as ἀποκύνεται in Mat. xxvi. 52. See Græv. *Lectt. Hesiod. vi. 1*.]

had also their σύγκλητοι, which were called together by their military officers or civil magistrates. See Potter's *Antiquities of Greece*, b. i. ch. 17. [and Deyling, *Obss. Sacr.* iii. p. 375.]

'Εκλέγομαι, mid. from *ἐκ* out, and *λέγομαι* to choose, select, from Heb. *קָחַל* to take, to which *ἐκλέγομαι* answers in the LXX of Prov. xxiv. 32.

I. To choose, choose out, "take by way of preference (out) of several things offered¹," or proposed, to elect. Luke x. 42. xiv. 7.

II. To choose, choose out, or elect a person to an office or employment. Luke vi. 13. John vi. 70². xiii. 18. xv. 16, 19. Acts i. 2, 24. vi. 5. xv. 7, 22, 25. And in the like view it is applied, 1 Cor. i. 27, 28. where God is said to have chosen the foolish and weak things, &c. of this world, to confound the wise and strong, &c. In Acts xv. 22. "understand *αὐτοῖς* before *ἐκλεξαμένους*, which otherwise ought to have been *ἐκλεξαμένους* or *ἐκλεξαμένους*.—This change of the case has been often taken notice of by learned men. 'Εκλεξαμένους is ill translated *delectos* and *chosen*, as if it were the passive *ἐκλεχθέντας*. Markland. (Comp. ver. 25.) *Γράψαντες* at the end of the verse is referred to *ἀποστόλοις*, as if it were *γράψασι*." Bowyer's Conject. For instances of similar changes of the cases of participles in the purest Greek classics, see Raphelius and Elsnor on Acts xv. Kypke and Wetstein on Luke xxii. 20. Vigerus, de Idiotism. cap. vi. sect. 1. reg. 12. and note; and comp. 1 Pet. iv. 3.

III. To choose, or choose out to special privileges, as God chose the ancient Israelites, as a nation, to be his peculiar people. Acts xiii. 17³; or as he chose Christians, as Christians, to peculiar blessings before the foundation of the world. occ. Eph. i. 4. *εἶναι—ἀγίους καὶ ἀμώπτους*, &c., to the end, or with a design, that they might be holy, and without blame, &c. (the infin. being here used in the same sense as *εἰς τὸ εἶναι*, verse 12, and denoting the end or design, as it⁴ often does both in the sacred and profane writers; or as he hath chosen the poor in this world, rich in faith, and heirs of the kingdom, &c. James ii. 5. So, for the sake of the elect, i. e. the Christians⁵, or Christian Jews, whom, as believers in Christ, he had chosen for his people, he shortened the days of the siege of Jerusalem. Mark xiii. 20. And thus Ignatius, in his Address to the Church of the Ephesians, calls it 'ΕΚΑΘΕΛΕΓΜΕΝΗ elected⁶.—['Εκλέγο-

μαι is construed with the acc. except in Acts xv. 7. where it is construed with *ἐν*, as in 1 Chron. xxxiii. 5. 2 Chron. vi. 5. which is a Hebraism. See Vorst in Philol. Sacr. p. 662.]

'Εκλείπω, from *ἐκ* out or emphat. and *λείπω* to fail.

I. To fail, entirely cease. Luke xxii. 32. Heb. i. 12. [Jer. li. 30. Thuc. ii. 28. vii. 50.]

II. To fail. Luke xvi. 9; where the word seems to refer both to the circumstances of the steward in the preceding parable, who, when he had failed¹ in the world, (as we say,) made to himself friends of the deceitful Mammon, and also to our failing² by death or dying, in which sense it is not only used by the LXX, Gen. xxv. 8. et al. answering to the Heb. *נָפַח* to expire, but by Plato, Dionysius Halicarn., Xenophon, and others of the Greek writers, as may be seen in Wetstein. Comp. Campbell's note. [*Βίος* is usually added in Greek writers, as in Aleiph. iii. Ep. 28. Lys. Orat. viii. c. 4. or *τὸ ζῆν*, Polyb. ii. 41. 3 Mac. ii. 23. See Gen. xxv. 8. xlix. 33. Ps. civ. 29. Wisd. v. 13. Lam. i. 20. Jer. xlii. 17, 22. Job xiv. 11. Judith vii. 22. Test. xii. Patr. ap. Fabr. Cod. Pseud. i. p. 677. See Pearson, Pref. ad LXX. Pfaff. in Diss. de Var. Lect. N. T. p. 165. Theophylact interprets the word of death. So Elsnor.]

'Εκλεκτός, ἡ, ὄν, from *ἐκλέγομαι*. — Chosen, chosen out, elect.

I. Chosen out to a certain dignity or office. Luke xxiii. 35. which seems an allusion to Is. xlii. 1. where the Messiah is called by God *יְהוָה מָשִׁיחַ* my chosen or elect one; and that the ancient Jews understood this prophecy of Isaiah as relative to the Messiah, is apparent from the Chaldee Targum on the place, which runs thus, *בְּרִיךְ הוּא מְשִׁיחֵנוּ מֶלֶךְ מְבָרֵךְ*, behold my servant the Messiah! I will be near him: my chosen.—But, further, the word *ἐκλεκτός* in St. Luke seems not only to denote our Saviour's being chosen to the office of the Messiah, but also his being approved by God in that capacity, (comp. sense IV. below,) and accordingly St. Matt. xii. 18. explains *יְהוָה מָשִׁיחַ* in Is. xlii. 1. by *ἀγαπητός μου* my beloved. Comp. 1 Pet. ii. 4, 6. where at the 4th verse *ἐκλεκτόν* is opposed to *ἀποδοκιμασμένον* rejected, disapproved, and at the 6th answers to the Heb. *נִבְרָא* tried, proved, in Is. xxviii. 16.

II. *Εκλεκτοί, οἱ*, chosen men, picked out for soldiers. Rev. xvii. 14. where *ἐκλεκτοί* plainly answers, but in a figurative sense, to the Heb. *בְּרִיךְ* chosen men, which the LXX render by the same word, Judg. xx. 16, 34. 1 Sam. xxiv. 3. xxvi. 2. et al.

III. Chosen to peculiar privileges and blessings. In this view it is used for professed believers or Christians, whether originally Gentiles or Jews, who are therefore called by St. Peter, 1 Ep. ii. 9.

human writers on both sides, yet, till I took the method here earnestly recommended, I could never form any settled judgment, nor obtain any solid satisfaction on these awful, interesting, and, as they have been managed, perplexing subjects.

How striking is the employment assigned by Milton to a part of the fallen angels! Paradise Lost, ii. 557. &c.

Others apart sat on a hill retired,
In thoughts more elevate, and reason'd high
Of Providence, Fore-knowledge, Will, and Fate,
Fix'd-fate, Free-will, Fore-knowledge absolute,
And found no end, in wandering mazes lost.

¹ Johnson's Dictionary.

² *Εγὼ οἶδα οὐκ ἐξελεξαμην*, i. e. *I am well acquainted with those whom I have chosen*; (comp. *εἶδον* IV.) or, as Doddridge well paraphrases these words, "*I know the real character, and all the most secret views and transactions of those whom I have chosen*." Comp. ver. 11. and ch. vi. 64, 70. and see Whitby on John xiii. 18.

³ Comp. Deut. iv. 37. vii. 7. x. 15. xiv. 2. 1 Kings iii. 8. Ps. cxxxiv. or cxxxv. 4. Is. xli. 8, 9. Jer. xxxiii. 24. in the LXX, in all which passages the *ἐκλέγομαι* is used in this sense for Heb. *קָחַל* to choose.

⁴ So *ἐλθεῖν*, Mat. xv. 29; *δραῖ*, Mark xiii. 15, 16; *φωλάσσειν*, Acts xii. 4; *κατοικεῖν*, Acts xvii. 26; *ζητεῖν*, Acts xvii. 27; and see Bos, Ellips. on *εἰς*, p. 329. 7th ed.

⁵ See Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 276. 8vo, 2nd ed.

⁶ The reader is particularly desired to observe that I have carefully set down every text of the N. T. wherein this important verb *ἐκλέγομαι*, and its two derivatives, *ἐκλεκτός* and *ἐκλογή* (which see below), occur; because I am persuaded that a diligent and close attention to the texts themselves, together with their respective contexts, and a comparison of these with similar passages of the Old Testament, will be the most effectual, if not the only, method of determining or shortening certain modern controversies, and of leading the sincere and impartial Christian into the real mind of the Spirit of God with regard to those contested points. And I must plainly profess, that though I perused some of the most eminent

ming: but is not this rather from the V. *vēto* to swim, than from *vēto*? See more in Elsner, Wolfius, and Wetstein on John v. 13. [Schl. seems to consider the verb as *ἐκνέω* decidedly, and says, that its meanings are to swim out, emerge, escape from, secede, the last applying to John v. 13. The Vulgate has *declinavit*. Battier (Bibl. Brem. Class. v. p. 90.) says it is to give a sign by a nod, command by a nod, but this is rejected by Wolf, Palairet, &c. Erasmus derives the word from *ἐκνεύω* to become a stranger.—The word *ἐκνεύω* to avoid by a motion of the head, occurs in Xen. de Re Eq. x. 41. Diod. Sic. xv. 87.]—The LXX have used it for the Heb. *הָפֵךְ* turn, turn aside, 2 Kings ii. 24. xxiii. 16; and, according to some copies, for *רָחַץ* decline, turn aside, Judg. iv. 18.

Ἐκνήφω, from *ἐκ* out, and *νήφω* to be sober.—To awake sober out of a drunken sleep, applied spiritually. occ. 1 Cor. xv. 34. The LXX have used it in the same sense, for the Heb. *יָגַר* to awake, Joel i. 5. *Ἐκνήψατε, οἱ μεθύοντες*, awake, ye drunken. (Comp. LXX in Gen. ix. 24. 1 Sam. xxv. 37.) So Plutarch, in Demosth. t. i. p. 855, B. of Philip who had been drunk, *μεθύων, ἘΚΝΗΨΑΣ ἔτι*—[Aretæus iii. 6. iv. 3.]

Ἐκούσιος, α, ον, from *ἐκῶν* -οῦσα -όν willing.—Voluntary, spontaneous, whence, the neuter being used as a substantive, *κατὰ ἐκούσιον*, of freewill, i. e. voluntarily. occ. Philem. 14. [The same phrase occurs Numb. xv. 3. See Levit. vii. 16. xxiii. 38. Xen. Mem. ii. 1, 18. Polyb. vi. 14, 7.]

Ἐκουσίως, adv. from *ἐκούσιος*.—Willingly, voluntarily. occ. Heb. x. 26. [without necessity.] 1 Pet. v. 2. [LXX, Ps. liii. 6.]

Ἐκπαλαι, adv. from *ἐκ* of, and *πάλαι* anciently, formerly.

I. Of old, in ancient times. 2 Pet. iii. 5¹.

II. Of a long time. 2 Pet. ii. 3. where Alberti, Wolfius, Kypke, and Wetstein show that this compound particle *ἐκπαλαι* is used by Josephus, Arrian, and Plutarch. [Phrynichus objects to this word as a compound of an adverb and preposition. But see Alberti, Obs. Phil. p. 463. Schwarz, Comm. Ling. Gr. p. 444.]

Ἐκπειράζω, from *ἐκ* intens. and *πειράζω* to try, prove, tempt.—To try, prove, tempt, make trial or proof of. occ. Mat. iv. 7. Luke iv. 12. (Comp. Exod. xvii. 2—7. Deut. vi. 16. Ps. lxxviii. or lxxvii. 18, 41.) Luke x. 25. 1 Cor. x. 9. (Comp. Num. xxi. 5.) See Wetstein, Whitly, and Campbell on Mat. iv. 7. and Macknight on 1 Cor. x. 9.—The LXX have used this verb for the Heb. *נִסָּה*, Deut. vi. 16. [viii. 16.] Ps. lxxviii. 18.

Ἐκπέμπω, from *ἐκ* out, and *πέμπω* to send.—To send out or forth. occ. Acts xiii. 4. xvii. 10. [1 Sam. xx. 20. xxiv. 19. Polyb. xx. 9, 2. Xen. Hell. iii. 5, 8.]

Ἐκπέρισσος. See under *περισσός*.

Ἐκπετάννυμι, from *ἐκ* out, and *πετάννυμι* to open, stretch out. [See Glass. Phil. Sac. p. 934. ed. Dath.]—To stretch out, expand, as the hands, in earnestly addressing and persuading. occ. Rom. x. 21. where see Kypke; and Vitringa on Is. lxxv. 2. [Prov. i. 24.]

[*Ἐκπηδάω*, from *ἐκ* and *πηδάω* to leap.—To

leap out or forward, rush into. This is Griesbach's reading in Acts xiv. 14. See Paleph. de Incred. viii. 14. Deut. xxxiii. 22. 2 Mac. iii. 18. Xen. Cyr. i. 4, 8.]

Ἐκπίπτω, from *ἐκ* and *πίπτω* to fall.

I. [To fall off from, or fall down, of chains falling off a person, Acts xii. 7; of a boat falling down into the sea, xxvii. 32; of flowers falling off, James i. 11. 1 Pet. i. 24; of stars falling from heaven, Mark xiii. 25. Schleusner explains this last phrase by *ceasing to shine*; eodem redit. *Πίπτω* is the word in Mat. xxiv. 29. Compare Herodian, iii. 7, 8. Artem. v. 23. Xen. Cyr. v. 4, 8. Job xv. 33.]

II. [To fall from (a former state), or lose it. Thus Gal. v. 5. to fall from grace; 2 Pet. iii. 17. that ye do not fall from your own solid foundation of Christian grace and knowledge. Rev. ii. 5. (though Palairet, Obs. p. 522. translates it to degenerate, as in Philost. V. p. 193.) Ecclus. xxxiv. 7. Athen. xiii. 1. Ælian, V. H. iv. 7. See Loesner, Obs. Philon. p. 291. *Ἀποπίπτω* occurs in this sense, Judith xi. 6. Ps. v. 10. Polyb. v. 3, 6. ix. 7, 1.]

III. With *εἰς* following, to fall upon, to run foul of, be cast upon, as a ship. Elsner remarks, that a ship is said (i. e. in the Greek writers) *ἐκπίπτειν*, when it is dashed against the rocks, or runs aground: for the latter use of the word he quotes Polybius and Aristides: and of the former, Herodotus, [viii. 13.] cited by Raphellius, furnishes us with an example, *ἘΞΕΠΙΠΤΟΝ πρὸς τὰς πέτρας*, they ran foul or were dashed against the rocks. The persons sailing are also, in the above-mentioned circumstances, said *ἐκπίπτειν*, as Raphellius on Acts xxvii. 26. shows from Xenophon. *Ἐκπεσιόν* signifies to fall upon any thing, contrary to your expectation and will, by erring and wandering from your original course and destination. So Hutchinson in Xen. An. p. 452. 8vo. on *ἐκπίπτοντας*, "eodem sensu adhibetur ἐκπίπτειν, Acts xxvii. 17, 26. nempe de navigantibus, qui cursu proposito excussi, vel in brevia incident vel in litus ejiciuntur." Bryant's Observations, &c. p. 27. and note. Acts xxvii. 17, 26, 29. [Comp. Polyb. i. 51. Eurip. Hel. 1227. Diod. Sic. v. 54. for the sense to dash against. Schleusner explains, Acts xxvii. 26. simply to run the ship ashore, and quotes Diod. Sic. i. 31. ii. 60. Lycoph. Cass. 1084.]

IV. "To fall to the ground," i. e. be ineffectual, excidere. Rom. ix. 6. [ἔτι is so used in Josh. xxi. 45. (where LXX use *διαπίπτω*) xxiii. 14. (LXX *πίπτω*), and 2 Kings x. 10. comp. Judith vi. 9. and Dion. Hal. iii. 28. for similar use of *διαπίπτω*. Schleusner quotes very well *χαμαί περὶς ἔπος* from Pindar, Pyth. vi. 37.]

V. To fall, cease, be abolished. 1 Cor. xiii. 8. [So Theophyl. ad loc.]

Ἐκπλέω, ὦ, fut. *ἐκπλεύσω*, from *ἐκ* out, and *πλέω* to sail.—To sail out or forth. occ. Acts xv. 39. xviii. 18. xx. 6. [Xen. Anab. v. 8, 21.]

Ἐκπληρόω, ὦ, from *ἐκ* intensive, and *πληρόω* [to fill, or] to fulfil.—To fulfil entirely. occ. Acts xiii. 32. [The simple meaning is to fill, as in LXX, Exod. xxxii. 29. in some copies. It is used in Polyb. i. 67, l. of fulfilling promise.]

¹ [Sch. says, '*tempore creationis*;' why, I do not see.]

² Doddridge.

Ἐκπλήρωσις, εως, ἡ, from ἐκπληρόω.—*A fulfilling, accomplishment* [end]. occ. Acts xxi. 26. Comp. Numb. vi. 5, 13. in LXX, and 1 Mac. iii. 49.

Ἐκπλήσω or -ττω, from ἐκ intensive, and πλήσω to strike.—Ἐκπλήσσομαι, pass. to be exceedingly struck in mind, to be astonished, astounded. Matt. vii. 28. xiii. 54. Luke ii. 48. et al. freq. Thus Plato, de Rep. i. cited by Wetstein in Mat., ἐγὼ ἀκούσας ἘΞΕΠΛΑΤΗΝ, hearing it, I was astonished. So Lucian, Scythia, t. i. p. 653. "for as soon as I arrived in your city, ἘΞΕΠΛΑΤΗΝ μὲν ἐνθός, I was immediately astonished." Plato applies the simple πλήσω in like manner, Epist. 7. ΠΑΗΓΕΙΣ ἐγὼ τῷ λεγόντι, (just as we say in English,) "I being struck with what was said." [Add Wisd. xiii. 4. Eccl. vii. 17. 2 Mac. vii. 12. Xen. Cyr. vi. 3, 7. Polyb. i. 63, 7.]

Ἐκπνέω, ὦ, †fut. ἐκπνεύσω, † from ἐκ out, and πνέω to breathe.

I. To breathe out, emit the breath. Thus sometimes used by the profane writers.

II. To expire, die. occ. Mark xv. 37, 39. Luke xxiii. 46. Soph. [Aj. 1045.] and Plutarch apply the V. in this latter sense. See Wetstein in Mark. [Eur. Phoen. 1168.]

Ἐκπορεύομαι, from ἐκ out, and πορεύομαι to go.

I. To go or come out or forth, spoken of persons, Mat. iii. 5. xx. 29. John v. 29. et al.; of words, Mat. iv. 4. xv. 11. Comp. Rev. i. 16. xix. 15; of fame or rumour, Luke iv. 37; of lightnings and thunders, Rev. iv. 5; of evil spirits, Mat. xvii. 21. [Josh. xv. 18.]

II. To proceed or come forth, as the Holy Spirit from the Father. John xv. 26.

III. Comp. εἰσπορεύομαι II.

Ἐκπορνέω, from ἐκ intensive, and πορνέω to commit fornication or lewdness.—To commit habitually, or give one's self up to, excessive or abandoned fornication or lewdness. occ. Jude 7. [Gen. xxxviii. 24.]

Ἐκπύω, from ἐκ out, and πύω to spit.—Properly, to spit out, thence to reject with disgust or contempt, respuere. occ. Gal. iv. 14. where see Kypke, Obs. Sac.

Ἐκριζώ, from ἐκ out, andρίζω to root.—To root out or up, to eradicate, properly as plants or trees. occ. Mat. xiii. 29. xv. 13. Luke xvii. 6. Jude 12. [Jer. i. 10. Zeph. ii. 4.]

Ἐκστασις, εως, ἡ, from ἐξίστημι, which see.—*An ecstasy*, in which the mind is for a time carried, as it were, out of or beyond itself, and lost.

I. Great astonishment, amazement. Mark v. 42. xvi. 8. [Comp. Gen. xxvii. 33.] Luke v. 26. Acts iii. 10. [Deut. xxviii. 28. Zach. xii. 4.]

II. A sacred ecstasy or "rapture of the mind out of itself," when, the use of the external senses being suspended, God reveals something in a peculiar manner to his servants the prophets or apostles, who are then taken or transported out of themselves¹. Acts x. 10. xi. 5. xxii. 17. In this latter sense ἔκστασις in the LXX (Gen. ii. 21. xv. 12.) answers to the Heb. *קצרה* a deep or dead sleep. Excellently therefore have our trans-

lators rendered it in the Acts by the English word a trance. [See Schweigh. ad Polyb. ii. 55, 6.]

Ἐκστρέφω, from ἐκ out, and στρέφω to turn.—To turn out of the way, pervert. occ. Tit. iii. 11. where see Wolfius. [Comp. Deut. xxxii. 20. The original sense seems to be to turn inside out; see Schol. on Aristoph. Nub. 89.]

Ἐκταράσσω, from ἐκ intensive, and ταραάσσω to disturb.—To disturb very much or exceedingly. occ. Acts xvi. 20. [Plut. t. vi. p. 545. Reisk. LXX, Ps. xvii. 5.]

Ἐκτείνω, from ἐκ out, and τείνω to stretch.

I. To stretch out, extend, as the hand. Mat. viii. 3. xiii. 13. et al. freq. On Acts xxvi. 1. Wetstein cites from Polyænus, ἌΝΕΤΕΙΝΕ ΤΗΝ ΔΕΞΙΑΝ ὡς δημηγορήσων, he lifted up his right hand, as going to harangue. Comp. Prov. i. 24. [It is a common Hebraism, when a man does any thing with his hand, to add the words stretching out his hand. See Judg. xv. 15. 2 Kings vi. 7. Vorst. de Hebraism. c. xxxviii. p. 710. though Georgius (Vindic. N. T. p. 354.) does not assent. The remark applies to Mat. viii. 3; but certainly the phrase very frequently is not pleonastic. Mat. xiv. 31. xxvi. 51. Mark i. 41. iii. 5. Luke v. 13. vi. 10. John xxi. 18. Again, it implies God's exerting his power, in Acts iv. 30. See Glass. Philol. Sac. p. 934. ed. Dath. With ἐπί it implies a violent laying on of hands, as in Luke xxii. 53. and Jer. li. 25.]

II. To cast out or let down, as an anchor from a ship. Acts xxvii. 30.

Ἐκτέλω, ὦ, from ἐκ out or intensive, and τέλω to finish.—To finish entirely, complete. occ. Luke xiv. 29, 30. [Deut. xxxii. 45. Polyb. x. 26, 1.]

Ἐκτενεία, ας, ἡ, from ἐκτενής.—*Intenseness or continuance*. Σὺ ἐν ἐκτενείᾳ for ἐκτενῶς, intensely, instantly, comp. Luke xxii. 44; or continually, comp. Luke ii. 37. occ. Acts xxvi. 7. [Properly extension, from ἐκτείνω. See Herodian vi. 2, 8. The word does not occur, according to Lobeck ad Phryn. p. 311. in old Greek writers. See Phalar. Epist. 68. Apollon. Epist. lii. 398. Ἐκτενία or ἐκτενεία occurs in the same sense in Judith iv. 7. 2 Mac. xiv. 38. In 3 Mac. vi. 41. and xi. 34. it means intent, tenour, purport.]

Ἐκτενέστερον, compar. neut. of ἐκτενής (which see) used adverbially.—*More intensely or earnestly*. occ. Luke xxii. 44.

Ἐκτενής, εὖς, οὖς, ὅ, ἡ, καὶ τὸ —ής, from ἐκτείνω.—*Continual or intense*. occ. Acts xii. 5. (Comp. Luke xxii. 44.) 1 Pet. iv. 8². Comp. ch. i. 22.

Ἐκτενῶς, adv. from ἐκτενής. [A word of late date. See Lobeck ad Phryn. p. 311.]—*Intensely, earnestly*. occ. 1 Pet. i. 22. The LXX use this word for the Heb. *קצרה* in strength, strongly. Jon. iii. 8. Comp. Judith iv. 10. [Joel i. 14. Polyb. xxxi. 22, 12.]

Ἐκτίθημι, from ἐκ out, and τίθημι to put.

I. To expose as an infant, to put or cast him out to chance (as we say). Acts vii. 21. Herodotus i. 112. uses the V. twice in this sense. [Wisd. xviii. 5.] See also Wetstein.

² [Eusebius here explains it thus, ἐκτενῇ, διαρκῇ, ἐπὶ πολὺ διατείνουσαν.]

¹ Stockius.

11. *To expound, explain, declare.* Acts xi. 4. xviii. 26. xxviii. 23. [Job xxxvi. 15. But the passage is obscure.] The Latin *exponere* answers the Greek word in both these applications, and is accordingly used by the Vulgate in all the above passages. [Theophr. Char. proœm. § 2.]

Ἐκνύσσω, from *ἐκ* from, and *νύσσω* to shake, which see under *ἀποκινύσσω*.—*To shake from or off.* occ. Mat. x. 14. Mark vi. 11. Acts xiii. 51. xviii. 6; where comp. Neh. v. 13. in LXX.

Ἑκτος, η, ου, from *ἕξ* six.—*The sixth.* Mat. xx. 5. et al. freq. In order to reconcile John xix. 14. with Mark xv. 25. Dr. Macknight thought it sufficient to observe, that St. Mark reckons by the Jewish account, which begins the day at sun-setting, and reckons twelve hours to sun-rising, and then twelve hours more to sun-setting; so that the third hour in Mark began at our eight o'clock in the morning: but that "as John wrote his Gospel in Asia, after the destruction of the Jewish polity, for the benefit of the whole Roman empire, he could not avoid making use of the form and division of the day that was *best known*, viz. the form in use among the Romans, who began their day at midnight, reckoning twelve hours till noon, and from noon twelve hours to midnight, or the beginning of the next day." Thus Dr. Macknight, in his Fifth Preliminary Observation to his Harmony, 1st edition. But was this indeed the manner in which the Romans reckoned their *hours*? It were easy to quote from their writers many passages which clearly prove that it was not¹. But I shall only produce the well-known lines of Martial, iv. 8.

*Prima salutate ante altera distinet hora,
Exercet raucos tertia cauidicos,
In quintam varios extendit Roma labores,
Sexta quies lassis, &c.*

"The first and second hour are engaged at the temples of the gods, the third exercises the hoarse pleaders, from that unto the fifth the Romans are employed in various occupations, the sixth affords rest to the weary," &c. The truth is, the Romans (as well as the Jews, see John xi. 9. Mat. xx. 1—7.) at all times of the year allotted twelve hours to the day, and twelve hours to the night, reckoning the beginning of the day from sunrise, and of the night from sunset². So that about the equinoxes their first hour of the day commenced at what we should call six o'clock in the morning, their second at seven, their third at eight, &c. How then can we reconcile John xix. 14. with Mark xv. 25? Numerous are the methods which have been taken by learned men for this purpose. These may be seen in Wolfius and others. I shall mention but two: 1st, that which proposes with a few MSS. to read in John *τρίτη* third instead of *ἕκτη* sixth (see Whitby and Doddridge); but as that reading does not appear to be supported by sufficient authorities, (see Mill and Wetstein,) this method may be rather thought cutting the knot than untying it. 2ndly, The most satisfactory solution of the difficulty seems to be

that stated by Harmer, who refers the sixth hour in John, not to the time of day, but to the immediately preceding *παράσκευη τοῦ Πάσχα*, preparation of the Paschal peace-offerings, which he shows from Dr. Lightfoot might begin at our three o'clock in the morning, or even earlier. And consequently our Saviour might be delivered up to the Jews about the sixth hour after this time, according to St. John's account, and be crucified at the third hour of the day, or between our eight and nine in the morning, according to St. Mark's. But for further satisfaction on this subject, I refer to Harmer himself, Observations, vol. iii. p. 130. et seq. In John iv. 6. it does indeed seem at first sight as if the evangelist reckoned the hours of the day in the manner mentioned by Macknight; because the usual time when the women in the East draw water was anciently, (see Gen. xxiv. 11.) as it still is, the evening. But in reply to this it may be observed, that from the whole of the narration, John iv., it is evident that Jesus found the woman alone at the well, and that therefore it could hardly have been the usual time of women's drawing water, but might much more probably have been twelve at noon than six in the evening: and further, that as the Samaritan woman appears to have been a person of bad character, (see verses 17, 18.) it is likely that she might choose to come to the well at a time of day when it was least frequented; and that this humility of hers might especially recommend her to the favour of Him who came to save sinners, and knew her heart. [Grotius's theory deserves mention. He says that the third, sixth, and ninth hours, which were the most esteemed for prayer and other services, (see Wolf on Acts iii. 2.) were marked by the sounding of a trumpet; and that hence, after the sounding the trumpet at the third hour, the sixth hour was considered as approaching, and at hand. The evangelist then added this remark on the time to show the reason for the great haste of the Jews, as it was not only the day of preparation, but the very hour of killing the Passover which was at hand. Glass, Lampe, and others, adopt this opinion; and Lampe adds, that from Maimonides ad Berach. cap. i. Mischir. 2. it appears that the Jews really divided the day into four quarters. Dr. Tittmann, of Dresden, the most recent commentator on St. John, (whose Commentary, so unlike that of many of the recent German works, may be safely recommended, though too long, to the young student,) adopts the theory of reading *τρίτη* for *ἕκτη*, after Beza, Theophylact, &c., adding, that Wassenberg³ and others thought that the words *ἦν δὲ—ἕκτη* were a mere gloss. Schleusner agrees with Macknight, and cites Plin. N. H. ii. 77. and Aul. Gell. iii. 2.]

Ἐκρός, an adv. governing a gen., from *ἐκ* out.

1. *Without*, as opposed to *within*. 1 Cor. vi. 18. (where see under *πᾶς* IV.) 2 Cor. xii. 2, 3. With the neuter article, *τὸ ἐκρός* the outside. occ. Mat. xxiii. 26.

2. *Except, besides.* Acts xxvi. 22. 1 Cor. xv. 27.

3. *Ἐκρός εἰ μή*, except that, unless. 1 Cor. xiv. 5. xv. 2. 1 Tim. v. 19. Lucian often uses the same

³ [In a Dissertation prefixed to Valckenaer's Schol. in libros quosdam N. T. toin. i. p. 50.]

¹ See Cicero, Orat. pro Murenâ, § 33. ed. Olivet; Epist. ad Att. ii. ep. 10. xiii. ep. 52; ad Famil. vii. ep. 30. Caesar, Comment. iv. 22. ed. Clarke and Maittaire. Horat. i. sat. v. 23, 25. vi. 122. ii. sat. vi. 34. Persius, sat. iii. 4 and not. Delph. Martial. lib. 67.

² See Rutherford's Astronomy, Nos. 375, 376. Plutarch, Quæst. Rom. p. 284.

phrase; Revivise. t. i. p. 339. 'ΕΚΤΟΣ ΕΙ' ΜΗ' —εἴη unless he be. Quom. conscrib. Hist. p. 677. ε. 'ΕΚΤΟΣ ΕΙ' ΜΗ'—τοῦθ' ὑπολάβοι τις, unless any one should suppose. See more instances in Wetstein and Kypke on 1 Cor. xiv.

'Εκτρέπομαι, from ἐκ out, from, and τρέπω to turn.

I. To be turned out of the way or aside. Heb. xii. 13. Also, to turn aside, in an intransitive sense. 1 Tim. i. 6. v. 15. 2 Tim. iv. 4. See Kypke on 1 Tim.

II. With an accusative following, to turn from, avoid, aversari. 1 Tim. iv. 20.

'Εκτρέφω, from ἐκ intensive, and τρέφω to nourish.

I. To nourish. Eph. v. 29.

II. To nourish or bring up. Eph. iv. 4. In this latter sense of bringing up or educating, it is frequently used by the LXX, answering to the Heb. הִנְיָא. See inter al. 1 Kings xii. 8, 10. 2 Kings x. 6. Hos. ix. 12.

*Εκτρώμα, ατος, τό, from ἐκτέρωμαι perf. pass. of the V. ἐκτιρώσκω to suffer abortion, miscarry, which from ἐκ and τιρώσκω to wound, hurt, and this from the simple τρώω the same.—An abortion or abortive birth. occ. 1 Cor. xv. 8. where see Macknight. In two passages of the LXX, Job iii. 16. Eccles. vi. 3. it answers to the Heb. הִנְיָא of the same import, from the V. הִנְיָא to fall, fall away. [1 Sam. vi. 3.]

'Εκφέρω, from ἐκ out, and φέρω to bring, carry.

I. To bring or carry out. Luke xv. 22. Acts v. 15. 1 Tim. vi. 7.

II. To carry out to burial. Acts v. 6, 9, 10. Comp. ἐκκομίζω. Raphaelus shows from Herodotus and Polybius, [vi. 51.] that ἐκφέρειν is a funeral term, as the correspondent efferre is in Latin. See also Wetstein. [Xen. Mem. i. 2, 55.]

III. To bring forth, produce, as the earth. Heb. vi. 8. [Gen. i. 12.] It is used in the same sense by the Greek writers. See Wetstein. [Plut. de Educ. Puer. c. 14. § 10.]

'Εκφεύγω, from ἐκ out, and φεύγω to flee.

I. [To escape by actual flight. Acts xvi. 27. xix. 16. 2 Cor. xi. 33. Eur. Phœn. 1232. Hom. II. Z. 57. Xen. Cyr. vi. 1, 40. Judg. vi. 11. Job xv. 30. Is. lxvi. 7. Parkhurst and Wahl refer 2 Cor. xi. 33. to the next sense.]

II. [To escape (especially imminent evils). Luke xxi. 36. Prov. x. 19. Rom. ii. 3. Heb. ii. 3. where, as in Eccles. xvi. 15. understand κρίμα Θεοῦ, though Schleusner suggests that ἐκφεύγω, ἀποφεύγω, and φεύγω, (Heb. xii. 25.) as in good Greek, signify, to be absolved from punishment. Aristoph. Puer. 988, 991. Thom. M. v. φεύγω.]

'Εκφοβέω, ὦ, from ἐκφοβος.—To terrify. occ. 2 Cor. x. 9. [Deut. xxviii. 25. Nah. ii. 11. Zeph. iii. 13.]

*Εκφοβος, ου, ὁ, ἡ, from ἐκ intensive, and φόβος fear.—Exceedingly affrighted, terrified. occ. Mark ix. 6. Heb. xii. 21. [Deut. ix. 19.]

Εἶναι 'Εκφύω, from ἐκ out, and φύω to produce.—To produce, put, or thrust forth, as a fig-tree its leaves. occ. Mat. xxiv. 32. Mark xiii. 28. In both these texts ἐκφύω may be rendered either

transitively putteth forth, or intransitively spring forth; and φύλλα may accordingly be either the accusative or the nominative case. The former interpretation seems preferable, because St. Luke in the parallel place, xxi. 30. uses προβάλλωσι send forth¹. [Schl. and Wahl give the active sense, but Schl. mentions the other. See Symm. Ps. ciii. 14. Eur. Phœn. 958.]

'Εχέω, from ἐκ out, and χέω to pour.

I. To pour out, empty, [properly, as liquids,] as the phials of wrath. Rev. xvi. 1. et seq.

II. To pour out. Mat. ix. 17. Mark ii. 22. [There is, in this sense, a notion also of waste or utter loss; for, as Schl. observes, ἐκχέω is opposed to συντηρέω, and in the Cambridge MS. the gloss is ἀπόλλυται.]

III. To shed, as blood. Acts xxii. 20. Rom. iii. 15. [Rev. xvi. 6. Gen. ix. 6.]

IV. To pour out, as money. John ii. 15.

V. To pour out, [in the sense of giving freely; used of the Holy Spirit. Acts ii. 17, 18, 33. Tit. iii. 6. where Theophylact has ἀναψίλως τούτου μετέδωκε; of pity, Ecclus. xviii. 11; of loaves of bread, Job iv. 23.]

'Εχύνω or ἐκχύνω, from ἐκ out, and χύνω or χύνω to pour.

I. [To pour out, as liquids (Xen. Cyr. vii. 5, 6); in the sense of wasting or losing, as Luke v. 37. Ecclus. xx. 13. See 2 Sam. xx. 10.]

II. To shed, as blood. Mat. [xxiii. 35.] xxvi. 28. Mark xiv. 24. Luke xi. 50. xxii. 20. where see Wetstein and Kypke, Obs. Sac.

III. Pass. to be poured or gush out, as the bowels. Acts i. 18.

IV. Pass. to be poured out or shed abroad, to be given freely, as the gift of the Holy Ghost. Acts x. 45; or the love of God. Rom. v. 5.

V. Pass. to rush, or run violently, effusè ruere. So Elsner, who shows that not only the LXX, Alexandr. Jndg. ix. 44. xx. 37. but Themistius and Polybius [v. 106.] have used it in this sense, and that the latter particularly applies it to inordinate desire. Jude II. where comp. Kypke. [Ecclus. xxxvii. 32. Aristoph. Vesp. 1460. Test. xii. Pat. (Fab. i. p. 520.) πορνεῖα, ἐν ᾧ ἐξεχύθη ἐγώ.]

'Εκχωρέω, ὦ, from ἐκ out, and χωρέω to go.—To go or depart out. occ. Luke xxi. 21. [Numb. xvi. 45. Am. vii. 12. 1 Mac. ix. 62.]

'Εκψύχω, from ἐκ out, and ψύχω to breathe.—To expire, die. occ. Acts v. 5, 10. xii. 23. [of fainting in spirit. Ez. xxi. 7.]

'Εκών, οὔσα, ὄν, from ἐκω to yield, submit.—Willing, voluntary, spontaneous. occ. Rom. viii. 20. 1 Cor. ix. 17. [Exod. xxi. 13.]

ΕΛΑΙΑ, ας, ἡ, the olive tree. [Rom. xi. 17, 24. (comp. Jer. xi. 16. Hos. xiv. 7. See Glass, Phil. Sac. p. 1109. ed. Dath.) Rev. xi. 4. (comp. Zech. iv. 11—14. and Glass, ubi sup.) τὸ ὄρος τῶν ἑλαιῶν, the Mount of Olives. Mat. xxi. 1. xxiv. 3. xxvi. 30. see 2 Sam. xv. 30. Zech. xiv. 4. Jos. Ant. x. 8, 6. Bell. v. 2, 3. (The same as ἑλαιῶν, see below.) Also the olive-fruit, as Jam. iii. 12. (Xen. Ec. 19, 13.)]

*ΕΛΑΙΟΝ, ου, τό.

I. Oil, the expressed juice of the olive-fruit. [Mat.

¹ See Grotius on Mat. xxiv. 32.

xxv. 2, 3, 8. (*of lamp-oil*, see Jer. xl. 10. a coarser sort than that used for anointing.) Luke vii. 46. x. 34. xvi. 6. Mark vii. 13. Rev. xviii. 13. On Jam. v. 14. see Macknight. In Rev. vi. 6. Schl. and Bretsch. unnecessarily suppose it used for *ἐλαία* the olive fruit; it is coupled with *ὄλivos*.]

II. *Ἐλαϊον ἀγαλλιάσεως* the oil of gladness denotes the *unction of the Holy Spirit*, anciently typified by oil, by which unction Jesus was appointed to the offices of prophet, priest, and king. Comp. under *Μεσσίας*. occ. Heb. i. 9. where see Macknight, and comp. Ps. xlv. 7. 1 Kings i. 39, 40. [See also Exod. xxi. 30. xxv. 31. xxix. 7. 2 Kings ix. 6. 1 Sam. x. 1. Schl. and Bretsch. explain the passage without reference to Christ's offices, as indicating the highest honours and pleasures, as the ancients used to anoint themselves on feasts and joyful occasions, and Bretsch. (referring to 2 Sam. xiv. 2. Ps. xxiii. 5. civ. 15. &c.) says, that anointing oil was thence called *ἐλαϊον ἡδύσματος*, (Ecclus. x. 1.) or *ἀγαλλ.*; but this falls short of the sense of the passage, which Parkhurst has properly given. Rosenmüller acknowledges the allusion to Christ's regal office. See Glass, Phil. Sacr. p. 416. 1109.]

Ἐλαίων, ὄνος, ὁ, from *ἐλαία*.—*Olivet*, a mountain on the east of Jerusalem, so called from its abounding in olive-trees. occ. Acts i. 12. Josephus several times mentions this mountain in his Jewish War; and in his Ant. vii. 9, 2. he speaks of it by the name *Ἐλαϊῶνος ὄρος*, as St. Luke does; but in xx. 7, 6. he observes, *τῆς πόλεως ἀντικρὺς κείμενον ἀπέχει στάδια πέντε*, it is situated opposite the city, at the distance of five stadia or furlongs. This passage the learned Hudson in his note reconciles with Acts i. 12. where Olivet is said to be a Sabbath-day's journey, or eight stadia, from Jerusalem, by remarking that the foot of the mountain might be no more than five stadia from Jerusalem, and that Christ might, before his ascension, advance three stadia further upon it. But comp. under *ἐχω* XI. The LXX have frequently used this word for an olive-yard, answering to the Heb. *תַּיִר*, as Exod. xxiii. 11. Deut. vi. 11. et al.

Ἐλάσσω, Ἀτ. -ττων, ὄνος, ὁ, ἡ, -ον, τό. An irregular comparative, from *ἐλαχύς* small.

I. *Inferior in worth or dignity, worse.* John ii. 10. Heb. vii. 7. [Wisd. ix. 5; lesser, Gen. i. 16. Exod. xvi. 17, 18.]

II. *Inferior in age, younger.* Rom. ix. 12. 1 Tim. v. 9. where the neut. *ἐλάττων* agrees with *χοῦμα* understood. See Wetstein and Bowyer. [On Rom. ix. comp. Gen. xxv. 23. xxvii. 6.]

Ἐλαττονέω, ὤ, from *ἐλαττων, τό, less*.—*To have too little, to lack.* occ. 2 Cor. viii. 15. which is a citation of Exod. xvi. 18. where in the LXX *ἡλάττονήσεν* answers to the Heb. *וַתִּפְּקֹד* wanted, lacked. [Sometimes used actively by LXX, to diminish, as Prov. xiv. 34.]

Ἐλαττώω, ὤ, from *ἐλάττων*.

I. *To make lower or inferior.* occ. Heb. ii. 7, 9. The 7th verse is a citation of the LXX version of Ps. viii. 6. and as well as the Heb. *וַתִּפְּקֹד וַתִּפְּקֹד* *וַתִּפְּקֹד*, may be literally rendered, thou madest him a little while inferior to (as in Eng. Marg.) the *Aleim*, i. e. to the material Aleim, or agents of nature, called by the LXX and the

apostle *ἀγγέλους* angels; [used in this sense by Isocrat. Paneg. c. 47. p. 127. (ed. Mori.) vid. Symmach. 2 Sam. iii. 1. Philo de Opif. p. 20.]

II. *Ἐλαττόμαι, οὔμαι*, pass. to be lessened, decrease. occ. John iii. 30. [See Ecclus. xlii. 2. Sometimes to be deficient in. Ecclus. xxv. 2. xlvii. 27.]

Ἐλαύνω, from *ἐλάω*, the same, whence it borrows several of its tenses.

I. *To drive, impel.* Jam. iii. 4. [(Hom. Od. xv. 502.) 2 Pet. ii. 17. Luke viii. 29. Ecclus. xxxviii. 25. 2 Mac. ix. 4. (metaphorically pass. to be harassed. Wisd. xvi. 18. xvii. 15. Joseph. A. J. ii. 14. p. 109. ed. Hav.)]

II. *To row*, i. e. *drive or impel a ship or boat* with oars. In the profane writers the accusative N. for a ship or ships is sometimes expressed with this V., but sometimes omitted, as in the N. T. Mark vi. 48. John vi. 19. where see Elsner, Wolfius, and Kypke. [See 1 Kings ix. 27. Thucyd. iii. 49. viii. 108. Hom. Od. iii. 157.]

Ἐλαφρία, ας, ἡ, from *ἐλαφρός*.—*Lightness, levity, inconstancy.* occ. 2 Cor. i. 17.

Ἐλαφρός, ας, ὁ, ὄν, q. ἐλαφερός, from *ἐλαφος* a stag.—*Light, not grievous.* occ. Mat. xi. 30. 2 Cor. iv. 17. As to the former passage we may observe, that Lucian has the phrase *ΖΥΓΟΝ ἘΛΑΦΡΟΝ*, de Merc. Cond. t. i. p. 470. and that in the latter text the neuter adjective *τὸ ἐλαφρόν* is used substantively for *ἐλαφρία* lightness, [or *τὸ ἐλαφρόν τῆς θλίψεως*, for *ἡ ἐλαφρά θλίψις*. (See Gesen. p. 643. l. Fisch. ad Well. vol. iii. pt. i. p. 293. Matthiae, p. 592, 5.) Exod. xviii. 26. *ῥῆμα ἐλαφρόν* a trifling matter. LXX, Ez. i. 7.]

Ἐλάχιστος, η, ον, superlat. of *ἐλαχύς* small.—*Smallest, least*, in size, quality, state, dignity, or esteem. See Jam. iii. 4. Mat. ii. 6. v. 19. (where see Wetstein and Campbell.) 1 Cor. iv. 3. xv. 9.

Ἐλαχιστότερος, ας, ὄν, an unusual comparative formed from the superlat. *ἐλάχιστος*.—*Less than the least.* occ. Eph. iii. 8. It is a very strong and emphatical word. Grotius, on the text, cites from the Greek poets several comparatives and superlatives thus formed from other comparatives or superlatives: and such are sometimes used likewise in the prose writers. Thus Thuc. iv. 118. has *καλλιώτερον*, Strabo *πρωτίστονον*, Xen. Hel. i. *ἐσχατώτατος*, *τί. 3, 49. ἐσχατώτατα*, adv.† and Sextus Empir. ix. p. 627. *ἐλαχιστότατ.* So in Lat. *minimissimus, postremior, postremissimus*. See Wetstein on Eph. iii. 8. and comp. *μειζότερος*.

Ἐλάω, ὤ, to drive, impel, as a ship with oars. occ. John vi. 19. *ἐηλακότες*. Homer often uses this V. in a poetic form, as Il. v. 366. *μάστιξεν δ' ἘΛΑ'ΑΝ*, he whipt to drive them, i. e. the horses, and applies it to a ship either with or without *νήα*. See Odys. xii. 47, 55, 109, 124. Comp. *ἐλαύνω* II.

Ἐλεγξίς, εως, ἡ, from *ἐλέγχω*.—*A reproach.* occ. 2 Pet. ii. 16. [Job xxi. 4. xxiii. 2.]

Ἐλεγχος, ον, ὁ, from *ἐλέγχω*.

I. *Conviction, evident demonstration or manifestation.* Heb. xi. 1. So Theophylact on the place, *ἐλεγχος τοῦτ' ἐστὶ δέξις, φανέρωσις ἀδύλων πραγμάτων* ποιεῖ γὰρ ταῦτα βλεπόμεθαι τῷ νῷ ἡμῶν ὡς παρόντα, *ἐλεγχος*, that is, the

showing or manifestation of things not seen; for it (faith) makes them to be seen by our mind as if they were present. So the Syriac version renders *ἐλεγχος* by *ܐܠܗܐ* the manifestation; and

Chrysostom, from this expression, *ἐλεγχος οὐ βλέπομένων*, observes, *ἡ πίστις τοίνυν ἐστὶν ὁψις τῶν ἀδύλων, φησί, καὶ εἰς τὴν αὐτὴν τοῖς ὁρωμένοις φέρεται πληροφορίαν τὰ μὴ ὁρώμενα*, faith, then, says the apostle, is the seeing of things not manifest, and brings those things that are not seen to the same full demonstration as those which are. See Suicer's Thesaur. under *πίστις*, vol. ii. col. 374. 1st ed.

II. *Conviction of error, refutation.* 2 Tim. iii. 16. [Is. xxvii. 3. Job xiii. 6. Long. de Sub. fr. iii. 11.]

'ΕΛΕΓΧΩ, to demonstrate, show by evident and convincing reasons.

I. *To convince.* John xvi. 8. (where see Campbell's note.) [The passage here referred to is one of some difficulty, καὶ ἐλθὼν ἐκείνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης, καὶ περὶ κρίσεως. Schl. gives the verb a different sense, as applied to ἁμαρτία, from that which he ascribes to it in the other two cases, which is unreasonable. He says, *He shall convict the Jews of the sin of incredulity, and shall convince them of my innocence, and the victory gained over the power of Satan.* Lampe takes *κόσμος* of the world at large, and explains the passage thus: *He shall convince the world, (1) that it is sinful (incredulity being mentioned only as an example); (2) that justification can only be gained through Me; and (3) that I shall then be made Judge of all, and that all must therefore submit to Me.* Tittmann thinks *κόσμος* refers only to the Jews here, and gives the following explanation: *He will show clearly (1) the great sin of the Jews in rejecting Me, by the conversion of many thousands of Jews through the effusion of the Spirit; (2) that I was really just and innocent, by teaching through the apostles that God has received Me into heaven; (3) that the opposition made to Me by the rulers of this world is in vain, as my religion will prevail; and that their policy will be judged and condemned.* As to the proof from other places of Scripture, the lexicographers differ in their arrangements of passages under the two first heads. *To convince* and *to convict* seem to differ, when applied to a fault, only thus, that the individual is himself convinced of his fault, but is convicted of it in the judgment of others, the fault being equally proved in each case. The world, in either its limited or extended sense, must be its own judge; and I should, therefore, certainly refer this passage to the first head. In John viii. 46. where the same phrase, *τίς ἐλέγχει με περὶ ἁμαρτίας*, occurs, as there seems somewhat of an appeal to others, Parkhurst has probably done right in referring it to head II. Add to this, 2 Tim. iv. 2. In 1 Cor. xiv. 24. it is to refute. See Thueyd. vi. 86.] Tit. i. 9.

II. *To convict.* John viii. 9, 46. (where see Campbell's note.) Jam. ii. 9. [Ælian, V. H. xii. 51. Aristoph. Plut. 574. Athenag. Leg. c. 2.]

III. *To manifest, make manifest, discover.* John iii. 20. where *ἐλεγχθῇ* answers to *φανερωθῇ* in the following verse. So the learned Elsner inter-

prets the word in this text, and in Eph. v. 13. and shows that the Greek writers use it in the same sense, as, for instance, Artemidorus, Oneirocrit. i. 68. p. 57. τὰ κρυπτά 'ΕΛΕΓΧΕΙ, manifests hidden things. Comp. Wetstein on Eph. [Ælian, V. H. xii. 5. Schl. thinks this sense belongs especially to judicial cases, where the truth is elicited by inquiry and torments; whence ἐλέγγω is to inquire, (see Ernest. ad Callim. H. in Del. 88.) and ἐλεγχος means torment, Xen. An. iii. 5, 9.]

IV. *To reprove, rebuke, by words.* Mat. xviii. 15. Luke xiii. 19. [1 Tim. v. 20.] Tit. i. 13. [ii. 15. Gen. xxi. 25.] by afflictions, Heb. xii. 5. Rev. iii. 19. [2 Sam. vii. 14. Tob. xiii. 10.]

ἘΛΕΙΝΟΣ, ἡ, ὄν, from ἔλεος.—*Pitiable, miserable.* occ. Rev. iii. 17. 1 Cor. xv. 19. in which latter text observe, that the comparative ἐλεινότεροι is used for the superlative ἐλεινότατοι. So Anacreon, Ode xlv. 3¹. Comp. under *μειζων*.

'Ελεέω, ὦ, from ἔλεος.

I. *To pity, have pity or compassion upon.* Mat. ix. 27. xviii. 33. Luke xvi. 24. Rom. ix. 15, 16, 18; on which passage see Wolfius, Cur. Phil. Κύριε, ἐλέησον—, *Lord, have mercy—*, Mat. xvii. 15. It is well known that this became a common form of supplication among Christians. And after the propagation of Christianity it was used also by the heathen. Thus in Arrian, Epictet. ii. 7. τὸν Θεὸν ἐπικαλούμενοι δεόμεθα αὐτοῦ, ΚΥΨΙΕ, 'ΕΛΕΉΣΟΝ, in our invocations of God we entreat him, *Lord, have mercy—*. This seems one of the instances in which the Christian phraseology was adopted into the popular language. Comp. under *ψυχή* VII.

'Ελεόμαι, οὔμαι, pass. to be pitied, obtain pity or mercy. Mat. v. 7. Rom. xi. 30, 31. 1 Pet. ii. 10. et al. [To obtain pardon, especially 1 Tim. i. 13, 16. So Hos. ii. 3. Prov. xxi. 26. Ez. vii. 4, 9.]

II. *To show mercy, perform acts of mercy or pity.* Rom. xii. 8. where see Macknight. [I should be inclined to add more passages to this head, as 1 Cor. vii. 25. 2 Cor. iv. 1. Phil. ii. 27. 1 Pet. ii. 10; in all of which pity producing acts of mercy, is, I think, implied. See Prov. xxii. 9.]

'Ελεημοσύνη, ης, ἡ, from ἐλέημων.

I. *Pity, compassion.* So in Callim. Hymn to Delos, 151, 2. Λάτονα speaks to the river Peneus,

—Μὴ σὺ γ' ἐμείοι πάθῃς κακὸν εἵνεκα, τῆσδε
'Αντ' 'ΕΛΕΗΜΟΣΥΝΗΣ—

Nor shalt thou suffer ill on my account
For this compassion—

[See Is. i. 27. xxviii. 27. Prov. iii. 3.]

II. In the N. T. a work of mercy, particularly almsgiving. Mat. vi. 1—4. Also, the alms itself, or money given to the poor. Luke xi. 41. xii. 33. Acts iii. 2. et al. Hence the Latin ecclesiastical writers use the word *eleemosyna*, whence, by a corruption, our English *alms*. [Dan. iv. 24. The Heb. word *תְּנָת* used there, has also the double meaning of piety and alms.] Though several learned men, as Mill, Doddridge, Bp. Pearce, and Campbell, (whom see,) have thought

¹ [N.B. The Attic form is ἐλεινός. See Pors. Præf. ad Hec. p. viii. Lobeck ad Phryn. p. 87. The word sometimes means *compassionate*.]

that in Mat. vi. 1. *δικαιοσύνην*, not *ἐλεημοσύνην*, was the true reading, yet it seems remarkable that Griesbach should admit the former word, which is found in *only two* Greek MSS., into the text. See Wetstein, in Var. Lect.

Ἐλεήμων, *ονος*, *ὁ*, *ἡ*, from *ἐλέω*.—*Pitiful*, *compassionate*, *merciful*. occ. Mat. v. 7. Heb. ii. 17. [Jer. iii. 12.]

ἘΛΕΟΣ, *ου*, *δ*, and *ἘΛΕΟΣ*, *εος*, *ονς*, *τό*.
I. *Pity*, *compassion*, *mercy*. Tit. iii. 5. (Comp. Heb. iv. 16.) Luke i. 78. Eph. ii. 4. et al.

II. [*Kindness*,] *a work or act of mercy*. Luke [i. 54, 58.] x. 37. [Rom. ix. 23.] Jam. ii. 13. [et al.] Comp. Mat. ix. 13. xii. 7. [Joined with *εὐφροσύνη* or *χάρις* it seems to express *happiness of all kinds*. Schl. adds the sense of *piety to God*, and cites Mat. ix. 13. xii. 7. where the meaning is obviously *general kindness and beneficence*. In Ecclus. xlv. 27. the meaning is probably the same, and in 1 Mac. ii. 56. it seems used for *goodness in general*. Add to this sense 2 Sam. xiv. 45.]

Ἐλευθερία, *ας*, *ἡ*, from *ἐλεύθερος*.—*Liberty*. In the profane writers it is used for *corporate liberty and freedom from outward servitude*; but in the N. T. it denotes *spiritual liberty or freedom*, 2 Cor. iii. 17; especially from *legal ordinances*, [1 Cor. x. 29.] Gal. ii. 4. v. 1, 13; [Theodore, on both places, gives this explanation:] joined with *freedom from the slavery of sin*, James i. 25. ii. 12. Comp. Rom. viii. 21. [Lev. xix. 20.]

Ἐλεύθερος, *α*, *ον*.

I. *Free from corporate slavery*. 1 Cor. vii. 21, 22. xii. 13. Gal. iii. 28. iv. 22. et al. [This sense includes *free birth and manumission*. LXX, Ex. xxi. 2, 5.]

II. *Free from legal obligation*. Mat. xvii. 25. Rom. vii. 3. Comp. 1 Cor. [vii. 39.] ix. 1, 19. [Herodian i. 10, 4.]

III. *Free from the slavery of sin*. John viii. 36. Comp. Rom. vi. 20. where they who are *free from righteousness* are such as *pay no sort of obedience to it*. [In Gal. iv. 26. the heavenly Jerusalem is said by Schleusner to be the Christian system which promises *freedom from sin* to all. Macknight construes the verse thus: *but the Jerusalem above is the free woman*, i. e. *answers to Sarah*. The meaning of the word depends obviously on the context, which is too long for discussion here.]

Ἐλευθερώ, *ω*, from *ἐλεύθερος*.—*To free*, *set free*, from legal ordinances, Gal. v. 1; from the slavery of sin. John viii. 32, 36. Rom. vi. 18, 22. Comp. Rom. viii. 2, 21. [Ecclus. i. 23. 2 Mac. i. 27. ii. 23.]

Ἐλευσε, *εως*, *ἡ*, from *ἐλεύθω*.—*A coming*, *advent*. occ. Acts vii. 52. [Dion. Hal. Opp. t. i. p. 565. ed. Reisk. See Suicer i. p. 1089. Numb. xxi. 19. in some MSS.]

Ἐλεφάντινος, *η*, *ον*, from *ἐλέφας*, *αντος*, *ὁ*, *αν* *elephant*, which from the Heb. *פֶּלֶאֱ* or Phœnician *פֶּלֶאֱ*, *an ox*², to which genus many animals of large bulk were anciently referred. Thus the Romans³ called elephants *Lucas boves*, *Lucanian*

oxen; *oxen* on account of their *size and horns*, (or, as we less properly call these latter, their *teeth*), and *Lucanian* because they first saw them in Lucania, during the war with Pyrrhus.—*Ivory*, i. e. *made of ivory or elephant's tusks*. occ. Rev. xviii. 12. where see Kypke concerning the value which the ancients set upon *ivory*, and the various uses to which they applied it. [See Ezek. xxvii. 6, 15. Amos iii. 15. vi. 4. 1 Kings x. 22. xxii. 39. Herodian iv. 2, 3. and 13. Reitz. ad Lucian. Opp. t. ii. p. 63.]

ἘΛΙΨΩ. Comp. *ἐλίσσω*.

I, *To roll*, *roll round*. Thus it is used in the profane writers.

II. *To roll up*, as a garment. occ. Heb. i. 12. [Schleusner says, "as that which before having been expanded, when rolled up, vanishes from sight;" the word here means to *make to vanish, destroy*. Comp. Is. xxxiv. 4. Ps. cii. 26. where some would read *ἀλλάξει*. Cappell. Crit. S. p. 159. Drus. Misc. Cent. ii. c. 24.]

Ἐλκος, *εος*, *ονς*, *τό*, from *ἐλκω* to *draw*, because it seems to *draw or attract* the morbid juices to the affected part.—*An ulcer, a sore*. occ. Luke xvi. 21. Rev. xvi. 2, 11. [The first meaning was a *fresh wound*; see Eustath. ad Il. A. 812. p. 841; but afterwards *the ulcer from an old wound*. Suidas says *τὸ τραῦμα τὸ χρόνιον*. Thom. M. *κρίτως χρόνιον* *τράυμα ἐκ σιδήρου γενόμενον*. See Foëx. ad Econ. Hipp. p. 122. Comp. 2 Kings xx. 7. Job ii. 7. Polyb. i. 81, 5. Xen. de Re Eq. v. 1.]

Ἐλκώω, *ω*, from *ἐλκος*.—*To ulcerate, exulcerate*, whence, as a part. perf. pass. *ἡλκωμένος ulcerated, ulcerous, full of ulcers or sores*. occ. Luke xvi. 20. [Xen. de Re Eq. i. 4. v. 1. Pollux Onom. i. 201.]

Ἐλκύνω, from *ἐλκος*.

I. *To draw, drag*, as a net. John xxi. 6, 11. [Habak. i. 16. 2 Sam. xxii. 17. Xen. Hell. vii. 1, 19.]—as men before magistrates, Acts xvi. 19. [Xen. Mem. iii. 6, 1. Sym. Ps. lviii. 4.]

II. *To draw*, as a sword out of the sheath. John xviii. 10.

III. Figuratively and spiritually, *to draw or persuade* to the acknowledgment and faith of Christ by the *external miraculous evidences* of his divine mission enforced on the soul by the *influence and illumination of the Holy Spirit*. John xii. 32. vi. 44. Comp. 65. x. 25. xiv. 11. xv. 24. See Jenkin's Reasonableness of the Christian Religion, vol. ii. ch. 32.

ἘΛΚΩ, *to draw, drag*. occ. Acts xxi. 30. James ii. 6. [Lam. i. 5. Wisd. xix. 4. Aristoph. Nub. 1220. Xen. Cyr. viii. 1, 32. Cic. pro Mil. 15. Liv. ii. 27.]

ἘΛΛΑΣ, *άδος*, *ἡ*.—*Hellas*. occ. Acts xx. 2. Anciently the name of a city in Thessaly mentioned by Homer, Il. ii. 683. ix. 395, 447. et al., and of the neighbouring country, 474. which lay on the shore of the Pagasean gulf opposite the coast of Mysia and Æolis in Asia Minor, from

bello, et boves *Lucas* appellavit in *Lucanis* visos. Nat. Hist. viii. 6. And Varro still more accurately, *A Lucanis Lucas*; ab eo quod nostri quàm maximam quadrupedem, quam ipsi haberent, vocarent *bovem*; et in *Lucanis* Pyrrhi bello primum vidissent apud hostes *elephantos*, id est, *quadrupes cornutus* (nam quos dentes multi dicunt sunt *cornua*) *Lucam bovem* appellasse. De Ling. Lat. lib. vi.

¹ ἈΑΦΑ—φόνικας οὕτω καλεῖν τὸν ΒΟΥΝ, Plut. Sympos. lib. ii. qu. 2.

² See Bochart, vol. ii. p. 250. et seq.

³ So Pliny, *Elephantos* Italia primum vidit Pyrrhi regis (181)

which countries it was probably peopled; and it seems to have been called *Hellas* from the Hebrew word ¹ *הַלָּל* *beyond*, as being *beyond* the Ægean sea in respect to the region whence the first planters of it came. The inhabitants of this city and country are by Homer named "Ἕλληνες, II. ii. 684. by which appellation Thucydides ² remarks, towards the beginning of his first book, "Homer never means *all* the Grecians, but only the inhabitants of the Phthiotis who were commanded by Achilles." But in process of time the name "Ἕλλάς was extended to all the countries lying between Macedonia and Peloponnesus, and even sometimes included both these latter, and the inhabitants of all this region were called "Ἕλληνες. It must be observed, however, that the profane writers, both Greek and Latin, often distinguish, as St. Luke does, between Macedonia and "Ἕλλάς or Greece. See Raphaelius and Wetstein on Acts xx. 2. ["Ἕλλάς was first the name of a city in Thessaly; then of Thessaly itself (see Casaub. Diatr. in Dion. Chrys. c. 12. and Salmas. ad Solin. p. 100); thirdly, of all Greece, without the Peloponnesus; and, lastly, of all Greece, with the Peloponnesus. The last is the sense which occurs in the N. T. The name *Greece* is derived from the *Γραικοί*, a southern people, who migrated into Italy.]

³ Ἕλληνας, ὁ, from Ἕλλάς.

I. *A Grecian, a native of Hellas or Greece.* Rom. i. 14. 1 Cor. i. 22, 23. Comp. under Ἕλλάς. [Add Acts xvi. 1, 3. xviii. 17. In Rom. i. 14. the Greeks are opposed to the barbarians from that superior culture which they were acknowledged by all to enjoy. I hardly know if it be worth observing, that *Hellen* is said to have been the name of the son of Deucalion, who founded Hellas in Thessaly.]

II. *A Gentile, who followed the religion and manners of the Greeks, as opposed to a Jew.* John vii. 35. twice. Acts xiv. 1. (comp. ver. 5.) xviii. 4. xix. 10. xx. 21. [Rom. i. 16. ii. 9, 10. iii. 9. x. 12. 1 Cor. x. 32.] Gal. [ii. 3.] iii. 28. Col. iii. 11. et al. Comp. 2 Mac. iv. 10—15. vi. 9. xi. 24. [The Jews divided the world into Jews and Gentiles, to distinguish the believers in the true and false religion; and they spoke of the Gentiles generally, as *Greeks*, from the great extent of country through which the Greek tongue was spoken, to which Cicero (Orat. pro Archia, c. 6.) bears witness³. And so we find in 2 Mac. iv. 13. Ἕλλητισμός and ἀλλοφυλισμός are used as synonymous. See also 1 Mac. viii. 13. 2 Mac. iv. 36. vi. 9. In Is. ix. 12. we have Ἕλληνας for ἱουδαῖοι. So in the fathers, Justin M. and Tatian wrote discourses *to the Greeks*, i. e. to the Gentiles. See Cyril Alex. de SS. Trin. c. vi. p. m. 21. Justin M. Resp. ad Quæst. 42 and 74. pp. 324, 338. In John vii. 35. the meaning is, *they of the Jews dispersed among the Gentiles*. The phrase is fully explained in the note on διασπορά.]

III. *A Jewish proselyte descended of Grecian parents or ancestors.* occ. John xii. 20. See Doddridge on the place, and comp. Acts xvii. 4. See

also Suicer's Thesaur. on this word. [Sehl. refers Acts xvii. 4. to head II.; but I think Parkhurst (with Wahl) quite right. There is some dispute on John xii. 20. Selden (de Jure Nat. et Gent. p. 287.) wishes to show from this place that the Jews admitted Gentiles to the temple; and so Maldonatus ad loc. Salmasius (de Ling. Hell. p. 218.) also contends that "Ἕλην *always* in the N. T. means *a Gentile*. But, as Arndt (Misc. Sacr. p. 6.) observes, it is difficult to believe that a Gentile would have inquired or cared about the Messiah, or have come to the temple of a despised nation to worship. See Wolf's note for more authorities.]

Ἑλληνικός, ἡ, ὄν, *Grecian, Greek.* occ. Luke xxiii. 38. Rev. ix. 11. [Jer. xlii. 16. l. 16. 2 Mac. iv. 15. vi. 9.]

Ἑλληνίς, ἰδος, ἡ, from Ἕλην.—*A Grecian woman, i. e. in religion, a Gentile.* occ. Mark vii. 26. (where see Wetstein.) Acts xvii. 12. [Bishop Horsley (Serm. xxxvi.) says, "This word describes not her country, but her religion. She was an idolatress, bred in the principles of that gross idolatry which consisted in the worship of the images of dead men. And because idolatry in this worst form obtained more among the Greeks than the nations of the east, such idolaters, of whatever country they might be, were, by the Jews of the apostolic age, called Greeks." I think the reason assigned above in "Ἕλην II. for the use of the word, is more satisfactory, especially as it implies a follower of the Gentile idolatry.]

Ἑλλητιστής, οὔ, ὁ, from Ἕλην.—*An Hellenist or Grecian proselyte.* occ. Acts vi. 1. ix. 29. xi. 20. After attentive consideration, I concur with the opinion of the learned Wolfius, on Acts vi. 1. that the Ἑλλητισταὶ mean *such persons as had been converted from heathenism to Judaism*. That it does not signify *merely foreign Jews who used the Greek language in their synagogues and conversation*, is evident from Acts xi. 20. where these Ἑλλητισταὶ are distinguished from the Ἰουδαῖοι or Jews by birth, mentioned in the preceding verse. Doddridge and others, who embrace the last-mentioned interpretation of Ἑλλητισταί, are so sensible of the force of this passage, that, upon the authority of the Alexandrian MS. and some of the ancient versions, though opposed by almost all the other MSS., they read Ἑλληνας instead of Ἑλλητιστάς; and Doddridge is so bold as to say, that *common sense* would require us to adopt this reading, *even if it were not supported by the authority of any manuscript at all*⁴. This assertion, however, can only be supported by supposing that Ἑλλητιστής must signify *a native, though grecizing, Jew*. But see Wolfius on Acts vi. 1. xi. 20.⁶ and Suicer,

⁴ [Griesbach admits this reading into the text. Schleusner approves it.]

⁵ See what Campbell says very well on this subject in his Preliminary Dissertations to the Gospels, p. 639, &c. and p. 646, &c.

⁶ Since writing the above in the first edition, I found that Campbell, in his Preliminary Dissertations to the Gospels, p. 5, &c. has at large stated and defended the opinion that the Ἑλλητισταὶ mentioned in the Acts, mean *not proselytes to Judaism, but those Jews who had resided always or mostly in Grecian cities, and consequently whose common tongue was Greek*. Without acquiescing in the Doctor's arguments, I think the reader would do well care-

¹ See Dr. Hodges's Miscellaneous Reflections, p. 226. 2nd edition.

² [Thucyd. i. 3. where see Hudson.]

³ [Græcæ leguntur in omnibus fere gentibus.]

Thesaur. in 'Ελληνιστής II. [I am unable to see that Wolf alleges any arguments for his opinion. 'Ελληνίζω would signify (according to the usual rule of such verbs¹) to imitate the Greeks, whence 'Ελληνιστής ought to be an imitator of the Greeks. The word does not of itself define whether the Jew to whom it applies retained the Jewish, or adapted the Christian faith. So Schleusner and Wahl.]

☞ 'Ελληνιστί, an adv. from 'Ελλην.—In Greek, in the Greek language. occ. John xix. 20. Acts xxi. 37. 'Ελληνιστί γινώσκεis; the expression is elliptical for 'Ελληνιστί λαλεῖν γινώσκεis; dost thou know (how to speak) in Greek? And so our English translation, canst thou speak Greek? Xenoph. uses an elliptical phrase exactly parallel, Cyrop. vii. [6, 8.] τοὺς ΣΥΡΙΣΤΙ' ΕΠΙΣΤΑΜΕΝΟΥΣ, those who know (how to speak) in Syriac. Comp. LXX in Neh. xiii. 24. where the phraseology is complete.

☞ 'Ελλογέω, ὦ, from ἐν, in, into, and λόγος an account.—To bring into the account, impute, reckon, charge. occ. Philen. 18. [Zonaras Lex. col. 696. refers to this place, and explains ἐμοὶ εἰς χρέος τοῦτο λόγισαι reckon this to me for a debt. The word is metaphorically used for to impute, in Rom. v. 13.]

'Ελπίζω, from ἐλπίς.

I. To hope, expect with desire. Luke vi. 24. xxiii. 8. xxiv. 21. et al. In 2 Cor. viii. 5. supply the word μόνον "merely" with Doddridge and Worsley, before ἡλπισταμεν. [The verb admits an infinitive, as Luke xxiii. 8. or ὅτι, xxiv. 21. or a simple accusative. 1 Cor. xiii. 7. See Herodian ii. 9. Xen. Mem. ii. 1, 27.]

II. To hope, trust, confide, the prepositions ἐν, εἰς, and ἐπὶ (this last either with a dative or accusative case) being prefixed to the object in or upon which one hopes or trusts. See 1 Cor. xv. 19. 2 Cor. i. 10. Phil. ii. 19. John v. 45. 1 Tim. iv. 10. v. 5. 1 Pet. iii. 5. Rom. xv. 12. [In good Greek the dative is generally used in this sense; according to Griesbach (with Wahl's approbation) this is the case in Mat. xii. 21; but Schl. takes the old reading.]—These are Hellenistical phrases often occurring in the LXX, and generally answering either to the Heb. בְּ, עַל—or לְ—to trust in, to, or upon, as in Judg. ix. 26. xx. 36. 2 Kings xviii. 5. Ps. iv. 6; or to בְּ, עַל—to hope in, as Ps. v. 12. vi. 1. xvi. 1. et al. freq. or to לְ, עַל—to wait for, Ps. xxxi. 25. xxxiii. 22. xxxviii. 16. cxxx. 5. Is. li. 5. et al.

'ΕΑΙΜ'Σ, ἰδός, ἦ. [The word is generally used in a good sense, as Thom. M. says ἐπὶ καλοῦ, in distinction to προσδοκία, which is used to denote also expectation of evil; but this is not without exception. It is even sometimes used for fear. Thucyd. ii. 42. as is ἔλπομαι. Hom. II. xv. 110. Herod. vi. 109. See Irmsch. on Herodian i. c. 3. 11. pp. 79 and 824; the notes on Thom. Mag. p. 299. Ammian. Marcell. xiv. 7. So spero, Virg. Æn. i. 547. In the N. T., however, it is always taken in a good sense.]

I. Hope, desire of some good with expectation of

fully to peruse what he has advanced on this subject, and then judge for himself.

¹ [Ἰουδαῖοι to imitate the Jews, Φιλιππίω to follow the party of Philip, &c. &c.]

obtaining it. Acts xvi. 19. Rom. v. 4. Tit. i. 2. 1 John iii. 3. In 1 Cor. ix. 10. ἐπ' ἐλπίδι at the end of the verse is not found in five ancient, and three later MSS., and is accordingly ejected from the text by Griesbach; and instead of τῆς ἐλπίδος αὐτοῦ μετέχουν, the Alexandrian (ἐφ. edit. Woide), and another ancient, with two later MSS., read ἐπ' ἐλπίδι τοῦ μετέχουν; which reading is also favoured by the Vulg. and both the Syriac versions, and is marked by Griesbach as equal, or perhaps preferable, to the other. See Mill, Wetstein, Bishop Pearce, and Griesbach. On Eph. ii. 12. 1 Thess. iv. 13. see Leland on the Christian Revelation, pt. iii. ch. 8. p. 378, 8vo.

II. The object of hope, the thing hoped for. Rom. viii. 24. Heb. vi. 8. Comp. Gal. v. 5. Col. i. 5. Tit. ii. 13. Heb. vii. 19. [Add 2 Thess. ii. 16. Job vi. 8. 2 Mac. vii. 14.]

III. The foundation or ground of hope. Col. i. 27. 1 Tim. i. 1. [Acts xxviii. 20. 1 Thess. ii. 19.]

IV. Trust, confidence, joined with hope, used with εἰς in following. 1 Pet. i. 21.

V. Confidence, security. occ. Acts ii. 26. which is a citation from the LXX version of Ps. xvi. 9. where ἐπ' ἐλπίδι answers to the Heb. בְּבִטְחוֹ in confidence; and in this sense of confidence or security ἐλπίς is used several times by the LXX for the same Hebrew word בְּבִטְחוֹ, as in Jud. xviii.

7. Ps. iv. 8. lxxviii. 53. Ezek. xxviii. 26. et al.

'ΕΑΥ'ΜΑΣ, α, ὁ.—Elymas. The name of a man, signifying a magician or sorcerer, as St. Luke himself interprets it. "He was called Elymas in Persia, where he had learned *magism*." Wetstein. It seems ultimately a derivative from the Heb. כִּזְזָה to hide, referring to the magical secrets with which such persons pretended to be acquainted. occ. Acts xiii. 8. Comp. ver. 6. and see Wolfius. [The word Elymon, in Arabic, signifies not only a wise person in divine and heavenly matters, but a magician. See Vers. Arab. Saadia Gen. xli. 8. Exod. xviii. 19. Lud. de Dieu, Crit. S. p. 581. Bochart. Hieroz. pt. i. p. 750.]

'ΕΑΩΙ, Heb.—My God. It is plainly the Heb. אֱלֹהֵי, as the word is written, Ps. xviii. 47. cxliii. 10. cxlv. 1. occ. Mark xv. 34; in which dolorous exclamation of our Blessed Redeemer there seems a propriety and emphasis beyond what has been commonly observed. For Mat. xxvii. 46. ABOUT (περί) the ninth hour, Jesus cried out with a loud voice, Ἠλὶ, i. e. ἡ, ἡ, (as in Ps. xxii. 1.) My God, my God, why hast thou forsaken me? the name by which he then addressed the Divinity referring to his omnipresent² power and providence; but, at the ninth hour (τῇ ὥρᾳ τῇ ἐννάτῃ, Mark), when he was in the very jaws of death, he again cries out, Ἐλωὶ, Ἐλωὶ, Eloi, Eloi, why hast thou forsaken me? אֱלֹהֵי, אֱלֹהֵי, thou, Jehovah, who art not only אֱלֹהֵי my powerful God, but אֱלֹהֵי bound to bear together with my humanity the curse due to man for sin (for who is אֱלֹהֵי but Jehovah? Ps. xviii. 32. comp. Gal. iii. 13.) why hast thou forsaken me? I add, that in the only three passages (I believe) wherein אֱלֹהֵי Eloi occurs in the Old Testament, it refers to the sufferings of

² Aquila renders אֱלֹהֵי, אֱלֹהֵי, Ps. xxii. 1. by ἰσχυρὸν μου, ἰσχυρὸν μου, my strong one, my strong one.

Christ, or to the glory which should follow. Thus in the 18th Psalm, which contains a prediction of his death, resurrection, and exaltation, we read at the 47th verse, *Jehovah lives, and blessed be my rock, and יְיָ אֱלֹהֵי יִרְיָ¹ let my ALUE, my Saviour, be exalted.* In the 143rd Psalm, which is upon the same glorious subject, the man Christ Jesus addresses Jehovah at the 10th verse, *teach me to do thy will* (i. e. by offering myself a sacrifice for man. Comp. Ps. xl. 8. Heb. x. 5—10.) *for thou art יְיָ אֱלֹהֵי my ALUE.* And in the *beloved one's* song of praise², Ps. cxlv. 1. he breaketh out into this thanksgiving, *I will very highly exalt thee יְיָ אֱלֹהֵי my ALUE, the king, and I will bless thy name for ever and ever.* †Parkhurst takes no notice of the points.†

'Εμᾶντοῦ, ἤς, οὐ. Gen. from ἐμῶ of me, and αὐτοῦ self.—Myself. A compound pronoun which hath no nominative. Mat. viii. 9. Luke vii. 7. et al. freq. [ἀπ' ἐμᾶντοῦ is of my own will or authority. John v. 30. vii. 17. viii. 42. x. 18. Num. xvi. 29.]

'Εμβαίω, from ἐν in, into, and βαίω to go, come.

I. To go or enter into, as into a pool. John v. 4.

II. To enter into or go aboard a ship. Mat. viii. 23. et al. freq. ['Εμβαίω has this signification either with or without the word ship following. See 1 Mac. xv. 36. 2 Mac. xii. 3. Plut. Opp. t. i. p. 54. ed. Reisk. Philost. Vit. Soph. ii. 31. s. 3. Xen. Anab. i. 3, 17. iv. 3, 20. In Nahum iii. 14. it is used in its proper sense go into, and does not occur elsewhere in the O. T.]

'Εμβάλλω, from ἐν in, into, and βάλλω to cast.—To cast into. occ. Luke xii. 5. [See Jer. xxxvii. 20. and comp. Gen. xxxvii. 22. Dan. iii. 6, 11, 15. Elian, V. H. xii. 1. Herodian, iv. 9, 14. Xen. Cyr. viii. 1, 38.]

ἔμβαπτω, and -ομαι, mid. from ἐν in, and βάπτω to dip.—To dip in. occ. Mat. xxvi. 23. Mark xiv. 20. John xiii. 26. [Test. xii. Patr. p. 637. Aristoph. Nub. 150.]

'Εμβατεύω, from ἐν in, and βατέω to tread, which from βαίω to go.—To enter, or rather, as our translation, to intrude into; for the word seems to imply conceit and arrogance. So Stockius, "*fastuosè incedo, invado, ingero me;*" and Mintert, "*incedo, superbè, fastuosè incedo.*" Josephus has used the word in this view, Ant. ii. 12, 1. where, speaking of Mount Sinai, he says, "the shepherds durst not ΕΜΒΑΤΕΥΕΙΝ ΕΙΣ αὐτό intrude upon it, because it was regarded as the habitation of the Deity." And Elsner cites a remarkable passage from Aristides, where he mentions Philip as ΕΜΒΑΤΕΥΩΝ ΕΙΣ τὰ τῶν Ἑλλήνων πράγματα, intruding into, or imperti-

nently meddling with, the affairs of the Greeks. Mintert thinks the word alludes to the *trajical buskins*, called by Lucian ἐμβαδεις, (read ἐμβα-ραι³), in which the actors strutted aloft upon the stage. It is also applied to entering upon a possession. So Chrysostom, ΕΜΒΑΤΕΥΕΙΝ ΕΙΣ τὴν κληρονομίαν, to enter upon the inheritance. (See more in Wetstein.) And in this sense the LXX, though they appear to have mistaken the meaning of the Heb., use it, Josh. xix. 51. καὶ ἐπορεύθησαν ΕΜΒΑΤΕΥΕΣΑΙ τὴν γῆν, and they went to enter upon the land. [It occurs also in Josh. xviii. 8. Æsch. Pers. 449. where it has the sense of frequenting, as Bp. Blomfield remarks, citing a fragment of Euripides in Dion. Hal. t. ii. p. 59. Cratin. ap. Hephest. p. 57. Soph. Œd. Col. 679. Incert. Rhcs. 223. Compare Themist. Orat. vii. p. 90. ed. Harduin. Aristid. Or. in Minerv. Opp. t. i. p. 19. ed. Canter. Schl., on Biel, thinks that the verb is used often of a god's holding or inhabiting some place or temple, and, besides the above places, he quotes Eurip. Herac. 675. Hesychius says, ἐμβατεύσαι, τὸ κατέχειν καὶ καρποῦσθαι χωρίον ἢ οἰκίαν ἢ ὄλον τὸν κληρον—ἢ ζητῆσαι.] The word refers to hostile entry in 1 Mac. xii. 25. xiii. 20. xiv. 31. xv. 40. occ. Col. ii. 18. Raphaelus on this text produces a passage from Xen. Conviv. [iv. 27.] where he uses ἐμβατεύειν transitively with the accusative case for searching, scrutinizing, or examining into a thing, and thus also Chrysostom applies the word (see Suicer, Thesaur.); and so Hesychius explains ἐμβατεύσας by ζητήσας seeking. And this last Wolfius thinks the best sense. But is there no difference in meaning between ἐμβατεύειν and ἐμβατεῖν εἰς? If there is, I should prefer the first interpretation above given. But comp. British Critic, vol. iii. p. 276. [Schleusner, Bretsch, and Wahl, all agree in adopting Raphaelus's explanation. Phavorinus also has ἐμβατεύσαι, ἐξερευνῆσαι ἢ σκοπῆσαι. See also 2 Mac. ii. 31. Krebs, Obs. Flav. p. 340. Philon. de Plaut. Noë, p. 225. Loesner, Obs. e Phil. p. 369.]

'Εμβυβάζω, from ἐν in, and βυβάζω to cause to go.—To cause to go or enter in, to put on board. occ. Acts xxvii. 6. This word is used by the purest Greek writers for putting on ship-board. See Alberti and Wetstein, and comp. ἐμβαίω. [See Polyb. i. 49, 5. Xen. Anab. v. 3, 1. Thucyd. i. 53. Lucian, V. H. ii. 26. Gataker on Marc. Antonin. x. § 8. p. 295. In Prov. iv. 11. it is, I cause to walk.]

'Εμβλέπω, from ἐν in, on, and βλέπω to look. I. To view, look upon, i. e. with steadfastness and attention. Mark xiv. 67. Luke xxii. 61. John i. 36, 43. Acts i. 11. et al. [Add Isaiah v. 30. xvii. 7. Ecclus. xxxiii. 15. Xen. Mem. iii. 11, 10. Cyrop. i. 3, 2. In Luke xxii. 61. Schl. thinks that contempt and indignation are implied, as by ἐπιβλέπω in 1 Sam. ii. 29. xvii. 42.]

II. To behold or see. Mark viii. 25. Acts xxii. 11.

[III. To consider. Mat. vi. 26. (comp. Luke xii. 24.) Is. v. 12. xxii. 8, 11. Ecclus. ii. 10. 2 Mac. xii. 45.]

'Εμβρομέομαι, ὦμαι, from ἐν in or on account of, and βρομέομαι or βρομάομαι to roar, storm with

¹ Thus read the unpointed editions of Forster at Oxford, and of Leusden at Amsterdam, 1701; but other editions, as Walton's Polyglott, and Montanus's printed by Plantin, 1572, together with very many of Dr. Kennicott's Codices, read יְיָ אֱלֹהֵי without the ו. If this latter reading be admitted, the words must be rendered the *Alein of my salvation*, which, it must be confessed, is most agreeable to the usual application of the N. שָׁמַיִם which generally denotes not a saviour but salvation.

² So the Hebrew title calls it יְיָ אֱלֹהֵי אֱוֶה a song of praise for the beloved.

³ See Lucian, Necyomant. p. 314. Quom. Conscript. Hist. p. 678. De Saltat. p. 924. tom. i.

anger, from βρέμω to *roar*, which see under βρον-
τη. See Wetstein on Mat. ix. 30. and comp.
Ecclus. xiii. 3.

I. *To groan or grumble with indignation*, [and hence to be *indignant*.] Mark xiv. 5. where the Vulg. excellently, *fremebant* in eam. The Latin *fremo* by the way is a derivative from the Greek βρέμω. The LXX have once used the N. ἐμβρί-
μημα for the Heb. מַצְרִי furious indignation. Lam. ii. 6. [which word occurs also in the same sense in Theodotion's version of Ezek. xxi. 31. where Symmachus has ἐμβρίμους, and the LXX πῦρ (*fiery indignation*). See the Schol. on Aristoph. Equit. 815.]

II. *To charge or forbid strictly and earnestly*. Mat. ix. 30 (where see Campbell). Mark i. 43 (where see Elsner). [It is rather, to order under a threat, as Hesychius says, ἐμβριμώμενος, μετὰ ἀπειλῆς ἐντελλόμενος, and thence to threaten, rebuke, chide. Suidas explains it, to enjoin or chide with severity, to speak with anger; and Hesychius to chide, command with power. See Ps. cvi. 9. and compare it with Nahum i. 4.]

III. *To groan deeply*, from anguish of heart. John xi. 33, 38. Comp. Ps. xxxviii. 8 or 9.

'EME'Ω, ὦ, to *omit, speak*. occ. Rev. iii. 16. [Is. xix. 14. Xen. An. iv. 8, 20. Ælian, V. H. ix. 26.]

ἐμμαινομαι, from ἐν on account of, and μαινομαι to be mad.—*To be mad upon or against*. occ. Acts xxvi. 11. [The preposition ἐν has, in composition, sometimes the force of κατά. See Abresch. Anim. ad Æsch. p. 392. 'Εμμανῆς occurs Wisd. xiv. 23. Plut. t. ii. p. 798. t. vi. p. 144. ed. Reisk.]

'EMMANOYH'A, Heb. *God with us*. It answers both in the LXX and in Mat. to the Heb. עִמָּנוּ with, אֱלֹהֵינוּ us, and אֱלֹהֵינוּ God, Is. vii. 14. The name imports *God in our nature, and for our sakes*, i. e. for our salvation and happiness; and thus Isaiah's prophecy, that *THE* virgin's son should be called *Emmanuel*, was fulfilled by Christ's being called *Jesus*, i. e. *Jehorah the Saviour*, a name of the same import. Comp. 'Ιησοῦς. occ. Mat. i. 23.

'Εμμένω, from ἐν in, and μένω to remain.—*To remain, persevere in*. occ. Acts xiv. 22. Gal. iii. 10. Heb. viii. 9. [It is used in this sense in Deut. xxvii. 16. Ecclus. xxviii. 6. and ii. 11. Comp. Xen. de Rep. Ath. ii. 17. Ages. i. 11. Epictet. Enchir. c. 20. Corn. Nep. xvii. 2, 4. Virg. Æn. ii. 160. viii. 643. Krebs, Obs. Flav. p. 321. Markl. ad Lys. p. 592.]

Ἐμός, ἡ, ὅν, from ἐμοῦ of me, gen. of ἐγώ I.—*Mine, my own*. Mat. xviii. 20. xx. 15. et al. freq. In Mat. xx. 23. Kypke renders οὐκ ἔστιν ἐμὸν δοῦναι, it does not become me to give, it is not my office to give, and produces similar expressions from Plutarch; observing that in such phrases ἔργον work, business, office is understood, which is expressed by Xenophon and Euripides. [The word denotes sometimes of my inventing, or of my doing. Thus John vii. 16. my doctrine is not of my own invention; and see Philipp. iii. 9.]

ἐμπαίγμωνή, ἡς, ἡ, from ἐμπέπαγμα

1st pers. perf. of the V. ἐμπαίζω.—*A mocking or scoffing*. This N. occurs, not in the common editions of the N. T., but in 2 Pet. iii. 3. ten MSS., three of which are ancient, have ἐν ἐμπαίγμωνῃ ἐμπαίκεται, and this reading is supported by both the Syriac and several other old versions, and is received into the text by Griesbach, whom see, and Wetstein. The expression is an emphatical one, and well describes the *deistical scorners* of our own days.

'Εμπαίγμός, οὗ, ὁ, from ἐμπέπαγμα 1st pers. pass. of the V. ἐμπαίζω.—*A mocking, or rather a being mocked*. occ. Heb. xii. 36. [Ez. xxii. 24. 2 Mac. vii. 7; but ἐμπαίγμα is more usual. See Is. lxvi. 4. Ps. xxxviii. 7.]

'Εμπαίζω, from ἐν in, upon, and παίζω to play, sport.

I. *To play upon, make sport with, mock*. Mat. xx. 19. xxvii. 31, 41. Luke xiv. 29. [It is construed with the dative or with a preposition. Add Judg. xvi. 25. Exod. x. 2. Ps. civ. 26. It signifies, to punish cruelly and insultingly, in 2 Mac. vii. 10.]

II. *To illude, deceive*. Mat. ii. 16.

'Εμπαυκτής, οὗ, ὁ, from ἐμπαίζω.—*A mocker, a scoffer*. occ. 2 Pet. iii. 3. Jude 18. [Is. iii. 4.]

'Εμπεριπατέω, ὦ, from ἐν in, among, and περιπατέω to walk about, which see.—*To walk about among*. [To live among. 2 Cor. vi. 16. So used of God, who is said to live among pious men, from the delight he takes in them. See Levit. xxvi. 12. Deut. xxiii. 14. Achill. Tat. i. 6. Philon. i. de Ebriet. t. i. p. 358. line 38. ed. Mang.]

'Εμπιπλάω, ὦ, or ἡμπιπλήμι,† from ἐν in, and πιπλάω or ἡμπιπλάω to fill, which is formed from the obsol. verb πλάω to fill, by prefixing the reduplicate syllable πι.—*To fill*. occ. Acts xiv. 17. [It means here, to give abundantly, see Ps. cxlv. 16; and to fulfil or satisfy, Ps. ciii. 5; to satiate, Xen. Sympos. iv. 37. See Ecclus. xvi. 29. xxiv. 19.]

'Εμπίπτω, from ἐν in, into, and πίπτω to fall.

[I. *To fall into*, as a ditch. Mat. xii. 11. Luke xiv. 5. Ps. lvii. 6. Is. xxiv. 18. In other Greek usually with a dative, as Ælian, V. H. xii. 23.]

II. [To fall among, i. e. to fall into one's power, to meet with harm, and perhaps generally, as Schl. says, accidentally; and so the Schol. on Epictet. Enchir. c. 9. See Luke x. 36. fell among thieves, as in Arrian, Epictet. iii. 12. where is the same phrase. See 1 Tim. iii. 6, 7. vi. 9. comp. Prov. xii. 13. Heb. x. 31. 2 Sam. xxiv. 14. Prov. xxvii. 14. 1 Mac. vi. 8. Ælian, V. H. v. 2.]

'Εμπλέκω, from ἐν in, and πλέκω to connect, tie.—*To entangle, implicate, implicate*. occ. 2 Pet. ii. 20. 2 Tim. ii. 4. So Epictetus in Arrian, iii. 22. says, the Cynic should not be 'ΕΜΠΕΠΛΕΓΜΕΝΟΝ σχέσειν entangled in relations; Cicero de Nat. Deor. i. 19. uses the expressions, nullis est occupationibus implicatus, and cap. 20. implicatus molestis negotiis et operosis. See also Wetstein on 2 Tim. [Prov. xxviii. 18. Polyb. i. 17.]

'Εμπλήθω, from ἐν in, and πληθύνω to fill.—*To fill, satisfy*, whether naturally or spiritually. occ. Luke i. 53. vi. 25. John vi. 12. Rom. xv. 24. where see Kypke. [It is construed with an accu-

† Thus Is. vii. 14. עִמָּנוּ with the ׀ emphatic, and LXX and Mat. i. 23. ἡ παρθένος.

sative of the person, and a genitive of the thing (see Gramm. § xxi. 35. B. c.); one or other of which is often omitted. See Exod. xxviii. 5. Job xxii. 18. Eccles. xvi. 29. vi. 25. Ps. cvii. 9. Jer. xxxi. 25. In Rom. xv. 24. it is, *when I have enjoyed satisfaction from your society.*

ἐμπλοκή, ἥς, ἡ, from ἐμπλέκοι perf. mid. of ἐμπλέκω.—*A plaiting or braiding of the hair.* occ. 1 Pet. iii. 3. Lucian, Amores, t. i. p. 1057. minutely describes Ἡ ΠΛΟΚΗ ΤΩΝ ΤΡΙΧΩΝ, *the braiding of the hair*, as particularly employing the attention and pains of the women¹. Comp. also Heb. and Eng. Lexicon in πρῶν III.

Ἐμπνέω, ὦ, from ἐν in, and πνέω to breathe.—*To inspire, draw in the breath.* So Josephus, de Bel. v. 11. § 2. uses the verb for *breathing*; ἔως ἐμπνέουσι, whilst they breathe. occ. Acts ix. 1. ἰμπνέων ἀπειλῆς καὶ φόβου. The phrase is elliptical, and to complete it, ἀπό, ἐξ, or ἔνεκα, *from or by reason of*, may be supplied. It beautifully describes Saul as being so full of threatenings, and so desirous of slaughter against the disciples of the Lord, that the violence of his passions even affected his *breath*, and made him draw it quicker and stronger, as persons in vehement anger and eager desire usually do. Comp. Ps. xxvii. 12. Homer has an expression somewhat resembling this in the Acts, (though the construction is different,) II. iii. 8. et al., where he says the Greeks were μένεα πνέοντες *breathing rage*, as Pope renders it, or rather *breathing courage*; so Milton, Par. Lost, i. 554. “—deliberate valour breath’d.” And Cicero, Cat. II. 1. uses the expression “scelus anhelantem,” *breathing wickedness*; and in Rhet. ad Herenn. usually printed in the Works of Cicero, iv. 55. we have “anhelans ex intimo pectore crudelitatem,” *from the bottom of his breast breathing cruelty*. But see more in Elsner, Wetstein, and Kypke on the text. [Add Sil. Ital. xvii. 504. Theoc. xxii. 82. Incert. Rhes. 786. Chrysostom, Hom. ii. de Laud. Paul. t. vi. Opp. p. 484. B. ed. Bened. has the same construction as in our passage. Matthiae, § 362. says that that of which any thing smells, or which it breathes, is put in the genitive. Thus Anaer. ix. 3. and Aristoph. Eq. 437. πνέειν σκοφαντίας. Our verb is used actively, to inspire, breathe in. Wisd. xv. 11. Xen. Hell. vii. 4. 32.]

Ἐμπορεύομαι, from ἔμπορος.—[Properly, to go, make a journey. See Polyb. xxviii. 10, 5. Soph. Ed. Tyr. 464. Gen. xxxiv. 24. Hence it is, to journey for purposes of trade; and then,]

I. Intransitively, to trade, traffic, merchandise. Jam. iv. 13. [Gen. xxiv. 10, 21. Ez. xxvii. 13. Xen. de Rep. Lac. vii. 1.]

II. Transitive with an accusative, to make a trade or gain of. 2 Pet. ii. 3. See Kypke. [Athen. xiii. 569. F. See Pott. Cath. Ep. ii. p. 213.]

Ἐμπορία, ας, ἡ, from ἔμπορος.—*Merchandise, traffic*, properly, says Scalpula, such as men pass the sea to carry on. occ. Mat. xxii. 5. [Is. xlv.

¹ [On the dressing of hair among the ancients, see P. Hist. Epist. Cathol. N. T. t. ii. p. 95. Hadr. Junius de Comm. c. 8. Ἐμπλόκοι seems a chain or ornament used in the hair. Exod. xxxv. 21. xxxix. 13, 16. Is. iii. 18, 20. In the 18th verse it is used in the plural, and Cyprian, de Habitu Virg. p. 98. (ed. Amst.) translates it by crines.]

14. Ez. xxvii. 15. Polyb. iii. 23, 4. Xen. Hier. ix. 9.]

Ἐμπορίον, ου, τό, from ἔμπορος.—*A market-place, a mart.* occ. John ii. 16. [The sense given by Parkhurst is the original one. See Deut. xxxiii. 19. Is. xxiii. 17. Polyb. xvii. 2, 4. Xen. de Vect. iii. 3; but in this place of St. John, it seems to be used for ἔμπορία, traffic. It signifies objects of traffic in Xen. de Vect. i. 7.]

Ἐμπορος, ου, ὁ, from ἐν in, and πόρος a passing over, or way, which from πείρω to pass over, through.

I. Anciently and properly, a passenger in a ship. Thus Telemachus, in Homer, Od. ii. 319². says he will go ἔμπορος, as a passenger, because, as he immediately adds, he has no ship of his own; and Laertes, Ulysses' father, not knowing who he was, asks him, Od. xxiv. 299.

—ἡ ἘΜΠΟΡΟΣ εὐλόγησας

Νῆος ἐπ' ἀλλοτρίης;—

—Or art thou come a passenger

On board another's ship?—

II. *A traveller.* So used by Sophocles, Œd. Col. [25. 303.]

III. *One who travels, especially by sea, on account of traffic, a merchant, a trader.* Thus commonly used in the Greek writers. occ. Mat. xiii. 45. Rev. xviii. 3, 11, 15, 23. In the LXX it generally answers to the Heb. סוֹחֵר a merchant, a N. derived in like manner from the V. סָחַר to go about. [See Ezek. xxxviii. 13. Gen. xliiii. 16. Herodian iv. 10, 9. Xen. Mem. iii. 7, 6.]

Ἐμπόρῳ, from ἐν in, and πρῆθω to set on fire, burn.—*To set on fire, burn.* occ. Mat. xxii. 7. [See Josh. viii. 8. Judg. ix. 49. xv. 6. xviii. 27. Nehem. i. 3.]

Ἐμπροσθεν, an adv. governing a genitive, from ἐν in, and πρόσθεν before, which from πρό the same, and the syllabic adjection θεν denoting at a place, σ being inserted for the sound's sake.

(1) Of place, before, as opposed to behind. Mat. vi. 2. Mark i. 2. Luke xix. 4. John iii. 28. Rev. iv. 6. Τὰ ἔμπροσθεν (μέρη namely) the parts or places which are before. Phil. iii. 13. (2) Before, in the presence of. Mat. v. 16, 24. [xxiii. 13.] xxvii. 11. et al. freq. [(3) Forward. Luke xix. 4. Xen. Cyr. iv. 2, 12.] (4) Of dignity or superiority, before, in preference to. occ. John i. 15, 27, 30. See Campbell on ver. 15. and comp. John iii. 31. The word is used in a sense similar to this last by the LXX, answering to the Heb. מִבְּרֵי, Gen. xlviii. 20. [The passage of St. John i. 15. is one of considerable difficulty. It is doubtful, whether ἔμπροσθεν should be taken of time, or of dignity. Lampe, who is for the latter signification, thus explains the passage, making much turn on the difference between γίνομαι and εἶμι. He who comes after me is (as Messiah) made more honourable than I am, because he was (by his own eternal nature as God) more honourable. Chrysostom, Theodoret, Augustine, Bede, Grotius, Campbell, and all the versions in modern languages, except Luther's, the Rhemish, and an anonymous English one, (in 1729,) agree in this as far as ἔμπροσθεν goes. Whitby, Schleusner,

² [See Eustathius on this place. Phavorinus and the Schol. on Aristoph. Plut. 521.]

Wetstein, Tittmann, Kuinoel, Bretschneider, and others, after the Vulgate; and all the other Latin translations, except Bede, translate, "he was before me (in time)," and they generally consider that the second clause expresses the same thing, for he was before me (Kuinoel saying that *ὅτι* means *certainly*); which is, as Campbell says, proving a thing by itself. Tittmann, too, declares positively (as does Dr. Smith, Script. Test. ii. p. 37.) that in the LXX *ἐμπροσθεν* never signifies *dignity*, although Lampe, Campbell, and Parkhurst justly cite Gen. xlviii. 20¹. In order to avoid what Campbell complains of, Kypke suggests the notion of a parenthesis; *this is He of whom I said (He that comes after me was really before me) for he was before me*; so that the last clause gives the reason why John used such expressions; but this does not seem to do much good, and, on the whole, I prefer the other sense.]

Ἐμπρῶν, from *ἐν in, upon*, and *πρῶν to spit*.—*To spit upon*. Mat. xxv. 67. xxvii. 30. et al. Observe, that *spitting*, even in a person's presence, was in the east always esteemed a great affront². How much more, then, *spitting in his face*! And as our Blessed Lord was treated with such barbarous indignity by the Roman soldiers, so the late excellent Jonas Hanway, in his Travels, vol. i. p. 298. informs us that the Persian soldiers were ordered to *spit in the face* of a rebel prisoner at Astrabad, "an indignity of great antiquity in the east; and this," adds the truly pious writer, "and the cutting off beards, which I shall have occasion to mention, brought to my mind the sufferings recorded in the prophetic history of our Saviour," namely, in Is. i. 6. [This verb is construed with *εἰς in* Mat. xxvi. 67. xxvii. 30. with the dative, Mark x. 34. xiv. 65. xv. 19. It is put absolutely in Luke xviii. 32. See Num. xii. 14. Deut. xxv. 9. It is constructed in good Attic with the gen., and Thom. M. p. 105. says, that no good writer uses it with the dative; but Ælian does, V. H. i. 15. See Heupel on Mark. xiv. 65. p. m. 478. Wetstein i. p. 526. Lobeck on Phryn. p. 17.]

Ἐμφανής, *εὖς, οὗς, ὁ, ἡ, καὶ τὸ -ές*, from *ἐν in, unto*, and *φαῖνω to show*.—[*Manifest, conspicuous*. In Acts x. 40. he showed himself, made himself manifest. Comp. 1 Tim. iii. 16. Xen. Mem. iii. 8, 10. Cyr. viii. 7, 23. Polyb. xxii. 15, 7. In Rom. x. 20. it is metaphorically used, *I became manifest*, that is, *I became known*. Is. lxxv. 1. Exod. xii. 14. Ælian, V. H. i. 21. It is clear or conspicuous in Symm. Ps. xii. 6.]

Ἐμφανίζω, †from *ἐμφανής*.+
I. *To show plainly, to manifest*. John xiv. 21, 22. And in the passive, *to be manifested, appear plainly*. Mat. xxvii. 53. Heb. ix. 24. [For a full discussion of this passage of the Hebrews, see S. Deyling, Obs. Sac. iv. p. 541—580. The meaning is, that "as the high priest showed himself before God in the earthly sanctuary with the blood of expiation, so our Lord has entered into the heavenly sanctuary, and there shows Himself

before the face of God as our High Priest and intercessor, and the propitiation of our sins by his own blood." Schl. refers John xiv. 21. to the sense *to declare openly or by argument*, and verse 22. to the sense *to show*, as if Christ spoke the word in the metaphorical sense, and the Apostles in the proper one.]

II. *To declare, signify*. Acts xxiii. 15, 22. Heb. xi. 14. The LXX have used it in this sense for the Heb. *אמר to tell, declare*, Esth. ii. 22. [Diod. Sic. xiv. 11. Ælian, V. H. iv. 9. Polyb. Leg. 105. and Joseph. Ant. x. 9, 3.]

III. *To inform, give information*, in a judicial sense. Acts xxiv. 1. xxv. 2, 15. The expression in these passages is elliptical for *ἐνεφάνισαν ἑαυτοὺς they showed themselves, or appeared*, (comp. John xiv. 21, 22.) or, according to Theophylact and Ammonius, for *ἐνεφάνισαν διδασκαλικὴν χάριν they presented a memorial*. Comp. Acts xxiii. 15.

Ἐμφοβός, *ου, ὁ, ἡ*, from *ἐν in*, and *φόβος fear*.—*In fear, afraid, terrified*. Luke xxiv. 5, 37. et al. [1 Mac. xiii. 2. Theoph. Char. 25, 1.]

Ἐμφυσάω, *ῶ*, from *ἐν in, upon*, and *φυσάω, to breathe, blow, blow up*, "flatu distendo, distend by blowing," Scapula. [Gen. ii. 7. Ez. xxi. 31. Job iv. 21.]—*To breathe or blow upon*. occ. John xx. 22.

Ἐμφύτος, *ου, ὁ, ἡ*, from *ἐν in*, and *φύτός planted*, *so fit for producing seed or fruit*, from *φύω to produce*, which see.—*Implanted, engrafted*. occ. James i. 21. It is applied to the word of the Gospel, which ministers are said *φύτεῖν to plant*, 1 Cor. iii. 6—8. and which *bringeth forth fruit*, Col. i. 6. Comp. Mark iv. 7, 8. Barnabas in like manner calls this *ἘΜΦΥΤΟΝ ὥρεαν τῆς ΔΙΔΑΧΗΣ αὐτοῦ, the implanted gift of his doctrine*. Epist. § 9. ed. Russel, ad fin. See Whitby on James i. 21. Further, as in the Greek writers³, *ἐμφύτον* frequently denotes what is *innate or natural*, and sometimes what is *thoroughly implanted or infixed in the mind* (see Elsner, Raphaelius, and Wolfius); so in St. James it implies, that the heavenly doctrine not only enters into the ears, but is so *implanted in the soul* as to become, as it were, a *second nature*. Comp. James i. 18. 1 Pet. ii. 2. 2 Pet. i. 4. and *φύσις* III. [Polyb. ii. 45. 1. Herod. ix. 94.]

[*Ἐν*, a preposition denoting close connexion, and used in various ways.]

[I. *Of place*.]

[1. *In*. Mat. i. 18. iv. 16. ix. 35. *ἐν ταῖς συναγωγαῖς*. xii. 40. Mark xii. 38. John xi. 20. Acts vii. 44. et al. freq.]

[2. *On*. Rev. iii. 21. *καθίσαι ἐν τῷ θρόνῳ*. John iv. 20, 21. Heb. viii. 5.]

[3. *Near or at*. Luke xiii. 4. (See Joseph. de Bell. J. v. 4, 1.) John x. 23⁴. (See Ælian, V. H. xii. 57. and Perizon. there and on i. 25. Reitz. on Lucian, i. p. 329. ii. p. 36.) Rom. viii. 34 (at the right hand). So 1 Sam. xv. 4. Heb. i. 3. viii. 1. x. 12.]

[4. *In presence of*. Luke xvi. 15. 1 Tim. iv. 15.

³ [Xen. Mem. iii. 7, 5. Alciph. i. ep. 31. and I think Wisd. xii. 10. though Schleusner makes it *planted or engrafted*.]

⁴ [Solomon's Porch, however, may be called in the temple, the temple often meaning the whole enclosure of the sacred mount. See Lampe on John ii. 14. p. 576.]

¹ [Perhaps another instance cannot be found; and it is singular that Schleusner, in his Rifacimento of Biel, has omitted this. The other sense is frequent, Judg. i. 23. iii. 2. Mic. vii. 20. &c.]

² See Heb. and Eng. Lexicon in *ἔρ* I.

Xen. de Rep. Ath. i. 18. Thucyd. iii. 53. Ælian, V. H. xiv. 26. Diod. Sic. xi. 12. Polyb. xvii. 6, 1. Xen. Cyr. i. 5, 6. See Hermann on Viger, p. 858. So α in Gen. xxiii. 28. Schl. adds Mat. ix. 35. to these places, but I think without reason.]

[5. *With*. Acts ii. 29. *with us*; vii. 44. *with our fathers*. On Acts xii. 11. which belongs to this class, (*apud se*), see $\gamma\iota\nu\omega\mu\alpha\iota$ XI. Acts xxv. 6. So α Judg. xvi. 4. Ez. x. 15.]

[6. *To, into, of motion or direction to a place*, &c. Mat. x. 16. xiv. 3. Mark i. 16. v. 30. Luke vii. 17. John v. 4. Acts iv. 12. Rom. xi. 17. Rev. i. 9. So Judg. vi. 35. Ezra vii. 10. Ecclus. xlii. 12. Luke xxiii. 42. belongs to this class also, though some translate it *cum regno*. These are instances of actual motion. I subjoin some of motion in an improper sense. Luke i. 17. Rom. i. 24. *to turn the hearts of the disobedient to the wisdom*, &c. i Cor. vii. 15. 1 Thess. iv. 7. See Hos. xii. 6. Hence it is,]

[7. *Towards*. Mark ix. 50. John xiii. 35. Rom. xv. 5. 2 Cor. xviii. 7. 1 John iv. 9. It is used also for *against* one, Luke xxi. 23; and in the Old Test. Jon. i. 2. Judith vi. 2. Ecclus. iv. 30. Schleusner adds Mat. xvii. 12. where perhaps it is *they did in his case*, like *talīs in hoste fuit Priamo*.]

[II. *Of time*.]

[1. *In*. As the time in which any thing is done. Mat. ii. 1. *in the days of*, &c. iii. 1. et al. freq. Mark x. 37. *in the time of thy glory*. Luke xii. 1. *in which things*, i. e. in the transaction of them, in the mean time.]

[2. *During*. Mat. xii. 2. Luke xxii. 23. John v. 7. $\epsilon\nu\ \phi$ (sc. $\chi\rho\acute{o}\nu\omega\varsigma$). vii. 11. xxiii. 23. Acts viii. 33. xvii. 31. and frequently with the article and infin. Thus $\epsilon\nu\ \tau\acute{o}\ \sigma\tau\epsilon\iota\phi\epsilon\upsilon$, Mat. xiii. 4. denotes the *sowing*. Luke i. 8. ii. 6. v. 1. ix. 36. Acts viii. 6. In Acts iii. 26. it may be this, or *that he may turn you*, for $\epsilon\iota\varsigma\ \tau\acute{o}$, al. freq. Comp. 1 Sam. i. 7. 2 Chron. xii. 11. &c.]

[3. *Within*. Mat. xxvii. 4. Mark xv. 29. John ii. 19, 20. Rev. xviii. 10. 3 Esdr. ix. 4. Dan. xi. 20. Is. xvi. 14. Diod. Sic. xx. 85. Ælian, V. H. i. 6.]

[4. *At*. John i. 28; *at his coming*. 1 Cor. xv. 52. Rev. xv. 1.]

[III. *Of number*.]

[1. *Among*. Mat. ii. 6. xi. 11. John i. 14. Rom. i. 6. xi. 17. James iv. 1. al. freq.]

[IV. *To express agency, instrumentality, or ministry*.]

[1. *Through, by*. Mat. ix. 34. xvii. 21. Mark xii. 36. xiv. 1. Luke iv. 1. (comp. Mat. iv. 1.) John xvii. 10. Acts iv. 9. xi. 14. xvii. 21, 28, 31. Rom. v. 9. xi. 2¹. 1 Cor. vi. 2. xiv. 6, 21. Gal. iii. 12. Eph. iv. 14. Heb. i. 2. xiii. 9. Perhaps we may add Mat. xiii. 3. xxii. 1. Mark iv. 2. In Eph. vi. 10. *be strengthened through (hope in) Christ*.]

[2. *Of the instrument with which a thing is done, with*. Mat. v. 13. vii. 2. Luke iv. 34. John i. 26, 33. Rom. x. 9. xvi. 16. James iii. 9. 1 John iii. 18. Rev. ii. 16. vi. 8. xiv. 15. xvii.

¹ [Breitshneider says these are the words of Elijah. See 1 Kings xix 10. Michaelis, after Jablonski, says that this is an instance of the common way of citing in the Hebrew writers. In *Elias*, i. e. in the chapter or division where he is mentioned. See Michaelis i. 133, 134, 243, 244, 492. See $\epsilon\pi\iota$ I. 1.]

2. Comp. xiv. 18. Judith xvi. 12. Ecclus. ix. 16. &c. So *to love with the whole heart*, Mat. xxii. 27; *to worship with a sincere spirit*, John iv. 23, 24; though see Mede, Disc. xii.]

[3. *On account of*. Mat. vi. 7. Luke i. 21. iv. 42. Heb. vii. 29, 41. 1 Cor. xv. 19. *on account of this life*. 2 Cor. xiii. 4. Eph. iii. 13. *on account of my afflictions*. iv. 1. *for the Lord's sake*. Col. ii. 16. $\epsilon\nu\ \tau\acute{o}\upsilon\tau\omega$ signifies *on that account*, Luke x. 20. John xvi. 30. Acts xxiv. 16. $\epsilon\nu\ \phi$ *because*, Rom. ii. 1. viii. 3. al. So Luke i. 21. *because he stayed*.]

[V. It refers to *society or partnership with, together with*. Mark v. 2. Luke xiv. 21. (Comp. Num. xx. 20.) Acts vii. 14. And so Rom. xv. 29. 1 Cor. iv. 21. Phil. i. 9. Heb. ix. 25. (Ps. lxxvi. 13.) Jude 14. 1 John v. 6. and perhaps 2 Thess. ii. 9. In Acts viii. 21. it is *a share in, participation of*.]

[VI. It refers to the *object in which one is, or is employed, &c*. In. John v. 35. *Rejoice in the light*. Mat. xxiii. 30. Rev. i. 9. Acts viii. 21. Rom. i. 9. 1 Thess. v. 12. *in teaching you*. 1 Tim. iv. 15. 1 John iv. 18. 1 Cor. ix. 18. xi. 22. Gal. vi. 6.]

[VII. It refers to the *subject*.]

[1. *In*. John xix. 4, 6. *fault in him*.]

[2. *By example of or from this instance*. 1 Cor. iv. 6. *by our example*. Phil. i. 30. So $\epsilon\nu\ \tau\acute{o}\upsilon\tau\omega$ *from this*, John xiii. 35. 1 John ii. 3, 5. iii. 10, 16.]

[VIII. It expresses *suitableness and relation*.]

[1. *According to, according to the will or law of*. Luke i. 8. John iii. 21. Rom. i. 24. Eph. iv. 17. Col. ii. 6. 1 Thess. iv. 15. Heb. iv. 11. x. 10. 1 John ii. 8. In Eph. iv. 15. perhaps *agreeably to your mutual love*; and so Phil. i. 8.]

[2. *With respect to*. Luke xvi. 15. Acts xv. 7. Rom. i. 9. ii. 17. John vii. 37. (and 1 Cor. x. 22.) *with respect to this*. 1 Cor. iii. 18. $\epsilon\nu\ \alpha\iota\omega\nu\ \tau\acute{o}\upsilon\tau\omega$, ix. 15. xiv. 11.]

[IX. It expresses the *habit, state, &c*. external or internal.]

[1. *In, of dress, &c*. Mat. vi. 29. vii. 15. Mark xii. 38. Luke vii. 52. al. So perhaps 1 John iv. 2. *clothed in or with flesh*. 2 John 7.]

[2. *Of qualities, where it implies furnished with*. Luke i. 17. *full of the spirit and power of Elias*. 1 Cor. ii. 4, 5. *my speech was not full of human wisdom*.]

[3. *Of condition generally, and mode of acting*. In. Mat. iv. 16. xvi. 27. xxv. 31. Mark v. 2, 25. Luke xxii. 28. John v. 5. ix. 34. Acts vii. 33. 1 Tim. iii. 13. *in (preaching) the faith*. See Herodian i. 3, 3. Xen. Mem. iii. 5, 4. Hence it comes to be put periphrastically with a noun for the adjective, either (1) with the article, as $\epsilon\kappa\kappa\lambda\eta-\sigma\iota\alpha\varsigma\ \tau\acute{\alpha}\iota\varsigma\ \epsilon\nu\ \chi\rho\iota\sigma\tau\acute{\omega}$ *Christian Churches*. 2 Tim. i. 13. Tit. iii. 5. Herodian ii. 4, 8. ii. 5. 4. *Matthiæ*, § 577; or (2) without the article. Luke iv. 33. $\epsilon\nu\ \xi\upsilon\omega\nu\iota\alpha$ *powerful, weighty*; 1 Cor. ii. 7. *mysterious or mystic wisdom*; 2 Cor. xii. 2 *a Christian*; Eph. ii. 21, 22. iii. 21. 1 Tim. ii. 7. *a true teacher*. 2 Pet. ii. 13. Ps. xxix. 4. Soph. Œd. T. 1009. The same is probably the origin of the use of $\epsilon\nu$ with a noun for an adverb. Mat. xxii. 16. $\epsilon\nu\ \alpha\lambda\eta\theta\epsilon\iota\alpha$ *sincerely*. John vii. 10. Acts xvii. 31. xxvi. 7. Col. iv. 5. Heb. ix. 19. James i. 21. Rev. xviii. 1. Judith i. 11. Ecclus. xviii. 9.]

[X. It is used in adjunction and swearing, *by*. Mat. v. 34, 35. xxiii. 16—22. Rom. ix. 1. Eph. iv. 17. 1 Thess. iv. 1. 1 Sam. xx. 42. xxiv. 22. 2 Sam. xix. 7.]

[XI. It is pleonastic, being used with its case for the simple dative. Mat. x. 32. Mark i. 15. Luke xii. 8. Acts iv. 12. (Ecclus. xlvii. 10.) xvi. 5. 1 Cor. ii. 6. ix. 15. xv. 58. 2 Cor. iv. 3. viii. 7. Col. ii. 7. 1 Thess. iii. 12. 1 Tim. iv. 15. (or perhaps in *all duties*.) In Rom. xi. 17. it expresses the *price*, as in Lam. v. 4. Ecclus. i. 3. ii. 22. Ecclus. vii. 18. In Acts vii. 14. it is *up to or in number*.]

^Εναγκαλιζομαι, depon. from *ἐν in* or *into*, and *ἀγκλή* the arm, which sense.—*To take into or embrace in the arms*. occ. Mark ix. 36. x. 16. See Wetstein and Kypke. [Diod. Sic. iii. 58. Heliod. vii. p. 312. See also Poll. Onom. ii. 139. Prov. vi. 10.]

^Ενάλιος, ου, ὁ, from *ἐν ἀλί in the sea*.—*Being or living in the sea*, as fish, &c. occ. James iii. 7. The Greek writers use the word in the same sense. See Wetstein. [Hom. Od. v. 67. Aristoph. Thesm. 333.]

^Εναντι, an adv. joined with a genitive, from *ἐν in*, and *ἀντι* against.—*Before, in the presence of*. occ. Luke i. 8. In this sense the word is very frequently used in the LXX, answering to the Heb. ^{לפני} before the face, ^{בין} in the eyes, ^{אל} to the eyes, &c. [Exod. vi. 12. Job xvi. 21.]

^Εναντιος, α, ου, from *ἐν in*, and *ἀντι* against. I. [Opposite, à fronte. Mark xv. 39. ^{ἐξ ἐναντίας}, sc. *χώρας* stood opposite to Christ. (Numb. ii. 2. 1 Sam. xiii. 5. Thuc. iv. 33.) Hence, applied to wind, it means contrary. Mat. xiv. 24. Mark vi. 48. Acts xxvii. 4; and in this sense of opposition or hostility, it is often applied to other things. 1 Thess. ii. 15. Tit. ii. 8. *they of the contrary part*, adversaries, where either *χώρας* or *γνώμης* may be understood. *Γνώμης* is often left out in good Greek. Diog. L. i. 84. Sext. Emp. Adv. Phys. i. 66. ii. 69. *Τὸ ἐναντιον* hence means any thing hostile or injurious. Acts xxvi. 9. xxviii. 17. Ezek. xviii. 18. Nahum i. 11. Prov. xiv. 7. Ezek. xvii. 5.]

II. ^Εναντιον, neut. used adverbially, joined with a genitive, and applied in the same sense as *ἐναντι* before, in the presence of. Mark ii. 12. Acts vii. 10. et al. The LXX very frequently use it in the same sense for the Heb. ^{לפני} before, ^{בין} &c. &c.

^Εναρχομαι, from *ἐν in*, and *ἀρχομαι* to begin.—*To begin, or begin in*. occ. Phil. i. 6. Gal. iii. 3. [Deut. ii. 24, 25, 31.]

^Ενδεής, εος, ους, ὁ, ἡ, from *ἐν in*, and *δεω* to want.—*Indigent, poor, in want*. occ. Acts iv. 34. [Deut. xv. 4.]

^Ενδειγμα, ατος, τό, from *ἐνδείκνυμαι* perf. pass. of *ἐνδείκνυμι*.—*A manifest proof or token*. occ. 2 Thess. i. 5. [Demosth. 423, 23.]

^Ενδείκνυμι, from *ἐν in*, to, and *δείκνυμι* to show. I. *To show, make manifest, demonstrate*. Rom. ii. 15. ix. 17. 1 Tim. i. 16.

II. *To show, perform, do, prestate*. 2 Tim. iv. 14. Comp. Tit. ii. 10. iii. 2. Heb. vi. 10, 11. where see Wetstein, and on Tit. ii. [Schleusner refers 2 Cor. viii. 24. Eph. ii. 7. 1 Tim. i. 16. Tit. ii. 10. iii. 2. Heb. vi. 10. Wisd. xii. 17. 2 Mac. ix. 8. Æschin. Dial. iii. 2. Ælian, V. H.

xiv. 5. &c. to sense I. Add to this IInd sense Gen. i. 15 and 17.]

^Ενδείξις, εως, ἡ, from *ἐνδείκνυμι*.

I. *A declaration, manifestation*. Rom. iii. 25, 26. [Philo de Op. Mund. i. p. 9, 50.]

II. *A demonstration, evident proof or token*. 2 Cor. viii. 24. Phil. i. 28.

^Ενδεκα, αί, αὐ, τὰ, undeclined, from *ἐν one*, and *δέκα ten*.—*A noun of number, eleven*. Mat. xxviii. 16. et al. The old German *enlif*, and Saxon *aendlepen*, *endleoren*, &c., whence our English *eleven*, manifestly insinuate, says Junius, that *one is left*, namely, above *ten*, which is considered as a new term in numbering: hence the reason of the English name is evident. *So twelve is two or two left*, above *ten* namely. Comp. under *δώδεκα*, and see more in Junius's Etymol. Anglican. in ELEVEN.

^Ενδέκατος, η, ου, from *ἐνδεκα*.—*Eleventh*. occ. Mat. xx. 6, 9. Rev. xxi. 20.

^Ενδέχομαι, from *ἐν in*, upon, and *δέχομαι* to receive, take.

I. *To take upon, admit*, in the profane writers. [Thuc. v. 16.]

II. Impersonally, *ἐνδέχεται*, it is possible, it may be, q. d. it admits. occ. Luke xiii. 33. So Hesychius explains *οὐχ ἐνδέχεται* by *ἀδύνατόν ἐστι* it is impossible, in which sense the phrase is used by the purest of the Greek writers. See Elsner and Wetstein on Luke xiii. 33. To whose instances several more might be added from Arrian, Epictet. In 2 Mac. xi. 18. we have *ἂ δὲ ἦν ἑνδεχόμενα* what things were possible, or might be, and 2 Mac. xiii. 26. *ἀπελογήσατο ἑνδεχόμενός* he apologized as much as he could. Comp. *ἀνένδεκτον*. [Probably *χρῆμα* is understood. *ἑνδεχόμενα* are in profane writers contingent events opposed to necessary ones, or possible ones. See Xen. Mem. iii. 9, 1. Thom. M. Ecl. p. 306. says, that *ἐνδέχεται* is not only for *ἐνδεχόμενόν ἐστι*, but for *ἐμένω* or *ἀπλώς δέχεται*.]

^Ενδημιέω, ὦ, from *ἐνδημος* one who is at home, in his own country or among his own people, from *ἐν in*, and *δημος* a people.—*To be at home, [live at home, live with.]* occ. 2 Cor. v. 6, 8, 9. See Wetstein.

^Ενδιδύσκω, ομαι, from *ἐνδύω* the same.—*To clothe, be clothed*. occ. Luke viii. 27. xvi. 19. [2 Sam. i. 24. xiii. 18.]

^Ενδικος, ου, ὁ, ἡ, from *ἐν in*, and *δική* justice.—*Agreeable to justice, just*. occ. Rom. iii. 8. Heb. ii. 2.

^Ενδομήσις, εως, ἡ, from *ἐνδομέω*, (as it were,) which from *ἐν in*, upon, and *δομέω* to build, which from *δέδομα* perf. mid. of *έδω* the same.—*A building or structure*. occ. Rev. xxi. 18. Josephus (as Wetstein has remarked) uses the same word. Ant. xv. 9, 6. ἡ δὲ ἑνδομήσις ὅσην ἐνεβάλετο κατὰ τῆς θαλάττης εἰς διακοσίους πόδας, the structure or mole, which he opposed to the violence of the sea, was two hundred feet long. [This word has passed into Chaldee, where ^{חומה} means a structure or wall. See Buxtorf's Lex. Chald. p. 552.]

^Ενδοξάζω, from *ἐν in*, and *δοξάζω* to glorify.

1 [Ἐν in composition denotes often *suitableness, ἐννομος agreeable to law, lawful, ἐμμετρος, &c.*]

—To glorify. occ. 2 Thess. i. 10, 12. [The formula ἐνδοξασθῆναι ἐν τινι signifies, to get glory from another's happiness or misery, so that we may be praised as its authors. In these passages it is, that God may get glory by the eternal happiness to which He will promote Christians. So in Ezek. xxviii. 22. Exod. xiv. 4.]

Ἐνδοξος, ου, ὁ, ἡ, from ἐν in, and δόξα glory.

I. [Glorious, of high reputation or dignity. 1 Cor. iv. 10. Comp. 1 Sam. ix. 6. Is. xxiii. 8. Esth. i. 3. Hist. Susan. 5. 1 Chron. iv. 9. Xen. Mem. i. 2, 56. Herodian, i. 6, 17. Ælian, V. H. ii. 11.]

II. [Splendid, of dress and ornaments, etc. Luke vii. 2, 5. Is. xxii. 18. xxiii. 9. 2 Chron. ii. 9. I so understand with Bretschneider the word as applied to the Church—glorious, like a bride. Schleusner and Wahl say it means, free from stain of sin.]

III. [Remarkable, illustrious, memorable, of miracles. Luke xiii. 17. See Exod. xxxiv. 10. Deut. x. 21. Job v. 9. xxxiv. 24. Is. xii. 4. lxiv. 3.]

Ἐνδυμα, ατος, τό, from ἐνδύω.—A garment. [Mat. vi. 25, 28. Luke xii. 23. a wedding garment. Mat. xxii. 11, 12. The eastern nations gave splendid dresses as tokens of honour, especially to guests. See Gen. xlv. 22. Judg. xiv. 12. 2 Kings v. 5, 22. Is. iii. 22. Zech. iii. 4. Warnekr. in Antiq. Hebr. c. 27, § 13. An upper garment or cloak. Mat. iii. 4. (comp. Mark i. 6.) Mat. vii. 15. where there is a reference to the sheepskins worn by the ancient prophets, in token of their contempt of earthly splendour. See 1 Kings xix. 13. 2 Kings i. 8. Zech. xiii. 4. and the word μῆλωρ, ῃ.]

Ἐνδυναμόω, ᾧ, from ἐν in, and δυναμώω to strengthen.—To strengthen, make strong, whether bodily, Heb. xi. 34; or spiritually, Acts ix. 22. Rom. iv. 20. 1 Tim. i. 12. et al. [Add Phil. iv. 13. 2 Tim. ii. 1. iv. 17. Eph. vi. 10. It occurs Ps. lii. 7. in the passive, was made confident. See Aq. Gen. vii. 20, 24.]

Ἐνδύς, εως, ἡ, from ἐνδύω.—A putting on or wearing of clothes. occ. 1 Pet. iii. 3. [Job xli. 5.]

Ἐνδύω and ἐνδύνω, from ἐν in, into, and δύνω or δύνω to go in or under; also to put on, which see.

I. To go or enter into. 2 Tim. iii. 6. [Ez. xxiii. 24.]

II. To clothe, put on, invest. It is applied, 1st, To bodily raiment. Mat. vi. 25. xxvii. 31. Acts xii. 21. et al. [Jer. x. 9.]

2dly, Spiritually, to the armour of light, or of God. Rom. xiii. 12. Eph. vi. 11, 14. Comp. 1 Thess. v. 8. So to the Lord Jesus Christ, i. e. his temper, conduct, and virtues. Rom. xiii. 14. where see Kypke.—Gal. iii. 27. where see MacKnight. [MacKnight says that persons baptized always put on new and fresh clothing, to signify that they adopted a new course of life; and hence, that it is used in these expressions to signify, that those baptized into the name of Christ must adopt his ways of life. Schl. cites Dion. Hal. xi. p. 689. Ταρκύνιον ἐνδύνόμενοι imitating the manners of Tarquin. Ἀποδύσθαι is used in exactly the opposite sense by Lucian in Gall. 19. In Latin induere aliquem expresses becoming one's disciple. Tacit. Ann. xiv. 52. xvi. 28. It is applied] to the New Man, Eph. iv. 24.

Col. iii. 10. Comp. ver. 12. et seq. and see Kypke.

3dly, To the miraculous gifts of the Holy Spirit, with which the apostles of Christ were endowed. Luke xxiv. 49. Comp. Acts i. 4, 8.

4thly, To that incorruption and immortality with which the bodies of men shall be endowed or clothed at the resurrection. 1 Cor. xv. 53, 54. [In 2 Cor. v. 3. Chrysostom (Hom. x. in Ep. ii. ad Cor.) explains it, ἀφθαρσίαν καὶ σῶμα ἀφθαρτον λαβόντες, getting a new and immortal body. Schl. suggests that we should read ἐκδυσάμενοι.] See under φέρω.

Ἐνέδρα, ας, ἡ, from ἐν in, and ἔδρα a seat or sitting.—[Properly, a place of ambush, as Phalarinus says, a place where men sit to surprise an enemy. Josh. viii. 9.] An ambush or ambuscade. So ἐνέδραν ποιεῖν to lay or set an ambush. occ. Acts xxv. 3. Thucydides uses the same phrase¹. See Wetstein. [Josh. viii. 7, 14. Herodian, iv. 5, 7. vii. 5, 8.]

Ἐνεδρεύω, from ἐνέδρα.—To lie in wait. occ. Luke xi. 54. Acts xxiii. 21. [It does not occur elsewhere in the N. T. In Greek writers it generally takes a dative, as in Diod. Sic. xix. 68. (of ambush in war,) but it is found also with the accusative. See Wessel. on Diod. S. xix. 69. Appian, B. C. iii. p. 381. Plut. Vit. Fab. p. 135. E. Lam. iv. 19. Wisd. ii. 12. Ecclus. xxvii. 10. It is used absolutely, Lam. iii. 10. Judg. ix. 43. and in its original sense (sit in, remain, abide in,) in Ecclus. xiv. 23.]

Ἐνεδρον, ου, τό. See ἐνέδρα.—An ambush or lying in wait. occ. Acts xxiii. 16. [Griesbach reads ἐνέδρα. Josh. viii. 2. al.]

Ἐνείλεω, ᾧ, from ἐν in, and εἰλέω to roll.—To roll or wrap up. occ. Mark xv. 46. [1 Sam. xxi. 12. Artemid. i. 14.]

Ἐνεμι, from ἐν in, and εἰμι to be.—To be in or within. occ. Luke xi. 41. πλὴν τὰ ἐνόντα δοτε ἐλεημοσύνην, but give what is in (the cup and platter namely) for alms. See this interpretation, which is also embraced by Wolfius, and Kypke, (whom see,) abundantly vindicated by Raphelius, who very justly demands a proof that τὰ ἐνόντα signifies the same as ἐκ τῶν ἐνόντων, and that because the latter phrase denotes according to one's abilities or substance, the former does so likewise. Our English translation, of such things as ye have, seems to aim at preserving the supposed ambiguity of the Greek. See a similar instance in Heb. v. 7. [Bretschneider and Kuinöl concur with Raphelius in saying that ἐκ τῶν ἐνόντων is the proper phrase, and that there is no example of the phrase here used being substituted for it. On the other hand, Schleusner cites from Moschopolus the following words: ἔνεστιν ἀντὶ τοῦ ἐνυπάρχει, ὡς τό, ἐνεστὶ μοι πλοῦτος. Καὶ ἐνεστιν ἀντὶ τοῦ δυνάτον ἐστιν. See also Thom. M. p. 307. Hesychnus in voce, and Heliod. Æthiop. ix. 25. Rosenmüller, too, brings two instances from Demosthenes pro Coronâ, where ἐνόντα is used for property. Schleusner adds, that τὰ ἐνόντα may stand for κατὰ τὰ ἐνόντα as well as τὰ δυνάτα for κατὰ τὰ δυνάτα. Schleusner therefore, and Rosenmüller, as well as Boisius (Collat. p. 222.) and Bos, (Ex. Phil. in

¹ [In the middle voice, iii. 90. See Polyb. iv. 59, 3.]

N. T. p. 42.) after the Syriac and Theophylact, would translate τὰ ἐνόντα by *according to what you have*, understanding κατὰ. I think that Kuinöl is right in saying that the parallel place in St. Matthew shows that τὰ ἐνόντα refers to *what is in the cup*, as in Xen. Ages. ii. 19. Hell. ii. 3, 6; and I should therefore, with Parkhurst, acquiesce in Raphaelius's explanation, which is, "Do not be careful as to the vessel or its splendour, but rather attend to the contents; for if with them you assist the poor, food and every thing else is pure to us;" or as Bretschneider says, "you have then no need of the Levitical purification." Kuinöl, however, (after Erasmus, Lightfoot, and others,) rejects this, and thinks our Lord speaks ironically. The Pharisees, he says, thought that by giving alms they could atone for their sins without amendment, and he would translate thus: *give what there is in the cup as alms to the poor, and then (in your opinion) you need no amendment; every thing is pure to you.*

"ΕΝΕΚΑ, or ἔνεκεν, an adv. governing a genitive.

1. *Because of, on account of, by reason of.* Acts xxvi. 21. Rom. viii. 36. [It points out the cause of our undertaking any thing, whether the antecedent cause or the event. With the article before the infinitive, it denotes the end or intention.]

2. *With respect to, in regard of.* 2 Cor. iii. 10. Raphaelius shows that this sense of the word is agreeable to the use of the purest Greek writers. To the instances he has cited might be added from Lucian, Timon. t. i. p. 94. ψεύματος "ΕΝΕΚΑ, *with respect to lying*.

3. Οὐ ἔνεκεν for ἔνεκεν τούτου οὐ, *on account of this that, because that, because.* occ. Luke iv. 18. So in Hom. Il. i. 11. v. 377. et al. freq. οὐνεκα, i. e. οὐ ἔνεκα, signifies because. Comp. ἀνθ' ὧν undri l. 2. [The ellipse of ἔνεκα before the infin. should be noticed. See Mat. ii. 13. xi. 1. Luke iv. 10. 2 Cor. i. 8. 2 Pet. iii. 9. See Bos.]

Ἐνέργεια, ας, ἡ, from ἐνεργής.—*Energy, mighty or effectual working or operation.* occ. Eph. i. 19. iii. 7. iv. 16. Phil. iii. 21. Col. i. 29. ii. 12. 2 Thess. ii. 9, 11. [In Eph. iv. 16. Col. i. 29. 2 Thess. ii. 9. it is the *actual working or assistance, action* in which energy is put forth. 2 Mac. iii. 29.]

Ἐνεργέω, ὤ, from ἐνεργής.

1. *To operate, act powerfully, put forth power.* Mat. xiv. 2. Mark vi. 14. (Comp. δύναμις VI.) [Rom. vii. 5. 1 Cor. xii. 6. 2 Cor. i. 6. iv. 2. Gal. iii. 5. v. 6. Eph. ii. 2. iii. 20. Col. i. 29. 1 Thess. ii. 13. 2 Thess. ii. 7. Parkhurst and Schleusner contend, against Hammond on Gal. v. 6. (where the Syriac has *faith made perfect*), and Bull, (Op. p. 534. ed. Grabe,) that this verb has an active sense in the passive voice; and I have therefore placed the passages they allege under this head, without, however, meaning to decide on the question. There is the passive sense decidedly in 2 Cor. i. 6. In 2 Thess. ii. 7. Parkhurst translates rightly, *the mystery of iniquity is (now) acting*, where the sense is neuter; and he cites 1 Esd. ii. 20. In Gal. ii. 8. the verb has the dative, and is in the sense of *assisting, giving necessary powers for any office*, though Bretschneider says

that ἐνεργήσας εἰς ἀποστολὴν is an Hebraism for ἐνεργήσας τὴν ἀπ. and translates it, *gave Peter the office of an apostle*. In many of the above places there is a sense of *miraculous operation*, as Mat. xiv. 2. Gal. iii. 5. etc., and especially in 1 Cor. xii. 6. See Artem. i. 1. Polyb. iv. 40.]

II. [To effect, accomplish. Eph. i. 11, 20. Phil. ii. 13. Is. xli. 4. Diod. S. xiii. 95. Polyb. iii. 6, 5. The participle passive is, says Schll., that *which is wrought with much labour, laborious*; and so when applied to prayer, as in James v. 16. it will be *ardent, earnest, assiduous*; as the Vulg. and Luther have it. So Br. and Wahl. Parkhurst says it is the *inspired prayer* of a righteous man, wrought in him by the energy of the Holy Spirit. The Syriac has, *prayer poured forth by a good man*.]

Ἐνέργημα, ατος, τό, from ἐνεργημα perf. pass. of ἐνεργέω. [Properly, *operation, working*, and especially, *powers given to man by God*. It may be explained, as Phavorinus and Zonaras (Lex. Col. 740.) say, by χάρισμα, *gifts or miraculous powers*.]

Ἐνεργής, εος, οὗς, ὁ, ἡ, from ἐν in, and ἔργον, a work, action.—*Effectual, efficacious, energetic.* occ. 1 Cor. xvi. 9. Philem. 6. Heb. iv. 12. [Polyb. ii. 65, 12.]

Ἐνευλογέω, ὤ, from ἐν in, and εὐλογέω to bless. —*To bless in or by.* occ. Acts iii. 25. Gal. iii. 8. [The word, properly, is like εὐλόγω, simply to speak a blessing. See Gen. xii. 3. xviii. 18. But in Hebrew, to bless, and similar words are used to express the good conveyed by the blessing. So in these places it is, to make happy. See Glass, Philol. Sac. p. 222. ed. Dath.]

Ἐνέχω, from ἐν in or ὕπον, and ἔχω to hold.

I. Ἐνέχομαι, pass. *To be held or confined in.* Gal. v. 1. So Herodotus, ii. 121. τῇ πάγῃ ἘΝΕΧΕΣΘΑΙ, *to be held in the snare or trap*; and Paasanias, ἘΝΕΧΕΣΘΑΙ ταῖς πείδαις, *to be confined in fetters*. See Wetstein and Kypke. [Arrian, Diss. Epict. iii. 22, 93.]

II. Ἐνέχειν τινί, to urge, press upon one. Luke xi. 53.

III. Ἐνέχειν τινί, to have a quarrel, spite, or resentment against one, to bear him ill-will, infestum, vel infensum, esse alicui. So Hesychius explains ἐνέχει by μνηστικαεὶ resents, ἔγκειται (q. d.) sticks close to, i. e. in hatred or spite. In Mark vi. 19. Doddridge renders ἐνέχειν αὐτῷ hung upon him; and in a note says, "This seems to me the import of the phrase, which is with peculiar propriety applied to a dog's fastening his teeth into his prey, and holding it down." And if indeed the phrase were ever thus applied, I should have no doubt but both St. Mark and St. Luke (xi. 53.) alluded to this application of it; but, after diligent search, I can find no instance of ἐνέχειν having this signification. See Wolfius and Wetstein.—The LXX apply this expression in the same sense as St. Mark, Gen. xlix. 23. for the Heb. שָׂנֵא to hate, infest. [There can be little doubt that the two phrases have the same meaning. The Grammarians explain the phrase by saying that there is an ellipse of χόλον anger. In Herodotus i. 118. v. 119. (comp. viii. 27.) we have certainly the full phrase, ἐνέχῃ σφι δεινὸν χόλον, where see Wesseling. Fischer ad Well. iii. 1. p. 264.]

Ἐνθάδε, an adv. from ἐνθα *here, there*, (which from ἐν *in*), and δέ a particle denoting to a place.

1. *Hither, to this place.* John iv. 15, 16. Acts xvii. 6. xxv. 17.

2. *Here, in this place.* Luke xxiv. 41. Acts xvi. 28. xxv. 24. Comp. Acts x. 18. [where it means *there*, as in 2 Mac. xii. 27.]

Ἐνθυμέομαι, οὔμαι, depon. from ἐν *in*, and θυμός *the mind*.—*To have in mind, ponder, think, meditate upon.* occ. Mat. i. 20. ix. 4. Acts x. 19. Wetstein on Mat. i. 20. shows it is construed with an accusative in the profane writers, as in the Evangelist. To the instances produced by him, I add from Isocrates ad Nicoc. § 3. ἐπειδὴν δὲ ἘΝΘΥΜΗΘΩ ΣΙ ΤΟΥ'Σ ΦΟΒΟΥΣ, κ. τ. λ. but when they *consider* the fears.—[See Wisd. iii. 14. Thucyd. ii. 40. Aristoph. Eccl. 138. Joseph. Ant. xv. 5, 3. Dresig. de Verb. Med. p. 250. Josh. vi. 18. Deut. xxi. 11.]

Ἐνθύμησις, εως, ἡ, from ἐνθυμέομαι.

1. *Thought, reflection.* Mat. ix. 4. xii. 25. Heb. iv. 12.

11. *Thought, device, contrivance.* Acts xvii. 29.

Ἐν, by apocope or abbreviation for ἐνεσι, 3rd pers. pres. indicat. of ἐνεμι *to be in*.—*There is in, there is.* occ. Gal. iii. 28. thrice. Col. iii. 11. Jam. i. 17.

Ἐν is used in like manner by the profane writers. See Raphaelius, Elsnor, Wolfius, and Bowyer, on Gal. [Schwarz (Comm. Ling. Gr. p. 486.) has shown, by many passages from Plato, that ἐν is used in Attic for *there is*. Add Aristoph. Plut. 348. Palæph. fab. 14. Plat. Theætet. p. 136. Epict. Enchir. c. 32. Polyb. Exc. Leg. xvii. p. 1123. This is mentioned because some writers have denied it.]

Ἐνιαυτός, οὔ, ὁ.—*A year*; so called, according to Plato, because ἐν ἑαυτῷ (ἐνὶ αὐτῷ) εἰσι, *it goes or returns upon itself*, agreeably to which Virgil speaks in that well-known verse, Geor. ii. 402.

Atque in se sua per vestigia volvitur annus.

The year returning on itself revolves.

The LXX often use this verb for the Heb. חָגַף, which is in like manner the name of a *year*, from the V. חָגַף *to iterate, repeat*, as being the *iteration* or *repetition* of the solar light's revolution over the whole face of the earth by its annual and diurnal motion and declination. [John ix. 19.] Acts xi. 26. xviii. 11. et al. freq. [It is used for *time* generally in Luke iv. 19. Comp. Is. lxi. 2. where Theodoret says, that by the acceptable year of the Lord is meant the first advent of Christ, and so Theophylact and Procopius; חָגַף is used in Heb. in the same general way. See Is. lxiii. 4. Judg. x. 8. In Gal. iv. 10. Schleusner calls it, *the feast of the new year*; adding, that others refer it to festival days in certain years, as, for instance, the sabbatical and jubilee years. Br. gives Schleusner's interpretation, but says that he prefers to take καιροὶ καὶ ἐνιαυτοὶ as *sacred anniversaries*. Wahl construes these words as *annual festivals*, referring to Gesenius, p. 854, 2.]

Ἐνίστημι, from ἐν, and ἵστημι.—*To be present*,

or *instant, or at hand, instare.* See Rom. viii. 38.

1 Cor. vii. 26. ἐνεσθῶσαν, comp. under ἵστημι. 2 Thess. ii. 2. 2 Tim. iii. 1. [Add 1 Cor. iii. 22. Gal. i. 4. Heb. ix. 9. Dan. vii. 5. 1 Mac. xii. 44. 2 Mac. iii. 17. Pind. Ol. ix. 8. Sext. Emp. Phys. ii. 193.]

Ἐνισχύω, from ἐν *in*, and ἰσχύω *to be strong*.—[*To gain strength, be strengthened and refreshed.* Acts iii. 19. So Gen. xlviii. 2. Judg. xvi. 28. xx. 22. See Fabr. Cod. Ps. i. p. 333. It is used transitively, *to strengthen*, in Luke xx. 43. 2 Sam. xxii. 40. Comp. Is. iv. 5. Judg. iii. 12. See Ecclus. i. 4. Matthiæ, § 496.]

Ἐννατος, η, ον, from ἐννέα.—*The ninth.* Mat. xx. 5. xxvii. 45. et al. [The Jewish day was from sunrise to sunset. The ninth hour was devoted to prayer. The lexicographers, after having stated the nature of the Jewish division of time, absurdly add, that the ninth hour answered to three o'clock. The variable standard is used at this day in parts of Italy, where the day and night are divided into twenty-four hours, and one o'clock is one hour after sunset, which is marked by twenty-four.]

Ἐννέα, οἱ, αἱ, ῥά. Indeclinable.—A noun of number, *nine*. Martinus, Lex. Etymol. in *Novem*, derives the Latin *novem nine*, from *novus*, as signifying *the last*, (whence *notissimus*), and the Greek ἐννέα from ἐνός *old*, and νέος *new*, as being *old* in such a sense, that immediately after it there begins a *new* order of number. "Thus," says he, "the thirtieth day of the month is called ἐνὴν καὶ νία², i. e. *new and old*, because it closes the *old* month and begins a *new* one, since the *old* and *new* perpetually meet each other (*dum vetus et novum perpetuò sibi occurrant*);" by which last expression I suppose he means, that they meet each other at that instant of time when the *old* month ends and the *new* begins, i. e. according to our way of reckoning, at midnight, or according to that of the Athenians, at sunset of the last day of the month. occ. Luke xvii. 17.

Ἐννενηκονταεννέα, οἱ, αἱ, ῥά, indeclinable, from ἐννενηκοντα *ninety* (which from ἐννέα *nine*, and κεντα the Greek termination for decimal numbers, see under ἐξδομήκοντα) and ἐννέα.—*Ninety and nine.* occ. Mat. xviii. 12, 13. Luke xv. 4, 7.

Ἐννέος, οὔ, ὁ.—Properly, *dumb, speechless, one who cannot speak*, according to Plato: also, *astonished, astounded*; so Suidas explains ἐννέος by ἄφωνος *speechless*, ἐξεστηκός *astonished*. This word is sometimes written ἐννός, and may be considered as a corruption of ἀνός, of the same import, (so Hesychius, ἀνεοὶ ἐννεοὶ καὶ ἐκπλήξει ἡσυχροί), which from ἀναος *dumb, mute*, and this from a neg. and αἶω (which see under αἰστηρός) *to breathe, breathe or cry out*; or else perhaps ἐννός or ἐννός may be derived immediately from the Heb. חָנָן particip.³ Niph. (if used) of the V. חָנַן *to be hush, mute, silent*, with emphatic prefixed. occ. Acts ix. 7.—The LXX use ἐνέοι for the Heb. עִמְיָא *dumb*, Is. lvi. 10; and Prov. xvii. 28. for חָנַן שָׁטַף *shutting his lips*, they have ἐννέον—ἐαυτὸν ποιήσας *making him-*

² See also Duport on Theophr. Eth. Char. p. 278. ed. Needham.

³ † Parkhurst is mistaken in the form.†

¹ See Heb. and Eng. Lexicon under שָׁנָה III.

self dumb. [Xen. Anab. iv. 6, 23. See Alberti Gloss. p. 69.]

Ἐννεύω, from *ἐν* and *νεύω* to *nod*, *beckon*, which see.—*To nod or beckon to.* occ. Luke i. 62. (Comp. verse 22.) [It is to ask by signs in this place. See Prov. x. 16.]

Ἐννοια, ας, ἡ, from *ἐν* in, and *νόος* the mind.—*Intention, purpose, mind.* occ. Heb. iv. 12. 1 Pet. iv. 1. [Polyb. x. 27, 8. It is also *idea* in good Greek. See Diog. L. iii. 79.]

ἔννομος, ου, ὁ, ἡ, from *ἐν* in, and *νόμος* a law.

I. *Subject to or under a law.* 1 Cor. ix. 21.

II. *Lawful, agreeable to law.* Acts xix. 39. [I think it is rather the *regular assembly*, i. e. one of the usual assemblies meeting at fixed times and places, and under proper authority, *κυρία* or *νόμιμος*. See D'Orville ad Charit. i. c. i. p. 212. Eur. Phoen. 1678. Xen. Cyr. viii. 7, 3.]

ἔννυχον, adv. from *ἐν* in, and *νύξ* the night, in the night. occ. Mark i. 35. *ἔννυχον* *ἡμέρας*, *far in the night*, "when the night was far advanced, and so the dawning of the day was near at hand. And thus it may easily be reconciled with Luke [iv. 42]; for *γενομένης ἡμέρας*, which the common translation renders *when it was day*, might as well have been rendered *as the day was coming on*; for *γενομένης* may be understood (as Grotius has observed) not only as expressive of the time *already come*, but as implying what is *near at hand*, or what is *forming now*, and *ready to approach*." Doddridge. [There is an ellipse in this expression, *ἔννυχον* is for *κατὰ τὸν ἔννυχον χρόνον*. We have in Theocritus Idyll. i. 15. x. 48. *τὸ μεσαμβρινόν*, where *κατὰ* is thus omitted; and in xxiii. 69. and xxiv. 11. *μεσονύκτιον* for *κατὰ τὸ μεσ.* The expression occurs 3 Mac. v. 5; and in the Latin interpretation in the London Polyglott, is rendered *crepusculo matutino*, which, as Schleusner observes, seems right, from the phrase *ὑπὸ τὴν ἐρχομένην ἡμέραν* in ver. 2.] Comp. 3 Mac. v. 5. with verse 2.

Ἐνοικίω, ὦ, from *ἐν* in, and *οἰκίω* to dwell, which from *οἶκος* a house.—*To dwell in.* occ. Rom. viii. 11. 2 Cor. vi. 16. [Comp. Lev. xxvi. 12.] 2 Tim. i. 5, 14.—In the LXX it almost constantly answers to the Heb. *שָׁבַד* to dwell, settle, remain.

Ἐνόοντα, τά, particip. neut. plur. of *ἐνεμι*, which see.

Ἐνότης, ητος, ἡ, from *εἷς*, *ένός*, one.—*Unity.* occ. Eph. iv. 3, 13.

Ἐνοχλέω, ὦ, from *ἐν* in, and *οχλέω* to disturb, which from *οχλος* a multitude, tumult.—*To disturb, occasion trouble in or to.* occ. Heb. xii. 15. *Lest any root of bitterness springing up ἐνοχλήῃ*, disturb or trouble you, *ὑμᾶς* being understood.—This verb is not only several times used in the passive voice by the LXX, but also frequently in the active by the profane writers. See Wetstein on Heb. xii. 15. [In Gen. xlviii. 1. 1 Sam. xix. 14. xxx. 13. it answers to *inflicted disease*. In Dan. vi. 2. to *inflict injury*. See Xen. Cyr. v. 4, 16. Anab. ii. 5, 2.]

Ἐνοχος, ου, ὁ, ἡ, from *ἐνέχομαι* to be holden fast, bound, obliged.

I. With a genitive following, *bound, subject to, or a subject of.* Heb. ii. 15.

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II. [Subject to, liable to, obnoxious to, and perhaps deserving of.]

[1. With a genitive.] Mat. xxvi. 66. Mark iii. 29. xiv. 64.

[2.] With a dative. Mat. v. 21, 22. See Bp. Pearce on verse 21. It seems that the phrase *ἐνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός*, is elliptical, and that *βληθῆναι* to be cast should be supplied before *εἰς*. So *βληθῆναι* is expressly added, ver. 29, 30. See Schmidius, and Petit in Pole Synops. on the place. To the passages produced by Wetstein on Mat. v. 21. I add from Lucian, Bis Accus. t. i. p. 335. C. *ἘΝΟΧΟΣ ΤΟΙΣ ΝΟΜΟΙΣ*, *obnoxious to the laws*. [Add Is. liv. 17. 2 Mac. xiii. 6. Philo de Joseph. p. 558. De Decal. p. 763. Deut. xix. 10. Gen. xxvi. 11. Xen. Hell. vii. 3, 7.]

III. With a genitive following, *bound by sin or guilt, guilty of sin*, and consequently *obliged to punishment* on that account. 1 Cor. xi. 27. *ἐνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ κυρίου*, shall be guilty of (profaning, or of offering an indignity to) the body and blood of the Lord. So James ii. 10. *γένοιε πάντων ἐνοχος* is become "guilty of (affronting or of showing disrespect to) all the rest!" [I have not altered Parkhurst's arrangement, though the word does not appear to me to have a different sense in these places from the last. I presume there is an ellipse of *κρίματι*, and that the genitive is in one of its most usual senses, *liable to punishment on account of the Lord's body, or guilty with respect to*. In the second of these places perhaps *ἐνοχος πάντων* may be *liable to all the penalties (for breaking the other commandments)*. See Polyb. xii. 23, 1. Lys. p. 520, 10. The word seems to be used of the *punishment, the tribunal or sentence, and the party sinned against*.]

Ἐντάλμα, ατος, τό, from *ἐντάλλμαι* perf. pass. of *ἐντέλλω* to command, charge. See under *ἐντέλλομαι*.—A commandment, precept. occ. Mat. xv. 9. Mark vii. 7. Col. ii. 22. [Is. xxix. 13.]

Ἐνταφιάζω, from *ἐντάφια*, τά, which includes the whole funeral apparatus of a dead body, [fine clothes, ornaments, &c. Charit. i. 6. Eur. Hel. 1419. Aelian, V. H. i. 16. Gen. i. 2. Cuper. Obs. ii. 9.]—*To prepare a corpse for burial*, as by washing, anointing, swathing, &c. occ. Mat. xxvi. 12. John xix. 40. See Elsner and Wetstein on Mat. xxvi. 12. Campbell on John xix. 40. Kypke on Mark xiv. 8. and Suicer, Thesaur. in *ἐντάφια* and *ἐνταφιάζω*.—The LXX have used this word for the Heb. *שָׁבַד* to embalm. Gen. l. 2.

Ἐνταφιασμός, οῦ, ὁ, from *ἐνταφιάσμαι* perf. pass. of *ἐνταφιάζω*, which see.—A preparation of a corpse for burial, as by anointing &c. occ. Mark xiv. 8. John xii. 7.

Ἐντέλλομαι, depon. from *ἐν* in, upon, and *τέλλω* to charge, command. So the etymologist explains *ἐντέλλω* by *προστάσσω* to order, command. But observe that the simple V. *τέλλω* in this sense is very rarely, if ever, used by any Greek writer now extant. In Homer, however, it occurs with the preposition *ἐπὶ* disjoined from it for *ἐπιτέλλω*, Il. i. 25, 379.

¹ Dr. Bell on the Lord's Supper, p. 96 of the 1st, or 100 of the 2nd edition.

— Κρατερὸν δ' 'ΕΠΙ' μῦθον ἔΤΕΛΕΑΕ.

— And laid a harsh command.

To charge, command, give charge. See John xv. 17. Acts xiii. 47. Mark xiii. 34. Mat. iv. 6. [The Pharisees, says Wahl, in Mat. xix. 7. give the strongest sense to the words of Moses, Deut. xxiv. 1. and say he commanded a bill of divorcement to be given. Christ seems to correct them in verse 8. by using ἐπιτρέπω to permit for ἐντέλλομαι, in repeating their expression. Schleusner makes ἐντέλλομαι itself signify to permit, without sufficient reason.—We must observe that in Heb. ix. 20. ἐντέλλομαι is used in a peculiar sense. We have, in Deut. xxix. 1. λόγοι τῆς διαθήκης (οὗς οὐ) ἧς ἐνετέλλετο ὁ Κύριος; and so iv. 13. (in verse 16. διάθετο is used.) Judg. ii. 20. Jer. xi. 3. where ἐνετέλλετο is used for διάθετο, the covenant which he made. This is the sense in Heb. ix. 20. which must be compared with Exod. xxiv. 8.]

Ἐντεῦθεν, an adv. from ἔνθα here, and the syllabic adjectionθεν denoting from a place.—Hence, from hence. Mat. xvii. 20. Luke iv. 9. John xviii. 36. my kingdom is not ἐντεῦθεν hence, that is, as is plain from the former part of the verse, ἘΚ τοῦ κόσμου τούτου, of this world.

Ἐντευξίς, εὖς, ἡ, from obsol. ἐντεύχω, or ἐντυγχάνω to intercede, [which see].—Intercession, prayer, address to God for one's self or others. occ. 1 Tim. ii. 1. 3. iv. 5. On the former text Wetstein observes, that δέησις, προσευχή, and ἐντευξίς, seem to differ in degree; the first being a short extemporary prayer, (an ejaculation,) the second implying a mediation upon and adoration of the Divine Majesty, and the third μετὰ πλείονος παρρησίας having greater freedom of speech, as Origen defines it, De Orat. 44. or being an address to God on some particular occasion. [In the Lexicon MS. quoted by Alberti on Hesychius i. p. 1261. the word is explained to be prayer for another's safety. Theodoret, Theophylact, Eusebiius, and Hesychius, make it to be prayer for revenge of injuries. Schleusner explains it in 1 Tim. iv. 5. as thanksgiving, from verse 4. See Ælian, V. H. iv. 20. Polyb. ii. 8, 6. In 2 Mac. iv. 8. it has the sense of approach or interview.]

Ἐντιμος, ου, ὁ, ἡ, from ἐν in, and τιμή honour, esteem, price, [as if ὁ ἐν τιμῇ ὢν. Schleusner makes the first sense dear, high-priced, from τιμή value, and quotes Prov. xx. 18.]

I. Honourable, whence the comparative ἐντιμότερος more honourable. Luke xiv. 8. [Xen. Cyr. iii. 1. 4.]

II. In esteem, esteemed, dear. Luke vii. 2. Phil. ii. 29. [1 Sam. xxvi. 21.]

III. Esteemed, precious. 1 Pet. ii. 4, 6.

Ἐντιμότερος, α, ου, compar. of ἐντιμος, which see.

Ἐντολή, ἡς, ἡ, from ἐντέλλομαι perf. mid. of ἐντέλλω. See under ἐντέλλομαι.—A command or commandment, whether of God or man. See Mat. xv. 3, 6. Rom. vii. 8, 9, &c. 1 John iii. 22, 23, 24. 2 Pet. ii. 21. iii. 2. Luke xv. 29. Tit. i. 14. [Schleusner not only makes the word in the plural refer to the precepts of the Mosaic law generally, as it certainly does in Mat. v. 19. xix. 17. xxii. 36—40. Mark x. 15. al. (see Num. xv. 20. Lev. ii. 27.) but especially to the Ten

Commandments in Mat. xix. 17. Mark x. 19. Ἡ ἐντολή is for the Mosaic law itself generally. Mat. xv. 3, 6. Mark vii. 8, 9. Luke xxiii. 56. See 2 Kings xxi. 8. 2 Chron. xii. 1. xxx. 11.]

Ἐντόπιος, ου, ὁ, ἡ, from ἐν in, and τόπος a place, incolæ.—An inhabitant of a place. occ. Acts xxi. 12. where see Wetstein and Kypke. [Soph. Œd. C. 843.]

Ἐντός, an adv. from ἐν in, governing a genitive.—Within. occ. Mat. xxiii. 26. Luke xvii. 21. In Mat. with the neuter article it is used like a N. τὸ ἐντός the inside. In Luke ἐντὸς ὑμῶν has been by some modern interpreters rendered, among you, as if it were synonymous with ἐν ὑμῖν, John i. 14. so ἐν ἡμῖν among us, Luke i. 1. vii. 16; ἐν τοῖς Ἰουδαίοις among the Jews, John xi. 54. But ἐντός is never elsewhere used for among, either in the N. T. or by the LXX, who in three texts, Ps. xxxix. 3. cix. 22. Cant. iii. 10. apply it for within. And only one passage has yet been produced from any classical Greek author for ἐντός signifying among, namely from Xen. Anab. ii. p. 118. ed. Hutch. 4to, or p. 115. 8vo, "The king thinks you are in his power, as he has you in the midst of his country, καὶ ποταμῶν ἘΝΤΟΣ ἀδιαβάτων;" and even here perhaps these latter words might better be rendered "within or inclosed in" than "among" impassable rivers. And it is remarkable, that Dr. Hutchinson, who from this expression opposes, in his note, the common interpretation of Luke xvii. 21. yet translates it "intra flumina eis superanda." For a further vindication of ἐντός ὑμῶν in this text signifying, within you, see Campbell's note; to which I shall only add from the learned Markland in Bowyer's Conject. "The word ὑμῶν does not here signify the Pharisees in particular, but all mankind, as ch. xxii. 19. and often, I believe, by ἐντός ὑμῶν is meant an inward principle, opposed to παρατηρήσεως, observation or outward show; as is said of the Spirit, John iii. 8. [See Dem. in Phorm. p. 913. ed. Reisk.]

Ἐντρέπω, from ἐν, in, upon, and τρέπω to turn.—To turn, or cause to turn in, or upon. [Schl. says to cause to turn away, whence he explains the other meanings more easily.]

I. To cause to turn upon one's self (as it were) through shame, put out of countenance, make ashamed. 1 Cor. iv. 14. [Ælian, V. H. iii. 17².]

Ἐντρέπομαι, pass., to be ashamed. 2 Thess. iii. 14. Tit. ii. 8.

II. Ἐντρέπομαι, [middle,] with an accusative following, which may be considered as governed of the preposition διὰ on account of understood, to reverence, [or regard, or care for,] i. e. to be turned upon one's self on account, or from reverential awe, of. Mat. xxi. 37. Mark xii. 6. Luke xviii. 2. 4. xx. 13. Hell. xii. 9. Wetstein on Mat. xxi. 37. cites Plutarch and Diodorus Sic. applying the V. in the same manner. [See Polyb. ix. 30. xxx. 9, 2. Xen. Hell. ii. 3, 17. Soph. Aj. 90. (In the two last examples the genitive is taken.) Diod. Sic. xix. 7. In Ex. x. 3. Job xxxii. 21. Is. xvi. 7. the passive, and in Wisd.

¹ See Pricæus in Pole Synops. Beza, Whitby, Rapheilius, Wolfius, and Doddridge.

² [Hence to fly from. 1 Mac. i. 20. In Ps. xxxv. 26. it is to be put to shame.]

ii. 10. the active, occurs in the same sense. Hesychius explains it by λόγον ἔχειν to regard.]

Ἐντρέφω, from ἐν in, and τρέφω to nourish.—To nourish in or with. occ. 1 Tim. iv. 6; where see Wetstein, who quotes from Galen the very phrase ΤΟΙΣ ΔΟΤΟΙΣ ἘΝΕΤΡΑΦΗΝ. [See Eur. Phœn. 381. Max. Tyr. Diss. xviii. 9. Herodian, v. 3. 5. v. 5. 4. Philo de Viet. Off. p. 855. de Alleg. p. 59. de Leg. ad Cai. p. 1020. for instances of this verb applied to discipline and learning, as the nourishment of the mind. So in Latin: Senec. in Consol. ad Polyb. c. 21. Plin. Ep. ix. 33. Sil. Ital. ii. 286. See Loesner. Obs. c Phil. p. 399. Suicer. i. p. 1127. D'Orville ad Charit. i. c. 2. p. 220. ed. Lips.]

Ἐντρομος, ου, ὁ, ἡ, from ἐν in, and τρόμος a tremor, terror, which see.—In a tremor, terrified, trembling through fear. occ. Acts vii. 32. xvi. 29. Heb. xii. 21. [Dan. x. 11.]

Ἐντροπή, ἥς, ἡ, from ἐντρέποα perf. mid. of ἐντρέπω.—Shame. occ. 1 Cor. vi. 5. xv. 34. [Ps. xxxv. 26.]

Ἐντροφάω, ὦ, from ἐν in, and τροφάω to indulge in luxury, which see.—To live luxuriously, banquet, revel. occ. 2 Pet. ii. 13. [The passage is ἐντροφῶντες ἐν ταῖς ἀπάταις αὐτῶν, or ἐν ταῖς ἀγάταις ὑμῶν, for there is a doubt as to the right reading. Now ἀγάπη is a love-feast, or may denote a gift of charity; and then we may translate here, who live luxuriously in your sacred feasts, or who abuse your charity to live luxuriously. In this sense the word occurs, Herodian, ii. 3. 22. Xen. Hell. iv. 1. 15. If the other reading be preferred, it may be, to exult; exulting in their own deceits, feeling pleasure from deceiving others, as in Is. lv. 2. lvii. 4. Hab. i. 10: or perhaps to amuse one's self with any one, derive pleasure from insulting him, as Brets. says. He translates it living luxuriously in their own riches. See Irmisch on Herodian, iii. 5. 4. where it is to plume one's self on.]—The LXX have used this word, Is. lv. 2. lvii. 4. for the Heb. נִשְׂמְחָה to delight one's self.

Ἐντυγχάνω, from ἐν in, and τυγχάνω, to get, attain.

[1. To get to the company and speech of any one, to address one's self to him, to meet. I think it usually implies some purpose or petition, and so says Deyling, Obs. Sac. iv. p. 571. compellare aliquem et adire petendi causâ. Περὶ is often added with a noun, expressing the object of application, to apply with respect to some object, as in Acts xxv. 24. Polyb. iv. 76. Theoph. Char. i. 2. Wisd. viii. 21. xvi. 28. Then joined with ὑπέρ and a noun, it expresses direct application for another. To apply on behalf of another, to intercede for, as in Rom. viii. 27, 34. Heb. vii. 25. of Christ's intercession, or application to God in behalf of sinners. As Brets. says, our Lord is compared with the high priest who interceded with God for the people by the offering up the great annual sacrifice; and thus it is "Cum sanguine accedere ad Deum, sanguinem in expiationem Deo offerre." So Joseph. Ant. xiv. 10. 13. With κατὰ and a noun, it expresses to make application against one, to accuse, as in Rom. xi. 2. 1 Mac. viii. 32. x. 61. 63. xi. 25; and without the preposition, x. 64. Ælian, V. H. i. 21. Polyb. iv. 30. 1.]

Ἐντυλίττω, from ἐν in, and τυλίττω to roll or wrap round, as the coverlet of a bed, from τύλη a coverlet.

I. To swathe, wrap up in. Mat. xxvii. 59. Luke xxiii. 53.

II. To wrap up. John xx. 7.

Ἐντυπώω, ὦ, from ἐν in, and τυπώω to impress a mark, from τύπος an impressed mark or figure, which see.—To engrave. occ. 2 Cor. iii. 7. [Plutarch, viii. p. 672. Aristot. de Mundo, 6.]

Ἐνυβρίζω, from ἐν in, and ὕβρις contumely, contemptuous outrage.—To offer a contemptuous or contumelious injury or outrage to, to injure contumeliously. occ. Heb. x. 29. [So Joseph. Ant. v. 8. 12. In the same author, i. 1. 4. with εἰς. In Ælian, V. H. ix. 8. with the dative.]

Ἐνυπνιάζω, ομαι, from ἐνύπνιον.—To dream. [In this sense it occurs, Gen. xxxvii. 6, 9, 10. Is. xxix. 8. lvi. 10. Aristot. H. A. iv. 10; but it is generally used of those who are admonished of any thing by God in a dream, as in Acts ii. 7. See Deut. xiii. 1—5. where it is followed by ἐνύπνιον, as also in Joel ii. 28. In Jud. v. 8. it is used in a bad sense; either those deceived by false dreams, or deceiving by pretended dreams. Such persons are described in Jer. xxiii. 25, 27. xxix. 8.]

Ἐνύπνιον, ου, τό, from ἐν in, and ὕπνος sleep.—A dream. So in Latin insomnium a dream, from in, and somnus sleep. occ. Acts ii. 17. [where it is a revelation by dream. See the passages of the O. T. cited in the last word, Schwarz (Comm. 1. 9. p. 493.) remarks that this word is really an adjective, and that εἶδος a sight, is understood.]

Ἐνώπιον, an adv. [A preposition governing a genitive, derived from the neuter of ἐνώπιος, i. e. ὁ ἐν ὧν ὦν, i. e. being in sight. So κατ' ἐνώπιον (or, as in the N. T., in one word) has the same sense. Τὰ ἐνώπια are the interior walls of a house, &c., which received light through the open doors.] †Hom. Il. viii. 4. 35. Od. iv. 42.†

[1. Before, i. e. in the presence or hearing of any one. Luke v. 25. viii. 47. xxiii. 14. Rom. xii. 17. Rev. viii. 14. al. Gen. xxiv. 5.]

[2. Before, of place. Rev. iv. 5. 6. xii. 4.]

[3. To or with, like the Latin apud. Acts x. 31. Rev. xii. 10. xvi. 19.]

[4. With a gen. it is put for the simple dative. Luke xxiv. 11. Acts vi. 5. Heb. iv. 13. xiii. 21. 2 Sam. x. 3. See Gesen. p. 820, 9.]

[5. In the judgment of. Luke i. 15, 17. Acts iv. 19. viii. 21. 1 Pet. iii. 4. Rev. iii. 2. 1 Sam. ii. 7.]

[6. Against. Luke xv. 18, 21. 1 Sam. xii. 6. xx. 1.]

[7. To, Acts ix. 15.]

Ἐνωρίζομαι, from ἐν in, into, and οἶς, gen. ὠτός, an ear.—To admit or receive into the ears, to hearken to, auribus percipere. occ. Acts ii. 14. The LXX have frequently used this verb, which seems Hellenistical, and generally for the Heb. שָׁמַע to hearken, listen, derived in like manner from שָׁמַע the ear. Comp. Ecclus. xxxiii. 18 or 19. [Fischer. Prol. de Vit. Lex. N. T. xxxi. 2. p. 693. thinks the word was commonly used in the Alexandrian or Macedonian dialect. It occurs Gen. iv. 23. Is. i. 2. Job xxxiii. 1. Hos. v. 1. in the

Test. xii. Patr. p. 520. Palairot on the Acts, quotes Cinnamus, as does Reinesius, Epist. ad Vorst. 14. p. 39. with Gregory Nazianzene and Josephus Genesis. See also Zonar. Chron. p. 108, 48. t. i. It seems from a passage in Lactantius, (Epit. Instt. divinn. c. 45, 2.) where he renders it by *surdos inauribat*, that the active had the sense also of, *to make to hear*.]

‘ΕΞ, *οι, αι, τα*, indeclinable, from the Heb. שֵׁשׁ *six*, the aspirate being used (as in *ἐπτά* from Heb. שִׁשְׁ) for the sibilant letter, which is however resumed in the Latin *sex*, and Eng. and French *six*.—The number *six*. Mat. xvii. 1. John ii. 20. Acts xxvii. 37. et al.

‘ΕΞ, a preposition of the same import as *ἐκ*, for which it is used before a vowel. See therefore under ‘EK.

‘Εξαγγέλλω, from *ἐξ out*, and *ἀγγέλλω to tell*, declare.

[1. *To tell by message*. Demosth. Phil. i. p. 45. Reiske.]

II. *To tell out, declare abroad*. occ. 1 Pet. ii. 9. [Ecclus. xlv. 15. Ps. ix. 14.]

‘Εξαγοράζω, from *ἐξ out or from*, and *ἀγοράζω to buy*.

I. *To buy or redeem from*. It is applied to our redemption by Christ from the curse and yoke of the law. Gal. iii. 13. iv. 5.

II. *To redeem*, spoken of time. Eph. v. 16. Col. iv. 5. The same phrase is used in Theodotus's version of Dan. ii. 8. where *καιρὸν ἡμεῖς ἐξαγοράζετε* plainly means *ye are gaining or protracting time*; and principally, if not solely, in this view it is, I apprehend, to be understood, Eph. v. 16. *ἐξαγοράζομενοι τὸν καιρὸν*, redeeming the time, gaining or protracting it, because the days are *πονηραὶ evil, afflicting, abounding in troubles and persecutions*. Comp. Eph. vi. 13. and LXX in Gen. xlvii. 9. and see Whitty on Eph. v. 16. But this sense of the expression is still more evident in Col. iv. 5. *walk in wisdom towards those that are without*, i. e. your heathen neighbours and governors, redeeming the time, i. e. by your prudent and blameless conduct, *gaining as much time and opportunity as you can from persecution and death*. [Schl. says, *ἐξαγοράζομαι* is in this place, to have all the anxiety and care of a merchant, to observe any thing anxiously and cautiously; and he translates this passage, *seek (earnestly) opportunities of living well and correcting others, for in these days there are many hindrances to virtue*. Br. says, *ἐξαγοράζομαι* is to buy up entirely, (a common sense of *ἐκ*.) to get the whole of. Then the meaning is, *use all your time with diligence*. See Dresig, de Verb. Med. N. T. p. 267.]

‘Εξάγω, from *ἐξ out*, and *ἄγω to bring, lead*.—*To bring or lead forth or out*. See Mark viii. 23. xv. 20. Luke xxiv. 50. John x. 3. Acts v. 19. vii. 36. xvi. 37. [In some cases this verb seems to imply, *violence or compulsion*, as Mark xv. 20. and 2 Chron. xxiii. 14; and in Demosth. p. 1090. ed. Reiske, and p. 389. *ἐξήγαγον αὐτοὺς ἄκοντα*.]

‘Εξαίρω, *ω, mid*. *ἐξαιρέομαι, οὔμαι*, from *ἐξ out*, and *αἶρω to take*. It borrows most of its tenses from the obsolete V. *ἐξέλω*.

I. *To take or pluck out*, as an eye. Mat. v. 29. xviii. 9. See Wetstein.

II. *To take out of affliction or danger, to deliver, eruerere, eripere*. Acts vii. 10. [34. xii. 11. xxiii. 27.] xxvi. 17. Gal. i. 4. et al. See Elsner and Wetstein on Gal. [See Aleiphr. i. Ep. 9. Demosth. p. 256, 2. ed. Reiske. Polyb. xv. 22. Exod. iii. 8. Josh. ii. 13. 1 Kings i. 12. Schl., Bretsch., and Wahl say, and rightly, that in Acts xxvi. 17. it is to *select*, as in Deut. xxxi. 11. Is. xlviii. 10. xlix. 7. Job xxxvi. 21. Xen. Cyr. i. 5, 16. Anab. v. 3, 4. Thuc. iii. 115. ‘Εξαίρετος in this sense (*selected*) is common, Gen. xlviii. 22.]

‘Εξαίρω, from *ἐξ out*, and *αἶρω to take, remove*.—*To take out or away*. occ. 1 Cor. v. 2, 13. [Deut. xvii. 7, 12. xxii. 21.]

‘Εξαίρειομαι, *οὔμαι*, from *ἐξ out*, and *αἶρω to require or demand*.—*To require or demand (generally) a person to be delivered up to punishment, deposco*. occ. Luke xxii. 31. See Raphelius and Wetstein on the place. [See Irmisch. on Herodian, i. 12, 12. Demosth. de Cor. c. 13. Joseph. Ant. ii. 5, 3. Sometimes it is in a good sense, *to beg off*, as in Xen. Anab. i. 1, 3. Demosth. p. 546, 21. ed. Reiske. Bretsch. says it is here, to *lay snares for*, and quotes a similar use in the Test. xii. Patrum, p. 729. *τὰ πνεύματα τοῦ Βελιάρ εἰς πᾶσαν πονηρίαν θλιψέως ἐξαίτησάν τινι ἡμᾶς*. Schl. observing, that it is used of course metaphorically, *Satan desires to get you into his power*.]

‘Εξαίφνης, adv. from *ἐξ of*, and *αἰφνης suddenly*, which see under *αἰφνίδιος*.—*Of a sudden, suddenly*. Mark xiii. 36. et al. [Prov. vi. 15. xxiv. 22. al.]

‘Εξακολουθεῖν, *ω, from ἐξ out or emphatic*, and *ἀκολουθεῖν to follow*, which see.—*To follow*, by going out of the way in which one was before, or to follow thoroughly, *persist in following*. occ. 2 Pet. i. 16. ii. 2, 15. On 2 Pet. i. 16. Wolfius and Wetstein cite from Josephus, Proem. in Ant. the phrase *τοῖς ΜΥΘΟΙΣ ἘΞΑΚΟΛΟΥΘΗΣΑΝΤΑΣ*. [In the other two passages it is rather to *imitate*. The word occurs Ecclus. v. 2. Is. lvi. 11. Job xxxi. 9. Amos ii. 4. Test. xii. Patr. p. 643. Polyb. xvii. 10, 17.]

‘Εξακόσιοι, *αι, α, from ἐξ six*, and *ἐκατόν a hundred*.—*Six hundred*. occ. Rev. xiii. 18. xiv. 20. let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six, *χξς*, as most of the MSS. read in Greek numerals; but the Alexandrian has in words at length, *ἐξακόσιοι ἐξήκοντα ἕξ*. After the very many elaborate and fanciful explanations which have been given of this number from the time of Irenaeus to the present day, (for a specimen of which see Vitringa and Lowman,) the most simple and just interpretation seems to be that of Dr. Bryce Johnston in his Commentary, which I therefore recommend to the serious and impartial attention of the reader; after observing that it is an improvement upon Lowman's.

‘Εξαλείφω, from *ἐξ out or off*, and *ἀλείφω to anoint*.—*Properly to wipe off ointment*.

I. *To wipe off*, as tears. Rev. vii. 17. xxi. 4.

II. *To wipe off or blot out*, as somewhat written. Rev. iii. 5. where see Wetstein, Kypke,

¹ [It must be remembered, that the tablets for writing were covered with wax, whence this expression is very proper.]

and Macknight. [See Hemst. on Poll. Onom. viii. 55. Athen. ix. 405. F. Xen. Hell. ii. 3, 20.]

III. *To blot out*, as sins. Acts iii. 19. Comp. Is. xlii. 25. Jer. xviii. 23. Wetstein cites from Lysias pro Callia, ὅπως ἑΞΑΛΙΦΘΕΙῖν αὐτῷ τὰ ἁΜΑΡΤΗΜΑΤΑ ἄλλα, that his other offences might be *blotted out*. [Schl. says, that this metaphorical use of the word alludes to creditors blotting out the names of those debtors whose accounts were settled. See Wesseling on Diod. Sic. i. p. 207. The word is used also of a law, to *abrogate*. Col. ii. 14. Demosth. p. 468. ed. Reiske.] In the LXX it commonly answers to the Heb. כָּטַף *to wipe off, blot out*, and is applied to *blotting out a written name or inscription*, Exod. xxxii. 32, 33. Num. v. 23. Ps. lxi. 28; to *blotting out sins*, Neh. iv. 5. Ps. li. 10. cix. 14. Is. xliii. 25. Jer. xviii. 23.

ἑΞάλλομαι, from *ἐξ out, forth*, and ἄλλομαι *to leap*.—*To leap forth*. occ. Acts iii. 8. [Joel ii. 5. Hab. i. 8. Xen. Cyr. vii. 1, 14.]

ἑΞανάστασις, εως, ἡ, from *ἐξ from*, and ἀνάστασις *a rising again or resurrection*.—*A resurrection from the dead*, namely; occ. Phil. iii. 11. where ἑΞανάστασιν τῶν νεκρῶν literally denotes *the resurrection from the dead*; which since the apostle represents as a matter very difficult to be obtained, it cannot be the restoration of the body simply, for that the wicked shall arrive at, whether they seek it or not; but is the resurrection of the body, refashioned like to the glorious body of Christ, mentioned ver. 21. which is a privilege peculiar to the sons, and that by which they are to be distinguished from the wicked at the Judgment." Macknight, whom see, and on 1 Thess. iv. 16. note 5. [Polyb. iii. 55, 4. It is doubtful whether the word occurs in Gen. vii. 4. or not, some MSS. have it. It is there *expulsion*, as ἀνίστημι often means, *to turn out*, and is used especially of expulsion of families or nations from their abode.]

ἑΞανατέλλω, from *ἐξ out*, and ἀνατέλλω *to rise, spring*.—*To spring up, forth, or out of the ground*, as corn. occ. Mat. xii. 5. Mark iv. 5. The LXX use it four times in the same view, but transitively, for the Heb. קָמַץ *to cause to spring*. Comp. ἀνατέλλω II. [Gen. ii. 9. Ps. civ. 14. cxii. 4. Amos i. 4.]

ἑΞανίστημι, from *ἐξ out or from*, and ἀνίστημι *to [make to] rise up*.

I. *To raise up seed from the woman*, namely. So Lot's daughter says, according to the LXX, Gen. xix. 32, 34. ἑΞΑΝΑΣΤΗΣΩΜΕΝ ἘΚ τοῦ πατρὸς ἡμῶν σπέρμα, *let us raise up seed from our father*. Mark xii. 19. Luke xx. 28.

II. *To rise up from among others*. Acts xv. 5.

ἑΞαπατάω, ὦ, from *ἐξ from*, and ἀπατάω *to seduce*.—*To seduce from the right way, to deceive into sin or error*. occ. Rom. vii. 11. xvi. 18. 2 Cor. xi. 3. 2 Thess. ii. 3. [Ex. viii. 29. Xen. Cyr. v. 4, 10.]

ἑΞάτινα, adv. the same as ἑΞατίνης, which is used not only by Homer, Il. v. 91. ix. 6. et al. for ἑΞαίφνης, (which see), but likewise by Xen. Cyr. p. 342. ed. Hutchinson, 8vo. Mem. Socr. p. 282. ed. Simpson. Cyri Exp. iv. p. 323, 462. ed. Hut-

chinson, 8vo, (where see note), and by Longinus, p. 148. ed. 3. Pearce. See also Kypke.—*Of a sudden, immediately*. occ. Mark ix. 8, where see Wetstein. The LXX have frequently used ἑΞάτινα in the same sense. It seems an Hellenistical word; Kypke, however, quotes it from Jamblichus. [Num. vi. 9. Josh. xi. 7.]

ἑΞασπορίομαι, οὔμαι, from *ἐξ intensive*, and ἀπορίομαι *to hesitate, be at a loss or stand, be perplexed*, which see.—*To be utterly at a loss or a stand, to be in the utmost perplexity*. occ. 2 Cor. i. 8. iv. 8. [Ps. lxxxviii. 15. Polyb. iii. 48, 4.]

ἑΞασπείλλω, from *ἐξ out, forth*, and ἀσπείλλω *to send*.

I. *To send forth*. occ. Acts vii. 12. ix. 30. xi. 22. xii. 11. xvii. 14. xxii. 21. Gal. iv. 4, 6. [Gen. xlv. 1. Polyb. iii. 11, 4.]

II. *To send away, dismiss [contemptuously]*. occ. Luke i. 53. xx. 10, 11. [Deut. xx. 19, 29.]

ἑΞαρτίζω, from *ἐξ intensive*, and ἄρτιος *complete*.

I. *Of time, to complete entirely*. Acts xxi. 5.

II. *To furnish or fit completely*. 2 Tim. iii. 17. [Joseph. Ant. iii. 2, 2. Diod. Sic. xiv. 19.]

ἑΞαστρέπτω, from *ἐξ out*, and ἀστρέπτω *to lighten*.—*To emit flashes of light, to shine, glisten as lightning*. occ. Luke ix. 29. [Nahum iii. 3. Ez. i. 7. of arms.]

ἑΞαντῆς, adv. q. d. *ἐξ αὐτῆς from or at the same, ὥρας time, namely*.—*At the same time, presently, instantly, immediately*. occ. Acts x. 33. xi. 11. xxiii. 30. Phil. ii. 23. It is, in Mill's and Wetstein's editions, printed in two words, *ἐξ αὐτῆς*, Mark vi. 25. where see Wetstein's note. [Lobeck on Phryn. p. 47.]

ἑΞεγείρω, from *ἐξ out*, and ἐγείρω *to raise*.—*To raise up*: [as from sleep. Gen. xxviii. 16. et al.; and thus from death, in Dan. xii. 2.] occ. 1 Cor. vi. 14. Rom. ix. 17. *I have raised thee up*, i. e. not originally, or from thy birth, but קָמַץ *I have caused thee to stand or subsist*, (as it is in the Hebrew of Exod. ix. 16.) *I have preserved thee from perishing by the preceding plagues*. To this sense the LXX, διετηρήθης thou hast been preserved. Comp. Macknight on Rom. [So Schl., observing that the verb which appears in Hiph'al in Ex. ix. 16. is clearly, *to remain, survive*, in Ex. xxi. 21. and Jer. xxxii. 14; others say, *I have made you king*. Br. makes it, *I have excited you against*, as 2 Sam. xii. 11. Jon. i. 13. However, the great body of divines give the same interpretation as Parkhurst. See Wolf's note for a list of them.]

ἑΞεῖμι, from *ἐξ out*, and εἶμι *to be*.—In the New Testament it occurs only in the 3rd pers. sing. ἑΞεστι, and neut. particip. ἑΞόν. ἑΞεστι is generally used as an impersonal V., but sometimes as a personal one. See 1 Cor. vi. 12. x. 23. It is construed with a dative of the person, and with an infinitive mood. See Mat. xiv. 4. xix. 3. xii. 2. xxii. 17. Neut. particip. ἑΞόν, τό, *lawful*. occ. Acts ii. 29. 2 Cor. xii. 4. but in this latter passage ἑΞόν may be rendered *possible*, q. d. ἐκ τῆς δυνάμεως ὄν, *being* according to, or in *one's power*, in which sense the excellent Raphaelus on the place has abundantly showed, that both the verb and participle are often used in Xenophon.

*ΕΞεμ, from ἐξ out, and εἰμι to go.

1. *To go out or forth.* Acts xiii. 42. [Ex. xxviii. 35.]

[II. *To depart* (as from a city). Acts xvii. 15. xx. 7.]

[III. *To escape* (as from a ship). Acts xxvii. 43.]

*ΕΞελέγω, from ἐξ intensive, and ἐλέγω to convince.—*To convince or convict thoroughly.* occ. Jude 15. Xen. Apol. Socr. § 18. ed. Simpson. εἶγε—μηδείς δύναται ἂν 'ΕΞΕΑΕΤ'ΕΑΙ ΜΕ ὡς ψεύδομαι, if no one can convict me of lying. [Is. ii. 4. Thueyd. iii. 64.]

*ΕΞέλκω, from ἐξ out or away, and ἐλκω to draw.—*To draw out*, as a fish with a hook. So Herodotus, of the crocodile, ii. 70. ἐπεὶ δὲ 'ΕΞΕΛΚΥΘΗ ἰς γῆν, after it is drawn out upon the land. Comp. δελάζω. Kypke cites from Xen. Cyr. viii. μὴ ὕπο τῶν παραντίκα ἡδονῶν 'ΕΛΚΟΜΕΝΟΝ 'ΑΙΠΟ τῶν ἀγαθῶν, not drawn away by present pleasures from what is good. occ. Jam. i. 14. where see Wetstein and Kypke. [There seems to be some notion of force in this word. See Prov. xxx. 33. On its difference from δελάζω, see Heisen. Nov. Hypoth. ad Ep. Jacob. p. 525.]

ΕΞερα, αρος, τό, from ἐξεράω to empty out, evacuate, also to vomit, (as the V. is used, not only by Aquila for the Heb. נָשַׁךְ Lev. xviii. 28. but also by the medical writers among the Greeks; see Wetstein on 2 Pet. ii. 22.) which from ἐξ out, and ἐράω to empty, (so Hesychius ἐραῖν, κενῶσαι,) and this from Heb. נָשַׁךְ to pour or empty out.—*Evacuation, or matter evacuated by vomit, vomit.* occ. 2 Pet. ii. 22. The LXX, in the parallel passage, Prov. xxvi. 11. render the Heb. word נָשַׁךְ vomit, answering to ἐξέραμα of St. Peter, by the more usual Greek word ἔμετόν. [Ἐξεράω occurs in Dioscorid. vi. 19. Archigenes ap. Galen. de Comp. Med. p. locc. viii. 3, 376. See Gataker, Opp. Crit. p. 854. Bochart, Hier. ii. 55. p. 672. Bergler, ad Aleiph. iii. Ep. 7. Lobeck. ad Phryn. p. 64.]

*Ἐξερευνάω, ᾧ, from ἐξ intensive, and ἐρευνάω to search.—*To search very diligently or carefully.* occ. 1 Pet. i. 10. The LXX frequently use it in this sense. See inter al. 1 Sam. xxiii. 23. Prov. ii. 4. Zeph. i. 12. [Polyb. xiv. 1, 13.]

*Ἐξέρχομαι, from ἐξ out, and ἐρχομαι to go or come.

1. *To go out*, as Mat. v. 26. viii. 24. Mark iii. 6. v. 2. Luke vii. 27. et al. used often of those who are going out or departing from a city, house, &c., as Mat. xii. 14. Mark ii. 13. vi. 12. Luke x. 35. But in Greek these neuter verbs often imply the action of some extraneous force; thus in Heb. iii. 16. it is to be led out; in Mat. viii. 32. xii. 43, 44. Mark v. 13. vii. 29, 30. ix. 29. Luke viii. 2. it is to be cast out or expelled, in which sense ἐκπίπτω is often found on the same principle, e. g. Diod. Sic. xiii. 174. Again, the verb is used of lightning, going out or flashing, Mat. xxiv. 27. Ez. i. 13. Zech. ix. 14; of fluids, as blood, flowing out, Mark v. 30. Luke vi. 19. John xix. 34; of rumours, going out or spreading, Mat. ix. 26. Mark i. 28. Luke iv. 14. vii. 17. John xxi. 23. Rom. x. 18. al., and so of decrees, being promulgated, Luke ii. 1. Dan. ii. 13. It is

used in the sense of *escaping*, John x. 39. Lam. vii. 19; and in that of *vanishing away*, in Acts xvi. 19. on which see Abresch, Anim. ad Æsch. p. 612.]

II. *To come out or come forth.* Mat. viii. 28. John xi. 44. See also Mat. ii. 6. Acts xv. 24. 1 John ii. 19. (It is to creep forth, in Acts xxviii. 3.) It is used of thoughts and words coming out of the heart, &c. Mat. xv. 18, 19. James iii. 10; and of a messenger, &c. coming or being sent by another, as Mark i. 38. John viii. 42. xvi. 27, 28. xvii. 8. The phrase ἐξέρχομαι καὶ εἰσέρχομαι is an Hebraism, importing, *I carry on my daily life, my affairs.* It occurs John x. 9. (where Tittmann quotes Num. xxvii. 17. 2 Chron. i. 10. and other places,) and Acts i. 21. See Æneas Poliore. c. 24. The phrase ἐξέρχομαι ἐκ τῆς ὀσφύος τινός is, (to come forth from one's loins,) to derive one's origin from. Heb. vii. 5. See Gen. xxxv. 11. 1 Kings viii. 19. in the Heb. and Vorst. Philol. S. c. 39. In Gen. xv. 4. et al. ἐξέρχομαι ἐκ τινός is used in the same sense. *Ἐξέρχομαι ἐκ μέσου τινῶν is to quit the society of. 2 Cor. vi. 17. In 1 John ii. 19. some translate, *they were expelled by us.* Schl. gives it both in this way, and simply, *they went forth*, which is far more agreeable to the context.]

*ΕΞεστρ. See under ἔξεμ.

*Εξετάζω, from ἐξ out, or emphatic, and ἐτάζω to inquire, examine, which see under ἀντάζω.

I. *To examine or inquire accurately or thoroughly.* Mat. ii. 8. x. 11. On Mat. ii. Kypke cites the expression ἈΚΡΙΒΩΣ 'ΕΞΕΤΑΖΕΙΝ from Strabo, Demosthenes, and Æschines. [Ælian, V. H. ii. 23. Polyb. v. 81. Deut. xix. 8. Ecclus. xviii. 20.]

II. *To examine, ask.* John xxi. 12.

*Ἐξή, ἥς, ἡ, from the V. ἔχομαι, fut. ἔξομαι, to be next or immediately following in time, which see under ἔχω XV.—*Subsequence, succession, order.* This N., however, is hardly to be found, except in the gen. ἐξῆς, in which case it is used, by an ellipsis of the preposition κατὰ, for καθ' ἐξῆς in subsequence, successively, immediately in succession. Hence with the fem. article used as an adjective, ἐν τῇ ἐξῆς ἡμέρᾳ, on the next or following day. Luke ix. 37. So ἡμέρᾳ being understood, ἐν τῇ ἐξῆς, Luke vii. 11; and τῇ ἐξῆς Acts xxi. 1. xxv. 17. xxvii. 18. That in these expressions we should understand the preposition κατὰ before ἐξῆς, appears reasonable from the use of the compound word καθ' ἐξῆς, which comp. See also Scalpula's Lex. in ἐξῆς. [This word ἐξῆς is a mere figment of Parkhurst's.]

*Ἐξηγήομαι, οὔμαι, from ἐξ out, or emphatic, and ἡγήομαι to tell, declare. Comp. Δηγήομαι.—*To declare, relate thoroughly and particularly, to recount, [explain, interpret.]* occ. Luke xxiv. 35. John i. 18. Acts x. 8. xv. 12, 14. xxi. 19. Alberti, Wetstein, and Kypke, on John i. 18. show that this word is peculiarly applied by the Greek writers to [explaining] things esteemed divine. [See Judg. vii. 13. 2 Kings viii. 5. Hesychius explains it by ἐρμηνεύω, and see Xen. Mem. i. 2, 58. Hemsterh. ad Poll. viii. 10, 124. Wessel ad Diod. Sic. xiii. 35. and Lampe on St. John i. 18.]

*Ἐξήκοντα, οἱ, αἱ, τὰ, indeclinable, from ἐξ six, and ἡκοντα the decimal termination, of which

see under *ἰβδομήκοντα*.—*Sixty*. Mat. xiii. 8. et al.

[Ἐξῆς. See ἐξή.]

[Ἐξηγέω, ὤ, from ἐξ and ἡγέω to sound.—*To carry forth and propagate sound*.—Hence in the passive it is, *to resound, or be propagated*. 1 Thess. i. 8. So Polyb. xxx. 4, 7. Joel iii. 14. Hesychius has ἐξηγέοιτο, ἐξηκούετο, and ἐξηχῆται ἐκηνύθη. In Poll. On. i. 118. this verb is used in a neuter sense.]

Ἐξίς, εως, ἡ, from ἔχω, ἔξω.—*Habit, use*. occ. Heb. v. 14; where see Wetstein and Arrian Epictet. ii. 18. at the beginning. [So Polyb. i. 51, 4. x. 47, 7. Aristot. Rhet. i. 1. It is put for *method of living* in Xen. Mem. i. 2, 4; for *habit of body, the body itself*, in Arrian, Diss. Epict. iv. 4, 25. Judg. xiv. 9. Dan. vii. 14. Ecclus. xxx. 13.]

Ἐξίστημι, or ἐξιστάω, ὦ, from ἐξ out, and ἵστημι or ἰστάω to stand, place. [In the transitive tenses (i. e. the present, imperf., fut., and 1st aor.) the verb means, *to remove out of its place, expel*. See Exod. xxiii. 27. Josh. x. 10. But it is especially applied to the mind, *to move, disturb, transport the mind*. (Mark Antonin. ix. 37.) Then *to astonish, amaze, perplex*. Luke xxiv. 22. Acts viii. 9. In the intransitive tenses and passive, *to be astonished, or transported by amazement*. Mat. xii. 23. Mark ii. 12. v. 42. vi. 51. Luke iii. 47. viii. 56. Acts ii. 7, 12. viii. 13. ix. 21. x. 45. xii. 16. (where, perhaps, *fear* is implied. See Ezek. ii. 6. Micah vii. 17.) Comp. Gen. xxviii. 18. xliii. 33. Exod. xxiii. 27. Diod. Sic. xvi. 71. Polyb. xxxii. 25, 8. Xen. Mem. ii. 1, 4. In Mark iii. 21. and 2 Cor. v. 13. it expresses such transport as amounts to *insanity*. *To be out of one's wits*. In these expressions there is an ellipse of τοῦ νοός or τοῦ φρονεῖν (Xen. Mem. i. 3, 12.) or τῶν φρονῶν, Joseph. Ant. x. 7, 3. See Jerem. iv. 9. Vales. Emend. i. c. 7. p. 14.]

Ἐξίσχῶ, from ἐξ out or intensive, and ἰσχύω to be strong, able.—*To be thoroughly able*. occ. Eph. iii. 18. [Ἐξ in composition *augments the force*. See Zeun. ad Viger. p. 584. This word occurs Ecclus. vii. 6. Ἐλίαν, V. H. iv. 18. vi. 13.]

Ἐξόδος, ου, ἡ, from ἐξ out, and ὁδός a way.

I. *A going out, departure*. Heb. xi. 22. where it is applied to the children of Israel's *departure out of Egypt*, from which event the LXX entitled the second book of Moses, Ἐξόδος, and from them the Vulgate and modern translations, Exodus.

II. *Departure, decease, q. d. exit*. Luke ix. 31. 2 Pet. i. 15. Ἐξόδος is used in this sense not only in Wisd. iii. 2. (comp. ch. vii. 6.) but in the Greek writers. So the Latins have *exitus* and *excessus* for *dying*. See Wolfius and Wetstein on Luke ix. 31. and comp. Kypke. [See for the same phrase, Joseph. Ant. iv. 8, 2. where τοῦ θῆν is added. Philo de Charit. p. 701. A. Plin. Ep. vi. 16. Corn. Nep. ix. 4, 3. Juven. x. 127. Lactant. de Mort. Persec. c. 50. Greg. Naz. Orat. xl. p. 644.]

Ἐξολοθρεύω, from ἐξ intensive, and δλοθρεύω to destroy.—*To destroy utterly*. occ. Acts iii. 23.—

This V. is very often used in the LXX, and in Gen. xvii. 14. Exod. xxx. 33. et al. freq. for the Heb. נָקַד to be cut off. [Joseph. Ant. viii. 11, 1.]

Ἐξομολογέω, ὦ, from ἐξ intens. and ὁμολογέω to promise, profess, which see.

I. *To promise*. Luke xxii. 6; where Wetstein cites Lysias using the simple V. ὁμολογέω in the same view. [See Joseph. Ant. vi. 3, 5. viii. 4, 3. Xen. Anab. vii. 4, 9. Krebs. Obs. Flav. p. 135.]

II. Ἐξομολογέομαι, οὔμαι, mid. *to confess, own, as sins*. Mat. iii. 6. Mark i. 5. Acts xix. 18. Jam. v. 16. On Mat. iii. 6. Elsnor and Wetstein show that Plutarch, Heliodorus, and Lucian, apply the V. in a like sense. [In Deyling. Obs. Sac. iv. p. 72. we see that *exomologesis facere*, and *ἐξομολογείσθαι*, in the primitive Church, were the phrases for public confession. Both he and Suicer in voce point out the difference between this and auricular confession.]

III. *To profess, confess*, as the truth. Phil. ii. 11.

IV. *To confess, own*, as belonging to one. Rev. iii. 5.

V. With a dative following, *to give praise or glory to, to glorify*. Mat. xi. 25. (where Campbell, whom see, "*I adore thee*.") Luke x. 21. Rom. xiv. 11. xv. 19. The LXX most commonly use it in this last sense, answering to the Heb. תְּהַיֵּי, which word they elsewhere render by αἰνεῖν to praise, as Gen. xlix. 8. 1 Chron. xvi. 7; et al. by ὑμνεῖν to celebrate with hymns, to laud. Is. xii. 4. et al. [1 Chron. xvi. 4. 2 Chron. v. 12. vi. 24.]

Ἐξόν, particip. pres. neut. from ἔξιμι, which see.

Ἐξορκίζω, from ἐξ intens. and ὀρκίζω to adjure.—*To adjure, impose an oath on another, put him to his oath*. occ. Mat. xxvi. 63.—In the LXX of Gen. xxiv. 3. it answers to the Heb. נִשְׁבַּח to cause to swear, adjure. Josephus also uses it, Ant. ii. 8, 2. and ix. 7, 4. applies the V. ἘΞΟΡΚΙΣΕΝ, *he adjured, to the high-priest, Jehoiada*. [See Ἐschin. de Fals. Leg. p. 258. Plut. Apophthegm. p. 174. C. Ὀρκίζω is so used in 1 Kings xxii. 6. 2 Chron. xviii. 15. Athen. viii. p. 362. C. See Krebs. Obs. Flav. p. 59. Ἐξορκώ occurs in Demosth. p. 388. and Thucyd. v. 47. Ἐξορκίζω is used for *to bind by an oath*, in Diod. Sic. i. 60. Demosth. p. 1265. ed. Reiske. Polyb. vi. 18, 19.]

Ἐξορκιστής, οὔ, ὁ, from ἐξορκίζω.—*An exorcist, one who pretends to cast out devils by adjuring or commanding them in the Divine name*. occ. Acts xix. 13. Josephus, Ant. viii. 2, 5. (whom see), says that he saw one Eleazar a Jew, by means of the ἘΞΟΡΚΩΣΕΩΝ, *exorcisms*, taught by Solomon, casting out demons, δαίμόνια, from those who were possessed by them, and this in the presence of Vespasian, his sons, and the tribunes of his army, and many of the military. Comp. Mat. xii. 27. and see Whitby's note there.

Ἐξορύσσω, from ἐξ out, and ὀρύσσω to dig.—*To dig out*.

I. *To dig or force up*, as the flat roof of a house, *erue*. occ. Mark ii. 4. Comp. under ἀποστεγάω. [Parkhurst defends his opinion in the place he refers to. But ἐξορύσσω can hardly be *to force up*; and in this case, the people with the

¹ [It is used often of military expeditions. See Ἐλίαν, V. H. i. 7. ii. 11. xiii. 12. Thuc. ii. 10. v. 14.]

² [See Van Dale Diss. de Idolat. V. T. c. 7. p. 520. and Krebs. Obs. Flav. p. 236.]

sick man were obviously standing on the roof, some part of which they dug out or removed. Kuinoel thinks that they merely enlarged the opening for coming out on the roof, enough to let down the bed.]

II. *To dig or pluck out*, as the eye. Gal. iv. 15. So Lucian, Dialog. Prometh. et Jov. ΤΟΥΣ 'ΟΦΘΑΛΜΟΥΣ 'ΕΞΟΡΥΨΤΕΣΘΑΙ. See more instances in Wetstein. [Judg. xvi. 22. 1 Sam. xi. 2.]

'Εξουθενώ, *ω*, from *ἐξ* intens. and *οὐδείς*, *ενός*, *no one*.—*To set at nought, treat with the utmost contempt*. occ. Mark ix. 12. [Comp. Judg. ix. 38. Ps. xv. 4. xxii. 24. lxxiii. 20 and 22. Judith xiii. 19. Ecclus. xlvii. 7. 1 Sam. xv. 26. xvi. 1. In this place of St. Mark it seems to be *to reject*. Hesychius has *ἐξουθενώσας* ἀπειδοκίμασας. So Test. xii. Patr. p. 564. See also Eustrat. in 1 Nicom. p. 9. B. Etym. M. in voc. and Lobeck and Phryn. p. 182.]

'Εξουθενέω, *ω*, from *ἐξ* intens. and *οὐδείς*, *ενός*, *no one*, from *οὐτε not even*, and *εἰς one*.—*To set at nought, despise, or treat contemptuously*. See Luke xviii. 9. xxiii. 11. Acts iv. 11. Rom. xiv. 3. *ἐξουθενημένος*, *contemptible, to be despised*. Vulg. *contemptibilis*. 2 Cor. x. 10. Comp. under *καταγινώσκω* II. and *ῥηέω* II. [In Luke xxiii. 11. it is distinctly *to treat with contempt, reviling, and derision*, and it answers, perhaps, as Schl. says, to *δασαφήμι* *ἐξουθενίζειν* in Plut. Paral. p. 308. Comp. 2 Sam. ii. 30. Prov. i. 7. Ezek. xxii. 8. 2 Sam. viii. 7. These verbs are written *ἐξουθενέω* and *ἐξουθενέω*, *ἐξουθενόω* and *ἐξουθενώω*.]

'Εξουσία, *ας, ή*, from *ἐξεστι* *it is lawful or possible*.

I. *Liberty, power*, of doing as one pleases. John x. 18. [Acts v. 4. Rom. ix. 21.] 1 Cor. viii. 9. (where see Bp. Pearce and Macknight,) ix. 4, 5. et al. Comp. xix. 10.

II. *Licence, privilege, right*. Mat. xxi. 23, 24, 27. Heb. xiii. 10. Comp. John i. 12. Rev. xxii. 14.

III. *Authority, power*. Mat. vii. 29. xxviii. 18. Mark i. 27. Luke xii. 5. et al. freq. [Add Mat. ix. 8. x. 1. Mark iii. 15. Luke iv. 32, 36. ix. 1. xxii. 53. Acts viii. 19. Schl. makes a difference in the sense of this word in Luke iv. 32. λόγος ἐν ἐξουσίᾳ, and Mat. vii. 29. διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, but this seems quite groundless; the meaning is, that 'what he said came from one conscious of just authority, and claiming it by the style of his speaking.' See Paley's Evidences, b. ii. ch. 11. Division treating of Christ's manner of teaching.]

IV. [Authority, jurisdiction, rule. Mat. viii. 9. xxviii. 18. Luke iv. 4. vii. 8. xix. 17. xxiii. 7. John xvii. 2. Acts xxvi. 28. Col. i. 13. al. 2 Kings xx. 13.] Hence, in a concrete sense, *a person invested with power or authority*. Comp. 1 Pet. ii. 13, 14. See Luke xii. 11. Rom. xiii. 1, 2, 3. [Herodian also (iii. 3, 12, 13. comp. ii. 11.) distinguishes *ἐξουσία* and *ἀρχή*. See 1 Cor. xv. 24. and Vales. ad Euseb. Hist. Ev. V. i. 4. Krebs. Obs. Flav. p. 282. So *Potestas* Juvenal, Sat. x. 99. Ammian. Marcell. xv. 5. Sueton. Nero, 36. In Dan. iv. 23. *ἐξουσία* is put for *ὁ ἐξουσίαν ἔχων*.] Hence *ἐξουσία*, *ai*, *angels*, or *a certain order of angels*, whether good, Eph. viii. 10. Col. i. 16. 1 Pet. iii. 22. Comp. Eph. i. 21; or bad, Eph. vi. 12. Col. ii. 15.

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V. *The sign or token of being under the power or authority of another*, i. e. *the tail*. So Ecu-
menius, κάλυμμα, ἵνα φαίνεται ὅτι ὑπὸ ἐξουσίαν τυγχάνει, *the tail*, that it may appear she is *under authority*; and Theophylact explains ἐξουσίαν by τοῦ ἐξουσιάζεσθαι σύμβολον, *ταυτίστι*, τὸ κάλυμμα, *the sign of being under authority*, that is, *the tail*. 1 Cor. xi. 10. where see Eng. Marg. Elsner and Wolfius. [Schl. says, that *the tail* showed the *superiority of condition* of the married women who were allowed to wear it, over the unmarried who were not, and was therefore called *ἐξουσία* as a mark of *dignity or authority*, as in Gen. xx. 16. Sarah's veil is called ἡ *τιμὴ τοῦ προσώπου*.]

'Εξουσιάζω, from *ἐξουσία*.

I. With a genitive following, *to have power or right over*. 1 Cor. vii. 4.

II. *To have, or rather to exercise, power or authority over*, "oppress." Campbell, whom see. Luke xxii. 25. [Neh. ix. 37. Lam. ix. 17.]

III. *Εξουσιάζομαι*, *to be brought or reduced under power or subjection*. 1 Cor. vi. 12. where Macknight, "I will not be enslaved by any (kind of meat)."

'Εξοχή, *ής, ή*, from *ἐξέχω*, *extare, eminere*, *to be eminent*, in a natural, and thence in a moral sense, from *ἐξ out*, and *έχω to have*, *be*.

I. *Ectuberance, eminence*, in a natural sense. Thus used by the profane writers and by the LXX, Job xxxix. 28. ἐπ' ἐξοχῇ πέτρας *on the eminence, or top, of a rock*. [Diod. Sic. v. 7.]

II. *Eminence*, in a moral sense, *reputation, note*. Hence, οἱ κατ' ἐξοχὴν ὄντες, *those who are in eminence, men of eminence or note*. Acts xxv. 23.

'Εξυπνίζω, from *ἐξ out*, and *ὑπνος sleep*.—*To awake or rouse another out of sleep*. occ. John xi. 11. Comp. 2 Kings iv. 31. [This word occurs Job xiv. 12. in the LXX, and often in the other versions. Plut. Vit. Anton. c. 30. t. vi. p. 99. ed. Hutt. Eustath. de Amor. Hysm. vi. p. 224, &c.; but the grammarians say that ἀφουπνίζω is a better word. It occurs Heliod. Aeth. v. 21. vi. 9. viii. 12. and in Polyæn. Strat. iv. 6, 8. in a neuter sense. See Lobeck on Phryn. p. 224.]

Εξυπνος, *ου, ό, ή*, from *ἐξ out*, and *ὑπνος sleep*.—*Awake, roused out of sleep*. occ. Acts xvi. 27. 3 Esdr. iii. 3. where it is *in a deep sleep*.]

'Εξω, from *ἐκ* or *ἐξ out*.

I. *Out, without*, as opposed to *within*. It is either construed with a genitive, as Mat. xxi. 39. Mark v. 10. Acts iv. 15. et al. freq.; or put absolutely, as Mat. v. 13. xii. 46, 47. xiii. 48. et al. freq. [This word answers both to *foris* and *foras*; i. e. we may say both *εἶναι ἐξω* and *βάλλειν ἐξω*.]

2. With the article prefixed it assumes the nature of a N. ὁ ἐξω, *outer, external*. Thus ὁ ἐξω ἡμῶν ἄνθρωπος *our outer man*, i. e. *our body* with its *animal* appetites and affections, 2 Cor. iv. 16; τοὺς ἐξω, *those that are without*, i. e. the pale of Christ's Church. Col. iv. 5. 1 Thess. iv. 12. 1 Cor. v. 12, 13; on which last passage Chrysostom remarks, τοὺς ἐσω, *καὶ τοὺς ἐξω*, τοὺς Χριστιανοὺς, *καὶ τοὺς ἑλληνας καλῶν*, he calls the Christians and the heathen, those that are within and those that are without. (So in Prol. to Ecclus. τοὺς ἐκτός means the heathen.) But Mark iv. 11. τοὺς ἐξω plainly denotes the

unbelieving Jews. See Kypke on 1 Cor. [Schl. says that in Mark iv. 11. οἱ ἔξω means the common herd of Christians opposed to the apostles, who were esoteric disciples. Schoettgen on 1 Cor. v. 12, 13. says, that the Jews applied a similar phrase, especially to the Gentiles.]

Ἐξωθεν, adv. from ἔξω without, and the syllabic adjection *θεν* denoting from or at a place.

1. From without. Mark vii. 18.

2. Without, outwardly, used absolutely. Mat. xxiii. 27, 28. 2 Cor. vii. 5. or construed with a genitive. Mark vii. 15.

3. With the article prefixed it assumes the nature of an adjective. Τὸ ἔξωθεν (μέρος, namely) the out-side. Mat. xxiii. 25. Luke xi. 39, 40. Ὁ ἔξωθεν κόσμος, the outward or external adorning. 1 Pet. iii. 3. Ἀπὸ τῶν ἔξωθεν, from those who are without, i. e. the Christian pale. 1 Tim. iii. 7. Comp. under ἔξω 2.

Ἐξώθω, † the proper form is ἔξωθίω, † from ἔξ out, and ὠθω † ὠθίω † to drive. Comp. ἀπωθίμαι.

1. To drive out, expel. Acts vii. 45. where see Elsner and Wolfius. [See Deut. xiii. 3. 2 Sam. xiv. 13, 14. Jer. xlix. 36. Ælian, V. H. iii. 17. Herodian, iii. 2, 5.]

II. To drive or thrust a ship out of the sea, namely, into a creek. Acts xxvii. 39. Thucydides often uses this V. joined with εἰς or πρὸς τὴν γῆν, or with εἰς τὸ ξηρόν for running a ship aground. See Wetstein. [See Thucyd. ii. 90. Polyb. xv. 2, 15. So ships driven out of their course by the wind are called ἔξωσται in Herod. ii. 113. See D'Orville ad Charit. iii. c. 3, p. 363.]

Ἐξώτερος, α, ov, comparat. from ἔξω.—Outer, exterior. occ. Mat. viii. 12. xxii. 13. xxv. 30.—On Mat. viii. 12. Wetstein remarks that our Lord “continues the image of a feast: the banqueting-room was in the night illuminated with many lamps. He who is driven out of it and the house is in darkness, and the further he is removed the grosser the darkness.” See also Wolfius.

Ἐοράζω, from ἑορτή.—To keep or celebrate a feast, or rather, to feast. occ. 1 Cor. v. 8; which does not appear to have any particular relation to the celebration of the Lord's supper, but to refer to the general behaviour and conduct of Christians as celebrating their redemption by Christ's sacrifice and death¹. “Let the whole of our lives be like the Jewish feast of passover and unleavened bread.” Clark's Note. [The word occurs Exod. v. 1. xii. 14. Nahum i. 15. See Xen. de Rep. Athl. iii. 2. Schl. says, that in 1 Cor. v. 8. it means to worship God, and refers to Is. lxvi. 23. and Loesner Obs. Phil. p. 277. In the passage of Isaiah I can see nothing to justify this. At the same time it is clear that, as ἑορτάζω refers to religious feasts, I believe always in the O. T., such a signification is not foreign to the word. See for example Is. xxx. 29. and among the above passages, Exod. v. 1. xii. 14. where we have ἑορτάζειν μοι or ἑορτάζειν Κυρίου.]

ἘΟΡΘΗ, ἥς, ἡ. The most probable of the Greek derivations proposed of this word seems

to be that which deduces it from ἑορᾶ perf. mid. of the V. *πέζω* to perform sacred rites; but may not ἑορτή rather be a corrupt derivative from the Heb. *הַחֲדָשָׁה* a solemn assembly, or from *הַחֲדָשָׁה* a solemn feast-day, with *η* emphatic prefixed? The LXX, for *הַחֲדָשָׁה*, Deut. xvi. 8. have ἐξόδιον, ἑορτή, a going forth, (from labour, I suppose,) a feast.

[I.] A solemn feast or festival. [Luke ii. 41. xxii. 1. Col. ii. 16.]

[II.] The passover. Mat. xxvi. 5. xxvii. 15. Luke xxiii. 17. John iv. 45. comp. xiii. 1. So Num. xxviii. 17. Ecclus. xliii. 8. 1 Mac. x. 34. See Reland, Antiq. Hebr. pt. iv. c. 2. § 4.]

Ἐπαγγελία, ας, ἡ, from ἐπαγγέλλω.

I. [Annunciation, declaration. 2 Tim. i. 1; for this, I think, gives a better sense than promise. The meaning is, according to the kind will of God that I should declare the blessings of eternal life gained by Christ for mankind. So Schleusner, Bretschneider, and Wahl. Wolf gives the same sense, but translates ἐπαγγελία by promise, saying that *κατά* here gives the sense required, as in 1 Tim. vi. 8. Tit. i. 1. an apostle for the sake of the promise, &c. i. e. an apostle to spread the promise.]

[II.] A promise, either the act of promising, or the thing promised. See Luke xxiv. 49. Acts i. 4. ii. 33. vii. 17. xiii. 23, 32. xxiii. 21. Heb. x. 36. xi. 13, 39. 1 John i. 5; but in this last text the Alexandrian and Vatican, and very many later MSS., as also several ancient and modern versions read ἀγγελία; which reading is embraced by Wetstein, and received into the text by Griesbach. [In Acts xiii. 32. 2 Pet. iii. 4, 9. it seems to be the fulfilment of the promise; and in Luke xxiv. 49. Acts i. 4. ii. 33. Gal. iii. 14. Heb. iv. 1. vi. 12. x. 36. the thing promised.]

Ἐπαγγέλλω, from ἐπί intensive, and ἀγγέλλω to tell, declare.

I. To declare, denounce. Thus used in the profane writers, and by the LXX, Job xxi. 31. Is. xlv. 7. for the Heb. *נִפְתָּח* to make manifest, declare. [The verb has also the sense of ordering in Xen. Cyr. vii. 4, 1. Thuc. iii. 16. and of asking in Demosth. p. 1122. ed. Reiske; and both senses are acknowledged in the Greek lexicographers.]

II. In the N. T. ἐπαγγέλλομαι, depon. to promise. Mark xiv. 11². Acts vii. 5. Rom. iv. 21. 2 Pet. ii. 19. et al. freq. In Rom. iv. 31. Mac-knight understands ἐπηγγέλται passively, as it is used Gal. iii. 19. [Tit. i. 2. Heb. vi. 13. x. 23. xi. 11. xii. 26. James i. 12. ii. 5. 1 John ii. 19. Ecclus. xx. 23. 2 Mac. iv. 27.]

III. To profess. 1 Tim. ii. 10. vi. 21. The profane writers sometimes use the V. in this last sense, as may be seen in Wetstein. [Wisd. ii. 13. Aristot. Eth. x. 10. Xen. Mem. i. 2, 7.]

Ἐπαγγελμα, ατος, τό, from ἐπηγγέλλω perf. pass. of ἐπαγγέλλω.—A promise. occ. 2 Pet. i. 4. iii. 13. [Demosth. 397, 3.]

Ἐπάγω, from ἐπί upon, and ἄγω to bring.—To bring upon. occ. Acts v. 28. 2 Pet. ii. 1, 5. On Acts comp. Lev. xxii. 16. in LXX, and see Elsner, Wetstein, and Wolfius. [In this place of

¹ See Dr. Bell on the Lord's Supper, Appendix, No. IV. 1st edit. and No. V. 2nd.

² [Lobeck on Phryn. pp. 749, 750. shows that the infinitive of the aorist follows verbs of promising in good Greek.]

the Acts it is to *lay upon*, or to *lay a crime to one's charge*. So Demosth. p. 543, 24. ed. Reiske. Diod. Sic. xvi. 23. Herodian iv. 6, 6. Comp. Gen. xx. 9. Ezek. xxxiv. 7.]

Ἐπαγωνίζομαι, from ἐπί *for*, and ἀγωνίζομαι to *strive, contend earnestly*.—*To strive or contend earnestly for*. occ. Jude 3. See Grotius and Beza on the place. [So Plut. Num. c. 8.]

Ἐπαθροίζω, from ἐπί *upon*, and ἀθροίζω to *gather together, throng, crowd*, from ἀθρόος *crowded together*.—*To crowd upon*. occ. Luke xi. 29. τῶν δὲ ὄχλων ἐπαθροισμένων, the *multitudes crowding upon*, viz. him. [It is of the same force as the simple verb, which occurs frequently. See Ælian, V. H. ii. 1. Herodian iii. 4, 11.]

Ἐπαινέω, ὦ, from ἐπί *upon or to*, and αἰνέω to *praise*.—*To bestow praise upon, give praise or commendation to*. occ. Luke xvi. 8. Rom. xv. 11. 1 Cor. xi. 2, 17, 22. In verse 17. οὐκ ἐπαινῶ, *for I blame*, is a *meiosis* or gentle expression used likewise by the Greek writers. See Raphaelius, Wolfius, and Wetstein. [In Rom. xv. 11. it is to *utter praise of, celebrate*.]

Ἐπαινος, ον, ὁ. See ἐπαινέω.—*Praise*. Rom. ii. 29. xiii. 3. Eph. i. 6. et al. [Ἐπαινος seems occasionally to signify the *reward*, as well as *commendation, of virtue*, as in Rom. ii. 29. xiii. 3. 1 Pet. ii. 14. See Polyb. ii. 58, 12. So ἐπαινέω to *reward*, in Xen. Æcon. ix. 14. and often in public decrees. In 1 Cor. iv. 5. the word means *retribution, either good or bad*.]

Ἐπείρω, from ἐπί *upon*, and αἶρω to *lift up*.
I. *To lift up*, as the eyes. Mat. xvii. 8. Luke vi. 20. et al.; the head, Luke xxi. 28; the hands, Luke xxiv. 50. 1 Tim. ii. 8. (where see Wolfius and Wetstein;) the heel, John xiii. 8. In pass. *to be lifted up*, from the ground, namely, as our Lord at his ascension. Acts i. 9.

II. *To hoist*, as a sail. Acts xxvii. 40. So Plut. in Theseo, p. 9. E. ἘΠΑΨΑΣΘΑΙ τὸ ἱστὶον *to hoist the sail*, and Lucian, [Ver. Hist. ii. 38.] ἘΠΑΨΑΝΤΕΣ τὴν ὁδὸν *hoisting the sail*. See Wolfius, Wetstein, and Kypke.

III. Ἐπαίρομαι, mid. or pass. *to lift up or exalt oneself, to be lifted up or exalted in pride*. 2 Cor. xi. 20. Comp. 2 Cor. x. 5. The verb is thus applied by the profane writers, particularly by Thucydides. See Wetstein on 2 Cor. xi. 20. [See Prov. iii. 5. Xen. Mem. iii. 5, 4. Polyb. i. 20. Ælian, V. H. vii. 15.]

IV. *To lift up, exalt, raise*, as the voice. Luke xi. 27. et al. The expression ἐπαίρειν τὴν φωνήν is often used by the LXX for the Heb. הִרְנֵה נֶפֶשׁ. See Judg. ii. 4. ix. 7. Ruth i. 9, 14. et al. and ἐπαίρειν τοὺς ὀφθαλμούς sometimes, but more rarely, for the Heb. הִרְנֵה עֵינַי. See Gen. xiii. 10. 1 Chron. xxi. 16. Ezek. xviii. 6. The former phrase is used by the Greek writers, particularly Demosthenes, (see Wetstein on Luke xi. 27.) but the latter seems Hebraical. [The phrase *to lift up one's eyes* is usually little more than to *see* (as in Hebrew, see Gen. xxii. 4. Dan. x. 5. 1 Chron. xxi. 16). But it is emphatic in Luke xviii. 13; and perhaps in vi. 20. *To lift up one's hands* is a phrase referring to the Jewish custom of so doing in prayer. See Ps. cxli. 2. *To lift up the head* is metaphorically used to express joy or consolation. *To lift up the voice* is our

phrase *to raise the voice*; and the German erheben, i. e. to speak louder. See Philost. Vit. Apollon. V. c. 33. Demosth. de Cor. p. 322. In Acts ii. 14, it does not, however, seem to imply more than that *he spoke*, as in the Heb., Judges ix. 7.]

Ἐπαισχύνομαι, from ἐπί *upon*, on account of, and αἰσχύνομαι *to be ashamed*.—*To be ashamed of*. It is generally in the N. T. construed with an accusative of the person or thing of which one is ashamed. Mark viii. 38. Rom. i. 16. [See Luke ix. 26. 2 Tim. i. 8, 12, 16. Matthiae, § 408. Diod. Sic. i. 83. Herod. ix. 165.] and once [see Matthiae, § 403. and Xen. Mem. ii. 1, 31.] with the preposition ἐπὶ and a dative, Rom. vi. 21; also with an infinitive, Heb. ii. 11. xi. 16. [See Is. i. 29. Job xxxiv. 19.]

Ἐπαίτω, ὦ, from ἐπὶ intensive, and αἰτέω to *ask*.—*To beg, ask an alms*. occ. Luke xvi. 3. The word is used in the same sense by the LXX, Ps. cix. 10. for the Heb. הִשְׁתַּחֲוֹת *to ask, beg*; and so is the N. ἐπαίτησις for *begging*, Ecclus. xl. 31, 34.

Ἐπακολουθεῖω, ὦ, from ἐπί *upon or intensive*, and ἀκολουθεῖω to *follow*. [Deut. xxxii. 30. et al.]

I. *To follow the steps of one*, used figuratively. 1 Pet. ii. 21. So Themistius in Wetstein, ΤΟΙΣ ἸΧΝΕΣΙΝ ἈΚΟΛΟΥΘΕΙΝ. [Polyb. vii. 14, 3.]

II. *To follow, be subsequent, ensue*. Mark xvi. 20. 1 Tim. v. 24.

III. *To follow diligently, prosecute, pursue a work*. 1 Tim. v. 10.

Ἐπακούω, from ἐπὶ *to or intensive*, and ἀκούω to *hear*.—*To hear, hearken to*. occ. 2 Cor. vi. 2.

Ἐπακρόσομαι, ὦμαι, from ἐπὶ *to or intensive*, and ἀκρόσομαι to *hear*. See under ἀκροατήριον.—*To hearken or listen to*. occ. Acts xvi. 24.

Ἐπὶ, a conjunction, from ἐπεὶ *after that*, and ἂν *if*.—*If, after that, when*. occ. Mat. ii. 8. Luke xi. 22, 34.

Ἐπάναγκες, adv. from ἐπὶ *upon*, on account of, and ἀνάγκη *necessity*.—*Of necessity, necessarily*. But with the article it assumes the meaning of the adjective, τὰ ἐπάναγκες, (*ὄντα* namely,) *things (which are) of necessity, necessary things*. occ. Acts xv. 28. where Wetstein cites Plutarch and Josephus using the phrase ἘΠΑΝΑΓΚΕΣ Εἶναι *to be necessary*; and we may remark, that Homer, II. i. 142. has the adv. ἐπιτηδὲς *fitly*, for ἐπιτηδὲς ὄντας *fit*. Comp. also Kypke. [Arrian, Diss. Ep. ii. 20, 1. Athen. xiv. p. 657. D.]

Ἐπανάγω, from ἐπὶ *to*, and ἀνάγω *to bring back or forth*.

I. *Intransit. to return*. Mat. xxi. 18. [Ecclus. xxvi. 23. Xen. Cyr. iv. 1, 2.]

II. *To put, thrust forth*, namely, a ship or sailing vessel, into the sea. Luke v. 3, 4. Comp. under ἀνάγω III. The participle ἐπιναγθέντας is in a like sense applied to persons, 2 Mac. xii. 4. [Xen. Hell. vi. 2, 1.]

Ἐπαναμνήσκω, from ἐπὶ *to*, and ἀναμνήσκω *to remind*.—*To remind, put in mind or remembrance*. occ. Rom. xv. 15. [Demosth. p. 74, 7. ed. Reiske.]

¹ [Ἐπακρόσις occurs 1 Sam. xv. 22.]

Ἐπαναπαύομαι, mid. from ἐπί upon, and ἀναπαύομαι to rest.

I. To rely, to rest, to repose one's self upon. Rom. ii. 17. The LXX use it in the sense of leaning or resting upon, for the Heb. יָשָׁב, 2 Kings v. 18. vii. 2, 17. Ezek. xxix. 7. So in a spiritual sense (as in Rom.) Mic. iii. 11. [See 1 Mac. viii. 12. Herodian ii. 1, 3.]

II. To rest, remain upon. Luke x. 6. In this latter sense the V. is used by the LXX for the Heb. יָשָׁב to rest, and applied to the Holy Spirit. Num. xi. 25, 26. 2 Kings ii. 15.

Ἐπανέρχομαι, from ἐπί unto, and ἀνέρχομαι to come back.—To come or return back again, i. e. to the same place. occ. Luke x. 35. xix. 15. Lucian uses this decomposed V., de Mort. Peregr. t. ii. p. 764. ὁ δὲ εἰς τὴν οἰκίαν ἘΠΑΝΕΛΘΩΝ, but he returning back again to his house.—[Gen. i. 5.]

Ἐπανίστημι, from ἐπί upon or against, and ἀνίστημι to arise.—To rise up hostilely against. occ. Mat. x. 21. Mark xiii. 12. Comp. ἀνίστημι V. The Greek writers frequently use the V. ἐπανίστημι and the N. ἐπανάστασις in the same view. See Wetstein and Kypke on Mat. [The verb implies hostility without provocation, says the Schol. on Thucyd. iii. 39. Ἀπάστασις is when people revolt after injury offered; ἐπανάστασις when they do so without such injury or insult. See Deut. xix. 11. xxii. 26. Ps. iii. 1. Micah vii. 6. Herod. i. 89. Polyb. ii. 53, 2.]

Ἐπανόρθωσις, εως, ἡ, from ἐπανορθόω to set right again, to correct, which from ἐπί intensive, and ἀνορθόω to make right.—Correction, amendment of what is wrong. occ. 2 Tim. iii. 16. Raphaelus and Wetstein cite from Polybius, ΠΡΟΣ ἘΠΑΝΟΡΘΩΣΙΝ τοῦ ἀνθρώπων βίου, for the amendment or correction of men's life; and from Arrian, ἘΠΑΝΟΡΘΩΣΕΙ τοῦ βίου. To which I add from Epictetus, Enchirid. c. 75. τὴν ἘΠΑΝΟΡΘΩΣΙΝ ποιῆσαι τὴν σεαυτοῦ, to make the amendment of or to amend thyself. [The proper meaning is, to straighten what has become crooked, to bring a thing back to its former state. See Plat. Rep. x. 302. Pausan. iv. 7. Lys. 124, 7. It is applied especially to correction of manners or life, either with βίου or a similar word added, or absolutely, as in this place of Scripture. See Polyb. i. 35. Arrian, Epict. iii. 21. Xen. Epist. i. 5. Compare also 1 Mac. xiv. 34. 3 Esdr. viii. 52. Joseph. Ant. xi. 5. Demosth. 707, 7. ed. Reisk.]

Ἐπάνω, an adv. construed with a genitive, from ἐπί upon, and ἄνω above.

1. Of place, above. Mat. ii. 9.
2. Upon. Mat. v. 14. xxi. 7. xxiii. 18. et al.
3. Over. Luke iv. 39. [Schleusner says beside, as γ in Gen. xviii. 2. Ezek. xxv. 9. Dan. xii. 6, 7; or near, as ὑπὲρ κεφαλῆς in Hom. Od. iv. 802.]

4. Of dignity or pre-eminence, above, over. John iii. 31. Luke xxi. 17, 19.

5. Of price or number, above, more than. Mark xiv. 5. 1 Cor. xv. 6.

Ἐπαρκέω, ὦ, from ἐπί to, unto, and ἀρκέω to suffice, satisfy.—With a dative, to supply, relieve, support. occ. 1 Tim. v. 10, 16. The Greek writers frequently use it in like manner. See Wet-

stein and Kypke. [Polyb. i. 57. Philost. Vit. Soph. ii. 1. Hemst. ad Lucian. Tim. c. 5.]

Ἐπαρχία, ας, ἡ, from ἐπαρχος a governor of a province, from ἐπί over, and ἀρχω to rule.—A province, a district subject to one deputy-governor. occ. Acts xxiii. 34. xxv. 1. This word is not only used by the LXX, Esdr. v. 3, 6. et al. for the Chaldee מִנְיָה, but also by Plutarch, as cited by Wetstein. [The provinces subject to Rome were, in the republican times, divided into two classes; the one called the consular, usually the larger, which were governed by persons who had served the office of consul, and were called proconsuls, ἀνθύπατοι; the other usually less, called praetorian, and governed by those who had served the praetorship, and were called proprætors, ἀντιστρατηγοί. But these terms are sometimes confounded, (see F. Fabric. ad Cic. pro Ligari. 1.) and the power was the same, except that the proconsuls were also commanders-in-chief. But Augustus changed all this, and divided the provinces between the senate and the emperors, giving to the first the old praetorian or smaller provinces; to the second, the old proconsular provinces. Senators were appointed to govern each, and they who were sent into the senate's provinces had the power of the old proprætors, but were called proconsuls, ἀνθύπατοι; while they who governed the imperial provinces were called legati Caesaris, and πρεσβευταί, and proprætors, ἀντιστρατηγοί, except the legate in Egypt, who was of the equestrian order, and called praefectus, ἐπαρχος or ὑπαρχος. They who had the care of the emperor's revenues were called ἐπίτροποι or διοικηταί, procuratores; and some of these in the small provinces, as Judæa, which were appendages of the larger ones, had the authority and jurisdiction of governors. This is taken from Fischer de Vit. Lex. N. T. pp. 432—437. The word ἐπαρχία comprised both kinds of provinces, and is the same as ἡγεμονία. See Plut. Cæs. p. 708. E. Polyb. i. 15, 10. ii. 19, 2. The word occurs in one MS. in Esther iv. 11. and Judith iii. 6.]

Ἐπαυλις, εως, ἡ, from ἐπί in, and αὐλιζομαι to lodge.—A dwelling, habitation. occ. Acts i. 20. [A cottage, sheepfold, (Num. xxxii. 16.) stall, camp, or any habitation, according to Hesychius. In the Acts the phrase comes from Ps. lxi. 25; and so Prov. iii. 33. Is. xxxiv. 13. Comp. Polyb. xvi. 15, 5. D'Orville ad Charit. i. 13. Gataker ad M. Anton. i. 16.]

Ἐπαύριον, adv. from ἐπί upon, and αὐριον to-morrow, which see.—To-morrow. But with the feminine article prefixed it assumes the nature of a N., and thus it is always used in the N. T. with the feminine article of the dative case, τῇ ἐπαύριον, ἡμέρα day being understood, on the morrow or next day. Mat. xxvii. 62. Mark xi. 12. et al. freq. [Num. xi. 32.]

Ἐπανοφόρων, q. d. ἐπ' αὐτῷ φόρῳ in the very theft; φόρον theft being derived from φῶρ a thief.—In the very act or fact. It is a phrase used by the purest Greek writers, and by them applied to any flagrant wickedness, particularly to adultery, as well as to theft. occ. John viii. 4. where see Wolfius and Wetstein. [Eur. Ion. 1214. Antiph. Or. i. p. 18.]

Ἐπαφορίζω, from ἐπί upon or intens., and

ἀφρίζω to foam.—To foam up or out. occ. Jude 13. So Alberti, Wolfius, and Wetstein cite from Moschus, Idyll. v. 5.

— ἡ δὲ θάλασσα

Κυρτὸν ἙΠΑΦΡΙΖΕΙ

— And foams the troubled sea.

[The place of Jude refers to Is. lviii. 20.]

Ἐπεγείρω, from ἐπὶ upon, and ἐγείρω to raise.—To raise or stir up, to excite. occ. Acts xiii. 50. xiv. 2. [It is generally used in a bad sense. See 1 Sam. iii. 12. xxii. 8. 1 Chron. v. 26. 2 Chron. xxi. 16. Xen. Ephes. i. c. 4. Eur. Herc. F. 1084.]

Ἐπεὶ, from ἐπὶ upon, and εἰ if, that.

I. An adv. of time, when, after that. Luke vii. 1.

II. A conjunction.

1. Since, because. Mat. xxvii. 6. Luke i. 34.

2 Cor. xi. 18. et al. freq. [Xen. An. vii. 6, 16.]

2. For, implying a condition, for then, for else, for otherwise. Rom. iii. 6. xi. 6. 1 Cor. v. 10. xv. 29. et al. freq. It is evident that in this application there is an *ellipsis* to be supplied after ἐπεὶ, which particle is also thus used in the purest Greek writers. See Alberti on 1 Cor. v. 10. and Blackwall's Sacred Classics, vol. ii. p. 53. [Æschin. Dial. ii. 8, 10.]

Ἐπειδὴ, from ἐπεὶ, and δὴ truly.

I. An adv. of time, when truly, after that indeed. 1 Cor. i. 21.

II. A conjunction causal, since, because, for truly. Mat. xxi. 46. Luke xi. 6. [al.] It is used much in the same manner as ἐπεὶ, but seems emphatical.

Ἐπειδὴπερ, a conjunction, from ἐπεὶ, δὴ, and πέρ truly.—Since in truth. occ. Luke i. 1. [Thuc. viii. 68. Æsch. Dial. ii. 12.]

Ἐπειδὴ, from ἐπὶ upon, and εἶδω to see.—To look upon, regard. occ. Luke i. 25. Acts iv. 29. [It is in a good sense in the first place. See Glass. Philol. S. p. 964. ed. Dath., and so in Symmachus's version, Ps. lviii. 11. lxx. 6. In the 2nd place it is taken in a bad sense, as in Jer. iii. 8.]

Ἐπειμὶ, from ἐπὶ upon, after, and εἰμι to go, come.—To come after, succeed, follow. It is in the N. T. used only in the particip. pres. fem. dat. τῇ ἐπιούσῃ on the succeeding or following, ἡμέρα day, viz. which is expressed, Acts vii. 26; but understood, Acts xvi. 11. xx. 15. xxi. 18. τῇ ἐπιούσῃ νυκτὶ on the following night. occ. Acts xxiii. 11. [Comp. Deut. xxxii. 29. 1 Chron. xx. 1; and Polyb. iii. 42. xii. 7, 21.]

Ἐπειπερ, a conjunction, from ἐπεὶ, and πέρ truly.—Since in truth. occ. Rom. iii. 30.

Ἐπεισαγωγή, ἥς, ἡ, from ἐπεισάγω to superinduce, which from ἐπὶ upon, and εἰσάγω to introduce, bring in.—A superinduction, a bringing in one thing after or upon another, an introduction of somewhat more. occ. Heb. vi. 19. where κρείττονος ἐλπίδος the better hope seems to be put for that better thing hoped for, (comp. ἐλπίς II.) even Christ Himself and the benefits of his priesthood. Comp. Heb. iv. 16. viii. 6. x. 15. Rom. v. 2. Eph. ii. 18. iii. 12. [The word occurs in Joseph. Ant. xi. 6, 3. of the introduction of a second wife after divorcing the first.]

Ἐπειτα, an adv. of time and order, from ἐπὶ (204)

upon or at, and εἰτα then.—Thereupon, then. Mark vii. 5. Gal. i. 21. 2 Cor. xii. 28.

Ἐπειτα μετὰ τοῦτο, then or afterwards. occ. John xi. 7. The best Greek writers often use this and the like pleonastic expressions, εἰτα μετὰ τοῦτο, εἰτα μετὰ ταῦτα, &c. as may be seen in Wetstein and Kypke on John.

Ἐπέκεινα, used as an adverb or preposition, with a genitive, for ἐπὶ ἐκείνα, namely χωρία or μέρη, to those (further) countries or parts.—Beyond. occ. Acts vii. 43. Thus it is frequently applied not only by the LXX for the Heb. מֵעַלְיוֹ or מֵעַלְהָ (see especially Amos v. 27.) but also by the profane writers. See Wetstein and Bos Ellips. [Comp. Diod. Sic. iii. 50. Xen. Hell. v. 1, 10. Anab. v. 4, 2. the notes on Thom. Mag. p. 336. and Irmsch. on Herodian, ii. 8, 13. In 1 Mac. ix. 30. Ezek. xxxix. 22. and Micah iv. 5. it expresses time; after, afterwards.]

Ἐπεκτείνωμαι, from ἐπὶ to, unto, and ἐκτείνω to extend. [Middle.]—To stretch or press forward to, or towards, as runners in a race. It is a most beautiful and expressive word, denoting the utmost eagerness and exertion to gain the goal. So Chrysostom explains ἐπεκτενόμενος by πρὶν ἢ παραγενέσθαι λαβεῖν σπουδάζων πολλὴν προθυμίαν καὶ θερμότητα δηλοῦν, "eager to seize before one is arrived." It denotes great earnestness and ardour." occ. Phil. iii. 14. [Comp. Max. Tyr. vii. 2.]

Ἐπενδύτης, ου, ὁ, from ἐπενδύω.—An upper garment. So the LXX have twice used it, namely in 1 Sam. xviii. 4. 2 Sam. xiii. 18. for the Heb. חֲצֹנָה. occ. John xxi. 7. where see Wetstein and Campbell. [In this place Theophylact says it was a Syrian fisherman's upper garment. See also Salmas. ad Tertull. de Pallio, c. 5. p. 410. and Niebuhr's Travels in Arabia, pl. lvi. Fischer (de Vit. Lex. N. T. p. 83. sq.) says, it seems to be the outer tunic, for the Greeks, Romans, and Jews (in imitation of them), wore two, one which touched the skin, and was called by the Latins *interula*, *subucula*, and *indusium*, by the Attics *χιτώνισκος*, (Xen. Mem. ii. 7, 5. Theophr. Char. 25.) and by other Greeks *ὑποδύτης* and *ὑποκάμισος*¹; and an outer one called *χιτών* in Attic, and *ἐπενδύτης* or *ἐπικάμισος*¹. Suidas's explanation of the word is corrupt. That the word expresses a tunic, and not a cloak, seems clear from the use of the term *διεζώσατο*.]

Ἐπενδύω, from ἐπὶ upon, and ἐνδύω to clothe.—To clothe upon, superinducere. Hence mid. to be clothed upon, put on. occ. 2 Cor. v. 2, 3. Plut. in Pelopid. p. 283. D. uses the particip. perf. pass. of this decomposed V. ἐσθῆτας ἘΠΕΝΔΕΔΥΜΕΝΟΙ γυναίκας τοῖς θώραξι, clothed in female dresses over their breast-plates. As for the expression, 2 Cor. v. 2. to be clothed upon with a house, which Macknight thinks an absurdity, it is certainly not more so than laying up in store (or treasuring up) a foundation, 1 Tim. vi. 19. or than the domestics of God being built upon a foundation, Eph. ii. 19, 20. The truth is, that such variation in metaphorical terms is used by the best Greek writers, and even by the Latin, as the learned Merrick has shown in his anno-

¹ † These words are not to be found in Stephens's Greek Thesaurus.†

tation on Ps. lviii. 8. p. 116. So our Shakspeare in Hamlet speaks of *taking arms against a sea of troubles*. In 2 Cor. v. 3. place a comma after *γυμνοί*, since indeed *we shall be found* (or be) *clothed upon, not naked*.

Ἐπέρχομαι, from *ἐπί* upon, to, and *ἔρχομαι* to come.

I. To come upon. Luke i. 35. xxi. 26. Acts i. 8. 1. James v. 1; of time, Luke xxi. 35. So Homer often applies this V. to time, sometimes with a dative, as Il. viii. 488, 489. *αὐτὰρ Ἀχαιοῖς—ἘΠΗ'ΑΥΘΕ νόξ*, the night came on the Grecians. Il. ix. 470. *Δεκάτη μοι ἘΠΗ'ΑΥΘΕ νόξ*, the tenth night came on me. Comp. Odys. ii. 107. xiv. 457, 475.

II. To come upon, happen. Acts viii. 24. xiii. 40. [In both instances it is used in a bad sense; in Ecclus. iii. 8. (comp. i. 35.) in a good one. In Luke xxi. 35. it implies an unexpected coming, according to Schleusner and Wahl. So Herodian, viii. 4, 8.]

III. To come upon, in the sense of hostile attack or invasion. Luke xi. 22. So Homer, Il. xv. 405, 406.

——— *Ἀὐτὰρ Ἀχαιοὶ
Τρώας ἘΠΕΡΧΟΜΕΝΟΥΣ μένον ἔμπεδον—*

——— The Greeks sustain'd
Th' assaulting Trojans ———

Il. xxii. 251, 252.

——— *Οὐδὲ ποτ' ἔτλην
Μεῖναι ἘΠΕΦΟ' ΜΕΝΟΝ* ———

——— Nor durst I e'er await
Thy fierce assault ———

Scapula refers to Thucydides and Plutarch as using it in the same view. [Most words of motion with *ἐπί*, sometimes imply hostile invasion. See Diog. ii. 23. Herodian, i. 8, 12. (where see Irmisch.) iv. 5, 10. Xen. Hell. vii. 4, 24. Job xxiii. 6.]

IV. Of place, to come, arrive. Acts xiv. 19. [Gen. xlii. 21. Is. xlii. 4. Polyb. ii. 73.]

V. Of time, to be future, coming, or to come. Eph. ii. 7. [Luke xxi. 26. James v. 1.]

Ἐπερωτάω, ᾧ, from *ἐπί* intens. and *ἑρωτάω* to ask.

I. To ask, interrogate, question. See Mat. xii. 10. xvii. 10. xxii. 41. Mark v. 9. vii. 17. xv. 44. Luke xxiii. 3, 6. See Elsner on Mat. xxii. 46. [Schleusner gives another head here, to ask *captious questions*; but without any reason. The sense is given by the context in the passages he cites. He refers to Ps. xxxiv. 11. and Lucian Jov. Conf. p. 177. In Rom. x. 20. the meaning is to have a desire of seeking and knowing God. Wahl thinks this a Hebraism derived from the custom of consulting God in oracles. See Judges i. 1. xviii. 5. xx. 18.]

II. To ask, demand, require. Mat. xvi. 1.

Ἐπερωτήμα, ατος, τό, from *ἐπερωτάομαι*. — An asking, or rather, an answer or promise in consequence of being asked. occ. 1 Pet. iii. 21; where it is highly probable that the apostle alludes to the questions and answers², which, we learn from Tertullian, were used at baptism. The bishop asked, *Dost thou renounce Satan?* *Dost*

thou believe in Christ? The person to be baptized answered, *I renounce, I believe*. This, Tertullian, de Baptismo, c. 18. calls *sponsionem salutis*, an engagement of salvation; and de Resurrect. c. 48. referring, no doubt, to the above text in St. Peter, he says, the soul is consecrated (*sancitur*) not by washing, but by answering (responsione). To confirm the interpretation of *ἐπερωτήμα* here assigned, we may add the observations of Grotius, that *ἐπερωτήμα* is a judicial term, used by the Greek expounders of the Roman law, and that in the glossary *ἐπερωτώ* is interpreted by *stipulari*, which signifies primarily, "to ask and demand such and such terms for a thing to be given, or done, by the ordinary words of the law!"

But by a metonymy, adds Grotius, which is very common in the law, under the name of a stipulation is comprehended also the answer or promise: for in the same glossary *ἐπερωτώμαι* signifies to promise, engage. Agreeably hereto Mill, on 1 Pet. iii. 21. cites a gloss on the old law, published by Labbe, which explains *ἐπερωτήσιν* by *ὁμολογία, συνθήκη ῥημάτων, δι' ὧν ἀποκρίνεται τις πρὸς τὴν ἐπερώτησιν ποιεῖν τι ἢ δίδόναι*, a promise, an agreement in words, by which any one answers to a question, that he will do, or give something. See Wolfius, who further confirms and illustrates this explanation of *ἐπερωτήμα*. [See examples of the questions and answers in Acts viii. 37. Just. Martyr. Apol. ii. § 61. Schleusner and Wahl agree in this interpretation, as does Deyling, in whose dissertation (Obs. Sacr. vol. i. pp. 361—369.) the various interpretations of the passage will be found. It appears, however, that notwithstanding what has been said, *ἐπερωτήμα* does not occur in any of the Greek writers on the Roman law, but *ἐπερωτήσις* is used in the sense of stipulation. See Theoph. Tit. de Verb. Oblig. in Instit. Lib. iii. Tit. 16. sq. and Basilic. Eclog. Lib. xxiii. Tit. 9. *Τὸ ἐπερωτήσθην* is also used for a promise. In Thucyd. iii. 53, 54. this word means a question. LXX, Dan. iv. 14.]

Ἐπίχω, from *ἐπί* upon, and *ἔχω* to have, hold.

I. To restrain, withhold. In this sense it is sometimes used in the profane writers. [Xen. Hell. vi. 5, 14. Herodian, vi. 5, 18.]

II. To delay, tarry, stay. Acts xix. 22. *ἐπέσχε χρόνον*, he tarried some time. The expression seems elliptical for *ἐάντων ἐπέσχε διά χρόνον*, he restrained, or kept himself for some time. Herodotus +i. 132.+ uses *ἘΠΙΣΧΩ'Ν ΧΡΟ'ΝΟΝ* in the same sense. See more in Raphaelius and Wetstein. To the instances cited by them, I add, from Plato's Phædon, § 3. p. 161. ed. Forster, *οὐ πολλὸν δ' οὖν ΧΡΟ'ΝΟΝ ἘΠΙΣΧΩ'Ν*, staying therefore no long time.

III. To retain, hold fast. So Hesychius explains *ἐπέχοντες* by *κρατοῦντες*. Phil. ii. 16. Comp. Heb. iv. 14. x. 23. But on Phil. see Doddridge and Macknight, who, with our translation, Martin's French, *qui portent au devant d'eux*, Diodati's Italian, *portando innanzi*, render *ἐπέχοντες* by *holding forth*, and think it alludes to maritime lighthouses; I know not, however, that the V. *ἐπέχων* ever has this sense, which belongs to *παρέχειν*.

IV. To advert, attend to, regard, observe, take

¹ [In Luke i. 35. and Acts i. 8. the coming of the Holy Spirit implies his miraculous operation.]

² See Cave's Primitive Christianity, pt. i. ch. 10. p. 315.

heed. It is joined with a dative case. Acts iii. 5. 1 Tim. iv. 16; or with *πῶς how*, and another V. following. Luke xiv. 7. But in these uses of the V. to *apply* or *fix* appears to be its proper meaning, and in the two latter texts *τὸν νοῦν the mind*, which is sometimes expressly joined with *ἐπιέχω* in this sense by the Greek writers, seems to be understood. See Wetstein on Luke. Elsner and Wolfius understand *τὸν νοῦν* in Acts iii. 5. also; but Kypke, more agreeably to the context, supplies *τοὺς ὀφθαλμοὺς the eyes*. So Lucian expressly, Dial. Dor. et Gal. t. i. p. 187. *μόνη ἐμοὶ 'ΕΠΕΙΓΧΕ ΤΟΝ 'ΟΦΘΑΛΜΟΝ*, he fixed his eye on me only. [See Job xviii. 2. Herod. vi. 96. Aristoph. Lys. 490; and the full expression occurs in Lucian, t. ii. p. 212.]

Ἐπιεράζω, from *ἐπί against*, and *ἄρης Mars*, the supposed god of war, and hence sometimes used for *war itself*. See under ἄρειος.—To *injure, harass, insult*, and as it should seem merely for the *pleasure of insulting*: for *ὁ 'ΕΠΗΡΕΑΖΩΝ* (says Aristotle, Rhet. ii. 2.) φαίνεται καταφρονεῖν ἐστι γὰρ 'ΕΠΗΡΕΑΣΜΟΣ ἐμπόδιμος ταῖς βουλήσσειν, οὐχ ἵνα τι αὐτῷ, ἀλλ' ἵνα μὴ ἐκείνῳ, "A person who is styled by the Greeks *ἐπιεράζων* seems also to *despise*, for *ἐπιερασμός* is a thwarting another's inclinations, not for any advantage to one's self, but to cross that other." See Wetstein. occ. Mat. v. 44. Luke vi. 28. 1 Pet. iii. 16. The Vulg., however, renders the V. by *calumniari to accuse falsely*; our English translation in 1 Pet. by *falsely accuse*; Macknight by *arraign*; and Elsner on Mat. shows that, in the Greek writers, it is used for *criminating or accusing judicially*. Campbell, whom see, accordingly renders it in Matthew by *arraign*, and in Luke by *traduce*. But in Mat. and Luke the more general sense of *injuring or despitefully using*, seems preferable; and in this sense also Kypke on Mat. shows the V. is used in the Greek writers. [Wass. on Thucyd. i. 26. says that this verb signifies to *do injury either in word or deed*, and generally implies *contumely to an inferior*. So Thucyd. Later writers used the word for to *calumniate, inveigh, pursue at law, injure bodily*. Demosthenes joins the word with ἔβρις, λοιδορία, &c. Pollux once explains it by ἐργολαβεῖν, and elsewhere mentions it as a judicial word. The word *ἐπήρεια* is used for *injury* by Diodorus, and for *insult* by Josephus Ant. xiii. 14. xv. 2. See Pindar ap. Stob. p. 307. and refer to Salmas. Obs. ad Jus Att. et Rom. p. 288.]

'ΕΠΙ, a preposition, of which *ΥΠΟΝ* seems plainly the primary and leading sense.

I. With a genitive.

1. [It defines *place*, in answer to the question *where?* and signifies *upon, on, in, at, and near*.] Mat. iv. 6. [v. 10.] vi. 10, 19. [ix. 2.] xvi. 19. [xviii. 18, 19.] xxiv. 30. xxvi. 64. et al. [Add Mat. xxvii. 19. Mark iv. 1. viii. 4. Luke iv. 29. John vi. 21. xvii. 4. Acts xii. 21. Heb. viii. 4. where Schleusner says it denotes *place or origin*. Luke xxii. 40. at the *place*. Acts xx. 9. at the *door*. Herodian, v. 92, 3. Rev. i. 20. Xen. Anab. iv. 3, 28. at the *river*. Mat. xxi. 19. *near the road* or *on the road*. In Mark xii. 26. and Luke xx. 37. ἐπὶ τοῦ βάρου, there seems little doubt that we are to construe, in that *place which contains the*

history of the bush. Jablonski, in the preface to his Hebrew Bible, (Berlin, 1699.) § 37. points out the fact that the Rabbins select some principal word in each section, and call the section by that name. Comp. Herodian, i. 8. iii. 4, 6. Pausan. vii. 26, 8. Xen. Anab. vii. 4, 4. Plat. Legg. v. t. ii. p. 728.]

2. [In, used of the *subject*. Rom. i. 10. *in my prayers*. Schleusner refers John vi. 2. σημεία, ἃ ἐποίησεν ἐπὶ τῶν ἀσθενῶν, to this head. I should rather say it was *in the case of*. Wahl refers it to the sense *at, near to*. We have an analogous expression, the *miracles which he performed on the sick*.]

3. Upon, in, by. Mat. xviii. 16. 2 Cor. xiii. 1. So we say in English, *upon the word*, or *oath*. [So 1 Tim. v. 19. ἐπὶ μαρτύρων on the testimony of witnesses, in which sense the preposition occurs with the dative in Deut. xvii. 6. Comp. Deut. xix. 15. in the Hebrew and LXX.]

4. Above, [or over,] denoting pre-eminence, Eph. iv. 6. [So Mat. ii. 22. over Judæa. Rev. ix. 11. a king over them. xi. 6. power over the waves.]

5. Over, of business, Acts vi. 3; or office, Acts viii. 27; ὁ ἐπὶ τοῦ κοιτῶνος, he who is over the bedchamber, a chamberlain. Acts xii. 20. This expression is agreeable to the style of the Greek classics. Raphaelius and Wetstein show that the very phrase *οἱ ἐπὶ τοῦ κοιτῶνος*, is several times used by Arrian. Comp. Kypke. [See Diod. Sic. xiii. 47. Polyb. v. 72, 8. Herodian, ii. 2, 5. Dem. 309, 9. Xen. Anab. iii. 2, 36. In later writers it is often used in this sense, οἱ ἐπὶ τῶν ἐπιστολῶν *ab epistolis*. See Lennep ad Phalar. p. 306.]

6. It denotes the *time, office, or government of a person [or thing]*. So ἐπὶ Ἐλισαίου in the time of *Eliseus*, Luke iv. 27. Comp. Acts xi. 28. Ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως in the time of *Abiathar the high-priest*, Mark ii. 26. where see Wetstein and Bowyer. In the profane writers ἐπὶ is often used in this sense. [Mat. i. 11. (near the time.) 3 Esdr. ii. 16. Hom. Il. B. 797. Arrian, iii. 73. Ælian, v. H. xiii. 17. Herod. i. 15. viii. 44. Xen. Cyr. i. 6, 31. Obs. Misc. vi. p. 293.]

7. Before, i. e. governors or magistrates, in a judicial sense. Mark xiii. 9. Acts xxiii. 30. 1 Tim. vi. 13. 1 Cor. vi. 1; where see Wetstein. Comp. Acts xxiv. 19. xxv. 9, 26. xxvi. 2. And in this sense, in which it is also used by the profane writers, Grotius understands it, Mat. xxviii. 14. [Others, as Kuinoel, say, that in this place ἐπὶ is for *πρὸ by*, as in Diod. Sic. p. 26. E. So Symm. 2 Sam. xxi. 6. (comp. 9.) and Deut. xxi. 23. Diod. Sic. xi. 55. viii. 93. (where see Wesseling.) Ælian, v. H. viii. 12. Xen. Hell. vi. 5, 38. Venat. iii. 4. D'Orville ad Charit. viii. c. 8. p. 642. ed. Lips.]

8. [It denotes *motion*, and answers to the question *whither?* on, towards. Mat. xxvi. 12. John xxi. 11. Acts x. 11. Polyb. ii. 11, 16. Herodian xxi. 2, 11. Xen. Cyr. v. 2, 37.]

9. [Of, or concerning, after verbs to say, boast, &c. 2 Cor. vii. 14. my boasting concerning Titus. Gal. iii. 16. it does not say, and to thy seeds, as (if speaking) of many. So Plato Charm. p. 111. (62. ed. Heindorf.) Legg. vii. p. 332. Dem. 1392, 23.]

10. According, agreeably to. Mark xii. 32. ἐπ' ἀληθείας, according to truth, truly. So Dem.

de Cor.—οὐτε δικαίως οὐρ' εἶπ' ἈΛΗΘΕΙΑΣ
οὐδεμῶς εἰρημένα, things spoken neither justly,
nor with any truth.

11. With a dative.

1. [Of place, on. Mat. xiv. 11. on a charger.
Mark ii. 4. vi. 39. Luke xix. 44. Eph. ii. 20.
Polyb. i. 67, 13. Herodian i. 6, 3; at or near.
Mat. xxiv. 33. Comp. Mark xiii. 29. Acts iii. 10.
v. 9. xxviii. 14. John iv. 6, 27. v. 2. Diod. Sic.
xiv. 113. Xen. Mem. iii. 14, 2. and Cyr. i. 3, 11.
In Mat. ix. 16. place is also indicated. No one
puts a patch of new cloth on an old garment.]

2. [Against. Luke xii. 53. Ecclus. vii. 12.
Joseph. Ant. ii. 9, 7. Ælian, V. H. iv. 5. Dem.
701, 14. 742, 20.]

3. Upon, besides. Mat. xxv. 20, 22. Luke iii.
20. Eph. vi. 16. ἐπὶ πᾶσι τοῖς, besides, or
over and above, all these things. Luke xvi. 26.
Polybius has used this phrase in the same sense,
as may be seen in Raphaelius. So hath Lucian,
Pseudom. t. i. p. 861. ἐπὶ πᾶσι δὲ τοῖς, but
besides all these (qualifications). [Add Heb. viii. 1.
Col. iii. 13. Lucian, Dial. Deor. i. 3. Hom. Odys.
iii. 115. Xen. Cyr. iv. 5, 38.]

4. After. Mark vi. 52. they did not understand
ἐπὶ τοῖς ἄρτοις after, in consequence of, the
loaves, i. e. being miraculously multiplied. Comp.
Acts xi. 19. and Kypke there, and on Phil. ii. 27.
[In Acts xi. 19. translate after (the death of)
Stephen. So Schleusner and Wahl. Parkhurst
refers it to head 8. on account of. Heb. ix. 17.
after the dead, i. e. after the testator is dead. So
Ælian, V. H. iv. 5. Xen. de Rep. Lac. xiii. 7.
Anab. iii. 2. 3. Hell. iv. 4, 9. et al. and without a
case, Herod. vii. 55. This sense is nearly allied
with the last.]

[5. It denotes connexion of time. John iv. 27.
whilst this was doing. Heb. ix. 15. the sins com-
mitted during (the continuance of) the old cove-
nant. 2 Cor. iii. 14. during, or at the reading.
Phil. i. 13. at every remembrance, i. e. whenever I
remember. Paus. vi. 2, 4. x. 9, 2. Greg. Cor.
p. 490. ed. Schæff.]

6. [Under authority of. Mat. xxiv. 5. Mark ix.
39. Luke ix. 49. xxiv. 47. In Acts ii. 38. where
the same phrase occurs, βαπτισθῆτω ἐπὶ τῷ
ὀνόματι Ἰ. Χ., Wolf says it is the same as βαπτ.
εἰς Χριστόν, εἰς ὄνομα Χ., ἐν ὀνόμ. Χ., and re-
fers to Vitringa, Obs. Sac. lib. iii. c. xxii. But
Vitringa makes a difference between these three
phrases. To be baptized in the name of Christ
(ἐν ὀνόμ.) is, he says, to be baptized by the order
and authority of Christ, in the baptism com-
manded by him, while the two first imply alike
to be baptized, in order to profess communion with
Christ. Wahl says, that ἐπὶ indicates the con-
dition or law on which any thing is done, and
explains this place thus: let him be baptized on
the condition of professing Christ. In the follow-
ing places, condition is implied. Rom. viii. 20.
ἐπ' ἐλπίδι. 'The creature was made subject to
frailty, under the hope that it will be freed.' So
1 Cor. ix. 10. under the hope (of a harvest). See
Diod. Sic. ii. 25, 34. Lucian, Dial. Deor. i. 4.
Polyb. i. 59, 7'.]

¹ [Condition is a very common meaning in classical
writers. Herod. i. 60. to marry his daughter, ἐπὶ τῇ τα-
ραπίδι on condition of getting. Æsch. Ctes. p. 499. to
dedicate the ground to Apollo, ἐπὶ πάσῃ ἀγρίᾳ on con-
dition it shall not be cultivated. See Matthiæ, § 585, β.]

[7. It indicates the purpose or plan. For or
on account of. Mat. xxvi. 50. for what are you
come? Gal. v. 13. ye were called for freedom, i. e.
that you might be free; Eph. ii. 10. for good works,
i. e. to do good works; Philipp. iii. 12. 1 Thess.
iv. 7. 2 Tim. ii. 14. Tit. i. 2. that they may hope
for eternal life. Wisd. ii. 23. Apollodor. iii. 9.
Polyb. ii. 13, 7. Xen. Mem. ii. 3, 19. Thuc. i.
126. Eur. Phœn. 1580.]

[8. It indicates the cause for which any thing
is done. Because of, for. Luke v. 5. because of
thy order; ix. 48. for my name's sake; Acts iii. 16.
because of faith in his name. xxvi. 6. 1 Cor. i. 4.
Phil. i. 5. iii. 9. Hence ἐφ' ᾧ is because (for ἐπὶ
τοῦτῳ ὅτι). Rom. v. 12. 2 Cor. v. 4. Wahl ex-
plains it in Phil. iv. 10. as wherefore; but I think
our version right, wherein, i. e. on or about which
thing. Schl. says although. See some remarks at
the end of this article.]

[9. It indicates the cause or means by which
any thing is done, or on which it depends, with
verbs neuter and passive, where the cause is
often expressed by a simple dative. Thus ζῆν
ἐπ' ἄρτοις, Mat. iv. 4. Luke iv. 4. to live (by
means of) upon bread. The same phrase occurs
Athen. x. 43. Max. Tyr. xxiv. 6. βιοτεῖν ἐπὶ
οἴνῳ. Alcioph. iii. Ep. 7. Plat. Alcib. i. sub init.
Deut. viii. 3. This is the case especially after
verbs of rejoicing, grieving, wondering, hoping,
pitying, trusting, where the Latins use de, or the
accusative, or ablative, or genitive. Mat. vii. 28.
they were astonished at (by) his teaching. xviii. 13,
26. Mark iii. 5. vi. 34. (comp. Luke vii. 13.)
xii. 17. Luke ii. 47. xix. 41. Acts xiv. 3. Rom.
xv. 12. (comp. 1 Tim. iv. 10.) 1 Cor. i. 9. 1 John
iii. 3. So Lucian, Dial. Deor. xii. 2. xxv. 6.
Polyb. i. 82, 6. ii. 17, 1. Diod. Sic. i. 51. ii. 1.
iii. 56. Ælian, V. H. iii. 28, 29. See Matth.
§ 403. a. and c. There are other instances where
ἐπὶ occurs unnecessarily, as πιστεῖν ἐπὶ τινι.
Rom. ix. 36. x. 11. 1 Pet. ii. 6. Diod. Sic. i. 79.
for πιστεῖν takes the dative. So with πρόσσω,
(in Acts v. 35.) which likewise has a simple dative
in this sense. See Matthiæ, § 409.]

[10. With some substantives it is used instead
of the corresponding adverb. Acts ii. 26. hopefully
or securely. Rom. v. 14. sinning in the same way
as (after the likeness of). Ps. xvi. 9. Æsch. Suppl.
636.]

[11. With the dative it seems put for the
genitive, as (1) after verbs of naming. Luke i.
59. after the name of, and so 3 Esdr. iv. 63. In
good Greek the genitive is used. (Herod. iv. 45.)
On these changes of dative for genitive after ἐπὶ,
see Lobeck ad Phryn. p. 474. (2) After verbs
of saying or writing. Acts iv. 17, 18. v. 28,
40.]

III. With an accusative,

[1. It denotes place, whither, after verbs of
motion, and is on, to, as Mat. iii. 16. v. 5. ix. 13.
xii. 28. xiii. 5. xiv. 19. xxi. 44. xxiii. 35. Comp.
xxvii. 25. and Acts xviii. 6. Luke i. 35. x. 9.
ix. 43. John i. 33. Acts i. 21, 26. ii. 17, 18.
x. 10. xiii. 11. xix. 6. 2 Cor. iii. 13. Gal. vi. 16.
Diod. Sic. i. 27. Xen. Cyr. iii. 1, 4. Anab. i.
4, 11.]

[2. Towards (denoting state of feeling, as in
sense 3). Mat. xiv. 14. Luke vi. 35. Rom. ix. 23.
xi. 22. Eph. ii. 17. al. Herodian i. 77.]

[3. Against. Mat. x. 21. Mark iii. 24—26.

comp. Luke xi. 17. Acts xiii. 50. Rom. xi. 22. Wahl refers 2 Thess. ii. 4. to this head. Schl. and our translation more rightly say, *over*, as in Heb. ii. 7. Herodian vii. 1, 13. Diod. Sic. ii. 19. xv. 41. Schl., and I think rightly, refers Mat. xxvi. 55. *ὡς ἐπὶ ληστὴν* to this head; Wahl to the next.]

[4. It expresses the *purpose*, *for*, *for the purpose of*. Mat. iii. 7. *for the purpose of being baptized*. Luke vii. 44. xxiii. 48. Acts viii. 32. Heb. xii. 10. Wahl refers Acts xix. 13. to this head, and translates *to use the name of Jesus to cure the possessed*; but the action is not expressed by the word following *ἐπὶ* as in other cases. Kuinoel, however, translates it, *on account of*, or *for the sake of*, and refers to Sturz, Lex. Xen. p. 267. See Polyb. x. 34, 8. Herodian ii. 10, 14. Xen. Cyr. i. 2, 19.]

[5. It defines *duration of time*, *for*, *during*. Luke iv. 25. xviii. 4. Acts xviii. 31. xx. 11 (*χρόνον* understood). xxviii. 6. 1 Cor. vii. 39. Heb. xi. 30. Polyb. i. 39, 12. iv. 63, 8. Xen. An. vi. 1, 19. It seems also to define time, though not exactly, *towards*. Mark xv. 1. *towards morning*. Polyb. iii. 63, 7.]

[6. With the cardinal numbers, *about*. Rev. xxi. 16. and so Ælian, V. H. iii. 1. Xen. Mem. i. 4, 17.]

[7. It denotes the *place where*, *on*, or *at*, as Mat. xiii. 2. xviii. 12. xix. 28. xxi. 5. Luke ii. 8. v. 27. xxi. 35. John i. 32. xii. 15. Acts x. 17. xi. 1. xv. 17. Rev. xiv. 14. xv. 2. Xen. Cyr. iii. 3, 12.]

[8. *Over*, *of office* or *dignity*, especially with *καθιστάσαι* and *εἶναι*. Mat. xxv. 21. Luke xii. 14. Heb. ii. 7. vii. 27. Exod. ii. 19. Diod. Sic. i. 91. Plat. Tim. 336. Lobeck ad Phryn. p. 474.]

[9. It serves with a noun as an adverb; *ἐπὶ τὸ αὐτὸ together*, i. e. (1) *in the same place*. Mat. xxii. 34. Luke xvii. 35. 1 Cor. vii. 5. xi. 20. (2) *At the same time*. Acts iii. 1. 2 Sam. xxi. 9. *ἐφ' ὅσον inasmuch as*. Mat. xxv. 40, 45. Rom. xi. 13. Polyb. iv. 41, 3. Diod. Sic. i. 93.]

[10. It is put with the accusative for the genitive; after verbs of *saying*, &c. Mark ix. 12. 1 Tim. i. 18. Heb. vii. 13.]

[11. For the dative with *ἐπὶ*, or dative alone: after verbs expressing connexion. Heb. viii. 8. Comp. Jer. xxxi. 31; and verbs denoting *joy*, *grief*, *hope*, or *trust*, as Mat. xxvii. 43. Comp. 2 Cor. ii. 3. 2 Tim. iii. 4. Acts xi. 17. 2 Cor. vii. 36. 1 Pet. iii. 5. Rev. i. 7. xviii. 20. See Lobeck on Phryn. p. 474. In addition to the above it may be mentioned, that the sense *before* or *in presence of* is alleged by Parkhurst to be found in Mat. x. 18; but others say, and I think rightly, that it is simply *to*. In the two passages, Mat. vi. 27. and Phil. ii. 27. there seems to be a similarity, a sense of *addition*, and we may translate *upon*.]

[*Εφ' ᾧ* appears to have several senses. Schl. gives them as follows:]

[1. *Although*, 2 Cor. v. 4. Phil. iv. 10.]

[2. *Because*, Rom. v. 12. Phil. iii. 12. though this passage should, he thinks, be referred rather to the next sense.]

[3. *On which condition*. See Matthiæ, § 584. β. Muncker ad Antonin. Lib. Met. p. 193. Bergl. ad Aristoph. Plut. 1001. Phil. iii. 12. *on which* (203)

condition I was also brought by Christ to the Christian religion.]

[4. *Why? wherefore?* Mat. xxvi. 50.]

IV. In composition,

1. It retains one or other of the senses above assigned, which it is unnecessary to repeat.

2. It is *intensive*, or *heightens* the meaning of the simple word, as *ἐπιζητέω* to seek earnestly.

Ἐπιβαίνω, from *ἐπὶ upon* or *to*, and *βαίνω* to go.—[Properly, *to go or walk on*, to tread on, as Deut. i. 56. Xen. Cyr. iii. 3, 27. *To ascend*, Deut. xxxiii. 26.]

1. *To go upon*, mount, as an ass. Mat. xxi. 5. *ἐπιβεβηκώς having mounted*, so *sitting upon*. [Gen. xxiv. 61. Num. xxii. 22. Æsch. Dial. i. 4.]

II. *To go on ship-board*. Acts xxi. 2, 6. xxvii. 2. The best Greek writers use the V. in this sense. See Wetstein. [Thucyd. i. 3. Hom. Od. i. 213.]

III. *To come to*, enter into. Acts xx. 18.

IV. Ἐπιβαίνειν τῇ ἐπαρχίᾳ, *to enter upon the government of the province*. Acts xxv. 1. where Wetstein cites from Dio, ἘΠΙΒΑΙΝΕΙΝ Τῇ ἈΡΧῇ used in the same view. [Zosim. i. p. 7. Dem. de Cor. p. 278.]

Ἐπιβάλλω, from *ἐπὶ upon* or *unto*, and *βάλλω* to cast, put.

1. *To cast*, throw, lay, or put upon or to, injicere, superinjicere, [as a net, 1 Cor. vii. 35; garments, Mark xi. 7; patches, (to sew them on,) Mat. ix. 16. Luke v. 36; to put one's hand to, Luke ix. 62; to lay hands on violently, Mat. xxvi. 50. Mark xiv. 46. Luke xx. 19. xxi. 12. John vii. 30, 44. Acts iv. 3. v. 18. xxi. 27. Gen. xxii. 12.] On Luke xxi. 12. Elsner cites Aristophanes, [Lys. 440.] and Heliodorus using the phrase ἘΠΙΒΑΛΛΕΙΝ ΧΕΙΡΑ, and — ΧΕΙΡΑΣ in the same sense as the evangelist.

II. Intransitively, *to rush*, beat into, Mark iv. 37. So Kypke, whom see, and comp. βάλλω VI. Elsner and Wolfius, however, understand *ἐπιβάλλειν* in a transitive sense, and (the storm) dashed the waves into the ship. But I concur with Kypke. [See 1 Mac. iv. 2. 2 Mac. xii. 9, 13. xiii. 15. xv. 1.]

III. *To come or fall to one's share* upon a division. Luke xv. 12. τὸ ἐπιβάλλον μέρος τῆς οὐσίας, *the portion of goods which falleth to one's share*, "the portion of goods that belongeth to me by the laws. This is the import of the expression in other writers, and the most natural interpretation of it here. The reference may be to the laws either of the Jews or of the Romans; for in this they agreed, that they did not allow to the father of a family the voluntary distribution of his whole estate, but allotted a certain portion to every son. [See Deut. xxi. 16.] The young man therefore only desires the immediate possession of that fortune which, according to the common course of things, must in a few years devolve to him." Powell's Disc. xiv. p. 228, 9. Comp. 1 Mac. x. 30. Dem. de Cor. τῆς τῶν ἄλλων ἀνθρώπων τύχης τὸ ἘΠΙΒΑΛΛΟΝ ἐφ' ἡμᾶς ΜΕΡΟΣ, *that share of the common lot of mankind which falleth to us*. Herodotus and other Greek authors use the same expression, as may be seen in Raphaelus, Wetstein, and Kypke on Luke xv. 12. [See 1 Mac. x. 30. 2 Mac. iii. 2. Polyb.

xviii. 34, 1. Dio Cass. i. 56. Demosth. p. 312. ed. Reiske. Herod. iv. 115. Gataker ad Anton. vii. 7. Wessel. ad Diod. Sic. i. 1.]

IV. *To throw or put over*, as clothes. Thus Eurip. El. 1221. ἐγὼ μὲν ἘΠΙΒΑΛΩΝ φάρη κόραις ἑμαῖσι, *I having thrown a cloak over my eyes*. So in the pass. or mid. voice, the word for the garment being understood, ἐπιβάλλεσθαι *to be wrapt over, covered, or to wrap up, cover oneself in clothes*, is used by Theophrastus, Eth. Char. ii., where see Dupont. And thus ἐπιβαλὼν is by many learned men interpreted, Mark xiv. 72. ἐπιβαλὼν ἔκλειε, *throwing (his mantle, namely) over his head or face, he wept*, where Theophylact mentions the explanation of ἐπιβαλὼν by ἐπικαλυψάμενος τὴν κεφαλὴν *covering his head*, which was usual in bitter grief, as St. Matt., ch. xxvi. 75. expressly informs us this of Peter was. So in the Old Testament we read of David, when he wept, *covering his head or face*, 2 Sam. xv. 30. xix. 4 or 5. Comp. Esth. vi. 12. Jer. xiv. 3, 4. The same custom we find among other nations. Thus in Homer, Il. xxiv. 163. Priam, when grieving for his son Hector, is represented

Ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος—

Close-muffled in his robe.—

So Panthea, the wife of Abradatas, when taken by Cyrus, is described by Xenophon (Cyr. v. init.) as sitting *κεκαλυμμένη τε, καὶ εἰς γῆν ὀρώσα, covered with a veil, and looking upon the ground*. Isocrates in Trapezit. ἐπειδὴ ἤθρομεν εἰς ἀκρόπολιν, *ἐγκαλυψάμενος ἔκλειε*, after we were come to the citadel, *covering or muffling himself*, he wept. And thus in Plato's Phædon, towards the end, ἐγκαλυψάμενος ἀπέκλειον ἑμυττόν, *muffling*, I bemoaned myself. In the two last passages the expression is plainly elliptical, and nearly parallel to that of St. Mark. See more in Elsner and Wolfius on the text, and in Suicer's Thesaurus under ἐπιβάλλω. It should, however, be observed, that Wetstein and Campbell concur with our English translation of ἐπιβαλὼν, by *when he thought thereon*: and the former produces several passages from the Greek writers, where ἐπιβάλλειν τὸν νοῦν or τὴν διάνοιαν are construed with a dative in this sense; but when Campbell (whom see) asserts that of the word used *singly* in this acceptation, Wetstein has produced clear examples from Polybius, [i. 80.] Theophrastus, [Char. viii.] Plutarch, Diod. Sic., Diog. Laert., he seems to go too far, and I believe will not meet with many persons of the same opinion among those who carefully examine the examples produced from those authors. Kypke also produces several passages from the Greek writers, in which ἐπιβάλλειν by itself may seem to be used for *adverting, attending*. I add from Marcus Antoninus x. 30. p. 205. small Glasgow edit. τοῦτω γὰρ ἘΠΙΒΑΛΩΝ ταχέως ἐπλήσθ' ἧς ὀργῆς, *for attending to this (hoc enim si adverteris)* you will soon forget your resentment. Let the reader consider and judge. [Abresch. ad Aesch. p. 410. Salmass. de Foen. Trapez. p. 276. and Krebs, Obs. Flav. p. 93. translate, *covering up his face*. Others say, *he wept vehemently*, taking ἐπιβάλλω as *to add*. Others, *he began to weep*, for ἐπιβ. is often *to begin*. Diog. Laert. vi. 2. Schol. Thucyd. iii. p. 196.]

Ἐπιβαρέω, ὤ, from ἐπί upon, or intensive, and βαρέω *to burden*.

I. *To burden with expense, be burdensome or chargeable to* 1 Thess. ii. 9. 2 Thess. iii. 8.

II. *To overburden, overcharge, with an accusation*. 2 Cor. ii. 5. [Schl. would include the words ἵνα μὴ ἐπιβαρῶ in a parenthesis, and translate, *that I may not use any harsh expression*.]

Ἐπιβιβάζω, from ἐπί upon, and βιβάζω *to cause to go*.—*To put or set upon*. occ. Luke x. 34. xix. 35. Acts xxiii. 24. [2 Sam. vi. 3. 1 Kings i. 31.]

Ἐπιβλέπω, from ἐπί upon, and βλέπω *to look*.—*To look upon*.

I. *To look upon, regard with favour or compassion*. Luke i. 43. ix. 38. [So Levit. xxvi. 9. 1 Sam. i. 11.]

II. *To look upon with respect or reverence, to respect, reverence*. James ii. 3.

Ἐπιβλημα, ατος, τό, from ἐπιβιβλημαι perf. pass. of ἐπιβάλλω.—*A patch or piece of cloth, put or sewed upon a garment, to cover a rent* 1. occ. Mat. ix. 16. Mark ii. 21. Luke v. 36; from which last text “the word ἐπιβλημα is wanting in so many copies, and so unnecessary, that it seems to be an ἐπιβλημα. The nominative case to σχίζει I take to be ὁ ἄνθρωπος, to be fetched out of οὐδέ, which is ἄνθρωπος οὐ, as nemo in Latin is often homo non. If καινόν be the nominative case, then after σχίζει is to be understood τὸ παλαιόν.” Markland, in Bowyer's Conject. See also Wetstein and Griesbach, who likewise reject ἐπιβλημα. Comp. Kypke on Luke.

Ἐπιβοᾶω, ὤ, from ἐπί intens. and βοᾶω *to cry out*.—*To cry out aloud, to roar out*. occ. Acts xxv. 24. [Thucyd. iii. 59. Dion. Hal. Ant. vi. 74.]

Ἐπιβουλή, ῆς, ἡ, from ἐπί against, and βουλή *design, purpose*.—*A design against, a lying-in-wait for, an ambush, insidiae*. occ. Acts ix. 24. xx. 3, 19. xxiii. 30. [Esth. ii. 22. Thucyd. viii. 24. Herodian iii. 5, 9.]

Ἐπιγαμβρεύω, from ἐπί to or after, and γαμβρεύω used in the LXX, Deut. vii. 3. 1 Kings iii. 1. for the Heb. קָרַבְתִּי *to contract affinity by marriage*, and derived from γαμβρός (q. γαμερός) *a relation by marriage*, which in the LXX answers to the N. קָרַב in the sense both of *a father* and of *a son-in-law*, and is a derivative of γαμέω *to marry*.

I. In the LXX, *to contract affinity by marriage*. Gen. xxxiv. 9. 2 Chron. xviii. 1. Ezra ix. 14. for the Heb. קָרַבְתִּי. Comp. 1 Mac. x. 56. [1 Sam. xviii. 22. Spanh. ad Jul. Imp. pp. 72 and 282.]

II. In the LXX, *to be a son-in-law*. 1 Sam. xviii. 22, 23, 26, 27. for the Heb. קָרַבְתִּי. So 1 Mac. x. 54.

III. In the LXX, *to marry a woman, particularly a brother's wife, by right of affinity, after the decease of her former husband*. Thus it is used Gen. xxxviii. 8. for the Heb. קָרַב, and thus it occurs once in the N. T. Mat. xxii. 24.

Ἐπίγειος, ου, ό, ἡ, from ἐπί upon, and γέα or γῆ *the earth*.

1 [In Symm. Josh. ix. 5. the shoes of the Gibeonites, which had various pieces of hide sewed to them, are said to have ἐπιβληματα.]

I. *Earthly, terrestrial, made of earth.* 1 Cor. xv. 40. 2 Cor. v. 1. Comp. Job iv. 19. [Phil. ii. 10. There is a sense of *frailty* in each place.]

II. *Earthly, arising from, and attached to the earth, [and so base and imperfect.]* Jam. iii. 15. [Phil. iii. 19. *Earthly, not raised above the earth, and so level to human capacities.* John iii. 12.]

ἐπιγίνομαι, from ἐπί upon, and γίνομαι to be, come.—To come on, arise, spring up. Spoken of the wind. occ. Acts xxviii. 13. So Thuc. iv. 30. ΠΝΕΥΜΑΤΟΣ ΕΠΙΦΕΝΟΜΕΝΟΥ. See more in Wetstein. [Thuc. iii. 74. Polyb. i. 54, 6. Herod. v. 8.]

ἐπιγινώσκω, or ἐπίγνωμι, from ἐπί intens. or after, and γινώσκω or γινώμι to know.—To know. Mark ii. 8. v. 30. vi. 33¹. [Luke i. 22. v. 22. xxv. 10. 2 Cor. i. 13. In some of these, one would translate the verb to *understand*. In Acts xii. 14. it is to *perceive*. In Luke vii. 37. xxiii. 7. Acts ix. 30. xxii. 29. it is to *know from information*. Schl. says that in Acts xxviii. 1. it is to *perceive*, but I doubt whether it should not be referred to the sense to *recognize*.]

II. To discern, know a person's real character and nature. Mat. vii. 16, 20. xvii. 12. Comp. 2 Cor. xiii. 5.

III. To recognize. Mat. xiv. 35. Mark vi. 54. Luke xxiv. 31. Comp. Acts [iii. 10.] iv. 13. xii. 14. xix. 34. [xxvii. 39. Xen. Hell. v. 4, 12.]

IV. To know thoroughly, understand. Luke i. 4. 1 Cor. xiii. 12. 2 Pet. ii. 21. Comp. Acts xxiv. 8. Rom. i. 32. [Mat. xi. 27.]

V. To acknowledge. 1 Cor. xiv. 37. xvi. 18. 2 Cor. i. 13. Comp. Col. i. 6. [There is some difference as to these passages. Schl. and Wahl say, that in Mat. xvii. 12. 1 Cor. xvi. 18. the sense is to *acknowledge, receive, and venerate*, quoting Exod. v. 2. 1 Sam. ii. 12. Jer. ii. 8. and referring to 1 Thess. v. 12. and Euseb. H. E. iv. 5. The verb in 1 Cor. xiv. 37. is said by Wahl to be to *understand*, by Schl. to *decide*.]

ἐπίγνωσις, εως, ή, from ἐπιγινώσκω.—Knowledge. See Rom. i. 28. iii. 20. x. 2. Col. i. 9. In several passages, as Col. ii. 2. 2 Tim. ii. 25. Tit. i. 1. it is rendered in our translation *acknowledgment, or acknowledging*; but knowledge seems the better interpretation. Comp. 1 Tim. ii. 4. 2 Tim. iii. 7. [Ἐχειν ἐν ἐπιγνώσει is the same as ἐπιγινώσκω. Schl. says, that ἐπίγνωσις is sometimes the *thing known*, and then puts ἐπίγνωσις Θεοῦ or νόον τοῦ Θεοῦ for *religion and Christianity*. occ. 1 Kings vii. 14. Prov. ii. 5. Hos. iv. 1.]

ἐπιγραφή, ής, ή, from ἐπιγράφω.

I. An inscription upon money, denoting the name, &c. of the prince by whose authority it was coined. Mat. xxii. 20. Mark xii. 16. Luke xx. 24.

II. An inscription or superscription of an accusation written on or over a person crucified. Mark xv. 26. Luke xxiii. 38. That this was agreeable to the Roman customs², may be seen

in Bp. Pearson on the Creed, Art. 4. in Hammond's note on Mark xv. 26. and in Lardner's Credibility of Gospel History, vol. i. book i. ch. 7. § 10.

ἐπιγράφω, from ἐπί upon or over, and γράφω to write.

I. To write upon, inscribe, engrave, whether in a proper or figurative sense. Acts xvii. 23. Heb. viii. 10³. x. 16. Rev. xxi. 12. [Num. xvii. 2, 3. 1 Mac. iii. 49.] On Acts xvii. 23. we may observe with the learned Ellis⁴, that "it was a custom among the ancients to engrave on the altar the name of the god to whom it was dedicated, which, at Athens in particular, was necessary to distinguish them amidst a confux of the most remote and strange ones from all parts of the world."

II. To write over or above. Mark xv. 26. Comp. Mat. xxvii. 37. Luke xxiii. 38. Xenophon, Cyr. vii. p. 393. ed. Hutchinson, 8vo, mentions a sepulchral column, on which the name of an eminent man and his wife ΕΠΙΓΕΓΡΑΦΘΑΙ—ΣΥΡΙΑ ΓΡΑΜΜΑΤΑ were written in Syrian letters.

ἐπιδείκνυμι or ἐπιδεικνύω, from ἐπί intens. and δείκνυμι or δεικνύω to show.

I. To show plainly, exhibit to view. Mat. xvi. 1. xxii. 19. xxiv. 1. Luke xvii. 14. xx. 24. xxiv. 40. Acts ix. 39. [In Mat. xxiv. 1. Schl. thinks it is to exhibit ostentatiously. Comp. Mark xiii. 1. Xen. de Mag. Eq. c. iii. 1. and § 10. Cyrop. viii. 4, 8; and to perform publicly, in Mat. xvi. 1. as in Xen. de Rep. Lac. i. 2. Cyr. viii. 4, 4. See Irmisch. ad Herodian. i. 5, 24. I cannot see that the first of these senses is countenanced by the context.]

II. To show evidently, demonstrate. Acts xviii. 28. Heb. vi. 17. [Xen. Cyr. v. 5, 8. So Hesych. and Phavor.]

ἐπιδέχομαι, from ἐπί intens. and δέχομαι to receive.—To receive in [hospitality], with respect or affection. occ. 3 John 9, 10. [Polyb. xxii. 1, 3. 1 Mac. xii. 8.]

ἐπιδημιόω, ὦ, from ἐπίδημος a sojourner, one who is or lives among other people, from ἐπί in, among, and δῆμος a people.—To sojourn, reside, or be a sojourner in a place. occ. Acts ii. 10. xvii. 21. οἱ ἐπιδημοῦντες ἕνοι, the strangers sojourning there.—Theophrastus, Eth. Char. 3. speaking of Athens, uses the same phrase: πολλοὶ ἐπιδημοῦσι εἰς ἑῶνοι, many strangers sojourn here. Our English word sojourn is from the French séjour abode, residence. See Kypke on Acts xvii. 21. [Add Herodian viii. 2, 9. In Acts ii. 10. the sense is, say Schl. and Wahl, not to stay, or make a residence, but to be a stranger, to live as a stranger, and they refer to Xen. Mem. i. 2, 61.]

ἐπιδιατάσσομαι, mid. from ἐπί upon, besides, and διατάσσω to order, appoint. To appoint any thing besides, to superadd. occ. Gal. iii. 15. [Schl. translates, to add new and contrary conditions, such as the Greeks call ἐπιδιαθήκη. Joseph. Ant. xvii. 9, 4.]

ἐπιδίδωμι, from ἐπί into or intens. and δίδωμι to give. [Properly, to give in addition. Xen. Cyr. viii. 9, 10. Polyb. xxi. 14, 4.]

³ [Comp. Cic. Acad. Quæst. iv. c. 1.]

⁴ Knowledge of Divine Things from Revelation, p. 242. 1st edit.

¹ [Parkhurst translates, and manyknew (not him, Jesus, but) the place, referring to Bowyer, and observing that the Cambridge, five other MSS., and the Vulgate, omit αυτόν, and so Griesbach and Campbell.]

² [The inscription was written in black letters on a white tablet. See Salmas. de Mod. Usur. p. 687.]

I. *To give into the hand, deliver to one*, Mat. vii. 9, 10. Luke iv. 17. xxiv. 30, 42. John xiii. 26. Acts xv. 30. et al.

II. *To give up, dedere, permittere*. occ. Acts xxvii. 15, where we may either understand τὸ πλοῖον τῷ ἀνέμῳ *the ship to the wind*, or rather with Raphaelius, *ἐαυτοὺς ourselves*; as Arrian, Epict. iv. 9. speaking of timid persons of ἑπαξ ἐνδόντες, *ἐσάπαν* ἑΠΕΔΩΚΑΝ ἑΑΥΤΟΥΣ *καὶ ὡς ὑπὸ ρεύματος παρεσύρθησαν*, who, having once yielded, *give themselves up* entirely, and are, as it were, hurried away by the waves. See more in Wolfius, Wetstein, and Kypke.

ἑΠιδιορθῶ, ὦ, —δομαι, οὔμαι, mid. from ἐπί *besides, above*, and διορθῶ *to correct*, which see under διόρθωσις. —*To correct, or set in order*. occ. Tit. i. 5. [Phil. in Flacc. ii. p. 335.]

ἑΠιδύομαι, from ἐπί *upon*, and δύω *to set*, as the sun or solar light. —*To set or go down upon*. occ. Eph. iv. 26. The LXX use it in the same sense, and in a like construction for the Heb. שָׁלַח *to go off*, Deut. xxiv. 15. οὐκ ἑΠΙΔΥΣΕΤΑΙ ὁ ἥλιος ἑΠὶ ΑΥΤῶ, *the sun shall not go down upon him*. See also Wetstein and Kypke. [Philo de Legg. Spec. ii. p. 324.]

ἑΠεικία, ας, ἡ, from ἑΠεικής, which see. — *Gentleness, clemency*. occ. Acts xxiv. 4. 2 Cor. x. 1. where see Wetstein. [In Acts xxiv. 4. *pro tua humanitate, of your courtesy*. Comp. Herodian iv. 3, 4. 15, 3. v. 1, 12. Baruch ii. 21. Wisd. ii. 19. 2 Mac. ii. 22. Polyb. i. 14, 4.]

ἑΠεικής, εος, οὗς, ὁ, ἡ, from ἐπί intens. or to, and εἶκω *to yield*. — *Yielding, of a yielding disposition, gentle, mild, patient*. occ. 1 Tim. iii. 3. Tit. iii. 2. James iii. 17. [Add 1 Pet. ii. 18. Ps. lxxxvi. 5. Aristoph. Nub. 1440. Aristot. Eth. vi. 11. Dio Cass. xxxvi. 9. In James iii. 17. Schl. translates ἑΠεικής *he who can render others mild and gentle*. On this word, see Irmisch. Excurs. ad Herodian. i. 2, 5.] Hence the neut. ἑΠεικέες, τό, used as a substantive, *gentleness, meekness, patience*; French transl. *douceur*. occ. Phil. iv. 5. where see Whitby and Macknight, and comp. James v. 8. Heb. v. 36, 37. Wisd. ii. 19.

ἑΠιζητέω, ὦ, from ἐπί intens. and ζητέω *to seek*. [1 Sam. xx. 1.]

I. *To seek earnestly or continually*. Mat. vi. 32. Luke xii. 30. Rom. xi. 7. Phil. iv. 17. Heb. xi. 14. xiii. 14. Comp. Acts xii. 19.

II. *To require, demand earnestly*. Mat. xii. 39. xvi. 4. Mark viii. 12. Luke xi. 29. Comp. Acts xiii. 7.

III. *To inquire, debate*. Acts xix. 39.

ἑΠιθανάτιος, ου, ὁ, ἡ, from ἐπί to, and θάνατος *death*. — *Appointed to death*. occ. 1 Cor. iv. 9. where see Whitby, Doddridge, Kypke, and Macknight. [This is the interpretation of Chrysostom. Scaliger on Manil. p. 317. after Tertullian, says, *condemned to fight with beasts*; but there is no ground for this. Others interpret it of the gladiators who were kept to fight and be killed in public. The word occurs in Dion. Hal. vii. c. 35. and in Eustath. ad Il. i. p. 448, 51. the adverb ἐπιθανάτως in Aelian, V. H. xiii. 27. and the adjective in Bel and Dragon v. 50. according to one MS.]

ἑΠιθεσις, εως, ἡ, from ἐπιτιθεμι *to put or lay on*. — *A putting or laying on, an imposition*. In the N. T. it is applied only to the imposition of

hands. occ. Acts viii. 18. 1 Tim. iv. 14. 2 Tim. i. 6. Heb. vi. 2. Comp. under χεῖρ II. [Laying on of hands was used among the Jews when blessing and divine assistance was conferred. See Gen. xlviii. 14. 2 Kings v. 11. The apostles used the same rite in ordaining ministers of the Church, and in giving the extraordinary graces of the Spirit. This word only occurs in the O. T. in a bad sense. It is *trick* in some of the translations, though not in the LXX. It is *conspiracy* in LXX, 2 Chron. xxv. 25. and *incursion* in 2 Mac. iv. 41.]

ἑΠιθυμέω, ὦ, from ἐπί in, and θυμός *the mind*.

I. *To desire, in a good sense*. Mat. xiii. 17. Luke xxii. 15. 1 Tim. iii. 1. Heb. vi. 11.

II. *To desire, long for*, in an indifferent sense. Luke xvii. 22. Gal. v. 17.

III. *To desire, covet, lust after*, in a bad sense. Mat. v. 28. Rom. vii. 7. xiii. 9. 1 Cor. x. 6. Comp. James iv. 2. See Wetstein on Mat., who shows that the profane writers use it with a genitive, in like manner as the Evangelist. But observe, that as ἐπιθυμεῖν, even when applied to women, is capable of an innocent as well as of a bad sense, γυναῖκα in Mat. v. 28. must signify, as usual, *a married woman*, as the following V. ἐμοίχεναι also shows. See Kypke, Obs. Sacr. [This is a doubtful observation of Parkhurst's. It seems to me, that as our Lord was extending the precepts of the law, his meaning is clearly this: "The law forbid you to commit adultery; but I say that the entertaining criminal lust for a woman is equally sinful;" and I cannot conceive that he meant to forbid such desires for married women only. Schl. under γυνή, indeed, refers the passage to the sense *a wife*; but Rosenmüller observes, that μοιχεία and πορνεία are frequently interchanged, and understands all lust to be forbidden here. Bretschn. also construes γυνή here, simply, as *femina adulta*. Wahl, by some inadvertence, places it under both heads, *mulier* and *sponsa*. Erasmus is with Parkhurst; Hammond and Kuinoel are not definite. The verb in this sense sometimes takes an accusative, as Exod. xx. 17. It occurs in Greek writers, Antonin. Lib. c. 1. Artemid. Oneiroc. i. 76. Aristoph. Eccl. 60. Herod. i. last chapter. See Fisch. ad Plat. Phæd. 65.]

IV. With an infin. following, *to be content or glad, to esteem it a great matter*. Luke xv. 16. xvi. 21. Comp. 1 Pet. i. 12. with Eph. iii. 10. Thus Elsner, on Luke xvi. 21. explains it, and observes not only that the LXX have so applied it, Is. lviii. 2. for the Heb. נַחַל *to delight, be delighted*, but that Lysias has used it in a like sense, Orat. 24. where he says it was for the advantage of the Athenians ὡς πλείστους ἐΠΙΘΥΜΕΙΝ τῶν παρόντων νυνὶ πραγμάτων, that as many as possible should be *content* with the present situation of affairs. See more in Elsner and Campbell on Luke xvi. 21. [I have great doubts as to this sense of ἐπιθυμέω. It appears to me quite unnecessary, as well as without authority, in the two passages of St. Luke. In that of St. Peter alone, Schleusner assents, as does Rosenmüller; but Kuinoel says, it does not occur anywhere in the N. T., and it is, perhaps, rather straining the passage in Lysias to assign this sense positively to it. Hammond and Mac-

knight in St. Peter give the meaning, to *desire*. Erasmus says, that "it is a sight so pleasing to the angels, that they cannot be satisfied with the contemplation of it." The difficulty both here and in Luke xvi. 21. seems to be from a notion that ἐπιθυμῶ, if expressing a desire, necessarily implies an *unfulfilled desire*, which is not true.]

Ἐπιθυμητής, οὗ, ὁ, from ἐπιθυμῶ.—*One who desireth or lusteth.* occ. 1 Cor. x. 6. [Num. xi. 34. Xen. Apol. 23.]

Ἐπιθυμία, ας, ἡ, from ἐπιθυμῶ.

I. *Desire*, in a good sense. Luke xxii. 15. Phil. i. 23. 1 Thess. ii. 17.

II. *Lust, desire*, in a bad sense. Mark iv. 19. John viii. 44. Rom. i. 24. vi. 12. vii. 7. where see Macknight, 1 John ii. 16. where ἡ ἐπιθυμία τῆς σαρκός, *the lust of the flesh*, plainly imports the indulgence of our sensual or carnal appetites; and ἡ ἐπιθυμία τῶν ὀφθαλμῶν, *the lust of the eyes*, denotes the acquisition of worldly goods or riches, with which the eye is not satisfied; and when they are increased, what good is there to the owners thereof, save the beholding of them with their eyes? Comp. Eccles. iv. 8. v. 11. and see Wetstein on 1 John ii. 16. [Ἡ ἐπ. τῶν ὀφθ. "Whatever delights the eye of worldly men, as riches, exhibitions, &c." Rosenmüller. "Magnificence in houses, furniture, &c., which, because it is gratified by the eye, may fitly be called the lust of the eye." Macknight. Schl. makes ἐπιθυμία in both instances, a thing desired, and especially, external things which flatter lust and excite it through the senses.]

Ἐπικαθίζω, from ἐπὶ upon, and καθίζω, to set.—*To set or place upon.* occ. Mat. xxi. 7. ἐπεκάθισαν ἐπάνω αὐτῶν, *they set him upon them*: οὐ τῶν δύο ὑποζυγίων, ἀλλὰ τῶν ἱματίων, not upon the two beasts, but on the garments, says Theophylact. But observe, that one ancient and many later MSS. have ἐπεκάθισεν *he sat upon*; and this reading is agreeable to the Syriac and several ancient versions, adopted by some printed editions, embraced by Wetstein, and received into the text by Griesbach. [Beza, Schl., and Wahl, also refer αὐτῶν to ἱματίων; others, as Kuinoel and Rosenmüller, say either that εἰς is omitted, †ἐπεκ. ἐπάνω ἐνὸς ἐξ αὐτῶν, † as in Joseph. Ant. ii. 6, 1. Gen. xix. 29. Judg. xii. 7; and so Homer, Il. K. 513. ἵππων ἐπεβήσετο, or again, as Glass, (Phil. Sac. p. 172.) and Le Clerc, that the plural is put for the singular.]—In the LXX, 1 Kings i. 38, 44. ἐπικαθίζω answers to the Hebrew בָּרַךְ in Hiph. *to make or cause to ride*, as upon a mule. [It is to sit on or get up on, in 2 Sam. xiii. 29.]

Ἐπικαλέω, ὦ, from ἐπὶ upon, and καλέω to call.

I. Ἐπικαλόμαι, οὔμαι, mid. *to call upon, invoke*, as a witness. 2 Cor. i. 23. Galen and Polybius have the like expression; ΤΟΥΣ ΘΕΟΥΣ ἘΠΙΚΑΛΕΣΑΣΘΑΙ ΜΑΡΤΥΡΑΣ. See Wetstein.

II. *To call upon, invoke*, in prayer. Rom. x. 12, 14. 2 Tim. ii. 22. Acts vii. 59. where observe that there is no word in the Greek for *God*, and therefore it must be understood that the martyr Stephen prayed to or invoked the Lord Jesus, (so Diodati, *cl'invocava Jesu*), and with his dying breath commended his spirit into his hands, just as his dying Lord had a little before commended his own spirit into the hands of his Father,

Luke xxiii. 46. If Jesus therefore be not *God*, Stephen expired in an act of *idolatry*. But see Whitby's and Doddridge's notes, and Dr. Horsley's (late Bishop of St. Asaph) twelfth letter to Dr. Priestley. Compare also the learned Markland in Bowyer's Conjectures, who observes, that "it is so far from being necessary to understand Θεόν after ἐπικαλούμενον, that it is quite contrary to Stephen's intention, which was to die a martyr to the divinity of Jesus Christ." [Schl. translates this passage ἐπικαλούμενον καὶ λέγοντα, "qui ita ad Deum precabatur;" but he does not add a word to justify his translation. Chrysostom and Hammond also supply *God*. Grotius supplies *Christ*. Rosenmüller says either is admissible.] Ἐπικαλέσθαι τὸ ὄνομα τοῦ Κυρίου, *to call on the name of the Lord*, is an Hellenistical expression, used by the LXX for the Heb. קָרָא שְׁמִי כְהֵרָא, and signifies not only to invoke the true God, but to invoke him by his name *Jehovah*, or ΚΥΠΙΟΣ, thereby acknowledging his necessary existence, and infinite superiority to all creatures. The first passage of the Old Testament in which we meet with this phrase, is Gen. iv. 26. where we read, then began men to call on the name of THE LORD, or JEHOVAH, (Heb. קָרָא שְׁמִי כְהֵרָא, LXX ἐπικαλέσθαι τὸ ὄνομα Κυρίου,) which surely cannot mean that men then first began to worship the true God, or to worship him publicly: (see the preceding part of the chapter.) But it seems highly probable that by this time the name קָרָא Aleim was become equivocal, being applied both by the believing line of Seth and the idolatrous one of Cain, to their respective gods, and that therefore the believers, to distinguish themselves, invoked God by the name of *Jehovah*. Thus we read of Abraham's (Gen. xii. 8. xiii. 4. xxi. 33.) and of Isaac's (Gen. xxvi. 25.) calling on the name of the LORD, or *Jehovah*. And in that solemn contest between Elijah and the prophets of Baal, 1 Kings xviii. Elijah saith, ver. 21. to the people: *If Jehovah be God*, (Heb. הִיאֵהוָה הֵא, i. e. the true, Aleim, or Saviours,) follow him; but if Baal, then follow him; and ver. 24. to the prophets of Baal: *Call ye on the name of your gods*, (Heb. קָרְאוּ אֱלֹהֵיכֶם, and I will call on the name of the LORD, or *Jehovah*; which they accordingly did respectively, comp. ver. 26, 36, 37. JEHOVAH, then, was the name which eminently distinguished the true from all false gods; and in the N. T. ἐπικαλέσθαι τὸ ὄνομα τοῦ Κυρίου imports invoking the true God, with a confession that He is *Jehovah*, i. e. with an acknowledgment of his essential and incommunicable attributes. And in this view the phrase is applied to Christ, Acts ii. 21. (Comp. Joel ii. 32. Acts ix. 13, 14, 21.) xxii. 16. Rom. x. 13. (comp. ver. 9, 11.) 1 Cor. i. 2. where see Randolph's Addenda to Answer to Considerations on requiring Subscription, &c., and his Vindication of the Worship of the Son and of the Holy Ghost, against Lindsey, p. 78, &c.—The LXX for the Heb. קָרָא שְׁמִי כְהֵרָא use ἐπικαλέσθαι τὸ ὄνομα Κυρίου, Gen. iv. 26. xiii. 4. xxvi. 25. Ps. cxvi. 4. Comp. Ps. cv. 1; ἐπικαλέσθαι ἐπὶ τῷ ὀνόματι Κυρίου, Gen. xii. 8. xxi. 33; and ἐπικαλέσθαι ἐν τῷ ὀνόματι Κυρίου, 1 Kings xviii. 24. Comp. ver. 25, 26. Ps. cxvi. 17.

III. 'Επικαλίσσμαι, pass. to be surnamed. Mat. x. 3. Luke xxii. 3. Acts i. 23. x. 5. et al. The profane writers use it in the same sense, as may be seen in Wetstein on Mat. [See Lucian, in Macrobi. 15. Appian, Bell. Parth. p. 217. Diod. Sic. iii. 60. Polyb. iii. 87, 6. Xen. Mem. i. 4, 2.] In Heb. xi. 16. *God is not ashamed to be called, or surnamed, their*, i. e. the patriarchs', *God*, which is plain from Exod. iii. 15, 16. God's name is said ἐπικαλίσσθαι ἐπὶ, to be called upon a people, when they are called or surnamed by his name, [i. e. when they belong to him, and are especially devoted to him.] Acts xv. 17. James ii. 7. The phraseology in both texts is Hebraical or Hellenistical. On the former compare Gen. xlviii. 16. in Heb. and LXX; and, as to the latter, observe, that the words ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, upon whom my name is called, answer in LXX of Amos ix. 12. 2 Chron. vii. 14. to the Heb. עָלֵיהֶם שֵׁם יְהוָה rendered by our translators *which are called by my name*.

IV. 'Επικαλίσσμαι, οὔμαι, mid. and pass. to appeal from the sentence of an inferior to a superior judge, or, as it were, to call upon the one after the other. Plutarch [Marcell. c. 2.] several times applies the V. in the same view, as may be seen in Wetstein on Acts xxv. 11. occ. Acts xxv. 11, 12, 21, 25. xxvi. 32. xxviii. 19.

'Επικάλυμμα, ατος, τό, from ἐπικαλύπτω perf. pass. of ἐπικαλύπτω.—*A covering, a cloak*. occ. 1 Pet. ii. 16. where see Kypke. [It is used here metaphorically as in Menander, fragm. p. 50. though προκάλυμμα is more common. The German word deckmantel, and the English cloak, are similarly used. The word occurs in its proper sense in Exod. xxvi. 14. xxxvi. 19. 2 Sam. xvii. 19. As they who were killed violently in the East had their heads covered, the word in Job xix. 29. seems put for a violent death.]

'Επικαλύπτω, from ἐπί over, and καλύπτω to cover.—*To cover over*. It is spoken, figuratively, of sins covered by the merits of Christ. occ. Rom. iv. 7. which is a citation from the LXX version of Ps. xxiii. 1. where the correspondent Heb. words τὸν ἐπικαλύφθησαν αἱ ἁμαρτίαι are כִּסְּוָה חַטֹּאתָי, covered, as to his sin, even as the waters covered the mountains at the deluge, Gen. vii. 19; as the sea did the Egyptians, Exod. xv. 10; or as a veil covers a person, Gen. xxxviii. 14. In all which passages the same Heb. V. כִּסְּוָה is used. See Heb. and Eng. Lexicon in כִּסְּוָה I. II. and כִּסְּוָה VIII. 2. In the LXX ἐπικαλύπτω generally answers to the Heb. כִּסְּוָה¹.

'Επικατάρατος, ου, ὁ, ἡ, from ἐπὶ upon, and κατάρατος cursed, which from κατάρασμαι, to curse, which see.—*Cursed, accursed*. occ. John vii. 49. Gal. iii. 10, 13. on which latter text see Vitringa, Obs. Sacr. ii. 12. [It seems that in Gal. iii. 10. the sense of the word is liable to punishment, lying under the curse or threat of punishment. Wahl refers ver. 13. to the same sense; but Schleus. more justly, punished, marked with infamy. So Macknight, most ignominiously

punished. Vitringa's statement is this. "From Deut. xxi. 22, 23. whence the apostle quotes the words, it is clear that they who were put to death for any crime were afterwards hung up as a spectacle. See Josh. x. 26. 2 Sam. iv. 2. xxi. 19. The law, however, ordered that they should be cut down before sunset and buried, for he that is hanged is cursed of God, and thus the land would become unclean. The material words of this passage have been translated, *every one that is hanged is a curse or reproach to God*; but though the rules of grammar do not forbid the construction, yet the word used for *curse* is never taken in this sense, nor does this explanation suit the context. The meaning probably is, *every one that is hanged is an exemplar of the divine curse*. It is clear that the cause of the curse is not the suspension, but the crime; but the Israelite so suspended was a type of Christ; for he can only be called *cursed of God* typically; at least, we cannot believe that every person hanged on a tree was eternally condemned by God; and we must therefore look for a typical sense. And this seems also to be shown by what follows, as who can say that the burying a man who had been hanged would purify the land? The points of resemblance in the type and antitype are these: each was an Israelite, each had to answer for heavy crimes, on which God's justice required a public example to be made. The burial of the Israelite, before sunset, showed that satisfaction was made, and in this especially was he a type of our Lord." So far Vitringa. In John vii. 49. there is difference of opinion. Schleusner translates it of *no value whatever*: he does not defend this explanation. (It may be worth while to refer to Jer. v. 4.) Wahl and Bolten say it is, *vilely seduced by enchanters*, to whose curses the people attributed great power. See Job iii. 8. Kuinoel says, *to be cursed or excommunicated*. There is in one MS. and in Origen, Cyril, and Chrysostom, another reading, ἐπαράτοι, which, besides the usual meaning of ἐπικατάρατοι, means ἐπαγωγοί, (Suid. i. p. 788.) either *leading or led into error*.]—In the LXX it almost constantly answers to the Heb. נָפַח. [Gen. iii. 14, 17. iv. 11.]

'Επικείμει, from ἐπὶ upon, and κείμει to lie.

I. *To be laid, or lie, upon*. John xi. 38. xxi. 9. Spoken [metaphorically] of necessity, or absolute obligation. 1 Cor. ix. 16. [Thuc. viii. 15.]

II. *To be imposed, as gifts or offerings*. Heb. ix. 10. where see Wolfius. Comp. Acts xv. 10.

III. *To lie, press upon*, as a storm. Acts xxvii. 20. 'So Plutarch cited by Alberti and Wetstein, ΧΕΙΜΩΝΟΣ 'ΕΠΙΚΕΙΜΕΝΟΥ. [Comp. Job xix. 3.]

IV. *To press upon*, as a multitude. Luke v. 1. [Xen. Anab. iv. 1, 12. v. 2, 18.]

V. *To press, urge, be urgent or importunate*, by voice or words. Luke xxii. 23. Aristophanes, Thucydides, and others of the Greek writers, apply the V. in the same manner, as may be seen in Wetstein and Kypke. [Polyb. i. 19, 3. Xen. Cyr. vii. 1, 37. Thuc. vii. 71.]

'Επικούρειοι, ων, οἱ.—*Epicureans*. A sect of philosophers among the heathen, so called from their founder Epicurus, an Athenian, who was born about 340 years before Christ. Their tenets

¹ [It is put for כִּסְּוָה in 2 Sam. xv. 30. where allusion is made to the Oriental; as well as Greek, custom of covering the head in grief. See Plat. Phæd. p. 86. Hom. Il. Ω. 165. Apoll. Rh. Arg. i. 264.]

were, that the world was not made by God¹, nor by any wise designing cause, but arose from a fortuitous concourse of atoms²: that there is no superintending providence which takes care of human affairs: that the souls³ of men die with their bodies: that consequently there are neither rewards nor punishments after death: and that pleasure, which some of them explained of bodily or sensual pleasure, is the supreme, and indeed the only⁴ good. It is obvious to remark how directly opposite these doctrines were to the principles of Christianity. occ. Acts xviii. 18⁵.

Ἐπικουρία, ας, ἡ, from ἐπικούρος a helper, properly in war, a military ally. In this sense ἐπικούρος is often used in Homer, (as Il. ii. 130, 803, 815. Il. iii. 188, 451, 456.) and is an obvious derivative from ἐπί besides, or over and above, and κούρος a young man, as denoting a young man who comes to an additional military aid. And for κούρος or κόρος see under κοράσιον.—Assistance, help, aid. occ. Acts xxvi. 22. Polybius frequently uses the phrase ΤΥΓΧΑΝΕΙΝ ἘΠΙΚΟΥΡΙΑΣ, and sometimes with παρά and a genitive following. See Raphaelius, Wetstein, and Kypke. [Wisdom xiii. 18. Thueyd. i. 32. Demosth. p. 1199. ed. Reiske.]

Ἐπικρίνω, from ἐπί besides, moreover, and κρίνω to judge, decree.—To decree, give sentence or judgment.—In this sense it is used in the profane writers, as may be seen in Wetstein. occ. Luke xxiii. 24. [2 Mac. iv. 48. Æsch. Dial. iii. 22. Herodian, vi. 10, 4.]

Ἐπιλαμβάνομαι, mid. from ἐπί upon, and λαμβάνω to take. [This verb is construed with a genitive or accusative. Matthiæ (§ 365 and 366.) thinks it takes a genitive, as signifying or implying participation; and that therefore the part by which any thing is taken (as the hand, &c.) is in the genitive, while the whole is put in the accusative⁶.]

I. [To lay or take hold of. It often conveys a friendly sense, (see Hemsterh. on Lucian, i. p. 313.) as Mat. xiv. 31. Mark viii. 23. Luke ix. 47. Comp. Mark ix. 36. Luke xiv. 4. Acts xxiii. 19. Arrian, Diss. Epict. iii. 24, 75. Xen. de Rep. Ath. i. 18. It does not seem to have this sense, but rather that of forcible seizing, in

Luke xxvi. 26. Acts xvi. 19. xvii. 19. xviii. 17. xxi. 30, 33. Aristot. Pol. v. 6, 6. Xen. Cyr. vii. 1, 31. It is to get hold of, to make one's self master of, in 1 Tim. vi. 12, 19. Joel ii. 9. See Polyb. v. 63, 3. Ælian, V. H. xiv. 27⁷.]

II. Ἐπιλαβεῖσθαι λόγου or ῥήματος, to lay hold on one's words, in order to accuse him. Luke xx. 20, 26.—The profane writers apply ἐπιλαβεῖσθαι in the like sense; and Plato uses the phrase ΤΩ'Ν ΛΟΓΩ'Ν ἘΠΙΛΑΒΟΥ' in this view. See Elsner, Raphaelius, and Wetstein. [Schl. says, that in verse 20. it is to try to ensnare, in ver. 26. to blame; but the two passages appear to me precisely synonymous; and so Wahl, quoting Xen. Mem. i. 2, 31. Add Hell. ii. 1, 32. Suidas explains the verb by μέμψεσθαι; Phavorinus by ἄπεισθαι τινος ἀμαρόντος. So αντίπιο in Cic. de N. D. ii. 65. de Fin. iii. 4.]

III. With a genitive, to assume, take upon one. Heb. ii. 16. twice. Comp. verse 14. The angels here mentioned must be the material ones, because of these only is the apostle speaking in this and the preceding chapter, as the attentive and intelligent reader may be convinced by comparing the passages of the O. and N. T. cited under ἄγγελος V. The text therefore means, that Christ, when he came to redeem us, did not assume a glorious, awful, and angelic appearance, in fire and light, in darkness, clouds, and thick darkness, as he did at Sinai, Exod. xix. 18. Deut. iv. 11, 12. (comp. under διαταγή); but that he took upon him human nature of the seed of Abraham. (Comp. Gal. iii. 16.) For though, as the apostle teaches⁸, Phil. ii. 6, 7. when he was born in the form of God, appearing in glory under the Old Testament, he thought it not robbery to be equal with God, yet he emptied, or stript, himself of this glory, λαβὼν taking (upon him) the form of a servant, being made in the likeness of a man.—[There appears little ground for assigning this sense to ἐπιλαμβάνομαι. Ernesti says that the ancient Greek Church always interpreted the verb in this place to assist; and that the later interpretation arose from the word used in the Vulgate, assumat. I do not understand this, for the Vulgate has nusquam enim angelos apprehendit, sed semen Abraham apprehendit. Our marginal version is, he taketh not hold of the angels, &c. Hammond gives the sense very well: "It is not said any where that he catches hold of the angels as they are falling—to save them—from ruin—but only to men he doth this favour." So Chrysostom: φεύγουσαν ἀπ' αὐτοῦ καὶ πόρῳ φεύγουσαν ἀνθρωπίνην φύσιν Χριστὸς καταδύας κατέλαβεν. Schleusner translates Heb. viii. 19. in the same way, and quotes Ecclus. iv. 12. Add Palteph. fab. 24.]

Ἐπιλανθάνομαι, mid. from ἐπί, and λανθάνω to forget, which from λανθάνω to lie hid, which see.—It is construed with a genitive, and more rarely with an accusative, or with an infinitive mood.

I. To forget, not to remember. Mat. xvi. 5. Mark viii. 1. Phil. iii. 13. James i. 24. [Ælian, V. H. ii. 40. Xen. Mem. i. 2, 21.]

⁷ [It is simply, to hold firmly, in Exod. iv. 4. Deut. xxv. 11. et al.]

⁸ See Whitty and Doddridge on this text, and Calcott's Sermons, Sermon V.

¹ See Lucretius de Rer. Nat. i. 151, &c. iii. 14, 15. Cic. de N. D. i. 20.

² Epicurus's maxim, by which he destroyed the providence of God, (according to Laërtius, himself an Epicurean,) was this: τὸ μακρίον καὶ ἀθάρτον οὐτε αὐτὸ πράγματα ἔχει, οὐτε ἄλλω παρέχει, "The blessed and incorruptible Being hath no business of his own, nor doth he make any for others." Comp. Cicero de N. D. i. 30. and Lucretius, i. 57. &c.

³ See Lucretius, iii. especially line 842. &c.

⁴ There is a remarkable passage in Epicurus's own book, Περὶ Τέλους, in which he says, that "he cannot understand what good there is, if we take away the pleasures which are perceived by the taste, those which arise from venereal gratifications, those which come in by the ears, and the agreeable emotions which are raised by the sight of beautiful forms." Laërt. lib. x. § 6. Comp. Cic. de N. D. i. 40. Tusc. Quæst. iii. 18. De Fin. ii. 3. and Davies's Notes.

⁵ See Whitty and Doddridge on the place, and the authors by them cited, to whom add Gale's Court of the Gentiles, part ii. book 4. chap. 5. and Ieland's Advantage and Necessity of the Christian Revelation, part ii. ch. 6.

⁶ [Thus in Xen. An. i. 6, 10. they took Orontes by the girdle, ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην. See Eur. Iph. Aul. 1376.]

11. *To forget*, "not to attend, neglect!" Heb. vi. 10. xiii. 2, 16. Ἐπιελησμένος, particip. perf. used in a passive sense, *forgotten*, Luke xii. 6. [So ἐνώπιον τοῦ Θεοῦ is Hebraicæ for τῷ Θεῷ, (Gesen. p. 820.) and such a dative expresses ὑπὸ τοῦ Θεοῦ. (Matthiæ, § 392.) The same phrase is quoted by Bretschn. and Schleusner from Ecclus. xxiii. 16; but it does not occur there. In Is. xiii. 16. we have ἐπιελησμένη in the passive sense; in Prov. ii. 17. in the active. It occurs passively in Wisd. ii. 4. Ecclus. xlv. 10.]

Ἐπιλέγομαι, pass. from ἐπὶ ὑpon, and λέγομαι to be called, which from λέγω to speak.—*To be called or named.* occ. John v. 2.

Ἐπιλέγομαι, mid. from ἐπὶ to, or moreover, and λέγω to choose.—*To choose, or associate to one's self, asciscere.* occ. Acts xv. 40. [Isocr. Paneg. c. 25. Herodian iv. 1, 4.]—Thus the LXX have used it, Ex. xvii. 9. [xviii. 25. Josh. viii. 3.] for the Heb. וַיִּבְחַר to choose.

Ἐπιλείπω, from ἐπὶ intens. and λείπω to fail.—*To fail, fail entirely.* occ. Heb. xi. 32. So Isocr. ad Demon. § 5. ἘΠΙΛΙΠΟΙ ὁ ἄν ἡμᾶς ὁ πᾶς ΧΡΟΝΟΣ. For many more similar instances, see Wetstein and Kyrke. [Jer. xxxiii. 17. Athen. v. p. 220. Dion. Hal. x. 36.]

Ἐπιλησμονή, ἥς, ἡ, from ἐπιλέλωμαι perf. of ἐπιλανθάνομαι.—*Forgetfulness.* occ. James i. 25. ἀκρατής ἐπιλησμονῆς, a forgetful hearer. Comp. under διαλογισμός I. [The word occurs Ecclus. xi. 27. Dio Cass. p. 840, 93. Reiske. On the phrase see Gesenius 644, 2.]

Ἐπιλοιπος, ου, ὁ, ὅς, ἡ, from ἐπιλείπω perf. mid. of ἐπιλείπω to leave, which from ἐπὶ after, and λείπω to leave.—*Remaining, left behind.* occ. 1 Pet. iv. 2. So Isocr. ad Nicom. ΤΟΝ ἘΠΙΛΟΙΠΟΝ ΧΡΟΝΟΝ διάγειν, to pass the remainder of one's time. See more in Wetstein. [Levit. xxvii. 18. Mark v. 3. Jer. xlv. 14. Demosth. p. 1250. Marc. Anton. iv. 31.]

Ἐπιλύσις, εως, ἡ, from ἐπιλύω, which see. *Solution, interpretation.* occ. 2 Pet. i. 20. For the various explanations of this difficult passage, see Wolfius, Wetstein, Mill, Whithy, and Doddridge on the place, and especially Limborch's Theolog. Christian. i. 11, 8. et seq., who explains ἰδίᾳ ἐπιλύσεως of a private exposition, which any man makes out of his own head, in opposition to the explication given by the apostle of Christ speaking or writing under the inspiration of the Holy Spirit. [This last explanation is approved by Wolf, almost all the Lutheran and Calvinistic divines, and Lowth (Pref. to Comm. on Isaiah, p. 11.). Schleus. and Bretschn. say it means, that the prophets did not understand the true meaning of the prophecies they uttered; and this sense, Schleusner thinks, is supported by verse 21. Wahl has, no prophecy of Scripture can be explained by itself, without assistance of the event. So Rosenmüller, Grotius, Heinsius, Calvin, Curcellæus, et alii. More proposed a new reading, ἐπιλύσις or ἐπέλευσις in the sense of impetus or instinct. Non est res proprii impetus: but every MS., except one, has the established reading. Some (Cappellus and others) say, that ἐπιλύσις means impulse, and explains the passage by saying, the prophets did not speak

of themselves. Erasmus, at one time, agreed to this. Others, as Hardt and Languis, think that ἐπιλύσις, like διάλυσις, may signify destruction, and explain the passage thus: *Scripture does not destroy itself, but though written at different times, by different men, is still consistent.* Bishop Horsley has four sermons (15—18.) on the text, and he explains it, *not any prophecy of Scripture is of self-interpretation: not any prophecy is its own interpreter.* This declaration, he says, applies to separate prophecies, and the whole body of them. All prophecies are parts of a general system relating to the Messiah, and therefore a separate one cannot explain itself; and the whole body cannot be understood without knowing the events to which it alludes.]

Ἐπιλύω, from ἐπὶ intens. and λύω to loose.

I. *To loose, unbind.* So Wetstein on Mark iv. 34. cites from Herodian, ἘΠΙΛΥΕΤΑΙ ἐπιστολάς, he loosens, i. e. opens the letters, which used anciently to be tied about with a string.

II. *To solve, explain, expound.* Mark iv. 34. Thus used by the LXX for the Heb. וַיִּבְרָר Gen. xli. 12. and by the profane writers. See Wetstein. [See Aq. Gen. xl. 8. Herodian iv. 12, 14. Athen. x. p. 449. F.]

III. *To explain, determine, decide.* Acts xix. 39.

Ἐπιμαρτυρέω, ὦ, from ἐπὶ intens. and μαρτυρέω to witness, testify.—*To testify earnestly.* occ. 1 Pet. v. 12. [The word occurs Demosth. p. 915, 12. 1273, 18. and is properly to testify, while ἐπιμαρτυρέσθαι is to call on one as a witness, Xen. Hell. iii. 4, 4. See 1 Kings ii. 42. Nehem. ix. 29, 30.]

Ἐπιμέλεια, ας, ἡ, from ἐπιμελής, which see under ἐπιμελῶς.—*Care, a taking care of.* This word includes every thing that relates to taking care of another's body. See Raphelius. occ. Acts xxvii. 3. ἐπιμελείας τυχεῖν, "to enjoy the benefit of their care." Doddridge. The Greek phrase is used by Xenophon, Isocrates, and Aristotle, cited by Raphelius and Wetstein. [Prov. iii. 8. 1 Mac. xvi. 14. Xen. Cyr. i. 6, 16.]

Ἐπιμελέομαι, οὔμαι [or —ομαι], depon. from ἐπιμελής. See under ἐπιμελῶς.—With a genitive, *to take care of.* occ. Luke x. 34, 35. 1 Tim. iii. 5. [The word is very properly used by St. Luke, being, in good Greek, applied to taking care of the sick or wounded. See Bos, Animadv. ad Script. Gr. p. 66. See Gen. xlv. 21. Prov. xxvii. 25.]

Ἐπιμελῶς, adv. from ἐπιμελής, εως, οὔς, ὁ, ἡ, *careful*, which from ἐπὶ ὑpon, *for*, and μέλει it is a care or concern.—*Carefully, with care.* occ. Luke xv. 8. [Gen. vi. 5. 3 Esdr. vi. 29, 34. Xen. Mem. ii. 4, 2.]

Ἐπιμένω, from ἐπὶ ὑpon, *in*, or *at*, and μένω to remain.

I. *To remain, abide in or at a place.* Acts x. 48. xv. 34. xxi. 4, 10. et al. [Πρός τινα, 1 Cor. xvii. 7. ἐν τινι, 8. See Exod. xii. 39.]

II. With a dative following, *to remain, continue, persist in.* Acts xiii. 43. Rom. ix. 1. xi. 22, 23. et al. [Col. i. 23. 1 Tim. iv. 16. Xen. Hell. iii. 4, 6.]

III. With a participle pres. following, *to continue or persist in doing somewhat.* John viii. 7. Acts xii. 16.

¹ Johnson.

'Επινεύω, from ἐπί upon or to, and νέω to nod, beckon.

I. To nod, beckon to. So Homer, II. ix. 616.

Ἡ, καὶ Πατρόκλην ὄγ' ἔπ' ὀφρύσι ΝΕΥ' ΣΕ σιωπῇ.
He spake: then silent to Patroclus nods.

[See Prov. xxvi. 24. Xen. Cyr. v. 5, 12.]

II. To assent by nodding. Thus Homer, in that grand description of Jupiter's assenting to the petition of Thetis, II. i. 528, 529.

Ἡ, καὶ κνανέησιν ἔπ' ὀφρύσι ΝΕΥ' ΣΕ Κρονίων,
'Αμβρόσιαι δ' ἄρα χαίται ἐπερρώσαντο ἄνακτος.

He spake: and awful bends his sable brows,
Shakes his ambrosial curls, and gives the nod,
The stamp of fate, the sanction of the god.

POPE.

III. To assent or consent in general, annuere. occ. Acts xviii. 20. And in this sense it is not only used, 2 Mac. iv. 10. xi. 15. xiv. 20, but also in the profane writers, as may be seen in Wetstein. I add from Lucian, Deum Judic. t. i. p. 162. A. 'ΕΠΙΝΕΥΕΙΣ δὲ ὅμως, you assent however. [Prov. xxvi. 24.]

'Επίνοια, αἰ, ἡ, from ἐπινοέω to think upon, which from ἐπί upon, and νόω to think.—A device, contrivance. occ. Acts viii. 22. In the Greek writers it is generally¹ used in a bad sense. See Kypke. [Jer. xx. 10.]

Ἐπιρκέω, ὦ, from ἐπί against, and ὅρκος an oath.—To act or omit any thing contrary to a promissory oath. Also to swear falsely. pcc. Mat. v. 33. On which passage Raphaelus excellently shows that it is applied in the latter, as well as the former sense, by Xenophon; so it may be interpreted in general, to forswear, perjure one's self. See also Wolfius and Wetstein. It is not used in the LXX, but in the Apocrypha, 1 Esd. i. 48. Wisd. xiv. 28; where it likewise signifies to forswear. [It is properly to swear repeatedly. See Beck, Comment, in Aristoph. t. iii. p. 42. It occurs in the sense of forswearing in Ælian, V. H. xii. 8. Herodian iii. c. 16. Xen. Anab. ii. 6, 22. Demosth. p. 1204, 20. Aristoph. Nub. 401. Ran. 102. Schl. remarks justly that the meaning conveyed is rather not to perform what you swear, than to swear falsely.]

Ἐπιρκος, ου, ὅ, ἡ, from ἐπί against, and ὅρκος an oath. Comp. ἐπιρκέω. [See Xen. Ages. i. 12. Aristoph. Ran. 150. Herodian viii. 3, 10.]—A perjured person. occ. 1 Tim. i. 10.

'Επιούσα. See under ἔπειμι.

Ἐπιούσως, ου, ὅ, ἡ, from ἐπί for, and οὐσία being, substance.—This is a very difficult word, in the interpretation of which learned men are far enough from being agreed. It appears to have been formed by the evangelists², in whose writings only it occurs, after the analogy of περιούσιος, (from περί beyond, and οὐσία being), a word probably coined in like manner by the LXX, in whose version alone, (I believe,) except

in the N. T., it is to be found. The most easy and natural interpretation of ἐπιούσιος seems to be that of the Greek commentators Chrysostom and Theophylact; the former of whom explains ἄρτον ἐπιούσιον by τὸν πρὸς τὴν ἐφήμερον ζωὴν Τῇ ΟΥ' ΣΙ' Αἰ ἡμῶν χρῆσιμévοντα, that which is convenient to our substance for the daily support of life; and Theophylact [ad Mat. vi. 11.] says, ἄρτος ἐπιούσιος is ἄρτος ἑπ' ἡμῶν τῇ ΟΥ' ΣΙ' Αἰ καὶ συστάσει ἡμῶν αὐτάρκειας, bread, which is sufficient for our substance or subsistence. So Suidas interprets ἐπιούσιος ἄρτος by ὁ ἑπ' ἡμῶν τῇ ΟΥ' ΣΙ' Αἰ ἡμῶν ἀρμόζων, fit for our substance or being. 'Επιούσιος then may be explained, sufficient for one's support, convenient for one's subsistence, competent. See Jos. Mede's Works, fol. pp. 124, 125. But as several learned men are unsatisfied with this interpretation, and would rather explain the word by to-morrow's, future, crastinus, futurus, deducing it from ἐπιούσα, the next or following day, I must just observe,

1st, That if this latter meaning be assigned to ἐπιούσιος, Luke xi. 3. at least, will run extremely harsh, give us our to-morrow's, or future, bread, day by day. And,

2ndly, That from ἐπιούσα the adjective should be, not ἐπιούσιος, but ἐπιουσαῖος. See Suicer, Thesaur. in ἐπιούσιος III.

3rdly, That περιούσιος, from περί and οὐσία, is an instance of a word formed after the same analogy as ἐπιούσιος, from ἐπί and οὐσία. And,

4thly, That it is not sufficient to object with Scaliger, that, according to this derivation, the word should be ἐπουσίος, not ἐπιούσιος; for that in many other words compounded with ἐπί, and beginning with a vowel, the ι is retained. Thus in the N. T. we have ἑπικίης, ἐπιρκος, and in the Greek writers ἐπιόγδοος, ἐπιόπτομαι, ἐπιόσσομαι, ἐπιουρος, &c. occ. Mat. vi. 11. Luke xi. 3. [Besides those quoted, the following are in favour of Parkhurst's explanation. Greg. Nyss. t. i. Or. iv. de Or. Dom. p. 745. et seq.; but not very distinctly. Basil. Reg. Brev. Quæst. 252. p. 624. Damascenus, Orthod. Fid. iv. 14. Cyril Alex. lib. ii. Glaphyr. p. 286. Theodoret ad Philip. c. iv. v. 19. Isidor. Pelusiot. 4. ep. 24. p. 11. Cornelius Augustin. Serm. xxvi. de Temp. Tertull. de Jejun. The places of Chrysostom are, tom. v. Hom. 19, 30, 43. Hom. 54. in Gen. p. 426. So Toyp in Epist. Crit. p. 140. Schleusner, and many others. The second opinion is embraced by Scaliger, Ep. 444. and lately by Fischer, de Vit. Lex. N. T. Prol. xii. p. 313. sq.; but, I think, without any strong argument. The word τῆς was used, according to Jerome, in the Gospel sec. Hebræos, and this Fischer relies on; but, as Suicer observes, this rather implies any future time, and not to-morrow simply. Hence many interpreters apply this phrase to Christ, the spiritual food from heaven, hereafter to give us life. So Athan. i. p. 607. Damasc. Orth. Fid. lib. iv. c. 14. p. 318. German. in Theor. Eccl. 175. Cyril, Alex. xiii. de Adorat. p. 471. Cyprian, de Or. Dom. p. 268. Tertull. Lib. de Orat. c. vi. p. 181. and others. Finally, the word is interpreted supersubstantialis, as if from ἐπὶ οὐσία supra substantiam, understanding here the eucharistic bread of life.]

¹ [In Demosth. pp. 1413, 1414. in a good one. 'Επινοέω is often taken in a bad sense. Ælian, V. H. xi. l. xiv. 30. And so ἐπινοια in Josephus's Life, § 44. and Wisd. xv. 4.]

² So Origen de Orat. 16. cited by Wetstein, πρῶτον δὲ τοῦτ' ἰστέον ὅτι ἡ λέξις ἡ ἐπιούσιος παρ' οὐδενὶ τῶν Ἑλλήνων οὐτε τῶν σοφῶν ἀνθρώπων, οὐτε ἐν τῇ τῶν ἰδίων συνηθείᾳ πέτρται, ἀλλ' εἰκε πειλάσθαι ὑπὸ τῶν εὐαγγελιστῶν. "We must first know, that the word ἐπιούσιος is not used by any of the Greeks or learned men; nor is it in vulgar use, but seems to have been framed by the evangelists."

Ἐπιπίπτω, from ἐπί upon, and πίπτω to fall.

1. *To fall upon*, as St. Paul did upon Eutychus when seemingly dead. Acts xx. 10. (comp. 1 Kings xvii. 21. 2 Kings iv. 34.) upon the neck of another in tenderness. Luke xv. 20. Acts xx. 37. Comp. Gen. xlv. 14. xlvii. 29. in LXX, and 3 Mac. v. 33. Spoken of the Holy Spirit, and His miraculous gifts, Acts viii. 16. x. 44. xi. 15; of an ecstasy or trance, Acts x. 10. comp. Gen. xv. 12. Dan. x. 7. in LXX; of blindness, Acts xiii. 11; of fear, Luke i. 12. Acts xix. 17. comp. Exod. xv. 16. Jos. ii. 9. in LXX; of reproaches, Rom. xv. 3. [In all these latter instances, the sense is metaphorical. The meaning, of course, is to take possession of, to enter. We have, in Ezek. xi. 5. the spirit of the Lord ἐπέσειεν ἐπ' ἐμέ.]

11. *To press upon*. Mark iii. 10. where it signifies, "that they were ready to drive each other upon him, so that those nearer him could hardly stand, being pressed forward by those behind." Doddridge. See Wetstein and Kypke.

III. *To move nearer, and so lie closer*, John xiii. 25; namely, to the breast of Jesus, than he did before, at verse 23. in order to hear what he should say. Ἀγχι σχὼν κεφαλὴν, holding his head near, as Homer speaks, Od. iv. 70. See Wolfius. [The Vulgate says, qui proximus Christo accumbat, as if ἐπιπίπτω was for ἀναπίπτω; but this cannot be justified. Wahl says, to recline on.]

Ἐπιπλήσω, from ἐπί upon, and πλήσω to strike.—With a dative, to reprove, rebuke, blame. occ. 1 Tim. v. 1. Herodotus, (as cited by Raphaelius,) and Josephus, Ant. xii. 4, 2 and 8. use the V. in the same sense with a dative. See also Wetstein. [Hom. II. xiii. 580. Xen. Ec. xiii. 12. Herodian iii. 3, 13. Polyb. v. 25, 3.] †Herod. iii. 142. vii. 136.†

Ἐπιπνίγω, from ἐπί upon, and πνίγω to choke.—*To strangle*. Nahum ii. 13. In the N. T. it is used metaphorically of plants, whose growth is choked or hindered. Luke viii. 7.] †See ἀποπνίγω.†

Ἐπιποθέω, ὦ, from ἐπί intensive, and ποθέω to desire, which from the N. πόθος desire.—With an infinitive or accusative case following, to desire earnestly, to long for or after. See Rom. i. 11. 2 Cor. v. 2. Phil. i. 8. [ii. 20.] 1 Pet. ii. 2. Jam. iv. 5. do ye think that the Scripture speaketh in vain against this worldly temper? Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατέκρινεν ἐν ἡμῖν; doth the (Holy) Spirit that dwelleth in us Christians (comp. Num. xi. 29. Rom. viii. 11. 1 Cor. xiii. 16. 2 Tim. i. 14.) lust to envy? (Comp. James iii. 14, 15. 1 Cor. iii. 3.) So French translation, pensez-vous que l'Ecriture parle en vain? l'Esprit qui a habité en nous, vous inspire-t-il l'envie? See also Whitby and Doddridge, and especially Wolfius and Macknight. [Schl. says it means here to be opposed to, i. e. to have a desire against; and so Wahl. Schleusner translates, (removing the note of interrogation,) the Spirit which dwells in you (for he reads ὑμῖν, with the Vulgate) is opposed to envy. Of course he means the human spirit amended by Christianity. The next difficulty is to know whether the words are intended as a citation from Scripture, or not. There are no words exactly answering to them; and many, as Heinsius, Randolph, and Scott, think that the

general tenor of Scripture is referred to. Most persons, however, refer the words to Gen. vi. 3, 5. to which they do not bear any very striking resemblance. Whatever conclusion we come to, the construction of the passage is extremely difficult and harsh. Ἐπιθυμέω is used in the same sense as Schl. gives to ἐπιποθέω in Gal. v. 17; but then κατὰ follows.] In the LXX, likewise, it denotes vehement desire, and answers to the Heb. רָצָה to desire earnestly, Ps. xlii. 1; to רָצָה to be pale or wan through eager desire, Ps. lxxxiv. 2. &c.

Ἐπιπόθησις, εως, ἡ, from ἐπιποθέω.—*A vehement desire or longing*. occ. 2 Cor. vii. 7, 11. [Aq. Ezek. xxiii. 11.]

Ἐπιπόθητος, ου, ὁ, ἡ, from ἐπιποθέω.—*Much desired*. Phil. iv. 1.]

Ἐπιποθία, ας, ἡ, from ἐπιποθέω.—*An earnest desire or longing*. occ. Rom. xv. 23.

Ἐπιπορεύομαι, from ἐπί upon or to, and πορεύομαι to come.—*To come to*. occ. Luke viii. 4. [Ezek. xxxix. 14. Dion. Hal. x. 43.]

Ἐπιπράπτω, from ἐπί upon, and πράπτω to sew.—*To sew upon*. occ. Mark ii. 11. [Job xvi. 15.]

Ἐπιπρίπτω, from ἐπί upon, and πρίπτω to cast.—*To throw, cast upon*. occ. Luke xix. 35. [Num. xxxv. 20, 22. Josh. x. 11. Herodian v. 6, 19. It is used metaphorically in 1 Pet. v. 7. for throwing off your care from yourself to another. See Ps. lv. 23.]

Ἐπίσημος, ου, ὁ, ἡ, from ἐπί for, and σῆμα a sign, mark.—*Remarkable, eminent*, whether for good, Rom. xvi. 7; or evil, Mat. xxxvii. 16. [For the bad sense, see Polyb. xviii. 38, 1. Joseph. Ant. v. 7, 1. Lucian, Rhet. Præc. t. iii. p. 27; for the good, Joseph. Bell. J. vi. 3. The proper sense of the word is, marked, and it is especially applied to stamped money. See Poll. Onom. iii. 10. Thucyd. ii. 13. The word occurs in Esther v. 4.]

Ἐπισιτισμός, οὔ, ὁ, from ἐπισιτίζω to give food, to feed, from ἐπι to, and σιτίζω to feed, which from σίτος, corn, food.—*Victuals, food, especially for a large number of persons*, commeatus. occ. Luke ix. 12. So in the best Greek writers it frequently denotes the provision of victual for an army or fleet; and the verb ἐπισιτίζεσθαι is used for procuring such provision, as Kypke has particularly shown. See also Wetstein. The LXX apply the N. ἐπισιτισμός in a similar view for the Heb. תַּיָּא. Gen. xlv. 21. Exod. xii. 39. Josh. i. 11. et al. [Add Gen. xlii. 25. Josh. ix. 11. 1 Sam. xxii. 10. Xen. Anab. i. 5, 9. vii. 1, 6. Hell. iii. 2, 19. Demosth. p. 280, 11. 671, 18. 909, 4. Herodian vi. 7, 3. Schleusner gives the word the sense of provisions for a journey; and ἐπισιτιζομαι is explained by Thom. M. p. 705. as τὰ ἐφόδια λαμβάνω. So Hesychius explains our word by ἐφοδιασμός.]

Ἐπισκέπτομαι, mid. from ἐπί intensive or upon, and σκέπτομαι to look.

I. Transitivity, with an accusative, to look out accurately and diligently, in order to choose the best. occ. Acts vi. 3. [Diod. Sic. xii. 11.]

II. Transitivity, with an accusative expressed or understood. [To visit one for the sake of know-

ing his state, inspect. Acts xv. 36. Xen. Cyr. vi. 3, 10. vii. 1, 5. Judges xv. 1.]

III. Transitivity, with an accusative, to visit, to go or come to see, in order to assist or benefit, [and thence to be favourable to, regard, show kindness to, take care of.] Mat. xxv. 36, 43. Luke i. 68, 78. vii. 16. Acts vii. 23. xv. 14. Heb. ii. 16. James i. 27. On the two first texts we may observe, that the Greek writers likewise apply it to visiting the sick, as may be seen in Elsner, Wetstein, and Kypke. Comp. also Campbell's Note on Mat. xxv. 36. [See Exod. iv. 31. Ruth i. 6. Ps. viii. 5. Eccus. vii. 39. to visit the sick. Herodian iv. 2, 7. Artemid. iii. 22.]

[Ἐπισκευάζω, from ἐπί and σκευάζω.—To load furniture on carriages or beasts of burden. Hence the middle (though it sometimes retains the active sense, as Xen. Hell. vii. 2, 8. and v. 3, 7.) is to load one's self, and then to prepare for a journey. This word probably occurs in Acts xxi. 15. where the common reading ἀποσκευασάμενοι makes no good sense. See Polyb. iii. 24. Diod. Sic. xiii. 2.]

Ἐπισκηνώω, ὦ, from ἐπί in, and σκηνώω to pitch a tent, to dwell.—To enter and dwell in. occ. 2 Cor. xii. 9. So Polybius, cited by Rappheus, τὸ δὲ τελευταῖον, ἘΠΙΣΚΗΝΩΣΑΝΤΕΣ ἘΠΙ τὰς οἰκίας, and at length entering into, and taking possession of, the houses, lib. iv. p. 287. ed. Paris, an. 1616. ibid. p. 335. μετὰ δὲ τὰ πάντα ταῖς οἰκίαις ἘΠΙΣΚΗΝΩΣΑΝΤΕΣ κατέειχον τὴν πόλιν, after these things, entering into the houses, they took possession of the city. Œcumenius explains ἐπισκηνώω in the above text by ὅλην ἐν ὅλῃ κατοικήσῃ, which I know not how better to translate than, may entirely take possession of, and dwell in me. The modern Greek version for ἐπισκηνώω has κατοικήσῃ, and the Vulg. renders ἐπισκηνώωσθ ἐπ' ἐμὲ by inhabit in me, may dwell in me. But, after all, perhaps the words should rather be interpreted, may overshadow, and so protect me, as a tent. Thus the Syriac version,

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may protect me, and Diodati's Italian, *mi ripari*, which is explained in a note, "Sia la mia unica salvaguardia e protezione. Greco, sia al disopra di me, a guisa di tenda, con che l'uomo si ripara dall'arsure o dall'altre ingiurie dell'aria. Vedi, Is. xxv. 4. may be my only safeguard and protection. Greek, may be over me, like a tent, with which a man protects himself from the heats and other injuries of the air. See Is. xxv. 4." Comp. 1 Pet. iv. 14. and σκηνώω III.

Ἐπισκιάζω, from ἐπί upon, over, and σκιά a shadow.

I. To overshadow, as a cloud, Mat. xvii. 5. Mark ix. 7. Luke ix. 34; as the shadow of a person passing by, Acts v. 15.

II. To overshadow, (in an unspeakable manner,) as the power of the Highest did the Blessed Virgin at the conception of the Son of God. Luke i. 35. See Suicer, Thesaur. in ἐπισκιάζω II. [See Num. ix. 22.]

Ἐπισκοπέω, ὦ, from ἐπί upon or intensive, and ἔσκοπα perf. mid. of σκέπτομαι to look.

I. To oversee, take the care and oversight of, to superintend. 1 Pet. v. 2. Comp. ἐπισκοπή and ἐπίσκοπος.

II. To look diligently, take earnest heed. Heb. xii. 15. [Xen. de Rep. Lac. ii. 2.]

Ἐπισκοπή, ἤς, ἡ, from the same as ἐπισκοπέω.

I. The office of an overseer or bishop in Christ's Church. 1 Tim. iii. 1. Acts i. 20; the correspondent Heb. word in Ps. cix. 8. is מִשְׁכֵּן.

II. Visitation. Luke xix. 44. 1 Pet. ii. 12. where Whitby and Macknight, whom see, explain ἡμέρα ἐπισκοπῆς by the time of persecution; and for proof, Whitby cites Is. x. 3. Jer. vi. 15. x. 15. from the LXX; and Wisd. iii. 7. Eccus. ii. 14. xviii. 20. [In Luke xix. 44. Schleusner and Wahl take it as the kind or provident visitation of God. The time in which God showed himself gracious to thee; and so Theophylact ad loc. So in Job x. 12. xxxiv. 9. As to the visitation to punish in Is. x. 3. Theodoret explains the day of visitation by the time of vengeance. Jer. viii. 12. Wisd. xix. 14. Ἐπισκοπέω is put for to revenge in Eur. Iph. T. 1414.]

Ἐπίσκοπος, οὐ, ὁ, from ἐπί upon, over, or intensive, and ἔσκοπα perf. mid. of σκέπτομαι to look.—An overseer, an inspector, one who hath the inspection or oversight, a superintendent, a bishop. It is once applied to Christ, 1 Pet. ii. 25; but in every other passage of the N. T. is spoken of men who have the oversight of Christ's flock. occ. Acts xv. 28. (comp. verse 17.) Phil. i. 1. 1 Tim. iii. 2. Tit. i. 7. In the LXX, from whence the writers of the N. T. appear to have taken this word, ἐπίσκοπος denotes an overseer.

1. Of the army. Num. xxxi. 14. Jud. ix. 28. 2 Kings xi. 15 or 16. answering to the Heb. מִשְׁכֵּן or מִשְׁכֵּן.

2. Of workmen. 2 Chron. xxxiv. 12, 17. for Heb. מִשְׁכֵּן.

3. Of the house of the Lord. 2 Kings xi. 18. where Heb. מִשְׁכֵּן offices.

4. Ὑς, a name of God, is rendered ἐπισκόπου, as we may say Providence. Job xx. 29. Comp. Wisd. i. 6.

5. Ἐπίσκοπος is used for a civil or religious officer. Neh. xi. 9, 14, 22. In the two latter verses it is spoken of the ἐπίσκοπος or overseer of the priests and Levites. Heb. מִשְׁכֵּן. Comp. 1 Mac. i. 51.

6. Eleazer, the son of Aaron, is in the LXX called ἐπίσκοπος from overseeing the tabernacle and its furniture. Num. iv. 16. where, for the Heb. מִשְׁכֵּן מִשְׁכֵּן the office of Eleazer, the LXX has ἐπίσκοπος Ἐλεάζαρ, Eleazer the overseer.

7. In Is. lx. 17. where the prophet is foretelling the glory and felicity of the Church by the accession of the Gentiles, for the Heb. מִשְׁכֵּן מִשְׁכֵּן מִשְׁכֵּן, I will also make thy officers peace, and thine exactors righteousness, the LXX has καὶ δώσω τοὺς ἀρχοντας σοῦ ἐν εἰρήνῃ, καὶ τοὺς ἘΠΙΣΚΟΠΟΥΣ σοῦ ἐν δικαιοσύνῃ, I will appoint thy rulers in peace, and thy overseers (bishops) in righteousness: and it is not improbable that the overseers of Christ's Church are in the N. T. called ἐπίσκοποι, from this very passage of Isaiah. The above-cited are all the

1 Clement, in his first Epistle to the Corinthians, § 42. ed. Russell, carries the matter much further. He cites the text thus: καταστήσω τοὺς ἐπισκόπους αὐτῶν ἐν δικαιοσύνῃ, καὶ τοὺς διακόνους αὐτῶν ἐν πίστει, "I will appoint

passages, both of the LXX version, and of the apocryphal books, wherein *ἐπίσκοπος* occurs.

Ἐπισπῶ, ὦ, —άομαι, ὦμαι, from ἐπὶ over, and σπῶ to draw.—To draw the prepuce over the glans, (thus Hesychius, ἐλκνέτω τὸ δέρμα,) and so become uncircumcised. [It appears from Celsus de Med. vii. 25. that there was a surgical operation performed for this purpose. The instrument was called *σπασθῆτήρ*. See Epiphanius de Mens. et Pond. p. m. 172. who also describes the operation. There is a very long dissertation by Groddeck in Schoettgen. Hor. Hebr. i. p. 1159. on this subject. Episcopus (Inst. Theol. ii. 10. p. 44, 6.) seems to think that in this place of Corinthians, the meaning is only, *let them not try to appear uncircumcised*; but from Groddeck's statements, no doubt can be entertained of the frequent practice of the operation.] occ. 1 Cor. vii. 18¹. Thus Josephus, Ant. xii. 5, 1. says of the Jews, who apostatized under Antiochus Epiphanes, καὶ τὴν τῶν αἰδίων περιτομὴν ἐπεκάλυψαν, ὥς ἂν εἶεν καὶ τὰ περὶ τὴν ἀπόδυναι "Ἕλληνες," Genitalium etiam circumcisionem obtēdere, ut vel nudato corpore Græci viderentur." Hudson. See his note. And in the Treatise of the Maccabees, § 5. we read that Antiochus παρεκέντησεν αὐτοῖς ἕνα ἑκάστον τῶν Ἑβραίων ἘΠΙΣΠΑΣΘΑΙ, commanded his guards to *ἐπισπᾶσθαι* each of the Hebrews. Comp. 1 Mac. i. 15. See Wetstein on 1 Cor. vii. 18. Buxtorf's Lex. Chald. Thalm. Rabin. under שָׁרַב, and Calmet's Dictionary in FORESKIN.

Ἐπίσταμαι, from ἐπὶ intens. and ἴσῃμι to know, τ being inserted for the sake of the sound, as it is likewise in ἴστωρ knowing, ἱστορία history, ἱστορέω to visit,†enquire,†derivatives from the same verb ἴσῃμι.

I. *To know, understand.* See Mark xiv. 68. Acts x. 28. xv. 7. xxvi. 26. 1 Tim. vi. 4. Jude 10.

II. *To know, be acquainted with, a person.* Acts xix. 15; or thing. xxiii. 25.

III. *To know, foreknow.* James iv. 14. Comp. Heb. xi. 8.

Ἐπιστάτης, ου, δ, from ἐπίστημι to stand or place near, to set over.

I. In the profane writers it denotes *one who is set over any thing, and takes care of it.* Thus in Soph. Aj. 27. ἘΠΙΣΤΑΤΑΙΣ ποιμνίωι are the keepers, or shepherds, of the flocks; in Xen. Cyr. viii. p. 431. ed. Hutchinson, 8vo. ἘΠΙΣΤΑΤΑΙ ἔργων are overseers of the works (comp. 2 Chron. xxxiv. 13. in LXX); and Aristotle, Polit. iv. 15. uses ἘΠΙΣΤΑΤΑΙ for magistrates, who are presidents and guardians of the state. [See 2 Kings v. 16. xxv. 19. 2 Chron. ii. 2. xxxi. 12. Exod. i. 11. v. 14. Arrian, Diss. Epict. iii. 15, 3. Xen. de Rep. Lac. 8, 4. Anab. ii. 3, 7. Mem. i. 1, 8.]

II. In the N. T. *master, a title of respect, and acknowledgment of authority.* It is used by Luke alone, and applied only to Christ. occ. Luke v. 5. viii. 24, 45. ix. 33, 49. xvii. 13. By a comparison of Luke ix. 33. with Mat. xvii. 4. and Mark ix. 5.

their overseers (bishops) in righteousness, and their ministers (deacons) in faith: and produces it as a prophecy of the Apostle's appointing the two offices of bishops (or presbyters, comp. § 44.) and deacons in the Church.

¹ [Some explain it in this sense in 4 Mac. v. 1. but Schleusner thinks this wrong. The word occurs in its proper sense in the LXX, as Is. v. 18.]

it is plainly parallel to Κύριε, Lord, and to Παββί, Rabbi; and Luke ix. 49. it answers to διδάσκαλε, master, teacher, in Mark ix. 38. On Luke v. 5. Kypke shows that Diogenes Laert. and Diod. Sic. use it for a preceptor. In the LXX it constantly signifies a president or overseer, præfectus. [Diod. Sic. iii. 69. Other instances are given in Munthe, Obs. Phil. p. 142. Kypke, Obs. Sacr. i. p. 228. See also Thom. Mag. v. διδάσκαλος, Etymol. Mag. in v. and Eustath. ad Odys. P. p. 641, 40. The word is only found in St. Luke among the Evangelists.]

Ἐπιστέλλω, from ἐπὶ to, and στέλλω to send.

I. [This word in good Greek denotes, *to give an order, either directly, as Xen. Cyr. iv. 5, 12. v. 5, 13. (whence ἐπιστολή means a command; see id. ib. v. 5, 2. Aristoph. Nub. 608.) or by message, as Xen. Cyr. v. 5, 1; or by letter, as Xen. Hell. iii. 1, 1; whence it is, to send by letter, or write to; and this is its only sense in the N. T.* It is followed by a dative of the person. Mitto in Latin is used for writing a letter. See Cort. ad Sallust. Bell. Catil. c. 42. and on our word Perizon. ad Ælian. V. H. iv. 18. and Krebs, Obs. Flav. p. 226. It occurs 1 Kings v. 8. according to the MS. Alex.] occ. Acts xv. 20. xxi. 25. Heb. xiii. 22.

Ἐπιστήμων, ονος, ὁ, ἡ, from ἐπίσταμαι to know.—Knowing, skilful, understanding, [and then prudent and moderate,] occ. James iii. 13. [Deut. i. 13. iv. 6. Eccus. xl. 31. Xen. Cyr. iii. 3, 9.]

Ἐπιστηρίζω, from ἐπὶ intens. and στήριζω to strengthen.—To confirm, strengthen. [In the pass. to rest on. See 2 Sam. i. 6.] In the N. T. it is used only in a figurative and spiritual sense, for confirming persons in their adherence to the gospel, notwithstanding opposition and persecution. occ. Acts xiv. 22. xv. 32, 41. xviii. 23.

Ἐπιστολή, ἡς, ἡ, from ἐπιστολά perf. mid. of ἐπιστέλλω to send.—An epistle, a letter. Acts ix. 2. xxiii. 25. Rom. xvi. 22. et al. freq. [In Acts ix. 2. it is, letters of commission or authority. In 2 Cor. iii. 2. it means, a letter of recommendation, from ver. 1. The sense of the passage is obviously, that the conversion of the Corinthians to a Christian life would be a recommendation of Christianity.]

Ἐπιστομίζω, from ἐπιστόμιον, a muzzle, which from ἐπὶ upon, and στόμα the mouth.—To muzzle. occ. Tit. i. 11. It is a figurative word taken from muzzling dogs (comp. Phil. iii. 2.) that they may not bark or bite; hence applied by the profane writers, (see Elsner and Wetstein,) as by St. Paul, to stopping the mouths of noisy and foolish talkers. Comp. φιμώ II. [So it is explained by Theophylact, ἐλέγχειν σφοδρῶς, ὥστε ἀποκλείειν αὐτοῖς τὰ στόματα, "to find fault with them (or refute them.) very much, so as to shut their mouths." See Demosth. p. 85, 4. Hesychius has ἐπιστομίζων ἐλέγχων. The Schol. on Aristoph. Eq. 480. explains the verb by κατασιγάω. See Hemsterh. on Aristoph. Plut. p. 193. Krebs, Obs. Flav. p. 367.]

Ἐπιστρέφω, from ἐπὶ to, and στρέφω to turn.

I. *To turn, turn to or towards.* Mat. ix. 22. Mark v. 30. viii. 33. Acts xvi. 18. [Rev. i. 12. Zach. v. 1.]

II. *To return.* Mat. x. 13. xii. 44. xxiv. 18. Luke ii. 20. Comp. 2 Pet. ii. 21. where it is

applied to *turning back* or *returning* to one's former evil course of life. [Gen. xlv. 13. Deut. xx. 5. In Luke xvii. 4. some construe, *and seven times in a day come back to you*; others *come back to a better mind*. Add Mark xiii. 16.]

III. Transitivity, to *convert*, *turn* to God and holiness, Luke i. 16, 17. Jam. v. 19, 20. [Acts xxvi. 18.] Intransitivity, to *turn*, to be thus *converted* or *turned*. Mat. xiii. 15. Luke xxii. 32. Acts iii. 19. ix. 35. xiv. 15. xxvi. 18, 20. et al. Comp. John xii. 40. [The passive *ἐπιστρέφωμαι* is used for the middle in the sense, to *turn oneself*, in Mat. ix. 22. Mark v. 30. viii. 33. John xxi. 20. in the sense, *turn to*, in Gal. iv. 9. 'Ἐπιστρέφειν καρδίαν τινός ἐπὶ τινα is, to *turn the affections of one person towards another*, as in Luke i. 17. Ezra vi. 22. Ecclus. xlviii. 10.]

'Ἐπιστροφή, ἥς, ἡ, from *ἐπιστροφή* perf. mid. of *ἐπιστρέφω*.—A *turning*, *conversion*. occ. Acts xv. 3. [It is put for *return* in Ezek. xlvii. 8. for *attention of mind*, Demosth. p. 158, 24. Epictet. c. 63. Xen. Hell. v. 2, 9.]

'Ἐπισυνάγω, from *ἐπὶ* to, and *συνάγω* to *gather*, *collect*.

To *collect*, *gather together* to one place. Mark i. 33. Luke xii. 1. as a hen doth her chickens under her wings. Mat. xxiii. 37. Luke xiii. 34. used of gathering the elect into the Christian Church. Mat. xxiv. 31. Mark xiii. 27. Comp. 2 Mac. i. 27. [2 Chron. xx. 26. Is. lii. 12. Polyb. i. 75, 2.]

Ἐπισυναγωγή, ἥς, ἡ, from *ἐπισυνάγω*.

1. A *being gathered together*. 2 Thess. ii. 1. Comp. 1 Thess. iv. 17.

II. An *assembling together* at one place. Heb. x. 25. Comp. 2 Mac. ii. 7. [See also verses 13, 14, and iv. 39. Phavorinus and Zonaras (Lex. Col. 802.) say *ἐπισυναγωγὴν, τὴν συμφωνίαν ἐκάλεισεν ὁ ἀπόστολος*.]

Ἐπισυντρέχω, from *ἐπὶ* upon or to, and *συντρέχω* to *run together*.—To *run together upon* or to (him, namely). occ. Mark ix. 25.

'Ἐπιστάσεις, εως, ἡ, from *ἐπισυνίσταμαι* to *meet together against*, from *ἐπὶ* upon or *against*, and *συνίστημι* to *stand together*.—A *concourse*, *tumult*, *insurrection*. occ. Acts xxiv. 12. 2 Cor. xi. 28. in which latter text it is applied to that *crowd* of cares, on account of the Churches, which were continually *rushing upon* St. Paul, and almost *overbearing* him. It is used by the LXX for a *tumultuous concourse*, Num. xvi. 40. or xvii. 5. answering to the Heb. *חַבֵּר* a *company*; and Num. xxvi. 9. to *חָבַר* (infin. Hiph. of *חָבַר*) to *contend*; and in the Apocrypha, 1 Esdr. v. 73. according to the Alexandrian MS. we have the phrase *ἘΠΙΣΤΑΣΕΙΣ ΠΟΙΟΥΜΕΝΟΙ*. [In the second passage, Schleusner says, *distraction, from the number of persons perpetually resorting to one*. Cicero pro Archia, c. 6. has *quotidianos hominum impetus* in the same sense. The word occurs in Sect. Empir. Eth. 127. Joseph. contra Apion. i. 20.]

Ἐπισφάλις, ἑος, οὗς, ὅ, ἡ, from *ἐπί*, and *σάλλω* to *supplant*, *throw down*, which see under *σάλλης*.

I. Properly, *apt to be thrown down*. Hence,

¹ See Beza and Doddridge on the place. (220)

II. *Hazardous*, *dangerous*. occ. Acts xxvii. 9. where see Kypke. [See Diod. Sic. xiii. 77. Polyb. i. 11, 10. ii. 28, 6. Arrian, Diss. Epict. iii. 13, 20. Wisd. ix. 14.]

Ἐπισχύω, from *ἐπὶ* intensive, and *ισχύω* to be strong. [The word occurs in the active sense to *strengthen*, as in Xen. Œc. xi. 13. It is to *grow strong* or *prevail*, in Ecclus. xxix. 1. 1 Mac. vi. 6. Wahl thinks that this verb, like many others, as *διατελέω, τυγχάνω*, expresses only a *circumstance* or *accessory definition* of the word *λέγοντες*, they *contended more vehemently*. See Matthiæ, § 552.—To *grow more strong*, *violent*, or *urgent*. occ. Luke xxiii. 5.]

Ἐπισωρεύω, from *ἐπὶ* upon, and *σωρεύω* to *heap*, [which from *σωρός* a *heap*.]—To *heap up*. occ. 2 Tim. iv. 3. [Theophylact and Œcumenius say, that the word implies the mixed herd or multitude of teachers. The word occurs twice in Symmachus's version. Song of Solomon ii. 4. Job xiv. 17.]

'Ἐπιταγή, ἥς, ἡ, from *ἐπιτέταγα* perf. mid. of *ἐπιτάσσω*, which see.

I. A *command*, *commandment*, *appointment*. Rom. xvi. 26. 1 Cor. vii. 6, 25. 2 Cor. viii. 8. 1 Tim. i. 1. Tit. i. 3.

II. *Authority*, *commanding authority*. Tit. ii. 15. [In Wisd. xiv. 16. xviii. 16. xix. 6. *ἐπιταγή* means *punishment proceeding from God*, according to Schleusner; and he says he does not know whether this may throw any light on Tit. ii. 15. In the first and third of these places, I can see no ground for such a translation. It is clearly *command*, *decree*, or *order*; and I think it is simply *decree* in the second passage also. Wahl explains this passage, *that you should enjoin in every way*, i. e. *seriously and severely*. Bretschneider translates, *suo quaque ordine, every thing in its own order*, and says that the apostle refers to the precepts delivered in verses 1—10. The word occurs in Dan. iii. 16. in some MSS., and in Symm. Micah vii. 11. Polyb. xiii. 4, 3. xxi. 4, 1.]

'Ἐπιτάσσω, from *ἐπὶ* upon or intensive, and *τάσσω* to *order*, *appoint*.—To *command*, *order*. Mark i. 27. v. 27, 39. Philm. 8. et al. [The word is properly *military*, and then means to *place soldiers behind the first rank*, as in Xen. Anab. vi. 3, 9. Hell. i. 6, 21. Polyb. i. 21, 12. 1 Mac. iv. 61. vi. 50. It is construed either with an acc. of the thing, and dat. of the person, or the infinitive. It occurs in Gen. xlix. 33. Esth. iii. 12; and is said by Thomas M. to be a better word than *προσάγγελλω*.]

'Ἐπιτελέω, ὦ, from *ἐπὶ* intensive, and *τελέω* to *finish*.

I. To *finish*, *complete*, *perfect*. Rom. xv. 28. 2 Cor. vii. 1. viii. 6, 11. Gal. iii. 3². Phil. i. 6. Heb. viii. 5. [Xen. Cyr. iii. 3, 1. 1 Sam. xiii. 12.]

II. To *perform*. Luke xiii. 32. 1 Pet. v. 9. Heb. ix. 6. *λατρείας ἐπιτελεῖν*. Herodotus uses the similar expressions, *θηρσκειας—εὐχολας—θυσίας* ΕΠΙΤΕΛΕΙΝ to *perform* ceremonies—devotions—sacrifices, ii. 37, 63. iv. 26. [Schleusner refers 2 Cor. vii. 1. to this head. He quotes similar expressions to those in Herodotus from

² [The passive is here put in the active sense. Wahl thinks the verb has here the sense to *cease*, "and will you now cease, (from the gift of the Spirit,) so as to go back to sensual and imperfect views of religion?"]

Ælian, V. H. xii. 61. Philo de Somn. p. 653, 15. and Herodian i. 5, 4. It is *to build* in 3 Esdr. vi. 4.]

[III. *To accomplish*; and then in the passive, *to be accomplished, to happen*. 1 Pet. v. 9. where] observe that Xenophon, Mem. Soc. iv. 8, 3, applies the V. ἐπιτελείσθαι to the *infirmities endured* in old age.

Ἐπιτήδειος, α, ον, from ἐπιτηδής the same, which may be deduced from ἐπι to, and ἡδύς *sweet, agreeable*, τ being inserted for sound's sake. †See Buttmann's Lexilogus.†—Fit, convenient, necessary. [See 1 Chron. xxviii. 2. Wisd. iv. 5.]

Quæis humana sibi doleat natura negatis.

Without which languid nature must decline.

Ἐπιτήδεια, τά, James ii. 16. is used in like manner by the profane writers for what are called the *necessaries of life, particularly for food*. See Wetstein and Kypke. [Xen. Ec. iii. 8. Æsch. Soer. Dial. iii. 11. Poll. Onom. i. 168.]

Ἐπιτίθημι, from ἐπι upon or besides, and τίθημι to put.

I. *To put or lay on*, as the hand. Mat. ix. 18. xix. 13. et al. freq. [It is used of the imposition of hands for healing the sick in the first of these passages, and in Mark v. 23. Luke iv. 40. Acts xxviii. 8; for blessing infants in the second; for giving the Holy Ghost, in Acts viii. 17. xix. 6; for ordaining, Acts vi. 6. 1 Tim. v. 22. It is used of] a burden, Mat. xxiii. 4. Acts xv. 28; a yoke, Acts xv. 10.

II. *To lay on*, as strokes. Luke x. 30. (where see Wetstein.) Acts xvi. 23. Comp. Rev. xxii. 18. [Diod. Sic. xi. 19. Xen. Mem. ii. 2, 13.]

III. *To load, put on board* a ship. Acts xxviii. 10.

IV. *To impose* a name. Mark iii. 16, 17.

V. *To add*. Rev. xxii. 18.

VI. *To give, deliver, distribute*. Mat. xxvii. 29. Schleusner also refers Acts xxviii. 10. to this sense. See Herod. iii. 12.]

VII. Ἐπιτίθεμαι, mid. with a dative, *to set or fall upon, to assault*. occ. Acts xviii. 10. It is used in the same manner by the LXX, (answering to the Heb. נָפַח לְפָנָיו to *fall upon*), and frequently by some of the best Greek writers, particularly by Xenophon and Plutarch. See the passages in Raphaelius and Wetstein. [See Gen. xliii. 18. Ex. xviii. 11. xxi. 14. Xen. Hell. ii. 4, 11. Herod. viii. 27. Diod. Sic. xvii. 86. It is construed in the LXX either with the dative or ἐπί.]

Ἐπιτιμάω, ὤ. It may be deduced either from ἐπί upon, and τιμάω to *punish*, or from ἐπί, and Heb. נָפַח to *defile, pollute*, to pronounce *defiled, polluted, or unclean*. [This, with the concluding remark on sense III., is preserved as a specimen of Parkhurst's etymologies, and as an excuse for having rejected so large a portion of them.]

I. [Stephens and Schleusner give as the proper sense, *to increase the price of any thing*; so Suidas explains it, and Demosthenes, p. 918, 22. uses it in this sense. Then it means, *to set a fine on*, as Joseph. Ant. xviii. 4, 6. Dio xxxviii. p. 78. Hence, comes probably the sense of *blaming*. The original phrase seems to have been ἐπιτιμᾶν τί τινα, but the accusative is often left out.]

II. *To reprove, rebuke, reprehend*. Mat. viii. 26.

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xvi. 22. xvii. 18. xix. 13. Mark ix. 25. (where see Campbell.) Luke iv. 39. [xxiii. 40.] 2 Tim. iv. 2. Jude 9.

III. *To charge, enjoin strictly*. Mat. xii. 16. Mark iii. 12. viii. 30. Luke iv. 41. ix. 21. In all these senses ἐπιτιμάω is plainly of a different root from τιμάω to *honour*, which see. [I should prefer the following arrangement.]

[II. *To reprove, rebuke, reprehend*. Mat. xix. 13. Luke xxiii. 40. 2 Tim. iv. 2. Gen. xxxvii. 9. Polyb. v. 54, 8. Xen. Ec. xi. 24. Thucyd. iv. 27. Poll. Onom. ix. 8.]

[III. *To admonish strictly and severely*. Mat. xii. 16. xvi. 22. Mark iii. 12. viii. 30. ix. 25. Luke xvii. 3. (This last passage Schl. would construe, *admonish him with an endeavour to change his purpose*.) In the following passages there is also a sense of *constraint or force* accompanying the *admonition or rebuke*. Mat. viii. 26. comp. Ps. cvi. 9. xvii. 18. Mark iv. 39. Luke iv. 35, 39, 41. Jude 9. So Nahum i. 4.]

Ἐπιτιμία, ας, ἡ, from ἐπιτιμάω.—A *punishment*, or rather, a *rebuke, censure*. occ. 2 Cor. ii. 6. Comp. 1 Cor. v. 4, 5, 13. This word is used also, Wisd. iii. 10. for *punishment or rebuke*. [There is a book by Philo called Περὶ ἀθλῶν καὶ ἐπιτιμῶν. The word, in good Greek, meant the *possession of the rights of citizenship*. Demosth. 230, 10. Diod. Sic. xviii. 18.]

Ἐπιτρέπω, from ἐπί to, andτρέπω to *turn*.—*To turn any thing to any one*.

I. *To commit, to deliver to the care of, to intrust to*. In this sense it is frequently used in the profane writers, and in the LXX, Gen. xxxix. 6. for the Heb. נָתַן לְעַבְדִּי to *leave*.

II. *To permit, allow, suffer*. Mat. viii. 21. xix. 8. et al. freq. [Mark v. 13. John xix. 38. Acts xxi. 39, 41. 1 Cor. xiv. 34. Heb. vi. 3. Esth. ix. 4. Polyb. i. 62, 3. Ælian, V. H. ii. 5. Xen. Mem. iii. 5, 2.]

Ἐπιτροπή, ἥς, ἡ, from ἐπιτρέπομαι perf. mid. of ἐπιτρέπω.—A *commission, office committed or intrusted*. occ. Acts xxvi. 12. [Thuc. v. 31, 41. Demosth. 897, 23. 2 Mac. xiii. 14.]

Ἐπίτροπος, ου, ὁ, from ἐπιτρέπομαι perf. mid. of ἐπιτρέπω.—A *person intrusted to act in another's name, or to whose care any thing is committed by another*.

I. A *steward, a bailiff, villicus*. Mat. xx. 8. Wetstein on Mat., and Raphaelius on Luke viii. 3. cite from Xenophon, ὁ ἐν τοῖς ἀγροῖς ἘΠΙΤΡΟΠΟΣ, the country- or land-steward. Comp. Kypke on Matthew. [Xen. Ec. xii. 2. xxi. 9.]

II. A *steward or treasurer* to a prince, or rather, according to Grotius and Beza, a *deputy-governor, a lieutenant*; for the Greeks called the same officer ἐπίτροπος, as the Romans named *procurator*. So the Vulg. *procuratoris*. Luke viii. 3. Herodotus, i. 108. calls Harpagus πάντων ἘΠΙΤΡΟΠΟΝ, the *superintendent* of all things, to king Astyages, namely. See Raphaelius. [Comp. 2 Mac. xi. 1. xiii. 2. Schweighæus. ad Arrian. Diss. Epict. iv. 7, 21.]

III. A *guardian*, to whom the care of orphans is *committed*, or rather, according to Elsner, Wolfius, and others, the same as the παιδαγωγός or keeper of the children during their father's lifetime. Gal. iv. 2. Comp. iii. 24. where the law is called παιδαγωγός. See also Josephus de Bel.

i. 30, 5. Ant. xvii. 4, 2. and under παιδαγωγός. [See Xen. Mem. i. 2, 40. Ælian, V. H. xiii. 44.]

Ἐπιτοχᾶνω, from ἐπι intensive, and τοχᾶνω to obtain.—It is either construed with a genitive, or used absolutely, to obtain, attain. occ. Rom. xi. 7. Heb. vi. 15. xi. 33. James iv. 2. [The meaning is probably derived from the use of the word in the case of archers, &c. hitting the mark, as Arrian, Diss. Epict. iv. 6, 28. and σκοποῦ τοχᾶν in Plato. The word occurs in Prov. xii. 28. Thucyd. iii. 3. Polyb. xxxi. 21, 13.]

Ἐπιφαίνω, from ἐπί upon, over, or to, and φαίνω, to shine.

1. To shine over or upon, to give light to. Luke i. 79. Comp. Acts xxvii. 20. See Virgil, Æn. iii. 203, 204.

Tres adeo incertos cæcæ caligine soles
Erramus pelago, totidem sine sidere noctes.

Num. vi. 25. to illuminate.

II. Ἐπιφαίνομαι, pass. from ἐπί to, and φαίνομαι to appear.—To appear, be manifested. Tit. ii. 11. iii. 4. [Irmisch. on Herodian i. 7, 3.]

Ἐπιφάνεια, as, ἡ, from ἐπιφάνης.

1. Brightness, splendour. 2 Thess. ii. 8. Comp. sense II. [2 Sam. vii. 23. 2 Mac. xiv. 15. xv. 27.]

II. The appearance, manifestation of Christ in the flesh. 2 Tim. i. 10; in glory, 1 Tim. vi. 14. 2 Tim. iv. 1, 8. Tit. ii. 13. See Suicer, Thesaur. in ἐπιφάνεια, who observes from Casaubon, that the Greek writers particularly apply this word to the appearance of some deity. [Schleusner says, the appearance of a god in splendour. Polyb. iii. 94, 3. Dion. Hal. i. 2, 68. Wessel. ad Diod. Sic. i. 25.] To the instances [Casaubon] has produced from Diodorus Siculus and Dionysius Halicarn., I add from Lucian, t. i. p. 1016. speaking of the philosopher Demonax: ἀκλῆτος εἰς ἡν τῆς παρὼν οἰκίαν ἐξέπνευ καὶ ἐκάθευδε, τῶν ἐνοικοῦντων Θεοῦ τινα ἘΠΙΦΑΝΕΙΑΝ ἡγουμένον τὸ πρᾶγμα, "whatever house he happened to light upon in his way, there, without invitation, he supped and slept, the inhabitants esteeming this as the appearance of a god."

Ἐπιφάνης, εὖος, οὖς, ὁ, ἡ, from ἐπιφαίνω.—Glorious, illustrious. occ. Acts ii. 20. The correspondent Heb. word in Joel ii. 31. or iii. 4. is שָׁרָר terrible, which is sometimes applied to a bright, dazzling object, as Ezek. i. 22. Comp. Exod. xv. 11. Judg. xiii. 6. [Properly, clear, discernible. See Pogg. Onom. vi. 206. Xen. Mem. iii. 1, 10. For the sense given by Parkhurst, see also Mal. i. 14. and comp. Diod. Sic. xvii. 65. Polyb. iii. 40, 9. Xen. Ages. iii. 2.]

Ἐπιφάνω, from ἐπί upon, to, and φάνω or φάω to shine.—To shine upon, give light to. occ. Eph. v. 14. Comp. Is. lx. 1. [Others write ἐπιφάνωσκω, which occurs in Job xxv. 5.]

Ἐπιφέρω, from ἐπί to, upon, besides, or against, and φέρω to bring.

I. To bring, carry to. Acts xix. 12.

II. To bring upon, inflict wrath or vengeance. Rom. iii. 5. [Xen. Hell. vi. 3, 4. Polyb. iii. 4, 5.]

III. To add, superadd. Phil. i. 16. [See Aristot. Rhet. iii. 6. and Loesner, Obs. Philon. p. 351.]

IV. To bring against, as an accusation. Jude 9. (222)

Acts xxv. 18. Ἐπιφέρειν αἰτίαν is a phrase frequently used in the purest Greek writers. See Raphaelius, Wetstein, and Kypke. [Thucyd. i. 70. iii. 42. Herodian iii. 8, 12.]

Ἐπιφωνέω, ὦ, from ἐπί intensive or against, and φωνέω to cry.

I. To cry aloud, clamour, shout. Luke xxiii. 21. Acts xii. 22.

II. With a dative, to cry out against. Acts xxii. 24. [I can see little reason for giving this word any other sense than to cry out loud. In Acts xii. 22. Schleusner says to applaud, as the people in public used to do. See Krebs, ad Plut. de Aud. Poet. c. 7. p. 193.]

Ἐπιφώσκω, from ἐπί upon or besides, denoting accession, and φώσκω to shine, which from φάω the same.

I. Properly, and according to the etymology of the word, to begin to shine, to dawn, as the day-light, illucesco. So in Herod. iii. 86. ἂν' ἡμέρῃ δὲ ΔΙΑΦΩΣΚΟΥΣΗ, as soon as the day dawned; and in Polyb. ix. ad init. ἀπὸ τῆς ἡμέρας ἘΠΙΦΑΙΝΟΥΣΗΣ, the day now dawning. See Raphaelius and Wetstein on Mat. xxviii. 1.

II. To draw on, as the Jewish Sabbath, which began in the evening. (See Lev. xxiii. 32. Neh. xiii. 19.) Thus the verb is plainly used, Luke xxiii. 54. (compare John xix. 31. with Deut. xxi. 22, 23.) and in the same view it may be understood in the only other text of the N. T. wherein it occurs, namely, Mat. xxviii. 1. ὁψὲ δὲ Σαββάτων, τῇ ἐπιφωσκούσῃ (ἡμέρᾳ, namely, as in the above passages of Herodotus and Polyb.) εἰς μίαν Σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρήσαι τὸν τάφον, in the evening of the Sabbath, when the (Jewish) day was drawing on towards the first day of the week, Mary Magdalene and the other Mary went, i. e. set out (for it does not appear that they actually came at this time, being probably prevented by the σεισμὸς μέγας great earthquake or storm, verse 2, which preceded our Lord's resurrection) to visit the sepulchre. For this interpretation of this very difficult passage, the reader is obliged to the learned Dr. Macknight, in his Commentary on the place, § 147. where he may find it further illustrated and defended. See the use of ἡλθον, Acts xxviii. 14. [Macknight's explanation is not, on the whole, satisfactory. Schleusner, Wahl, Bretschneider, Tittmann (of Dresden) in his Commentary on St. John xx., adopt the old interpretation, and understand τῇ ἐπιφωσκούσῃ (ἡμέρᾳ) to express, as the morning dawned.] And observe further, that the Syriac ܦܬܬܐ which properly signifies to shine, as the day-light, (illuxit. Dicitur de luce diurna, Castell.) is applied also to the evening-light, and is the very word used in the Syriac version of Mat. xxviii. 1. Luke xxiii. 54. And this latter sense of the Syriac ܦܬܬܐ may account for the similar application of the Greek ἐπιφώσκω in the evangelists. See Marsh's note 51. on his Translation of Michaelis's Introduct. to N. T., vol. i. p. 407.

Ἐπιχειρέω, ὦ, from ἐπί upon or in, and χεῖρ the hand.—To take in hand, undertake, attempt, whether with effect or not. occ. Luke i. 1. Acts ix. 29. xix. 13. See Raphaelius and Wetstein on Luke. [See also 2 Mac. ii. 30. Xen. Mem. ii. 6, 28. Ælian, V. H. iii. 18. Esth. ix. 25. 2 Mac.

vii. 19. In this last, and in Acts xix. 13. it is to *dare*; and so Hesychius explains it by *τολμάω*. In some cases this verb seems to be pleonastic, and so it is explained in Luke i. 1, 6. (with which compare 2 Mac. ii. 30.) See Krebs, Obs. Flav. p. 96. Munthe in Obs. in N. T. e Diod. Sic. p. 127. and Glass, Phil. Saer. p. 191.]

Ἐπιχέω, ὦ, from ἐπί upon or in, and χέω to pour.—To pour upon or in, to infuse. occ. Luke x. 34. [Gen. xxviii. 18. Xen. (Ec. xvii. 9.)]

Ἐπιχορηγέω, ὦ, from ἐπί besides or to, and χορηγέω to lead the chorus, also to supply, furnish¹. Comp. χορηγέω.

I. With a dative of the person, and an accusative of the thing, to supply, furnish, or rather, to supply or furnish abundantly. Gal. iii. 5. 2 Cor. ix. 10. where see Wolfius, who is for placing the comma after βρώσιν, and referring χορηγήσαι to what follows. Comp. Is. lv. 10. in Heb. and LXX. This V. is used with a dative of the person, Ecclus. xxv. 22. In the pass. to be supplied, i. e. to have supply, rigour, or nourishment ministered, occ. Col. ii. 19. Also, to be supplied or ministered. 2 Pet. i. 11. [In Col. ii. 9. Schleusner says, to offer mutual services, and translates the whole body joined closely by mutual good offices. Wahl construes the word by *adjuto* to help. Bretschneider says, *alterum alteri jungo*, ut *Choragi facere solent*. He observes rightly, that in the parallel place in Eph. iv. 16. συναρμολογέω is used in this sense of joining together. The simple verb is used for *disposing*, and joined with διατάττω in Lucian, Nectom. i. p. 477. ed. Hemst. In Ecclus. xxv. 24. Schleusner says, to take the lead, from the original sense of the word.]

II. With an accus. and a dative preceded by ἐν, to supply, add to. 2 Pet. i. 5. I am aware that Sir Norton Knatchbull and Doddridge have supposed that the word, in this place, alludes to the ancient custom of dancing in chorus, Faith being represented as the leading Grace in the chorus of Christian virtues, and that they accordingly explain ἐπιχορηγήσατε by *join*, or *associate to the chorus*, of Christian virtues, namely. This exposition, it must be confessed, is ingenious, and well suited to the apostle's discourse; but I can find no authority for ἐπιχορηγέω being ever thus used, which is the less probable in this place, because at the eleventh verse it is evidently applied in its usual sense of supplying, furnishing, or ministering. [In this place Schleus. says, *exhibit together*, and translates *join with a firm persuasion as to religion the pursuit of virtue*. Wahl gives only to *exhibit or declare*.]

Ἐπιχορηγία, ας, ἡ, from ἐπιχορηγέω.—A supply. occ. Eph. iv. 16. Phil. i. 19.

Ἐπιχρίω, from ἐπί upon, and χρίω to anoint.—To anoint, daub, smear. occ. John ix. 6, 11. [Lucian, de Scrib. Hist. 62.]

Ἐποικοδομέω, ὦ, from ἐπί upon, and οἰκοδομέω to build.

I. To build upon, superstruere. 1 Cor. iii. 10, 12, 14. Eph. ii. 20.

II. To build up, edify. Acts xx. 32. Col. ii. 7. Jude 20. [I should say with Wahl,]

[I. To build one thing on another, and hence passively, to rest upon. Col. ii. 7. resting on Christ, (for better knowledge.) Eph. ii. 20.]

[II. To perfect a building, and metaph. to increase. Acts xx. 32. 1 Cor. iii. 10, 12, 14. Another increases the knowledge of religion which had begun by the first teachers. Jude 20. The comparison of Christians to a building, which is to be carried on, is common in Scripture.]

Ἐποκέλλω, from ἐπί intens. and ἐκέλλω to bring a ship to land, or to run it aground, which from κέλλω the same, also to move. To run a ship aground. occ. Acts xxvii. 41. This word is frequently used by the Greek writers in the same sense. See Wetstein. [See Diod. Sic. i. 31. Polyb. i. 20, 15. Thuc. iv. 26. Arrian, Exp. Alex. ii. 23, 5.]

Ἐπονομάζω, from ἐπί intens. and ὀνομάζω to name.—[To give a name to. Then in the passive, to receive a name or be called. Schleusner says, that like καλίσμαι, it is to be. Rom. ii. 27. Gen. iv. 17, 25. Polyb. i. 29, 2. Xen. (Ec. vi. 17.)]

Ἐποπτεύω, from ἐπί upon, and ὀπτομαι to see.—To look upon, behold, be an eye-witness of. occ. 1 Pet. iii. 2. ii. 12. where, "as ἐκ καλῶν ἔργων cannot be connected with ἐποπτεύσαντες, which governs an accus. c. iii. 2.—remove the comma from ἐποπτεύσαντες, they may from your good works, which they shall behold, glorify God." Bowyer. See Eng. transl. [Schleusner says on 1 Pet. ii. 12. ἐποπτεύσαντες is for ἐάν ἐποπτεύωσι (namely) τὰ καλὰ ὑμῶν ἔργα. Polyb. v. 69, 6. xxxi. 23, 10. Demosth. p. 160, 13. Hom. Od. II. 140.]

Ἐπόπτης, ου, ὁ, from ἐπί upon, and ὀπτομαι to see. See ἐποπτεύω.—A beholder, an eye-witness. occ. 2 Pet. i. 16.—On which text it may be worth observing, that those who were admitted to a sight of the pagan mysteries among the Greeks were said ἐποπτεύειν, and were called ἐπόπται. See Elsner and Macknight on the place, and Wetstein on 1 Pet. ii. 12. [See Casaub. ad Athen. vi. p. 446. and Spanh. ad Aristoph. Ran. 757. The word has another meaning, viz. inspector or president of games. See Poll. Onom. iii. 30. The word occurs in 2 Mac. iii. 29. vii. 35.]

Ἐπος, εος, ους, τό, from ἔπω, to speak.—A word, an expression. occ. Heb. vii. 9. ὡς ἔπος εἰπὺν, as one may say, if I may use the expression. This is a very common phrase in the purest Greek writers, when they are going to say any thing that sounds too bold or harsh. See Grotius, Raphelius, Wolfius, Wetstein, and Kypke. [See Polyb. i. 1, 2. v. 33, 7. and Wessel. ad Herod. ii. 109. The phrase means in a word in Plato Apol. Socr. c. 1, 7, 8. ed. Fischer.]

Ἐπουράνιος, ου, ὁ, ἡ, from ἐπί upon, in, and οὐράνιος heaven.—"Heavenly, celestial. Mat. xviii. 25. John iii. 12. 1 Cor. xv. 40, 48, 49. et al. freq. In Eph. i. 3. ii. 6. ἐπουρανίους heavenly (places) means the Christian Church, called by Christ himself the kingdom of heaven, because the Christian Church was foretold, Dan. ii. 44. under the character of a kingdom which the God of heaven would set up, and which shall never be destroyed." Macknight. [Dan. iv. 23. This word embraces several ideas. It is inhabiting heaven in Mat. xviii. 35. 1 Cor. xv. 48, 49. Phil. ii. 10. Then

¹ [It can hardly be necessary to state here that the χορηγός was the person who supplied the expenses of the theatrical entertainments. Spanheim. ad Call. Hymn. in Dian. v. 256.]

τὰ ἐπουράνια are either *heaven*, (and that, says Schl., is the meaning in Eph. i. 3. *with spiritual rewards in a future life*, and Heb. ix. 23.) or the *air*, (which the Jews believed to be filled with evil spirits,) as in Eph. vi. 12. See Koppe ad Eph. ii. 2. Again, another meaning is of or belonging to the kingdom of heaven, as in Heb. iii. 1. *a call to the kingdom*; and the word is frequently used of the future joys of the kingdom, as Heb. vi. 4. xi. 16. xii. 22. 2 Tim. iv. 18. Wahl so explains Eph. i. 3. Then it is *sublime or divine*, in opposition to *earthly*. John iii. 12.]

ἙΠΤΑ', οἱ, αἱ, τὰ. Indeclinable.

I. A noun of number, *seven*. It is a plain derivative from the Heb. שֶׁבַע, or שֶׁבַע *seven*, the aspirate breathing being substituted for the sibilant letter, (as in ἕξ from ἕξ, &c.) which, however, appears again in the Latin *septem*, and Eng. *seven*. Mat. xv. 34, 36. xxii. 25. et al. freq.

II. It is the number of *sufficiency*, or denotes a *sufficient* number. See Mat. xii. 45. Rev. i. 4. Comp. 1 Sam. ii. 5. Prov. xxvi. 25. Jer. xv. 2. The radical meaning of שֶׁבַע in Heb.¹ is *sufficiency, fulness*, and the number *seven* was denominated from this root, because it was on that day from the creation that the Lord שֶׁבַע, Gen. ii. 2. *completed or finished* all his work, or made it *sufficient* for the purposes to which it was designed. The *seventh* day was also sanctified, or set apart from the beginning, as a religious sabbath or rest, to remind believers of that rest which God then entered into, and of that שֶׁבַע (Ps. xvi. 11.) *sufficiency or fulness* of joy which is in his presence for evermore. Hence the very early and general division of times into weeks, or periods of *seven* days. Hence the sacredness of the *seventh* day, not only among believers before the giving of the law, but also among the heathen², for which³ they gave the very same reason as Moses doth, Gen. ii. 2. namely, that on it all things were *ended or completed*. Comp. Gen. vii. 4, 10. viii. 10, 12. xxix. 27. Exod. xvi. 22—31. Ps. xvi. 11. Heb. iv. 1—11. And hence *seven* was, both among believers and heathen, the number of *sufficiency or completion*. On Rev. i. 4. see Vitranga. [It often means *several*. Mat. xii. 45. Luke xi. 26. 1 Sam. ii. 5. Ruth iv. 15. Is. iv. 1. Suidas mentions that ἑπτὰ ἐπὶ πλῆθους τὰς τεται. It is put for *seven times* in Mat. xxi. 22. as in Prov. xxiv. 16.]

Ἑπτάκις, adv. from ἑπτὰ *seven*, and κίς a numeral termination denoting *times*, from the Heb. סָבַר *to reckon, count*. See κίς. *Seven times*. occ. Mat. xviii. 21, 22. Luke xvii. 4. twice; where it

is used indefinitely for *many times*, or *often*. So some of the Greek versions in Montfaucon's Hexapla render the Heb. שֶׁבַע *seven times* in Ps. cxix. 164. by πλειστάκις *often, frequently*.

Ἑπτακισχίλιοι, αἱ, αἱ, αἱ, from ἑπτάκις *seven times*, and χίλιοι *a thousand*.—*Seven thousand*, q. d. *seven times a thousand*. occ. Rom. xi. 4.

*ΕΠΩ. Comp. φάω I. An obsolete V., whence in the N. T. we have 1 aor. ἔπα, 2 aor. ἔπον, infin. εἰπών, particip. εἰπών.

I. *To utter with the mouth, to say*. Mat. ii. 5. iii. 7. xii. 2. et al. freq. Σὺ ἔπας, *thou hast said*. Mat. xxvi. 25, 64. Comp. Mark xiv. 62. This is manifestly a form of *assenting* to a question asked. We meet with similar expressions in the Greek writers. Thus in Xen. Mem. Socr. iii. 10, 15. one answers Socrates, Αὐτό τοῦτο λέγεις, ὦ Σώκρατες! *you say so yourself*, O Socrates! In Euripides we have Σὺ δὲ ταῦτα λέγεις, οὐκ ἐγώ *you say so, not I*. So in Sophocles, Σὺ τοι λέγεις νυν, οὐκ ἐγώ. See more in Wetstein, and comp. Mat. xxvii. 11. Mark xv. 2. Luke xxii. 70. xxiii. 3. John xviii. 37. and LXX in Exod. x. 29. The words εἶπε δὲ ὁ Κύριος, Luke vii. 31. are wanting in almost all the MSS., in several ancient versions, in some printed editions, are marked by Wetstein as what ought to be expunged, and by Griesbach rejected from the text.

II. Εἰπεῖν ἐν ἑαυτῷ, or ἐν τῇ καρδίᾳ, *to say within himself, or in his heart*, i. e. to think *within himself*. Mat. ix. 3. (Comp. Mark ii. 6.) Mat. xxiv. 48. Rom. x. 6. These are Hellenistical phrases used by the LXX; the former, Esth. vi. 6: the latter more frequently, Deut. viii. 17. xviii. 21. et al. for the Heb. בְּלִבּוֹ or בְּקַרְבָּנוֹ *to say in one's heart*; which Hebrew expressions, we may observe, are strictly philosophical and just; since it seems impossible for men to think even in their inmost souls without words. This is well expressed by Wollaston, Religion of Nature, p. 123. 4to edit. 1724. "It is by the help of words, at least in great measure, that we even reason and discourse *within ourselves*, as well as communicate our thoughts and discourse with others; and if any one observes himself well, he will find that he *thinks* as well as *speaks* in some language, and that in thinking he supposes and runs over silently and habitually those sounds, which in speaking he actually makes.—In short, words seem to be, as it were, *bodies or vehicles* to the sense or meaning, which is the *spiritual part*, and which, without the other, can hardly be fixed in the mind. Let any man try, ingenuously, whether he can think over but that short prayer in Plato (Alcib. 2.) τὰ μὲν ἑσθλὰ, κ. τ. λ. abstracted quite from these and all other words." See some further observations on this subject, in Ellis's Inquiry, Whence cometh wisdom and understanding to man? p. 10, 14.

III. *To speak*. Mat. v. 11. x. 27. xii. 32.

IV. *To tell, declare, inform*. Mat. xii. 47, 48. xvi. 20. xvii. 9. xviii. 17. xxvii. 17. [Add Mat. viii. 5. Mark vii. 36. Luke v. 14. John xx. 15. We find the LXX rendering the word שֶׁבַע by the different compounds of ἀγγέλλω. We have the sense *to inform beforehand* in Mat. xxviii. 6, 7. Mark xvi. 7. Acts vi. 37. and perhaps the sense of *teaching* in Mat. xxii. 1.]

¹ Comp. Heb. and Eng. Lexicon under שֶׁבַע.

² Very express are the testimonies of Josephus and Philo to this purpose. Thus the former, in his controversial Treatise against Apion, li. 39. οὐδ' ἔστιν οὐ πᾶσι Ἑλλήνων, οὐδὲ τις οὐκ οὐδὲ βάρβαρος, οὐδὲ ἐν ἑθνοσὶ ἔθνα μὴ τὸ τῆς ἑξομολόγους ἢ ἀργονομίας, τὸ ἔθος οὐ διαφερόντως, "nor is there any city whatever, whether Greek or barbarian, nor a single nation, whither the custom of the Sabbath, on which we rest, hath not passed." And thus Philo, of the seventh day: ἔσθρη γὰρ οὐ μὴς πόλεως ἢ χωρὸς ἔστιν, ἀλλὰ τῷ παντὶ, "for this is a feast, not of one city or country, but of all." See more in Hudson on Josephus, as above.

³ See Grotius de Verit. Relig. Christ. i. 16. and not. 20. &c. Cooke's Inquiry into the Patriarchal and Druidical Religion, p. 4, 5. and the authors there quoted, and Leland's Advantage and Necessity of the Christian Revelation, pt. i. ch. 2. p. 74. 8vo edit.

V. *To command, order, direct*¹. Mat. iv. 3. xx. 21. xxiii. 3. Mark v. 43. viii. 7. et al. freq. Stockius observes, that the writers of the N. T. seem to have learned this application of the V. εἰπεῖν from the Hebrews, who frequently use עָצַר in this sense. We deny not, however, adds he, that the purest Greek writers use εἰπεῖν for *commanding, ordering*, as, besides others, Alberti on Mat. iv. 3. and Duker on Thucyd. vii. 29. p. 462. have shown by various examples; but in them it is never construed with *iva*, as it often is in the N. T. but always with an infinitive. But quære? See also Kypke on Mat. xx. 21. [Add Mat. xxii. 24. Mark x. 49. Luke x. 40. James ii. 11. See Aristoph. Eq. 1021. Hom. Od. Γ. 427. Xen. Hell. iii. 5, 8. Barnes ad Eur. Iph. T. 85.]

VI. *To call or name*. John x. 35. 1 Cor. xii. 3. Xen. Ages. ii. 12. Hell. iv. 3, 12.]

VII. *To promise*. Mat. xx. 21. Mark xvi. 1. Eur. Elect. 33. We must observe, that the signification of this verb is peculiarly liable to be affected by the circumstances in which it is used. Thus, if we say any thing,

[1. With a view of inquiring, it is, in fact, *to ask*, as in Mat. xi. 3. xiii. 10. Luke vii. 40. and the LXX construe עָצַר by *ἑρωτάω*. Exod. iii. 13. See Xen. Cyr. i. 3, 14. 4, 27.]

[2. In reply, it is *to answer*, as Mat. ii. 5. xii. 11. xxi. 24. See Xen. Cyr. i. 4, 12. ii. 2, 10.]

[3. With a view of obtaining any thing, it is *to request*, as perhaps Mark ix. 18. (comp. Luke ix. 40.) and John xii. 27.]

Ἐργάζομαι, from ἔργον.

I. *To work, labour*. Mat. xxi. 28. Luke xiii. 14. Acts xviii. 3. 1 Cor. iv. 12. 1 Thess. ii. 9. et al. Comp. John v. 17. [In the first passage it has a sense common in classical Greek, *to labour in agriculture*, as Thucyd. ii. 72. (comp. iii. 50.) Xen. Œc. vi. 11. Ælian, V. H. ix. 5. Gen. ii. 5. See Schwarz, Comm. Crit. Gr. Ling. p. 564.]

II. *To work, perform*. Mat. xxvi. 10. John iii. 21. vi. 28. ix. 4. et al.

III. *To work, practise*, whether good, as Rom. ii. 10. Acts x. 35. ἐργαζόμενος δικαιοσύνην, *working righteousness*. So the LXX, Ps. xiv. or xv. 2. and Zeph. ii. 3. for the Heb. עָבַד עָוֶן; or evil, Rom. xiii. 10. James ii. 9. Mat. vii. 23. ἐργαζόμενοι τὴν ἀνομίαν, *working iniquity*. The LXX use this latter phrase Ps. v. 6. vi. 8. xiv. 4. et al. for the Heb. עָבַד עָוֶן, *workers of iniquity*.

IV. *To be employed in or about*. 1 Cor. ix. 13. Rev. xviii. 17. Observe that in 1 Cor. ix. 13. οἱ τὰ ἱερὰ ἐργαζόμενοι, *they who are employed about holy things*, denote the Levites, as distinguished from οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες, *they who wait at the altar*, i. e. *the priests*, mentioned in the next verse. See Wolfius, Jos. Mede's Works, fol. p. 77. and Vitringa de Synagogâ Veteri, Proleg. p. 74. In Rev. xviii. 17. ὅσοι τὴν θάλασσαν ἐργάζονται, *as many as use*, i. e. *are employed upon, the sea*. This is an elegant phrase, occurring in the purest Greek authors. See Raphaelius, Wetstein, and Kypke. [Sehl. says, rather, *to traffic or get their living by the sea*, and refers to Raphael. Annot. Polyb. p. 720. Alberti

Obs. Phil. p. 495. Aristot. Probl. Sect. 38. Probl. 2. Arrian, Exp. vii. 19, 8.]

V. *To procure, acquire by labour*, as the word is frequently applied in the profane writers. John vi. 27. See Elsner and Wetstein on Mat. xxv. 16. [Eph. iv. 23. Herod. i. 24. Polyb. xii. 13, 2. Ælian, H. A. x. 50. Aristoph. Eq. 835. See Græv. Lect. Hesiod. c. 2. p. 8. Valck. ad Herod. viii. p. 631. Ἐργον is *usury or interest*. See Salmass. de Usur. p. 9.]

VI. *To trade, traffic*. Mat. xxv. 16. In this sense the LXX seem to have used it, Prov. xxxi. 18. for the Heb. עָבַד לְטָרֵף; but in Mat. it should perhaps be rather interpreted *to gain*, as it often signifies in the Greek classics. See Wetstein on Mat. xxv. 16. and Hoogeven's note on Vigerus de Idiotism. cap. iii. § 13. reg. 5.

Ἐργασία, ας, ῆ, from ἐργάζομαι.

I. *Work, labour, pains*. Luke xii. 58. where the phrase ὁδὸς ἐργασίας exactly answers to the Latin *da operam, give thy diligence, take pains*; and is, according to Grotius, Casaubon, and other critics, a mere Latinism². Wetstein, however, cites from the rhetorician Hermogenes, [de Invent. iii. 5, 17.] a writer of the second century, the phrase ἘΡΓΑΣΙΑΝ ΔΙΔΟΝΑΙ in the similar sense of *taking pains* about a composition, *giving it an elaborate handling*, or the like, "exornata deductio, expolita tractatio." Wetstein.

II. *A practice, or practising*. Eph. iv. 19. Comp. ἐργάζομαι III. [Æsch. Dial. ii. 36.]

III. *Work, business, manufacture*. Acts xix. 25. Comp. Jonah i. 8. in LXX. [Theoph. Char. c. 6.]

IV. *Gain*. Acts xvi. 16, 19. xix. 24. The word is used in the same sense by the profane writers, as by Xen. Mem. Soer. iii. 10, 1. ἘΡΓΑΣΙΑΣ ἕνεκα, on account of *gain*, by Theophrastus, Eth. Char. 23. ἘΡΓΑΣΙΑΣ δανειστικῆς, *usurious gain*. [Artemid. ii. 3. Polyb. iv. 50, 3.] (See also Daubuz on Rev. xviii. 17.) And in Josephus, de Bel. ii. 21, 2. we have the very phrase ἘΡΓΑΣΙΑΝ ΠΑΡΑΣΧΕΙΝ for *furnishing gain*.

Ἐργάτης, ου, ὁ, from ἐργάζομαι.

I. *A workman, a labourer*, properly in husbandry or agriculture. See Mat. [x. 10.] xx. 1, 2, 8. [Luke x. 7.] James v. 4. Comp. Mat. ix. 37, 38. and Wetstein there. [Wolf on Liban. Ep. 48. p. 136.]

II. *A workman, an artificer*. Acts xix. 25.

III. *A spiritual workman or labourer*, whether good, 2 Tim. ii. 15. Comp. Mat. ix. 37, 38. x. 10; or evil, 2 Cor. xi. 13. Phil. iii. 2.

IV. *A worker, practiser*. Luke xiii. 27. [2 Mac. iii. 6. Xen. Mem. ii. 1, 27.]

*ΕΡΓΟΝ, ου, τό. It is generally deduced from ἔργα perf. mid. of βέζω *to work*.

I. *[Any work done or to be done by any one.* (1.) Used of the works of God in the natural world. Heb. i. 10. ii. 7. iv. 4, 10. or in the spiritual. Rom. xiv. 20. (2.) Of the works of Jesus for the good of man. 1 Cor. xv. 58. xvi. 10. Phil. ii. 30. (3.) Of his miracles. Mat. xi. 2. Luke xxiv. 19. John v. 36. ix. 3, 4. (4.) Of the exertions of the apostles. Acts v. 38. 1 Cor. iii. 13—18. ix. 1.—See Xen. Mem. iii. 5, 11. Symp. i. 1.]

II. *[Deed, or method of acting.* Generally. John iii. 21. Rom. ii. 6. xi. 6. 1 Pet. i. 17. Rev.

¹ [So dico, Terent. Phorm. iv. 3, 31. Broukh. ad Propert. iii. Eleg. xxii. 15.]

² [See Olear. de Stylo N. T. p. 374.]

xiv. 13. xx. 12, 13. Of *good works*. Eph. ii. 10. Col. i. 10. Tit. ii. 14. —especially *liberality*. Mat. xxvii. 10. Acts ix. 30. 2 Cor. ix. 8. 1 Tim. vi. 18. and perhaps Heb. vi. 10. In Rom. xiii. 3. it is for a *doer*; in John v. 28, 29. Rev. ii. 26. it is *works pleasing to God*, (and so *works agreeable to the law*. Rom. iv. 2. Gal. ii. 16.) Of *bad works*. John iii. 19. Rom. xiii. 12. Gal. v. 19. Eph. v. 10. Col. i. 21. Heb. vi. 1. ix. 14. and of *crimes*. Luke xi. 48. 1 Cor. v. 2. See Xen. Cyr. i. 2, 3. vi. 4, 5. vii. 3, 15. Eur. Phœn. 1081.] A deed [or] fact as distinguished from *word*, Rom. xv. 18. 1 John iii. 18. So in Cebes's Picture, towards the beginning, ΔΟΤΩΙ καὶ ἘΡΙΩΙ Πυθαγόρειον τινα καὶ Παρμενίδειον ἐξηλεκτικῶς βίον, *culminating the life of Pythagoras and Parmenides, both in word and deed*; and in Plato's Apol. Socrat. § 20. p. 98. ed. Forster: "Then indeed I showed ΟΥ' ΔΟΤΩΙ ἄλλ' ἘΡΙΩΙ, *not in word, but in deed*."

III. A *work, office, business*. John xvii. 4. Acts xiii. 2. [xv. 38.] 1 Tim. iii. 1. 2 Tim. iv. 5. [Add, perhaps, Eph. iv. 12. Phil. i. 22. 1 Thess. v. 13. In John iv. 34. it is the *charge given by him*. See Xen. Cyr. i. 4, 25. viii. 1, 10.]

IV. Ἔργον τοῦ νόμου, Rom. ii. 15. *the work of the law*, "is, I think, here used for τὸν νόμον *the law* simply.—There are various examples of the same kind of pleonasm in other authors. Thus Aristoph. Plut. 894. *χόρημα τεμαχῶν*, where see Ezech. Spanheim.—And Paul seems to have here mentioned *not νόμον* simply, but ἔργον τοῦ νόμου, because ἔργα *works* are the proper object of the law; and he himself had before (ver. 13.) spoken concerning the ποιητὴς τοῦ νόμου *the doer of the law*." Thus Wolfius. I add, that the learned Bishop Fell, in his paraphrase, explains ἔργον τοῦ νόμου *by matter of the law*. It may throw some further light on the application of ἔργον in this passage to observe, that Homer uses ἔργον for a *thing, or an affair*, as we sometimes speak, Il. v. 303. xx. 286. where he calls a stone μέγα ἘΠΡΟΝ, *a great affair*. See 1 Thess. i. 3. and Kypke there, who explains ἔργον *πίστις by true, real faith*. Comp. 2 Thess. i. 11. [Schl. gives the same explanation as Parkhurst. Wahl says the meaning is, *what the law orders, officia legis*. And Schl. adds, that perhaps this is the better sense. He thinks there is a pleonasm in Eph. iv. 12.]

Ἐρεθίζω, from ἐρέθω the same, which from ἐρίς *contention*.

I. *To provoke*, in a bad sense, to *irritate, exasperate*. Col. iii. 21. [1 Mac. xv. 40. Epict. Enchir. c. 20. Polyb. i. 40. 6. Xen. Ven. x. 14. Hom. Il. Δ. 5. Deut. xxi. 22.]

II. *To provoke*, in a good sense, to *stir up, excite*. 2 Cor. ix. 2. The compound ἀνερεθίζω is used in a like good sense by Xenophon, Plutarch, and Philo. See Wetstein. [Arrian, Diss. Epict. ii. 23, 15.]

ἘΠΕΙΔΩ.—*To stick in, stick fast*. occ. Acts xxvii. 41. [Polyb. ii. 33, 3.]

ἘΠΕΥΓΩ, *ομαί*, mid.—*To give vent to, throw out, or utter abundantly*. It properly signifies to *belch, or belch out, ructare, eructare*, and is sometimes so used in the profane writers¹; but they also apply it to the voice. occ. Mat. xiii. 35.

¹ See Theophr. Eth. Char. 11. and Duport in loc. p. 377. ed. Needham. [It is used of a fountain ejecting water. Levit. xi. 10. Pind. Pyth. i. 40. See Lobeck on Phryn. p. 63.]

The correspondent Heb. word in Ps. lxxviii. 2. is יִפְּשֹׁק *I will pour out, utter*.

Ἐρευνάω, ᾤ, from ἐρέω *to inquire, seek*, (see Hom. Il. vii. 128. Od. xxi. 31.) formed nearly as ἐλαύνω from ἐλδω.—*To search, search diligently, trace, investigate*. Homer, in whom we shall be most likely to find the ancient and genuine sense of Greek words, applies ἐρευνάω to a lion deprived of his whelps, who "scours the plains, and traces the footsteps of the man" who had robbed him, Il. xviii. 321.

Πολλὰ δέ τ' ἄγκε' ἐπ' ἡλθε, μετ' ἀνέρος ἴχνη' Ἐρευνῶν, *Εἰσέθεν ἐξείρου*.

So to dogs *tracing their game by the foot*, Odys. xix. 436.

ἴχνη Ἐρευνῶντες κύνας ἦσαν.

Accordingly some of the Greek grammarians explain ἐρευνάω by ἰχνεύω and ἀνιχνεύω *to trace, or follow by the foot*; and Scapula renders it in Latin by indago *to track*, and vestigo *to follow by the track*. occ. John v. 39. vii. 52. Rom. viii. 27. 1 Cor. ii. 10. 1 Pet. i. 11. Rev. ii. 23. [Krebs, Obs. Flav. p. 146. says, there is no notion of *diligent search* in the word, but only of *search*, and in proof of this, he notices that ἀκριβῶς or some similar word is often added.]—Ἐρευνᾶτε τὰς γραφάς, *search, investigate, the Scriptures*. John v. 39. The V., I think, is not *indicative* but *imperative*, as appears from the structure of the sentence, (see Wetstein,) and from the emphatic meaning of the word itself, which seems to import such *diligence and care in searching*, as could hardly be ascribed by our Saviour to the Jews of that time. Comp. ver. 47. and Mat. xii. 3. xix. 4. xxi. 16. Luke xi. 52. and Wolfius on John v. 39. The Syriac version accordingly renders it *imperatively*, ⁷ *search ye*. Comp. Is. xxxiv.

16. Campbell, however, (whom see,) understands ἐρευνᾶτε in John *indicatively*; and Bowyer says, "perhaps *interrogatively*, upbraiding them: *do you search the Scriptures, and yet will not come to me?*" Let the reader consider and judge for himself. [Deyling says, (Obs. Sac. i. 50. p. 251.) that it is *imperative*, for that there is no instance in the N. T. where the 2nd plur. indic. is placed in the beginning of a sentence without ὑμεῖς or οὐ, or some other word; the imperative is frequently so put, as in John xiv. 11. xv. 20.]—The LXX apply the compound V. ἐξερευνάω in like manner to the testimonies, commandments, or law of God, for the Heb. שָׁרָא *to observe*, Ps. cxviii. or exix. 2, 34, 69, 115, 129; and in their version the simple V. ἐρευνάω answers to the Heb. חָפַץ *to search by uncovering*, to חָפַץ *to search minutely*, to explore, to חָפַץ *to strip*, and to שָׁפַץ *to feel, search by feeling*.

Ἐρέω, ᾤ, from ἐρω. This verb is scarcely used in the present tense, (see, however, Phil. iv. 4.) but hence in the N. T. we have perf. act. εἰρηκα², particip. εἰρηκώς, pluperf. εἰρήκειν, perf. pass. εἰρημαι, particip. εἰρημένος.

² See the learned Duport, who, on Theophr. Eth. Char. p. 183, 4. deduces these forms from the Ionic ἐρέω, and says εἰρηκα is not from ἐρω baryton, but from ἐρέω circumflexed. Pasor, however, in his Lexicon, under εἰρω, will have εἰρηκα to be the perf. act. Attic from ῥέω for ἔρρηκα, as εἰληφα for λέλληφα. Comp. ῥέω, and Vigerus de Idiotismis, p. 217. ed. Zeunii, Lips. 1788.

I. *To say, declare.* Mat. xxvi. 75. Luke ii. 24. xxii. 13. John iv. 18. et al. freq.

II. *To declare, promise.* Heb. xiii. 5.

III. *To call.* John xv. 15. [The remark made under *ἐπω* applies to *ἐπέω*. This verb is *to order*, in Mat. xiii. 30. Luke ii. 24. John xii. 50; *to ask*, in Mat. xxi. 25. Mark xi. 31. Luke xx. 5. 1 Cor. xv. 35; *to answer*, in Luke xiii. 27. 2 Cor. xii. 9. Rev. vii. 14. Xen. Cyr. iii. 1, 5; *to promise*, in Heb. xiii. 5; *to explain*, in Rev. xvii. 7; *to predict*, in Mat. ii. 15. Acts ii. 16. viii. 24. xiii. 40. Rom. iv. 18.]

Ἐρημία, ας, ῆ, from *ἐρημος*, which compare.—*A desert, an uncultivated country.* occ. Mat. xv. 33. Mark viii. 4. 2 Cor. xi. 26¹. Heb. xi. 38. [The word in Ez. xxxv. 4. means *desolation*. Xen. Hier. vi. 4. Hell. v. 4, 41. Anab. ii. 5, 2. The Etymol. M. explains it to be a *deserted country*.]

Ἐρημος, ου, ό, ῆ.

I. *Desert, desolate, waste, [having no or few inhabitants].*—Mat. xiv. 15. xxiii. 38. Luke ix. 10. Acts i. 20. [Add Luke xiii. 35. Is. xiv. 17. Jer. xxx. 10. Nehem. ii. 27. and with Mat. xxiii. 38. comp. Julian, Orat. vii. p. 425. In Acts viii. 26. where the writer is speaking of Gaza, some say, *dismantled of fortifications*; some understand ἡ ὁδός after αὐτή; some refer to the old Gaza, which they think was deserted after the time of Alexander; and finally, some say these words are a gloss.]—*Ἐρημος*, ῆ, (χώρα² *country* being understood,) *a desert or wilderness.* John iii. 14. vi. 31. Acts vii. 30, 36. So Mat. iv. 1. et al. it signifies the wilderness where our Lord was tempted, which Maundrell (Journey, March 29) describes as a horrid, barren, and *uncultivated* place. But it sometimes denotes no more than *uncultivated ground*³ used as *common or pasture*, in distinction from *arable or inclosed land*. Luke xv. 4. [Acts vii. 30.] Comp. Mat. xviii. 12. In this sense the word is applied by the LXX, Exod. iii. 1. 1 Sam. xvii. 28. xxv. 21. for the Heb. רָחֵק. The *ἐρημος* τῆς Ἰουδαίας, Mat. iii. 1. [Mark i. 4. Luke i. 80. John i. 23.] et al. does not mean a country absolutely desert and uninhabited, but only little cultivated and thinly inhabited. Comp. Josh. xv. 61, 62. [The desert of Arabia is referred to in Acts vii. 36. 1 Cor. x. 5. Heb. iii. 17. See Exod. iii. 1. Polyb. iii. 51, 11. Xen. Anab. i. 5, 4.]

[II. *Unmarried.* Gal. iv. 27. i. e. being destitute of a husband. So Is. liv. 1.]

Ἐρημώω, ῶ, from *ἐρημος*.—*To lay waste, make desolate, bring to desolation.* occ. Mat. xii. 25. Luke xi. 17. Rev. xvii. 16. xviii. 17, 19. [Is. xi. 15. Ecclus. xxi. 5. Thuc. v. 4. Xen. An. i. 3, 6.]

Ἐρήμωσις, εως, ῆ, from *ἐρημώω*.—*Desolation.* occ. Mat. xxiv. 15. Mark xiii. 14. Luke xxi. 20. Compare βδέλυγμα. [Jer. vii. 32. Arrian, Exp. Alex. i. p. 21, 25. ed. Lugd. 1704.]

Ἐρίζω, from *ἐρις*.—*To contend, dispute.* occ. Mat. xii. 19.—The correspondent Hebrew word in Is. xlii. 2. is קָרָא *to cry out*. [1 Sam. xii. 14. Ecclus. vii. 2.]

*Ἐριθεία*⁴, ας, ῆ, from *ἐριθεύω* *to contend dispute*, which from *ἐρις*.—*Contention, strife, love of strife, of contention, or disputing.* Suidas explains *ἐριθεία* by ἡ διὰ λόγον φιλονεικία *a love of disputing, or of contention by words*. Rom. ii. 8. 2 Cor. xii. 20. James iii. 14. See Suicer, Thes. in *ἐριθεία*. [Aristot. de Rep. v. 2.]

Ἐριον, ου, τό, from *εἶρος wool*, which perhaps from Heb. קָרַן *to strip*; as Latin vellus *a fleece*, from vello *to pluck*. [It is probably from *εἶρω* *to join*.]—*Wool.* occ. Heb. ix. 19. Rev. i. 14. [Deut. xxii. 11. Xen. Mem. ii. 7, 12.]

Ἐρις, ιδος, ῆ.—*Contention, strife, quarrel.* Rom. i. 29. [love of strife.] xiii. 13. et al. freq. [as in Herodian, iii. 2, 13.]

Ἐρίφιον, ου, τό, from *ἐρίφος* the same.—*A goat.* occ. Mat. xxv. 33. See βιβλίον.

Ἐρίφος, ου, ό. The Greek etymologists deduce it from *ἐρι φαίνειν*, *appearing in the spring*, because kids are *yeaned* at that season of the year; but this seems no distinctive reason of the name, being no more peculiar to kids than to lambs, calves, &c. We may perhaps better derive it, with the learned Damm, Lex. col. 1885. from the intensive particle *ἐρι*, and *πούς* *a foot*, a goat being an animal that treads very firmly on its feet, and climbs up the roughest places.—*A goat, properly a young goat, or kid.* See Wetstein on Mat. xxv. 32. So Homer joins together *ἐρίφοι* and *ἄρνες* lambs, Il. xvi. 352. xxiv. 262. et al. occ. Luke xv. 29. Mat. xxv. 32. where *goats*, from their offensive smell, their mischievous, impudent, and libidinous disposition, &c. are emblematical of the wicked, who are, at the day of judgment, to be finally separated from the good. Comp. ver. 33, 41, 46. “Goats are hypocrites (chap. xxiv. 51); for goats were clean both for sacrifice and food.” Clarke’s note. On Luke xv. 29. see Harmer’s Observations, vol. i. p. 322. iv. p. 163, 4. [LXX, Gen. xxxviii. 17.]

Ἐρμηνεία, ας, ῆ, from *ἐρμηνεύω*.—*An interpretation.* occ. 1 Cor. xii. 10. [power of interpreting.] xiv. 26. [Ecclus. xlvii. 17.]

Ἐρμηνεύω, from *ἐρμηνεύς* *an interpreter*, which the Greek etymologists derive from *Ἑρμῆς Mercury*, the supposed messenger or interpreter of the gods (which see).—*To interpret, explain, or translate out of one language into another.* occ. John i. 38, 42. ix. 7. Heb. vii. 2. [Ezra iv. 7. Xen. An. v. 4, 4.]

Ἑρμῆς, ου, ό.—*Hermes*, as the Greeks called him; or, as the Romans, *Mercurius*; and who, according to their mythology, was the messenger of the gods⁵, the protector of learning, the inventor of letters, and the god of rhetoric and eloquence, from which last attribute the Lycanians took St. Paul for *Hermes*, or *Mercury*, because he was the *chief speaker*. occ. Acts xiv. 12. “It appears from Josh. xiii. 27. that the Canaanites had a temple to קִרְיָם⁶ the projector, by

¹ [There is the same opposition in Joseph. Ant. ii. 3, 1.]
² So Xenophon in Scapula: ἘΡΗΜΟΣ ΧΩΡΑ καὶ ἄγρος, *a desert and uncultivated country*.

³ See Shaw’s Travels, p. 9. note, and Doddridge on Luke xv. 4.

⁴ [Some write *ἐριθεία*. The word, says Wahl, comes from *ἐριθεύω* *I work for gain*, thence, *ἐρίθος* is a wool-dresser in Is. xxxviii. 12. and *ἐριθεύομαι* is to dress wool, in Tobit ii. 11. Then the word meant to do any thing for gain, or for ambitious purposes. It is used of magistrates courting the people, Aristot. Pol. v. 5. Hesychius explains it to work, and the noun is used of agricultural laborers in Hom. Il. s. 550. Poll. On. vii. 32. 141.]

⁵ See Boyse’s Pantheon, chap. 33.

⁶ Heb. and Eng. Lexicon in קִרְיָם VI.

which they seem to have meant the *material spirit*, or rather the heavens, considered as *projecting, impelling, or pushing forwards* the planetary orbs in their courses. The Egyptian and Grecian Hermes was originally an idol of the same kind. Hence he was represented with *wings* on his head and feet; hence in his hand the *caduceus*¹, or rod (the emblem of *power*), encircled with two interwoven serpents, to represent the joint action of the conflicting ethers, or *light and spirit* in expansion. Thus equipped, no wonder that the fanciful Greeks made him the *messenger or ambassador of the gods*. Whence, as also by confounding his name Herm and the Hebrew מֶרְכָּר *skilful*, or by deriving it (as the Greek etymologists generally do) from their V. εἶρω or ἐρέω *to speak*, they feigned him to be the god of *eloquence*, and patron of *learning*. He was also with them the god of *cheating and theft*, either because the manner in which the heavens *impel* the planets, and particularly the earth, in their orbits, *evades* our senses, or rather because they, by mistake, referred his oriental name מֶרְכָּר to the verb מֶרְכָּר in the sense of *deceiving or cheating*. And from being the god of *cheating* he became, with too obvious a transition, the god of *merchandise and commerce*. (See Hos. xii. 7 or 8. in Hebrew.) So the Romans called him Mercurius, from merx *merchandise*², which from Hebrew מֶרְכָּר *to sell*: and as commerce could not be carried on without *weights and measures*, of these likewise he was reputed the inventor.

Ἐρπείων, οὐ, τό, from ἔρπω *to creep*, which from the Hebrew רָרַח *to move with a tremulous motion*, whence also the Latin repo *to creep, crawl*, as also perhaps the English *creep*. [Schl. says this is the neuter of ἔρπειος, θηρίον being understood. It is used of *any animal* which goes on feet, as Hom. Od. iv. 419. Xen. Mem. i. 4, 11. And ἔρπω is put for *to go* frequently. See Theodor. i. 105. Eschlin. Socr. Dial. iii. 10. Eur. Phoen. 41. Casaub. ad Athen. i. p. 64.]—A *creeping thing, a reptile*. occ. Acts x. 12. xi. 6. James iii. 7. Rom. i. 23. where see Doddridge's note, and comp. Wisd. xi. 15. and under πύθων II. [LXX, Gen. i. 24.]

Ἐρρώσσω, ἔρρωσθε. See ῥώννυμι II.

Ἐρυθρός, ἄ, όν, from ἐρενθος *redness*.—*Red*. occ. Acts vii. 36. Heb. xi. 29. Ἐρυθρά θάλασσα, the *Red Sea*. Thus the LXX constantly [as Ex. x. 19.] (except in one passage, Judg. xi. 16.) render the Heb. יַם סוּף the *weedy sea*, by which is meant the *western gulf or arm* of what is now commonly known by the name of the *Red Sea*, which arm was anciently named the *Heroopolitan Gulf*, and now the *Gulf of Suez*.—This gulf, together with the sea with which it communicates, the Greeks called Ἐρυθρά θάλασσα³. The colour of this sea is, however, no more *red* than that of any other, as we are assured by the ac-

curate and authentic Niebuhr, Description de l'Arabie, p. 360. in these words: "Les Européens ont coutume de donner au golfe d'Arabie le nom de Mer rouge; cependant je ne l'ai pas trouvé plus rouge que la Mer noire, la Mer blanche, c. a. d. l'Archipel, ou toute autre mer du monde." See more in Niebuhr himself. Several ancient heathen writers agree in the same testimony. Thus Artemidorus⁴ in Strabo expressly tells us, it looks of a *green colour*, by reason of the abundance of *sea-weed* and moss that grows therein, which Diodorus⁵ also asserts of a particular part of it. And with their descriptions compare Wisd. xix. 7. Whence, then, did the Greeks name it Ἐρυθρά θάλασσα? Most probably from Esau or Edom, whose descendants having possessed themselves of its northern coasts, the sea itself came to be denominated Ἐρυθρά, i. e. the *sea of Edom*; but the Greeks receiving this name from the Phœnicians, rendered it improperly Ἐρυθρά θάλασσα, mistaking Ἐρυθρά for an appellative, and translating it by ἐρυθρά, as the LXX do ἰσ. lxiii. 2. Mela and Pliny, cited by Fuller, mention that this sea had its name from a king called Erythras, who could be no other than Edom, (i. e. Esau,) or some of his descendants. So Curtius, speaking of the Erythrean sea in its largest extent, viii. 29, "Mare certè quo alluitur ne colore quidem abhorret à cæteris. Ab Erythrâ rege inditum est nomen: propter quod ignari rubere aquas credunt;" the sea with which India is washed certainly *differs not even in colour from others*. Its name was given it from a king Erythras: wherefore the ignorant believe its waters are red⁵. [See Reland, Diss. Misc. i. p. 59.]

ἘΡΧΟΜΑΙ. It borrows most of its tenses from the obsolete V. ἐλεύθω, and is plainly derived from the Heb. נָחַץ *to go from one place to another*, for which the LXX use a deflection of ἐλεύθω, Job xxxi. 32. It primarily and properly denotes *motion from one place to another*.

I. *To come*. See Mat. ii. 2, 8, 11. viii. 2. Luke xix. 18. Mark iv. 22. Acts xiii. 6.—*To come to Christ is to believe on him*. John vi. 35. vii. 37. Comp. ver. 38. [With εἰς and a noun, it often makes a periphrasis of the verb connected with the noun. Thus *to come to judgment*, is *to be judged*, 1 Tim. ii. 24; *to come to knowledge*, for *to know*, 1 Tim. ii. 4. 2 Tim. iii. 7. See also Mark v. 26. τίς τὸ χείρον ἐλθοῦσα,† where the meaning is *to worsen*, † i. e. *to grow worse*.†] Aristophanes has a similar expression, Nub. 830.

Σὺ δ' ἔς τοςοντο τὸν Μανιόν ἑαήλυσας;

Are you then grown so very mad?

Comp. Kypke. [Acts xix. 27. (Cæs. B. G. iii. 17.) Phil. i. 12. *to promote*, τὰ κατ' ἐμὲ εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν,† but see IV.—Ἐρχομαι εἰς ἑαυτὸν is *to return to one's senses*. Luke xv. 17. Diol. Sic. xiii. 95.] So Arrian, Epict. iii. 1. ὅταν εἰς ἑαυτὸν ἔλθῃς, when you *come to yourself*. See more in Wetstein. It is obvious to remark how similar is the phraseology

¹ Perhaps from the Hebrew קָדַשׁ *holy, separate, distinguished*. See Abbé Pluche's Histoire du Ciel, tom. i. p. 288, &c.

² "Mercurius à mercibus est dictus: hunc enim negotiorum omnium existimabant esse Deum." Festus. "Ab acibus vocantur, ut Mercurius quod mercibus præest." Isidor. viii. 11. De Diis Gentium. See also Martini Lex. Etymol.

³ They sometimes extended this name even to the Arabian and Indian Sea.

⁴ See the passages cited by Bochart, vol. i. p. 2.

⁵ See more in Fuller's Misc. Sac. iv. 20. Prideaux, Connect. vol. i. p. 10, 11. 1st ed. 8vo. Universal Hist. vol. xviii. p. 338. 8vo. Shaw's Travels, p. 447. 2nd ed. Wells's Sac. Geog. vol. ii. p. 90.

of the English. The Latins say, *ad se redire*, and the French *revenir à lui-même*, in the same sense; so French translation in Luke, *étant revenu à lui-même*.—And in like manner Diodati's Italian, *ritornato a se medesimo*. Comp. γίνονται XI. [With πρός it has sometimes the common meaning; sometimes it implies to be a follower of. Luke vi. 47. John v. 40. vi. 35, 46. In xiv. 6. the meaning is, says Tittmann, to attain to eternal life, as appears from verses 2 and 3. With ἐπὶ it is either to come hostilely, as in Luke xiv. 31. Joseph. Ant. xiv. 11; or for a purpose, as Mat. xii. 7; or to fall to the lot of, as Mat. x. 13. John xviii. 4. Acts xix. 6. It expresses any motion, as that of birds, Mat. xiii. 4; celerity, Mat. vii. 25. Luke xii. 37. xvii. 27. John x. 12. Rev. iii. 10; fall of rain, Heb. vi. 7.—To come, is sometimes put for to be born, to be, exist, as Mat. xi. 18, 19. xviii. 7. John vii. 41, 42. Acts vii. 11. Rom. iii. 8. Gal. iii. 9. See sense IV.]

II. To go, Mat. xii. 9. Luke ii. 44. John vi. 17. Acts xiii. 51. xxviii. 14. Xenophon uses the word in the same sense, Cyrop. vi. p. 325, 333. ed. Hutchinson, 8vo. So Hom. Il. i. 120. [Add Mat. xv. 29. Luke ii. 16. xv. 20. John iii. 22. (went on.) 2 Cor. xiii. 1. (I am ready to go.) It is to go away in Mat. xiv. 12. xviii. 31; to go on to what is next. 1 Cor. xii. 1. Cic. Verr. iv. 1. Venio nunc ad, &c.]

III. Of time, to come. Luke xxii. 7. Gal. iv. 4. —To be to come, to be future. Mark x. 30. Luke xviii. 30. John xvi. 13. 1 Thess. i. 10. ὁ ἐρχόμενος, *he who cometh*, a title of the Messiah. Mat. xi. 3. Luke vii. 19. Comp. Heb. x. 37. Ps. cxviii. 26. Is. xxxv. 4. Zech. ix. 9. but especially Gen. xlix. 10. and see Bishop Chandler's Defence of Christianity, p. 165. 1st edit.—To be coming, following, next, or instant. Acts xiii. 44. xviii. 21. So Thucydides, cited by H. Stephens, ἘΠΟΜΕΝΟΥ ἔτους, *the following or next year*. See Wetstein on Acts xiii. 44.

IV. To come, happen. Phil. i. 12. 2 Thess. ii. 2. Rev. iii. 10. John xviii. 4. where Kypke cites from Dionysius Halicarn. Ant. xi. p. 721. οὐδὲ δίδουκε μὴ 'ΕΠ' ΑΥΤΟΝ ἘΛΘΟΙ ποτὲ σὺν χρόνῳ τὰ δεινὰ, *nor fears lest in time evils should come upon him*.

V. To be brought. Mark iv. 21. This application of the word is proved by Raphelius and Kypke to be agreeable to the style of the best Greek writers¹.

VI. To come back, return. John xiv. 18, 28. Xenophon applies the V. in the same manner. See Raphelius. [Add Mat. ii. 21. xii. 44. Mark ix. 14. John iv. 15. ix. 7.]

Ἐρωτάω, ὦ. The Greek etymologists derive it from ἐρωμαι to ask, interrogate, (which from εἶπω to speak,) or from ἐρως, ὡς, ὁ, *love, desire*.

I. To ask, interrogate, question. Mat. xvi. 13. xxi. 24. Mark iv. 10. Luke ix. 45. xxii. 68, et al. On John xvi. 30. see Campbell, and comp. verses 19, 23.

II. To ask, request, desire, beg, beseech. See Mat. xv. 23. Luke v. 3. vii. 36. xiv. 32. John iv. 40, 47. xiv. 16. Acts iii. 3. 1 Thess. iv. 1. Xenophon and Demosthenes use the V. in this latter sense. See Wetstein on Mat. xv. 23. [See

Judg. iv. 20. xiii. 6, 18. Comp. 1 Sam. xxx. 21. 2 Sam. viii. 11. 1 Chron. xviii. 10. Joseph. Ant. v. 1, 14.]

ἘΣΘΗ'Σ, ἡτος, ἡ, from εἶσται, 3rd pers. perf. pass. of ἐννυμι to put on, which see under ἀμφιέννυμι.—A robe, garment, raiment. Luke xxiii. 11. Acts i. 10. James ii. 2, et al. [See 3 Esdr. viii. 73, 75. 2 Mac. iii. 33. viii. 35. xi. 8. Polyb. vi. 7, 5. Xen. An. iv. 5, 39. Thom. M. says, that ἐσθής means simply clothing, and στολή expresses the different fashions, &c. of garments.]—Hence, the Æolic digamma being prefixed, as usual, the Latin *vestis*, (by which the Vulg. render the Greek ἐσθής,) whence the Eng. *vest, vesture, vestment, invest, divest, &c.*

Ἐσθῆσις, εως, ἡ, from ἐσθής.—A robe, garment. occ. Luke xxiv. 4. where see Wolfius and Wetstein. [This word occurs in Aquila's version, Is. xxiii. 18.]

Ἐσθίω, from ἐσθω the same.

I. To eat, as men. Mat. ix. 11. 1 Cor. xi. 28, 29. et al. freq.; or as other animals. Mat. xv. 27. Luke xv. 16.—John the Baptist is said, Mat. xi. 18. to have come *μῆτε ἐσθίων μῆτε πίνων, neither eating nor drinking*, i. e. as other men did; for he lived in the wilderness on locusts, wild honey, and water, Mat. iii. 4. Luke i. 15. This is expressed, Luke viii. 33. by his neither eating bread nor drinking wine. On the other hand, the Son of Man is said, Mat. xi. 19. to have come *eating and drinking*, i. e. as others did, and that too with all sorts of persons, Pharisees, publicans, and sinners. But in Luke xvii. 27, 28. *eating and drinking* is part of the description of a sensual, worldly, careless, and irreligious life. Comp. Is. xxii. 13. 1 Cor. xv. 32. where see Wetstein.—[Eating and drinking is put for feasting in 1 Kings i. 25. Job i. 4. In Luke xxii. 30. we must observe that the Jews often spoke of the festivities in the kingdom of the Messiah, and represented the happiness of it under the image of a feast. See Bertholdt. Christol. pp. 197—199.—Ἐσθιὲν ἄφρον is simply to eat, and is applied to any meal. See Vorst. de Hebraismis N. T. c. 37. p. 695.]

II. To devour, consume, as fire. Heb. x. 27. Thus in the O. T. the Heb. *אכל* to eat, is often applied to the action of fire, for which in this sense the LXX use other words expressive of eating, as *ἐδομαι, καταφάγομαι, κατεσθίω*, but never (as I can find) *ἐσθίω*. In Homer, however, Il. xxiii. 182. we meet with *ἐσθίω* thus applied:

Τοὺς ἅμα σοι πάντα ΠΥΡ' ἘΣΘΙΕΙ—

All these with thee the fire devours.

[So *אכל* in Heb. Deut. xxxii. 22. See Max. Tyr. Diss. xxxviii.]

Ἐσθιτρον, ου, τό, from εἰς or ἐς into, and ὁπτομαι to see, look.—A looking-glass, mirror, occ. James i. 20. 1 Cor. xiii. 12. Comp. *αἰνιγμα*.—Ἐσθιτρον is used in this sense by Anacreon, Ode xx. 5.

Ἐγὼ δ' ἘΣΘΙΤΡΟΝ εἶνν,
Ὅπως αἰεὶ βλέπης με.

I a looking-glass would be,
To be always view'd by thee.

Again, Ode xi. 3.

¹ [See Liban. Ep. 358. Heliodor. viii. p. 395. Cic. ad Fam. xi. 24. Aristoph. Concion. 27.]

λαβὼν ἑσθπτρον ἄθρει
Κόμης μὲν οὐκέτ' οὖσας—

Take thy *looking-glass*, and view
Thy white hairs, alas! how few!

So Arrian, Epict. iii. 22. p. 314. ed. Cantab. 1655.

ἑσθπτρον πρῶτον λαβὴ, ἰδὲ σοῦ τοὺς ὤμους, first take your *looking-glass*, look at your shoulders.—ἑσθπτρον occurs not in the LXX, but is used in the sense of a *mirror*. Wisd. vii. 26. Ecclus. xii. 11. or 13; which passages may be illustrated by remarking, that the ancient eastern *mirrors* were not of glass, like ours, but of *brass*, (see Exod. xxxviii. 8.) and were consequently liable to spots and rust, which circumstances are also not irrelative to 1 Cor. xiii. 12. [Bos, Exerc. Phil. p. 147. and other writers, conceive that the apostle refers not to a looking-glass, but to the apertures for light, which the ancients certainly had, and which were filled with some imperfectly transparent substance in lieu of glass. The Jews used the expression, to see through a *specular*, to denote imperfect knowledge, as Buxtorf has shown, Lex. Talmud. p. 171. See a great number of places cited also by Schoettgen, Hor. Heb. ad loc. He rightly remarks, however, that if ἑσθπτρον is so construed, it is an ἀπαξ λεγόμενον. There is a curious passage on *windows* in Philo Leg. ad Caium, p. 1042; and see Plin. N. H. xxxiv. 18. xxxvi. 22. and Olderman, de Specularibus Veterum.]

Ἑσπέρα, ας, ἡ.—The *evening*. occ. Luke xxiv. 29. Acts iv. 3. xxviii. 23. It is derived from the masc. Ἑσπερος, οὐ, ὁ, *Hesperus*, the *evening star*¹, that is, the planet Venus, while tending from its upper to its lower conjunction with the sun, when consequently it appears to the eastward of the sun in the zodiac, and therefore, during all that time, rises and sets after him; and is then ordinarily visible only in the evening after sunset. The Greek Ἑσπερος may be derived either from the Heb. הַשֶּׁמֶשׁ or הַשֶּׁמֶל,² on account of the *ricid light* or *splendour* which it reflects. This Homer has long since observed, Il. xxii. 317, 318.

Ὅσος δ' ἀστὴρ εἶσι μετ' ἀστράσι νυκτὸς ἡμολγῷ
Ἑσπερος δὲ κα' ἀλίστορος ἐν οὐρανῷ ἵσταται ἀστὴρ.

As radiant *Hesper* shines with keener light,
Far beaming o'er the silver host of night,
When all the starry train emblaze the sphere.

POPE.

So Milton, in his description of the evening,

— Now glow'd the firmament
With living sapphires: *Hesperus*, that led
The starry host, rode brightest.

Par. Lost, b. iv. 604—606.

[Xen. Cyr. iii. 2, 12. Hell. vi. 5, 17.]

Ἑσθῆκω, from ἔστηκα perf. of ἵστημι to stand.—To stand, stand still, stand firm. Some learned men consider the forms εἰσθήκη and εἰσθήκεισαν, Mat. xii. 46. xiii. 2. et al. as the 3rd pers. pluperf. sing. and plur. of εσθήκω, while others choose to refer them to ἵστημι. It is, however, certain, that the Greek writers sometimes use the V. εἰσθήκω. Thus Aristoph. Lys. 635. ὦδε

Ἑσθῆ' ἔγω, here will I stand, or place myself. And thus in the Life of Homer, ascribed to Herodotus, § 33. Ὀὐχ' Ἑσθῆ' ἔωμεν, we will not stay. See also Scapula's Lexicon, and Buttmann's Irreg. Verbs, p. 134.†

Ἑσχατος, η, ον. The Greek etymologists deduce it from ἔσχω, 2nd aor. of ἔχω to hold, contain, or from ἵσχω to restrain, contain.

I. The last, of time. John vii. 37. 1 John ii. 18. where ἐσχάτη ὥρα may mean the last period of the Jewish state³. See Wolfius, and Acts ii. 17. James v. 3. Mat. xxiv. 5, 24. et al. See also Macknight on 1 John ii. 18. and his Preface to this Epistle, sect. iv. But comp. Lardner's History of the Apostles and Evangelists, chap. xx. § ii. καιρῷ ἐσχάτῳ, in the last time, 1 Pet. i. 5. is the end of the world⁴, and the time of judgment, called elsewhere ἐσχάτη ἡμέρα the last day, John vi. 39, 40, 44, 54. xi. 24. xii. 48. But⁵ in 2 Tim. iii. 1. (comp. 1 Tim. iv. 1.) Heb. i. 1. 2 Pet. iii. 3. the last days; and Jude 18. the last time; and 1 Pet. i. 20. ἐσχάτων τῶν χρόνων, the last times, seem to denote the last age of the world, namely, from the first to the second coming of Christ. But see Macknight on the several texts, and Whitby on 1 Tim. iv. 1. [Wahl refers all the places where the apostles speak of the last days, times, &c. to the times immediately preceding the inauguration of the Messiah's kingdom of glory, which, he says, they thought just at hand. These phrases, therefore, describe the times in which they are living. I should rather say, with Schleusner, that these phrases designate future time, whether remote or near, and that the context must determine their sense. In 2 Tim. iii. 1. and 2 Pet. iii. 3. the sense is, I think, little more than hereafter, or in future days, and thus says Macknight of the first. So James v. 3; though Macknight thinks it refers to the last days of the Jewish commonwealth. See also Gen. xlix. 1. Again, we know that the Jews spoke of the times of the Messiah⁶, as the last days, (indeed Kimchi on Isaiah ii. 2. where the phrase occurs, says, that it has always that meaning,) and in that sense we are to understand it in Acts ii. 17. Heb. i. 2. 1 Pet. i. 20. In John vi. 39, 40, 44, 54. xi. 24. and 1 Pet. i. 5. we must understand really the last days or time of judgment.] In the term ἐσχάτους, 1 Cor. iv. 9. "there is a reference to the Roman custom of bringing forth those persons in the theatre in the after part of the day, either to fight with each other or with wild beasts, who were appointed to certain death, and had not that poor chance of escaping, which those brought forth in the morning had." Doddridge.

II. The last, of condition, order, or dignity. Mat. xix. 30. xx. 16. Luke xiv. 9, 10. Comp. Mat. xx. 8, 12, 14. [Add Mark ix. 35. John viii. 9; and I think Schleusner right in adding also 1 Cor. iv. 9. in the most abject condition. See

³ [Many (as Schoettgen) think that the meaning here is, the most dangerous, worst.]

⁴ See the learned Jos. Mede's Works, fol. p. 652, &c.

⁵ See Bp. Newton's Dissertation on Prophecies, vol. ii. p. 456, &c.

⁶ [Schoettgen ad 2 Tim. iii. 1. says, that the times of the Messiah were called the last days, both because they were the last of the age of prophecy, (so Aben Ezra on Hosea iii. 5. and see Mat. xi. 13.) and because they were the end also of the Jewish state.]

¹ Agreeably to that of Virgil, Eclog. x. 77.

It domum saturæ, venit *Hesperus*, ite capellæ.

² Comp. Heb. and Eng. Lexicon in שָׁמַיִם VI. VII. and in שָׁמַיִם II.

Cic. pro Rosc. 47. Aul. Gell. xv. 12. Pind. Nem. x. 59.]

III. *The last, utmost.* Mat. v. 26.

IV. Of place, ἔσχατον, τό, (μέρος, viz. being understood,) *the extreme, utmost, or most distant part.* Acts i. 8. xiii. 47. The LXX use the phrase ἐσχάτου τῆς γῆς, for the Heb. אֶרֶץ חֶסֶד Is. xlviii. 20. xlix. 6. Jer. x. 13. [See also Is. viii. 9.] Nevertheless the expression ought not to be regarded as merely Hebraical or Hellenistical, since Herodotus also has ΤΑ ἙΣΧΑΤΑ Γῆς, iii. 25. So Theocritus, Idyll. xv. 8. See Raphaelius and Wetstein, and comp. πέρας I. [Add Themist. xvi. p. 207. A., and in Latin, Cic. N. D. i. 42. Hor. Carm. i. 35, 29. On the phrase see Vorst, Phil. Sacr. p. 455. ed. Fischl., and Schwarz, Monum. Ingen. iii. p. 291.]

V. Of state, ἔσχατα, τὰ, (πράγματα, viz.) *the last state or condition.* Mat. xii. 45. Luke xi. 26. 2 Pet. ii. 20.

[VI. This word is used adverbially. Thus ἐσχάτη, Mark xii. 6, 22. *last of all*, and ἔσχατον in 1 Cor. xv. 8. See Deut. xxxi. 27, 29.]

Ἐσχάτως, adv. from ἔσχατος.—Ἐσχάτως ἔχειν, *to be in the last extremity*, i. e. *at the point of death.* occ. Mark v. 23. Similar expressions are thus used by the best Greek writers; and the very phrase itself, ἙΣΧΑΤΩΣ ἔχειν, is so applied by Diodorus Siculus. See Elsner, Wetstein, and Kypke. [See Diod. Sic. Excerpt. Valesian. p. 242. and xviii. 48. Joseph. Ant. ix. 8. 6. Ἄλιαν, V. H. xiii. 27. So the Latins, in ultimis esse, &c. But Fischer de Vit. Lex. N. T. Prol. 31. p. 704. observes, that there is no instance of this phrase in better Greek authors, and reckons it Macedonic. Phrynichus, indeed, and Thomas M., expressly say that the phrase is bad. See Lobeck ad Phryn. p. 389. Τὰ ἔσχατα is used of *the day of death* in Eccles. i. 13. ii. 7. See Prov. v. 11. and Eccles. li. 14. The word occurs in Theod. Amos iv. 12.]

Ἐσω, adv. from εἰς or ἐς *in, into.*

1. With a genitive, *into.* Mark xv. 16.

2. Absolutely, *in, within.* Mat. xxvi. 58. Mark xiv. 54. Acts v. 23. John xv. 26. where εἶναι ἔσω denotes being *in the house*, as Kypke shows ἔσω is used in Sophocles. So from Arrian, Epict. i. 22. he quotes ἔξω ἔστιν he is *out*, for, he is *from home*.

3. With the article prefixed it assumes the nature of a N. adjective¹. Ὁ ἔσω ἄνθρωπος, *the inner man*, i. e. *the mind, soul, or spirit of man.* Rom. vii. 22. Eph. iii. 16. [See Xen. Ven. x. 7.] Comp. ἔξω 2. So Plato uses the phrase, ὁ ἐντὸς ἄνθρωπος, for *the rational part of our nature.* See Wetstein, Whitby, and Macknight on Rom. vii. 22. Ἐσω, *oi, those who are within*, i. e. *the pale of Christ's Church.* 1 Cor. v. 12. Comp. ἔξω 2.

Ἐσωθεν, adv. from ἔσω *within*, and θεν a syllabic adjection denoting *from a place.*

1. *From within.* Mark vii. 21, 23. Luke xi. 7. [Of the mind.]

2. *Within.* Mat. vii. 15. xxiii. 25, 27, 28. [Add 2 Cor. vii. 5. Rev. iv. 8. v. 1. Arrian, Diss. Epict. ii. 8, 14. Exodus xxviii. 26.]

3. With the article prefixed it assumes the

¹ [Τὸ ἔσω τοῦ οἴκου, for *the interior of the house*, occurs 1 Kings vi. 15.]

nature of a N. adjective. Ἐσωθεν, τό, (μέρος, namely,) *the inner part, the inside.* Luke xi. 39, 40. Ὁ ἔσωθεν, (ἄνθρωπος, namely,) *the inner man.* 2 Cor. iv. 16. where see Whitby, and comp. ἔσω 3, and ἔξωθεν 3.

Ἐσώτερος, α, ου, compar. of ἔσω.—*Inner, interior.* occ. Acts xvi. 24. Ἐσώτερον, τό, (i. e. μέρος,) *the part within.* occ. Heb. vi. 19. εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, *within the veil.* So the LXX use ἐσώτερον τοῦ καταπετάσματος for קִרְיָה קְרִיָּה, Lev. xvi. 2, 12; and for קִרְיָה קְרִיָּה, Lev. xvi. 15. [See Num. xviii. 7. Ex. xxvi. 33.]

Ἐταῖρος, ου, ὁ. The most probable of the Greek derivations proposed of this word seems to be that from ἔθος *custom*, q. d. ἑταῖρος a *customary companion or friend.* Ἐταῖρος in the LXX generally answers to the N. רֵעָה. See Prov. xxii. 24.

I. A companion, associate, fellow. Mat. xi. 16. [Xen. An. vii. 3, 15. Hell. v. 4, 25.]

II. Used in compellation, ἑταῖρε, vocat. friend. Mat. xx. 13. xxii. 12. xxvi. 50. It does not necessarily import affection or regard, as φίλε does, and is applied in the profane writers, as in St. Mat., to indifferent or even obnoxious persons. Thus in Lucian, de Saltat. t. i. p. 912. βούλει οὖν ἀφήμενος, ὦ ἑταῖρε, τῶν βλασφημιῶν τούτων; will you, therefore, *my friend*, leave off this railing? &c. See other instances in Wetstein on Mat. xx. 13. and comp. Campbell's Prelim. Dissert. to Gospels, p. 599. [In Mat. xxvi. 50. Schleusner says it is a *disciple*; and observes, that disciples were so addressed by their masters. See Jamblich. Vit. Pyth. c. 30. p. 155. Lucian, Fugitiv. p. 791. So says Suidas, v. ἑταῖρε. Perizon. ad Ἄλιαν. V. H. iii. 2. Menag. ad Diog. Laert. iii. 81.]

Ἑτερόγλωσσος, ου, ὁ, from ἕτερος *another*, and γλῶσσα a *tongue, language.*—*One of another tongue or language.* occ. 1 Cor. xiv. 21. This word occurs not in the LXX, but Aquila has used it for the Heb. נָכַר *barbarous*, Ps. cxiv. or cxiii. 1. And Raphaelius cites the following words from Polybius, [xlv. 9, 5.] speaking of Hannibal, πλείστοις ἀλλοφύλοις καὶ ἑτερογλώττοις ἀνδράσι χρησάμενος, he employed a great number of men who were *foreigners* both in descent and *language*. [We must, perhaps, consider ἑτερογλώσσοις as put in this passage for ἑτέροις γλώσσαις, as in Is. xxviii. 11; to which place, says Bretschneider, perhaps the Apostle referred; and, as Schleusner observes, such words are not uncommon in Greek. Καλλιπαῖς is put for a *beautiful offspring*, &c.]

Ἑτεροδιδασκαλία, ὡ, from ἕτερος *other*, different, and διδασκαλία *doctrine.*—*To teach other or different doctrine*, viz. from that taught by the apostles, which was in effect *the words of our Lord Jesus Christ.* occ. 1 Tim. i. 3. vi. 3. Comp. 1 Cor. xiv. 37. [Ignat. ad Polyc. c. 3.]

Ἑτεροζυγέω, ὡ, from ἕτερος *another*, & ζυγός a *yoke.*—*To draw the other side of the yoke, to draw, or be joined in, the same yoke, or rather, as our transl., to be unequally or unfitly yoked, particularly² in marriage;* for the apostle seems to allude to that law, Lev. xix. 19³, אִישׁ יְכַוּד אִשְׁתּוֹ כְּאֶחָד יָכָה, which the LXX render τὰ κτήνη σου οὐ κατ-

² See Leslie's Theological Works, fol., vol. i. p. 755.

³ [See also Deut. xxii. 10. The *ox* and *ass* were of this.

οχεύσεις ἑτεροζύγω, where it is plain, as Bochart has observed, vol. ii. p. 246. that ἑτεροζύγω is used for one of another kind or species. "But why are cattle of different species called ἑτεροζύγα? Namely, because they are not usually joined together in the same yoke, ἐν ἐνὶ ζυγῷ. So Hesychius, ἑτεροζύγοι, οἱ μὴ συζυγούντες, those that are not yoked together." Le Clerc. occ. 2 Cor. vi. 14. [Schleusner agrees in this derivation, and says, I think rightly, that the meaning is, "do not join yourselves with persons different and inferior to yourselves, and imitate their customs." Ὁμοζυγέω is to join with those of like kind, and is used of animals of the same kind in the same yoke, and of soldiers in the same line. See Kyke, Obs. Sacr. ii. p. 254. Some make it to draw the other side of the same yoke, i. e. to be in close union with; and then ἑτεροζ. and ὁμοζ. are nearly the same. Others again say, that ζυγός is the beam of a balance, and σταθμός ἑτεροζυγός is used (Phocyl. Sent. 13.) of a balance inclining to one side, whence ἑτεροζυγέω may be to incline to. Schwarz, (Comm. Ling. Gr. p. 591.) after Theodoret, says the meaning is to dispute with; and explains it from two oxen in the same yoke pulling different ways.]

"ΕΤΕΡΟΣ, α, ον.

I. [Without the article. Another. Mat. viii. 21. xi. 3. xii. 45. xv. 30. xvi. 14¹. al. Herodian v. 7, 13. Xen. Cyr. vi. 3, 5.]

II. [Different, unlike, of appearance. Luke ix. 29; of nature or disposition. Rom. vii. 25. 1 Cor. xv. 40. Gal. i. 6. Xen. Cyr. i. 6, 2. viii. 3, 8. Aristot. Rhet. ii. Eth. x.; of family. Acts vii. 18. a king of another race, as Krebs, Obs. Flav. p. 193. shows from Joseph. Ant. ii. 9, 1. So Heb. vii. 16. and Exod. xxx. 9. for γ, which, in Numb. xviii. 7. is translated ἄλλογενής². In Acts ii. 4. the meaning is different, strange, or new; in Jude 7. Bretschneider says the phrase means strangers, foreigners; but I can see no meaning in that. The others pass the passage over. Parkhurst says strange, unnatural, which I think right.]

III. [With the article. The other; the same as ὁ ἄλλος, but a stronger phrase. Mat. vi. 24. Luke v. 7. vii. 41. xvii. 34, 35. xviii. 10. al. Herodian v. 7, 1. Xen. An. iv. 1, 23. Either repeated, or after εἰς, the phrase is the one and the other. Luke xiv. 19, 20. xvi. 7. al. Xen. An. iii. 4, 25. comp. 28.]

ἄλλως, adv. from ἕτερος.—Otherwise, differently. occ. Phil. iii. 15.

*ΕΤΙ, adv.

1. Any more, any longer, yet, still. See Mat. v. 13. xxvii. 63. John vii. 33. Rom. v. 6. where see Wolfius.

2. Even, of time, jam inde. Luke i. 15. Raphaelius shows that Herodotus uses it in the same view. See also Wolfius, Wetstein, and Kyke.

3. Ἐτι δέ, moreover. Acts ii. 26. Heb. xi. 36. So the Vulg. insuper. These two particles are

used in the same sense by the profane writers. See Raphaelius.

4. Ἐτι δέ καί, and even, and moreover. Luke xiv. 26. [We may just note that ἔτι is either future (John iv. 35. Luke xvi. 2.) or past, 2 Thess. ii. 5.]

Ἐτοιμάζω, from ἔτοιμος.—To prepare, make ready. See Mat. iii. 3. xx. 23. xxii. 4. xxv. 34. xxvi. 17. Luke i. 17. ii. 31. [It is rather to destine, as in Mat. xx. 23. Luke ii. 31. Heb. xi. 16. Rev. ix. 15. Gen. xxiv. 14. Tobit vi. 18. To prepare a feast, as in many of the above places of the N. T. Ps. lxxviii. 19.]

Ἐτοιμασία, ας, ἡ, from ἔτοιμάζω to prepare or to establish, settle, as it is used in the LXX, 1 Sam. xiii. 13. 2 Sam. vii. 12. Ps. lxxv. 7. ciii. 19. et al. for the Heb. כְּבִינָה. A preparation, or rather a basis, foundation, firm footing; for thus the noun is applied by the LXX, Ezra ii. 68. iii. 3. Ps. lxxxix. 15. Zech. v. 11. for the Heb. כְּבִינָה, or כְּבִינָה a base, foundation. (Comp. Dan. xi. 7, 21.) And this latter sense best agrees with the scope of Eph. vi. 15. the only passage of the N. T. wherein it occurs, and with the use of the military ὑπόδημα, in St. Paul's time; for at verse 11. the apostle advises his converts to put on the whole armour of God, that they might be able to stand (ἀντιστῆναι) against the wiles of the devil; and verse 13. to take the whole armour of God, that they might be able to withstand (ἀντιστῆναι) in the evil day, and having done all, to stand (σῆναι): stand (στήτε) therefore,—having your feet shod with the ἑτοιμασία, firm footing or foundation, of the gospel of peace, i. e. with the firm and solid knowledge of the Gospel, in which you may stand firm and unmoved, as soldiers do in their military caligas, which among the Romans were furnished with spikes for this purpose³. For this interpretation of the word, which, I doubt not, is the true one, I am indebted to Bynæus de Calceis Hebræorum, i. 5. where the reader may find it well illustrated and defended. [Schl. objects to this interpretation, observing, that as St. Paul is speaking of the various helps to gaining constancy in Christianity, he would not reckon constancy among them. His interpretation, with which however he does not seem satisfied, is, having your feet shod with the salutary doctrine of the Gospel, which may always be present with you, always ready or at hand to help you. Wahl says, put on your feet (or furnish yourselves with) a ready mind, which is begotten and nourished by salutary doctrine: or, so have your feet shod, that you may have salutary doctrine always ready. See Ps. x. 17.]

ἘΤΟΙΜΟΣ, ὅτι ἔτοιμος, ἡ, ον.

I. Ready, prepared. See Mat. xxii. 4, 8. xxiv. 44. Mark xiv. 15. John vii. 6. 2 Cor. x. 16. Ἐν ἔτοιμῳ ἔχειν, to have in readiness, be prepared. 2 Cor. x. 6. So Polybius, [ii. 34, 2.] cited by Raphaelius, Εἰ' ἄρον ἔν' ἔτοιμῳ, they were prepared⁴. See also Wetstein and Kyke. [Exod. xxxiv. 2.]

II. With a V. infinitive following, it denotes futurity, and is equivalent to μέλλων, what is to be, futurum. 1 Pet. i. 5. σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι, salvation which is to be revealed.

³ See Juvenal, Sat. iii. 248. xvi. 24, 25.

⁴ [See Dion. Hal. Ant. viii. 17. ix. 35.]

kind, the one being clean, the other not. See Bochart. Hieros. i. 1. c. 2. p. 11. Ἐτεροζυγία occurs in the Schol. on Lucian i. p. 325.]

¹ [Schleusner says that ἕτερος, in this place, is the rest. I think this quite wrong: it should then be οἱ ἕτεροι.]

² [Wahl likewise says, that in this place the LXX have ἕτερος.]

to live *of*, or *from*, the gospel, so Josephus tells us, de Bel. v. 13, 6. that John the Zealot, in defence of his sacrilegious plundering of the Temple, and using of the consecrated wine and oil, pleaded that it was fit, τοὺς τῷ ναῷ στρατευομένους ἘΞ ΑΥΤΟΥ τρέφεσθαι, that those who fought for the Temple should be fed *from* the Temple. See also Wolfius.—Our English word *gospel*¹, from the Saxon godspell, which is compounded of god *good*, and spell *a history, narration, message*, admirably expresses the force and propriety of the Greek εὐαγγέλιον.

Ἐπαγγελιστής, οὗ, ὁ, from εὐαγγελίζω.—*An evangelist*. These were ministers in the primitive Church, who seem to have been assistants to the apostles in propagating the gospel, and whom accordingly they sent from place to place, to execute such particular commissions as they thought proper to entrust them with². occ. Acts xxi. 8. Eph. iv. 11. 2 Tim. 4, 5. Comp. Acts xix. 22.

Ἐπαρεστέω, ὦ, from ἐπάρεστος.—*To please well, or very much*. occ. Heb. xi. 5, 6. Ἐπαρεστέομαι, οὐμαι, passive, *to be well pleased*. occ. Heb. xiii. 16. It is used in like manner both actively and passively by the profane writers, as may be seen in Wetstein on Heb. xi. 5. xiii. 16. where comp. Kypke.—The LXX render ἐπαγγέλλω ἑαυτῷ *to walk with God*, by ἐπαρεστέιν τῷ Θεῷ, concerning Enoch, Gen. v. 22, 24. and in several other passages. [See xvii. 1. Ecclus. xlv. 16. Diod. Sic. xiv. 4.]

Ἐπάρεστος, ου, ὁ, ἡ, from εὖ *well*, and ἀρεστός *pleasing, agreeable*.—*Well-pleasing, acceptable, or pleasing well*. Rom. xii. 1, 2. Tit. ii. 9. [Add Rom. xiv. 18. 2 Cor. v. 9. Eph. v. 10. Phil. iv. 18. al. Wisd. iv. 10. ix. 10.]

Ἐπάρεστος, adv. from ἐπάρεστος.—*Acceptably*. occ. Heb. xii. 28. [Arrian, Diss. Ep. i. 12, 21.]

Ἐγγενέστερος, α, ov. The comparative of the following.

Ἐγγενής, ἑος, οὗς, ὁ, ἡ, from εὖ *well*, and γένος *race, family*, which from γίνομαι *to be born*.

I. *Descended from a good family, well-born, noble*. Luke xix. 12. 1 Cor. i. 26. [Job i. 3. Xen. Hell. iv. 1, 7. Herodian i. 18, 10. Eur. Phoen. 455. See Irmisch ad Herodian. i. 2, 3.]

II. *Generous, ingenuous*. So Aristotle ap. H. Steph. cited by Wetstein on Acts xvii. 11. observes, that ἐγγενής sometimes signifies μεγαλοπρεπής καὶ γενναῖος. Compare also Kypke. In Acts xvii. 11. we have the comparat. masc. plur.

¹ The learned and judicious reader cannot but be pleased with the excellent observation of Junius on this word: "GOSPEL. Evangelium. Anglosax. godspell, Al. Gotspell. Hanc vocem retinuerunt Angli, cum ejus usus apud superiores inferioresque Germanos penitus interderit. Evangelii nempe vox potius visa est hominibus ecclesiasticis, dum famam sperant aliquid supra vulgo sapientium, si in quotidianis ad populum hominibus, atque aliā quavis S. scripturæ enarratione, ad minus notas ac sibi consuetas Romanæ Græcæque lingue voces confugerent. Quod tamen minime necessarium erat, cum vox godspell sit εὐφρατικωτάτη, et compositione merè Teutonica vim proprietatemque Gr. εὐαγγέλιον mirificè reddat. Est enim ἂν god bonus, et spell historia, narratio, nuntium."—Junii Etymol. Anglican. in Gospel.

² See Eusebii Eccles. Hist. v. 9. or 10. Eclard's Eccles. Hist. vol. ii. p. 524. 8vo. A. D. 188. and Suicer Thesaur. in ἐπαγγελιστής.

ἐγγενέστεροι, οἱ, *more generous*. "There is (as Whitby has observed) a peculiar *spirit* and *propriety* in this expression, as the Jews³ boasted they were ἐλεύθεροι καὶ ἐγγενεῖς⁴, *free and noble*, by virtue of their descent from Abraham and the other patriarchs. These Bereans, imitating the rational faith of their great progenitor, were ἐγγενέστεροι *his more genuine offspring*." Doddridge. [See Joseph. Ant. xii. 7. 2 Mac. x. 13. Cic. ad Att. xiii. 21. Chrysostom and Theophylact explain it by ἐπικεῖστεροι.]

Ἐὕδία, ας, ἡ.—*Fair or fine weather*. It is derived from εὖ *well* or *good*, and Δία (which see under Ζεύς) *Jupiter*, i. e. *the heavens or air*, whence the Latins say, *sub Dio*, in the open air; and in Horace we have *sub Jove frigido*, in the cold air, literally under cold Jupiter, Od. i. 1, 25. The same poet speaks of Jupiter's, i. e. *the air's*, congealing the snow, iii. 10, 7, 8.

— Ut glaciet nives
Puro numine Jupiter.

See also Cic. de N. D. ii. 25. occ. Mat. xvi. 2. where see Wetstein's excellent note. It is not used in the LXX, but in Ecclus. iii. 15. [See Ælian, V. H. ix. 18. Polyb. i. 60. Xen. Cyr. vi. 1, 11. Foes. Econ. Hipp. p. 151.]

Εὐδοκίω, ὦ, from εὖ *well, good*, and δοκέω *to think*.

I. *To think well, think good, be pleased, willing, or desirous*. Luke xii. 32. Rom. xv. 26, 27. 2 Cor. v. 8. Col. i. 19. ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι, *because in him the whole fulness, of the godhead namely, was pleased to dwell*. The text, according to this explanation, is so agreeable to what the apostle says, ch. ii. 9. and the structure of the words so conformable to that of other passages, (see Luke xii. 32. Gal. i. 15, 16. and comp. 1 Mac. xiv. 41.) that I have no doubt but this is the true interpretation. Compare πλήρωμα X. [See Ps. xl. 13. (Biel says xxxix. 18.) Ecclus. xxv. 18. 1 Mac. vi. 23.]

II. With ἐν or εἰς following, *to be well pleased with, take pleasure in, to acquiesce in with pleasure and satisfaction*. Mat. iii. 17. xii. 18. 1 Cor. x. 5. 2 Cor. xii. 10. 2 Thess. ii. 12. εὐδοκεῖν ἘΝ—is an Hellenistical phrase formed after the analogy of the Hebrew, —א נהג or —א נהג to both which it answers in the LXX. See Is. lxii. 4. Mal. ii. 17. 1 Chron. xxix. 3. Ps. xlv. 3. cxlix. 4. and comp. 1 Mac. x. 47. [It is used also in this sense] with an accusative, *to take pleasure in, to delight in*. Heb. x. 6, 8. This also is an Hellenistical phrase, and is used by the LXX for the Heb. נהג. Ps. li. 18. cii. 15. for נהג, Ps. li. 19. [See Levit. xxvi. 34, 41. Ps. li. 16.] — The learned Raphaelus has remarked on Mat. iii. 17. that this V. is scarcely to be found in any of the profane writers, except Polybius, who frequently uses it, but applies it either absolutely, or joins it with a dative. Wetstein, however, on Mat. iii. has produced a passage from Diodorus Sic. where it is in like manner construed with a dative.

³ See John viii. 33, 39, 41.

⁴ So Philo in Legat. col. 792.

⁵ So Eustathius in Homer, l. iii. p. 314, 30. Ζεὺς καὶ ὁ ἄλλος θεὸς λέγουσιν, ἔξ οὗ καὶ ἡ ΕΥΔΙΑ, ἡ ἔστιν ἡ ΕΥΑΕΡΙΑ, Jupiter also denotes the air, whence εὕδία, that is, a good state of the air, fair weather.

Εὐδοκία, ας, ἡ, from εὐδοκέω.

I. *A seeming well or good, will, pleasure, good pleasure.* occ. Mat. xi. 26. Luke x. 21.

II. *Good will, benevolent affection, affectionate desire.* Luke ii. 14. Rom. x. 1. Phil. i. 15. Comp. Phil. ii. 13. and Macknight. See Suicer Thesaur. on the word. [So Eph. i. 5. *kindness*. In Rom. x. 1. Schleusner says, *I wish from my heart*; and so Theopylact, the *vehement desire*. Εὐδοκία γενέσθαι is simply for εὐδοκεῖν in Luke x. 21. In 2 Thess. i. 11. Wahl says the phrase is, for πᾶσαν ἀγαθωσύνην, ἐν ἣ ἡ εὐδοκίᾳ τοῦ Θεοῦ, *all the goodness in which he delights*. See Ps. xix. 14. Prov. xviii. 22.]

Εὐεργασία, ας, ἡ, from εὖ well, good, and ἔργον a work.—*A good work or deed done, a benefit conferred.* occ. Acts iv. 9. 1 Tim. vi. 2. On which latter text compare under ἀντιλαμβάνομαι II. [In Acts iv. 9. it is *kindness towards a sick person*. See Hesiod, Theog. 503. Herodian, iii. 6. 6. vi. 9. 1. Thucyd. i. 138.—As to 1 Tim. vi. 2. on a fuller consideration, I cannot conceive that either the Greek or the context will bear any reference of the words, except to the masters. *Let not Christian slaves despise Christian masters as being their equals in religious matters, but let them serve them the better, because they who partake of the benefit (of the Christian religion) are indeed faithful and beloved.* It is said that εὐεργασία does not elsewhere occur in this sense; but it is very harsh to construe the passage, *they who enjoy the benefit of the services of the slaves*. See 2 Mac. vi. 13. ix. 26. Wisd. xvi. 24. The word occurs simply as an action in Ps. lxxviii. 11.]

Εὐεργετέω, ᾧ, from εὖ well, good, and ἔργον a work.—*To do good.* occ. Acts x. 38. [Ps. xiii. 6. Wisd. iii. 5. Xen. Cyr. viii. 2, 6.]

Εὐεργετήρ, ου, ὁ, from εὐεργετέω.—*A benefactor.* occ. Luke xxii. 25. See Wetstein's note. [Schleusner says, that the passage refers to the title of εὐεργετής, given to those who had done service to their country, especially kings, as Ptolemy. See 2 Mac. iv. 2. Philo Leg. p. 549. Aeschin. Dial. i. 12. Polyb. v. 9. Diod. Sic. xi. 26. Xen. Apol. Soc. i. 26. Thuc. i. 129.]

Εὐθετός, ου, ὁ, ἡ, from εὖ well, and θετός placed, disposed.

[I.] *Rightly disposed, fit.* occ. Luke ix. 62. xiv. 35. See Wetstein on Luke ix. [Diod. Sic. ii. 57. v. 37. Ps. xxxii. 6.]

[II. *Useful.* Heb. vi. 7.]

Εὐθέως, adv. from εὐθύς.

I. *Immediately, instantly.* Mat. iv. 20. viii. 3. et al. freq.—It must in some passages be considered as transposed, or else be rendered as *soon as*. Thus Mark i. 10. καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τοὺς οὐρανοὺς, and coming up out of the water, he immediately saw the heavens opened; or, as soon as he came out of the water he saw, &c. So verse 29. ch. v. 36. xi. 2. See Doddridge on Mark i. 10. Εὐθύς is in like manner transposed by Xenophon, Cyr. Exp. ii. p. 171. ed. Hutchinson, 8vo. "Proxenus, the Boeotian, ΕΥΘΥΣ μὲν μετρίκιον ὦν, ἐπεθύμει γενέσθαι ἀνὴρ τὰ μέγιστα πράττειν ἱκανός, as soon as he was a stripling, desired to be a man,

fit for doing great things; and by Lucian, de Merc. Cond. t. i. p. 495. καὶ ὁ μὲν πρῶτος ΕΥΘΥΣ ἐπισκηπτομένου παρακούσας τοῦ δασπότου, προδρομῶν καὶ προμηνύσας ἀπέρχεται,—and the first who overhears his master proposing (such a thing) immediately running before, and bringing information of it, returns, &c.

2. *Soon, speedily.* 3 John 14. [To this head Schleusner refers Mat. xiii. 5. xxiv. 29. Acts xii. 10. Rev. iv. 2. The meaning of the word in Mat. xxiv. 29. has caused much discussion from the uncertainty, whether our Lord, in that place, is referring to the final judgment, or the particular calamities impending over the Jewish nation. Some have said that it means *suddenly, unexpectedly*; and that this is its force in John vi. 21. Acts xii. 10. Rev. iv. 2. adding that the LXX have rendered the Heb. word עָרַב by εὐθέως in Job v. 3. where Schleusner, I think, erroneously considers it as meaning *speedily*. See Glass, Phil. Sacr. p. 376. ed. Dath.]

Εὐθύδρομέω, ᾧ, from εὐθύς straight, and δρόμος a course.—*To come with a straight course, or run, as the sailors call it.* occ. Acts xvi. 11. xxi. 1. [The corresponding subst. is used of a horse. Poll. Onom. i. 194.]

Εὐθυμῶ, ᾧ, from εὐθυμος.

I. *To take courage, be of good courage.* occ. Acts xxvii. 22, 25.

II. *To be cheerful, to be in good spirits,* as we say. James v. 13.—Symmachus uses the particip. εὐθυμῶν for the Heb. בֵּינִי בֵּינִי, a good or cheerful heart. Prov. xv. 15. [See Xen. Hell. vii. 4, 36. Aristot. Rhet. ii. 2.]

Εὐθυμός, ου, ὁ, ἡ, from εὖ well, good, and θυμός a mind.

I. *Of good cheer or courage.* Acts xxvii. 36. εὐθυμοὶ δὲ γενόμενοι, being encouraged. [Xen. Cyr. iii. 1, 29. 2 Mac. xi. 26.]

II. *Cheerful, whence the comparative neut. sing. εὐθυμότερον², used adverbially, more cheerfully.* Acts xxiv. 10. [Xen. Cyr. ii. 3, 5.]

Εὐθύς, from εὐθύς.—*To make straight, direct.*

I. *To make straight a way.* John i. 23. for which Mat. iii. 3. Mark i. 3. Luke iii. 4. use εὐθείας ποιεῖτε. [The metaphor is taken from the kings of the East, who before a journey sent officers to remove difficulties and obstructions in the roads. See Num. xxii. 23. Ecclus. ii. 6. xxxvii. 19.]

II. *To direct, guide, steer a ship.* James iii. 4. ὁ εὐθύων, the person steering, the steersman. [So Eur. Hec. 39. of a shepherd guiding the flock in Xen. Cyr. i. 2. See Valck. ad Eur. Hipp. 1226. Spanh. ad Callim. Hymn. in Jov. 83.]

Εὐθύς, adv. from εὖ well, and θέω to rush impetuously. +A very improbable derivation.—*Immediately, instantly.* Mat. iii. 16. (where comp. under εὐθέως I.) John xiii. 32. xix. 34. et al.

Εὐθύς, εἴα, ὅ, from εὐθύς, adv.

I. *Straight*, in a natural sense. Acts ix. 11³. [Mat. iii. 3. Mark i. 3. Luke iii. 4, 5. See Jul. Poll. Onom. iv. 160. Gen. xxxiii. 12. Ezek. xlvi. 10.]

II. *Straight, right*, in a figurative and spiritual

² [Some MSS. read εὐθύμω. See Poll. Onom. iv. 12. v. 125.]

³ [There was a street called the Straight Street at Athens. See Pausan. Attic. c. 49.]

¹ [As to this common construction, see Grammar, ch. xxi. sect. 34.]

sense, Acts viii. 21. xiii. 10. 2 Pet. ii. 15.—This word in the LXX most commonly answers to the Heb. **יָשָׁר** *straight, right*. [With Acts viii. 21. comp. Ps. xciv. 15. Hos. xiv. 9. Vorst. Phil. Sacr. p. 54. ed. Fisch.]

Εὐθύτης, **ἡτος**, **ἡ**, from **εὐθύς**.—*Rectitude, righteousness, equity*. occ. Heb. i. 8. The correspondent Heb. word in Ps. xlv. 8. is **יָשָׁר** *rightness, righteousness*.

Εὐκαιρία, **ῶ**, from **εὖ** *well, good*, and **καίρος** *time, opportunity*.

I. *To have convenient time or opportunity, to have, or be at, leisure*. Mark vi. 31. 1 Cor. xvi. 12. Lucian uses the verb in the same sense, *Amor. t. i. p. 1050. οἱ δὲ τῶν ἐπιγιγνομένων αἰεὶ λογισμοὶ τῆς ἀνάγκης ἀφαιέντες* **ἡΥΚΑΙΡΟΥΝ** *ἐπινοεῖν τι τῶν κρείττονων*, and the thoughts of succeeding (generations) being freed from necessity were at leisure to invent somewhat better. So likewise Plutarch, whom see in Wetstein. [Polyb. xx. 94. Plut. t. iii. p. 213. ed. Hutten.]

II. *To spend, or employ, one's leisure time*. Acts xvii. 21. [*Προσευκαίρεώ* is used in this sense in Plut. t. viii. p. 438. The word is condemned by almost all the grammarians. See Lobeck, ad Phryn. p. 126. Thom. M. p. 829, &c.]

Εὐκαιρία, **ας**, **ἡ**, from **εὐκαιρος**. *A convenient opportunity*. occ. Mat. xxvi. 16. Luke xxii. 6. [Ps. ix. 9. Polyb. ii. 19. 2. 1 Mac. xi. 42. Plat. Phæd. p. 533. ed. Heind.]

Εὐκαιρος, **ου**, **ὁ**, **ἡ**. See **εὐκαιρίω**.—*Timely, opportune, seasonable, convenient*. occ. Mark vi. 21. Heb. iv. 16. [See Ps. civ. 27. 2 Mac. xiv. 29. xv. 20. In the place of St. Mark, Hammond says it is a festival day; but I can see no reason for this. Herodian i. 4. 7. Diod. Sic. ii. 48.]

Εὐκαιρως, **adv.** from **εὐκαιρος**.—*Opportunately, conveniently, in season*. occ. Mark xiv. 11. 2 Tim. iv. 2. [Ecclus. xviii. 22. Xen. Ages. viii. 3. Polyb. i. 42. 6.]

Εὐκοπώτερος, **α**, **ον**, compar. of **εὐκοπος** *easy*, which from **εὖ** denoting *easiness*, and **κόπος** *labour*.—*Easier, more easy*. Mat. ix. 5. xix. 24. et al. [Ecclus. xxxii. 4. Polyb. xviii. 1, 2.]

Εὐλάβεια, **ας**, **ἡ**, from **εὐλαβής**.—† *Caution, circumspection*.† *Fear*. occ. Heb. v. 7. where Christ is said to be **εἰσακουσθεὶς** *heard*, and so delivered from his fear, that horrid fear, namely, which is so affectingly described, Mat. xxvi. 37, 38. Mark xiv. 33, 34. and under which an angel appeared from heaven strengthening him, Luke xxii. 43. **Εὐλάβεια** is used in the sense of fear, not only in the LXX, Josh. xxii. 24. (comp. Wisd. xvii. 8. and **εὐλαβέομαι**), but also by the profane Greek writers. See Wolfius and Wetstein on Heb. v. 7. And in the LXX of Job xxxv. 12. according to the Alexandrian MS. and the edition of Aldus, we read **ΟΥΚ ΕΙΣΑΚΟΥΣΗ** **ΑΙΟ** **ὑβρεως** **πονηρῶν**, and thou wilt not hear, and so deliver from, the insolence of the wicked. The words in Heb. v. 7. may otherwise be rendered *being heard from, or on account of*, (comp. ἀπό I. 5.) *his religious reverence*, to God namely, (comp. Bowyer's Conject.); but the former interpretation seems preferable. See Markland in Appendix to Bowyer's Conject. 4to. Our Eng. translators in rendering it, and was heard in that he feared, seem to have aimed at preserving the ambiguity of the original; for in that may here mean either

in (as to) that which, or inasmuch as. In the margin they have, for his piety. [The LXX put this word for **πᾶσι** in Josh. xxii. 24. and the same word they render by **θλίψις** in Ezek. xii. 18. In Aq. Is. lvii. 11. it is for fear. See also Polyb. xxxv. 4, 13. Wisd. xvii. 8. Liban. D. iv. p. 265. A. Joseph. Ant. xi. 6, 9. In Aristoph. Av. 376. Dion. Hal. Ant. v. p. 286. and elsewhere, it is caution. See Menag. ad Diog. Laert. vii. 116. Poll. Onom. iii. 136.]

II. *Religious, or godly fear*. Heb. xii. 28.

Εὐλαβέομαι, **οὔμαι**, from **εὐλαβής**.—*To be afraid, to be moved, or impressed with a natural or religious fear*. occ. Acts xxiii. 10. Heb. xi. 7. [See Prov. xxx. 5. Deut. ii. 5. 1 Sam. xviii. 29. Xen. Mem. iii. 6, 8, and 9, 4. 1 Mac. iii. 30. xii. 40. Plat. Phæd. § 39. In Aristoph. Eq. 233. Arrian, Diss. Epict. ii. 1. and elsewhere, it is to be cautious. See **εὐλαβής**.]

Εὐλαβής, **εός**, **ος**, **ὅς**, **ὁ**, **ἡ**, from **εὖ** *well, carefully*, and **λαβον** 2nd aor. of **λαμβάνω**.

I. It properly denotes [either a thing which can be easily taken hold of, in opposition to **δυσλόγος**, (see Lucian, t. i. p. 114. ed. Græv.) or, it is used of persons,] *one who taketh any thing which is holden out to him, well and carefully*. [Ælian, H. An. iii. 13.]

II. *Cautious, circumspect, timid, timorous*. So Philo, Life of Moses, **καὶ ἅμα τὴν φύσιν** **ΕΥΛΑΒΗΣ** **ὤν**, and being also of a timorous disposition; and Plutarch, in Pericl. **περὶ τὸν λόγον ἦν** **ΕΥΛΑΒΗΣ**, in speaking he was timorous. Comp. Wetstein on Heb. v. 7. [Arrian, Diss. Ep. ii. 1, 17; and so Suidas.]

III. *Cautious, circumspect, careful in the worship of God, and in the duties of religion, devout, religious*. occ. Luke ii. 25. Acts ii. 5. viii. 2. [Michal vii. 2.]—The LXX seem to have used **εὐλαβεῖς** in a passive sense for *acceptable*, Lev. xv. 31. where **καὶ εὐλαβεῖς ποιήσετε** answers to the Heb. **וַיִּהְיֶה**, and ye shall separate. In Walton's Polyglott, however, the Greek words are rendered, et abstinentes facietis, and ye shall make them abstain. [Schl. translates it *Proselyte* in Acts ii. 5. viii. 2. but this is quite unreasonable. He thinks that this and other expressions, as **σεβόμενοι** or **φοβούμενοι τὸν Θεόν**, describe the proselytes of the gate. But if this is allowed, which is very doubtful, the word is by no means used as a term of designation.]

Εὐλόγῶ, **ῶ**, from **εὖ** *well, good*, and **λόγος** *a word*.

I. *To bless, as one man doth another, to express good wishes to, to wish happiness to*. Mat. v. 44. 1 Cor. iv. 12. 1 Pet. iii. 9. Comp. Luke ii. 34. Heb. vii. 1, 6, 7. [These two last passages Schl. construes, to congratulate one on, and so in Tobit ix. 6.]

II. *To bless, as man doth God; to praise, laud, celebrate, magnify*. Luke i. 64. ii. 28. xxiv. 53. The word is used in this sense of praising by the purest Greek writers. See Elsner on Luke i. 64. [Mat. xxi. 9. Mark xi. 9. James iii. 9. Judg. v. 2, 9. Schleusner (both in his Lex. N. T. and his edition of Biel), and Wahl quote Ps. xlv. 22. as having the same sense, but it does not occur in that place. It occurs Ps. ciii. 1. and 2. Ecclus. xxxix. 19. 2 Mac. iii. 30. Polyb. i. 14, 2. xii. 15, 3.]

III. *To bless*, as God doth man; and since with God speaking and acting are the same thing, or the word of God cannot but be operative, hence God's blessing a person implies his actually conferring happiness, whether temporal or spiritual, upon him. Acts iii. 26. Eph. i. 3. Heb. vi. 14. [Add Mat. xxv. 34. Luke i. 42. Gal. iii. 8, 9. in all of which there is a sense of future or actual benefits bestowed. But the word is also used for *prophetical* or *inspired blessing*. See Heb. xi. 20, 21.]

IV. *To bless*, as Christ did the loaves and fishes, when he miraculously multiplied them, Mat. xiv. 19. Mark vi. 41. viii. 7. Luke ix. 16. (comp. Gen. i. 22, 28.); and as he did the sacramental bread, Mat. xxvi. 26. (comp. 1 Cor. x. 16.); and the infants, Mark x. 16. [See Mark xiv. 23. Luke xxii. 17, 19. xxiv. 51.]

Εὐλογητός, οὗ, ὁ, ἡ, from εὐλογέω.—*Blessed*. Luke i. 68. Rom. i. 25. ix. 5. et al. ὁ εὐλογητός, *THE blessed*, is used by the high priest as a *title* or *name* of God, Mark xiv. 61. agreeably to the Jewish style. See Wolfius, Schoettgenius's edition of Pasor's Lexicon in εὐλογητός, and Bp. Pearson on the Creed, art. II. HIS ONLY SON, p. 141. fol. ed. 1662. [Gen. ix. 26. xxvi. 29.]

Εὐλογία, ας, ἡ, from εὐλογέω.

I. *Blessing, wishing well, or expressing wishes of happiness* to, James iii. 10. Comp. Heb. xii. 17. [where Schl. says it is *prophetic blessing*.]

II. *Praise, eulogy*, to God. Rev. vii. 12. Comp. v. 12, 13. [Eccles. iii. 9.]

III. *Praise, commendation*, to man. Rom. xvi. 18. So used in the profane writers. See Wolfius on the place, and Wetstein on Mat. v. 44. [Thuc. ii. 42. Theophylact on Rom. interprets it *flattery*, and rightly, as to the meaning from the context, but Schl. is wrong in attributing such a sense to the word.]

IV. *Blessing*, [in the sense of *good bestowed*.] See Eph. i. 3. Gal. iii. 14. Heb. vi. 7. Comp. εὐλογέω III. Rom. xv. 29. ἐν πληρώματι εὐλογίας τοῦ εὐαγγελίου τοῦ Χριστοῦ, *in the fulness of the blessing of the gospel of Christ*, i. e. "with a full and abundant blessing attending my ministerial and evangelical labours." Doddridge; or rather, according to Whitby, "with a full impartment of *spiritual gifts* to you." Comp. Rom. i. 11. Eph. i. 3.

V. Ποτήριον τῆς εὐλογίας, *the cup of blessing*, i. e. the cup, or wine in the cup, which is *blessed* in the Eucharist, and corresponds to the *second* cup of wine which the Jews were accustomed to take after the paschal supper, and which, from being *blessed* by the master of the house, was likewise called *the cup of blessing*. occ. 1 Cor. x. 16. See Bp. Pearce's Comment. on the Gospels, p. 443. and Dr. Bell on the Sacrament, p. 175. 2d edit. [Ernesti Opusc. Theol. p. 20. Reland, Ant. Heb. p. 427. Suicer, Thes. i. p. 1249.]

VI. *Blessing, beneficence, bounty, a bountiful present*. 2 Cor. ix. 5, 6. This seems an Hellenistical sense of the word; and thus εὐλογία is used in the LXX for a *present*, answering to the Heb. מִנְחָה Gen. xxxiii. 11. 1 Sam. xxv. 27. xxv. 26. 2 Kings v. 15. [Zonaras, Lex. col. 807. says, ἐπ' εὐλογίας, μετὰ δαψιλίας, καὶ ἀδρότητος ὁ σπείρων ἐπ' εὐλογίας.]

Εὐμετάδοτος, ου, ὁ, ἡ, from εὖ denoting

readiness, and μεταδίδωμι *to impart*.—*Ready to impart or distribute*. occ. 1 Tim. vi. 18. M. Antoninus [iii. 14.] cited by Wetstein, uses τὸ εὐμετάδοτον for *readiness to distribute*. [Plutarch, t. ix. p. 190. ed. Reiske.]

Εὐνοία, ᾧ, from εὖ *well*, and νόος *the mind*.—*To be well affected* or (q. d.) *well-minded towards*, another, *to be friends* with him, (as we commonly express it.) occ. Mat. v. 25. where see Wetstein. [Dan. ii. 4, 3. see cod. Chish. and Gen. xxxiv. 15. (in the 5th version.) Polyb. iii. 12. Herodian, ii. 2, 5. Xen. Cyr. viii. 2, 1.]

Εὐνοια, ας, ἡ, from εὖ *well*, and νόος *the mind*.—*Benevolence, goodwill*. occ. Eph. vi. 7. 1 Cor. vii. 3. where observe that nine MSS., six ancient, for οὐλομένην εὐνοίαν have οὐφειλήν, which latter reading is confirmed by the Vulg. and several ancient versions and quotations of the Fathers, is approved by several learned critics cited by Wetstein, to whom we may add Bp. Pearce, who thinks the common reading to be an interpretation only of the genuine one: and Griesbach receives οὐφειλήν into the text. [Schl. says, that in Eph. vi. 7. it is *fidelity*; but there is no occasion for this; *goodwill* exactly explains the meaning. He refers to Lucian, Bis Accus. p. 321. ἀνδράποδον εὐνοῦν καὶ πιστόν (where the meaning is the same as here). Aristotle. Plut. 25. Artemid. iii. 54. In 1 Cor. vii. 3. the whole phrase means, as he says, *debitum conjugale prastare*. So φιλότης in Hesiod, Theog. 125, 306. See also as to χαρίζομαι and χάρις in the same sense, Aristoph. Eq. 514. Eccl. 625. Schol. Pind. Pyth. Od. ii. B. 4. The word occurs as *benevolence*. 1 Mac. xi. 33, 53. 2 Mac. xi. 21, 26.]

Εὐνουχίζω, from εὐνοῦχος.—*To make an eunuch*, either literally by castration, or figuratively by mortification. occ. Mat. xix. 12.—Josephus uses this word, Ant. x. 2, 2. where Isaiah threatens king Hezekiah, τοὺς ἐγγόνους ΕΥ-ΝΟΥΧΙΣΘΗΣΟΜΕΝΟΥΣ, καὶ ἀπολέσαντας τὸ ἄνδρας εἶναι, τῷ Βαβυλωνίῳ δουλεύουσας βασιλεῖ, that his descendants *should be made eunuchs*, and having lost their virility, should serve the Babylonish king.

Εὐνοῦχος, ου, ὁ, from ἐνὶ ἡ a *bed*, and ἔχω *to have, keep*; [so Etym. M. and Phavor.] unless we prefer Eustathius's derivation, [Il. x. 44. p. 1256, 27. Rom.] from εὐνὴ *deprived*, and ὀχείας *of cohabitation*. Εὐνὴ is used by Homer, Il. xxii. 44. Od. ix. 524. and may also be derived from εἷς, *énos*, alone.

I. *A keeper of the bed or bed-chamber, a chamberlain*. Some think it is applied strictly in this *etymological* sense to queen Candace's eunuch, Acts viii. 27, 34, 36, 38, 39. because at ver. 27. he is called ἀνὴρ *a man*: but this argument seems very weak; for ἀνὴρ Αἰθίοψ, according to both the Greek and Heb. idiom, is exactly equivalent to Αἰθίοψ τις (see Raphelius): and surely an *eunuch* might be called ἀνὴρ as distinguished from a *woman*.—The LXX use εὐνοῦχος from the Heb. שַׂר *an officer*, where we cannot well suppose any reference to *castration*. Comp. Gen. xxxix. 1, 7. in the LXX. and see Heb. and Eng. Lexicon under שַׂר. [Fischer (de Vit. Lex. N. T. Prol. xxi. p. 484.) has a long dissertation on the word. In Hebrew שַׂר coming from a verb to castrate, signifies, a castrated man. Now

all the officers in oriental courts, guards, porters, chamberlains, cooks, bakers, messengers, &c., were *castrated*, so that the courtiers were called the *κατρώτοι* or *castrated*, and the principal or *chief* of the *castrated* *κατρώτοι* *γν* or *κατρώτοι* *πρ*. The word, then, in Hebrew, does not denote the office simply, but a *castrated man serving some office*. For some word indicating the office is always added, which would be unnecessary if the word by itself signified the office. Now that *εunuχος* originally and by its derivation (like *πολιούχος*, &c.) signified *keeper or guardian of the bed*, is not doubtful, and the glossaries and lexicographers give the meaning, and yet no instance can be found in ancient writers where it had that signification. In the case before us, as it is distinctly said, that he had the charge of the treasure, (v. 27.) and the word *δυναστεως*, like *πρ*, is added, to show that he was one of the first rank, it seems probable that *εunuχος* here can only mean a *castrated man in office*. The Hebrew word is constantly explained by Onkelos by the word *גדול* (*great*), and by the LXX by *δυναστεως* (Jer. xxxiv. 19); and the evangelists, we know, often added Greek explanative words to barbarous ones. See Mat. xii. 24. Mark ix. 43. x. 46. Luke has not only done this, xi. 15. Acts vii. 10. viii. 27. (Candace being, see Plin. H. N. vi. 29. ed. Gron., the word for queen in Æthiopia, as Pharaoh was for king in Egypt, or at least the name applied to reigning persons,) but has also added to Greek words, when used in a Hebrew sense, other explanatory ones without any copula. Thus xxiii. 2. *Χριστὸν βασιλέα*, and see Mark xv. 32. Therefore *εunuχος δυναστεως* must be the same as *εunuχος, τουτέστι δυναστεως*. For as the officers of oriental courts, and especially chamberlains, were *castrated*, the Greeks out of their natural politeness transferred the word *εunuχος* as less offensive, to signify a *castrated person*. Thus Plutarch (Vit. Alex. M. t. i. p. 682. A. ed. Vechel.) and Diodorus (xi. p. 278. ed. Steph.) add the word to others describing a chamberlain, and clearly mean a *castrated person*. From these reasonings, Fischer collects sufficiently that in the passage before us the meaning of the word is not *chamberlain*, but a *castrated man*. As to Parkhurst's reference to Gen. xxxix. 1. about Potiphar, he has himself destroyed the force of it in his note in the Hebrew Lexicon, which (with other passages) sufficiently shows that eunuchs frequently married.]

II. *An eunuch, a man either naturally impotent*¹, Mat. xix. 12; or *castrated*, Mat. xix. 12. Acts viii. 27, et al. *Eunuchs* had anciently the charge of the *bed-chamber*, and the care of the women, in the palaces of the Eastern princes, (see Esth. ii. Dan. i.) as they still have in that part of the world to this day.

III. *An eunuch, in a figurative sense; one who on a religious account mortifies his natural inclinations, and refrains even from marriage*. Mat. xix. 12. [So Fischer, and see Wisd. iii. 14.]—See Suicer's Thesaur. on this word.

¹ [It appears from the Glossæ Vet. Juris, p. 3. that the word was applied to all who, either from infirmity, accident, or an operation when young, were unfit for generation. The first were *παίδωτες*, the second *θλιβιαί*, the third *καστράτοι*, according to Theoph. Paraphr. Institut. l. 11, 9. p. 117.]

Εὐδοῶ, ὤ, from *εὖ* *well, good*, and *ὁδός* *a way, journey*.

I. *To give or afford a good or prosperous journey*; whence *εὐδοῶμαι, οὔμαι*, pass.—*To have a prosperous and successful journey*. Rom. i. 10. where see Kypke. It is used in this sense by the LXX, Gen. xxiv. 27. for the Heb. *הַיָּסֵד הַטֶּבֶל* *to lead in the way*.

II. *To prosper another, to make him prosperous*. *Εὐδοῶμαι, οὔμαι*, pass. *to prosper, be prospered*. 1 Cor. xvi. 2. 3 John 2. twice. In this latter sense it is used not only by the LXX, Prov. xvii. 8. Judg. xv. 18. but by the profane writers, as may be seen in Wetstein on Rom. i. 10. [Wahl and Schl. refer Rom. i. 10. to this head, and perhaps rightly. But Schl. refers 1 Cor. xvi. 2. to another sense, to *have opportunity*. This is unnecessary. Wahl translates rightly, *ὅ,τι ἂν εὐδοῶται* *according as he shall have had good success*. The word occurs in this sense, Herod. vi. 73. 2 Mac. x. 7. See Glass, Philol. Sacr. p. 1189. ed. Dath., and compare 2 Chron. xiii. 12. xviii. 11.]

III. *Εὐπάρεδρος, ον, ὁ, ἡ*, from *εὖ* and *πάρεδρος* *an assessor*, (see Dem. 1332, 14.)—*One who constantly sits to, or applies to any thing, assiduous*. 1 Cor. vii. 35. according to some MSS.] † See *εὐπρόσεδρος*. †

IV. *Εὐπειθής, ἑος, οὗς, ὁ, ἡ*, from *εὖ* denoting *casiness*, and *πειθω* *to persuade*.—*Easily persuadable, easy to be persuaded or intreated*. occ. James iii. 17. [See Polyb. i. 63, 3. Xen. Mem. iii. 4, 8. But Schl. thinks it is here, that which makes others tractable. He refers to Æsch. Choëph. 257.]

V. *Εὐπερίστατος, ον, ὁ, ἡ*, from *εὖ* *well, easily*, and *περίστατος* *surrounding*, † *surrounded*, † which from *περίσταναι*, or *περίσταμαι* *to surround*.—*Easily surrounding or encompassing, apt to surround or encompass*. This is a very difficult word, being found in no Greek writer before the time of the apostles. After examining various interpretations of it, both ancient and modern, (which may be seen in Suicer's Thesaur. Pole's Synops. Wetstein, Elsner, and Wolfius,) I find myself, with the two last-named learned writers, obliged to acquiesce in the exposition Chrysostom gives of *εὐπερίστατος* by *ἡ ἐκκόλως περιισταμένη ἡμᾶς*, which *easily encompasses or surrounds us*. So French trans. *qui nous enveloppe si aisément*. Diodati's Italian, *ch' è atto a darci impaccio, which is apt to hinder us*. occ. Heb. xii. 1. where Kypke, whom see, explains it to the same effect as Diodati. The particular sin here meant by the apostle seems to be that mentioned by Doddridge, namely, "a disposition to relinquish or dissemble the gospel for fear of suffering." Compare the following context, and ch. iii. 6, 14. vi. 11, 12. x. 23, 25, 36—39.—Very ingenious is the interpretation of Wetstein, who explains *εὐπερίστατος* in a *passive* sense of the sin which is *surrounded with so great a cloud of witnesses, who are, as it were, spectators of the Christian race, and of the behaviour of those who are still engaged in it*. To confirm this explanation, he proves from pertinent authorities, that both *περίστατος* and *ἀπερίστατος* are used *passively*, the former signifying *surrounded*, the latter *not surrounded*. But then he also quotes a passage from Theopompus in Athenæus, where

περίστατος must be understood *actively* (ΠΕΡΙΣΤΑΤΟΝ βοῶσα τὴν κώμην ποιεῖ, by her cries she makes the village surround her, or brings it around her); and Elsner observes against Le Clerc, that verbal adjectives of a like form in —τος have often an *active* signification. And since the apostle joins the *ἐπερίστατον ἀμαρτίαν* with *ὄγκον πάντα every weight*, and describes it as something which Christians are to *lay aside*, Chrysostom's exposition above-mentioned appears justly preferable to Wetstein's; and it seems very probable, that in this epithet *ἐπερίστατον* the apostle alludes to the long flowing garments of the ancients, which, if not *put off* in running a race, would (*περιῤσάναι*) *cling* about their legs, and impede their course. So Diodati, Beza, and Piscator in Leigh Crit. Sac. Comp. under *ἀναζώννυμι*. [Chrysostom's interpretation best agrees with the natural meaning of the word *περίστημι* to surround, and it is used of hunters surrounding their prey. See Herod. i. 43. Theophr. Char. c. 6. This interpretation is received by Schl. and Wahl. Theophylact, who is followed by Kypke, says, *through which one easily falls into περιστάσεις or troubles*. Hesychius says *easy*. †His interpretations are *εύκολον, εύρη-*]

Εὐποία, ας, ή, from *εὐποιέω* to do good, which from *εύ well*, and *ποιέω* to do.—*Doing good, i. e. works of charity and mercy, beneficence.* occ. Heb. xiii. 16. [The word is condemned by Poll. v. 140. It occurs in Aleiph. 1 Ep. 10. Diog. Laert. x. 10. Arrian, Exp. Alex. vii. 25. 8. See Reitz. ad Lucian. Imag. c. 21. (t. ii. p. 479.)]

Εὐπρίω, ὦ, and *εὐπρόεμαι, οὔμαι*, from *εὐ-πορος* ¹ *having or possessing any thing*, which from *εύ well*, and *πόρος* (from *πείρω* to † pierce, penetrate, † pass through) which signifies not only a passage through², but a mean or method found out for doing any thing, particularly for getting money; also, *gain, income, revenue*.—*To be able to afford, to be able*, in this sense, occ. Acts xi. 29. where Kypke observes that the expression is elliptical, and that *χρημάτων wealth*, or some such word, is to be understood. He accordingly cites from Josephus ΧΡΗΜΑΤΩΝ ΕΥΠΙΟΡΘΕΙΣ, and from Strabo ΧΡΗΜΑΤΩΝ ΕΥΠΙΟΡΟΥΝΤΑΣ. Comp. also Elsner and Wetstein.—It is used by the LXX for the Heb. *נָצַח* to reach, attain to, Lev. xxv. 26, 49; for the Heb. *נָצַח* to find, obtain, Lev. xxv. 28. [Schl. and Wahl here translate, *to be rich or abound in riches*; but under *εὐδοῶ* Schl. refers to this passage, and to 2 Cor. viii. 2 to explain 1 Cor. xvi. 2. which he translates, *ut fert cuiusque res familiaris*, and this gives the same meaning as Parkhurst. See Polyb. vi.

¹ Kypke remarks, that Musonius in Stobæus, serm. viii. p. 476, confirms this sense by distinguishing between *εὐπόρου* and *πλούσιου* the rich. "Some men, when they cannot prevent poverty, ἀλλ' ΕΥΠΟΡΟΙ ΧΡΗΜΑΤΩΝ ὄντες, τινὲς δὲ καὶ πλούσιοι, but who are possessed of property, and some even rich, yet go so far as not to bring up their younger children ἵνα τὰ προγενόμενα ΕΥΠΟΡΗ μάλλον, that the elder may be better provided for."

² "Πόρος transitus, tractatus.—Item ratio excoGITata aliquid efficiendi: ut πόρος χρημάτων ratio pecunie comparandæ, Eurip. pro quo et absolutè πόρος dicitur ap. Aristot. Rhet. i. et Polit. i. 7. Interdum pro quaestu usurpatur, ut apud eundem in Polit. Significat et reditus, proventus, obventio, vectigal, ap. Aristoph. Vesp." Scapula.

58, 9. Xen. Mem. ii. 7, 4. In good Greek, the word certainly implies *abundance*.]

Εὐπορία, ας, ή, from *εὐπορος*, which see under *εὐπορέω*.—*Substance, maintenance, livelihood, means, opes, facultates.* occ. Acts xix. 25. [It is rather, *plenty, plentiful supply*. Diod. Sic. i. 45. Xen. Cyr. iii. 3, 7. See Aq. Judg. vi. 12. Job v. 5.]

Εὐπρέπεια, ας, ή, from *εὐπρεπής, έος, οὔς, ό,* *ή,* which from *εύ well*, and *πρέπω* to be beautiful, to become³.—*Beauty, pleasing form.* occ. James i. 11. [Polyb. i. 4, 8. Thuc. vi. 31.]

Εὐπρόσδεκτος, ου, ό, ή, from *εύ well*, and *προσδέκτος accepted, acceptable*; which latter word is used by the LXX, Prov. xi. 20. and is derived from *προσδέχομαι* to receive, accept.—*Well accepted, acceptable.* occ. Rom. xv. 16, 31. 2 Cor. vi. 2. viii. 12. 1 Pet. ii. 5.—The word is applied in the same sense by Plutarch, [t. ix. p. 196. Reiske] (see Wetstein,) and by Clement, 1 Cor. § 35, 40. ed. Russel.

Εὐπρόσεδρος, ου, ό, ή, from *εύ* intens. and *πρόσεδρος an assessor, a constant attendant*; also *assiduus*, which from *πρός near, hard by*, and *ἔδρα a seat*.—*Constantly attending*, whence the neut. *εὐπρόσεδρον, τό*, used as a substantive.—*Constant, or continual attendance.* occ. 1 Cor. vii. 35. Comp. *προσεδρεύω*. But observe that in 1 Cor. vii. 35. many MSS., five ancient, read *εὐπρόσεδρον* to the same sense. And this reading is embraced by Bp. Pearce, whom see, and by Griesbach received into the text. [3 Mac. iv. 13.]

Εὐπροσωπίω, ὦ, from *εύ well*, and *πρόσωπον a face, appearance*.—*To make a fair appearance, or show.* occ. Gal. vi. 12.—The Greek writers often use the adjective *εὐπρόσωπος* for *specious, appearing fair or well*. For instances see Wolfius, Wetstein, and Kypke. [Xen. Mem. i. 3, 10. See also Demosth. 277, 4. and Gen. xii. 11.]

ΕΥΠΡΙΣΚΩ.—*To find.* From the obsolete *εὔρω* we have in the N. T. 1st fut. *εὐρήσω*, perf. *εὔρηκα*, 1 aor. pass. *εὔρηθην*, 1 fut. *εὔρεθίσομαι*, 1 aor. mid. particip. *εὔράμενος* (Heb. ix. 12.) by syncope for *εὔρησάμενος*; if it should not rather be deduced from the obs. *εὔρω*, 1 aor. *εὔρα*, 1 aor. mid. *εὔράμην*, particip. *εὔράμενος*.

I. *To find by seeking*, and that whether the thing or person were before lost, as Mat. xviii. 13. Luke ii. 45, 46. Comp. Acts xvii. 27; or not, Mat. ii. 8, 11. xxvi. 60.

II. *To find by a judicial inquiry.* Luke xxiii. 2. So used by Xenophon and Denædas, cited by Kypke. [Add Luke xxiii. 4, 14. Acts xiii. 28. xxiii. 29. and perhaps Mat. xxvi. 60.]

III. *To find without seeking, or by accident*, as we say. Mat. xiii. 44. Acts xvii. 23. Rom. x. 20.

IV. *To find, meet with, light upon.* Mat. viii. 10. xviii. 28. xx. 6. xxi. 2. [xxii. 9, 10.] xxiv. 46. xxvi. 40. [xxvii. 32.] Comp. Luke xvii. 18. (which Elsner, Wolfius, and Campbell understand *interrogatively*, as the preceding verse,) Phil. iii. 9. [John i. 46. v. 14. Luke iv. 17⁴.]

³ [In the LXX it is usually *honour, excellence, or glory*. See 2 Sam. xv. 25. Prov. xxxi. 25.]

⁴ [John xii. 14. may be added to this or the next division. Compare Gen. xlv. 6. and 34.]

V. *To find, obtain, get.* Luke i. 30. ix. 12. [xi. 9.] John x. 9. [Acts vii. 40.] Rom. iv. 1. 2 Tim. i. 18. Heb. ix. 12. So Lucian, *Reviv. t. i. p. 396.* μόλις γοῦν ΕΥ'ΡΟ'ΜΗΝ πολλά ικετεύσας, I could, however, scarcely obtain with many intreaties. See also Wetstein and Kypke on Heb. ix. 12. and Kypke on Rom. iv. 1. [See Ælian, V. H. iii. 17. Dion. Hal. v. 49. vii. 37. Pind. Isthm. i. 60. Gen. vi. 8.]

VI. *To find the price or value of any thing by computation.* Acts xix. 19. Xenophon applies the V. in the same sense. See Raphelius and Wetstein. So Herod. viii. 23. ΕΥ'ΡΟΝ λογιζόμενος, I found by computation.

VII. *To save, preserve.* Mat. x. 39. xvi. 25. Comp. Mark viii. 35. Luke ix. 24.

VIII. *To find, know how, be able.* Rom. vii. 18. where Kypke cites Plutarch, Pausanias, and Arrian, using it in a like view.

IX. *[To know, understand, have a knowledge of.]* Rom. vii. 21. x. 20. Acts xvii. 27. Schl. refers to this head Phil. iii. 9. that I may be found in him, i. e. that I may be found to be a good Christian. Pearce says the meaning is, that "I may be found to have put on Christ, to be covered over with him," from Locke's note on Gal. iii. 27. See Is. lxxv. 1. Judg. xiv. 18. Herodian, ii. 1, 8. Ælian, V. II. x. 6. Wisd. xiii. 6, 9.]

X. *Εὐρίσκομαι*, pass. to be found, i. e. to be.—In this sense it is frequently applied in the LXX for Heb. נִסָּה, see inter al. Exod. xxxv. 23. Esth. i. 5; and thus it seems used Mat. i. 18. where Campbell translates *εὐρίθη ἐν γαστρὶ ἔχουσα*, by she proved to be with child. Comp. Phil. ii. 8. Acts v. 39. Rev. xviii. 21. where see Vitranga and Kypke on Mat. [Compare Luke xvii. 18. Acts viii. 40. Rom. vii. 10. Gal. ii. 17. Rev. xii. 8. Gen. ii. 20. xlvii. 14. Deut. xviii. 10. Esth. ii. 3.]

XI. *Εὐροκλύδων*, *ωνος*, *ὁ*.—*Euroclydon*, a tempestuous wind, usual in the Mediterranean, and well known to the modern mariners by the name of a *levanter*. occ. Acts xxvii. 14. This wind "is not confined to any one single point, but blows in all directions from the N. E. round by the N. to the S. E. The great wind, or mighty tempest, or vehement east wind, described by the prophet Jonah, i. 4. iv. 8. appears to have been one of these *levanters*¹. *Εὐροκλύδων*, according to the annotations of Erasmus, Vatablus, and others, is said to be *ex hinc ducta quod ingentes excitet fluctus*, (a word derived from its exciting great waves), as if these commentators understood it to have been, as Phavorinus writes it, (*in voce rufόν*), *εὐροκλύδων*², and, as such, compounded of *εὐρύς*, (latus, amplius, broad, large, &c.) and *κλύδων* (fluctus, a wave). But rather, if an etymology is required, as we find *κλύδων* used by the LXX (Jonah i. 4, 12.) instead of *ἄνεμος*, which always denotes a tempest, as I conjecture, properly so called, *Εὐροκλύδων* will be the same with *εὐρον κλύδων*³, i. e. an eastern tempest, and so far express the very meaning that is affixed to a *levanter* at this time." Thus Dr. Shaw, Travels,

p. 330. and note, where the reader may meet with further satisfaction on this subject, and may find the common reading *εὐροκλύδων* sufficiently defended in preference to that of the Alexandrian MS., *εὐρακλύδων*, though favoured by the Vulg. version, *Euroaquilo*, and embraced by Grotius, Cluver, Le Clerc, and Bentley. The ancient Syriac version has ܥܘܪܘܟܠܝܕܘܢ. See also Wetstein, Doddridge, and Bowyer's Conject. on the text. Comp. Ps. xlviii. 7. Ezek. xxvii. 26. [Aulus Gellius, N. A. ii. 22. complains of the unfrequency of the occurrence of names of winds in the ancient writers.]

Εὐρύχωρος, *ον*, *ὁ*, *ἡ*, from *εὐρύς*⁴ broad, and *χώρα* region.—Broad, roomy, spacious. occ. Mat. vii. 13. [See Hos. xiv. 17. Is. xxx. 23. et al. *Εὐρυχωρία* occurs in Symm. Ps. xvii. 20. cxvii. 5. Xen. Cyr. iv. 1, 8. (where it is a plain.)]

Εὐσέβεια, *ας*, *ἡ*, from *εὐσεβής*.
I. *Devotion, piety towards God.* Acts iii. 12. 1 Tim. ii. 2. 2 Pet. i. 6, 7.

II. *Godliness, or the whole of true religion; so named because piety towards God is the foundation and principal part of it.* (See Heb. xi. 6. Mat. xxii. 37, 38.) 1 Tim. iv. 7, 8. vi. 6. Comp. 1 Tim. iii. 16. [I should be inclined to refer all the passages except 1 Tim. iii. 16. to the first sense, adding 2 Tim. iii. 5. Tit. i. 1. 2 Pet. iii. 12. Xen. Cyr. viii. 1, 25. Diod. Sic. xix. 7. Prov. i. 7. Is. xi. 12. We may observe that *piety* to a mother is called *εὐσέβεια* in Æsch. Dial. iii. 10.]

III. *Εὐσεβέω*, *ῶ*, from *εὐσεβής*.
1. *To exercise piety or true religion.* Comp. *εὐσέβεια* II. 1 Tim. v. 4. where observe that *τὸν* —*ὄλκον* is governed of the preposition *κατὰ* understood. So Elsner cites from Isocrates in Nicocle, § 35. ΤΑ' περὶ τοὺς θεοὺς ΕΥ'ΣΕΒΟΥ' ΜΕΝ⁵. See more in Elsner and Wolfius. [Susan. 64.]

II. Transitivity, governing an accusative. *To worship religiously.* Acts xvii. 23. So Euripides and Plutarch, cited by Wetstein, ΕΥ'ΣΕΒΟΥ' ΣΙ ΤΟΥ'Σ ΘΕΟΥ'Σ, and ΕΥ'ΣΕΒΕΙ'Ν ΘΕΟΥ'Σ. [Xen. Hell. i. 7, 10.]

Εὐσεβής, *έος*, *οὗς*, *ὁ*, *ἡ*, from *εὖ* well, and *σέβομαι* to worship.—*Devout, pious, religious, godly.* occ. Acts x. 2, 7. xxii. 12. 2 Pet. ii. 9. [Is. xxiv. 16. Xen. Cyr. viii. 1, 9.]

III. *Εὐσεβῶς*, adv. from *εὐσεβής*.—*Piously, religiously, godly.* occ. 2 Tim. iii. 12. Tit. ii. 12. [Xen. Mem. ii. 2, 13.]

Εὐσημος, *ον*, *ὁ*, *ἡ*, from *εὖ* well, and *σημα* a sign.—*Significant, intelligible, easy to be understood.* occ. 1 Cor. xiv. 9. where see Wolfius and Wetstein. [Porphyr. de Abst. iii. 4. Sext. Emp. adv. Arithm. 18. Polyb. x. 44, 3. Artemid. ii. 44. In Ps. lxxxi. 3. it is used for remarkable.]

IV. *Εὐσπλαγχνος*, *ον*, *ὁ*, *ἡ*, from *εὖ* well, and *σπλάγχνον* a bowel, which see.—*Of tender bowels,*

⁴ Scapula remarks, that this word may seem to be composed of *εὖ* well, and *ῥέω* to flow, so as to be spoken properly of a broad and well-flowing river, as in Homer, II. vi. 508.

Εἰσθῶς λούσθαι ΕΥ'ΡΡΕ'ΟΣ ποταμοῖο.

That used to bathe in the wide-flowing stream.

Comp. II. v. 545. xxi. 1.

⁵ Isocrates has a very similar expression in Demon. § 7. πρῶτον μὲν οὐν ΕΥ'ΣΕ'ΒΕΙ ΤΑ' πρὸς τοὺς θεοὺς.

¹ The winds in Jonah, however, appear to have been miraculous.

² One MS. cited by Wetstein and Griesbach reads so.

³ *Eipor* the east wind, is, by the way, from the Heb. קִיץ the light, which rises in that part of the heavens.

*tender-hearted, tenderly compassionate*¹. occ. Eph. iv. 32. 1 Pet. iii. 8. So also in Clement, 1 Cor. § 29. *Εὐσπλαγχνος* is used in Sophocles, and *εὐσπλαγχνία* in Euripides; but in those writers both these words denote *strength of mind, high spiritedness*. See Wolfius on Eph. iv. 32. [and Vorst, Phil. Sacr. ii. p. 38. ed. Fisch.] But Chrysostom, cited in Suicer's Thesaur. under *εὐσπλαγχνίζομαι*, applies the particip. *εὐσπλαγχνίζομενος* in the sense of *tenderly compassionate*; and Symmachus uses *ἄσπλαγχνος* for the Heb. *רַחֵם* *cruel*, Prov. xvii. 11. and so doth another Hexaplar version for *רַחֵם*, Deut. xxxii. 33. Comp. under *σπλάγχνον* II. [Prayer of Manass. v. 6.]

Εὐσχημόνως, adv. from *εὐσχήμων*.—*Honourably, gracefully, decently*. occ. Rom. xiii. 13. 1 Cor. xiv. 40. 1 Thess. iv. 12. [Xen. Cyr. i. 3, 7.]

Εὐσχημοσύνη, ης, ἡ, from *εὐσχήμων*.—*Civility*. occ. 1 Cor. xii. 23. [In Xen. Cyr. v. 1, 2. Polyb. x. 18, 7. it may relate, perhaps, more to *decorum of manners*. See 4 Mac. vi. 1. where it relates to *dress*.]

Εὐσχήμων, ονος, ὁ, ἡ, from *εὖ well, good*, and *σχῆμα* *form, fashion, mien*.

I. Spoken of persons, *honourable, respectable, reputable*. Mark xv. 43. Acts xiii. 50. xvii. 12. See Wetstein and Kypke on Mark.

II. Of things or actions, *decent, becoming, comely*. 1 Cor. vii. 35. xii. 24. [Arrian, Diss. Ep. iv. 12, 6. Schwarz, Comm. p. 610. Olear. de Stilo, p. 283.]

Εὐτόνως, adv. from *εὐτονος* *intense*, from *εὖ* *intens.* and *τέτονα* perf. mid. of *τείνω* *to stretch, strain*.—*Intensely, vehemently, strenuously*. occ. Luke xxiii. 10. Acts xviii. 28. [Josh. vi. 8. Diod. Sic. xi. 65. Xen. Hier. ix. 6.]

Εὐτραπεία, ας, ἡ, from *εὐτράπελος*, which is derived from *εὖ easily*, and *ἐτραπον* 2 aor. of *τρέπω* *to turn*, and properly signifies one who can *easily*² or *readily* turn his discourse, and accommodate it to the present occasion, for the purpose of *exciting mirth or laughter; a wit*; but since such persons are very apt to deviate into *buffoonery and scurrility*, hence *εὐτράπελος* is sometimes used in a bad sense for *a buffoon, a scoffer, a sneerer*. So Isocrates in Areopag. [p. 290.] joins the *εὐτραπέλους* with *τοὺς σκώπτειν δυναμένους*, those who are expert in *scoffing*. And Aristotle, οἱ βωμολόχοι *εὐτράπελοι* *προσ-αγορεύονται*, *buffoons* are called *εὐτράπελοι*.

I. In a good sense, *wit, pleasantry, facetiousness, merriment*. So used by Plato. [See Diod. Sic. xv. 7. xx. 63. Cic. Epist. ad Divers. vii. 32.]

II. In a bad sense, *buffoonery, scurrility, satirical or obscene jesting*; for, from the tenor of the apostle's discourse, he seems particularly to allude to this last. (See Hammond.) So Hesychius explains *εὐτραπεία* not only by *κουφότης* *levity*, and *μωρολογία* *foolish talking*, but also by *αἰσχρολογία* *filthy or obscene talking*. occ. Eph. v. 4. See Wetstein and Elsner on the place.

[See Aristot. Mor. i. 31. Eudem. iii. 6. Ælian, V. H. v. 13. Wessel. ad Diod. Sic. xx. 63.]

Εὐφημία, ας, ἡ, from *εὐφημος*.—*Praise or good report*. occ. 2 Cor. vi. 8. [Ælian, V. H. iii. 47. Alciph. i. Ep. 39. See Symm. Ps. xli. 5. cxv. 2. xcix. 2. where the sense is rather, a *hymn of praise*.]

Εὐφήμος, ου, ὁ, ἡ, from *εὖ well, good*, and *φήμη*, *report, fame*.—*Of good fame or report, reputable*. occ. Phil. iv. 8. [This word in good Greek expressed *words of good omen*, and the verb *εὐφημέω* was either *to utter such words*, or *to abstain from words of evil omen*, and be silent. See Spanh. ad Aristoph. Nub. 263. Then it came to signify, *the utterance of blessings or good wishes*. See Demosth. p. 800, 13. 1 Mac. v. 64. Symm. Ps. xxxii. 11. and *εὐφημος* means, *pleasant to be heard*, or according to Schl. *all that expresses kind wishes*.]

Εὐφορέω, ὤ, from *εὖ well*, and *φορέω* *to bear*.—*To bear or bring forth well or plentifully*. occ. Luke xii. 16. The verb or participle is used by Hippocrates and Josephus, cited by Kypke, as the nouns *εὐφορος* and *εὐφορία* are by others of the Greek writers, [as Ælian, V. H. ii. 17. Philo de Vit. Mos. iii. t. ii. p. 162, 21.]

Εὐφροῖναι from *εὖ well*, and *φρήν* *the mind*.—*To rejoice, make joyful in mind*.

I. In a good and spiritual sense, *to rejoice, make joyful*. occ. 2 Cor. ii. 2. [Ps. civ. 15. Herodian ii. 3, 19. Eur. Alcest. 788.]

Εὐφροῖναι, pass. *to be glad, joyful*. Acts ii. 26. Rom. xv. 10. Gal. iv. 27.

II. *Εὐφροῖναι*, pass. *to be joyful, rejoice, be merry*. In a natural, and that whether in a good or indifferent sense, as Luke xv. 23, 24, 29, 32; or in a bad one, Acts vii. 41. Luke xii. 19. xvi. 19. *εὐφροῖνόμενος*—*λαμπρῶς*, *living in jovial splendour*. The Greek beautifully implies that this worldling not only *indulged himself* in dainty meals, rich wines, music, singing, and the other articles of luxury, but that he did all this in an *elegant, sumptuous, and splendid manner*. And observe further on Luke xvi. 19. that our Lord having reproved the hypocrisy and erroneous tenets of the Pharisees, ver. 15, 18. who were covetous, and who, as Josephus, one of that sect, tells us, Ant. xviii. 1, 3. *τὴν διαταγὴν ἐξετελείζουσιν, οὐδὲν ἐς τὸ μαλακώτερον ἐνδιδόντες*, lived sparingly, and indulged in no luxury, proceeds now, under a parable representing a rich self-indulgent Epicurean Sadducee, (see Josephus, Ant. xiii. 10, 6.) to warn his hearers against the danger of the wrong use of riches, and to confirm, in opposition both to the hypocritical Pharisees and to the openly impious Sadducees, the doctrine of a future state of happiness or misery after death. See also Wetstein, and comp. under *Σαδδουκαῖοι*. [See Deut. xiv. 26. xxvii. 7. Xen. Cyr. i. 5, 7. vii. 5, 17. Hom. Od. ii. 311. The grammarians explain the word by *εὐωχέομαι*.]

Εὐφροσύνη, ης, ἡ, from *εὐφρων* *joyful, glad*, which from *εὖ well*, and *φρήν* *the mind*.—*Joy, joyfulness, gladness*. occ. Acts ii. 28. xiv. 17. [Esth. ix. 19. Judith xii. 12. Ecclus. xiii. 11. Xen. Cyr. iii. 3, 6.]

Εὐχαριστέω, ὤ, from *εὐχάριστος*.—*To*

¹ Notat—eos qui ex inis visceribus, aut ex corde plane medullitūs mis-rorum miserantur, eorumque calamitatibus vehementissimē afficiantur. Illyr. in N. T. in Leigh's Crit. Sacr.

² Εὐτραπεία—παρά τοῦ ΕΥ ΤΡΕΠΕΘΑΙ τὸν λόγον εἶρηται. Etymol. Magn. [See Aristoph. Vesp. 467. and the Scholast.]

thank, give, or return thanks, be thankful. See Mat. xv. 36. and Wetstein and Kypke there. Mat. xxvi. 27. Luke xviii. 11. John xi. 41. Rom. i. 21. 1 Cor. i. 4. Eph. v. 20. In Rom. vii. 25. for εὐχαριστῶ τῷ Θεῷ, two ancient MSS., with the Vulg., read ἡ χάρις τοῦ Θεοῦ; and one ancient MS., with two later ones, have χάρις τῷ Θεῷ; and this latter reading Griesbach marks as perhaps preferable to the common one. In 1 Cor. xiv. 18. "I find that the Alexandrian and other good MSS. (four ancient, and two later ones, Wetstein and Griesbach) and the Syr., Copt., and Æthiop. versions leave out μου: I render this place therefore thus, *I give thanks to God, speaking in more foreign languages than you all.* St. Paul used εὐχαριστεῖν in the two preceding verses for *giving thanks* in the public service of the church, and so it means here, as I think." Bp. Pearce, whose interpretation is embraced and enforced by Macknight, whom see.—Εὐχαριστοῦμαι, οὐμαι, pass. to be acknowledged with thanks or thanksgiving. occ. 2 Cor. i. 11. [This word is not used in this sense by the old writers, but as to gratify. See Thom. M. and Lobeck on Phryn. p. 18. Salmas. Ling. Hellen. p. 98. But it occurs in this sense Demosth. 257, 2. Polyb. Exc. Leg. iii. p. 1092. Diod. Sic. xvi. 11. Judith viii. 22. Wisd. xvi. 2. 2 Mac. i. 11.]

Εὐχαριστία, ας, ἡ, from εὐχαριστος.—*Thankfulness, giving of thanks, thanksgiving*, whether to man, as Acts xxiv. 3; or to God, 1 Cor. xiv. 16. 2 Cor. iv. 15. Eph. v. 4. et al. freq. [Polyb. viii. 14, 8. See Demosth. 256, 9. In Eph. v. 4. it is rather, *an honourable and agreeable speech*, and so Xen. Cyr. ii. 2, 1.]

Εὐχαρίστος, ου, ό, ἡ, from εὖ well, and χάρις thanks.—*Thankful, grateful.* occ. Col. iii. 15. [Many explanations are given of this place, *be ye kind and gracious*, as in Prov. xi. 16. This is Schl. and Wahl's opinion. Others say, *be ye beneficent*, as in Diod. Sic. xviii. 28. Others, *be ye pleasing to God.* Others, with the Syriac, *be grateful, thankful*, in which sense the word occurs Xen. Cyr. viii. 3, 49.]

Εὐχή, ἡς, ἡ.

I. *A prayer poured forth to God.* James v. 15. [Æsch. Dial. iii. 10. Xen. Symp. viii. 5. Job xvi. 17. Prov. xv. 8.]

II. *A vow.* Acts xviii. 18. (where see Doddridge.) xxi. 23. In this latter sense it is not only frequently used by the LXX, (for the Heb. נָפַח a vow,) but also by the profane writers. See Scapula. [Num. vi. 2, 21. &c. Gen. xxxi. 13.]

Εὐχομαι, from εὐχή.

I. *To pray to God.* James v. 16. Comp. 2 Cor. xiii. 7. 3 John 2. [Num. xi. 2. Deut. ix. 20. It is construed in good Greek either with πρὸς or the dative, as Xen. Mem. i. 3, 2. Dem. de Cor. 1.]

II. *To wish.* Acts xxvi. 29. xxvii. 29. Rom. ix. 3. (where see Bowyer.) 2 Cor. xiii. 9. Raphaelius remarks on Acts xxvi. 29. that Xenophon in like manner joins εὐχομαι with a dative, as Cypor. ii. ΕΥ'ΞΑΜΕΝΟΙ ΤΟΙ'Σ ΘΕΟΙ'Σ τὰ ἀγαθὰ, *praying to the gods for good things*; and vii. οἱ δὲ ΕΥ'ΞΑΜΕΝΟΙ ΤΟΙ'Σ ΘΕΟΙ'Σ, *they having prayed to the gods.* So the text may be rendered, *I could pray to God, that, &c.* See

other instances in Kypke. [See Jer. xlii. 22. xxii. 27. Æsch. Dial. ii. 6.]

Εὐχρηστος, ου, ό, ἡ, from εὖ well or intens. and χρηστός useful. *Very useful.* occ. 2 Tim. ii. 21. iv. 11. Philem. 11. [See Diod. Sic. iv. 76. v. 40. Xen. Mem. iii. 3, 5. Prov. xxxi. 13.]

Εὐψυχία, ᾧ, from εὐψυχος courageous, which from εὖ well, and ψυχή the soul, mind.—*To be of good courage or comfort.* occ. Phil. ii. 19; where Kypke cites Josephus using this V. Ant. xi. 6, 9. concerning Artaxerxes or Ahasuerus, who τὴν Ἑσθῆρα ΕΥ'ΨΥΧΕΙ'Ν καὶ τὰ κρείττω προσδοκᾶν παρεθάρρυνεν, *encouraged Esther to be of good comfort, and to expect better things.* [Prov. xxx. 31.]

Εὐωδία, ας, ἡ, from εὖ well, good, and ὠδα perf. mid. of ὀξω to smell.—*A good smell, a good odour.* occ. 2 Cor. ii. 15. Eph. v. 2. Phil. iv. 18. [See Xen. Symp. ii. 3, 2. Herodian i. 12, 3. Diod. Sic. iii. 45.] The phrase ὁσμὴν εὐωδίας, *a sweet-smelling savour or odour*, is very frequently used by the LXX for the Heb. קִיטָה קִיטָה a savour or odour of rest, which is often applied to the patriarchal and Levitical sacrifices. See Gen. viii. 21. Exod. xxix. 18. Lev. i. 9, 13, 17. ii. 2. iii. 5, 16. iv. 31. vi. 15, 21. viii. 21, 28. [The sacrifices so called were those where frankincense, &c. were used, but this was forbidden for the sin-offering (Lev. v. 11.) as being the effect of sin, and therefore not pleasing to God; yet Christ is called a sacrifice εἰς ὁσμὴν εὐωδίας, although a sin-offering, probably, because as he thus reconciled God and man, his sacrifice was pleasing to God. Deyling, Obs. Sacr. i. 352. after Witsius, Miscell. i. p. 511.]

Εὐώνυμος, ου, ό, ἡ, from εὖ well, good, and ὄνομα Æolic for ὄνομα a name.

I. *Of a good name, having a good or fortunate name.* Thus used in Lucian.

II. *The left*, as opposed to the right. ἐξ εὐωνύμων, (μερῶν parts, namely,) *on the left side.* Mat. xx. 21. xxv. 33. et al. καταλιπόντες αὐτὴν εὐώνυμον, *leaving it on the left.* Acts xxi. 3; so Wetstein cites from Lucian, speaking of navigators, τὴν Κρήνην ΔΕΞΙΑ'Ν λαβόντες, *leaving Crete to the right.*—Τὸν εὐώνυμον, *the left*, foot namely, Rev. x. 2. [Exod. xiv. 22, 29. Num. xx. 17.]—As to the reason of this latter signification, the left side was by the Greeks superstitiously reckoned of evil omen, and it was part of the same superstition to call such things by more auspicious names; and what could be more auspicious than εὐώνυμος? This, therefore, they used for the left side, in the same manner as they styled the infernal Furies Εὐμενίδες, the good-natured goddesses. See more on this subject under ἀπιστερός. [On this subject there are curious differences: Schleusner says that Greeks and Romans reckon auspices on the left hand lucky, and Wahl says the same as to the Greeks. Now we have sufficient proof from Cicero de Div. ii. 30. that thunder on the left was lucky among the Romans, while from Homer, Il. B. 353. and I. 356. and Xen. Anab. iii. 19. it appears that thunder on the right was esteemed propitious among the Greeks. And Potter (quoted in ἀπιστερός) says, that all left-handed omens were good in Rome, but right-handed ones in Greece. Certainly δεξιός is usually fortunate, and λαίος

the contrary. So ἀερός δεξιός in Xen. Cyrop. ii. 1, 1. Anab. vi. 1, 15, and Schneider, Lex. Xen. v. ἀερός, especially observes, that “δεξιὰ auguria” were reckoned fortunate by the Greeks. It is singular, too, that Viger, iii. 4. c. 4. to whom Schleusner and Wahl refer for authority, directly contradicts them, and says, as Parkhurst does, that as *left-handed* omens were reckoned unlucky by the Greeks, they would not use ἀριστερός, but took a word of more auspicious sound to describe the left. On the other hand, *sinister* was unlucky in Latin; and ἀριστερός ὄρνις in Homer means *propitious*.]

Ἐβάλλομαι, from ἐπί ὑρον, and ἄλλομαι to leap.—To leap upon. occ. Acts xix. 16. [1 Sam. x. 6.]

Ἐπαπαῖ, adv. from ἐπί ὑρον, at, and ἅπαῖ once.

1. Once, once for all. Rom. vi. 10. Heb. vii. 27. ix. 12. x. 10.

2. At once. 1 Cor. xv. 6.

Ἐφεσίνοσ, η, ον, from Ἐφεσος Ephesus, the name of a city, the metropolis of Ionia, a country of Asia Minor.—Of Ephesus, Ephesian. occ. Rev. ii. 1.

Ἐφέσιος, α, ον, from Ἐφεσος Ephesus.—An Ephesian. occ. Acts xix. 28, 34, 35. xxi. 29.

Ἐφευρετής, οὔ, ὁ, from ἐφευρίσκω to invent, which from ἐπί intens. and εὐρίσκω to find.—An inventor. occ. Rom. i. 30¹. Anacreon uses this word, Ode xli. 3. where he calls Bacchus, τὸν ἘΦΕΥΡΕΤΗ'Ν χορείας, the inventor of the choral dance.

Ἐφημερία, ας, ἡ, from ἐφήμερος daily, lasting one day.

I. Properly, a daily course, a ministration lasting a day. So Suidas, ἡ τῆς ἡμέρας λειτουργία. [Polyb. xxii. 10, 6.]

II. A periodical course, a ministration to be performed after a certain period of days, or the family or class which were to attend such a periodical ministration. occ. Luke i. 5, 8. Comp. 1 Chron. xxiv. 5, 10, 19. 2 Chron. xxxi. 2. Neh. xiii. 30. It appears from a comparison of 1 Chron. xxiv. 19. with ix. 27. and with 2 Chron. xxiii. 8. and 2 Kings xi. 5—7. that these courses of the priests were weekly, or of seven days each, and began and ended on the Sabbath.—In the LXX this word sometimes answers to the Heb. מִשְׁמֶרֶת divisions, distributions, of the priests or Levites namely, but most properly to the Heb. מִשְׁמֶרֶת charge, ministry. See 2 Chron. xxxi. 16. Neh. xiii. 30. It is used also 1 Esdr. (Apoc.) i. 2.—Josephus has the same phrase as St. Luke, ch. i. 5. when he calls Mattathias ἹΕΡΕΥ'Σ ἘΞ ἘΦΗΜΕΡΙ'ΑΣ Ἰωάριβος, a priest of the course of Joarib. Ant. xii. 6, 1. (comp. 1 Mac. ii. 1.) And in his Life, § 1. he applies ἐφημερίς in the same sense: “My descent,” says he, “is not only from the priests, ἀλλὰ καὶ ἐκ τῆς πρώτης ἘΦΗΜΕΡΙ'ΔΟΣ τῶν εἰκοσιεσσάρων, but also from the first course of the twenty-four.” [We may just mention that David (see 1 Chron. xxiv. 4. 2 Chron. viii. 14. Nehem. xiii. 30. Joseph. Ant. vii. 15, 7.) divided all the sacerdotal class into twenty-four classes, sixteen of the descendants of Eleazar, eight of those of Ithamar. On the changes in

these after the captivity, see Lightfoot, Hor. Hebr. on Luke i. 5. and 8. The word occurs 1 Chron. xxiii. 6. and elsewhere.]

Ἐφήμερος, ον, ὁ, ἡ, from ἐπί for, and ἡμέρα a day.—Daily, sufficient for a day. occ. James ii. 15. See Wolfius and Wetstein on the place. [So Aristides, t. ii. p. 398. Dion. Hal. viii. 41. Diod. Sic. iii. 41. It is applied also in another sense, of a day, living only a day. See Eustath. ad Hom. Od. f. 85.]

Ἐφικνέομαι, οὔμαι, from ἐπί unto, and ἰκνέομαι to come, which see under ἀφικνέομαι.—To come or reach unto. occ. 2 Cor. x. 13, 14. [Xen. Cyr. i. 1, 5. Symm. Job xxxii. 12. Ecclus. xliii. 32.]

Ἐφίστημι, from ἐπί by, near, or upon, and ἵστημι to stand.

I. To stand by or near, to present one's self. [Luke iv. 39. Acts x. 17. xxii. 13, 20. Gen. xxiv. 43. But in several passages (Luke ii. 9. xxiv. 4. Acts xii. 7. xxiii. 9.)] this word is applied to the appearance of heavenly visitants with peculiar propriety, being used in like manner by the purest Greek writers, as may be seen in Raphaelius on Acts xxiii. 11. and in Wetstein on Luke ii. 9. [Herod. iii. 141. v. 56. Dion. Hal. vii. 67. Achill. Tat. iv. p. 219.]

II. Implying local motion, to come in or near. Luke ii. 38. x. 40. [Acts xi. 11.]

III. [To come upon unexpectedly. Luke xxi. 34. In the following passages somewhat of hostility is implied. Luke xx. 1.] Acts iv. 1. vi. 12. xxiii. 27. To assault. Acts xvii. 5. [So Jer. xxi. 2. 1 Sam. xv. 51.]

IV. To be instant, imminent, at hand. [1 Thess. v. 3.] 2 Tim. iv. 6. [Demosth. p. 287, 5.]

V. To be instant, urge. 2 Tim. iv. 2. [Diod. Sic. xiv. 95.]

VI. To be present. occ. Acts xxviii. 2. So Polybius has τὸν ἘΦΕΣΤΩ'ΤΑ Ζόφον for a present surrounding darkness. See Raphaelius. [Rather to vex or attack. Polyb. viii. 3, 7.]

Ἐφθαθα', Heb.—Ephphatha, that is, be thou opened. It may be considered either as the 2nd pers. sing. imperat. of Niph. פתח, or rather of Hith. פתחך (the ח being in pronunciation softened into ט) from the Verb פתח to open. The ancient Syriac version expresses it by the Hith. form, פתחך. occ. Mark vii. 34. [Vorst, Phil. Sac. c. 37.]

Ἐχθρα, ας, ἡ, from ἐχθρός.—Enmity. occ. Luke xxiii. 12. Rom. viii. 7. Gal. v. 20. James iv. 4. Eph. ii. 15, 16. where see Macknight.—In these two last texts it denotes the cause or occasion of enmity. [In Rom. viii. 7. it is a state of enmity, or, according to Schleusner, what displeases God. The word occurs 3 Esdr. v. 74. Thuc. ii. 68. Gen. iii. 15. Num. xxxv. 20.]

Ἐχθρός, α, ὄν, from ἔχθος hatred, enmity, which from ἔχομαι to adhere, (say some,) because hatred is apt to adhere to the mind, and become inveterate.

I. In an active sense, an enemy, adversary. See Mat. v. 43. x. 36. xii. 25. Luke i. 71. xix. 43. xx. 43. Phil. iii. 18. [It is applied to any thing which was hostile to or impeded Christianity, as false teachers. 1 John ii. 18. Gal. v. 2; evil men, 1 John iii. 6. So it is used of death. 1 Cor. xv. 26. as an enemy to our attaining happiness.]

¹ [Εὐρίσκω is to discover, and ἐφευρίσκω to invent, according to the Schol. on Soph. Aj. 1074.]

II. In a passive sense, *a person hated or rejected as an enemy*. Rom. v. 10. xi. 28. In this latter view Homer applies the word, II. ix. 312. et al.

ἘΧΘΡΟΣ γὰρ μοι κείνος, ὅμως Ἀΐδαο πόλυσιν,
"Ὅς χ' ἔτερον μὲν κούβη ἐνὶ φρεσίν, ἄλλο δὲ βάξει.

Who dares think one thing and another tell,
"By me's detested!" as the gates of hell.—POPE.

[Either with Θεοῦ, or even alone, says Schleusner, it implies an *impious man*, one *hated by God*. So Soph. (Ed. T. 1349. Ælian, V. H. ii. 23.)

ΕΧΘΡΑ, ης, ἡ, from the masc. ἐχθρῶς, ὁ, the *male viper*, which may be deduced from ἐχχομαι *to adhere* (as Acts xxviii. 3. comp. καθάπτω).

I. *A viper*, properly the female. Acts xxviii. 3. [Artemid. iv. 48. Aq. Is. lix. 5.]

II. Γεννήματα ἐχιδνῶν, *offspring of vipers*, i. e. a wicked brood of wicked parents, [comp. Acts vii. 51.] with particular allusion to their father, the devil, that *old serpent*. Comp. Gen. iii. 15. John viii. 44. Acts xiii. 10; and see Bochart, vol. iii. 375. occ. Mat. iii. 7. xii. 34. xxiii. 33. Luke iii. 7. [Eur. Ion 1262.]

ἘΧΩ.

I. *To have*, in almost any manner. Mat. iii. 9. 14. vii. 29. xxvii. 16. John v. 42. 1 Cor. xiii. 1. Heb. ix. 4. Rev. iii. 1. et al. freq. [In Heb. ix. 4. it is *to contain*, and so Rev. xxi. 7.]—On Tit. ii. 8. see Wetstein, who cites the Greek writers using the same, or a similar phraseology. And on 1 Thess. i. 9. observe, that many MSS., six ancient, several ancient versions, and eight printed editions, have ἔσχομεν; which reading is accordingly approved by Mill and Wetstein, and by Griesbach received into the text.

II. *To have*, *possess*. Mat. iii. 4. xii. 11. xiii. 9. 14. [xviii. 9. Mark x. 22, 23.] Acts xxiv. 16. et al. freq. Mat. xiii. 12. *but whosoever* hath not, *from him shall be taken away even* that he hath. As this expression may seem harsh to a classical reader, it may not be amiss to observe with Dr. Macknight, that Juvenal has used a parallel one, Sat. iii. 208.

Nil habuit Codrus; — et tamen illud
Perdidit, infelix, totum nil: —

Codrus had nothing; yet, poor wretch! he lost
That nothing.

See also Wetstein; and comp. 1 Cor. xi. 22. τοὺς μὴ ἔχοντας *the poor*. So in Aristophanes, Plut. 595. τοὺς ἔχοντας means the *opulent or rich*. Comp. Kypke on Luke viii. 18. [In Mat. xiii. 12. xxv. 29. Schleusner translates the verb by *to use what one has got*. So Kuinoel. The harshness of which Parkhurst speaks is explained by comparing Mat. xv. 29. On the use of ἔχοντες in the sense of *rich*, see Valck. ad Herod. vi. 22. ad Eur. Phœn. 408. Griev. ad Cic. Ep. vii. 29. Arrian, Exp. Al. ii. 1. Æschin. Dial. ii. 10. Eur. Alcest. 58. Virg. Georg. ii. 49. In 2 Cor. viii. 11. ἐκ τοῦ ἔχειν, *is out of your property*. See Nehem. viii. 10.]

III. *To have*, as a wife. Mat. xiv. 4. Mark vi. 18. 1 Cor. vii. 2. Comp. John iii. 29; or a husband. John iv. 17, 18. [See also Mat. xxii. 28. 1 Cor. v. 1. Deut. xxviii. 30. 2 Chron. xi. 21. 1 Mac. xi. 9. Valck. ad Herod. ix. 76. See Gal. iv. 27.]

IV. *To have*, *obtain*. Mat. v. 46. vi. 1. [xxvii. 65.] Rom. i. 13. where see Kypke. [Est. i. 11. It is *to get or obtain* also in Mat. xix. 16, 21. John v. 24, 39, 40. Phil. iii. 9. Amos vi. 13. Hesiod, Opp. et D. 126.]

V. *To hold*, *retain*. 1 Tim. i. 19. iii. 9.

VI. *To hold*, *esteem*, *count*. Mat. xiv. 5. xxi. 20. Mark xi. 32. Acts xx. 24. Wetstein on Mat. xiv. 5. cites Isocrates applying the V. in the same sense. See also Kypke. So Luke xiv. 18, 19. ἔχει με παρητημένον may be rendered, *reckon me excused*. The phrase in this view is as agreeable to the Greek as to the Latin style; so there seems no sufficient reason for calling it a Latinism. See Wolfius. [Phil. ii. 29. Diog. L. Vit. Sol. p. 40. ed. 1615. Lysias 615, &c.]

VII. *To have* in *one's power*, *to be able*, *can*. Mark xiv. 8. Heb. vi. 13. Comp. John viii. 6. Acts iv. 14. 2 Cor. viii. 11. 2 Pet. i. 15. Kypke on Mark shows that ἔχειν is used in this sense with ὅ, ὅτι, ὥς, and the like, by the best Greek writers. [See also Luke vii. 42. xii. 4. (comp. Mat. x. 28.) xiv. 14. Prov. iii. 27. Xen. Mem. i. 2, 41. Eur. Phœn. 427. Herod. viii. 3, 21. So in Latin, Cic. ad Fam. i. 3. Aul. Gell. xvii. 20.]

VIII. *To seize*, *possess*, as *trembling* and *astonishment*. Mark xvi. 8. The best Greek writers apply ἔχω in like manner. See Wetstein, and Homer II. vi. 137. xviii. 247. and for other instances, see Kypke. [Hesiod, Theog. 588. Polyb. v. 9, 6. Schleusner thinks, that in Mat. xi. 18. the verb should be taken *passively* in this sense. The passive is used of diseases. Lucian, t. iii. p. 48. ed. Reitz.]

IX. [To afford, bring, cause. 1 John iv. 18. So probably Rom. i. 13. Herod. v. 101. Thucyd. ii. 61. Hom. II. ii. 794. Kypke, Obs. Sacr. ii. p. 150. It is put for παρέχω.]

X. Joined with an adverb it may be rendered *to be*. Acts xii. 15. ΟΥΤΩΣ ἔΧΕΙΝ *to be so*, *ita se habere*; compare Acts vi. 1. xvii. 11; πῶς ἔχονσι, *how they are*, or *fare*, Acts xv. 36; especially with adverbs expressing an *affection* of body or mind, thus κακῶς ἔχειν, *to be ill*, *sick*, Mat. iv. 24. viii. 16. et al. Ἐσχάτως ἔχειν, *to be at the last extremity*, Mark v. 23; καλῶς ἔχειν, *to be well*, Mark xvi. 18; κομψότερον ἔχειν, *to be better*, *to amend* in *health*, *to recover*, John iv. 52; ἐτοιμῶς ἔχειν, *to be ready*, Acts xxi. 13. In these phrases ἐαυτὸν, ἐαυτήν, ἐαυτό, *him-, her-, or it-, self*, are understood; or else in the four former we may supply *σῶμα the body*, which is expressed by Xenophon, Mem. Soer. iii. 12, 1. ΤΟ' ΣΩΜΑ κακῶς ἔχοντα. See also the passages cited by Wetstein on μαλακίαν, Mat. iv. 23. To this sense of *being* belongs also the expression τὸ νῦν ἔχον for κατὰ τὸ νῦν ἔχον, i. e. *πᾶν ἄρῃμα*, *ut nunc se res habet*, as the case is at present. Acts xxiv. 25. So in Tobit vii. 11. ἀλλὰ ΤΟ' ΝΥΝ ἔχον ἡδέως γίνου, *nevertheless for the present be merry*. This phrase is very usual in the Greek writers, as may be seen in Wetstein and Kypke on Acts xxiv. 25. [Schl. says rightly, that ἔχον is redundant here. The phrase means merely, *for the present*. See Reitz. ad Lucian. Asin. c. 20.]

XI. With words expressive of time. *To be*. John viii. 57. πεντήκοντα ἔτη οὕτω ἔχεις, *thou art not yet fifty years*, literally, *thou hast not yet fifty years*. Thus the French would say, *tous*

¹ My heart detests him.—POPE.

n'avez pas encore cinquante années. So Josephus, Ant. i. 11, 2. speaking of Sarah, has the phrase, αὐτῆς μὲν ἐννεμήκοντα ἔτη ἔχουσα, she being ninety years old. John v. 5. τριάκοντα ὀκτώ εἴη ἔχων ἐν τῷ ἀσθενείᾳ, being thirty-eight years in an infirmity, or infirm. John v. 6. γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, knowing that he had been now a long time (in that condition, namely). John xi. 17. τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ, who had been now four days in the tomb; on which text Raphaelius cites the similar passages from Arrian, Epictet. ii. 15. ἩΔΗ ΤΡΙΤΗΝ ἩΜΕΡΑΝ ἔΧΟΝΤΟΣ αὐτοῦ τῆς ἀποχῆς, he being now in the third day of his abstinence from food, i. e. having now abstained till the third day; and, ἩΔΗ ΔΕ ΤΡΙΤΗΝ ἩΜΕΡΑΝ αὐτῷ τοῦ πλοῦ ἔΧΟΝΤΙ καταγέλλεται, when he was now on the third day of his voyage it was told him. John ix. 21. αὐτὸς ἡλικίαν ἔχει, he has age, he is of proper or sufficient age. Alberti and Wetstein produce several instances of the like use of this expression in the best Greek authors. And Herodotus, iii. 14, 16, uses the expression τὴν αὐτὴν ἡλικίαν ἔχειν, to be of the same age.

XII. Of space. To be distant, for ἀπέχω, Acts i. 12; where, however, the learned and accurate Kypke remarks, that no one has yet proved that ἔχειν is ever used by the Greek writers for ἀπέχειν to be distant. According to a hint therefore of Alberti on Luke xxiv. 13. he is rather inclined to refer σαββάτου ἔχον ὁδὸν to the mountain itself, q. d. a sabbath-day's journey in height; and he observes that ἔχειν in Greek often relates to magnitude or size. A sabbath-day's journey is about eight stadia, or one English mile; and in the Complete Syst. of Geography, vol. ii. p. 124. col. 1. we read that "Mount Olivet is reckoned near a mile in height." [Fischer on Well. t. iii. pt. ii. p. 64. says that ἔχω is used for ἀπέχω; but Wahl says justly, that in all the instances adduced (Xen. Cyr. vii. 1, 38. Hom. Il. xiii. 747. Soph. El. 224.) the sense is rather to hinder.]

XIII. For the phrases ἀνάγκην ἔχειν, ἐν γαστρὶ ἔχειν, νομῇ ἔχειν, &c. &c. see ἀνάγκη, γαστήρ, νομή, &c. &c.

XIV. Ἐχομαι¹, pass. to adhere to, be conjoined or connected with, q. d. to be holden by. It governs a genitive case. occ. Heb. vi. 9. ἐχόμενα σωτηρίας, things which are conjoined or connected with salvation². So Lucian, Hermotim. t. i. p. 601. παραπολὺ γὰρ ταῦτ' ἀμείνω καὶ ἑαπί' ἄλως οὐ μικρὰς ἔΧΟΜΕΝΑ λέγει, what you say is much better, and connected or accompanied with no small hope. And Ælian, in Elsner, πολλά προσέταττε καὶ ἐπίπονα καὶ ΚΙΝΑΥΝΩΝ ἔΧΟΜΕΝΑ τῶν ἐσχάτων, he commanded many things which were both laborious, and joined or accompanied with the greatest dangers. See more in Elsner and Kypke.—[Hence it is] to adjoin, be next in place. occ. Mark i. 38. τὰς ἐχομένας κομπούλει. The adjoining, neigh-

bouring, or next towns. So Josephus, Ant. xi. 8, 6. τὰς ἔΧΟΜΕΝΑΣ πόλεις. See also Elsner, Raphaelius, Wetstein, and Kypke on Mark, who cite other instances of the like application of the word in the Greek writers. [Comp. Num. xxii. 5, 11. Judges iv. 11. Thucyd. ii. 96. And] to be next or immediately following in time. occ. Luke xiii. 33. Acts xx. 15. τῇ ἐχομένῃ, on the next, ἡμέρα day, namely, which is expressed Acts xii. 26. So Polybius, TH' ἔΧΟΜΕΝΗ, and TH'N ἔΧΟΜΕΝΗΝ ἩΜΕΡΑΝ. See Elsner, and compare 1 Mac. iv. 28. [1 Chron. x. 8.]

XV. [We must observe that in Greek, ἔχω, with a preposition and noun, forms a periphrasis for the verb most nearly connected with the noun. Thus ἔχειν ἐν ἐπιγνώσει is ἐπιγνώσκω. Rom. i. 28. See James ii. 1. 1 Tim. iii. 4. Thucyd. ii. 18. Sallust, B. C. 31. We may notice the following phrases, Mat. v. 23. ἔχειν τι κατὰ τινος to have a cause of complaint against one. See Mark xi. 25. Rev. ii. 4. In John xiv. 31. ἔχειν τι ἐν τινι is to have power over one, according to Schleusner and Tittmann. In Acts xxiv. 19. ἔχειν πρὸς τινα is to have a charge against any one; but in 2 Cor. v. 12. it is to have the means of defending yourself against one. In Mat. xv. 30. ἔχειν μεθ' ἑαυτοῦ is to bring with one's self; but in Mat. xxvi. 11. Mark ii. 19. xiv. 7. it is to be with.]

"ΕΩΣ, an adv. of time and place. It either governs a genitive case of nouns, or is put before verbs indicative, or sometimes infinitive with the neuter article gen. τοῦ.

1. Of time, until, unto. It generally imports the mere interval of time to a certain term named, so as to exclude the time beyond, as Mat. ii. 15. xxvii. 45, 64. Luke xv. 4. Acts viii. 40. et al. But it is also sometimes intermediate, and signifies an interval, so as not necessarily to exclude the time following. Thus when it is said, Mat. i. 25. and he knew her not ἔως οὗ³ (which, by the way, is for ἔως χρόνον, οὗ, i. e. ἐν ᾧ) until she brought forth her first-born son, it by no means follows from hence that he knew her afterwards. Comp. Mat. xxviii. 20. Luke xxiv. 49. 1 Tim. iv. 13. 2 Pet. i. 19; and LXX in Ps. ex. 1. Gen. viii. 7. 1 Sam. xv. 35. 2 Sam. vi. 23. Job xxvii. 5. Is. xxii. 14.

2. While, whilst. Mat. xiv. 22. Mark vi. 45. 760

3. Of place, unto, even unto. Mat. xxiv. 23, 31. xxvi. 58. Luke ii. 15. Acts xiii. 47. So of persons, Luke iv. 42. Acts ix. 38. Ἐως εἰς even unto, as far as. Luke xxiv. 50. Wetstein cites the same phrase from Polybius and Ælian. [Levit. xiii. 14. 1 Mac. ii. 58. Diod. Sic. i. 27. Polyb. ii. 52, 7.]

4. Of state, unto, even unto. Mat. xxvi. 38.

5. Of number, even, so much as. Rom. iii. 12. This seems an Hellenistical sense; the word is thus used by the LXX, Ps. xiv. 3. liii. 3. answering to Heb. עַד even.

6. Ἐως ἂν, with a subjunctive mood, till, until, whether excluding the time following, as Mat. ii. 13. x. 11, 23. et al.; or not, as Mat. v. 18. xii. 20. et al.

¹ "Præmonere—Tyrones, quantumvis variae sint significationes (hujus verbi ἔχωμαι), eas tamen omnes primariam notionem redolere, quæ est adherere; construitur tunc cum generandi casu." Hoogeveen, in Vigeri Idiotism. in voc.

² [Schleusner says here, that τὰ ἐχόμενα means constancy, perseverance, adherence to, and translates we are persuaded that we will be constant to Christianity.]

³ [This phrase occurs in Gen. xxvi. 13. Mat. xvii. 9. xviii. 30, 34. Luke xiii. 21. In Mat. xiv. 22. xxvi. 36. it is, according to Schleusner, whilst.]

7. "Εως ὅτου. [Whilst, Mat. v. 25; until, Luke xv. 8. xxii. 16, 18. John ix. 18. See 1 Sam. xxx. 4. and 1 Mac. xiv. 10.]

[8. "Εως πότε how long? until when? Mat. xvii. 17. Mark ix. 19. John x. 24. ("Εως by itself

has this meaning in Polyb. iv. 3.) 2 Sam. ii. 26.]

[9. "Εως ὥδε so far as this, of place. See Luke xxiii. 5. Symm. Job xxxviii. 11.]

Ζ.

Ζ, ζ, ζῆ, zeta. The sixth of the more modern Greek letters, but the seventh of the ancient, in which **F**, **τ**, **βαν**, (whence the Roman **F**, **f**.) corresponded to the oriental **tau**: hence as **τ** is still used for the **ἐπίσημον**, or numerical character of six, so is **ζ** for seven. Zeta, then, in the Cadmean alphabet answers to the Hebrew and Phœnician **zain** in form, order, and power; but its Greek name seems to be corrupted from that of its sister sibilant **ζ**, **zaddi** or **Jadda**, and to be softened into **zeta**, in order to chime with the names of the two following letters *eta* and *theta*.

Ζάω, ζῶ, ζῆς, ζῆ, &c.

I. *To live, have life, be alive*, naturally, Mat. xxvii. 63. Luke ii. 36. Acts xvii. 28. xxii. 22. [Rom. xiv. 11. In this place the verb serves to express an adjuration. See Num. xiv. 21. Judg. viii. 19. 1 Sam. xvii. 56.] et al. freq.—Luke xx. 38. πάντες γὰρ αὐτῷ ζῶσιν, *therefore* (comp. γὰρ 4.) all (the faithful) live with respect to him. God considers them not as dead, but as living, since he can, and certainly will, recal them, i. e. their whole persons to life. There is a very similar passage in the treatise concerning the Maccabees ascribed to Josephus, § 16, where the mother encourages her seven sons rather to die than to transgress the law of God, "since they knew ὅτι οἱ διὰ τὸν Θεὸν ἀποθνήσκοντες, ΖΩΞΙ ΤΩ ΘΕῷ, ὥσπερ Ἀβραάμ, Ἰσαάκ, καὶ Ἰακώβ, καὶ πάντες οἱ πατριάρχαι, that they who died for God, *lived unto God*, as Abraham, Isaac, and Jacob, and all the patriarchs." See more in Wetstein and Kypke. [Schleusner translates here, *all have their life through God's goodness*.] The participle ζῶν¹ is [sometimes] used in a transitive sense, or imports not only *living*, but *causing to live, civilizing, quickening*. See John vi. 51. (comp. verses 33, 50, 54, 58.) Acts vii. 38. [comp. Ps. cxix. 51.] 1 Pet. i. 3². Heb. x. 20. where see Macknight. Comp. John iv. 10. and Campbell there. The V. is likewise applied transitively by the LXX, Ps. xli. 2. cxix. 40, 50. cxliii. 11. [It seems probable that δόδος ζωσας in Heb. x. 20. has somewhat of this sense, *leading to life*. In John iv. 10. Schleusner says that ζῶν is *never-failing*, in opposition to stagnant waters³. And in this sense, as Tittmann says, no doubt the woman understood it; but he agrees with Parkhurst in thinking that our Lord used ζῶν for ζωοποιεῖν. Wahl halts between the two opinions. I cannot doubt the correctness of Tittmann and Parkhurst, when I compare Rev. vii. 17. ἐπὶ ζωσας πηγὰς ὑδάτων, and xxi. 6. xxii. 17.

¹ [In Heb. iv. 12. it only expresses the activity of life.]

² [See, however, sense VII.]

³ [As in Gen. xxvi. 19. Lev. xiv. 5. where Josephus explains it by *fontal* and *ever-flowing*. So Mart. Epig. ii. 90. *fons vivus*. Ovid, Met. viii. 57. Valer. Placc. iii. 422. Hiciod, Opp. 595.]

Chrysostom thinks that our Lord meant the gift of the Holy Spirit. Theodoret and others refer the meaning to baptism. In 1 Pet. ii. 5. Schleusner construes λίθοι ζῶντες as *natural*, not *artificial stones*, like Virgil's *circa saxa*, (Æn. i. 171.) but passes over the same phrase in verse 4. applied to Christ. Wahl explains it in verse 4. by ὅς, ὅτε ἐζῆ, *who while he lived*; and in verse 5. in the same way, αὐτοί, ζῶντες, *ye, while ye live*. But Leighton is, I think, right. Christ is called a living stone, "not only because of his immortality, but because he is the principle of spiritual and eternal life to us," "a living and enlivening stone." And believers are so called perhaps, "as drawing life from him by virtue of their union with him, as from a living foundation." Rosenmüller avoids coming to the point. Macknight says, on the first phrase, that the apostle here terms our Lord *a living stone*, to show that the temple (i. e. the Christian Church) of which he is the foundation, is built of *living men*; and on the second, that *living* may be taken literally to distinguish the Christian Church consisting (of living men) from other temples built only of dead materials.] Τὸ ζῆν, the infinitive with the neut. article, is used as a N. for ἡ ζωὴ *life*, Heb. ii. 15. Raphaelus has shown that the heathen writers, Polybius and Arrian, apply τὸ ζῆν in the same sense; and so doth Anacreon, Ode xxiii. 2, 7. And it may not be amiss to add, that thus also frequently doth Ignatius, as in his Epistle to the Magnesians, § 5. he says, that "unless we be willing to die in imitation of Christ's passion, τὸ ζῆν αὐτοῦ, his *life* is not in us." And to the Trallians, § 9. that "without Christ we have not τὸ ἀληθινὸν ζῆν the *true life*." So he calls Christ τοῦ διαπαντός ἡμῶν ζῆν our *eternal life*, Magnes. § 1; τὸ ἀδιάκρτον ἡμῶν ζῆν our *inseparable life*, Ephes. § 3; τὸ ἀληθινὸν ἡμῶν ζῆν our *true life*, Smyrn. § 4. [This phrase occurs also in Phil. i. 21. The meaning of that passage is, says Wahl, "with respect to myself, either life or death is desirable. For if I live, Christ will be magnified by me" (see verse 20); (or, "I give my whole life to the propagation of Christianity," according to Schleusner,)" "If I die I shall gain, for I shall be with Christ (verse 23). But if my continuing in the flesh will profit you who believe, I know not which to choose."]

II. The word is applied to God, who *hath life* independently from and in himself, and from whom all who *live* derive their *life* and being. Mat. xvi. 16. xxvi. 63. John vi. 57, 69. 1 Thess. i. 9. 1 Tim. iv. 10. vi. 17. Heb. x. 31.

III. Joined with other words it denotes a *particular manner of living*. Thus 1 Pet. iv. 6. ζῆν κατὰ Θεὸν πνεύματι, is to *live spiritually according to the will of God*, comp. verse 2; ζῆν τῷ Θεῷ to *live by God*, Rom. vi. 10, 11. Gal. ii. 19. Comp. under ἀποθνήσκω II. III. Τῇ δικαιοσύνῃ ζῆν

to live unto righteousness, 1 Pet. ii. 24. signifies, to live as persons justified by the death of Christ ought, i. e. in all righteousness and holiness (comp. Rom. vi. 2, 4, 6, 7, 11). Ζῆν Πνεύματι to live in the Spirit, Gal. v. 25. is to live under his continual influence. Comp. Rom. viii. 15. 'Εαυτῷ Ζῆν, to live to one's self; 2 Cor. v. 15. is to live agreeably to one's own evil and corrupt inclinations. See Wetstein on Rom. vi. 10. and Kypke and Macknight on Rom. xiv. 7. [Ζῆν τι, ἐν τι, or κατὰ τινα, are used in this sense, to regulate your life according to the precepts of any one, so as to obey him. Thus Ζῆν πνεύματι, in Gal. v. 25. is to live obediently to the Spirit; Rom. vi. 2. to live in sin or obey it; Rom. xiv. 7. to live obediently to yourself, i. e. according to your own pleasure. And so of the other passages.]

IV. To live, as importing recovery from a dangerous illness. Mat. ix. 18. Mark v. 23. John iv. 50, 51, 53. The LXX apply the verb in the same sense (for Heb. חָיָה). 2 Kings i. 2. viii. 8—10, 14. So doth Artemidorus, [iv. 5.] cited by Wetstein on John. [As to Mat. ix. 18, I cannot agree with Parkhurst. Kuinoel indeed supports him, and says, that the words ἀπὸ τελευτήσεν cannot be construed jam mortua est, but morti proxima erat. But this is merely said to reconcile St. Matthew and St. Luke. Τελευτάω is to die, not to be in the agonies of death; and it is curious, that Schleusner, who says the contrary in voce τελ., only adduces these places, and the participle τελευτών in Acts. So good a grammarian should not have fixed the incompleteness of the participle on the verb. But Kuinoel says that the aorist has often the sense of the present. This is granted, but not when a particular fact is spoken of: and therefore I entirely agree with Schleiermacher, (on St. Luke, Translat. p. 138.) that in St. Matthew ἐτελεύτησε "could mean nothing else than she was dead;" and that St. Matthew's is a curtailed account. If this be right, we must transfer this place to sense V., as Schleusner (which is curious) also does. Add Gen. xii. 13. xix. 20. Ps. cxix. 149, 151. Ælian, V. H. ii. 36.]

V. To recover life, revive. Rev. ii. 8. xiii. 14. xx. 4. In this sense also it is used in the LXX for the Heb. חָיָה, 2 Kings xiii. 21. Job xiv. 14. Ezek. xxxvii. 3, 9. [Add Mark xvi. 11. Luke xxiv. 5. John v. 25. xi. 25. καὶ ἀποθάνῃ, ζήσεται, words which seem, says Tittmann, to relate to the body, from the opposition between death and life. 'Αποθνήσκω certainly does, but ζάω is indefinitely used. Though he die, he shall live again in another state. Perhaps we should add also Acts i. 3.]

[VI. To be nourished, supported, or preserved in life. Mat. iv. 4. (compare Deut. viii. 3. and see ἐπι, ii. 9.) Acts xvii. 28. xxii. 22. xxviii. 4. 1 Cor. ix. 14. compare 2 Kings i. 2. viii. 8. and perhaps 2 Cor. vi. 9. (though daily in danger of death, we are preserved.) James iv. 15. Xen. Mem. iii. 3, 11. Anab. vii. 2, 33.]

¹ [The two cases where the aorist is put for the present, are, first, when a custom or habit is expressed; and the other, where, (see Matthiæ, § 506.) though in Latin and English the present is used, the aorist expresses an action completed, though most rapidly finished, and is used to show that the action is wholly determined; or, as Ilernmann says, (de Rat. Em. c. 9. p. 186. sq., and on Viger, p. 162.) where a past action is really indicated; but a peri-

[VII. To endure, never fail. Heb. iv. 12. To this head Wahl refers Heb. x. 20. 1 Pet. i. 3. Rom. xii. 1.]

[VIII. To enjoy eternal life and happiness. John vi. 51. xiv. 19. Rom. i. 17. vi. 10. viii. 13. 1 Thess. iii. 8. v. 10. But in John xiv. 19. Tittmann gives a different, and, I think, not a happy explanation, because I shall return to life, ye also who have been as it were dead with sorrow, shall be restored.—There are two or three passages which I am unable to class satisfactorily. In John xi. 26. ὁ ζῶν καὶ πιστεύων is explained by Wahl, whoever perseveringly believes in me, as if ζῶν were adverbial. See Gesen. p. 823. Schleusner says, every true worshipper. Tittmann translates, every one who by belief in me as the author of life hath gained life, shall enjoy it for ever². In Rom. xii. 1. ζῶσα θυσία is a difficult phrase. Deyling, Obs. Sac. iii. obs. 41. p. 402. gives at length the general explanation, that as the priests in the Levitical dispensation offered dead victims, the Christians were to offer themselves, both souls and bodies, as sacrifices having spiritual life, i. e. to consecrate themselves to God. Macknight explains ζῶσα by excellent. Wahl says, a never-failing sacrifice.]

Ζεστός, ἡ, ὄν, from ζέω to be hot.—Hot. occ. Rev. iii. 15, 16. [Aq. Lev. vi. 21. Bretschneider here observes, that as Christ says in this passage of Revelations, I would thou wert either cold or hot, we can hardly admit the common interpretation, namely, that ζεστός is fervid in zeal, as ψυχρός would then be careless or averse to Christianity, and Christ would not praise such a state of feeling; he therefore thinks that the metaphor is taken perhaps from food, which refreshes when cold, and excites and invigorates when hot: and he thinks this notion is strengthened by what follows, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.]

Ζεύγος, ἑός, οὗς, τό, from ζεύγνυμι, or obsol. ζεύγω to join.

[I. A yoke, for connecting oxen. Ælian, V. H. ix. 29.]

II. A pair or yoke of oxen. Luke xiv. 10. [1 Kings xix. 21.]—A pair, of turtle doves. Luke ii. 24. [Lev. v. 11.] This application of ζεύγος to birds is classical. Thus Herodotus iii. 76. ἐφάνην ἰσθῶν ἐπὶ τὰ ΖΕΥΓΕΑ, δύο αἰγυπῶν ΖΕΥΓΕΑ δῶκοντα, there appeared seven pairs of hawks pursuing two pairs of vultures. See Wetstein. [It is any pair in Greek. See Eur. Herc. Fur. 1403. Xen. (Ec. vii. 18.)

Ζευκτηρία, ας, ἡ, from ζεύγνυμι, or obsol. ζεύγω to join.—A band, chain. occ. Acts xxvii. 40. These rudder-bands or chains are in Euripides called by the cognate name ζεύγλαι. See Alberti, Wolfius, and Wetstein. [Eurip. Helen. 1552.]

Ζεύς, Διός, ὁ, from ζέω to be hot, [or rather from ζῆν to live, as the author of life.] Jupiter, the supreme god of the Greek and Roman heathen; by whom, in a physical sense, they sometimes meant the whole expanse of the heavens, sometimes the air, but most usually³

phrasis must be used in any other language, as εἶπον I wish it ordered. Eur. Med. 272.]

² [The passage is probably only a repetition of ver. 25. See sense V.]

³ Servius in Æn. i. "Physici Jovem Ætherem volunt

the *ether*, or *warm generative air*, Pater Omnipotens, *Æther*, the *Almighty Father*, *Æther*, as Virgil calls him, Georg. ii. 325.—Thus, to cite but two out of many testimonies which might be produced, Euripides among the Greeks:

Ὅρᾳς τὸν βῆσιν, τὸνδ' ἄπειρον Αἰθέρα,
καὶ γῆν περὶ ἔχοντ' ὑγραῖς ἐν ἀγκύλαις·
τοῦτον νόμιξε ΖΗ' ΝΑ, τὸνδ' ἡρώεο ΓΕΩ' Ν.

Thou seest this lofty, this unbounded Æther,
Encircling with his fluid arms the earth;
Esteem this Jove, this venerate as God.

And Ennius among the Romans:

Adspice hoc sublime CANDENS, quem invocant OMNES
JOVEN.

—View
This GLOWING height, which ALL invoke as JOVE.

It must be further remarked, that Ζεός forms the gen. *Ζηνός*, dat. *Ζηνί*, acc. *Ζήνα*², but more commonly the gen. *Διός*, dat. *Διτί*, acc. *Δία*. *Διός* and *Δία* occur Acts xiv. 12, 13. Comp. Heb. and Eng. Lexicon under *τ* and *εὐδία* above. In 2 Mac. vi. 2. mention is made of *Διός* Ὀλυμπίου *Olympian Jupiter*, and of *Διός* Ξενίου, *Jupiter the defender of strangers*.

ΖΕΩΩ³, (like the Eng. *seethe*), by an onomatopoeia from the sound of *boiling water*, to which only, I believe, it is applied in Homer⁴, *to be hot, ferment*. In the N. T. it is only applied spiritually. occ. Acts xviii. 25. Rom. xii. 11. [The phrase in Acts xviii. 25. is thus explained in a gloss, (see Alberti, Gloss. N. T. p. 108.) *to be ready for spiritual work*. See Suicer, Thesaur. i. p. 1296. Philo de Vit. Mosis, iii. t. ii. p. 178, 13. The word occ. Job xxxii. 19.]

Ζήλος, οὐ, ὅ, from *ζέω* *to be hot*.—It denotes in general a *vehement fervour* or *heat* of the mind or affections, and so is applicable either in a good or bad sense.

I. [*Intense zeal* or *fervour*. John ii. 17. Rom. x. 2. 1 Cor. vii. 7, 11. ix. 2. Phil. iii. 6. Col. iv. 13. Ps. lxi. 9. (referred to in John ii. 18.) 1 Mac. ii. 58. Plut. Vit. Alex. M. c. 8. Polyb. x. 24, 7.—In 2 Cor. xi. 2. Rosenmüller, Bretschneider, Schl., and Wahl, render the word *love*, Parkhurst *holy* or *godly jealousy*; and the context is in his favour. Erasmus, too, is with him. It is *love* in the Song of Solomon viii. 6.]

II. [*Envy*. Acts xiii. 45. Rom. xiii. 13. 1 Cor. iii. 3. Gal. v. 20. James iii. 14, 16. So Polyb. xi. 8, 4. Herodian iii. 2, 16.]

III. [*Anger*. Acts v. 17. Heb. x. 27. (ζήλος παρός.) See Lev. x. 2. Num. xvi. 35. Ps. lxxix. 5. Ezek. xxxvi. 5. xxxviii. 19. Zeph. i. 18. iii. 8.]

intelligi—unde et Ζεός, Jupiter, ἀπὸ τοῦ ζεῖν, *id est*, a *fervore, aciliter*, the naturalists will have Jupiter mean the *Æther*, whence he is called Ζεός, from *ζεῖν being hot* or *warm*.

¹ These lines are cited by Lucian, Jup. Trag. t. ii. p. 222. and thus translated by Cicero, de N. D. ii. § 25. which see,

Vides sublime fustum, immoderatum ÆTHERA,
Qui terram tenero circumpectu amplectitur:
Hunc Summum habeto Divom: hunc perhibeto JOVEN.

² Which words may be from the Heb. זָרַץ *to encircle, encompass*, as denoting the whole compass of the heavens or air.

³ Homer uses this verb in the contracted form, Il. xxi. 362.

Ὠς δὲ λέβητος ΖΕΙ'.

As *seethes* the cauldron.

⁴ Besides the line cited in the last note, see Il. xviii. 349. xxi. 365. Od. x. 360.

—In the LXX this N. constantly answers to the Heb. נָצַח, which denotes *ferent zeal*, *jealousy*, *indignation*; and as ζήλος is derived from ζέω *to be hot*, so נָצַח refers to the *corroding* or *consuming effect of fire*. See Heb. and Eng. Lexicon in נָצַח. [This word affords an instance of the strange way in which lexicographers affix senses to words from their own views of the context. In Rom. x. 2. the meaning is obviously *zeal*, in the common acceptance. Schl. considering that while St. Paul was a Jew, he thought his zeal against Christianity right, translates, *anxiety in defence of the true Mosaic religion*. Parkhurst, looking only to the fact that St. Paul ought not to have opposed Christianity, translates it *blind, misguided zeal*.]

Ζηλόω, ὦ, from ζήλος.

I. *To desire zealously*. 1 Cor. xii. 31. xiv. 1, 39. [In Gal. iv. 17. Schleusner and Wahl translate, *they desire you*, i. e. *desire to draw you to their side; that you may desire them, or follow their party*. I should have no difficulty in accepting this, if the reading of the intermediate clause were decidedly ἡμᾶς; and, on the whole, it is perhaps the best sense even with the other reading. See ἐκκλείω and Wahl's explanation of it there given. Macknight's translation is virtually the same. There is some difficulty, however, from the recurrence of the word in ver. 18. where one can hardly think the apostle would vary the sense; and yet, the taking it as Wahl does, *it is praiseworthy to be drawn to a party by honourable intentions*, (ἐν καλῷ for καλῶς) gives a very poor sense, and does not suit the context, for the emphasis of the verse is obviously on *always*, and *not merely when I am with you*. Macknight and Locke make ἐν καλῷ refer to a person, a *good man*. This cannot be. But I am inclined to think the whole passage may be thus rendered, (observing with Locke, that in the six preceding verses the apostle had been speaking of the strong affection of the Galatians to him while present, and their altered feelings since, in consequence of the interference of strange teachers,) *they court you, but not honourably; they seek to break our connexion, that you may become attached to and court them. But it is right to indulge an honourable attachment, (such as yours was to me formerly,) to honour always and with constancy, and not merely (to entertain the feeling) while I am with you.*]

II. *To be jealous over*. 2 Cor. xi. 2. [See ζήλος II.]

III. *To envy, be moved with envy*. Acts vii. 9. [xvii. 5.] 1 Cor. xiii. 4. [James iv. 2. Gen. xxxvii. 10.]

Ζηλωτής, οὐ, ὅ, from ζήλος.

I. With a genitive, a *zealot*, *zealous of* or *for*, whether in a good or indifferent sense. Acts xxi. 20. xxii. 3⁵. Gal. i. 14. Tit. ii. 14. [Polyb. x. 25, 2. Ex. xx. 5. Deut. iv. 24. v. 9.]

II. With a genitive, *zealously desirous of*. 1 Cor. xiv. 12. Comp. ζηλώω III.

III. *Simon the Canaanite*, one of our Lord's apostles, is surnamed Ζηλωτής, or the *Zealot*,

⁵ [It seems to have been a name (either with νόμον added or not) given to the strict observers and defenders of the law. See sense III. Num. xxv. 9. The name especially described persons in the time of the Maccabees who wished to vindicate the neglected law. See Joseph. Bell. J. iv. 6, 3. vii. 8, 1.]

probably on account of his *zeal* for the law. So he is also called *Kavavίτης*, Mat. x. 4. Mark iii. 18. not from the country of Chanaan, *Xavaán*, (for then his surname would have been 'O *Xavaváος*'), see Mat. xv. 22. and LXX, Gen. xxxviii. 2. et al.) but from the Heb. *סַפֵּק*, to be zealous. Luke vi. 15. Acts i. 13. See Wolfius on Mat. x. 4. and Doddridge on Luke vi. 15.

ZHMÍ'A, *αγ, ή*.—*Damage, loss*. occ. Acts xxvii. 10, 21. Phil. iii. 7, 8. [where Schl. translates, *I renounce all worldly enjoyments*. Wahl, *I think all things hurtful*. Ezra vii. 25.]

Ζημιώω, *ω*, from *ζημία*.—*To damage, endamage*. Ζημιόμαι, *οὔμαι*, pass. to be damaged, endamaged, suffer or receive loss, to lose, or be punished with the loss of, muletari. occ. Mat. xvi. 26. Mark viii. 36. Luke ix. 25. 1 Cor. iii. 15. 2 Cor. vii. 9. Phil. iii. 8. [Xen. Cyr. iii. 1, 16. See Prov. xix. 19.]

ZHTE'Ω, *ω*, from the Heb. *הִשָּׁר*, to watch.

I. *To seek, a person or thing lost*. Mat. xviii. 12. Luke ii. 45, 48. xv. 8. [xix. 10. al. Thuc. iii. 67. Xen. Vect. iv. 4.]

II. *To seek, what was not before lost, to endeavour earnestly to find or obtain it*. Mat. vi. 33. xiii. 45. xxvi. 16. Mark xiv. 1, 11. Luke xiii. 6, 7. [1 Cor. x. 24.] 2 Cor. xii. 14. et al. Comp. Acts xvii. 27. Rom. x. 20. [Phil. ii. 21.]

III. *To seek, desire, want*. Mat. xii. 46, 47. Luke ix. 9. xiii. 24. John [iv. 23. viii. 21.] xviii. 7. where see Kypke et al. On Mat. xiii. 45. Raphaelius remarks that Theophrastus, Eth. Char. xxiii. applies *ζητεῖν* to a person seeking or asking of a dealer for something to purchase; and thus it appears to be used in Mat. [See Esth. iii. 6. Soph. Œd. Tyr. 672. Aristoph. Plut. 575.]

IV. *To seek, endeavour, operam dare*. Luke v. 18. vi. 19. John viii. 19, 20. xix. 12.

V. *To seek, require*. Mark viii. 11. Luke xi. 16. xii. 48. *Ζητεῖται, it is required, 1 Cor. i. 21. iv. 2. Sextus Empiricus, cited by Wetstein, applies the word in a similar manner. But in this text sixteen MSS., five of which are ancient, read ζητεῖτε. See Wetstein and Griesbach. [Heb. viii. 9². John viii. 50. Nehem. ii. 4, 10.]*

VI. *To inquire, question*. John xvi. 19. [Add Mat. ii. 13. And so Ælian, V. H. ii. 13. In Mark xi. 18. it is, to consider or deliberate (inquire).]

VII. *To seek insidiously, and with an hostile or malicious design*. Mat. ii. 13, 20. Rom. xi. 3. The phrase *ζητεῖν ψυχὴν τινος* is Hellenistical, plainly taken from the Heb. *סִפֵּק שֵׁנָה*, for which it is often used by the LXX, particularly Exod. iv. 19. as in Mat. ii. 20; and 1 Kings xix. 10. as it is by St. Paul, Rom. xi. 3. The Greek writers, instead of *ζητεῖν ψυχὴν τινος*, say *ἐπιβουλεύειν τινὶ θάνατον*, to contrive death for one. In 1 Sam. xxiv. 11. we have the Heb. phrase *סִפֵּק חַיָּה*, to lie in wait for one's life, in the same sense; the use of *סִפֵּק* in which last passage may confirm the derivation of *ζητέω*.

Ζήτημα, *ατος, τό*, from *ζητέω*.—*A question,*

¹ *Xavaváος* is indeed the reading of the Cambridge, but of no other Greek MS., Mat. x. 4. Vulg. Chanaanæus. But in Mat. seven, and in Mark three MSS. have *Xavaváος*. Vulg. Cananæus. See Griesbach.

² [In this place of Hebrews, Schl. construes the verb as *esse, to be*.]

debate, dispute, controversy. occ. Acts xv. 2. xviii. 15. xxiii. 29. xxv. 19. xxvi. 3. [Ezek. xxxvi. 37. Cic. ad Div. iv. Ep. 26.]

Ζήτησις, *εως, ή*, from *ζητέω*.—*A question, debate, dispute*. occ. John iii. 25. Acts xxv. 20. 1 Tim. i. 4. vi. 4. 2 Tim. ii. 23. Tit. iii. 9. [Herod. ii. 54. v. 21.]

ΖΙΖΑ'ΝΙΟΝ, *ου, τό*. Plur. *ζιζάνια, ων, τά*. *Zizane*. "A kind of plant, in appearance not unlike corn or wheat, having at first the same sort of stalk, and the same viridity, but bringing forth no fruit, at least none good." Thus Mintert, who adds from John Melchior, t. i. p. m. 272. "*Ζιζάνιον* does not signify every weed in general which grows among corn, but a particular species of seed known in Canaan, which was not unlike wheat, but being put into the ground degenerated, and assumed another nature and form. The Thalmudists name it *קִרְיָה*,³ Tractat. Kilaim 1. Halach 1. which the very sound in pronouncing shows to be the same as the *ζιζάνια*;" and which, I add, may lead us to the true derivation of this word, that is, from the Chald. *ܙܝܙܢܐ*, a kind, or species, of corn, namely, whence the corrupt Hebrew or Syriac *ܙܝܙܢܐ* which in the ancient Syriac version answers to the Greek *ζιζάνια*, Mat. xiii. 25. et seq.—"Among the hurtful weeds," says Johnson, Herbal, fol. p. 78. "*Darnell* (*Lolium album*) is the first. It bringeth forth leaves or stalks like those of wheat or barley, yet rougher, with a long ear made up of many little ones, every particular whereof containeth two or three grains lesser than those of wheat; scarcely any chaffy husk to cover them with; by reason whereof they are easily shaken about, and scattered abroad.—*They grow in fields among wheat and barley.—They spring and flourish with the corn*; and in August the seed is ripe. *Darnell* is called in the Arabian tongue *Zizania*." This last assertion of Johnson's does not seem quite accurate⁴, yet I think *Darnell* would be a better translation of the Greek *ζιζάνια* than *Tares*; though I am well informed that in the north of England they still call *Darnell* by the name of *Tares*. See also Campbell's note, and Scheuchzer, Phys. Sacr. on Mat. xiii. 25. and Michaelis, Recueil Quæst. xv.

ΖΟ'ΦΟΣ, *ου, ό*.—*Thick darkness, blackness*. This word is used in the profane as well as in the sacred writers, and by them likewise applied to the infernal darkness, as particularly by Lucian, Contempl. t. i. p. 321. D. ΠΑΡΑΔΟΥ'Σ ΤΩ' ΖΟ'ΦΩ, delivering to the (infernal) darkness. So one of his Dialogists, in his Cataplus, t. i. p. 446. E. when he arrives on the other side of the Styx, cries out, *Ἡράκλεις, τοῦ ΖΟ'ΦΟΥ*; O Hercules, what darkness! See more in Wetstein on 2 Pet. ii. 4. occ. 2 Pet. ii. 17. Jude 6, 13. [Hom. II. Θ. 13. H. in Merc. 256.]—Symmachus uses this word Ps. x. or xi. 2. xc. or xci. 6. for the Heb. *כֶּלֶם* thick darkness. [Polyb. xviii. 3, 7.]

Ζυγός, *οῦ, ό*, from *ζεύγνυμι* to join, which see under *ζεύγος*.

I. *A yoke*, properly so called, by which draught oxen are joined, or fastened to each other. It is

³ [See Buxtorf's Lex. Talm. under this head.]

⁴ See Castell, AR. under *γῆ*.

thus used in the profane writers, and in the LXX, Deut. xxi. 3. 1 Sam. vi. 7. [Ælian, V. H. v. 14.]

II. In the N. T. it denotes figuratively the *yoke of slavery*, or of a *servile condition*. So Scalpula and Weistene cite from Plato's Epist. φεύγειν τὸ ΔΟΥΛΕΙΨΟΝ ΖΥΓΟΝ ὡς ὃν κακόν, to fly the *servile yoke*, as being evil; and from Sophocles' Ajax, 3.

— Πρὸς οἷα ΔΟΥΛΕΙΨΑΣ ΖΥΓΑ

Χαροῦμεν; —

To what dire *yokes of servitude* we go?

1 Tim. vi. 1. Comp. under δοῦλος I. [See Levit. xxvi. 13. Is. ix. 4. Polyb. ix. 82, 2.]

III. *The yoke of legal ordinances*. Acts xv. 10. Gal. v. 1. And as in the former passage it is described as a *yoke which neither they nor their fathers were able to bear*, so in the latter it is called a *yoke of bondage or slavery*, in opposition to which, especially as aggravated by the Pharisaical traditions, (comp. Mat. xxiii. 4.) Christ declares his *yoke*, i. e. his doctrine or institution, to be *easy, or gentle*. Mat. xi. 29, 30. Lucian, in Amores, t. i. p. 1055. has an expression nearly resembling that in Acts, ἀνάγκη—ΒΑΡΥΝ ΚΑΤ' ΑΥΧΕΝΑ ΖΥΓΟΝ ἡμῖν ἘΠΙΘΕΙΣΑ, necessarily *laying a heavy yoke on our necks*.—[In the LXX we find ζυγός used in the sense of the *divine law*, in Jer. v. 5. Lam. iii. 27. Schl. gives two different meanings, either *all that is troublesome and evil*, and the *law of the Lord*. Comp. Cic. Phil. i. 2. Justin vi. 9, 7.]

IV. *The beam of a balance*, thence used for the *whole balance*. Rev. vi. 5. In this sense it is applied not only by the profane writers, but frequently by the LXX, for the Heb. מִזְנֵה a *pair of scales*. [Lev. xix. 36. Hos. xii. 7; for שָׁלָל in Is. xl. 12. See Ecclus. xxi. 25. Ælian, V. H. x. 6.]

Ζύμη, ἥς, ἡ, from ζέω to be hot.

I. *Fermenting matter, leaven*, so called from *heating* in fermentation the mass of dough with which it is mixed. Thus the Latin fermentum *leaven*, whence the Eng. *ferment* and *fermentation*, is derived from ferveo to be hot. Mat. xiii. 33. xvi. 12. Luke xiii. 21. 1 Cor. v. 6. Gal. v. 9. [Ex. xii. 15. al. It is applied in a parable to describe] the *doctrine of the gospel*, which, though it seemed at first small and *inconsiderable*, yet, like *leaven*, speedily *spread* its influence among the mass of mankind, and wherever it took effect, wonderfully assimilated their temper and conduct¹. Mat. xiii. 33. Luke xiii. 21. So Ignatius exhorts the Magnesians, Epist. § 10. μεταβάλεσθε εἰς ΝΕΑΝ ΖΥΜΗΝ, ὃ ἐστὶν Ἰησοῦς Χριστός, be ye transformed into the *new leaven*, which is Jesus Christ."

II. In a bad sense it denotes either *erroneous and corrupt doctrine*, which, like *leaven*, *spreads through, taints, and corrupts*² the minds and manners of men, as Mat. xvi. 6, 11. (Comp. ver. 12.)

¹ See this subject well treated in Eusebius's *Præparatio Evangelica*, i. 4.

² Plutarch very remarkably informs us, that the Priest of Jupiter, among the Romans, was not allowed even to touch *leaven*; because ἡ ζύμη καὶ γέγονεν ἐκ φθορᾶς, ἀπὸ δὲ φθορᾶς τὸ φθαρὰ μὲγανύμεν, *leaven* both arises from *corruption*, and doth itself *corrupt* the mass with which it is mixed. Quæst. Rom. p. 289. E.

Mark viii. 15. (Comp. under Ἡρωδιανοί.) Luke xii. 1; or *evil practices, examples, and tempers*, which have a like pernicious influence on their conduct, as 1 Cor. v. 6, 7, 8; in which last verse ζύμη παλαιὰ seems to mean the *old leaven of uncleanness and lasciviousness*, for which the Corinthians before their conversion were even *proverbially*³ infamous (comp. 1 Pet. i. 14. iv. 2, 3); and ζύμη κακίας καὶ πονηρίας appears to allude to the *malicious and mischievous infusions* of their judaizing teachers. Comp. 2 Tim. iii. 13. The word ζύμη is particularly applied by Christ, Luke xii. 1. to the *hypocrisy* of the Pharisees; "a vice which secretly *puffed up* their minds, and strangely *spread* itself through their hearts and lives, so as to *taint* and *spoil* the very best of their duties." Doddridge.—The above cited are all the passages of the N. T. in which the word occurs.

Ζυμός, ὦ, from ζύμη.—To *leaven, ferment with leaven*. occ. Mat. xiii. 33. [Comp. Hos. vii. 4.] Luke xii. 21. 1 Cor. v. 6. Gal. v. 9. [Ex. xii. 34. Lev. vi. 17.]

Ζωρέω, ὦ, from ζωός *alive*, and ἀγρέω to *take*, the same as ἀγρεύω, which see.

[To *take alive*, either of game taken in hunting, or of captives taken in war, as Thucyd. ii. 5. iii. 66. Xen. An. iv. 7, 22. Diod. Sic. xi. 22. 2 Chron. xxv. 12. and so Hesychius. Sometimes it is to *keep alive*, as Polyb. xvi. 33, 5. Num. xxxi. 15. In Luke v. 10. Parkhurst says, that the verb in its sense of catching game, is "applied spiritually to taking or catching men by the preaching of the gospel." Schoettgen (ad loc.) has cited the same sort of proverbial expression from Sohar, Genes. fol. 53. col. 212. and the Jerusalem Targum on Gen. x. 9; in the last of which it is used of enticing men to sin. And so in this passage of St. Luke. In 2 Tim. ii. 26. it is used of sinners, who are spoken of as *taken captive* by the devil to do his will, like captives in war, who are made slaves. Beusson and Mac-knight, however, in this last place, take the verb in the first sense, and construe, *being caught alive* ὑπ' αὐτοῦ by him, (i. e. the Lord's servant,) to do ἐκείνου his, i. e. God's will.]

Ζωή, ἥς, ἡ, from ζάω, ζῶ, to *live*.

I. *Life*, natural and temporal. Luke i. 75. xvi. 25. Acts viii. 33. et al. freq.

II. *Manner of living*. Rom. vi. 4. Comp. Eph. iv. 18.

III. [*Happiness, a happy and quiet life*. Luke xii. 15. 1 Pet. iii. 10. So Prov. iv. 22, 23. xii. 28. and in Latin. See *vita* so used, Ovid, Pont. iv. 6, 3. Wahl gives this sense to Rom. viii. 6.]

IV. *Life [and happiness] eternal*. Mat. vii. 14. xviii. 8, 9. [ix. 17. John v. 24, 29. xi. 18. 1 Tim. vi. 19. 2 Tim. i. 2. Rom. xi. 14. And

³ Thus Κοριθία κόρη, a *Corinthian lass*, is a *prostitute, a courtesan*; κοριθαῖον and κοριθαῖσθαί mean to *whore*; and Suidas, under the word χοῖρος, mentions a Greek proverb, ἀκοροκορθία ζῶικας χοροπαλῆσαι, you are like to sell your wares in High-Corinth, i. e. to become a *prostitute*. It appears from the testimony of Strabo and other Greek writers, that Corinth was crowded with *whores* and *debauchees*; and no wonder, since it abounded in *trade* and *riches*, and since the city itself was dedicated to Venus, who had here a famous temple, where more than a *thousand* *whores*, under the designation of ἱερόδουλοι, were devoted to her service. See more in Wetstein on 1 Cor. i. 1. and in Whitby's Preface to 1 Cor. § 5.

with *αἰώνιος* or *μέλλουσα*. Mat. xix. 16. John iii. 15, 16, 36. Acts xiii. 46. Gal. vi. 8. 1 Tim. i. 16. vi. 12, 19. Tit. i. 2. iii. 7. 1 John ii. 25.] Comp. Acts v. 20¹. Phil. ii. 16. Christ is called *ζωή life* in the abstract (even as he is called *wisdom*, and *righteousness*, and *sanctification*, and *redemption*, 1 Cor. i. 30.) as being the *Author* of this eternal *life* to men. John xi. 25. xiv. 6. 1 John i. 2. Comp. John i. 4. Col. iii. 3, 4. And let us particularly observe that Adam (Gen. iii. 20.) as soon as he had received the blessed promise, that the *Seed of the woman* should bruise the serpent's head, called his wife's name Eve, *ἡ μήτηρ* the manifest, because she was, or was to be, the mother *ἡ μήτηρ* of all who live, i. e. to God, spiritually and eternally, as being the mother of Christ, the *Seed* just before promised, who is the *Life* of believers, (see John i. 4. xi. 25. Col. iii. 4.) *Life without bounds or limitation*, *Life spiritual*, *incessant*, or *uninterrupted*, (see John viii. 51, 52. xi. 26.) and *eternal*. And to this reason of Eve's name St. John plainly alludes in his 1st Epistle, ch. i. 2. when he says that the *Life*, meaning Christ, was manifested, *ἐφανερώθη*. Comp. *ζῶω* I.—And as Christ, so the Holy Spirit is called *Life*, i. e. as the Nicene Creed expresses it, *the giver of life*, Rom. viii. 10; and in Rev. xxii. 1. he is, as the supporter of eternal *life*, represented by a *pure river of water of life*, clear as crystal, proceeding out of the throne of God and of the Lamb. [In Rom. viii. 10. Schl. translates, *but the mind applied with all its power to righteousness*. This is an instance, among many, of the tendency of Schleusner's opinions. No one who compares ver. 9. with ver. 10. can doubt that the same *spirit* is spoken of in both places. In 2 Cor. v. 4. *ζωή* is said by Wahl and Schleusner to be an immortal body. I hardly think it bears so definite a signification. It seems to be immortal life.]

ΖΩ'NH, *ης, ἡ*, from the Heb. *חַוִּי* to encircle, gird round, whence as a N. fem. plur. *חַוִּיִּם* girdles, zones, 1 Kings xxii. 38. See Heb. and Eng. Lexicon in *חַוִּי*.—A *girdle*, which was anciently worn about the waist, as it is in the East to this day, to confine the loose flowing garments of those nations. Acts xxi. 11. John the Baptist wore one of leather, even as his type Elijah had done. Mat. iii. 4. Mark i. 6. Comp. 2 Kings i. 8. [Rev. i. 13. xv. 6.]—The disciples are commanded, Mat. x. 9. Mark vi. 8. to provide no money, *εἰς τὰς ζώνας*, literally, in their girdles, which were probably made into a kind of purse, as is still usual in the eastern countries. Thus Dr. Shaw, Travels, p. 227. speaking of the dress of the Arabs in Barbary, says, "One end (of their girdles) being doubled back and sewn along the edges, serves them for a purse, agreeable to the acceptance of the word *ζώνη* in the Scrip-

tures, which in Mat. x. 9. and Mark vi. 8. (adds he in a note,) we render a *purse*."—The Roman soldiers used in like manner to carry their money in their girdles; whence, in Horace, *qui zonam perdidit* means one who has lost his purse, 2 Epist. ii. 40; and in Aulus Gellius, xv. 12. C. Gracchus is introduced saying, *cum Romā profectus sum*, *Quirites*, *zonas quas argenti plenas extuli, eas ex provincia inanes retuli*, those girdles which I carried out full of money when I went from Rome, I have at my return from the province brought home empty. See more in Wetstein on Mat. x. 9. [Sueton. Vitell. c. 16. Herodian, i. 11. Xen. An. i. 4, 9.]

Ζωννύω, or *ζώννυμι*, from *ζώνη*, which see.—To gird. occ. John xxi. 18. twice; where the latter part of the verse seems to allude to Peter's having his hands stretched out, and girded to the two arms of the cross, and being thus, according to the Roman mode of execution, carried or led about the city of Rome, previously to his crucifixion. See more in Wolfius and Wetstein on the text. I add Theophylact's note, *τὴν ἐπὶ τοῦ σταυροῦ ἔκτασιν, καὶ τὰ δεσμὰ δηλοῖ*, he shows (Peter's) extension on the cross, and his being bound. [Tittmann says, "Thou shalt stretch out thy hands to another, like a captive, i. e. others shall lay hands on thee, another shall gird thee with bonds and lead thee where thou wilt be reluctant to go, to prison or death." The word occurs Exod. xxix. 19. Neh. iv. 18. Paus. ix. 17. Hom. Il. x. 78.]

Ζωογονέω, *ῶ*, from *ζωός* alive, and *γένεω*, perf. mid. of obs. *γένω* to form, make, whence also *γονή* generation, and *γόνος* offspring.

I. In the profane writers, to procreate, or produce an animal, or to bring forth alive. See Wetstein on Luke xvii. 33. [Diod. Sic. i. 7. and 88.]

II. In the N. T. to preserve alive. occ. Luke xvii. 33. (comp. Mark viii. 35. Luke ix. 24. where the word is *σώσει*.) Acts vii. 19. *εἰς τὸ μὴ ζωογονεῖσθαι*, that they might not be preserved alive, or live. In this latter sense, which seems Hellenistical, the word is frequently used by the LXX, answering to the Heb. *חַיָּה* to live, or *חַיָּה* to cause or permit to live. See especially Exod. i. 17, 18, 22. [Gen. vi. 19. Judg. viii. 19. 1 Kings xx. 31. 1 Sam. ii. 6. Schwarz, Comm. Ling. Gr. p. 639.]

Ζῶω, *ον, τό*, from the masc. *ζωός* alive, living, which from *ζῶω*, *ζῶ*, to live, a living creature, an animal. Heb. xiii. 11. 2 Pet. ii. 12. Rev. iv. 6, 7. et al.] Jude 10. Ezek. x. 20. Xen. Mem. iv. 3, 10. In Rev. iv. 9, 10. Bretsch. and Schl. with Eichhorn translate, *living* and *intelligent creatures*.]

Ζωοποιέω, *ῶ*, from *ζωός* alive, and *ποιέω* to make. [2 Kings v. 7.]

[I. To give life, and in the passive, to receive life, to be quickened, of seed, 1 Cor. xv. 36. of the dead restored to life, John v. 21. Rom. viii. 11. 1 Cor. xv. 22. and probably, 1 Tim. vi. 13.]

[II. To give happiness or salvation. John vi. 63. 2 Cor. iii. 6. In Gal. iii. 21. it is obviously used of eternal life and happiness.]

¹ [Most interpreters say that the expression here, *all the words of this life*, are by hypallage for *these words of life*, (as in John vi. 6, 8.) as is common. The word of this salvation, for this word of salvation. Acts xiii. 26. See Rom. vii. 24. and Vorst de Hebraïsm. p. 570. So Schl. and Kuinoel. I should translate, (if the reading be right,) *all the doctrine concerning this way of salvation*.]

H.

H, η, Eta. The seventh letter of the more modern Greek alphabet, but the eighth of the ancient, whence, as a numeral character, η is still used for *eight*. In the Cadmæan alphabet H corresponded to the Hebrew or Phœnician *Heth* in form, name, and order, and no doubt in power, or sound also, which, it is certain from ancient Greek inscriptions still remaining, was that of an *aspirate breathing*, like the Roman H. The latter Greeks, however, made it the mark of their E *long*, whereas the ancient, like the Hebrews and Phœnicians, had but one character, namely E, for E whether pronounced long or short. So Plato in Cratylus, οὐ γὰρ η ἐχρώμεθα ἀλλὰ ε τὸ παλαιόν, *for anciently we did not use η, but ε*. The ingenious Dr. Bayly, in his Introduction to Languages, part iii. p. 5. gives us from Montfaucon, Palæograph. Græc. lib. ii. cap. 4. two Athenian inscriptions, written in the old Ionic character about the time of the Peloponnesian war, 450 years before Christ; in which may be seen the use of H for an *aspirate*, of E for H, and of O for Ω; but for the *form* of the letters, I must, for want of proper types, refer to Montfaucon and Dr. Bayly themselves.—The inscriptions are:

ΕΡΕΧΘΕΙΔΟΣ

HOIΔE : ENTOI : POΛEMOI :
 AΠEΘANON : ENKYΠPOI : ENAIΓ
 YΠTO : ENΦOINIKEI : ENAIIEYΣIN :
 ENAIΓINEI : MEΓAPOΣ
 ENTO : AYTO : ENIAYTO :

ΣΤΡΑΤΗΓΩΝ : ΦΑΝΥΛΛΟΣ : ΑΚΡΥΠΤΟΣ :

In more modern Greek thus :

Ἑρεχθίδος
 Οἶδε ἐν τῇ πολέμῳ
 Ἀπέθανον ἐν Κύπρῳ, ἐν Αἰγ-
 ύπτῳ, ἐν Φοινίκῃ, ἐν Ἀλιεύσιν,
 Ἐν Αἰγίνῃ, Μέγαρος,
 Ἐν τῷ αὐτῷ ἐνιαυτῷ.

Στρατηγῶν, Φάνυλλος, Ἀκρυπτος.

Montfaucon informs us, that the three last words are the beginnings of so many columns, where the names of the deceased are inscribed in a long series.

H.

I. A conjunction.

1. *Either, or*. Mat. v. 17, 36. vi. 24, 31. et al. freq. In 1 Cor. xi. 27. the Alexandrian, Cambridge, and two later MSS. for ἡ πίνῃ read καὶ πίνῃ, and in this reading they are supported by the first Syriac, (and by the latter in marg.) the Arabic, Æthiopic, and Coptic versions. See Wetstein, Griesbach, and Macknight.

2. After comparatives, *than*. Mat. x. 15. xi. 22, 24. xxvi. 53. Acts xxiv. 11. xxv. 6.

3. *Rather than, more than*. Mat. xviii. 8, 9. Mark ix. 43. Luke xv. 7. xvii. 2. xviii. 14. 1 Cor. xiv. 19. where see Bowyer's Conject. But in these passages μάλλον *rather* seems to be understood, which word is expressed, John iii. 19. Acts v. 29. xx. 35. et al. Bos, in his Ellipses under μάλλον, shows that ἡ is used in the like

elliptical manner by the best Greek writers; and to the instances he has produced many more might be added. Comp. Kypke. [Gen. xxxviii. 6. 2 Mac. xiv. 42. Tob. iii. 6. vi. 8. Soph. Aj. 981. Hom. Il. A. 117. Wessel. ad Diod. Sic. xi. 11. Glass, Phil. Sac. p. 414. ed. Dath. Hoogeveen and Zeun. ad Viger. vii. 7, 4. not. x.]

4. *Save, except*. John xiii. 10. Acts xxiv. 21. [comp. Xen. Cyr. vii. 5, 16.]

5. ἄλλ' ἢ, *but rather*. Luke xii. 51.—*But, unless*. 1 Cor. iii. 5. 2 Cor. i. 13. So Plato in Phædo, § 12. p. 183. ed. Forster. "For the philosopher will be firmly of opinion, μηδαμῶς ἄλλοθι καθαρῶς ἐντεύξεσθαι φρονήσει ἄλλ' ἢ ἐκεῖ, that he will nowhere meet with wisdom clearly but there, i. e. in *Hades*." See Hoogeveen's note on Vigerus de Idiotism. cap. viii. sect. 1. reg. 11. [Wahl explains this ellipse thus, *but* (I came to give nothing else but) *division*. Hermann on Viger. (not. 277.) says, that ἄλλ' ἢ is *unless, except*, and is therefore usually put after a negation, or an interrogative conveying a negation.]

II. An adverb.

1. Of interrogation, from the Heb. ה interrog. It denotes a question asked, *what? num?* Mat. xx. 15. 1 Cor. ix. 6. xi. 14. xiv. 36. "That Scotticism, whether *did the word of God come forth from you alone?* would be the exactest rendering of ἡ ἀφ' ὑμῶν, &c." Doddridge. And in this sense of *asking a question* with some degree of *earnestness* I apprehend it is used also Mat. vii. 9. xii. 29. So Lucian, Reviv. t. i. p. 405. ἡ τί γὰρ ἂν εἶπὲν ἔγοι; "for what can he say?" See Blackwall's Sacred Classics, vol. ii. p. 164, 5.

2. Of affirmation, *indeed, truly, verily*. And I think it is applied in this sense, as being a proper mark of a *strong breathing*, such as men commonly use in a *reheated affirmation*. The particle ἡ is often thus used in the profane writers, particularly in Homer (see Il. l. 78, 229, 232, 240. et al. freq.); but is not so applied when single in the N. T. Comp. under μὴν. [Ἡ καὶ is translated by Wahl and Schl. as *etiam*, in Luke xii. 41. Rom. iv. 9. In the first it is rather *aut etiam*, as in Luke xi. 12. Rom. ii. 15. 2 Cor. i. 13. —Ἡ περ, *than*. John xii. 43.—Ἡ τοι, (with ἡ following), *either*. Rom. vi. 16. Xen. Cyr. iv. 5, 27. Hermann ad Viger. p. 248.—Ἡ μὴν, *truly, certainly, assuredly*. Heb. vi. 14. See Gen. xxii. 17. Num. xiv. 23, 35. Aristoph. Plut. 603. Polyb. vi. 19, 56. Xen. An. ii. 3, 26. It is a strong affirmation.]

Ἡγεμονεύω, from ἡγεμών. — *To be a governor or president*. occ. Luke ii. 2. iii. 1. Comp. under ἀπογραφή. [From Fischer. de Vit. Lex. N. T. p. 436. (see ἐπαρχία), it is clear that ἡγεμονεύω was used to express any headship or government of a province. In Luke ii. 2. it expresses the power of a lieutenant of the emperor over Syria; in iii. 1. that of a procurator of Judea. That in the first of these places, the verbs (whatever be the explanation of the passage) can hardly be a mere official designation, as *the governor, the protector*, standing as it does

without either an article or *ἀνὴρ*, is quite certain, as Mr. Benson has very correctly stated in his *Chronology of the Life of Christ*, p. 123. The word occurs in *Ælian*, V. H. xii. 17. *Xen. Ages.* i. 13.]

Ἡγεμονία, ας, ἡ, from *ἡγεμὼν*.—*Government*. occ. *Luke* iii. 1. where *Kypke* cites *Appian* and *Josephus* using *ἡγεμονία* in like manner for the *Roman imperial authority*. [*Joseph. Ant.* xviii. 6, 9.]

Ἡγεμὼν, ὄνος, ὁ, from *ἡγέομαι*.

I. Properly, a leader or guide of the way.—Thus used in the profane writers, as by *Xenophon*, (in *Scapula*), ὁδοῦ λαβεῖν *Ἡγεμόνα*, to take a guide of the way. [*Xen. An.* ii. 4, 1.]

II. A leader, governor, prince. *Mat.* ii. 6. x. 18. xxvii. 2, 11, 14. *Acts* xxiii. 24, 26. 1 *Pet.* ii. 14. It may be worth observing, that *Josephus*, *Ant.* xviii. 4. § 1. gives *Pilate* the same title of *ἡγεμὼν*, as *St. Mat.* does xxvii. 2. &c., and *St. Luke*, ch. xx. 20. See *Campbell's Prelim. Dissertat.* p. 378. [I must here again refer to the word *ἐπαρχία*, and say that *ἡγεμὼν* is used of any governor.]

Ἡγεόμαι, οὔμαι, from *ἄγω* to bring, lead.

I. To lead, guide in a way, q. d. to bring on or forwards. Thus *Herodotus*, *Ἡγοῦμαι* σοι τὴν ὁδόν, I lead you in (as to) the way; *Aristoph.* *Plut.* 15. οἱ γὰρ βλεπόντες τοῖς τυφλοῖς *Ἡγοῦ*μεθα, for we who see lead the blind. [*Exod.* xiii. 21. *Xen. Cyr.* iv. 2, 5.]

II. To lead, preside, govern, rule, whether in a temporal sense, as *Acts* vii. 10. (in *Lucian*, *Pseudomant.* tom. i. p. 904. we have ὁ τότε *Ἡγοῦ*μενος *Βιθυνίας*, the then governor of *Bithynia*;) or in a spiritual one, (governing a genitive,) *Heb.* xiii. 7¹, 17, 24. *Comp. Luke* xxii. 26. *Mat.* ii. 6. [*Deut.* i. 15. *Esth.* v. 11. *Xen. Mem.* iii. 2, 4.]

III. To lead, be the chief or principal. *Acts* xiv. 12. ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου, “because he was the leader of the discourse; on which account they thought he might more probably be their god of eloquence.” *Iamblichus* calls him Θεὸς ὁ τῶν λόγων ἡγεμὼν, with a remarkable correspondence to the words of the sacred historian. See other learned illustrations of this text cited by Mr. *Biscoe* at *Boyle's Lect.* chap. viii. § 8. p. 313, 314.” *Doddridge*. See also *Elsner*, *Wolfius*, and *Wetstein* on the place. *Acts* xv. 22. ἀνδρας ἡγουμένους, leading or principal men.

IV. To think, esteem, reckon. *Acts* xxvi. 2. 2 *Cor.* ix. 5. *Phil.* ii. 3. 1 *Thess.* v. 13. et al. freq. On *Phil.* iii. 8. *Kypke* cites *Xenophon* several times using the phrase *Ζημίαν Ἡγοῦ*μενος for reckoning or esteeming as a loss. [See *Job* xix. 11. *Diod. Sic.* xiii. 55. *Herodian*, iii. 6, 3. *Thucyd.* iv. 9. *Æsch.* *Dial.* iii. 6. In 1 *Thess.* v. 13. *Schl.* says the sense is, to pay honour to, but *Wahl* joins ἡγεῖσθαι ὑπερεκπείσσοῦ, i. e. περὶ πλείστον, maximè facere, to value at the highest rate.]

Ἡδεῖν, εἰς, εἰ, plup. act. Attic of εἰδέω to know, by syncope for γήδειν. *John* i. 31, 33. iv. 10. v. 13. et al. freq.

Ἡδέως, adv. from ἡδύς sweet.—Gladly, willingly, with pleasure. occ. 2 *Cor.* xi. 19. *Mark* vi. 20. xii.

37. So in *Plato*, *Phæd.* § 14. p. 188. ed. *Forster*, *Ἡδ᾽ ὧς ἀν' Ἀκοῦ* Σαίμι, I would gladly hear. [2 *Mac.* ii. 28. *Ælian*, V. H. viii. 12. *Prov.* iii. 24. ix. 17.]

ἩΔΗ, an adv. of time.

1. Now, already, at or by this time. *Mat.* v. 28. xiv. 15. xxiv. 32. *John* xi. 39. et al.

2. Already, i. e. without mentioning, or insisting upon any thing further. 1 *Cor.* vi. 7. See *Raphelius* on the place.

3. *Ἡδὴ δὲ καὶ*, and moreover, yea moreover, quintum, quin imò etiam. *Mat.* iii. 10. *Luke* iii. 9. *Raphelius* has shown that both *Herodotus* and *Polybius* apply the phrase in the same sense.

4. *Ἡδὴ ποτέ*, now at length. So the *Vulgate* version, tandem aliquando. *Rom.* i. 10. *Phil.* iv. 10; where *Wetstein* cites the Greek writers using these two particles in the same manner; and on *Rom.* *Kypke* observes, that they denote a strong desire either of averting some inveterate evil, or of obtaining some long-expected good, and shows that they are thus applied by *Josephus* and *Dionysius Halicarn.*

Ἡδίστα, neut. plur. superlat. of ἡδύς (which see under ἡδέως), used adverbially.—Most gladly or willingly, with the greatest pleasure. occ. 2 *Cor.* xii. 9, 15.

Ἡδονή, ἥς, ἡ. The Greek etymologists derive it from ἡδῶ to please.

1. Pleasure. occ. *Luke* viii. 14. *Tit.* iii. 3. 2 *Pet.* ii. 13. [In *Num.* xi. 8. it is a pleasant taste.]

II. Lust, the desire of sensual pleasure. So *Hesychius*, ἐπιθυμία. occ. *Jam.* iv. 1, 3. where the *Vulg.* concupiscentiis, q. d. lusts, concupiscences. *Comp. Tit.* iii. 3. [*Wisd.* vii. 2. *Xen. Mem.* i. 2, 23. i. 5, 6.]—In the N. T. it is generally used in a bad sense. How similar is that passage of *St. James*, iv. 1. to this of *Plato*: καὶ γὰρ πολέμους καὶ στάσεις καὶ μαχὰς οὐδὲν ἄλλο παρέχει ἢ τὸ σῶμα καὶ αἱ τοῦτου ἐπιθυμίαι. *Phædon*, § 11. p. 178. ed. *Forster*.

Ἡδύσμον, ου, τό, from ἡδύς sweet, and ὁσμή smell.—Mint, a kind of herb, so called from its sweet smell. occ. *Mat.* xxiii. 23. *Luke* xi. 42. ἡδύσμος, οἱ δὲ μίνθην, ἡδύσμος, but some call it mint, says *Dioscorides*, cited by *Wetstein*. So *Galen*, lib. vi. *Simplic.* ἡδύσμος, εἰναι δὲ μίνθην προσαγορεύουσι. [It was used by the Jews for sprinkling on the floors of their houses and synagogues. See *Dioscor.* iii. 41, 48. *Theophr.* de *Causis Plantar.* v. 22. *Schol. Aristoph.* *Ran.* 1107. *Ol. Cels.* *Hierobot.* t. i. p. 543.]

Ἡθος, εος, ους, τό, from ἔθος, which see.—Manner, custom. *Ἡθεα*, ἡθῆ, τά, manners, morals. occ. 1 *Cor.* v. 33. where φθέρουσιν, &c. is an Iambic verse of *Menander's*. [See the *Sentent. Com. Gr.* p. 248. ed. *Steph.* p. 78. ed. *Cleric.* *Polyb.* iv. 21. 1. *Xen. Mem.* iii. 10, 3. The first meaning of the word is an accustomed habitation. See *Horn.* *Od.* xiv. 411. *Herod.* vii. 125. *Irmisch.* *Excurs.* ad *Herodian.* i. 2, 6.]

ἩΚΩ. [On this word see *Dawes*, *Misc. Crit.* p. 351.]

I. [To be come, arrive. *Mark* viii. 3. *Luke* xv. 27. *John* iv. 47. *Acts* xxviii. 23. So it is used of time in *John* ii. 4. In *Luke* xiii. 35. καιρός is understood, unless with *Schleusner* we say that ἡξῃ ὅτε are redundant. *Joseph. Ant.* ii. 3, 10.

¹ [Hence arose an ecclesiastical term.]

Xen. An. ii. 5, 2. And in this sense too] it is spoken of Christ in respect of his *incarnation* and *birth* into this world, Heb. x. 7, 9.—and of his *conversation* among men as the messenger of God, John viii. 42. Comp. 1 John v. 20.

[II. *To come*. Mat. viii. 11. xxiv. 50. of *local motion*. Mat. xxiv. 14. Luke xii. 43. of time to be coming, or at hand. In John vi. 37. it is to come as a follower; and so *ἐρχομαι* is used in the same sense. See Heb. x. 37. Rev. ii. 25. Xen. An. ii. 1, 3.]

III. *To come, happen*, spoken of events. Mat. xxiii. 36. Rev. xviii. 8.

'ΗΛΙ', Heb.—Eli, Heb. *עֲלִי*, *my God*. occ. Mat. xxvii. 46. Comp. Ps. xxii. 2. in the Hebrew, and 'Elwī above.

'ΗΛΙΚΙ'Α, ας, ἡ.

I. *Stature*. Luke xix. 3. Comp. ii. 52. Eph. iv. 13. [So Aristot. de Plant. i. 4. Diod. Sic. iii. 43. Schleusner refers Mat. vi. 27. Luke ii. 52. xii. 25. to this head. With the place of Ephesians, which is referred by Schleusner to *age*, comp. Lucian, Imag. 7. Philost. Vit. Soph. i. p. 543.]

II. *Age*. John ix. 21, 23. (See under *ἐχω* X.) Heb. xi. 11. Comp. Mat. vi. 27. Luke xii. 25. in which latter texts it seems to signify the *age* of a man, or the *duration of human life*. See Wetstein and Doddridge on Mat., and an excellent note of Campbell's on Luke, and comp. *πῆχυς*. [See Ezek. xiii. 18. Aesch. Dial. i. 12. ii. 13. Arrian, de Venat. v. 1.]

'ΗΛΙ'ΚΟΣ, η, ον.—*How great* (q. d. *how great a part or share*). It is used either interrogatively, or indefinitely. occ. Col. ii. 1. Jam. iii. 5.

'ΗΛΙΟΣ, ου, ὁ.

I. *The sun, the solar orb, fire, or flame*. Rev. xxii. 5. where *ῥωτός ἡλίου* is evidently parallel to *הַחַמָּה וְאֵשׁ הַשֶּׁמֶשׁ* the *light of the solar flame*, Is. xxx. 26. which the LXX there render *ῥωτός ἡλίου*. "Hlios is also used in that version for *הַחַמָּה* in two other passages, Cant. vi. 10. Is. xxiv. 23; as it is for *הַשֶּׁמֶשׁ* the *solar orb or fire*, Judg. xiv. 18. Job ix. 7. Comp. Heb. and Eng. Lexicon under *חַמָּה* and *שֶׁמֶשׁ*.

II. *The sun or solar light*. Thus it most generally signifies in the N. T. And thus throughout the LXX (except in the forecited texts and three more, in one of which, Job xxxi. 26. it corresponds to *הַשֶּׁמֶשׁ* the *light*) it constantly answers to the Heb. *שֶׁמֶשׁ*, which undoubtedly denotes not the *orb* or *fire*, but the *light of the sun*¹. See Mat. xiii. 6. Mark iv. 6. (Comp. Gen. xxxii. 32. in LXX, and Hebrew.) Mark i. 32. Luke iv. 40. (Comp. Gen. xxviii. 11.) Mat. xii. 43. (Comp. Dan. xii. 3.) Mat. xxiv. 29. (Comp. Is. xiii. 10. Ezek. xxxii. 7.) Acts ii. 20. (Comp. Joel ii. 31.) Acts xiii. 11. (Comp. Eccles. vi. 5. xi. 7.) Mat. xiii. 43. xvii. 2. Rev. i. 16. (Comp. Job xxxi. 26.) Rev. vi. 12. (Comp. Joel iii. 15.) Rev. vii. 16. (Comp. Ps. cxxi. 6. Jon. iv. 8.) Rev. xii. 1. (Comp. Ps. cv. 2. Mal. iii. 20. or iv. 2. Wisd. v. 6. Rom. xiii. 14. Gal. iii. 27.)—It must be further remarked, that in the profane writers likewise, and in the popular language of the Greeks, *ἡλιος* signifies not only the *orb* or *fire*, but also the *light of the sun*. This is put beyond

dispute by a passage cited by the reverend and learned William Jones, in his excellent Essay on the First Principles of Natural Philosophy, p. 203. from Sallust the philosopher, who has expressly remarked²: τοῦ 'Ηλίου τὴν ΣΦΑΙΡΑΝ, καὶ τὴν ἀπὸ τῆς σφαίρας 'ΑΚΤΙΝΑ, 'ΗΛΙΟΝ ἐν συνθηγῇ καλοῦμεν, "we usually call the *orb* of the sun, and the *ray* proceeding from the orb, "Hlios." And thus in the poet Mimmer-nus, *περὶ βίου concerning human life*, 'Hlios is used for the *solar light*,

— Μίνυθα δὲ γίνεταί 'Ἡβης
Καιρὸς, ὅσον τ' ἐπὶ γῆν ΚΙ'ΑΝΑΤΑΙ 'Η'ΑΙΟΣ.

— Short is our youthful time,
As whilst the sun is spread upon the earth.

Homer in like manner speaking of the *morning light*, Il. viii. 1.

'ΗΓΣ μὲν κροκόπεπλος 'ΕΚΙ'ΑΝΑΤΟ πᾶσαν ἐπ' αἶαν.

The saffron morn was spread upon the earth.

In which passage the style of the poet, as usual, agrees with that of Scripture. Thus in Joel ii. 2. we read of *הַדֶּשֶׁת הַבֹּקֶר* the *dawn* *ἐπ' αἶαν* spread upon the mountains.—Suicer, in his Thesaurus under "Hlios III. 1. cites the following passage from Clemens Alexandr. Strom. iii. p. 428. τὸν τῆς ἡμέρας αἴτιον, καὶ πατέρα τοῦ φωτός "ΗΛΙΟΝ ὁ θεὸς 'ΕΞΕΧΕΕΝ ἄνωθεν ἴσον ἐπὶ γῆς ἅπασιν τοῖς βλέπειν δυνάμενοις, "God hath from above poured forth (effudit) the sun, the author of the day, and the father of light, equally upon all who can see." And that the English word *sun* was sometimes applied in the same sense by our ancestors, evidently appears by an old Chronicle preserved in the Gentleman's Magazine for July, 1762, p. 306. It begins thus: "On Tuesday, January 27, 1607, about nine in the morning, the *sunne* being fayrly and brightly *spread*," &c. And it is still thus frequently used in our common discourse, as when we speak of *walking* or *sitting* in the *sun*, of the *sun's* being *hot*³, &c.

'ΗΛΟΣ, ου, ὁ.—*A nail*. occ. John xx. 25.

[Josh. xxiii. 13.]

'ΗΜΕΙ'Σ, ὧν, ἡ, ἄς, *we*, *us*, plural of *ἐγώ* I, which see.

'Ημέρα, ας, ἡ⁴.

I. *A day*, [i. e. the time] whilst the sun is above the horizon. Mat. x. 6, 12. John xi. 9. Acts xii. 18. xxvi. 13. xxvii. 29, 33, 39. [It is put for *daylight* in Luke iv. 42. vi. 13. xxii. 66. Acts xii. 18. Rev. viii. 12. Xen. Cyr. iv. 5, 14. Thuc. vii. 184.]—On 2 Pet. iii. 8. see the passages cited by Wetstein.—The expressions *τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας*, *forty days and forty nights*, Mat. iv. 2. and *τρεις ἡμέρας καὶ τρεις νύκτας*, *three days and three nights*, Mat. xii. 40. though agreeable to the Hebrew idiom, (see Gen. vii. 4. Exod. xxiv. 13. Jonah i. 17.) yet are not merely Hebraical or Hellenistical, as is evident from Herodotus, iii. 129. ἐπ' 'ΕΠΤΑ' μὲν δὴ 'ΗΜΕΡΑΣ καὶ

² Sallustius de Diis et Mundo, published among the Opuscula Mytholog. Ethic. et Physic. by Thomas Gale.

³ Compare Exod. xvi. 21. 1 Sam. xi. 9. Neh. vii. 3.

⁴ The derivations of *ἡμέρα* commonly proposed are from *ἡμερος* gentle or tame, because appointed for tame creatures; or from *ἡώς* the morning, and *μέριμνα* a part, q. d. the daughter of the morning; or from *ἡμερίζω* to desire, because it is so amiable and desirable to all men, and Plato (in Cratylus) says the ancients called *ἡμέραν ἡμέραν* on this last account. See Leigh and Mintert.

¹ Comp. Heb. and Lexicon under *שֶׁמֶשׁ* II. and the authors there cited.

'ΕΠΤΑ' ΝΥΚΤΑΣ ὑπὸ τοῦ παρεόντος κακοῦ ὁ Δαρείος ἀγρυπνίῃσι εἶχετο, for seven days and seven nights Darius by this misfortune continued sleepless. So Theocritus, Idyll. ii. 86.

Κείμενον δ' ἐν κλινῇ ΔΕΚ' ἈΜΑΤΑ ΚΑΙ ΔΕΚΑ ΝΥΚΤΑΣ. For ten days and ten nights in bed I lay.

II. Figuratively, time for work or labour. John ix. 4. Comp. Mat. xx. 6, 12.

III. The day of eternal life, as opposed to the spiritual darkness of our present state. Rom. xiii. 12. [Schleusner says, the time when a more perfect knowledge of religion and virtue shall be propagated through Christianity. The word is used in this sense, which seems to be the true one (see Macknight,) also in 1 Thess. v. 5. The Jews called the time of the Messiah the day. See Schoettgen, Hor. Heb. p. 571.]

IV. A day, comprehending both the day and night, a *nuchthemeron*, Mat. [vi. 34.] xv. 32. xvii. 1. [xx. 19.] Acts xxviii. 7, 12, 14. ἡμέραν ἐξ ἡμέρας, day after day, 2 Pet. ii. 8. The LXX use the same phrase, Esth. iii. 7. for the Hebrew *יוֹם אַחֶר יוֹם*, from day to day. [See Gen. xxxix. 10.] Not that this expression is merely Hebraical or Hellenistical, for Kypke cites it from Euripides, Rhes. 445. and from Heniochus in Stobæus Serm. xxxix. p. 241. ἡμέρα καὶ ἡμέρα, day by day, 2 Cor. iv. 16. This seems an Hebraical expression, taken from the Heb. *יוֹם אַחֶר יוֹם*, 1 Sam. xvii. 10. [To these phrases may be added some others. In Mat. xx. 2. τὴν ἡμέραν is for καθ' ἡμέραν, or καθ' ἡμέραν ἐκάστην. So is ἐν ἡμέρῃ in 2 Pet. ii. 13. "Ὅλην τὴν ἡμέραν is also daily, every day, in Rom. viii. 36. and Is. xlviii. 24. and Ps. xlv. 22. καθ' ἡμέραν occurs frequently. See Mat. xxvi. 55. Mark xiv. 49. Heb. vii. 27. x. 11. In the two last places, the phrase does not mean on every (natural) day, but on every one of the days referred to, i. e. in this case every day (of expiation). 'Ἡμέρας καὶ νυκτός means constantly. Luke xviii. 7. 1 Tim. v. 5. Luke xxi. 37. and Thomas M. p. 630. says that this is an Attic expression. Xen. Cyr. ii. 3, 23. See Matthiæ, § 378. 'Ἐν μιᾷ ἡμέρᾳ seems to be for at once, suddenly, in Rev. xviii. 8.]

V. [Ἡμέρα, time in general. Thus ἡ ἡμέρα ἐηλώσει, 1 Cor. iii. 13. is (future) time will show, and Luke xvii. 30. The plural is often used in this sense, as Luke ii. 6. the time was fulfilled. xvii. 22. ἐλεύσονται ἡμέραι. Again, δι' ἡμερῶν (sc. τινῶν διαγενομένων), after an interval of some time. And see Mark ii. 1. Acts v. 36. xv. 7. xxi. 38.] 'Ἐν ταῖς ἡμέραις ἐκείναις, in those days, Mat. iii. 1. This seems an Hellenistical phrase, taken from the LXX, who use it Gen. vi. 4. Judg. xvii. 6. xviii. 1. xix. 1. et al. for the Heb. *בְּיָמֵינוּ*, for which a classical Greek writer would rather have said, ἐν ἐκείνῳ τῷ καιρῷ or χρόνῳ, or κατ' ἐκείνον τὸν καιρὸν or χρόνον. [This phrase occurs perpetually, as Mark i. 9. viii. 1. xiii. 24. and it certainly does not convey any accurate definition of time. About that time. See Krebs, Obs. Flav. p. 6.] The expressions ἐλεύσονται ἡμέραι, and ἐρχονται ἡμέραι, the days shall or do come, which we have Mat. ix. 15. Luke v. 35. xvii. 22. xxiii. 29. et al. are also Hellenistical; the latter is used by the LXX, Jer. xxxi. 27, 31. Amos iv. 2. for the Heb. *בְּיָמֵינוּ*.

VI. 'Ἡμέραι, αἱ, days, time, of life or office. Mat. ii. 1. xxiii. 30. Luke i. 5. iv. 25. xvii. 28. Comp. Heb. v. 7. This phrase ἐν (ταῖς) ἡμέραις is likewise Hellenistical, often used in the LXX for the Heb. *בְּיָמָיו*, Judg. v. 6. 1 Chron. i. 19. iv. 41. v. 10, 17. A classical author, for ἐν ἡμέραις 'Ἡρώδου, &c. would say ἐφ' 'Ἡρώδου. [See John viii. 56. Mat. xi. 12. In Luke xix. 42. thy day is rather the time and opportunity granted to thee. But there is another phrase connected with this sense used in speaking of length of life. Thus, Luke i. 7. both advanced in their days; or, as we say, in life or in years. So ibid. 18. and ii. 36. Comp. Gen. xvii. 11. xxiv. 1. Josh. xiii. 1. xxiii. 1. I think this is the sense in Heb. vii. 3. Schleusner says it is there the time of office.]

VII. [Ἡμέρα, either alone, or with ἐκσίηνη, ἐσχάτη, &c., or Κυρίου, or 'Ἰησοῦ Χριστοῦ, or τοῦ υἱοῦ τοῦ ἀνθρώπου, is put for the time when the Messiah will come to judge the universe. Mat. vii. 22. x. 15. Luke x. 12. xvii. 24, 26. John vi. 39, 40, 44, 54. Acts ii. 20. 1 Cor. i. 8. v. 5. 2 Cor. i. 14. Phil. i. 6, 10. 2 Thess. i. 10. ii. 2. 2 Tim. i. 18. iv. 8. In Luke xvii. 24, 26, 30. according to Schleusner, and Heb. x. 25. according to Parkhurst, the destruction of Jerusalem (which was one manifestation of the Son of Man) is supposed to be intended.]—From the frequent mention in the S. S. of the great day of judgment under the names of that day, the last day, the day of the Lord Jesus, the day of Christ, the day of judgment, &c. we may account for the following very uncommon sense, in which the word is once used by St. Paul.

VIII. Judgment. 1 Cor. iv. 3. where observe that ἀνθρωπίνης ἡμέρας, literally man's day, is spoken in opposition to the coming of the Lord, ver. 5. and to ἡ ἡμέρα, the day, i. e. the day of the Lord, namely, ch. iii. 13. where the Vulgate hath *Dies Domini*. [Bretschneider and Schl. give the same explanation of the origin of this phrase; but to me it appears a very forced one. St. Jerome (Ep. ad Alliasiam) says it is a provincialism.—'Ἡμέρα, for judgment, occurs in Demosth. 1072, 27. The Syriac has, by any man. See Glass, Phil. Sac. p. 878. ed. Dath.]

[IX. 'Ἡμέρα is often put for a feast-day, or day to be observed. See Acts ii. 1. xx. 6, 16. Mark xiv. 49. Gal. iv. 10. Luke iv. 16. xiii. 14. Jer. xvii. 24. John xii. 7. Heb. vii. 27. 2 Mac. ii. 16.]

'Ἡμέτερος, α, ον, from ἡμεῖς, we.—Our. Acts ii. 11. xxiv. 6.

'Ἡμεῖ, the Æolic form of εἶμι, to be. The imperfect ἦμην, occ. Acts xi. 10. See Moeris.]

ἡμιθανής, εὖς, οὗς, ὁ, ἡ, from ἡμι half (see ἡμισυς), and ἔθανον, 2 aor. of θνήσκω to die. Half-dead. occ. Luke x. 30. [Diod. Sic. xii. 62. Herodian, iv. 9, 15. 'Ἡμθνής, Aristoph. Nub. 504. †Thuc. ii. 52.† It answers to *semivivus* in Virg. Æn. v. 275. We have ἡμιθνητος in Wisd. xviii. 18.]

ἡμισυς, εἰα, v. Mintert derives it from ἡμι half, and ἴσος equal.—Half. neut. ἡμισυ, εὖς, οὗς, τό. plur. ἡμίσεια, η, τό, the half. occ. Mark vi. 23¹. Luke xix. 8. Rev. xi. 9, 11. xii. 14. [On the genitive ἡμισυς, see Lobeck on Phryn. p. 246.]

¹ [A form conveying the intention of satisfying the most excessive requests. See Esth. v. 3.]

The word occurs Exod. xxiv. 6. Job viii. 21. Joseph. Ant. iii. 6. Dion. Hal. iv. 17. Polyb. v. 32, 1.]

ἡμιώριον, ου, τό, from ἡμι *half*, which see under ἡμισυς, and ὥρα *an hour*.—*A half hour, half an hour*. occ. Rev. viii. 1. [Poll. Onom. i. 71.]

Ἡμφεσμένος, particip. perf. pass. of ἀμφένωμι, which see among the anomalous verbs, in Grammar, § 16.

Ἡνίκα, an adv. of time.—*When*. occ. 2 Cor. iii. 15, 16. [Xen. Cyr. i. 4, 27.]

Ἡπερ, an adv. from ἦ *than*, and πέρ *truly*.—*Than truly, than*. occ. John xii. 43.

ἩΠΙΟΣ, ου, ό, ή. The learned Damm, Lex. Nov. Græc., derives it from ἔπω *to follow*, as denoting one who readily *follows* the will of another, and is ready to do what he desires or wants.—*Placid, mild, gentle, easy*. occ. 1 Thess. ii. 7. (where see Wetstein.) 2 Tim. ii. 24. [Herodian, ii. 4, 1. Thuc. ii. 58. Ἡπίότης in Addit. Esth. xiii. 2.]

Ἡρεμος, ου, ό, ή. It seems formed, as the Lexicons remark, by transposition, from ἡμερος *tame, gentle*, which is properly opposed to ἀγριος *wild*.—*Quiet, composed*. occ. 1 Tim. ii. 2. [ἡρεμία, ἡρεμέω, and ἡρεμάζω, occ. often in the versions of the O. T.]

Ἡρώδιανοί, ὧν, οί, from Ἡρώδης *Herod*.—A name formed with a Roman or Latin termination, like Χριστιανός, which see, and Wetstein on Mat. xxii. 17. *Herodians*, a sect, or rather a party or faction among the Jews, so called from Herod the Great. It is probable, from a comparison of Mat. xvi. 6. with Mark viii. 15. that they were a branch of the Sadducees. And, besides the impious principles of that sect, they seem to have been particularly attached to the family of Herod, and consequently to the Roman government, by which Herod had been made and continued king, and which, at the time of our Saviour's public ministry, favoured and protected his two sons, Herod Antipas and Philip, in their respective tetrarchies. (Comp. under τετράρχης.) And as Herod, to ingratiate himself with Augustus and the great men of Rome, had in many things acted contrary to the law and religion of the Jews, by introducing¹ the heathenish customs of the Romans into Judea, and even by building² temples, and erecting images elsewhere for idolatrous worship, and particularly in honour of Augustus; so his partizans, the Herodians, seem, like him, to have professed indeed the Jewish religion, but to have corrupted it by occasionally complying with the pagan customs of their Roman masters, pleading probably, as³ Herod himself did, that they acted not thus of their own accord, but in obedience to the superior powers. And this wicked occasional conformity to heathenism seems to be what our Saviour particularly means

by the *leaven of Herod*, (Mark viii. 15.) or of the *Herodians*, as indeed some copies read, τῶν Ἡρωδιανῶν. (See Mill and Wetstein.) Thus the Herodians were, both in their religious and political principles, most diametrically opposite to the Pharisees. How keen then must have been the malice of the latter against Christ, that, in order to destroy him, they would join in consultation with such impious wretches as they must have esteemed the Herodians! [There are many who think the Herodians were only courtiers or servants of Herod. So the Syriac, the Hebrew interpretation of St. Matthew, and Luther. Tertullian, Epiphanius, Chrysostom, (on Mark xii.) Theophylact, and even St. Jerome in his Dial. cont. Luciferanos, say they were persons who believed Herod to be the Messiah. But in his Commentary he rejects this obviously absurd opinion. See Stolberg. Exerc. Ling. Gr. p. 419. Sam. Petit, Var. Lect. c. 18. Mac-knight's Harmony, p. 168. Hammond on St. Mat. xxii. 16.] As to the question which the Pharisees and Herodians in concert proposed to Christ, about the lawfulness of *giving tribute* to Cæsar, it is generally supposed (to use the words of Doddridge) that "they hoped to have ensnared him, whatever answer he could have returned. If he asserted, on the one hand, that *tribute* was to be paid to Cæsar, the Pharisees, who generally maintained (as Judas the Gaulonite had done) that such a subjection to a foreign power was inconsistent with the privileges of God's peculiar people, would have endeavoured to expose him to popular resentment, as betraying the liberties of his country. On the other hand, had he *denied* the lawfulness of this *tribute*, the Herodians would have had a very plausible pretence of accusing him to the *Roman power*, as a seditious person." Thus the Doctor⁴. [So Kuinoel and Hammond.] But considering the terms of that hypocritical address with which they introduce their question, *Thou carest not for any man, thou regardest not the person of men, but teachest the way of God in truth*; and of the question itself, *Is it lawful to give, δοῦναι, (not ἀποδοῦναι to pay,) tribute to Cæsar, or not? Shall we give, δῶμεν, or shall we not give?* and especially reflecting, that on this occasion they sought, as St. Luke informs us, chap. xx. 20. *to deliver up Christ to the power and authority of the Roman governor*, it rather seems, that they expected our Saviour would answer their inquiry in the *negative*. But then, as the Pharisees in general were notoriously of the same sentiments, it would not have been decent for such good men to have accused Christ to Pilate on this account; nor would it have been convenient, for another very strong reason, lest they should thereby have lost their popularity, and forfeited their influence with the people, who were generally infected with the seditious principles of Judas the Gaulonite. The Pharisees, therefore, prudently associated with themselves the Hero-

¹ Herod instituted games after the Roman manner in honour of Cæsar, and even built a theatre in Jerusalem adorned with images of men; as Josephus informs us, Ant. xv. 8. § 1. 2. Yea, he went still further; for he dedicated and erected, out of respect, no doubt, to the Romans, a golden eagle over the great gate of the temple.

² Joseph. Ant. xv. 9, 5. Comp. de Bel. i. 21. § 3, 7.

³ Joseph. ut sup.

⁴ Comp. Randolph's View of our Blessed Saviour's Ministry, p. 277.

⁵ It is well known to those who are acquainted with the Roman History, that never were crimes against the state, or, which were now reckoned the same, crimes against the emperor, more strictly inquired after, nor more severely punished, than during the reign of Tiberius. See Wetstein's Note on Mat. xxii. 17. Tacit. Annal. i. 72. iii. 38. and Crevier's Hist. des Empereurs, t. ii. p. 336.

dians, who, on Christ's denying the lawfulness of giving tribute to Cæsar, would, no doubt, have shown their zeal for the Roman government by turning his accusers: and how glad his persecutors would have been of any foundation for such an accusation against him, may be fairly gathered by their actually bringing it, at his trial before Pilate, *without any foundation at all*, Luke xxiii. 2. occ. Mat. xxii. 16. Mark iii. 6. xii. 13.—For a fuller account of the Herodians, see Prideaux's Connect. pt. ii. book 5. at the end, and Doddridge's Notes on Mark iii. 6. and Mat. xxii. 16.

Ἡσθα, used, according to the Æolic and Attic dialect, for *ἤς thou wast*, 2 pers. imperf. sing. of the verb *εἶμι*.—*Thou wast*. Mat. xxvi. 69. Mark xiv. 67. xxiv. 69. Wetstein gives many examples of *ἦσθα* used in the purest Attic writers. Comp. also Maittaire's Dialects, p. 44. and observe, that in Homer *-θα* is often postfixed to the 2nd person of other verbs besides the imperf. of *εἶμι* and its compounds. See inter al. Il. iv. 353. xix. 180, 270. xxiv. 551.

Ἡσυχάζω, from *ἥσυχος* quiet.

I. *To rest from labour*. Luke xxiii. 56.

II. *To be quiet, live quietly*. 1 Thess. iv. 11. [Thucyd. i. 12.]

III. *To be silent, quiet from speaking*. Luke xiv. 4. It is not only used in this sense by the LXX, Neh. v. 8. for the Heb. שָׁמָּה, but Kypke shows that it is so applied also by Euripides, [Med. 80.] Plutarch, Philo, and Josephus. [Herodian viii. 3, 7. Diog. L. viii. 1.]

IV. *To acquiesce*. Acts xi. 18. xxi. 14.

Ἡσυχία, ας, ἡ, from *ἥσυχος*. See *ἥσυχάζω*.

I. *Quietness, quiet*. 2 Thess. iii. 12.

II. *Silence, quietness from speaking*. Acts xxii. 2. 1 Tim. ii. 11, 12. where see Wolfius. [In Acts xxii. 2. *ἡσυχίαν παρέχειν* is, *to be silent*, (the same as *ἡσυχίαν ἀγειν* in Xen. Hell. ii. 3, 23. Lys. Or. xi. 18. See Spanh. ad Aristoph. Ran. 324. and Wessel. ad Herod. i. 86.) while in Job xxxiv. 29. *ἡσυχίαν παρέχεσθαι* is, *to enjoin silence*.]

Ἡσυχιος, ου, ὁ, ἡ, from *ἥσυχος*, which see under *ἥσυχάζω*.—*Quiet, peaceable*, [untroubled.] occ. 1 Tim. ii. 2. 1 Pet. iii. 4. [In Is. lxvi. 2. it is afflicted.]

Ἡσται, from *ἤ whether, or*, and *ταί truly*.—*Whether truly, whether indeed, whether*. occ. Rom. vi. 16.

Ἡττα'ομαι, ὤμαι, from *ἡττων less*, inferior.

I. *To be overcome*, properly as in a battle, or in a law-suit. 2 Pet. ii. 19, 20. On ver. 19. Kypke remarks, that *ἡττᾶσθαι τινι* *to be overcome by any one*, is rather an unusual construction; he however produces several instances of it from Josephus. [It occurs in 2 Mac. x. 24. and Ælian, V. H. iv. 8. of *being overcome in battle*; in Xen. Mem. iv. 4, 17. Poll. viii. 73. of *one losing his cause*. In ver. 20. of 2 Pet. ii. it seems rather to express the consequence of being overcome, i. e. *yielding, giving way to*, and is used in this sense frequently as to sensual pleasures. Xen. Apol. Socr. 19. Cyr. viii. 8, 7. Ælian, V. H. x. 9.]

II. *To be inferior*. 2 Cor. xii. 13. [So in the active. Polyb. xv. 4. Dem. 792, 25. The word occurs Is. viii. 9. xx. 5. et al. for the Heb. הָרַף for הָרַף +]

Ἡττήμα, ατος, τό, from *ἡττάομαι*.

I. *A diminution, failure*. Rom. xi. 12.

II. *A failure, fault*. 1 Cor. vi. 7. [Here Schl. and Wahl say, that it means, as in the former case, an *inferior condition* (in morals). It occurs in Is. xxxi. 8. of those who from being free are reduced to the *inferior condition of slaves*.]

Ἡττων, ουος, ὁ, ἡ, καὶ τὸ -ον.

I. *Inferior, less*, whence neut. *ἡττων*, used adverbially, *less*. 2 Cor. xii. 15.

II. *Worse*. 1 Cor. xi. 17.

Ἡφιε 3rd pers. sing. 2 aor. act. from *ἀφίεω*. Comp. *ἀφίημι* IX. occ. Mark i. 34. xi. 16. Grotius remarks, that this word is vox *μονήρης*, an unique, which no one has observed except in Mark. Kypke, however, has found it in Philo, Leg. ad Caium, p. 1021. ὁ μὲν οὖν Ἐλίκων σκορπιῶδες ἀνδράποδον τὸν Αἰγυπτιακὸν ἰδὼν εἰς Ἰουδαίους Ἡφίεν, Helicon then, a scorpion-like slave, sent forth this Egyptian poison against the Jews.

Ἡχέω, ὤ, from *ἡχος*.

I. *To sound*, as an instrument of brass. 1 Cor. xiii. 1.

II. *To roar*, as the sea. Luke xxi. 25. It is used in the same manner by the LXX, Jer. v. 22. l. 42. for the Heb. הָרַף to *tumultuate*. So Homer applies the adjective *ἡχέεις*, Il. i. 157.

Θάλασσά τε ἥχη' ἔσσα.

—The sounding main.

ἩΧΟΣ, ου, ὁ.

I. *A sound*. Acts ii. 2. Heb. xii. 10. [Herodian, iv. 8, 19. Ælian, V. H. iv. 17. Plut. Sympos. viii. p. 72. B. Ps. ix. 6. Wisd. xvii. 4.]

II. *A report, fame*. Luke iv. 37.

Θ.

Θ, ϑ, θ, *theta*. The eighth of the more modern Greek letters, but the ninth of the ancient, whence in numbers ϑ or θ denotes *nine*. In the Cadmean alphabet it answered to the Hebrew or Phœnician *teth*; in name, order, and power, and in both its forms, Θ and ϑ, approaches nearer to the Heb. ט, than to the Samaritan or Phœnician letter.

ΘΑ'ΛΑΣΣΑ, ης, ἡ. The best of the various Greek derivations of this word seems to be that proposed by Fuller, from *ταράσσω* to *disturb, agitate*, properly, as *water*, the tenuis τ being (257)

changed into the aspirate ϑ, and ρ into λ. But may it not (like ὕλς, which see) be still more probably deduced from the Heb. טָרַף to *urge, teaze, molest*, q. טָרַף, because continually molested with winds and storms? The Heb. name of the sea, יָם, which the LXX generally render *θάλασσα*, very well answers the Greek word according to either of the above etymologies, being in like manner derived from the V. יָם or יָם + for יָם + to *tumultuate*.

I. *The or a sea*. Mat. xxiii. 15. Acts iv. 24. S

xiv. 15. et al. freq. [It denotes the *Red Sea*, in Acts vii. 36. 1 Cor. x. 1. Heb. xi. 29. See Diod. Sic. ii. 11. xix. 100.]

II. *Any large collection of water, a lake.* Mat. iv. 15, 18. Mark i. 16. John vi. 1. et al. freq. Thus the word is used in the LXX, answering to the Heb. יָם as Gen. xiv. 3. Josh. xii. 3. And so Theophylact on John vi. 1. θάλασσαν λέγει τὴν λίμνην τὰ γὰρ συστήματα τῶν ὑδάτων ΘΑΛΑΪΣΣΑΣ ἐκάλεσεν ἡ θεία γραφή; "he calls the lake a sea; for the holy Scripture is wont to denominate collections of waters seas." [So in Josh. xv. 5. ἡ θάλασσα ἡ ἀλυκή the salt sea, for the lake Asphal-tites. Pausanias, v. 7. calls it the θάλασσα νεκρά. Comp. Aristot. Meteor. i. 15. See Reland, Palest. i. 38. where he points out the same practice in other languages. Λίμνη is used for a sea, Hom. Il. Ω. 79. ἐνθ'ορε μείλανι πόντῳ, ἐπιστονάχῃσ' δὲ λίμνῃ. See Aristoph. Av. 1339. Heins. Aristarch. Sacr. p. 168. Parkhurst has mistranslated ἐκάλεσεν in his citation from Theophylact, for Theophylact is quoting Gen. i. 10.]

III. *A sea or great laver.* So the beloved disciple saw in vision, Rev. iv. 6. ὡς¹ θάλασσα ὑάλινῃ, as it were a glassy sea, before the throne of God, correspondent to the brazen sea (Heb. יָם, LXX θάλασσα) in Solomon's temple, 1 Kings vii. 23, and, like that, emblematical of the troubles and afflictions, (comp. under βαπτίζω VI.) and of the purification, of believers. In Rev. xv. 2. the sea appears mingled with fire, that is, *wrath*; and believers are represented as standing on the edge of it, having now gone through their fiery trials, and singing the song of Moses, as the Israelites did after having passed through the Red Sea, Exod. xiv. Comp. ὑάλινος. [On the phrase θάλασσαν ἐργάζεσθαι, see ἐργάζομαι IV. and compare Hesiod, Theog. 440. Justin, xliii. 3. Wessel. Obs. i. 15. There is a proverbial phrase in Mat. xxiii. 15. to compass sea and land, which answers to a Latin one, terra et mari, (Plaut. Prolog. in Poenul. v. 104.) and means, to take every means to accomplish an end. See Arrian, Diss. Ep. iii. 26. De Exp. Al. vii. 2. Athen. vii. p. 278. Palaiet, Obs. Crit. p. 72.]

Θάλπω, to cherish, foveare. occ. Eph. v. 29. 1 Thess. ii. 7. [It is to warm by incubation, in Deut. xxii. 6. And comp. Job xxxix. 14. and 1 Kings i. 2 and 4. Soph. Ant. 417.]

Θαμβέω, ᾤ, and -ίομαι, οἶμαι, pass. from θάμβος.—To be astonished, amazed, astounded, either with wonder or fear. occ. Mark i. 27. x. 24, 32. Acts ix. 6. [2 Sam. xxii. 5. Hom. Il. viii. 77. Wisd. xvii. 3.]

ΘΑΨΒΟΣ, εος, ους, τό, astonishment, amazement. occ. Luke iv. 36. v. 9. (where Campbell, whom see, terror.) Acts iii. 10. [See Song of Solomon iii. 8. Thuc. vi. 31.] In one of the Hexaplar versions θάμβος answers to the Heb. פֶּחַח astonishment. Deut. xxviii. 28.

Θάνατος, ου, ὅ, ἡ, from θάνατος death, q. θανάτιμος.—Deadly, mortal. occ. Mark xvi. 18. The profane writers in like manner apply this word to a deadly poison, either elliptically,

without φάρμακον, or with that N. expressed. See Wetstein, Kypke, and Whitty on ver. 17. [Diod. Sic. i. 87. Polyb. i. 51, 4. Theophr. Hist. Pl. vii. 9. Lobeck on Phryn. i. 651.]

Θανατήφόρος, ου, ὅ, ἡ, from θάνατος death, and φέρω to bring.—Deadly, q. d. death-bringing. occ. Jam. iii. 8; where Erasm. Schmidius suspected it to be a poetical word; but Wetstein and Kypke have produced many instances of its being used by the prose-writers. [Herodian iii. 12, 7. iv. 12, 14.]

Θάνατος, ου, ὅ, from ἔθανον 2 aor. of θνήσκω or θείνω, which see.

I. *Death, natural or temporal.* Mat. x. 21. xvi. 28. Luke ii. 26. et al. freq. [In the following places it denotes violent death, or the punishment of death. Mat. x. 21. xv. 4. Mark vii. 10. Col. i. 22. Phil. ii. 8. Heb. ii. 9. ix. 15. Rev. ii. 23. So Exod. xxi. 17. Xen. Mem. iv. 8, 3. Cyr. vii. 2, 22. Ages. i. 37. Anab. ii. 6, 16. There are two other places where the punishment of death, as denounced by the Mosaic law, is, I think, intended. Rom. vii. 24. Who will deliver me from the body of this death? i. e. who will deliver me from the lusts of the flesh which will bring on me the death awarded by the law? Again, 2 Cor. iii. 7. the ministry of death means, the ministry of that law which awards death without hope of pardon to the sinner. In the first place, however, the idea may perhaps be, "where shall I find a deliverer from that eternal death to which the impotency of the law to justify would leave me?" The same remark applies to vv. 5 and 13. where the first meaning seems to be, the death denounced by the law.]

II. *Figuratively, imminent danger of death.* 2 Cor. i. 10. [iv. 11.] xi. 23. On the former of which texts comp. ver. 8. and see Alberti, Wetstein, and Macknight; on the latter comp. Is. liii. 9. in Heb., and see Kypke on 1 Cor. xv. 31.

III. *Death, spiritual.* John v. 24. 1 John iii. 14. As spiritual life consists in constant communication with the divine light and spirit, who are life, (see under ζωή III.) so spiritual death is the being separated from their blessed influence. See Suicer's Thesaur. under θάνατος II. b.

IV. *Death, eternal.* Rom. vi. 21, 23. Jam. v. 20. 1 John v. 16, 17, which in respect to the natural or temporal is called the second death, Rev. ii. 11. (where see Vitringa.) xx. 6, 14. and implies everlasting punishment. Rev. xxi. 8. [Add Rom. i. 32. v. 12, 17, 21. John viii. 51. 1 Cor. xv. 21.]

V. By an Hebraism it denotes the plague or pestilence. Grotius, on Mat. xxiv. 7. says the Heb. נֶפֶשׁ is thus applied, Jer. ix. 21. xviii. 21. (Comp. Jer. xv. 2.) But however this be, the LXX do certainly often use θάνατος for the Heb. נֶפֶשׁ the plague or pestilence, as Exod. v. 3. ix. 3, 15. 2 Sam. xxiv. 13, 15. Ezek. xiv. 19, 21. et al. freq. So in Eccles. xxxix. 29 or 35. θάνατος is joined with λιμός famine, doubtless in the same sense. occ. Rev. vi. 8. with which compare Ezek. xiv. 21. Rev. ii. 23. xviii. 8. [There is a phrase of frequent occurrence, ἕως θανάτου or μέχρι or ἄχρι θανάτου, which, says Schl., properly signifies, even with danger of death, as Eccles. iv. 33. Ælian, V. H. xii. 33. Then it is

¹ Observe that the Alexandrian, and eighteen later MSS., with several ancient versions and printed editions, here read εὖ, which reading is approved by Vitringa and Wetstein, and received into the text by Griesbach.

put for *vehemently*, as Mat. xxvi. 38. See Jonah iv. 9. Judg. xvi. 16. Lucill. Epig. 19. Ceb. Tab. c. 18. Rev. xii. 12. where it has nearly its proper meaning.]

Θανατώ, ὦ, from θάνατος *death*.

I. *To put to death*. occ. Mat. x. 21. xxvi. 59. xxvii. 1. Mark xiii. 12. xiv. 55. Luke xxi. 16. 1 Pet. iii. 18. In Mat. x. 21. Mark xiii. 12. the word seems to allude to the Jewish law, Deut. xvii. 7. by which, when any person had been guilty of idolatrous worship, the hands of the witnesses were to be first upon him to put him to death. That the unbelieving Jews extended this law to the Christians is evident from the case of St. Stephen, Acts vii. 58. where we find the witnesses stripping off their clothes, doubtless to assist in his execution, as is expressed Acts xxii. 20. Comp. Deut. xiii. 6—9. [Schl. thinks that in Mat. x. 21. it is simply, they shall cause them (by their testimony) to be put to death; and in all the other places Wahl says, to condemn to death.]

II. Θανατοῦναι τῷ νόμῳ, to be dead to the law, is to be free from it, even as a dead man is. Rom. vii. 4. Comp. ver. 1. and ver. 6. ἀποθανόντες, as the MSS. in general, with the ancient versions and many printed editions, read. See Mill, Wetstein, and Griesbach. Place ἀποθανόντες between two commas, and connect ἐν ᾧ with νόμῳ.

III. *To mortify*, i. e. to subdue and kill, as it were the deeds of the body, or “those carnal inclinations from whence all criminal indulgences of the body arise.” Doddridge. Rom. vii. 13.

[IV. *To bring into danger of death, afflict grievously*. In the pass. to be in danger of death. Rom. viii. 36. Comp. Ps. xlv. 22. 2 Cor. vi. 9. with which comp. Ps. cxviii. 18.]

ΘΑΨΤΩ, 2nd aor. ἔταψον, 2nd aor. pass. ἐτάφη. —*To bury*. Θάπτω or τάφω may be derived either from ἤψα to cover over; dropping the harsh letter ψ, as in λυπέω from ἤψα; or else perhaps from the N. תָּפַן¹, in Regim. תָּפַן, an ark or chest, referring to that very ancient custom (see Gen. i. 26.) of burying dead bodies in a chest or coffin, which was certainly sometimes used among the old Greeks, and was probably among them prior to the method of burning them². Acts ii. 29. v. 6, 9, 10. In Mat. viii. 21, 22. xiv. 12. Luke ix. 59, 60. xvi. 22. 1 Cor. xv. 4. it seems to denote not only to bury, or inter, according to its usual sense in the profane writers, but also to include the ἐνταφιασμόν, funerationem, or preparation of the body for burial by washing, anointing, &c. Thus in the LXX, Gen. i. 26. it is used for the Heb. תָּפַן to embalm, though in all other passages of that version it answers to תָּבַן to bury, inter, put into the ground or tomb.—The above-cited are all the passages of the N. T. wherein the word occurs.—On Mat. viii. 21. comp. Tobit vi. 14. and see Kypke. [Cuper (Obs. i. 7. p. 44.) and Wesseling (ad Dial. Sic. t. i. p. 223.) have shown that the word expresses any way of removing and disposing of a dead body, with a view to its putrefaction or consumption. See Ælian, H. A. x. 22. πυρί θάπτειν, and V. H. iv. 1. ἐν βύρσαις θάπτειν νεκρούς. See Hemsterh. ad Xen. Ephes. p. 202. ed. Locell.]

Θαρρῶν, ὦ. See under θάρσος.

I. *To be confident, courageous, of good courage*. 2 Cor. v. 6, 8. Heb. xiii. 6. [Prov. i. 21. Xen. Hell. ii. 4, 6.]

II. *To be confident, have confidence in*. 2 Cor. vii. 16. [with an accusative, Xen. Cyr. v. 5, 15; with a dative, Demosth. 30, 15.]

III. *To be confident, bold, to use freedom and authority*. 2 Cor. x. 1, 2.

Θαρσέω, ὦ, from θάρσος.—*To have confidence or courage, to take courage*. Mat. ix. 2. xiv. 27. John xvi. 33. et al. On Mat. xiv. 27. Θαρσείτε—μη φοβήσθε, Wetstein cites from Aristophanes, Plut. 1092. ΘΑΨΕΙ, ΜΗ ΦΟΒΟΥ, and from Herodotus, i. 9. ΘΑΨΕΙ, Γύγη, καὶ ΜΗ ΦΟΒΕΥ—[Gen. xxxv. 17.]

Θάρσος, εὐς, οὐς, τό, from θέρω the Æolic 1st future of θέρω to be warm (whence also the Æolians use θέρσος instead of θάρσος); for persons of a warm temper are naturally confident and courageous. Οἱ γὰρ ΘΕΡΜΟΙ καὶ ΘΑΨΕΙΣ, says Scapula.—*Courage*. occ. Acts xxviii. 15. ἔλαβε θάρσος, he took courage; where Kypke shows that λαμβάνειν θάρσος is a pure Greek phrase used by Dionysius Halic. [xiv. 59.] and Josephus. [Ceb. Tab. c. 16. 1 Mac. iv. 35. Job xvii. 9. Xen. Mem. iii. 5, 5.]

ΘΑΥΜΑ, αρος, τό, from the Heb. תָּמַא for which the LXX use the V. θαυμάζω, Ps. xlvii. or xlviii. 6. Eccles. v. 7. Jer. iv. 9. Hab. i. 5.

[I. *A wonderful thing*. Xen. An. vi. 3, 14.]

II. *Wonder, astonishment, amazement*. occ. Rev. xvii. 6; where Vitringa observes that the LXX use θαῦμα for θαυμασία, Job xvii. 8. xviii. 20. and, as to the phraseology, refers to Mark iv. 41. Luke ii. 9. [Ælian, V. H. ii. 10. Xen. Ages. ii. 27.]

Θαυμάζω, from θαῦμα.

I. *To admire*. Luke vii. 9. In Rev. xiii. 3. we have θαυμάζειν ὁπίσω τοῦ θηρίου, which seems put for, to follow with admiration.—θαυμάζειν πρόσωπον, to admire, reverence, respect, a man's person, to have a man's person in admiration, to respect him with partial favour on account of his outward appearance. occ. Jude 16. This is an Hellenistical phrase used by the LXX in two senses³.

1st. *To respect a man's person with favour and kindness*, for the Heb. תָּמַא שָׂפָא to lift up the face. occ. Gen. xix. 21. 2 Kings v. 1. Comp. Job xxxiv. 19. Is. ix. 15.

2nd. (As by St. Jude) *to respect a man's person with partial or undue favour*, for the same Heb. תָּמַא שָׂפָא, Deut. x. 17. 2 Chron. xix. 7. Job xiii. 10. xxii. 8. Prov. xviii. 5; for תָּמַא to surname in flattery or compliment, Job xxxii. 22; and for תָּמַא to honour the person, Lev. xix. 15.—Isocrates to Demonius, cap. 17. says, that “he who lives under a monarchy ought, —ὁν βασιλέα—ΘΑΥΜΑΖΕΙΝ, to respect or reverence the king.” [In this sense of admiring, the word occurs also Lucian, Dial. D. xvi. 3. Diod. Sic. iv. 31. Xen.

¹ Whence the Greek θάψω, by which the LXX render the Heb. word, Exod. ii. 3, 5.

² See Potter's Antiquities of Greece, b. iv. ch. 6.

³ [See Elsner, Obs. Sacr. ii. p. 430. Valck. ad Eur. Hipp. 105. Abresch. Auct. Diluc. Thuacyd. p. 306. Palaiet, Obs. Phil. p. 519.]

Cyr. iv. 2, 28. In 2 Thess. i. 10. it signifies *to celebrate*, as in Diod. Sic. iv. 78. ix. 8, 33. Xen. Cyr. iii. 1, 38.]

[II. *To wonder*, either put absolutely, as Mat. viii. 10. ix. 8. xv. 31. xxi. 20. xxii. 22. xxvii. 14. Mark vi. 51. Luke viii. 25. xi. 14. Lucian, Dial. D. xxiii. 2. Xen. Cyr. vii. 1, 6; or with *ἐπί* and a dative, (*to wonder at*), Mark xii. 17. xv. 44. Luke iv. 22. Xen. Mem. i. 4, 12. iv. 8, 3; or *διά* and an accusative, John vii. 21. Rev. xvii. 7; or with *ὅτι*, John iii. 7. iv. 27. Gal. i. 6. Xen. Mag. Eq. ix. 8. Venat. i. 3. In Mark vi. 6. John v. 28. vii. 21. Gal. i. 6. Schleusner says it is, *to be angry at*.]

Θαυμάσιος, α, ον, from θαυμάζω.—*Wonderful, marvellous*. occ. Mat. xxi. 15. [See Ps. lxxxvii. 14. cvii. 24. Eccles. xliii. 27. Æsch. Socr. Dial. i. 4. Xen. Anab. ii. 3, 9. Mæris says, that this is the Attic, and the next the common word; but Schneider observes, that Xenophon uses this word far seldomer than the other.]

Θαυμαστός, ἡ, όν, from θαυμάζω.—*To be admired or wondered at, admirable, wonderful, marvellous*. Mat. xxi. 42¹. (where see Wolfius.) John ix. 30. 2 Cor. xi. 14. et al. [Ps. viii. 1. Thucyd. i. 76. Aristoph. Plut. 99.]

Θεά, ἄς, ἡ, from θεός.—*A goddess, a female deity or idol*. occ. Acts xix. 27, 35, 37.

ΘΕΑΪΟΜΑΙ, ὤμαι.

I. *To fix the eyes upon an object, to behold or view steadily or attentively, to contemplate, observe*. Mat. [xi. 7.] xxii. 11. Luke xxiii. 55. John i. 14, 32. iv. 35. Acts xxi. 27. 1 John i. 1. Comp. Mat. vi. 1. xxiii. 5. in both which texts it is more than ὁρᾶν *to see*. [Xen. Ec. xx. 18. Mem. ii. 1, 22.]

II. *To see*. John viii. 10. Acts viii. 18. xxii. 9.

III. *To see, implying to visit, invisere*. Rom. xv. 24. [2 Chron. xxii. 6.]

Θεατρίζω, from θεατρον.—*To make a public spectacle, to expose, as it were, in a public theatre*. Θεατριζόμενοι, ὥσπερ ἐπὶ θεατρον παραδειγματιζόμενοι, as it were *exposed in a theatre*, says Theophylact. occ. Heb. x. 33. where the apostle alludes to the Roman custom² of *exposing* malefactors in their *theatres* to be destroyed by wild beasts; by which it is well known the blessed Ignatius, first bishop of Antioch in Syria, suffered martyrdom. Comp. 1 Cor. iv. 9.

Θεατρον, ον, τό, from θεάομαι *to behold*.

I. *A theatre, a large building erected for the exhibition of public shows, games, &c.* occ. Acts xix. 29, 31. On which texts we may remark, that among the Greeks their *theatres* served not only for the purposes just mentioned, but often for holding public assemblies on affairs of the greatest consequence.—This Wetstein has shown by many citations on Acts xix. 29. To what he has produced I add a similar instance or two from Josephus, de Bel. ii. 18, 7. where, “when the Alexandrians were assembled (ἐκκλησιαζόντων) concerning the embassy which they were sending to Nero, συνεβρόντησαν μὲν εἰς τὸ ἈΜΦΙΘΕΑΤΡΟΝ ἅμα τοῖς Ἑλλήσι συγχοῖν Ἰουδαίων,

many of the Jews crowded into the *amphitheatre* together with the Greeks. So viii. 3, 3. And again, cap. 5. § 2. we find the Antiochians holding an assembly upon public business in their *theatre*, ΘΕΑΤΡΟΝ. [See D’Orville ad Charit. iii. 4. Tacit. Hist. ii. 80.]

II. *A public show, or spectacle as if exhibited in a theatre*. 1 Cor. iv. 9. where see Kypke. [We know that men were sometimes exhibited in the Greek theatres to disgrace them, and criminals were even put to fight with wild beasts there. See Phil. c. Flacc. p. 329. Sueton. Aug. c. 45. Joseph. B. J. vi. 9, 2. The word is used in the same sense as in this place in Diog. Laert. vii. 1. Æsch. Socr. Dial. iii. 20. See Krebs, ad Decreta Romanor. pro Judæis, p. 421. and Obs. Flav. pp. 237 and 289.]

ΘΕΙΝΩ. Comp. ἀποθεῖνω.

Θεῖον, ον, τό, from θεῖος *divine*.—*Sulphur, brimstone*. Luke xvii. 29. Rev. ix. 18. et al. This was among the idolaters of various nations eminently applied in their religious *purifications*³. One method of purifying a *person* among the Greeks was, “by going round him three times, and sprinkling him as often with a laurel-bough, or with a torch of some resinous wood, first lighted at the altar, and then dipped in their holy water, which they consecrated with a mixture of salt and sulphur; for, as the solar fire, or a demon in the sun’s orb, was their chief acting god, so they thought fire was of sovereign virtue to purify and make them holy: and therefore, to secure effectually its said supposed virtue, they took care to have it in double and triple respects, as in a torch of some turpentine-tree, and that set on fire, with the addition of sulphur. Whence Juvenal, Sat. ii. 157, 158. says of some of the ghosts in the infernal regions, and on certain occasions :

—Cupereut lustrari, si qua darentur

Sulphura cum lædis, et si foret humida laurus.

‘Had they the implements, as bay-branch dipped in holy water, with torch and sulphur, they would be lustrated (or purified).’ Lucian, in his *Philopseudes*, mentions the *purifying of a place*, by going round it three times, θεῖον καὶ ἄρδι, with sulphur and a torch, and repeating out of a certain old book seven sacred names.—Hence they called *brimstone* eminently θεῖον *the divine thing*, and the act of sprinkling or lustrating with *brimstone*, περιθεῖν *to divinify*; for which, among other reasons, God made it an instrument of his vengeance on the heathen and other delinquents, condemning them and their land to *brimstone* and fire for ever. See Job xviii. 15. Ps. xi. 6. Deut. xxix. 23. Is. xxxiv. 9. and Jude 7. on the overthrow of Sodom and Gomorrah⁴.—The English *brimstone*, by the way, is from *brenne* or *brin*, i. e. *burn* and *stone*. [The proper meaning is *fire from heaven*; and places touched by lightning were called *θεῖα*. As lightning leaves a sulphureous smell, and sulphur was used in lustrations, it got the name of θεῖον. See Gen. xix. 24. Is. xxx. 33.]

Θεῖος, α, ον, from θεός *God*.—*Divine*. occ.

¹ [The use of the feminine for the neuter is Hebrew (where there is no neuter). So in Hom. Od. xxii. 411. See Vorst, Phil. Sacr. c. xi. p. 282.]

² See Kennet’s Roman Antiquities, b. ii. ch. xx. p. 147.

³ [See Plin. N. H. xxx. c. 14. Alex. ab Alex. D. G. 5. c. 27.]

⁴ Holloway’s Originals, vol. i. pp. 175, 176. See also Homer, Il. xvi. 228. and Ovid, Metam. vi. 259–261.

2 Pet. i. 3, 4. Θεῖον, τό, the *Divine Being*, the *Deity*, occ. Acts xvii. 29. Τὸ Θεῖον is often thus used in the Greek writers. See Wetstein. [See Ex. xxxi. 3. Diod. Sic. xvi. 60. Xen. Mem. i. 4, 18. Lucian, de Saer. c. 1. Aristot. Rhet. ii. 5.]

Θεϊότης, ητος, ἡ, from θεός.—*Godhead*. occ. Rom. i. 20. Comp. Wisd. xiii. 1—7. and Ellis's Knowledge of Divine Things, &c. p. 219. 1st edit. [Wisd. xviii. 9.]

Θεϊώδης, εος, ους, ὁ, ἡ, from θεῖον *brimstone*.—*Of brimstone*, or rather of the colour of *brimstone, yellow*. occ. Rev. ix. 17. See Daubuz and Wetstein. [The word occurs in Philost. Imag. i. 27. Lobeck (on Phryn. p. 228.) observes that it is of the very worst age.]

Θέλημα, ατος, τό, from θέλω or θελέω to *will*.

[1. *Will, wish, desire*. Eph. i. 11. According to the counsel of his will, Gal. i. 5. 1 Cor. i. i. xvi. 12 2 Cor. i. 1.]

[II. *The thing wished or desired*, in which sense we also use *will*. Mat. xxvi. 42. Luke xxii. 42. Rom. i. 10. xv. 32¹. 1 Thess. iv. 3. v. 18. where the desire of the flesh is that to which a body making us prone to sin inclines us, while in John i. 13. it seems to be only that to which we are led by instinct. See 2 Chron. ix. 12. In John iv. 30. v. 30. Acts xiii. 22. xxii. 14. Heb. x. 9, 10². it is rather in the sense of a thing commanded, i. e. where the will is expressed. In Mat. vii. 21. xii. 50. Rom. xii. 2. Eph. vi. 6. Heb. x. 36. it is rather a precept.—In Luke xxiii. 5. Wahl and Schleusner say it is *libido*. It seems to me to answer exactly to our *pleasure*, as sometimes used; as, for example, in Volturnia's speech to her son, *do your pleasure*, i. e. whatever seems good in your own eyes. Comp. the verb in Mat. xvii. 12. The word is not an Attic one, according to Lobeck ad Phryn. p. 7. The use of the plural is observed by Parkhurst as Hellenistical. He cites Ps. xv. 2. cii. 7. ex. 2. Is. xlv. 28.]

Θέλῃσις, εως, ἡ, from θέλω.—*Will, pleasure*. occ. Heb. ii. 4. [Ezek. xviii. 23. Prov. viii. 35. et al. Schleusner on Biel quotes it as occurring in Ps. xx. 3. i. e. Ps. xxi. 6. but the LXX has ἐπιθυμία. Wisd. xvi. 25. Poll. v. 165. This word also Lobeck (ad Phryn. p. 7.) declares not to be Attic.]

Θέλω, from θέλω the same (which see) dropping the ε.

1. *To will*. Mat. i. 19. viii. 3. xi. 14. Luke v. 13. John v. 21. It is sometimes followed by a V. in the subjunctive mood, the conjunction ἵνα that, to the end that, being understood. Mat. [xiii. 28.] xx. 32. xxvi. 17. xxvii. 17. Luke ix. 54. This construction of θέλω is common in the Greek writers. On John iii. 8. compare under κοπᾶζω II. [In Mat. xvii. 12. the verb has the

same bad sense as θέλημα in Luke xxiii. 5. *they did their pleasure*.]

II. *To will, desire, wish*. Mat. xii. 38. [xv. 28.] xix. 17, 21. xx. 32. Mark vi. 25. x. 35. Luke xxiii. [8.] 20. John [xii. 21. xv. 7.] xvii. 24. 1 Cor. iii. 7. So used not only by the LXX, Ps. xxxiv. 12. xxxv. 27. et al. for the Heb. יָרַע, but also by Xenophon. See Raphaelius. [Herodian i. 2, 3. I should add Mat. xxvii. 15. with which comp. Ps. lxxviii. 30³. Mat. xxiii. 37. Mark x. 43, 44. appear to me also to belong to this head, though Schleusner refers them to sense III. Add also Luke xxiii. 8. 1 Cor. xiv. 5. 2 Cor. xi. 12. Comp. Ps. xxxiv. 12. xl. 6. The verb, like the noun θέλημα, seems also to have the sense of *command, or will expressed*, in Mat. xiii. 28. Acts ix. 6. There are two passages to which the remark in the first note on θέλημα applies, viz. 1 Cor. iv. 19. James iv. 15. if *God will*; or, according to Schleusner, if *God permit*.]

III. *To endeavour, attempt*. Mat. xvi. 25. Mark viii. 35. Luke ix. 24.

IV. With an infinitive following, *to like, love, delight, affect*. Mark xii. 38. Luke xx. 46. It is thus used by the LXX, Esth. vi. 6, 7, 11. for the Heb. יָרַע, or יָרַע. With an accusative following, *to delight in, have a favour or affection to*. Mat. xxvii. 43. Comp. ix. 13. xii. 7. This is an Hellenistical sense of the verb, which is often thus applied by the LXX, for the Heb. יָרַע *to have intense delight in*, as Deut. xxi. 14. Ps. xviii. 19. xxii. 8. xli. 11; or for יָרַע simply, as Hos. vi. 6. Mal. iii. 1.—[Again] θέλω ἐν, *to delight, take delight in, to be delighted with*. Col. ii. 18. This phrase is also Hellenistical, used by the LXX in the same sense, 1 Sam. xviii. 22. 2 Sam. xv. 26. 1 Kings x. 9. 2 Chron. ix. 8. Ps. cxlvii. 10. for the Heb. יָרַע. Compare British Critic for March 1794, p. 273; and for August 1794, p. 196.

V. τί ἂν θέλοι τοῦτο εἶναι; *what can this mean?* or *what will this come to?* Acts ii. 12. So Anacreon, Ode xlv. 6.

τί θεῖαι γ' ἔναρ τόδ' εἴ' ἔναι;

See more in Raphaelius and Wetstein. Comp. Acts xvii. [18.] 20. [See Ælian, V. H. iii. 20. and Reisk. Anim. ad Auc. Gr. vol. iv. p. 694. It is the same as the Latin *velle*, which often expresses to mean, signify, give as one's opinion; and so I understand 2 Pet. iii. 5. *it escapes the notice of those who give this as their opinion*, and so Wahl. Schleusner says, with our translation, that the verb here is used adverbially, *they willingly are ignorant*. See Æsch. Choeph. 791. Lys. Orat. xviii. 2. Hesiod, Opp. 355.]

[VI. *To be able*. This is a sense given by Hesychius, θέλειν, δύνασθαι, and the Schol. on Aristoph. Av. 582. Chrysostom and Cyril give this sense to John vii. 1; and so Schleusner, as well as to Mat. ii. 18: but I can see little necessity for it in either place. In the first, *Jesus did not choose to be in Judea*, gives a perfectly good meaning; and in the second, the phrase loses half its force if we do not translate it, *and would*

¹ [Schleusner and Wahl render these two places in the Romans permission. This is merely a metaphysical translation; and I cannot see any impropriety in the other to make this sense necessary.]

² [Schleusner says that in the first of these verses (at least I conclude he means the first, but his references are inaccurate) the sense is, the obedience of Christ which God required; while in the second he makes it God's eternal counsel as to the salvation of the world by Christ. I cannot believe that, on reference to the passages, any one would agree with him in giving a different sense to the two.]

³ [Schleusner quotes Ps. xxxix. 20. θέλοντές μοι κακά, but I cannot find this in the LXX. He probably refers to Ps. xxxviii. 20. but the word is not θέλοντες.]

not be comforted, i. e. refused to listen to consolation. Οὐ θέλω is constantly used for *nolo*, to be unwilling, as in Luke xviii. 13. where Schleusner and Wahl say that θέλω is to *dare*, as in Xen. Anab. iii. 1, 10. which admits the same explanation. We are not justified in translating the effect by the cause.—Schleusner says that θέλω is often redundant, as in Mat. xxii. 3; but surely *will* is implied there: οὐκ ἠθέλον is *they did not choose to come*. In the other instances which he cites, Mat. xxiii. 4. (which is the most favourable for him,) John v. 35. vii. 17. 2 Tim. iii. 12. Eur. Orest. 921. the same remark also applies.]

Θεμέλιον, οὐ, τό, [and] θεμέλιος, οὐ, ὁ.

I. *A foundation*, properly of a building. Luke vi. 48, 49. xiv. 29. [Acts xvi. 26.] Heb. xi. 10¹. [Comp. Deut. xxxii. 22. 1 Kings vii. 9. Diod. Sic. v. 66. xi. 63.] Hence applied to Christ, the real or substantial *foundation* of our faith, 1 Cor. iii. 10—12. Comp. Eph. ii. 20; to doctrines or first principles, Heb. vi. 1. Comp. Rom. xv. 20.

II. *A foundation-stone*. occ. 2 Tim. ii. 19. Comp. σφραγίς V. [Schleusner and Wahl translate it with our version, a *building*. Schleusner says a *building well founded*, (referring to Amos i. 12. Eccles. i. 17. iii. 11.) i. e. here the Christian religion, the truth and certainty of which God has shown by the clearest arguments.]

III. *A deposit, a treasure laid up*. It seems to be used in this sense (which, it must be confessed, is a very unusual one) by St. Paul, 1 Tim. vi. 19. in which passage the apostle appears to have had an eye on Tobit iv. 9. ΘΕΜΑ² γὰρ ἸΑΘΟΝ ΘΗΣΑΥΡΙΖΕΙΣ ΣΕΑΥΤΩΙ εἰς ἡμέραν ἀνάγκης, *for thou layest up for thyself a good deposit or treasure against the day of necessity*. Θεμέλιον in the apostle seems to answer to θέμα in this passage. Comp. Mat. vi. 20. Luke xii. 33. [It is rather a *certain and firmly assured good*.]

Θεμελιώω, ὦ, from Θεμέλιος.

I. *To found, lay a foundation*, of a building. Mat. vii. 25. Luke vi. 48. in which passages observe τεθεμελιώω is the 3rd pers. sing. pluperf. pass. for ἐπεθεμελιώω³, the ε being dropped according to the Ionic dialect. [Josh. v. 26. 1 Kings vii. 10. Xen. Cyr. vii. 5, 6.] It is applied to the earth, Heb. i. 10. which is a citation of Ps. cii. 25 or 26; where the same word ἐθεμελιώσας is used by the LXX for the Heb. בָּרָא, which refers to the *wondrous formation of the arch or spherical shell of earth* between the two spheres of water on the second day from the creation, Gen. i. 6, 7. and does indeed imply the *firmness or stability of the parts* whereof the shell of earth consists, but by no means necessarily imports the *immobility of the whole orb*. See what Jehovah says to Job on this subject, Job xxxviii. 4—6. Comp. Ps. xxiv. 2. civ. 3. and Heb. and Eng. Lexicon in יסד.

II. *To found, settle, or establish on a foundation*, in a spiritual sense. Eph. iii. 17. Col. i. 23. 1 Pet. v. 10. [Diod. Sic. xi. 68. xv. 1.]

Θεοδιδάκτος, οὐ, ὁ, ἡ, from Θεός God,

and διδάκτος taught⁴.—*Taught by God*. occ. 1 Thess. iv. 9. Comp. Is. ii. 3, 4. liv. 13. where we have in the LXX the phrase διδάκτοῦς Θεοῦ.

Θεολόγος, οὐ, ὁ, from Θεός God, and λόγος a word.—*A theologian, a divine*. St. John the Evangelist was so styled by the Fathers in an eminent and peculiar sense, because he handled the sublimest truths of Christian *theology*, and particularly asserted τὸν τοῦ ΘΕΟΥ ΛΟΓΟΝ the *DIVINE WORD*, and proved him to be God. Thus he is called by Athanasius, Orat. contra Gentes, t. i. p. 46. ΘΕΟΛΟΓΟΣ ἀνὴρ; by Cyril Alexandr. lib. ii. in John, ch. i. p. 130. τῆς ΘΕΟΛΟΓΙΑΣ ὁ συγγραφεύς, *the writer of theology*; and by Theophylact, not only ΘΕΟΛΟΓΟΣ, but by a superlative term, ΘΕΟΛΟΓΙΚΟΤΑΤΟΣ. See Wolfius, Mintert, and Suicer, Thesaur. on the word. In the N. T. θεολόγος occurs only in the title of the Revelation, which seems not to have been prefixed to that book till long after the time of St. John. Wolfius says that Eusebius, who lived in the fourth century, is the first who gave St. John this title, calling him in his Preparat. Evangel. Ἑβραίων ΘΕΟΛΟΓΟΝ, *the theologian of the Hebrews*. [The proper meaning in good Greek is, *one who could teach or write on divine matters*. See Diod. Sic. v. 80. (where it is used of Epimenides.) Herod. ii. 53. Diog. L. i. 112.]

Θεομαχέω, ὦ, from Θεός God, and μάχομαι to fight.—*To fight against God*. occ. Acts xxiii. 9. This verb is used 2 Mac. vii. 19. and frequently in the Greek writers. See the instances produced by Raphelius and Kypke on the text, and by Wetstein on Acts v. 39; to which I add from Josephus, cont. Apion. i. § 26. μέλλειν ΘΕΟΜΑΧΕΙΝ νόμιας, thinking that he should fight against God; and from Lucian de Saltat. t. i. p. 922. μονονουχί ΘΕΟΜΑΧΩΝ, almost *fighting against God*. [Eur. Iph. Aul. 1409. Philost. iv. 15. Diod. Sic. xiv. 69. Xen. Ec. xvi. 5.]

Θεομάχος, οὐ, ὁ, ἡ. See Θεομαχέω.—*A fighter against God*. occ. Acts v. 39. [Symm. Prov. ix. 18. xxi. 16. xxvi. 5.]

Θεόπνευστος, οὐ, ὁ, ἡ, from Θεός God, and πνέω, fut. πνεύσω, to breathe.—*Breathed or inspired by God, divinely inspired, given by divine inspiration*. occ. 2 Tim. iii. 16.

Θεός, οὐ, ὁ, GOD. A name reclaimed from the heathen, and used by the writers of the N. T. for the *true God*. Various are the derivations proposed of this word: the most probable seems to be that which deduces it from the V. θέω to place (which see under τίθημι). Purnutus, the Stoic, in the reign of Nero, wrote a Philosophical Explanation of the Heathen Worship and Ceremonies⁵, in which he plainly refers them all to the different parts of *material nature*; as, for instance, to the heavens, air, ether, sun, moon, stars, &c. This philosopher, in his chapter Περὶ Οὐρανοῦ, Concerning Heaven, says, “it is pro-

¹ [In this passage the meaning must be a *fixed, certain, sure habitation*.]

² See Patruin Apostol. Opera genuina, ed. Russel, vol. ii. p. 68. Note on θέμα.

³ [See Matthiæ, § 164. note 1. Wessel. ad Diod. Sic. xviii. p. 273.]

⁴ [This word is properly, *that which can be taught*; then *one who has been taught*. See Vorst, Phil. Sac. c. 13.]

⁵ Published by Thomas Gale under the title of ΘΕΟΡΗΤΟΥ ΘΕΟΡΙΑ ΠΕΡΙ ΘΕΩΝ ΦΥΣΕΩΣ, Purnutus's Commentary on the Nature of the Gods, among the Opuscula Mythologica, Ethica, et Physica.

bable that *θεοί* the gods were so called from *θέσις* position or placing; for the ancients took those for gods whom they found to move in a certain, regular, and constant manner, thinking them the causes of the changes in the air, and of the conservation of the universe: these then are *gods* (*θεοί*), which are the *disposers* (*θετήρες*) and formers of all things." And long before Plurinus, Herodotus had written, ii. 52. that the Pelasgi, the ancient inhabitants of Greece, *ΘΕΟΥΣ προσωνόμασαν σφας ἀπὸ τοῦ τοιούτου, ὅτι κόσμῳ ΘΕΝΤΕΣ τὰ πάντα πρήγματα καὶ πάσας νομάς εἶχον*, "called the gods *ΘΕΟΥΣ* for this reason, because they had disposed or placed in order all things and all countries." And in this view the word *θεός* or *θεοί* (for the ancient Greeks used it both in the singular and in the plural to express their god, the heavens) will have much the same radical meaning as the Heb. *עֲלֵיוֹת* the heavens, derived in like manner from the V. *עָלָה* to place¹. And that the heavens, under different attributes corresponding to their different conditions and operations, were the grand objects of divine worship throughout the heathen world, is certain not only from the ancient names of their gods, but also from many plain declarations of Scripture, (see inter al. Deut. iv. 19. xvii. 3. Job xxxi. 26, 27. 2 Kings xvii. 16. xxi. 3, 5. xxiii. 4, 5. 2 Chron. xxxiii. 3, 5. Jer. viii. 2. xix. 13. Zeph. i. 5. Acts vii. 42, 43.) and from numerous and express testimonies of the heathen writers themselves. Thus, for instance, Plato, in *Cratylus*, φαίνονται μοι οἱ πρῶτοι τῶν ἀνθρώπων τῶν περὶ τὴν Ἑλλάδα, τοὺς μόνους *ΘΕΟΥΣ* ἡγεῖσθαι, ὥσπερ νῦν πολλοὶ τῶν βαρβάρων, ἥλιον, καὶ σελήνην, καὶ γῆν, καὶ ἀστρα, καὶ οὐρανόν, "the first inhabitants of Greece seem to me to have thought, as many of the barbarians still do, that the only gods were the sun, and the moon, and the earth, and the stars, and heaven²." The ancient hymns which are ascribed to Orpheus, and are still extant, likewise prove that the old Greeks were as deeply immersed in materialism as their neighbours, and that the only gods they worshipped were the various parts of created nature, and especially the heavens, or some demons, or intelligences, which they supposed resident therein. Thus the author of these hymns calls almost all their gods *demons, δαίμονας*, q. d. *δαίμονας, intelligences*. And one would almost think that he was designedly opposing the first and second commandments, when, in his Introductory Prayer, lin. 31, 32. he directs his pupil Musæus religiously to invoke

*Δαίμονας οὐρανίους τε καὶ ἡριούς, καὶ ἐνύδρους,
καὶ χθονίους, καὶ ὑποχθονίους —*

The demons who in heaven reside, in air,
In water, or in earth, or underneath
The earth —

Comp. under *δαμόνιον* I. The LXX have constantly (very few passages excepted) translated the plural name *עֲלֵיוֹת*, when used for the true God, by the singular *θεός*, never by the plural *θεοί*. In so doing one may at first sight think

them blameable; but let it be considered, that at the time the LXX translation was made, the Greek idolatry was the fashionable superstition, especially in Egypt³ under the Ptolemies, and that according to this their gods were regarded as demons, i. e. *intelligent beings totally separate and distinct from each other*; and that, consequently, had the Greek translators rendered the name of the true God *עֲלֵיוֹת* by the plural *θεοί* they would thereby have given the Grecizing heathen an idea of him, inconsistent with the unity of the divine essence, and conformable to their own polytheistic notions⁴; whereas by translating it *θεός* in the singular, they inculcate the grand point (with the heathen, I mean) of God's unity, and at the same time did not deny a plurality of agents or persons in the divine nature; since the Greeks (as is above observed) called the whole substance of their god, the heavens, *θεός* in the singular, as well as *θεοί* in the plural.

1. In the N. T., as in the LXX, *θεός* most generally answers to the plural *עֲלֵיוֹת*, and so denotes God, the ever-blessed Trinity. See Mat. iv. 7. (comp. Deut. vi. 16. Heb. and LXX.) Mat. iv. 10. (comp. Deut. vi. 13.) Mat. xxii. 32. (comp. Exod. iii. 6.) Mat. xxii. 37. (comp. Deut. vi. 5.) Mark i. 14, 15. (comp. Dan. ii. 44.) Mark xii. 29. (comp. Deut. vi. 4, 5.) John i. 12. (comp. Gen. vi. 2.) Acts iv. 24. (comp. Gen. i. 1. Eccles. xii. 1. in the Heb.) Acts x. 34. (comp. Deut. x. 17.) Both the N. T. and LXX frequently also use *θεός* for *עֲלֵיוֹת*, comp. Mat. iv. 4. with Deut. viii. 3. Heb. and LXX; Rom. iv. 3. James ii. 23. with Gen. xv. 6; Heb. ii. 13. with Is. viii. 18. In Mark xii. 32. *θεός* is omitted in very many MSS., (among which the Alexandrian and three other ancient ones,) in several ancient versions, particularly the first Syriac, and in several printed editions, and is accordingly marked by Wetstein as a word that ought to be expunged; and indeed in the Scribe's reply we should naturally have expected to have found, not *θεός* but *κύριος*, as in our Lord's quotation at ver. 29. And if *θεός* be omitted, the latter part of the reply will be, *there is ONE, (Jehovah, namely, which is the word used Deut. vi. 4. but for which the Greek language supplied no equivalent term,) and there is none other but he*. Comp. Deut. iv. 35. Is. xlv. 6.

II. *Θεός* is applied personally,

1. But very rarely to the Father. See however John xiii. 3. xvi. 27, 30. (comp. ver. 28, 29.) Acts ii. 33. 2 Cor. xiii. 14. Phil. ii. 6.

2. To the Son, Mat. i. 23. John i. 1. xx. 28. Acts xx. 28. Rom. ix. 5. 1 Tim. iii. 16. Tit. ii. 13. 1 John v. 20. 2 Pet. i. 1. et al. "In comparing two different readings," says Michaelis, (Introduct. to N. T., vol. i. p. 336. ed. Marsh.)

³ This is evident from the Hymns of Callimachus, who lived in the court of Ptolemy Philadelphus, in whose reign the LXX version of the Pentateuch was probably made.

⁴ "The Talmudists themselves were so persuaded of a plurality expressed in the word *Elohim* (עֲלֵיוֹת), as to teach in title Megilla, c. i. fol. 11. that the LXX interpreters did purposely change the notion of plurality couched in the Hebrew plural into a Greek singular (*θεός* for *θεοί*); lest Ptolemy Philadelphus should conclude that the Jews, as well as himself, had a belief in polytheism. This was taken notice of by St. Jerome in his Preface to the book de Quæst. Heb." Allix, Judgment, p. 124.

¹ Comp. Heb. and Eng. Lexicon under עָלָה XI., and see above under δαίμων I. and δαμόνιον I.

² See Leland's Advantage and Necessity of the Christian Revelation, part I. chap. 3.

"we must always examine which of the two could most easily arise from a mistake or correction of the transcriber; readings of this kind being generally spurious, whereas those which give occasion to the mistake or correction are commonly genuine. Of the following different readings, Acts xx. 28. Θεοῦ, Κυρίου, Χριστοῦ, Κυρίου Θεοῦ, Θεοῦ καὶ Κυρίου, Κυρίου καὶ Θεοῦ, the first is probably the true reading, and all the rest are scholia, because Θεοῦ might easily give occasion to any of these, whereas none could so easily give occasion to Θεοῦ. If St. Luke wrote Θεοῦ, the origin of Κυρίου and Χριστοῦ may be explained either as corrections of the text, or as marginal notes, because the blood of God is a very extraordinary expression; but if he had written Κυρίου, it is inconceivable how any one should alter it into Θεοῦ, and on this latter supposition the great number of different readings is inexplicable. It seems as if different transcribers had found a difficulty in the passage, and that each had corrected according to his own judgment." Comp. however Griesbach's Note on Acts xx. 28. As to the reading Θεός in 1 Tim. iii. 16. besides Mill, Wetstein, Bower, and Griesbach, see by all means the learned Woide, Præf. in Cod. Alex. § 87.

3. To the *Holy Spirit*. See Luke i. 35. Acts v. 3, 4. Comp. 1 Cor. iii. 16, 17. with 1 Cor. vi. 19. and 2 Cor. vi. 16. Comp. also 1 Cor. xii. 6. with ver. 4, 11. And further comp. Acts iv. 24, 25. with Acts i. 16. and 2 Pet. i. 21. and see under δεσπότης I.

III. It denotes the *heathen gods or idols*. Acts xiv. 11. 1 Cor. viii. 5. [In Acts vii. 40. it is, *images of deities*, as in Pindar, Ol. vii. 56. Θεός is the temple of the god *Apollo*. Add Acts vii. 43. xxviii. 6. Gal. iv. 8. See Is. xix. 3.]

IV. It is spoken of *magistrates*. John x. 34, 35. Comp. Ps. lxxxii. 6. and Heb. and Eng. Lexicon under ἄνθρωπος II. 5.

V. It is applied, catachrestically, to *Satan*. 2 Cor. iv. 4. comp. John xii. 31. xiv. 30. [Satan was called the *god of this world* by the Jews, as is shown by Schoettg. Hor. H. t. i. p. 688. See Diod. Sic. i. 90. iii. 39. Polyb. xxxi. 21, 9.] to the *belly*, which some men make their *god*, or in which they place their supreme happiness. Phil. iii. 19. [In the two following places it seems to denote, *God and his true service or worship*. Acts xxii. 3. Rom. x. 2. Heb. vii. 12. In Acts vii. 20. as in Jonah iii. 3. by a Hebraism, the dative of Θεός is added as an *intensitive*, *very handsome*. And Schl. and Wahl explain 2 Cor. x. 4. in the same way, *very mighty*. Our version has, *through God*, and so Rosenmüller. The same dative has the sense, *to the honour of God*, in Rom. vi. 10. 2 Cor. v. 13. ix. 11, 12. Gal. ii. 19. The genitive Θεοῦ according to Wahl and Schl. denotes the *excellence, perfection, and superlative qualities* of the object spoken of; as in 1 Thess. iv. 16. Rev. xv. 2. This in Heb. is common, as Gen. xxii. 6. Song of Solomon viii. 6. Is. xxviii. 2. See Gesen. p. 694.]

Θεοσέβεια, ας, ἡ, from θεοσεβής.—*A worshiping of God, piety towards God, godliness, devotion*. occ. 1 Tim. ii. 10. The LXX use this N. for the Heb. יְרֵאָה לַיהוָה, *fear of the Aleim*, Gen. xx. 11; and for יְרֵאָה לַיהוָה, *fear of the Lord*, Job xxviii. 28. [Baruch v. 3. Eccles. i. 22. Xen. An. ii. 613.]

Θεοσεβής, εος, ους, ὁ, ἡ, from Θεός *God*, and σέβωμαι *to worship, venerate*.—*A worshipper of God, godly, devout*. occ. John ix. 31. How similar to which is the sentiment expressed by Homer, Il. i. 218.

"Ὅσπε θεῶν ἐπιπειθῆται, μάλα τ' ἔκλυον αὐτοῦ.

Him, who obeys the gods, the gods will hear.

The LXX use θεοσεβής for the Heb. יְרֵאָה לַאֱלֹהִים, *fearing the Aleim*, Exod. xviii. 21. Job i. 1, 8. ii. 3. [Xen. Cyr. viii. 1, 9.]

Θεοστυγής, εος, ους, ὁ, ἡ, from Θεός *God*, and στυγίω *to hate, abhor*.—*A hater of God*. occ. Rom. i. 30. where see Wolfius, and Kypke, and Suicer, Thesaur. on this word. [This word may be either *hated of God*, or *a hater of God*. Eur. Troad. 1213. Cyclop. 395.]

Θεότης, ητος, ἡ, from Θεός *God*.—*Deity, godhead, divine nature*. occ. Col. ii. 9. Comp. John xiv. 10.

Θεραπεία, ας, ἡ, from θεραπεύω *to heal, serve*, which see.

I. [Service afforded by servants to masters. Xen. Cyr. v. 5, 10. Diod. Sic. ii. 20.]

II. [A family of servants, household. Mat. xxiv. 45. Luke xii. 42. Dion. Hal. i. 83. ix. 25. Herod. i. 199. v. 10. Herodian vii. 1, 10. Ælian, V. H. xii. 40. So Pollux (iii. 75.) explains the word. Comp. Gen. xlv. 16. Perizon. ad Ælian. V. H. ii. 2. and Abresch, Diluc. Thucyd. p. 398. Thus the Latin *famulitium, seruitium*. See Cic. pro Cælio, 33. Tacit. Ann. xii. 17. Sallust. de B. C. xxiv. 4.]

III. [Care, attention, cure, healing. Luke ix. 11. where the Vulgate has *qui cura indigebant*. Rev. xxii. 2. Xen. de Re Eq. iv. 2. Diod. Sic. i. 21 and 57. Polyb. i. 12, 2.]

ΘΕΡΑΠΕΥΩ. Mintert deduces it from the Heb. תְּרָפִים plur. תְּרָפִים Teraphim, which is a derivative from the V. תָּרַץ *to be still*, as from *ave* or *reverence*, and denotes ¹ the *representative images* of the objects of religious *awe* and *veneration*. These Teraphim appear to have been like the Cherubim in form, but for more private purposes, as the penates (פְּנֵי) or household-gods of particular families among the Romans. They were in use both among believers (see Gen. xxxi. Judg. xvii. xviii. 1 Sam. xix. 13, 16.) and unbelievers (see 2 Kings xxiii. 24. Ezek. xxi. 21. Zech. x. 2. Comp. 1 Sam. xv. 23. Hos. iii. 4.) And because these idols, saith Avenarius in תְּרָפִים, were among the Gentiles consulted for the *recovery of health*, hence the verb θεραπεύω signifies *to heal* ².

I. [To serve, in any way. (Of a servant. Diod. Sic. ii. 20.)—By care and attention, 3 Esdr. i. 3. Xen. de Vect. iv. 42. Mem. i. 4, 10; of the service offered to God, Acts xvii. 25. So Hesiod, Opp. 134. Xen. Mem. ii. 1, 28. Θεραπευτὴν τοὺς θεοὺς. Id. Mag. Eq. vii. 1. ix. 9. Is. liv. 17; of attention paid to men, Prov. xix. 6. xxix. 7. Comp. Philost. Vit. Apol. vi. 31.]

II. [To cure or heal, whether miraculously, as Mat. iii. 16. iv. 23. x. 1, 8. Acts iv. 14. et al. freq.; or not, as Luke iv. 23. viii. 43. See Wisd. xvi. 12. Xen. Cyr. iii. 2, 12. Thuc. ii. 47.]

¹ See more in Heb. and Eng. Lexicon under תְּרָפִים XV.

² [I have left this derivation on account of the information it contains, not the truth of the etymology.]

Θεράπων, οντος, ὁ. See under *θεραπέω*.—*A servant*. This word, in its primary meaning, seems to denote *a servant in a religious sense*. So Pindar, Olymp. iii. 29. Ἀπόλλωνος ΘΕΡΑΨΟΝΤΑ, *servic* or *worshipping* Apollo. Homer, Odys. xi. 25. calls kings ΘΕΡΑΨΟΝΤΕΣ Διός, *servants* or *ministers* of Jove (comp. Rom. xiii. 2, 4.) and valiant warriors ΘΕΡΑΨΟΝΤΕΣ Ἄρηος, *servants* of Mars, Il. ii. 110. vi. 67. et al. And generally in this poet *θεράπων*, when spoken of one man in reference to another, denotes *a faithful friend*¹ to a superior, one who *soliculously regards his interest*, or *looks after his affairs*, not a common or domestic servant: but in the latter Greek writers it means *a servant* or *minister* in general. occ. Heb. iii. 5. Comp. Exod. iv. 10. Num. xii. 7, 8. Josh. i. 2. viii. 31; in all which passages the LXX use *θεράπων* for the Heb. שֶׁפָּר *a servant*. But from Num. xii. 7, 8. it appears that Moses was *a servant of a superior kind*. [See *Ælian*, V. H. iii. 43. *Herodian*, iii. 10, 7. *Xen. Cyr.* iii. 1, 12. *Hom.* Il. T. 78. *Eustath.* in Od. A. p. 219, 19.]

Θερίζω, from *θέρος* *summer, harvest*, which see.

I. *To reap or gather*, as corn. Mat. vi. 26. Luke xii. 24. James v. 4. [Levit. xxiii. 10, 22. Ruth ii. 3. *Xen.* (Ec. xviii. 1.)

II. *To reap or gather*, in a figurative sense, Mat. xxv. 24, 26; as the souls of men by the ministry of the gospel, John iv. 36; as the recompense whether of good works, [John iv. 38.] 1 Cor. ix. 11. 2 Cor. ix. 6. Gal. vi. 8, 9; or of evil, Gal. vi. 8. Comp. ver. 7. [See Job iv. 8. Prov. xxii. 8. Hos. viii. 7. x. 13. *Stob.* Sermon. x. *Æsch.* Pers. 822.]

III. The judgments of God upon the earth are expressed by its being *reaped*. Rev. xiv. 15, 16, where see *Vitrunga*, and comp. Joel iii. 13. [Hos. vi. 11.]

Θερισμός, οὔ, ὁ, from *θερίζω* perf. pass. of *θερίζω*.

I. [Reaping. John iv. 35. Gen. viii. 22. *Xen.* Ec. xviii. 3. Polyb. v. 95, 5.]

II. [The time of reaping, harvest. John iv. 35. Mat. xiii. 30. Mark iv. 29.]

III. The crop itself. Levit. xix. 9. Jer. v. 17; and metaphorically (1) of persons to be gathered into Christ's church, Mat. ix. 37, 38. Luke x. 2; (2) of persons whose sins have made them ripe for punishment. Rev. xiv. 15.]

Θεριστής, οὔ, ὁ, from *θερίζω*.—*A reaper*. occ. Mat. xiii. 30, 39. [Bel and D. v. 40. *Xen.* Hier. vi. 10.]

Θερμαίνω, from *θερμῆ*, which see.—*To heat, warm*. Θερμαίνομαι, mid. to *warm one's self*. Mat. xiv. 54, 67. John xviii. 18, 25. Θερμαίνομαι, pass. to be *warm or warmed*. James ii. 16. [See Haggai i. 6. *Herodian* viii. 4, 27. *Xen.* Mem. iv. 3, 8.]

Θέρμη, ης, ἡ, from *τέθερμαι* perf. pass. of the V. *θερω* to *heat*, which from *θέρος* *summer*.—*Heat*, occ. Acts xxviii. 3. [Job vi. 17. *Eccles.* iv. 11. *Thucyd.* iii. 49.]

ΘΕΡΟΣ, εος, ος, τό.—*Summer*, in German *Sommer*, which is derived² from the German

Sonne the sun, and *mehren*, to *increase*, (whence *mehr more*), because the sun has then *more influence*. So the Latin *æstas summer* is related to *æstus heat*.—The Greek *θέρος*, like the Heb. קָץ, (to which it generally answers in the LXX,) and the German *Sommer*, includes both the *spring* and *summer*. Germani annum vulgò *dicidimus* in *Winter et Sommer*, "we Germans commonly divide the year into *winter* and *summer*," says *Martinus*, Lex. Etymol. in *Hiems*. occ. Mat. xxiv. 32. Mark xiii. 28. Luke xxi. 30. [The Hebrew has not two words for spring and summer; and the reason is evident when we remember the temperature of the East. See *Bochart*, Hieroz. pt. ii. lib. iv. c. 21. p. 593. The word occurs Prov. vi. 8. Jer. viii. 28. *Diod. Sic.* v. 30. *Xen.* Mem. i. 6, 2.]

Θεωρέω, ὤ, from *θεωρός* *a spectator, beholder*, which from *θεάομαι* to *behold*, compounded perhaps with *ὁράω* to *see*.

I. [To see. Mark v. 15, 38. Luke xxiii. 48. John xiv. 19. xvii. 24. Acts ix. 7. Rev. vii. 56. *Diod. Sic.* xiii. 57. Polyb. v. 18, 4; to *behold with attention*. Mat. xxvii. 55. Luke xxi. 6. *Xen. Cyr.* iv. 3, 2.]

II. To see, perceive. John iv. 19. xii. 19. [xiv. 17.] Acts iv. 13. [The word signifies to *perceive by any sense*, as to *hear*. Mark v. 38, and see *Dan.* vii. 11. sec. *Chish.*, with which comp. Rev. i. 12.]

III. To see, experience. John viii. 51. where the phrase *θεωρεῖν θάνατον*, to *see death*, seems an Hebraism, corresponding to the Heb. הִנֵּחַ נַפְשׁוֹ, Ps. lxxxix. 49. Comp. Luke ii. 26. and under εἶδω III. [See *Vorst*, Phil. Sac. p. 716. *Schl.* refers John xvii. 24. to this head. Comp. Ps. xxvii. 4.]

[IV. To consider. Heb. vii. 4. *Dem.* pp. 19, 23. *Ælian*, V. H. iii. 10.]

[V. To foresee. Acts xxvii. 10.]

Θεωρία, ας, ἡ, from *θεωρέω*.—*A sight, spectacle*. occ. Luke xxiii. 48. [This word frequently signifies *a solemn embassy sent to see public games*. Polyb. xxxi. 3, 12. Plato, Phæd. c. 1. *Xen.* Mem. iv. 3, 2. It also denotes any thing relating to public games or sacrifices. See *Casaub.* ad *Theoph.* Char. ad init.]

Θήκη, ης, ἡ, from *θηκα*, 1 aor. of *τίθημι* to *place, put*.

I. *A chest, case*, or the like, wherein any thing is *put*, theca.—[*A tomb*. Thuc. i. 8. *Soph.* El. 899. See *Poll.* iii. 102.]

II. *A sheath, scabbard* for a sword. occ. John xviii. 11.

Θηλάζω, from *θηλή*, ἡς, ἡ, the *nipple* or *pap* of a woman's breast, which Plato in Cratylus deduces from *θάλλειν* to *thrive*, because it hath this effect on the child.

I. To give the breast, give suck, suckle. Mat. xxiv. 19. Mark xiii. 17. Luke xxiii. 29. in which last passage the V. is applied to the breast itself. [Gen. xxi. 7. *Ælian*, V. H. xiii. 1. H. A. x. 8. xiv. 18.]

II. To suck the breast. Mat. xxi. 16. Luke xi. 27.—It is used in both these senses by the best Greek writers, as may be seen in *Wetstein* on Mat. xxi. 16. [Comp. Job iii. 12. Lam. ii. 20. Ps. viii. 3. *Plut.* Rom. p. 20. D. *Suidas* and *Thom. M.* both mention the double use of this word; and the former cites *Lysias* as using it in

¹ See *Damm*, Lex. in *θεράπων*, col. 1033.

² See *Martinii* Lex. Etymolog. in *Æstas*.

the 1st sense. See Græv. ad Lucian. Solœc. t. ii. p. 734.]

Θῆλυς, εια, υ, from θηλή, which see under θηλάζω.—*Female, a woman.* It occurs in the fem., Rom. i. 26, 27. [So Diod. Sic. i. 84. Herodian, i. 14, 16. Xen. Mem. ii. 1, 4; in the neut., Mat. xix. 4. Mark x. 6. Gal. iii. 28. γένος *sex* being understood. Comp. under ἄρσεν. [See Gen. i. 27. vii. 2. Exod. i. 16. Herod. i. 85.]

Θήρα, ας, η, from θήρ, which see under θηρίον.

I. *A hunting or catching of wild beasts.* Thus it is used by the profane writers, and in the LXX, Gen. xxvii. 30. [So Xen. Cyr. i. 4, 5.]

II. *A snare or trap [any apparatus, especially,] to catch wild beasts in.* occ. Rom. xi. 9. It is used in this sense by the LXX, Ps. xxxv. 8, for the Heb. נֶזֶל *a net*; and Hos. v. 2. for the Heb. נֶזֶל *slaughter*, which perhaps those translators mistook for נֶזֶל, as if formed from נֶזֶל *a snare*. See Heb. and Eng. Lexicon in נֶזֶל.

Θηρεύω, from θήρ. See θηρίον.

I. Properly, *to hunt wild beasts.* Thus applied in the profane writers. [Xen. An. i. 2, 7.]

II. *To take or catch wild beasts in hunting.* It is thus used by the LXX. See Gen. xxvii. 3, 5, 33. Eccles. ix. 12. [Ælian, V. H. xiii. 1.]

III. In a figurative sense, *to catch or lay hold on*, as a word or expression. occ. Luke xi. 54. See Wetstein on the place, who shows that Plato has several times applied the verb in the same view. [See Xen. Cyr. ii. 4, 8. viii. 2, 1. Mem. ii. 6, 8. Plato, de Leg. i. (vol. viii. p. 10. ed. Bip.) Polyb. xxiii. 8, 11. See also Ps. lix. 3.]

Θηριομάχῳ, ὦ, from θηρίον *a wild beast*, and μάχομαι *to fight*.—*To fight with wild beasts.* occ. 1 Cor. xv. 32. where Theophylact's remark is, θηριομαχίαν καλεῖ, τὴν πρὸς Ἰουδαίους καὶ Δημῶν τὸν ἀγρυπνοῦν μάχην· τί γὰρ οὐτοὶ θηρίων δέφερον; “he calls his contest with Jews, and with Demetrius the silversmith, *fighting with wild beasts*; for how did these differ from *wild beasts*?” Compare θηρίον IV. and see Bowyer's Conject. Several Commentaries, however, both ancient and modern, have explained ἰθνηρομάχῳ in this passage, as if St. Paul had literally *fought with*, or *been exposed to*, *wild beasts*. But Doddridge thought he had decisively proved in his note, that the word must be understood in a *figurative* sense, as it is also implied by Ignatius, in his Epistle to the Romans, § 5. ed. Russel: Ἀπὸ Συρίας μέχρις Ῥώμης ΘΗΡΙΟΜΑΧΩ, διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας, δεδιμένους δέκα λεοπάρδοις, ὅ ἐστι, στρατιωτῶν τάγμα, “from Syria even unto Rome *I fight with [wild] beasts*, both by sea and land, both night and day, being bound to ten *leopards*, that is to say, to such a band of *soldiers*.” Wake. Lucian in like manner, speaking of the Philosophers, Reviv. t. i. p. 397. Οὐ γὰρ τοῖς τυχοῦσι ΘΗΡΙΟΙΣ ΠΡΟΣΠΟΔΕΜΗΣΑΙ δέησιν μοι, ἀλλ' ἀλαζῶν ἀνθρώπων, καὶ δυσελέγκτοις, “for I am not to *fight with ordinary wild beasts*, but with *men insolent*, and hard to be convinced.” Compare θηρίον IV. Ignatius uses the word in its proper sense concerning his approaching sufferings, Epist. to the Ephes. § 1. to the Trallians, § 10. And it may be worth adding, that in his Epistle to the Smyrniens, § 4. he reasons in a

manner very similar to that of St. Paul in 1 Cor. xv. 32. And it must be further observed that the late very able commentator, Dr. Macknight, whom see, understands the V. ἰθνηρομάχῳ *literally*. [Schleus., Kraus, Stolz, and others, understand the passage *literally*, (with Chrysostom, Ambrose, and the Syriac version,) because the place of contest is mentioned; and it was not unusual to expose Christians to such contests. I. Wahl gives no opinion. Bretsch., after Grotius and others, understands it *metaphorically*, referring especially to Acts xix. where is an account of the fury excited in the mob at Ephesus against Paul. Rosenmüller observes, that it is not probable that a Roman citizen would be exposed to such a contest, and that no instance is known; an assertion, the truth of which is very questionable. It is absurd, at least, to suppose that, of the Christians tortured at Rome, many were not Roman citizens. However, the silence of the Acts on this fight with beasts is strongly against the word's being taken in a *literal* sense; and Rosenmüller observes that they who had to do with furious people were said *θηριομαχεῖν*, on which point see also Heins. Obs. S. i. 178. Glass, Phil. Sac. p. 1131. Deyling has a dissertation on this subject, t. i. p. 342.]

Θηρίον, ου, τό, the same as θήρ¹, which, according to the Greek etymologists, is from θένειν *to run*, or θένειν ῥᾶον *running easily*: may we not rather, with Vossius², derive the more common Greek θήρ from the Æolic φήρ, whence also Latin *fera*, *ferus*, *ferox*?

I. *A wild beast.* Mark i. 13. Acts x. 12. xi. 6. Rev. vi. 8. Comp. Rev. xiii. 1, 2. In Acts x. 12. the words καὶ τὰ θηρία are not found in five MSS., three of which are ancient, nor expressed in the Vulg. or Syriac versions. They seem unnecessary, as being implied in the preceding τετράποδα, and are marked by Griesbach as probably to be omitted.

II. It denotes particularly *a venomous animal*, and is applied to *a viper*. Acts xxviii. 4, 5. The word is used in this sense not only in Eccles. xii. 17. or 13. but also by the profane writers, as by Dioscorides, lib. i. speaking of the plant called *citez* or *agnus castus*, τὰ φύλλα ὑποθυμωμένα τε καὶ ὑποστρωννύμενα ΘΗΡΙΑ δώκει, which words are thus translated by Pliny, Nat. Hist. xxiv. 9. *Suffitu quoque (folia) aut substratu fungant venenata*; “the leaves also being set on fire, or strewed under one as a bed, drive away *venomous animals*.” See more to this purpose in Bochart, vol. iii. 371. or in Suicer Thesaur. under θηρίον I. And observe that Lucian, Philopseud. t. ii. p. 472. (cited by Wolfius,) does, like St. Luke, use θηρίον as equivalent to *ἐχιδνα*, where he relates Μίδαν τὸν ἀμπελοουργόν—ὑπὸ ἘΞΙΔΝΗΣ δαχθέντα, κῆσθαι ἤδη σισηπότα τὸ σκέλος· ἀναδύνει γὰρ αὐτῷ τὰ κλήματα, καὶ ταῖς

¹ [Criminals and slaves deserving punishment were subjected to these horrid contests. See M. Antouin. x. § 8. But sometimes young men of family entered the list to signalize their courage. See Artemid. Oneiroc. i. 9. Sueton. Tit. c. 7. On this subject see a curious passage in Cyrian de Gratia Dei, p. 5. ed. Amst. 1691. He mentions even Christian women as exposed to beasts. De Hab. Virg. p. 127. Tertullian, Apol. c. 30. also speaks of Christians as exposed to beasts.]

² See under *ἐχιδνα* I.

³ Etymolog. Latin. in *FERA*.

χάραξι περιπλέοντι προσερόψαν τὸ ΘΗΠ'ΙΟΝ δακύν κατά τὸν μέγαν δάκτυλον· that Midas the vine-dresser — having been bitten by a *viper*, lay with his leg already putrefied; for that as he was binding up the vine-branches to the trellis, the *beast* crept to him and bit his great toe. [See Theoc. xxiv. 54. Æschin. Dial. iii. 21. Bochart, Hieroz. t. ii. lib. iii. c. 2. Petit, ad Aræteum de Cur. Morb. i. c. 4. p. 122.]

III. *Any kind of beast*, including the tame species. Heb. xii. 20. The correspondent Heb. word in Exod. xix. 13. is חֲזַקִּים, which likewise implies any kind of beast, especially the *tame*.—Θηπίον is used in like manner by Theodotion, Dan. ii. 38. iv. 12, 14, 15, 16, 21, 25, 32. v. 21. for the Chald. חֲזַקִּים, or חֲזַקִּים.

IV. St. Paul applies to the Cretans the character of κακὰ θηρία, *evil beasts*, which the poet Epimenides had formerly given them. Such epithets to *wicked, cruel, or unreasonable men*, are by no means unusual in the Greek and Roman writers, as the reader may see by consulting Suicer's Thesaur. and Θηπίον II. See also Raphaelius, Wetstein, and Kypke in Tit. i. 12. To the passages they have produced I add, that in Josephus, de Bel. i. 30, 3. Herod the Great is called ΘΗΠ'ΙΟΥ, and φονικὸν ΘΗΠ'ΙΟΝ a murderous *wild beast*. [See Achill. Tat. vi. p. 387. Arrian, Epict. ii. c. 9. Casaub. ad Aristoph. Eq. 273. ad Athen. i. p. 49. So θήρ in Eurip. Phoen. 1315.]

Θησαυρίζω, from θησαυρός.

I. *To lay, store, or treasure up goods for future use*. Mat. vi. 19, 20. Luke xii. 21. 1 Cor. xvi. 2. 2 Cor. xii. 14. James v. 3. [In this sense it occurs in Ælian, V. H. vi. 12. Xen. Cyr. viii. 2, 12. But Schl. and Wahl say, that in Mat. vi. 19. (and Wahl adds James v. 3.) it is only to *collect or get*. Schl. cites Micah vi. 10. 2 Kings xx. 17. Prov. ii. 7. This is a distinction with, at all events, a very slight difference, even if there be any foundation for it.]

II. *To treasure up wrath, or future punishment*. Rom. ii. 5. So θησαυρίζουσιν ἑαυτοῖς κακά, *they treasure up evils to themselves*, Prov. i. 18. in LXX. Comp. Amos iii. 10; and for instances from the Greek writers, of θησαυρίζω and θησαυρός being applied to *evils*, see Wetstein and Kypke on Rom. [Comp. Deut. xxxii. 34, 35. Diod. Sic. i. 90. xx. 36. Eur. Ion 932. Philo in Flacc. p. 990. c.]

III. *To treasure up, reserve*. occ. 2 Pet. iii. 7.

ΘΗΣΑΥΡΟ΄Σ, οὗ, ὁ, q. θέσις εἰς αὐρίον, *laying up for the morrow*, say some.

I. Properly, a *repository for treasure, a place, chest, box, or vessel, where treasure or stores are deposited*. Mat. ii. 11. xiii. 52. Comp. xii. 35. (where see Kypke,) Luke vi. 45. So in Mat. ii. 11. the Arabic version renders θησαυροὺς αὐτῶν by *their vessels*; and in this sense the word is not only generally used by the LXX, as Deut. xxviii. 12. xxxii. 34. 1 Kings vii. 51. Neh. xiii. 12. et al. freq. for the correspondent Heb. word חֲזַקִּים, which likewise properly signifies a *repository for treasure, a treasure-house, or chest*; but in the Greek writers also, namely, Herodotus, Euripides, Josephus, and Herodian, θησαυρός denotes the *place or vessel* wherein measures are kept, as may be seen in Wetstein on Mat. ii. 11. I know

not whether it may be worth adding, that in the profane writers we have expressions similar to those in Mat. xiii. 52. Thus Isocrates tells Demonicus, § 20. that he had given such and such rules for his conduct, “that he might not seek them from any one else, ἀλλ’ ἐν τεύθειν, ὥσπερ ἐκ ταμείου προφέρεται, but might draw them from hence as from a *store-house*.” And Lucian, Rhetor. Præcept. t. ii. p. 453. ironically instructs his pupil carefully to read the modern writers, that he might be able occasionally to make use of them, καθάπερ ἐκ ταμείου προαίρων, *drawing from them as from a store-house*. [See Virg. Georg. iv. 228. Curt. v. 2. Senec. Ep. 115. where Thesaurus is so used. In Symm. Prov. iii. 10. and LXX. Amos iii. 10. the Greek word is used for a *granary*.—Josh. vi. 19. 2 Kings xx. 13. Herod. ii. 121. Herodian, ii. 6, 11. iii. 13, 9. Joseph. Ant. ix. 8, 2.]

II. *The treasure itself*. Thus it is applied to *earthly treasure*, Heb. xi. 26. Comp. Mat. vi. 19; to *heavenly treasure*, i. e. eternal life and glory, Mat. vi. 20. xix. 21. Mark x. 21. Luke xii. 33. xviii. 22; to the *gospel of Christ*, 2 Cor. iv. 7. Comp. Mat. xiii. 44; to the *treasures of divine wisdom and knowledge* which are laid up in Christ, and in the scheme of our redemption by him, Col. ii. 3. [Schl. explains Mat. xii. 35. of the *mind* itself, as the receptacle of thoughts or feelings; Wahl, of the *thoughts themselves* stored up in the mind.]

[Θιγγάνω or θίγω.]

I. *To touch*, properly with the hand. Col. ii. 21. Comp. under ἄπτομαι IV.

II. With a genitive, *to touch, come to*. Heb. xii. 20. The same word is used by the LXX, on the same subject, for the Heb. נָגַח, Exod. xix. 12. [Xen. Cyr. i. 3, 8.]

III. *To touch, hurt*. Heb. xi. 28.

Θιίβω.

I. *To press, squeeze, throng, crowd*. Mark iii. 9. [Ecclus. xvi. 23. Artem. ii. 37.]

II. *To straiten, compress, or press together*, as it were, whence τεθλιμμένη ὁδός, a strait, narrow way, Mat. vii. 14. Cebes, in his Picture, describes the way to true instruction in nearly the same manner as our Blessed Saviour here does that which leads to life, p. 24. ed. Simpson: “Do you not see, says the old man, a little door (θύραν τινὰ μικράν), and beyond the door, a way which is not much crowded, but very few (πᾶν ὀλίγοι) are going along it, as seeming difficult of ascent, rough, and stony? Yes, answers the stranger. And does there not seem, subjoins the old man, to be a high hill, and the road up it very narrow (ἀνάβασις στενὴ πᾶν), with precipices on each side?—this is the way leading to true instruction.” [Arrian, Diss. Ep. i. 25.]

III. *To oppress, afflict*. 2 Cor. i. 6. 2 Thess. i. 6, 7. et al. [Add 1 Cor. iv. 8. (where Schl. thinks the metaphor taken from a wrestler squeezed in the grasp of his victorious adversary) John vii. 5. 1 Thess. iii. 4. 1 Tim. v. 10. (see Pearson ad Ignat. p. 17.) Heb. xi. 37. Is. xix. 20. xlix. 26. Diod. Sic. xii. 66. xx. 31. Artemid. iii. 66.]

Θλίψις, εως, ἡ, from θλίβω.—*Grievous affliction or distress*. See Mat. xiii. 21. xiv. 21. John xvi. 21. Acts vii. 10. xi. 19. xiv. 22. Rom. ii. 9.

1 Cor. vii. 28. James i. 27. On Mark xiii. 19. *ἔσονται γὰρ αἱ ἡμεῖς παῖς ἐκείναι* ΘΑΙΨΙΣ, Kypke cites from ARRIAN, Epictet. ii. 1. the similar phraseology, *τί γὰρ ἐστὶ ΠΑΙΔΙΟΝ; ἀγνοία. τί ἐστὶ ΠΑΙΔΙΟΝ; ἀμαθία*: for what is a child? ignorance. What is a child? want of learning. [In John xvi. 21. it is used of the pains of childbirth; in 2 Cor. viii. 13. Phil. iv. 14. of the evils of poverty, and so James i. 27. 1 Cor. vii. 28. The expression *θλίψις Χριστοῦ* in Col. i. 24. and Rev. i. 9. is, *sufferings for the sake of Christ*. See Grammar. The word occurs 2 Sam. xxii. 19. 1 Kings xxii. 27. 2 Kings xiii. 4. et al.]

Θνήσκω. This verb, according to the grammarians, forms its 1st fut. act. in *θνήξω*, its perf. in *τέθνηκα*, and 1st fut. mid. in *θνήξομαι*.

I. *To die*, a natural death. Mat. ii. 20. Mark xv. 44. Luke viii. 49.

II. *To die*, a spiritual death. 1 Tim. v. 6. Comp. *θάνατος* III. [Baruch iii. 4.]

Θνήτλος, ἡ, ὄν, from *θνήσκω* *to die*.—*Mortal, liable or subject to death*. occ. Rom. vi. 12. viii. 11. 1 Cor. xv. 53, 54. 2 Cor. iv. 11. *Θνητόν, τό, mortality*, 2 Cor. v. 4. [So Gen. ii. 7. Job xxx. 23. Is. li. 12. Xen. Cyr. viii. 7, 3. Æsch. Socr. Dial. iii. 5, 17. In Rom. viii. 11. Schl. and Wahl construe the word as *dead*, and rightly; and in Rom. vi. 12. they consider it as metaphorically used, *dead* (to sin), i. e. renouncing sin. On this use of the dative, see Matthiæ, § 388.]

Θορυβέω, ὦ, from *θόρυβος*.

I. *To disturb, throw into a tumult, set in an uproar*. occ. Acts xvii. 5. [So Julian, Paneg. c. i. Plut. Cic. p. 868. F. It is often used of expressing assent or dissent in public assemblies, as in Diod. Sic. xiii. 28. Polyb. xxviii. 4, 10. Dem. 16, 27. 577, 9. In Acts xx. 10. it is metaphorically used (in the pass.) of being disturbed in mind, as in Arrian, Diss. Ep. iv. 8. Ælian, V. H. i. 32.]

II. *Θορυβέομαι, οἶμαι*, mid. *to make a noise or disturbance*. It is in the N. T. particularly applied to the noise made in lamenting the dead. occ. Mat. ix. 23. Mark v. 39.

Θόρυβος, ου, ὁ. Comp. *τυρβάζω*.

I. *A tumult, or uproar*. Mat. xxvi. 5. xxvii. 24. Acts xx. 1. et al. In this view both the N. *θόρυβος* and the V. *θορυβέω* are often used in the Greek writers. [Add Mark xiv. 2. Acts xxi. 34. xxiv. 18. Ezek. vii. 7. Jer. xlix. 2. Lucian, Dial. Deor. xii. 2.]

II. *A tumultuous assembly or company*. Mark v. 38. Such noisy tumultuous assemblies at the place where any one lies dead are still used in the East. See Harmer's Observations, vol. ii. p. 135. [Schl. doubts whether the word here denotes a noisy crowd, (see Mat. ix. 23.) or lamentations for the dead. See Nicolai de Luctu Græcorum, c. 9. § 4. *Θόρυβος* is used to express lamentation in Prov. xxiii. 29. See Gen. xvii. 4. Is. v. 14.]

ΘΡΑΥΨΩ.—*To break, bruise*. occ. Luke iv. 18. in which passage *ρυψὼς ἀνάβλεψιν*, *recovering of sight to the blind*, is taken from the LXX, who in Is. lxi. 1. have substituted these words for the Heb. פתח־שׁוּבָה וּפְתוּחַת־אֵינָם, *the opening of the prison to them that are bound*, either because prisoners frequently had their eyes put out, as Judg. xvi. 21. 2 Kings xxv. 7; or rather because they were shut up in dark prisons. The same Hebrew ex-

pressions St. Luke further explains by *ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει*, *to set at liberty them that are bruised*, namely, with the fetters or stocks in which they were confined. This last expression occurs in the LXX of Is. lviii. 6. for the Heb. מִפְּתָח־שׁוּבָה וּפְתוּחַת־אֵינָם. It seems very evident from this passage of St. Luke, that the inspired penmen of the N. T. in their citations of the Old, did not intend either literally to translate the Hebrew, or to stamp their authority on the LXX translation, but only to refer us to the ORIGINAL SCRIPTURES. [Rosenmüller seems to agree with Parkhurst, but Schl. and Wahl translate the word more generally, the afflicted (broken in spirit), as in Deut. xx. 3. xxviii. 33. 1 Sam. xx. 33. Schl. says, *to avenge the afflicted*, and mentions another interpretation, viz. *to give comfort to those who are dejected from sin or other heavy troubles*.]

Θρέμμα, ατος, τό, from *τρέφω* perf. pass. of *τρέφω* *to nourish*. [Properly, *that which is nourished*. See Ælian, V. H. i. 5. Eur. Hipp. 11. Hence in the plural]—*cattle* which are kept and *nourished* by their owners. occ. John iv. 12. where see Wolfius and Wetstein, but comp. Kypke. [See Diod. Sic. i. 74. Ælian, V. H. xii. 56. Xen. Ec. xx. 23. Some, however, understand it here, of the family, or household. So Kypke and Maius Obs. Sacr. iv. p. 7. See Jambli. de Myst. sect. iv. c. 1. Marm. Ox. No. 9. and comp. Eur. Iph. Aul. 598. It is constantly used in this sense in inscriptions of a late date, especially those where a man commemorates his building a tomb for himself and his *θρέμματα*. See Münter, Symbol. ad Int. Ev. Johan. p. 11.]

Θρηνέω, ὦ, from *θρήνος*.—*To wail, lament in an audible manner*.—It is used either absolutely, Mat. xi. 17². Luke vii. 32. John xvi. 20; or construed with an accusative. Luke xxiii. 27. [2 Sam. i. 17. iii. 33. Jer. xvi. 5.]

Θρήνος, εος, ους, τό, from *θρέω* *to utter a tumultuous or confused cry*, which seems a word formed from the sound, like *shriek, scream*, &c. in English. The V. *θρέω* is particularly applied in the Greek writers to lamentation, as in *πάθεα θρημένως*, *bewailing her misfortunes*, and *θρομένην στανῇ κακά*, *bewailing her miseries to herself*. Hesychius accordingly explains *θρήν* by *θρηνέειν*, and *θροέμενον* by *ὀλοφυρόμενον deploring*. See Scapula.—*A wailing, lamentation*, [mournful chant]. occ. Mat. ii. 18. [2 Sam. i. 17. Jer. vii. 29. ix. 17. Joseph. Ant. vii. 1, 6. Diod. Sic. i. 72. Xen. Anab. x. 3.]

Θρησκεία, ας, ἡ, from *θρησκέω* *to worship God*, and this from *θρήσκος*, which see.

I. *Religion, religious service of God, or divine worship*. Acts xxvi. 5. James i. 26, 27.

II. *Religious worship, or service*, of angels. Col. ii. 18. Josephus, de Bel. ii. 8, 7. informs us, that those who were admitted into the society of the Essenes swore *συνθηρήσειν ὁμοίως ἅ τε τῆς αἰρέσεως αὐτῶν βιβλία, καὶ τὰ τῶν ἁγγέλων ὀνόματα*, "that they would equally guard the books of their sect, and the names of the angels." And it may seem from the Canon of the Council

¹ [Quicquid alitur. Blomf. ad Æsch. Sept. Theb. 166.]

² [Wahl says, that in the two first places only, it is to utter the lament at funerals. The two first places from the LXX quoted also bear this sense.]

of Laodicea on the river Lycus, which was held about the year 367, and condemned the *naming of angels as idolatry*, and from the testimony of Theodoret (both cited by Wetstein, whom see), that such a superstitious leaven had infected the church of Colosse, which was in the neighbourhood of that of Laodicea. Comp. Col. ii. 18. "What was meant by *guarding the names of the angels*, may be conjectured from the notion which commonly prevailed in the East, and in Egypt, concerning the power of demons or angels over the affairs of this world. It is probable that the Essenes having adopted the visionary fancies of their pagan neighbours concerning these superior natures, imagined themselves able by the magical use of the names of angels to perform supernatural wonders; and that the due observance of these mystical rites was the charge, which they bound themselves by oath to take, of the sacred names of the angels." Thus Enfield, (from Brückner,) Hist. of Philos. vol. ii. p. 185. It may however be doubted whether the Colossians derived their religious regard for angels from the Essenes, or immediately from the principles of the eastern or Platonic philosophy. Most probably from the latter. See under *στοιχείον* III. and Macknight's Preface to Colossians, sect. ii. Wolfius, however, on Col. ii. 18. observes, that *θηρησκεία* is never in the N. T. construed with a genitive, denoting the *object of worship*, any more than *εὐσέβεια* is; but that in James i. 26. it is joined with a genitive, signifying the *subject or person worshipping*: and he accordingly understands the *θηρησκεία τῶν ἀγγέλων* of a pretended *angelic worship*, far purer than that of other Christians, and such as was paid by the holy *spiritual angels*. But the former interpretation seems preferable, as best agreeing with the context, and with the state of the Colossian Church at the time; and though *θηρησκεία* is not in the N. T. construed with a genitive of the object, yet it is so used in Wisd. xiv. 27. five or six times by Josephus, quoted by Krebsius, and by Herodian, cited by Wetstein. See some curious remarks on this subject in the British Critic for March, 1794, p. 274. and for August, p. 198. [Bretschn. and Wahl agree with Parkhurst; Schl. with Wolf. See Krebs, Obs. Flav. p. 339. Deyling, iv. p. 586. The word occurs in 4 Mac. v. 6. Herodian, v. 3, 12. and 7, 3. Elsner (ii. p. 263.) mentions that it is often used in good Greek for a superstitious worship.]

Θρησκός, ον, ὁ.—*Religious, devout, a worshipper of God*. occ. James i. 26. Some derive it from *Θράξ*, in the Ionic dialect *Θράξ*, a Thracian, so called from *Θράξ Τίρας*, the seventh son of Japhet, Gen. x. 2. Thus Suidas, ΘΡΗΣΚΕΥ'ΕΙ, θεοσεβεί, ὑπηρετεῖ τοῖς θεοῖς. Λέγεται γὰρ ὡς Ὁρφεύς, ΘΡΑΨ, πρῶτος ἐτεχνολόγησε τὰ Ἐλληνων μυστήρια, καὶ τὸ τιμᾶν θεὸν ΘΡΗΣΚΕΥ'ΕΙΝ ἐκάλεσεν, ὡς ΘΡΑΚΙΑΣ οὐσης τῆς εὐρησεως. 'Θρησκεύει means, he worships or serves God: for it is reported that Orpheus, a Thracian, instituted the religious mysteries of the Greeks, and called the worshipping of God *θηρησκεύειν*, as being a Thracian invention.' But after all we may perhaps, with Pasor, best deduce *θηρησκός* and its derivatives from the Heb. *הָרָא* to seek, i. e. God; a phrase often used in the O. T. to express

religion. See 1 Chron. xxviii. 9. 2 Chron. xv. 2. xvii. 4. Ps. ix. 11. et al. in the Hebrew.

Θριαμβεύω, from *θρίαμβος*¹, a triumph, which Mintert and others deduce from *θρίον* a fig-leaf, and *ἄμβη* a brow (properly of a rock), because the victor's brows were anciently crowned with fig-leaves. By a passage in Polybius it should seem, that the Greek *θρίαμβος* was formed from the Latin *triumphus*: for, speaking of the Romans, he mentions *τοὺς προσαγορευομένους παρ' αὐτοῖς, what are called by them, ΘΡΙΑΜΒΟΥΣ*; and I know not that *θρίαμβος* or its derivatives ever occur in any Greek writer till the times of the Roman conquests.—With an accusative following, to triumph over, lead in triumph. occ. Col. ii. 15. (Thus Plutarch in Romul. t. i. p. 38. D. *ἐθρίαμβευσεν βασιλεῖς, he led kings in triumph*.) See Raphaelius on 2 Cor. ii. 14. To explain which passage we must observe, that in the ancient triumphs it was customary for the victors not only to lead about their conquered enemies, but also to be accompanied in their triumphal cars by their children and relations. In both these views, St. Paul might say, that God, πάντοτε θριαμβεύοντι ἡμᾶς, was always leading us, i. e. himself, in triumph: for he was an eminent trophy of Christ's long-suffering, and converting grace, (comp. 1 Tim. i. 16.) and was from a persecutor now become a friend, and joined with his Blessed Master in the triumph of the gospel. See more in Wolfius, who shows that Theodoret, Œcumenius, and Chrysostom, explain the expression in like manner. See also Wetstein. [Schl., Wahl, and Rosenmüller, say that it is, to make to triumph, in this place of Corinthians, as κληρονομεῖν to assign an inheritance. Josh. xvii. 14. βασιλεύειν to make to reign, in 1 Sam. xv. 35. viii. 22. xii. 1. Bretschn. construes, with Parkhurst and Wetstein, to lead one triumphing, i. e. to exhibit in a state of triumph, to give the victory to one. Kypke (ii. p. 243.) would translate, triumphing on account of us, supposing an ellipse of *διὰ*, which is very harsh.]

Θρίξ, τριχός, ἡ, dat. plur. *θριζί*.
I. A hair, as of the head. occ. Mat. v. 36. *Τρίχες, ai, the hair of the head*. Luke vii. 38, 44. John xi. 2. xii. 3. 1 Pet. iii. 3. Rev. i. 14. [where the Syriac rightly explains *τὴν κεφαλὴν καὶ τὰς τρίχας*, as if it were *τὰς τρίχας τῆς κεφαλῆς*.] ix. 8. Doddridge, in Luke vii. 38. renders *θριζί* by tresses of her hair, and observes, that the English word might be derived from the Greek. And so indeed it might, but we seem to have it immediately from the French *tresse*, a wreath of hair; and this may be from the Italian *treccia*, the same. [In Mat. x. 30. Luke xii. 7. xxi. 18. Acts xxvii. 34. it is used to denote something trifling. See 1 Sam. xiv. 45. 2 Sam. xiv. 11. 1 Kings i. 52. Suidas in voce. Aristoph. Ran. 627. Cic. ad Att. v. 20. Vorst. Diatr. de Adag. N. T. c. 6.]

II. Hair, as of a camel. Mat. iii. 4. Mark i. 6. [2 Kings i. 8.]

Θρόνῳ, ὦ, from *θρός*, the cry or noise of a tumultuous multitude, which from the perf. mid.

¹ [The proper meaning of this word in Greek is, a hymn in honour of Bacchus sung in solemn processions. See Arrian, Exp. Alex. vi. 28, 1.]

² [Parkhurst derives this word from *θρύψω*!]

τέθροα of the V. θρέω to utter a tumultuous cry¹. Comp. under θρήνος.

I. To utter a confused tumultuous cry.

II. To put into a tumult or confusion, to disturb, terrify; whence θροίσμαι, οὔμαι, pass. to be put into confusion, disturbed, or terrified. occ. Mat. xxiv. 6. Mark xiii. 7. 2 Thess. ii. 2. [Song of Solomon v. 4.]

ΘΡΟΜΒΟΣ, ου, ὁ. Hesychius explains θρόμβος by αἷμα παχύν, πεπηγὸς ὡς βουνοί, thick blood coagulated like lumps or hillocks; and the Scholiast on Sophocles by ὄγκον a tumor, swelling. The learned Damm, however, in his Lexicon Nov. Græc. col. 2376. derives θρόμβος from τρέψω, fut. θρέψω, perf. pass. τέθραμαι, to coagulate, as milk for cheese, in which sense Homer uses this word, Od. ix. 246.

Αὐτίκα δ' ἥμισυ μὲν ΘΡΑΨΑΣ λευκοῦ γάλακτος—

Coagulating, when, with brisk dispatch,

The half of his new milk—.

COWPER.

From τρέψω in this view is also derived τρυφάλις a cheese, and τρέψω itself may be deduced from τρέπω to turn, which English V. we apply to the coagulation of milk. See τρέπω.—A clot, a coagulated mass², particularly of blood, as the word is used by Plato, Dioscorides, [i. 102.] Æschylus [Eum. 184. Choeph. 526.] Galen, whom see in Wetstein. occ. Luke xxii. 44. where see Bp. Pearce's note. Herodotus, i. 179. uses ΘΡΟΜΒΟΥΣ ἀσφάλτου for clots, or concreted lumps, of bitumen. [See also Dioscor. i. 68.]

ΘΡΟΝΟΣ, ου, ὁ.

I. A throne, a royal or judicial seat. See Mat. xix. 28. Luke i. 32, 52. xxii. 30. Acts vii. 49. Rev. i. 4. ii. 13. [Schl. thinks that the word signifies also a royal habitation, and that in this sense it is applied to heaven as God's dwelling-place. Mat. v. 34. xxiii. 22. Acts vii. 49. Rev. xxii. 3. Comp. Is. lxvi. 1. Theocr. Idyll. vii. 93. It seems often to be used to express empire or royal power, as in Luke i. 32. See Acts ii. 30. Heb. i. 8. Ps. lxxxix. 45.]

II. An order of angels or celestial spirits. Col. i. 16.

Θυγάτηρ, τέρος, by syncope τρός, ἡ. It is certainly worthy of remark, that we find this word θυγάτηρ used, with little variation, not only by the Goths, Saxons, Almans, Cimbrians, Danes, Dutch, and English³, but even by the Persians⁴. Τηρ in θυγάτηρ may be merely a termination, as in the Greek μήτηρ, πατήρ, and, as we are informed by Bp. Chandler⁵, ter usually is of substantives in the old Persic, and, we may add, as ter seems to be in the English sister, and ther in father, brother, mother, which four last English

words are also nearly the same as the Persic *suster, pader, mader, brader*.

I. A daughter, whether an immediate, Mat. ix. 18. x. 35, 37. et al.; or a remote descendant, Luke i. 5. xiii. 16. [See Joseph. de Macc. i. 15. Gen. xxxvi. 2. Schl. adds Acts ii. 17. Comp. Vorst, Phil. Sacr. c. 24.]

II. In the vocative it is used as a compellation of affection and kindness. Mat. ix. 22. Mark v. 34. Luke viii. 48. xxiii. 28. Comp. τέκνον IV.

III. It denotes a city with its inhabitants. Mat. xxi. 5. John xii. 15; as ηρ frequently does in the Heb. SS. See Ps. xlv. 13. cxxxvii. 8. Is. xxii. 4. [Jer. xliii. 24. 2 Sam. ii. 2.] And thus cities or countries are commonly represented by women⁶ in sculptures and coins. So, for instance, on the reverse of some medals of Vespasian and Titus⁷, Judea is exhibited as a woman sitting sorrowful on the ground (comp. Is. iii. 26. Lam. i. 1. ii. 10.) under a palm-tree, with this inscription, JUDÆA CAPTA,

"Beneath her palm here sad Judea weeps."

Pope's Epistle to Addison.

Θυγάτριον, ου, τό, a diminutive of θυγάτηρ.—A little daughter. occ. Mark v. 23. vii. 24. [Athen. xiii. p. 501, C.]

Θύελλα, ης, ἡ, from θύω to move or rush impetuously, and ἀελλα a storm, whirlwind, which from αἶνω to blow, and εἶλω to roll round, or whirl. So Hesiod, speaking of the winds, Theog. 874. says,

—Κακῇ ΘΥ'ΟΥΣΙΝ ἈΕΛΛΗ.

In horrid storms they rush.

An impetuous or furious storm, a tempest, a whirlwind, turbo. Thus Hesychius explains θύελλα by ἀνέμου συστροφή καὶ ὀρμή ἢ καταγίς, a whirlwind, or storm of wind; and in Homer, Od. v. 317. we have

Δεινὴ ΜΙΣΤΟΜΕΝΩΝ ἀνέμων ἐλθοῦσα ΘΥ'ΕΛΛΑ,

A horrid storm of fierce conflicting winds.

[See also Aristot. de Mundo, c. 4.] occ. Heb. xii. 18. The Hebrew word in Deut. iv. 11. v. 22 or 19. corresponding to θύελλα of the LXX, and of the apostle, is חֹשֶׁךְ thick darkness. Violent whirlwinds and tempests are always accompanied with thick dark clouds, and no doubt the חֹשֶׁךְ mentioned in Deut. was in violent motion, (comp. Exod. xix. 16, 18.) whence the like appearance is called חֹשֶׁךְ in a whirlwind, Ezek. i. 4. and חֹשֶׁךְ, Job xxxviii. 1. xl. 6. Comp. Nah. i. 3.

Θύϊνος, η, ου, thyine, made of the θύον, θύα, or thya tree, so called from θύω to cense, burn as incense, on account of the sweet smell of its wood, especially in burning. This is observed by Homer, Od. v. 59, 60.

⁶ "But who are the ladies we are next to examine? These are, says Philander, so many cities, nations, and provinces, that present themselves to you under the shape of women. What you take for a fine lady at first sight, when you come to look into her, will prove a town, a country, or one of the four parts of the world: in short you have now Africa, Spain, France, Italy, and several other nations of the earth before you." Addison's 2nd Dialogue on Ancient Medals.

⁷ See Univ. Hist. vol. x. p. 691. note. The reader may find a print of two of these medals in Addison's Dialogues, Series iii. No. 13, 14.

¹ [See Æsch. Prom. 612. Eur. Ion 784. Eustath. in Iliad. Δ. p. 377, 7.]

² [So Athen. v. p. 192. See Poll. iv. 19, 2.]

³ "DAUGHTER, filia; Goth. dauter; Ang. Sax. dohter, dohtor, dohtur. Al. dohter, tohter, thohter: Cim. dohter; Dan. daatter; Belg. dochter." Junii Etymol. Anglican.

C / C ,

دختر

Dochter. See Castell, Lex. Persic. col. 259.

and Walton's Proleg. in Polyglott. xvi. p. 101.

⁵ See his Vindication of the Defence of Christianity, book i. p. 55. and Heb. and Eng. Lexicon in דַּחְתֵּר.

Κέδρον τ' εὐκαίτοι, ΟΥ'ΟΥ τ' ἀνὰ νῆσον ὀδάδει,
Δαιομένων.

— And fires of scented wood,
Cedar, and thyon, far perfumed the isle.

Theophrastus, *Hist. Plant.* v. 5. says, that the "*thyon* or *thya* tree grows near the temple of Jupiter Ammon, παρ' Ἀμμωνί, (in Africa,) and in the Cyrenaica, that it is like the cypress in its boughs, leaves, stalk, and fruit, and that its wood never rots." It was in high esteem among the heathen, who often made the doors of their temples, and the images of their gods, of this wood. See more in Wetstein, and comp. Pliny's *Nat. Hist.* xiii. 16. occ. *Rev.* xviii. 12. [See *Salmas.* ad *Solin.* c. 46. p. 667. *Wessel.* ad *Diod. Sic.* v. c. 46. *Cels. Hierobot.* ii. p. 22.]

Θυμία, ατος, τό, from *τεθυμίαμαι* perf. pass. of *θυμιάω*.

I. *Incense*, "*perfumes*¹ *exhaled by fire*." *Rev.* v. 8. viii. 3, 4. xviii. 13. On *Rev.* v. 8. observe that not the *incense*, but the *ψαλταί*, or *bowls*, are the prayers of the saints, to which the incense of Christ's merits was added, *Rev.* viii. 3. *Comp.* *Ps.* cxli. 2. and *Exod.* xxx. 34—38. [Ex. xxv. 16. *Diod. Sic.* i. 62. *Herodian* iv. 2, 21.]

II. *The act of censuring or fuming incense.* *Luke* i. 10. *Comp.* verse 11.

Θυμιάτριον, ον, τό, from *θυμιάω*.—*A vessel or instrument for burning incense.* occ. *Heb.* ix. 4. where I think it means the *censer* mentioned *Lev.* xvi. 12. in which the high-priest on the great day of atonement took coals of fire from off the brazen altar, and *burnt incense* in the holy of holies, which is therefore in the text of Hebrews said *ἔχουσα* to have this *censer*, for use namely. True, indeed, it is not expressly said in the O. T. that the *censer* employed on that occasion was *golden*, but neither is any thing said to the contrary; and as all the other furniture of the holy of holies was either solid gold, or overlaid with that metal, analogy would lead one to conclude that the *censer* in which Aaron offered the incense on that solemn day was *golden* also. Accordingly the Jews have a tradition, cited by Whitby and Wetstein on *Heb.* ix. 4. and by Ainsworth on *Lev.* xvi. 12. that "on every (other) day he who was to burn incense took coals from off the (brazen) altar in a *censer* of silver, but this day the high-priest in a *censer* of gold." *Comp.* *Rev.* v. 8. viii. 3. and see *Josephus* de *Bel.* i. 7, 6. I am well aware that some learned men have explained *χρυσὸν θυμιάτριον*, *Heb.* ix. 4. to mean the *golden altar of incense*: but how can the holy of holies be said to have this, since it certainly always stood without the veil, in the holy place? See *Exod.* xxx. 6. xl. 26. Besides, in the only two passages of the LXX where *θυμιάτριον* occurs, namely, 2 *Chron.* xxvi. 19. *Ezek.* viii. 11. it answers to the *Heb.* כִּנּוֹיָהּ a *censer*; and lastly in the N. T. another word, namely *θυμιαστήριον*, is used for the *altar of incense*, *Luke* i. 11. *Comp.* *Rev.* viii. 3. ix. 13. 1 *Mac.* i. 21. [See *Ælian*, V. H. xii. 51. *Demosth.* p. 617, 3. *Thucyd.* vi. 46. Read also *Deyling's Tract*, *Obs.* *Sacr.* ii. p. 558. who agrees in this view. The word denotes the altar of incense in *Joseph.* *Ant.* iii. 6, 8. *Philo*, de *Vit. Mos.* p. 668. ed. *Paris.*]

¹ Johnson.

Θυμιάω, ὤ, from *θύμα*², ατος, τό, *incense*, which from *θύω*.—*To burn or fume incense, cause it to exhale its odour by fire.* occ. *Luke* i. 9. [See *Ex.* xxx. 7. xl. 27. *Is.* lxxv. 3. *Schol.* *Aristoph.* *Plut.* 137. *Casaub.* ad *Athen.* ii. 939.]

Θυμομαχέω, ὤ, from *θυμός* the *mind*, and *μάχομαι* to *fight*.—*To be of a hostile mind against another, to be highly displeased, incensed, or offended at*, *infensus esse animo erga*; or, according to *Raphelius*, *to be obstinately bent on war*, either after receiving a defeat, or without prospect of success. occ. *Acts* xii. 20. where however *Kypke*, in opposition to the excellent commentator just mentioned, prefers the former sense, in which he shows that the V. is used by *Dionysius Halicarn.*, *Polybius*, and *Plutarch*, and observes, that *Raphelius's* interpretation cannot be admitted, because *Josephus* says not a word of this war of Herod with the Tyrians and Sidonians, who were under the formidable protection of the Roman empire. Compare *Wetstein*. [See *Polyb.* ix. 40, 3. *Exc. Leg.* 69. for the sense given here. It occurs in the sense alleged by *Raphelius*, in *Dion. Hal.* v. 11; and it is to *fight with a hostile mind* in *Diod. Sic.* xvii. 33. *Polyb.* xxvii. 8, 4.]

Θυμός, οῦ, ὁ, from *θύω* to *move impetuously*, particularly as the *air* or *wind*. See *θύω* I.

I. It seems to be sometimes used in *Homer* for the *animal soul* or *breath*, as where speaking of *Sarpedon*, who had fainted with a wound, he says, *Il.* v. 697.

ἄλτῃς δ' ἄμηνονθή, περὶ δὲ πνοῇ βορέαο
ζώγρει ἐπιπνεύουσα κακῶς κεκαφῆντα ΘΥΜΟ'Ν.

But he revived, for Boreas's cheering blast
Breathing around refresh'd his panting soul.

Comp. *Il.* iv. 470, 524. xiii. 671. xvi. 743.

II. *The soul or mind*, considered as comprehending both the appetites and passions. In both these views the word is frequently applied in the profane writers.

III. *A violent motion or passion of the mind, anger, wrath.* It is ascribed to *God*, *Rev.* xiv. 10, 19. (*Comp.* *Is.* li. 17.) *Rev.* xv. 1, 7. xix. 15. *Comp.* *Rom.* ii. 8; to man, *Luke* iv. 28. *Acts* xix. 28. [2 *Cor.* xii. 20. *Gal.* v. 20. *Eph.* iv. 31. *Col.* iii. 8. *Heb.* xi. 27.] to the devil, *Rev.* xii. 12. *Θυμός* and *δὲρὴν* are often joined in the profane, as they are in the sacred writers. This *Elsner* and *Wetstein* have shown on *Rom.* ii. 8. [The phrase denotes *exceeding anger* in *Rev.* xvi. 19. xix. 15. *Comp.* *Ex.* xxxii. 11. *Deut.* xxix. 23. But in *Rom.* ii. 8. the cause is put for the effect, and *heavy punishment* is meant. See *Gesen.* p. 671, 3. d.] *Ammonius*, whom *Wetstein* there cites, defines *θυμός* to be *πρόσκαιρος* a *temporary*, but *δὲρὴν*, *πολυχρόνιος* *μνησικακία* a *lasting* resentment. [The same distinction is noticed by *Suidas*. It is not however, always observed. See *Schol.* *Aristoph.* *Ran.* 868. *Diog. Laert.* *Zen.* § 113. *Menag. Comm.* p. 303. *Cic. Tusc. Quæst.* iv. 9. The word occurs in the sense of *passion* in *Polyb.* ii. 19, 10. *Ælian*, V. H. i. 14. *Xen. de Re Eq.* ix. 2.]

IV. It denotes *poison*, or more strictly *inflaming* or *inflammatory* *poison*. [See *Hammond*

² "Apud Hippocratem θήματα Galenus exponit θυμιάματα suffimenta." *Scapula*.

on Rev. xiv. 8. showing how it got this sense. Comp. *φάρμακον ἀλέθρον* in Wisd. i. 4.] occurs Rev. xiv. 10. Comp. Job xxi. 20. Ps. lx. 3. Lxxv. 8. Is. li. 17. Jer. xxv. 15. This is an Hellenistical sense of the word, which is thus used by the LXX, Deut. xxxii. 24, 33. (where it is joined with *οἶνος* wine.) Ps. lviii. or lvii. 4. in conformity with the correspondent Heb. *קָדַח*, which signifies both *wrath*, and an *inflammatory, acrid poison*, such as serpents emit when enayed. Compare Job xx. 16. in LXX. Wisd. xvi. 5. and Aruald there. But in Rev. xiv. 8. xviii. 3. it seems to denote *inflammatory philtres* or *love-potions*, such as whores used to give their lovers. So the learned Jos. Mede interprets it in his Comment. Apocalyp. pp. 517, 518. folio. See also Vitringa in Rev. [Θυμός is put for the Heb. *שָׂרָא* poison, in Deut. xxxii. 33. Job xx. 16. Amos vi. 12.]

Θυμός, ὦ, from θυμός *anger*, *wrath*.—To provoke to anger. Θυμόμαι, οἶμαι, pass. to be provoked to anger, to be incensed, *wrath*. occ. Mat. ii. 16. [Gen. xxx. 2. Polyb. v. 16, 4. Xen. Cyr. v. 5, 11.]

ΘΥΠΑ, ας, ἡ, from the Chald. *ܬܪܝܐ* the same, to which this word answers in Theodotion's version of Dan. iii. 26. and which is a corruption of the Heb. *שַׁע* a gate, by transposing the *ו*, and changing *ש* into *ח*, as usual.

I. A door; of a house, Mark i. 33. ii. 21. xi. 4; of a chamber, Mat. vi. 6; of a prison, Acts v. 19, 23; of the temple, Acts iii. 2; of a sepulchre, Mat. xxvii. 60. xxviii. 2. To be at the doors is a proverbial expression for being near at hand. See Mat. xxiv. 33. Mark xiii. 29. James v. 9. Comp. Rev. iii. 20. It is used also in the same view by the profane writers. See Raphaelius and Wetstein on Mat. xxiv. 33. [comp. Aristoph. Plut. 767.]

II. It is applied figuratively to Christ, who is the door, by which we must enter into his Church, and into eternal life, John x. 9. [or who, as Schleusner and Wahl say, gives us opportunity of entering into heaven;] to an opportunity of receiving the Gospel, Acts xiv. 27; or of preaching it, 1 Cor. xvi. 9. 2 Cor. ii. 12. Col. iv. 3. Rev. iii. 8. where see Vitringa. [Similar phrases occur in Lucian, t. ii. p. 720. ed. Reitz. Zenob. Cent. i. Prov. 89. Symm. Hos. ii. 17. εἰς θύραν ἐλπίδος, Plut. Symp. ii. Quest. iii. p. 636.]

Θυράς, οὗ, ὁ, from θύρα a door.

I. Homer (Od. ix. 240, 313, 340. comp. 243.) uses this word for a great stone, which served as a door to the mouth of a cave. Comp. Mat. xxvii. 60. John xi. 38, 39.

II. In the later Greek writers, cited by Alberti, Elsnor, and Wetstein, and particularly by Kypke, whom see, it denotes a large oblong shield, like a door, whereas *ἀσπίς* means a round one. occ. Eph. vi. 16. [On this difference, see Wessel. ad Diod. Sic. ii. p. 501. Alberti, Obs. Phil. p. 374. Lips. de Mil. Rom. iii. p. 166. Spanh. ad Jul. Orat. p. 241. Turneb. Advers. ii. c. 27. But this distinction is not always observed. See Polyb.

vi. 21. The word occurs 2 Sam. i. 21. 2 Kings xix. 32. Joseph. Ant. viii. 7, 2. Diod. Sic. v. 30 and 39.]

Θυρίς, ἰδος, ἡ. A diminutive of θύρα.

I. A little door. Thus sometimes used in the profane writers. See Scapula and Wetstein on 2 Cor. xi. 33.

II. A window. occ. Acts xx. 9. 2 Cor. xi. 33. As to the former passage, "Sir John Chardin's MS. tells us, the eastern windows are very large, and even with the floor. It is no wonder (then) that Eutychus might fall out, if the lattice was not well fastened, or if it was decayed; when, sunk into a deep sleep, he leaned with all his weight against it." Harmer's Observations, vol. i. p. 164. St. Paul's escape from Damascus, 2 Cor. xi. 33. nearly resembles that of the spies from Jericho, Josh. ii. 15. and probably was, like that, effected out of a kiosk or bay-window which projected beyond the wall of the city. Comp. Heb. and Eng. Lex. in *קִרְיָא* IV. [Gen. xxvi. 8. Is. xxiv. 18. Judges v. 28. Diod. Sic. xx. 85.]

Θυρώρος, οὗ, ὁ, ἡ, from θύρα a door, and οὐρός a keeper.—A door-keeper, a porter. occ. Mark xiii. 34. John x. 3. xviii. 16, 17. [There were female porters among the Jews. See 2 Sam. iv. 6. John xviii. 16. and so Suidas. Wahl, on John x. 3. remarks, that the word is used of one of the shepherds who kept the door of the fold, and opened it at the knock of a fellow-shepherd, as there were large folds in ancient times in which many shepherds lived entirely. The word occurs 2 Kings vii. 10. Ezek. xliv. 11. Xen. Cyr. vii. 5, 23. Hell. vii. 1, 26.]

Θυσία, ας, ἡ, from θύω to sacrifice.

I. A sacrifice or victim. Luke ii. 24. xiii. 1. Acts vii. 41. Heb. v. 1. vii. 27. Compare Eph. v. 2. Heb. ix. 26. x. 12. [Add Mat. ix. 13. Mark ix. 49. Heb. viii. 3. ix. 9, 23. x. 1, 11. In Mark xii. 33. Schleusner thinks that it is put in opposition to the *ὀλοκαύματα*, and means the sacrifices, part of which were given to the priests; while in 1 Cor. x. 18. this part is denoted. See Deut. xviii. 1. Hos. viii. 13. Gen. xxxi. 54. Lev. iii. 1, 3, 6, 9.]

II. It is spoken of the bodies of Christians, Rom. xii. 1; of their religious services, 1 Pet. ii. 5; particularly of their praises of God, and works of charity to men, Heb. xiii. 15, 16; especially to the preachers of the Gospel, Phil. iv. 18. [In Phil. ii. 17. *θυσία* may be either the preaching of the Gospel, or men made agreeable to God by Christianity.]

Θυσιαστήριον, ου, τό, from θυσιάζω to sacrifice, which from θυσία.

I. An altar, whether of burnt-offerings, Mat. xxiii. 18, 19, 35. Luke xi. 51. 1 Cor. ix. 13. x. 18. Comp. James ii. 21. Rev. vi. 9; or of incense, Luke i. 11. Comp. Rev. viii. 3. ix. 13. The LXX use it in the latter, as well as in the former sense, for the Heb. *זֶבֶח*; [in the former, Gen. viii. 20. xii. 7, 8. Wahl explains the two phrases, 1 Cor. ix. 13. τῷ θυσιαστηρίῳ συμμερίζονται, and 1 Cor. x. 18. κοινωνοὶ τοῦ θυσιαστηρίου, by a personification of the altar; ut altare, partem accipiant victimarum, i. e. are sharers with the altar. In Heb. xiii. 10. he explains it rightly as a victim, as Schleusner does, 1 Cor. ix. 23. Schleusner translates 1 Cor. x. 18. they confess

¹ [The phrase τὰ πρὸς τὴν θύραν denotes the vestibule or empty space before the door, (per quem a via aditus accessusque ad aedes est, Aul. Gell. xvi. 16.) called πρόθυρον, Gen. xix. 6. Hom. Od. A. 103. and πρόπυλα, Axioch. 19.]

openly that they worship God, whose altar it is; but this is very harsh.]

II. *The Christian altar*, that is, *the table of the Lord*, considered as furnished with the memorials of the sacrifice of his death, of which memorials Christians are to *partake* or *eat*, (comp. 1 Cor. x. 21. and verse 16.) but of which they have no right to eat, who serve the tabernacle. occ. Heb. xiii. 10. The most ancient and satisfactory illustration of the word in this text may perhaps be taken from Ignatius, who plainly uses it for the *Lord's table*, ad Philadelph. § 4. σπουδάζετε οὖν μὴ εὐχαριστία χρῆσθαι. Μία γὰρ σὰρξ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἐν ποτήριον εἰς ἑνυσιν τοῦ αἵματος αὐτοῦ· Ἐν ΘΥΣΙΑΣΤΗΡΙΩΝ, ὡς εἰς ἐπίσκοπος, ἅμα τῷ πρεσβυτερίῳ καὶ διακόνους τοῖς συνδούλοις μοῖ, ἵνα ὁ ἅνθρωπος πρᾶσσητε, κατὰ Θεὸν πρᾶσσητε, "wherefore let it be your endeavour to partake all of the same holy eucharist: for there is but one flesh of our Lord Jesus Christ, and one cup unto the unity of his blood; one ALTAR; as also there is one bishop, together with his presbytery, and the deacons, my fellow-servants: that so whatsoever ye do, ye may do it according to the will of God." Wake. And in a similar view the Blessed Martyr applies it, ad Trall. § 7. and ad Ephes. § 5. ed. Russel.

Θύω, from θέω or θεύω to run violently, approach hastily, "curro vehementer, festinanter accedo." Thus the learned Damm, Lex., who deduces this V. from θέω or θεύω, from the sound made by the breath of persons running.

I. To move or rush impetuously, to rage. Thus it often signifies in Homer, and is applied to winds, Od. xii. 400, 408, 426; to a river, Il. xxi. 234, 324; to the sea, Il. xxiii. 230; to a person, Il. i. 342. xi. 180.

II. In Homer, to cast a little of the victuals and wine into the fire, as an offering to the gods at the beginning or end of a meal or feast. Thus at the beginning of the entertainment which Achilles was going to give Ulysses, and the other princes sent to him by Agamemnon, Il. ix. 219, 220.

Θεοῖσι δὲ ΘΥΣΑΙ ἀνῳγες
Πάτροκλον ὃν εἵταιρον· ὃ δ' ἐν πυρὶ βάλλε θυῖα·

The first oblations to th' immortals due
A mid the flames his friend Patroclus threw.

So Odys. xiv. 446. Eumæus before he began to eat,

Ἄρματα ΘΥΣΕ θεοῖς ἀειγενέτῃσι·

Σπείας δ' αἶθονα οἶνον—

Th' initial offerings to th' immortals burnt;

And having pour'd the consecrated wine—

Hence

III. In the later Greek writers, to sacrifice, to slay in sacrifice. Acts xiv. 13, 18. 1 Cor. x. 20. Comp. Mark xiv. 12. Luke xxii. 7. 1 Cor. v. 7. See Exod. xii. 27. xxiii. 18. xxxiv. 25.

IV. To slay for food. Mat. xxii. 4. Luke xv. 23, 27. Acts x. 13. xi. 7. Comp. John x. 10. In the LXX it is used for the Heb. נָחַץ, generally in the sense of *slaying in sacrifice*, but sometimes for *food*, as 1 Sam. xxviii. 24. 1 Kings xix. 21; in which latter application it answers to the Heb. נָחַץ, 1 Sam. xxv. 11. Comp. Jer. xi. 19.

ΘΥΠΑΞ, ακος, ὁ, properly, a breast-plate, cuirass, or defensive armour for the breast. Thus Homer, Il. xi. 19.

Δεύτερον αὖ ΘΥΠΗΚΑ περὶ ΣΤΗΘΕΣΣΙΝ ἔδουε,

The beaming cuirass next adorns his breast.

POPE.

And in this sense only is the Ionic θώρηξ used in Homer, which therefore seems the primitive meaning of the word; whence also we have in the same most ancient poet, αἰολοθώρηξ, Il. iv. 489; λινοθώρηξ, Il. ii. 529; χαλκοθώρηξ, Il. iv. 448; the V. θωρήσσω to arm, put on armour, very frequently used; and the N. θωρηκτής defensively armed, Il. xv. 689, 739. But in the later Greek writers θώραξ sometimes denotes the fore-part of the human body, and particularly the breast; and hence some etymologists have been induced to derive it from θορεῖν to leap, on account of the leaping or pulsation of the heart, therein contained; but this is only a secondary sense of the N. taken from the resemblance of the human thorax to a breast-plate, on account of its bones and cartilages, which defend the noble parts it comprises. In the N. T., though several times applied figuratively, it signifies only a breast-plate. occ. Eph. vi. 14. 1 Thess. v. 8. Rev. ix. 17. The LXX use θώραξ for Heb. חֲרָץ a brigandine or coat of mail, Jer. xli. 4. and frequently for חֲרָץ of the same import. [Job xli. 17. Ælian, V. H. iii. 24. Herodian, viii. 4, 27. Xen. Mem. iii. 10, 9.]

I.

I, ι, Iota. The ninth of the more modern Greek letters, but the tenth of the ancient, whence, as a numerical character, the small ι is still used for ten. In the ancient or Cadmean alphabet it answered to the Hebrew or Phœnician Jod or Yod in name, order, and power, but in its form ι it approaches much nearer to the Hebrew than to the Phœnician letter. Comp. Ἰῶτα.

Ἰαμα, ακος, τό, from ἰάμαι.—A healing. occ. 1 Cor. xii. 9, 28, 30. [Jer. xlvii. 11. Is. xxxiii. 6. Polyb. vii. 14, 2. Thuc. ii. 51. Plut. t. viii. p. 31. ed. Reiske.]

ἸΑΟΜΑΙ, ὦμαι, from the uncommon N. ἰα life, strength, or immediately from the Heb. יָחַי to cause to live, to revive, recover from illness, to which ἰάμαι answers in the LXX of Neh. iv. 2. or iii. 34.

I. Mid. to heal, to restore to bodily health. Luke v. 17. vi. 19. xxii. 51. et al. Pass. to be thus healed. Mat. viii. 8, 13. xv. 28. Mark v. 29. et al. Comp. James v. 16. [Schl. and Wahl, after Carpzoff, refer this place rather to sense III. (that your sins may be remitted.) Rosenmüller thinks the context in favour of Parkhurst's interpretation.]

II. Both in mid. and pass. it is applied to the curing of demoniacal or diabolical possessions. Mat. xv. 28. Luke ix. 42. Acts x. 38.

III. To heal spiritually, restore to spiritual health. Mat. xiii. 15. Luke iv. 18. John xii. 40. Pass. to be spiritually healed, 1 Pet. ii. 24. Comp. Heb. xii. 13. [See Is. vi. 10. 2 Chron. vi. 30. Ecclus.

iii. 30. Andoc. Orat. ii. p. 254. and Schwarz. Comm. Crit. Ling. Gr. N. T. p. 680.]

**ἰασις*, εως, ἡ, from *ἰάομαι*.—*A cure, healing*. occ. Luke xiii. 32. Acts iv. 22, 30. [Prov. iii. 8. iv. 22. Plut. t. viii. p. 712. Reiske. Antiphon, 757, 4. It occurs in Ecclus. xxviii. 3. for remission of sins.]

**ἸΑΣΠΙΣ*, ἰδος, ἡ, from Heb. *יָסַפִּי* the same. *The jasper*, a kind of precious stone: they are found of various colours; green, azure, sea-green, purple, blue, and some white, approaching to a crystal, (as Rev. xxi. 11.) So Pliny, Nat. Hist. xxxvii. 9. "*Similiter candida est, quæ vocatur astrios, crystallo propinquans.*" See more in Pliny, xxxvii. 8, 9. New and Complete Dictionary of Arts, and the Encyclopædia Britannica, in JASPER. occ. Rev. iv. 3. xxi. 11, 18, 19. [In Revelations many suppose a diamond, the most precious of all stones, is meant, as in Exodus xxviii. 18. partly because the jasper is mentioned at the head of the list in ch. xxi. 11.]

**Ἰατρός*, οὔ, ὁ, from *ἰάομαι*.—*A physician*, q. d. *a healer*. Mat. ix. 12. Mark ii. 17. Luke iv. 23. (where see Wolfius and Wetstein.) Col. iv. 14. et al. It is well known that the ancient Greek and Roman *ἰατροί* not only prescribed, but made up their own medicines, and also practised surgery. [See Jer. viii. 22. Prov. xiv. 32. 2 Chron. xvi. 12.]

**Ἴδε*.—See, behold, lo, observe. The grammarians say it is used adverbially; but it is, properly speaking, the 2nd pers. imperat. 2 aor. act. of the V. *εἶδω* to see. When followed by a nominative case, not succeeded by another verb, there is an ellipsis, which may be supplied by *here* or *this is, here or these are*. See Mark xvi. 6. John i. 29, 36. xix. 5, 14. Mark iii. 34. In Rom. ii. 17. eleven MSS., two ancient, for *ἴδε* have *εἰ δέ*; and this reading, which also agrees with the Syriac, Vulg., and several other old versions, is by Griesbach received into the text.

**Ἰδέα*, ας, ἡ, from *ἰδόν*, 2 aor. of *εἶδω* to see.—*Countenance, aspect*, as of an angel. occ. Mat. xxviii. 3. where it must denote the countenance, as opposed to the rest of his form concealed by his raiment. It is applied in like manner to the human countenance, not only by Theodotion, for the Heb. *פָּנִים*, Dan. i. 13, 15. but also, as Alberti has shown, by Arrian, Aristophanes, and Pindar. See also Wetstein, Kypke, and Blackwall's Sacred Classics, vol. ii. p. 32, 33. [The usual meanings are, *look* or *form, appearance*. In Gen. v. 3. it is *likeness*. It occurs in the sense given here in Aristoph. Plut. 122. Pind. Ol. x. 130. Diod. Sic. i. 12. and in the LXX, Dan. i. 13.]

**Ἰδίᾳ*, from *ἰδιος*.—*Separately, severally*. It is properly the dative fem. of *ἰδιος*, used elliptically and adverbially for *ἐν ἰδίᾳ χώρᾳ*, in a separate place. See Bos Ellips. under *Χώρα*, and comp. *ἑκαστός* II. occ. 1 Cor. xii. 11. So Xen. Cyr. vii. p. 344. ed. Hutchinson, 8vo. *ταῦτα γὰρ καὶ ἸΔΙᾶι χρήσιμα ἐκίστησι*, for these things are both advantageous to every one *severally*. [Mem. i. 2, 63.]

**ἸΔΙΟΣ*, α, ov.

I. *One's own, proper, suus, proprius*. [It is used to denote *what belongs to one*, either (1) generally, as John x. 3, 12, *one's own sheep*. Luke (274)

x. 34. *his own beast*. Acts xxviii. 30. *their own inn*, i. e. one hired by themselves, not by the other Christians. In Acts iv. 32. *what is one's own*, is opposed to what is common *property* (κοινόν). In John viii. 44. *ἐκ τῶν ἰδίων λαλεῖ*, he speaks according to his own disposition. In John i. 11. Parkhurst says, there is a reference to the land of Canaan, the city of Jerusalem, and especially the temple, and quotes 2 Sam. vii. 23. Ps. xlviii. 2, 9. Mat. xxi. 13. Mal. iii. 1. So Schl. says, *τὰ ἴδια* means *Judæa*, οἱ ἴδιοι *his countrymen*; and certainly ἡ ἰδία πόλις in Mat. ix. 1. is, the city to which one belongs, where one dwells. Wahl says strangely that οἱ ἴδιοι are "those who depend on the Logos as Creator of the world, as a family depends on the master." Or, (2) of those belonging to one's family, as 1 Tim. v. 8. So Xen. Céc. xi. 9. ἴδια ἔργα *domestic business*. (3) Of friends or followers, John xiii. 1. xv. 19. Acts iv. 23. xxiv. 23. See Diod. Sic. xiii. 92, 93. Polyb. xxi. 4, 4. Xen. Hell. ii. 4, 29. (4) Of one's own house, in the plural, τὰ ἴδια (οἰκήματα perhaps being understood), John xvi. 32. xix. 27. Acts xxi. 6. Esth. v. 10. vi. 12. Comp. 1 Kings xxii. 17. 3 Esdr. v. 47. vi. 82. 3 Mac. vi. 27. Plato, de Leg. vi. p. 758. A. Jambl. c. 19. Herod. i. 109. In Tit. i. 12. it is redundant. See Loebbeck ad Phryn. p. 441.]

[11. *One's own*, in the sense of *peculiar*. Thus Acts ii. 6. *one's own language*. See ver. 8. Mat. xxv. 15. Acts xxv. 19. 1 Cor. iii. 8. vii. 2, 7. xv. 23, 38. xii. 18. So in 1 Thess. iv. 11. τὰ ἴδια expresses *one's especial or peculiar duty*.]

III. *Private, separate*. Thus used in the expression *κατ' ἰδίαν, χώρᾳ* place being understood, in a private place, privately, apart. Mat. xiv. 13, 23. xvii. 1, 19. Mark iv. 34. et al. So Josephus de Bel. x. 10, 5. ἀθροίσας δὲ τοὺς ἐν-
ναροὺς ΚΑΤ' ἸΔΙᾶΝ, having assembled the leading men *privately*. [See 2 Mac. iv. 5. xiv. 21. Dion. Hal. Ant. x. 65. Polyb. iv. 84, 5. Diod. Sic. xvi. 43.]

IV. Joined with *κατρός*, proper, convenient. Gal. vi. 9. 1 Tim. ii. 6. vi. 15. where Chrysostom explains ἰδίους by *προσέχουσιν* fit, convenient. Raphaelius shows that Polybius applies ἰδιος in the same manner. [In Acts i. 25. ἰδιος τόπος is the proper or destined place, most probably, the place of punishment. See Bishop Bull, Serms. 2 and 3. on Some important Points, &c. So Wahl and Bretschneider. Schl. says the grave. See Jude 6. As to the passage 2 Pet. i. 20. see ἐπίλυσις.]

**Ἰδιώτης*, ου, ὁ, from ἰδιος.—In general, a common man, as opposed either to a man of power, or of education and learning. See Wetstein on 1 Cor. ix. 16.

I. *A person in a private station, a private or common man, a plebeian*. Thus it is used by the LXX, Prov. vi. 8. where, however, there is nothing in the Heb. to answer it. And in this sense some understand it, Acts iv. 13. where see Doddridge. [Xen. Mem. ii. 6, 18. Anab. i. 3, 1.]

II. *Uninstructed, unskilful, unlearned*. 1 Cor. xiv. 16, 23, 24. Ἰδιώτης is often used in this sense by the Greek writers. See Wetstein. [See Xen. de Mag. Eq. viii. 1. Anab. vi. 1, 21. Hemsterh. ad Luc. i. p. 481. Irmsch. Exc. ad Herodian. i. 1, 3. p. 759. Krebs, Obs. Flav. p. 196.]

In one place it seems to be, *unskilful, unpolished, unadorned, plain* in speech, i. e. speaking like an *ordinary or common* man, 2 Cor. xi. 6. Considering that ἰδιώτης in this text refers both to λόγῳ and γνώσει, I know not how it could have been better rendered into English, than as it is in our translation by the word *rude*¹. Raphaelius produces a remarkable passage from Xenophon, de Venat., where that elegant and mellifluous writer, referring to his own *easy and natural language*, as opposed to the *obscure and affected* style of the Sophists, calls himself ἰδιώτης, a *plain or ordinary man*, ἐγὼ δὲ ἰδιώτης μὲν εἰμι, says he; and the celebrated Longinus, de Sublim. sect. xxxi. gives it as his opinion, that ἔστιν ἄρ' ὁ ἰδιώτισμός ἐνιοτε τοῦ κόσμου παραπολὺ ἐμφαντικώτερον, 'a common expression is sometimes much more significant than a pompous one:' and after producing some instances of this from the Greek writers, he adds, ταῦτα γὰρ ἐγγὺς παραξέει τὸν ἰδιώτην, ἀλλ' οὐκ ἰδιώτεον τῷ σημαντικῷ, 'These approach near to the vulgar in expression, but are by no means vulgar in significance and energy.' A remark, which I am persuaded, may with the greatest truth be applied to many passages in St. Paul's writings. See also Wolfius on 1 Cor. xi. 6.—Our Eng. word *idiot* is indeed derived from ἰδιώτης, but has a very different meaning. I cannot find that ἰδιώτης is ever used by any Greek writer for a person *deficient in natural capacity or understanding*².

Ἰδοῦ.—See, behold, observe, lo. See Mat. i. 23. ii. 9. xii. 46. Luke i. 38. Gal. i. 20. The grammarians call it an adverb; however, it differs from the 2nd pers. sing. 2 aor. imperat. mid. of the V. εἶδω only by an accent. [In Luke i. 31. ii. 34. Gal. i. 20. James v. 4. it seems put for *know*. With ἐγὼ it is, *I am here*. Acts ix. 10. Heb. ii. 13. vii. 7, 9. See 1 Sam. iii. 4, 8. Gen. xxxi. 11.]

Ἰδώς, ὥτος, ὁ, from ἰδως the same.—*Sweat*. occ. Luke xxii. 44.—The LXX have once used it, Gen. iii. 19. for the Heb. חָטָה. [2 Mac. ii. 27. Artem. i. 66. Aristot. Prob. ii. 31.]

Ἱερατεία, ας, ἡ, from ἱερατεύω.—*A priesthood, office, or function of a priest*. occ. Luke i. 9. Heb. vii. 5. [Exod. xxix. 9. Num. iii. 10. Aristot. Pol. vii. 8.]

Ἱερατεύμα, ατος, τό, from ἱερατεύω.—*A priesthood, an assembly or society of priests*. occ. 1 Pet. ii. 5, 9. In the parallel place, Exod. xix. 6. it answers in the LXX to the Heb. כֹּהֲנִים *priests* in the plural. [Christians are called a priesthood, as being required to offer up to God pure and holy thoughts, and they are called *royal priests*, because they are to reign with Christ, according to Wahl.]

Ἱερατεύω, from ἱεράομαι the same, and this from ἱερεῖς. [See Deyling, Obs. Sac. iv. 144.] —*To perform the priest's office, to officiate as a priest*. occ. Luke i. 8. [Ex. xxviii. 1, 3, 4, 41. 1 Mac. vii. 5. Synes. Ep. 57, 67.]

Ἱερεὺς, ἑως, ὁ, from ἱερός *sacred*.—*A priest, a*

person consecrated to God for the performance of *sacred offices*. See Heb. v. 1. It is spoken of Melchisedec, a patriarchal priest, Heb. vii. 1; of the Levitical priests of the true God, Mat. viii. 4. xii. 4, 5. Luke i. 5. et al. freq.; of a heathen priest of Jupiter, Acts xiv. 13; of the Jewish high-priest, v. 24. Comp. 1 Mac. xv. 1. and see Wolfius³; of Christ, the true and great high-priest after the order of Melchisedec, see Heb. vii.; of believers, who are a holy priesthood, and offer spiritual sacrifices acceptable to God through Jesus Christ, Rev. i. 6. v. 10. xxi. 6. Comp. 1 Pet. ii. 5. [See Suicer i. p. 1442.]

Ἱερόν, οὔ, τό, from ἱερός *sacred*.—*A temple*, whether of the true God, Mat. xii. 5, 6, et al. freq.; or of an idol, Acts xix. 27. It often includes not only the *buildings*, but the *courts*, and all the *sacred ground or inclosure*. The word is properly an adjective, χωρίον *a place* namely being understood. [It may be observed, that wherever any difference can arise as to the part of the temple described by the word Ἱερόν, there the interpreters always differ. Thus in John vii. 28. Wahl and Schl. say it is *synagoga in quodam templi conclavi*; Bretschneider, *porticus ubi emptores venditoresque erant*. In Mat. xxvii. 51. it is clearly, the *Holy of Holies*.—Ἱερόν seems often to describe the sacred inclosure and outward buildings, and ναός the building itself. See Duker ad Thuc. iv. 90. Diod. Sic. i. 15. Kypke i. p. 136. In Ezek. xxviii. 18. Schl. says, it is the *sanctuary*; in Ez. xiv. 19. the *court*.]

Ἱεροπρεπής, ἑος, οὗς, ὁ, ἡ, from ἱερός *holy*, and πρέπω *to suit, become*.—*Such as becometh holy persons, venerable*. occ. Tit. ii. 3. Josephus uses the word in nearly the same sense, Ant. xi. 8, 5. where he calls the high-priest Jaddua's solemn procession to meet Alexander the Great, ἹΕΡΟΠΡΕΠΗ καὶ τῶν ἄλλων ἱθνῶν διαφέρονσαν—ὑπάντησιν, 'a manner of meeting him *venerable*, and different from that of other nations.' See also Wetstein on the place. [See Xen. Symp. viii. 40. Athen. vii. p. 289. A. In 4 Mac. ix. 25. xi. 20. it seems to be *sanctimonious*.]

ἹΕΡΟΣ, ἁ, ὄν.—*Sacred, holy*. occ. 2 Tim. iii. 15. Comp. 1 Cor. ix. 13. where ἱεροῦ may mean the *holy things*, i. e. the *tithes*, which were consecrated to God. [Τὰ ἱερά means the *external worship*, and τὸ ἱερόν *a victim*. In Xen. Ven. v. 25. and Lys. p. 229. τὰ ἱερά is applied to the vases, &c. deposited in the temples.]

ἹΕΡΟΣΟΛΥΜΑ, ὠν, τὰ, and

ἹΕΡΟΣΟΛΥΜΑ, ης, ἡ, Mat. ii. 34.—*The city of Jerusalem*. These are only variations of the Heb. יְרוּשָׁלַיִם *Jerusalem*, (which see,) in order

³ [So in the Heb. Exod. xxxiv. 19. 1 Kings i. 8. And pontifex in Latin for pont. maximus. See Duker on Florus i. 23. iii. 21. Lev. v. 41.]

⁴ But Markland, Appendix to Bowyer's Conject., makes πᾶσα here agree with πόλις *city* understood; because Matthew, elsewhere, always uses Ἱεροσόλυμα in the plural number and neut. gender. Josephus, however, has Ἱεροσόλυμα as a N. sing. De Bel. vi. 10. (misprinted 4. in Hudson's ed.) Εἰς αὐτὴν μὲν οὕτως ἹΕΡΟΣΟΛΥΜΑ—thus Jerusalem was taken—ΑΛΟΥ' ἑὰ δὲ καὶ πρότερον πενήκτις, ποῖτο δεύτερον ἹΗΡΕΜΟ'ΘΗ, and having been taken before five times, it was now a second time desolated.' See Kypke on Mat. ii. 3.

¹ "Rude am I in my speech."

SHAKESPEARE'S Othello, Act i. Scene 3.

² See, however, the learned Bp. Horsley's Tracts in Controversy, p. 430.

to make the name more agreeable to the genius of the Greek language. In this view it is remarkable that Aristotle in Clearchus (cited by Josephus, cont. Apion. i. § 22. p. 1347. and by Eusebius, Præp. Evang. ix. 5.) says, τὸ δὲ τῆς πόλεως αὐτῶν ὄνομα πᾶν σκολιὸν ἔστιν, 'IEPOYΣAΛH'M γὰρ αὐτὴν καλοῦσιν, 'But the name of their (i. e. the Jews') city is very uncouth: for they call it Jerusalem.' Mat. ii. 1. xv. 1. et al. freq.

Ἱεροσολυμίτης, ου, ὁ, from Ἱεροσόλυμα Jerusalem. — An inhabitant of Jerusalem. — occ. Mark i. 5. John vii. 25. — This N. is used by Josephus, Ant. xii. 5, 3. and xiv. 16, 4. [4 Mac. iv. 22. xviii. 5.]

Ἱεροσυνέω, ὦ, from ἱερόσυλος. — To commit sacrilege, take to one's own private use what is consecrated to God. — occ. Rom. ii. 22. [Some consider this word as used in its proper sense, to rob the temple; others take it metaphorically, to profane the temple by denying the victims and tributes due to it. It occurs in its proper sense, Polyb. xxxi. 4, 10. See Demosth. p. 1318, 27. Aristophanes, Vesp. 841.]

Ἱερόσυλος, ου, ὁ, ἡ, from ἱερόν a sacred place or thing, and σὺλῶ to rob, spoil. — A robber of a temple, a sacrilegious person. — occ. Acts xix. 37. [2 Mac. iv. 42. Aristoph. Plut. 30. Xen. Anab. i. 7, 10.]

Ἱερουργέω, ὦ, from ἱερόν sacred, and ἔργον a work. — To perform, or be employed in, a sacred office¹. — occ. Rom. xv. 16. ἱερουργοῦντα τὸ εὐαγγέλιον, being employed in the sacred business of (preaching or administering) the gospel. This word is frequently used by Herodian, v. [3, 16.] for performing sacred offices. See Wetstein, and comp. Vitringa on Is. lxi. 6. lxvi. 20. [The proper meaning is, to offer victims; and so Hesychius explains it.]

ἹΕΡΟΥΣΑΛΗ'Μ, ἡ, Heb. Undeclined.

1. Jerusalem, Heb. יְרוּשָׁלַיִם from יָרַח + יָמַץ to possess, inherit, and שָׁלֵם peace. A famous city, the capital of Judea, situated partly in the tribe of Benjamin, and partly in that of Judah. (See Josh. xv. 63. xviii. 28. Jud. i. 8, 21. and Clark's notes.) Mat. xxiii. 37. et al. freq. It was anciently called Jebus or Jebusi, Josh. xviii. 28. Jud. xix. 10. 1 Chron. xi. 4. and was not completely reduced by the Israelites till the reign of David, 2 Sam. v. 6—9. The name Jerusalem, i. e. the possession or inheritance of peace, seems to have been given it by the Israelites, in allusion not only to the natural strength of its situation, and to the Lord's protecting of it from its outward or political enemies, (see Ps. cxxv. 2. cxxii. 6, 8. cxlvii. 14.) but also with especial reference to the prophecy of Abraham, Gen. xxii. 14. and to the Prince of Peace, (Is. ix. 6.) who should there accomplish (John xix. 30.) the great work of peace (Hag. ii. 9.) between God and man, (Is. liii. 5. Rom. v. 1. 2 Cor. v. 19.) between Jew and Gentile, (Eph. ii. 14. &c.) and between men and their own consciences, (John xiv. 27. Rom. xiv. 17. 2 Thess. iii. 16.) by offering himself a sacrifice and peace-offering for the sins of all. (See Heb. ix. 25—28.)

II. As Jerusalem was the centre of the true worship, (see Ps. cxxii. 4.) and the place where God did in a peculiar manner dwell, first in the tabernacle, 2 Sam. vi. 12, 17. 1 Chron. xv. 1. xvi. 1. Ps. cxxiii. 13. cxxxv. 21. and afterwards in the temple, 1 Kings iv. 13; so it is used figuratively to denote the Church, or "that celestial society to which all that believe, both Jews and Gentiles, are come, and are united." Doddridge. Gal. iv. 26. Heb. xii. 22. Comp. Rev. iii. 12. xxi. 2, 10.

Ἱεροσύνη, ης, ἡ, from ἱερός sacred. — Priesthood, priestly function or office. — occ. Heb. vii. 11, 12, 14, 24. [1 Chron. xxix. 22. 1 Mac. ii. 54. Herodian, v. 7, 2. et 8.]

Ἱημι, from ἱέω or the obsolete ἕω the same. — To send in whatever manner. This simple V. occurs not in the N. T., but is inserted on account of its compounds and derivatives.

ἸΗΣΟΥ'Σ, οὔ, ὁ, Heb. — JESUS, Heb. יְהוֹשֻׁעַ, i. e. Jehoshua, or Joshua, which the LXX and apocryphal books constantly express by the Greek Ἰησοῦς, as St. Stephen also does, Acts vii. 45. and St. Paul, Heb. iv. 8. The Hebrew name יְהוֹשֻׁעַ is a compound of יָה Jah, or יְהוָה Jehovah, and שָׁחַ to save, a saviour; so imports Jehovah the Saviour. It was first given by Moses to his minister Joshua, who was before called יְהוֹשָׁה Hoshea, Num. xiii. 16. This Joshua was an eminent type of Christ, as being Moses' minister (see Rom. xv. 8.) and successor, who, according to his name, was made great for the saving of the elect of God, Eccus. xlv. 1; who actually did save the people from their enemies the Canaanites, led them on conquering and to conquer, and put them in possession of the promised land. Thus of our Blessed Lord it is said, Mat. i. 21. thou shalt call his name Jesus, Ἰησοῦν, Jehovah the Saviour (see Is. xxv. 9. xlv. 17, 21, 22—25. Jer. xxiii. 6.) for Ἡ Ε' ΑΥΤΟΥ'Σ (αὐτοῦ) shall save σώσει his people from their sins. Comp. Luke ii. 11. Acts xiii. 23. Luke ix. 56. xix. 10. John iii. 17. xii. 47. 1 Tim. i. 15. And by his being named Jesus was fulfilled the prophecy which said He should be called Emmanuel, which, being interpreted, is God with us, Mat. i. 23. See Bishop Pearson on the Creed, art. II., and compare Ἐμμανουήλ. "No doubt can be made," says Michaelis, (Introduction to N. T. vol. i. p. 316. ed. Marsh.), "that the original reading in Mat. xxvii. 16, 17. was Ἰησοῦν Βαραββάν. Origen expressly declares it²—and Ἰησοῦν is found in the Armenian³, and in a Syriac translation which Alder discovered in Rome;" to which we may add from Mr. Marsh's note 23. that Griesbach found it in two Greek MSS., and Professor Birch in one of the Vatican library. Several Greek Scholia also declare this to be the reading of the most ancient MSS. "The

² "—It is not barely said that He, but as the original raiseth it, He himself shall save. Joshua saved Israel, not by his own power, not of himself, but God by him; neither saved he his own people, but the people of God: whereas Jesus himself, by his own power, the power of God, shall save his own people, the people of God." Pearson on the Creed, art. II. p. 79. fol. ed. 1662.

³ See the passage in Weiststein's note, and more fully in Michaelis.

⁴ See Mons. La Croze's Letter in Bp. Watson's Tracts, vol. iii. 302. or in the Cambridge edition of Beausobre and L'Enfant's Introduction, 1779, 8vo.

¹ [Deyling (Obs. Sacr. iv. 144.) says that ἱερατεύω and ἱερουργέω are precisely of the same meaning.]

relation of St. Matthew seems to be imperfect without it."—See more in Michaelis, &c. as above, and compare Bishop Pearce's note.

Ἰκανός, ἡ, ὄν, from ἰκάνω to reach, attain, namely, the desired end (which from ἴκω to come, see under ἰκετηρία). Ἰκανόν answers to the Heb. יָצַח in the LXX of Jer. xlviii. 30.

I. *Sufficient, fit.* 2 Cor. ii. 16. iii. 5. 2 Tim. ii. 2. In 2 Cor. ii. 16. we have the phrase ἰκανός πρὸς—*sufficient for*, which Raphaelius shows to be used in the same sense by Polybius and Arrian. [See Thuc. i. 78. Arrian, Epict. iv. 4. Krebs, Obs. Flav. p. 297. Polyb. viii. 35, 5. Herodian, ii. 9, 8. Xen. Mem. i. 2, 27. Comp. Schoettgen and Kuinoel on Luke xxii. 38.]

II. *Fit, worthy.* Mat. iii. 11. viii. 8. [Luke vii. 6.] Mark i. 7. (Comp. John i. 27.) 1 Cor. xv. 9. [Dion. Hal. Ant. ii. 65. Herod. viii. 36. Aristæn. ii. 19.]

III. *Sufficient, adequate, enough.* 2 Cor. ii. 6. Luke xxii. 38. So Simplicius on Epictet. p. 142. cited by Wetstein, εἰ δὲ καὶ δοκεῖν (ἀγαθός) θέλῃς, σπαντὶ φαίνον, καὶ ἸΚΑΝΟΝ ἔΣΤΙ, "but if you desire to appear good, appear so to yourself, and it is enough." [Comp. 2 Chron. xxx. 3. Symm. Prov. xxx. 8. Lucian, Timon, 10. Wahl observes that there is indignation implied in this phrase of St. Luke.]—Τὸ ἰκανὸν ποιεῖν τι, to satisfy any one, satisfacere alicui, q. d. to do enough for him. Mark xv. 15.—Δαβὺν τὸ ἰκανὸν παρά, to take sufficient security of, satis accipere ab. Acts xvii. 9. [The security might be either by bail or a deposit of money.]—Grotius observes, that both these phrases are agreeable to the Latin idiom, and were, like many others, received into the Greek language after Greece and the eastern countries became subject to the Roman power. On both the last-cited texts see Wetstein, who, on Mark xv. 15. cites Polybius, Diogenes Laertius, and Appian using the same phrase. Notwithstanding which, Michaelis¹ says "it is a Latinism," adding, "It is no argument against its Latin origin, that it is used by Polybius, who lived in Rome, or by the later Greeks, who wrote during the time of the Roman empire; and the passage of Appian, which is quoted in support of the contrary opinion, is a manifest Latinism. The Latin answer, which the Roman senate had given to the Carthaginian ambassadors, is literally translated on account of its severity and doubtful meaning, εἰ τὸ ἸΚΑΝΟΝ ΠΟΙΗΣΕΤΕ ῥωμαῖοις, "on which the ambassadors demanded, τί εἴη τὸ ἰκανόν; what conditions do the Romans understand by satis?" Thus Michaelis, rightly I apprehend; and I do not think that the very obscure text, which Mr. Marsh, in his note 11, on this passage, quotes from the LXX of Jer. xlviii. 30. is sufficient to confute him.

IV. *Sufficiently many or great.* It denotes many, much, a considerable number or quantity. Mat. xxviii. 12. Mark x. 46. Luke vii. 11, 12. viii. 32. xxiii. 9. Acts v. 37. ix. 23, 43. xx. 37. et al. Joined with the word χρόνος time, it may be rendered long; Luke viii. 27. xx. 9. Acts viii. 11. xiv. 3. xxvii. 9. Ἐξ ἰκανοῦ χρόνον being understood, of, or for, a long or considerable time. Luke xxiii. 8. [See 1 Mac. xiii. 49. Polyb. i. 15, 2. Xen. Anab. i. 2, 1. iv. 8, 18. Cyr. ii. 1, 8.]

¹ Introduct. to N. T. vol. i. p. 165. ed. Marsh.
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Ἰκανότης, ητος, ἡ, from ἰκανός.—*Sufficientness, fitness.* occ. 2 Cor. iii. 5. [It is used of the power of speaking in Lys. Fragm. 27, 35. See Poll. Onom. iv. 23.]

Ἰκανῶ, ὦ, from ἰκανός.—*To make sufficient or fit, to qualify.* occ. 2 Cor. iii. 6. Col. i. 12. [Dion. Hal. Ant. ii. 74.]

Ἰκετηρία, ας, ἡ, from ἰκέτης a suppliant, which from ἴκομαι to come, approach, particularly as a suppliant, from the active ἴκω to come. So Isocrates, cited by Wetstein, ἸΚΕΤΗΡΙΑΣ πολλὰς καὶ ΔΕΗΨΕΙΣ ποιοῦμενοι, making many supplications and prayers. [See Job xli. 3. 2 Mac. ix. 18. Wessel. ad Petit. p. 107. The proper meaning is, an olive-branch bound with white wool and garlands carried by suppliants. See Spanh. ad Aristoph. Plut. 385. Perizon. ad Ælian. V. H. iii. 26. Kuhn. ad Poll. Onom. viii. 9, 96.]

Ἰκμάς, ἄδος, ἡ, from ἴκω to come.

I. *Humour, or moisture, coming or flowing from something.* So the word is applied by Homer, Il. xvii. 392.

— "Ἄφαρ δέ τε ἸΚΜΑΣ ἔβη—
The moisture straight flows out—

II. *Moisture in general.* occ. Luke viii. 6. [Jer. xvii. 8. Plut. t. viii. pp. 536, 738, 788.]

Ἰλάομαι. See Ἰλάσκομαι.

Ἰλαρός, ἄ, ὄν. The lexicons in general derive it from ἰλάω to be propitious: but perhaps, after comparing the following passages, Num. vi. 25. Ps. iv. 6. xxi. 6. xxxi. 17. xlv. 4. lxvii. 2. civ. 15. Job xxix. 24. Prov. xvi. 15. Eccles. viii. 1. especially in the Hebrew, the reader may be rather inclined to deduce it from the Heb. הָיָה to shine, and הָיָה the light. The LXX in Ps. civ. 15. render the Heb. הָיָה to cause to shine, by the V. Ἰλαρῶναι.—*Cheerful, one whose countenance shineth, as it were, with joy and satisfaction.* occ. 2 Cor. ix. 7. [Prov. xix. 11. xxii. 9. Job xxxiii. 26. Eccles. xxvi. 4. Xen. Mem. ii. 8, 12. Ages. 8, 2.]

Ἰλαρότης, ητος, ἡ, from ἰλαρός.—*Cheerfulness, hilarity, which, by the way, is from the Latin hilaris cheerful, a plain derivative from the Greek ἰλαρός.* occ. Rom. xii. 8. [Prov. xviii. 22. Diod. Sic. xvi. 11.]

Ἰλάσκομαι, or ἰλάομαι, from ἰλάω to be propitious [a depon. verb].

I. With an accusative of the thing, to make atonement for. occ. Heb. ii. 17. In Theodotion's version the compound V. ἐξἰλάσκομαι is used in a similar construction, Dan. ix. 24. ἐξἰλάσασθαι ἀδικίας to expiate iniquities. So in Ecclesi. iii. 3, 30. xx. 28. xxviii. 5. In all which passages the expression is elliptical, and the accusative is governed by the preposition διὰ, or ἐπὶ, for, on account of, understood. Thus likewise in Eccles. xxxi. 19. ἀμαρτίας after the passive verb ἐξἰλάσκειται may be the accusative plural: οὐδὲ ἐν πληθει θυσιῶν ἐξἰλάσκειται ἀμαρτίας, neither is he pacified (διὰ) for sins by the multitude of sacrifices. [The word occurs Theod. Lev. vi. 26. for the Heb. נָסַח, where the LXX has ἀναφέρειν; and in all the above instances the word has the accusative. Schl. cites Ps. lxx. 3. (where the acc. also occurs) as another instance of this sense; but I can find no instance in the O. T. where God is said to atone for sins. I should therefore refer this to sense

II. The Bible translation, however, has "as for our transgressions, thou shalt purge them away."

II. Ἰλάσσομαι, or ἰλάομαι, to be propitious or merciful to. occ. Luke xviii. 13. [See also Ps. xxv. 11. lxxviii. 38. lxxix. 9. 2 Kings v. 18. in all which instances the dative follows. In Ex. xxxii. 13. we have περί and a gen.¹]

Ἰλασμός, οὗ, ὁ, from ἰλάομαι.—A propitiation², [and then] a propitiatory victim or sacrifice for sin, as the word is plainly used by the LXX for the Heb. קַפָּר, Ezek. xlv. 17. occ. 1 John ii. 2. iv. 10. [So Deyling, Obs. Sacr. iv. p. 573.]

Ἰλαστήριον, οὐ, τό, from ἰλάομαι.—A mercy-seat, propitiatory. This word is properly an adjective, agreeing with ἐπιθεμα a lid understood, which is expressed by the LXX, Exod. xxv. 17. [xxxvii. 6.] and in that version ἰλαστήριον generally answers to the Heb. קַפָּרִית (from the V. קָפַר to cover, expiate), which was the lid or covering of the ark of the covenant, made of pure gold, on and before which the high-priest was to sprinkle the blood of the expiatory sacrifices on the great day of atonement, and where Jehovah promised to meet his people. See Ex. xxv. 17, 22. xxix. 42. xxx. 36. Lev. xvi. 2, 14, 15. St. Paul, by applying this name to Christ, Rom. iii. 25. assures us that HE was the true mercy-seat, the reality of what the קַפָּרִית represented to the ancient believers. occ. Rom. iii. 25. Heb. ix. 5. See more in Locke, Whitby, Wolfius, and Wetstein, in Rom. and in Vitringa de Synag. Vet. vol. i. p. 179, &c. [In Rom. iii. 25. Schl. understands rather θῦμα or ἱερεῖον, (see Ælian, V. H. xii. 1. for other examples,) and we translate, whom God hath set forth to be a propitiatory victim. So Chrysost., Theophylact, Origen, the Vulgate, Erasmus, and Le Clerc. Theodoret and Luther agree with Parkhurst on the ἰλαστήριον. See Deyling, ii. p. 484.]

Ἰλεως, ω, ὁ, ἡ, Attic for Ἰλαος, from ἰλάω to be propitious. See under ἰλάομαι.—Propitious, favourable, merciful. occ. Mat. xvi. 22. Heb. viii. 12. In the former passage, ἰλεως σοι, Κύριε, is elliptical for Ἰλεως σοι εἴη ὁ Θεός, Κύριε, literally, God be merciful to thee, O Lord! In the LXX of 1 Chron. xi. 19. Θεός is expressed, Ἰλεως μοι, ὁ Θεός, &c. In these and such like phrases the word ἰλεως implies an invocation of God's mercy for the averting of evil, q. d. God forbid! Thus ἰλεως is used not only by the LXX (1 Sam. xiv. 45, or 46. 2 Sam. xx. xxiii. 17. 1 Chron. xi. 19.) but also by Symmachus³ (1 Sam. xx. 2. xxii. 15.) for the Heb. חַנּוּן, which expresses abhorrence or detestation, far be it, God forbid! Compare 1 Mac. ii. 21. and see Wetstein and Kypke on Mat.⁴ In Heb. viii. 12. we read ἰλεως εἶσομαι ταῖς ἀδικίαις αὐτῶν, I will be merciful or placable to their iniquities. We have the same phrase in the LXX of the correspondent passage, Jer. xxxi. 34. for the Heb. חַנּוּן אֲנִי הָיִיתִי, I

will pardon their iniquity. So in Jer. xxxvi. 3. [Diod. Sic. iv. 24. Xen. Mem. i. 1, 9.]

ἸΜΑΪΣ, ἄντρος, ὁ.—In general, a string or strap. I. A thong, or strap, of leather, with which the ancient sandals (comp. ὑπόδημα) were tied to the foot. occ. Mark i. 7. Luke iii. 16. John i. 27. So in the LXX of Is. v. 27. it answers to the Heb. חֲתָם the same; and Wetstein on Mark i. 7. cites from Plutarch τῶν ὙΠΟΔΗΜΑΤΩΝ τοὺς ἸΜΑΝΤΑΣ. [To loose the latchet of the shoe, is one of the lowest offices, says Chrysostom, Hom. xvi. in Joh. p. 619. The LXX use the word σφύρωτήρ in this sense in Gen. xiv. 23. See Menand. Frag. p. 40. Plut. Sympos. iv. 2. p. 665. B. Xen. Anab. iv. 5, 15.]

II. A thong or strap of leather, such as they used to scourge criminals, and especially slaves, with. So the Scholiast on Aristophanes, Acharn. 724. explains ἰμάντας by φραγέλλια, whips, scourges. occ. Acts xxii. 25. Compare προτείνω. [See Eur. Andr. 720. Artem. i. 70. ii. 53. Demosth. 402. ult. Hesychius has ἰμασεῖν ἰμαστίζειν.]

Ἰματίον, οὐ, τό, from ἱμάτιον.—To clothe. occ. Mark v. 15. Luke viii. 35.

Ἰμάτιον, οὐ, τό, from ἱμα, ατος, τό, which is used by the poets in the same sense, and is derived from ἱμαί perf. pass. of ἔω to put on. Though ἰμάτιον be a diminutive in form, it is by no means so in sense. See under βιβλίον I.

I. A garment, especially an outer garment, a mantle, a hyke⁵. See Mat. v. 40. ix. 20. xxi. 7, 8. xxiii. 5. xxvi. 65. xxvii. 35. John xix. 2, 5, 23, 24. So in the LXX it usually answers (particularly in Ps. xxii. 19.) to the Heb. חֵטֶם, which in like manner properly signifies an outer garment. See Campbell's Prelim. Dissertat. p. 359, &c. [The word seems taken in its general sense in Mat. ix. 16. xi. 8; but it is often used with χιτῶν, and then, in opposition to that word, always denotes an outer garment. The custom of strewing garments in the way, (Mat. xxi. 7, 8.) occurs 2 Kings ix. 13. On the tearing of garments to express greater indignation, (Mat. xxvi. 65.) see Joseph. Ant. xi. 5, 3. Diod. Sic. i. 2. Herodian, i. 3, 7. The plural seems used for the singular in Mat. xxiii. 5. xxiv. 18. xxvii. 34. See Glass, Phil. p. 64. Schl. adds that the word never signifies an interior garment in the N. T.]—To explain Mat. xxiv. 18. Elsner and Wetstein show from Hesiod and Virgil, that in the warm countries husbandmen not only reaped, but ploughed and sowed, without their ἱμάτια or outer garments.

II. Figuratively, white garments denote Christian righteousness (comp. δικαιοσύνη III. IV. and Gal. iii. 27.) Rev. iii. 18. (comp. ch. iv. 4.) and those robes of glory, with which the saints shall be hereafter clothed, Rev. iii. 4, 5. Comp. Dan. vii. 9. Mat. xvii. 2. and see Vitringa on the several passages in Rev.—[The ellipse of this word is remarkable, John xx. 12. Rev. xviii. 16. et al. Artem. Oneir. ii. 3. Ælian, V. H. xii. 32. Hom. Od. vi. 27.]

Ἰματισμός, οὗ, ὁ, from ἱματίζω.—Raiment, apparel. [This is a very general word, used for

¹ [The same construction with ἰλασμός occurs 1 John ii. 2. iv. 10.]

² [See Ps. cxxx. 4. Dan. ix. 9. Num. v. 8. 2 Mac. iii. 33.]

³ [In Job xxiv. 10. he construes it by ἀπειν. The LXX has μη γένοιτο in Josh. xxii. 29. xxiv. 16.]

⁴ [See also Fischer de Version. Græcæ, p. 113. Fuller, Misc. Sacr. ii. 2. Buxtorf, Lex. Talm. p. 722.]

⁵ See Shaw's Travels, p. 224.

⁶ [The word ἱματίον sometimes denoted a carpet or coverlet, as in Ælian, V. H. viii. 7. Diod. Sic. xiv. p. 228. See d'Orville. ad Charit. p. 248. Some have so explained it here.]

any kind of clothing of any persons, but frequently occurring where *splendid* dress is meant, as Luke vii. 25. Ps. xl. 9. In Mat. xxvii. 35. and John xix. 24. (comp. v. 23.) it seems to be an *inner garment*, as in Ps. xxii. 18. In Luke ix. 29. it must be an *outer garment*.]

ἡμεῖς, οἱ, either from ἡμεῖς to *desire*, and ἐπὶ αὐτῷ to *love*, or from ἡμεῖς to *send*, and ἐπὶ αὐτῷ *love* 1. —To be affectionately desirous of, or q. d. to *tend towards in love and affection*. occ. 1 Thess. ii. 8. where twenty-five MSS. (six ancient) read ὁμολόμενοι, a word of the same import, [but not occurring in any Greek author,] which reading is marked by Griesbach, as perhaps preferable to the other. See Wolfius, Wetstein Var. Lect. and note, Griesbach, and Kypke. [Job iii. 21.]

ἵνα. A conjunction, most commonly construed with the subjunctive mood, but in 1 Cor. iv. 6. (latter part) Gal. iv. 17. with an indicative. So Xen. Cyr. lib. i. p. 73. ed. Hutchinson, 8vo. ἵνα—ἐνέειν. See other instances in Kypke, and comp. Vigerus de Idiotism. cap. viii. sect. x. reg. 1.

1. It denotes the *final cause*, *that*, *to the end that*. John xvi. 1. Mat. xix. 13. xxvi. 16. et al. freq.

2. It is used *exoterically*, John xvii. 3. *this is eternal life, ἵνα γινώσκωσι, that they know thee the only true God, and Jesus Christ whom thou hast sent*, i. e. eternal life consists in, or is procured by, this, that they know, &c. So John iv. 29. xv. 8. 1 John iii. 1, 23. [Luke i. 43. 1 Cor. ix. 18. Soph. Aj. 316. Glass. p. 544.]

3. It denotes the *event*, and may be rendered in English by *so that*, *so as*. Luke ix. 45. xi. 50. John v. 20. ix. 39. xii. 38. Rom. xi. 11. 1 Cor. i. 15. 31. 2 Cor. i. 17. vii. 9. Rev. xiii. 13. [Schl. makes two classes here: (1) *Ita ut, adeo ut, ὥστε*, where the end or object is implied. Luke ix. 45. John v. 20. vi. 7. Rom. iii. 19. 1 Cor. xiv. 13. 2 Cor. vii. 9; and (2) *Ut, tunc, unde evenit, ita futurum est*, where the event only is implied (a sense ascribed to the word as early as Chrysost. Hom. iv. in John ix. and Joh. Damasc. de Orthod. Fid. iv. c. 20.) 1 Pet. v. 6. Rom. xi. 31. John ix. 2, 3, 39. 1 Cor. xi. 15. 1 John ii. 19. Luke xi. 50. So in the places where a prophecy is mentioned, as in Mat. xxvii. 35. John xv. 25. xvii. 12. xix. 24, &c. (and so of ὅπως and ὥς, as Ex. xi. 9.) for the prediction was not made, says Schl., in order that it might be accomplished 2.

4. It imports a *consequence* or *condition*.—*That if*. Mat. v. 29, 30. x. 25. xviii. 6. (comp. Luke xvii. 2.) John xi. 50. xv. 8, 13. xvi. 7. et al.

5. In commanding, or beseeching, *that*. Mat. iv. 3. xiv. 36. Mark v. 23. 2 Cor. vii. 7. Eph. v. 33. 1 Tim. i. 3. in which three last passages the verb *see, take heed*, or the like, may be supplied. Raphaelus on 2 Cor. viii. 7. Eph. v. 33. produces instances of similar ellipses from Herodotus and Xenophon.

6. Following words of time, it may be ren-

dered, *when, that*. John xii. 23. xiii. 1. xvi. 2, 32; in both which last passages our English translators render it *that*, which, like the Greek ἵνα, often denotes *time*. Comp. 3 John 4. Anacreon uses it for *when* or *whilst*, Ode li. line last. [Add John iv. 34. vi. 29. 1 Cor. iv. 3. vii. 29. 1 John iv. 17. Hom. Il. H'. 353. Call. Hymn. in Dian. 12. See Glass. p. 374. Fritzsche contends, that in many cases there is a confusion between the adverb ἵνα *where*, and the particle ἵνα *so that*. He reckons 1 Cor. iv. 6. Gal. iv. 17. for example, as instances of the adverb.]

7. ἵνα μὴ, *that not, lest*. Mat. vii. 1. xvii. 27. xxiv. 42. xxvi. 5. et al. freq. [In these places we must often supply something. Thus in 2 Cor. x. 9. supply, *but I will not do it*; in John i. 22. *tell us*, and so elsewhere.]

8. With *τί* *what?* following, ἵνα *τί*; *to what end? wherefore? why?* Mat. ix. 4. 1 Cor. x. 29. The expression is elliptical, and the verb γένοιτο may be understood, q. d. *that what may be done?* See Bos Ellips. [In St. John ἵνα is often redundant, iii. 17. xviii. 26. Rev. ix. 5.]

ἵνα *τί*, the same as ἵνα *τί*. See ἵνα 8.—*To what end? wherefore? why?* Mat. xxvii. 46. Luke xiii. 7. Acts iv. 25. It is used in the same sense by the best Greek writers, (see Wetstein on Luke xiii. 7.) and in the LXX frequently answers to the Heb. מַה for *what? why?* [See Gen. iv. 6. xii. 19. Ex. v. 4. Job iii. 12. Jer. xiv. 19. Num. xxii. 32. See Aristoph. Nub. 190. Pax 408. Joseph. Bell. vi. 21.]

ἵός, οὗ, ὅ, from ἵημι to *send* or *dart forth*.

[1. Properly, *any missile*, as an *arrow*. Lam. iii. 13. Hom. Il. xv. 451. These arrows were frequently poisoned, and thence perhaps arose the next meaning.]

II. *Poison*, properly such as venomous serpents eject from their fangs³. (Comp. under χεῖλος I.) So Plutarch cited by Wetstein on Rom. iii. 13; ταῖς ἐχιδναῖς τὸν ἴον, ὅταν δάκνουν, 'to serpents' *poison*, when they bite.' And Ἄλιαν, [H. A. ii. 24. v. 38.] ἴος μὲν ὁ τῶν ἐρπετῶν δεινός ἐστιν, καὶ ὁ γε τῆς Ἀσπίδος ἐστὶ μάλλον, 'the *poison* of serpents in general is dreadful, but that of the *asp* still more so.' See more in Wetstein. occ. Rom. iii. 13. [See Ps. cxl. 3.] James iii. 8. where see Kypke. [On James iii. 8. comp. Lucian. Fugit. 19. Ἄλιαν, H. A. v. 31. ix. 4; and on the word see Poll. Onom. vi. 125. D'Orvill. ad Charit. ii. 8.]

III. *Rust*, properly of *brass* or *copper*, so called because of its *poisonous*⁴ quality; hence spoken of other metals. occ. James v. 3. Or, since *gold* is not naturally capable of *rust*, may we not rather, with Mr. Arnald on Ecclus. xxxi. 1. understand ἴος, 'by a metonymy, to signify a *carrying solicitous care* of heaping up riches, and which is described in James as in Ecclus. to consume or eat the flesh?' And thus, he observes, *arugo, rust*, is used by Horace, de Art. Poet. 330.

—hæc animos arugo et cura peculi
Quum semel imbuierit—

But when the *rust* of wealth pollutes the soul,
And money'd cares the genius thus control—

FRANCIS.

¹ [This word Pollux (Onom. v. 165.), Stephens, and Grotius call poetical. It occurs, however, often in Herod. iii. 123. vii. 44. Ἐλιαν, H. A. xiv. 25. Polyb. i. 66. 8. iv. 74. 3. Demosth. 422. 6. Reiske.]

² [Fritzsche, as well as other writers, does not allow that the particle ἵνα can ever have this latter sense. It is much to be wished that scholars would examine this subject attentively. His remarks are far from satisfactory.]

³ [These are called ἱοβόλα θηρία. Herodian, iii. 9. 10. and Dioscor. vii. passim.]

⁴ Comp. Heb. and Eng. Lex. under שָׁחַב IV. VI.

And so Plutarch, de Superstit. ὁπολαμβάνει τις τὸν πλοῦτον ἀγαθὸν εἶναι μέγιστον; τοῦτο τὸ ψεῦδος ἴΟ'Ν ἔχει, νέμεται τὴν ψυχὴν, 'does any one suppose that riches are the greatest good? This falsity contains in it rust, it corrodes the soul.' In Baruch, however, ch. vi. 12, 24. ἰός is used for the foulness contracted by gold; and Kypke thinks that both ἰός and καίωται, when applied to gold, should be understood in a natural sense, as denoting, not indeed the rust, but the foulness which it may contract. Comp. verse 2. where see more in Kypke himself. [See Dioscor. v. 47. Ezek. xxiv. 6, 11, 12. Theogn. 451. Theoph. de Lap. 399. Duport on Theoph. Char. x. p. 367. ed. Needham.]

Ἰουδαία, ας, ἡ, from Ἰουδαῖος. — *A Jewess.* occ. Acts xvi. 1. xxiv. 24.

Ἰουδαῖζω, from Ἰουδαῖος¹. — *To judaize, conform to, or live according to, the Jewish religion, customs, or manner.* occ. Gal. ii. 14. Plutarch has this V. in Cicerone, p. 864. Comp. Ignat. Epist. ad Magnes, § 10. The LXX use this verb, Esth. viii. 17. for the Heb. יְהוּדִים becoming or become Jews.

Ἰουδαϊκός, ἡ, ὄν, from Ἰουδαῖος. — *Jewish.* occ. Tit. i. 14. [Joseph. Ant. xx. 11, 1.]

Ἰουδαϊκῶς, adv. from Ἰουδαϊκός. — *Jewishly, after the manner of the Jews.* occ. Gal. ii. 14. [Strabo xvi. p. 1116.]

ἸΟΥΔΑΙΩΣ, ου, ὁ, from Heb. יְהוּדִי. — *A Jew.*

All the posterity of Jacob were anciently called *Israel*, or *Children of Israel*, from the surname of that patriarch, until the time of king Rehoboam, when ten tribes revolting from this prince, and adhering to Jeroboam, were thenceforth denominated the *House of Israel*, whilst the two tribes of Judah and Benjamin, who remained faithful to the family of David, were styled the *House of Judah*: hence, after the defection of the ten tribes, יהוּדִים, LXX Ἰουδαῖοι, *Jews*, signify *subjects of the kingdom of Judah*, as 2 Kings xvi. 6. xxv. 25. Jer. xxxii. 12. xxxiv. 9. xxxviii. 19. xl. 11. But after the Babylonish captivity the name יהוּדִים, Ἰουδαῖοι or Jews, was extended to all the descendants of Israel who retained the *Jewish religion*², whether they belonged to the two or the ten tribes, whether they returned to Judea (as no doubt³ some of the ten as well as of the two tribes did) or not. "For," as Bp. Newton has well observed, "it appears from the book of Esther that there were great numbers of Jews (יהוּדִים, Ἰουδαῖοι) in all the hundred twenty and seven provinces of the kingdom of Ahasuerus, or Artaxerxes Longimanus, king of Persia, and they could not all be of the two tribes of Judah and Benjamin, who had refused to return to Jerusalem with their brethren; they must many of them have been the descendants of the ten tribes, whom the kings of Assyria had carried away

captive; but yet they are all spoken of as one and the same people, and without distinction are denominated Jews." (יהוּדִים, Ἰουδαῖοι.) See Esth. iii. 6, 13. iv. 3. viii. 5, 9, 11, 17. ix. 2. and following verses. And in this extensive sense the word is applied to the N. T. See Acts ii. 5, 8—11. Compare Acts xxvi. 7. James i. 1. where see Macknight.—Further, the name of the patriarch Judah, from which the Jews were called יהוּדִים and Ἰουδαῖοι, means a *confessor of Jehovah*⁴. Hence⁵ the apostle distinguishes, Rom. ii. 28, 29. between him who is a *Jew outwardly*, and him who is a *Jew inwardly*; by the former he means a person descended from Abraham, Isaac, and Jacob, according to the flesh, and observing the outward ordinances of the Mosaic law, but destitute of the faith of Abraham, and not believing in his seed, Christ; by him who is a *Jew inwardly*, he intends one who, whether Jew or Gentile by natural descent, is a child of Abraham by a lively faith in Christ the promised seed, (see Rom. iv. 16. Gal. iii. 7, 29.) and consequently is a true *confessor of Jehovah*. In like manner Christ himself speaks of some who say they are Jews, Ἰουδαῖοι, יהוּדִים, i. e. the true confessors or worshippers of God, but are not. Rev. ii. 9. iii. 9. It appears, indeed, from the Martyrdom of Polycarp, § 12, 13, 17, 18. that there were many *unbelieving Jews*, properly so called, at Smyrna: and from Ignatius's Epistle to the Philadelphians, § 6. that there were some of them at Philadelphia. Vitringa, however, in both the above texts of Revelation, interprets the term Ἰουδαῖους, in a *mystical* sense, of certain *nominal Christians* who pretended to be *confessors* of a purer faith than other believers, and in consequence separated from the apostolical churches, and set up meetings of their own. St. Luke makes a similar allusion to the import of the traitor's name, Luke xxii. 47. *he that was called Judas, Ἰουδᾶς, יהוּדָה, a confessor of Jehovah*; but was far from deserving that glorious appellation.

Ἰουδαϊσμός, οὔ, ὁ, from Ἰουδαῖζω, which see. — *Judaism, the Jewish religion.* occ. Gal. i. 13, 14. where, however, it evidently means *Judaism*, not as delivered in its purity by Moses and the prophets, but as it was corrupted by the pharisaical traditions of the Elders. The word occurs also [Esth. viii. 17.] 2 Mac. [ii. 21.] viii. 1. xiv. 38. and frequently in Ignatius's Epistles.

Ἰππεύς, ἑως, ὁ, from ἵππος. — *A horse-soldier, a horseman.* occ. Acts xxiii. 23, 32. [Gen. i. 9. Esth. viii. 14.]

Ἰππικόν, οὔ, τό, (τάγμα, *military force*, namely,) from ἵππος. [The neuter of the adj. ἱππικός]. — *Cavalry, horse.* occ. Rev. ix. 16. So Xen. Cyr. i. p. 56. ed. Hutchinsonson, 8vo. ἸΠΠΙΚΟ'Ν δὲ σοι, ὅπερ κράτιστον, τῶν Μήδων σύμμαχον ἔσται, 'and the Median *cavalry*, which is, of all the best, will join you in the war.' [1 Mac. xv. 38.]

ἵππος, ου, ὁ. — *A horse.* James iii. 3. Rev. vi. 2, 4. et al.

⁴ See Heb. and Eng. Lexicon under יְהוּדִי IV.

⁵ [This assuredly is going too far. All that St. Paul means is, that he alone deserves the name of a Jew (i. e. one of a nation receiving a revelation from God) who has really an obedient and spiritual mind.]

¹ [On verbs of this form, see Buttman, § 104. Fisch. ad Well. iii. P. i. p. 11.]

² So it is said, Esth. viii. 17. *many of the people of the land* יהוּדִים, LXX Ἰουδαῖους, *became Jews*, i. e. as to religion. Compare Witsii δωδεκάφυλλον, cap. viii. § 8.

³ See Witsii δεκάφυλλον, cap. v. Prideaux, Connex. pt. 1. book 3. towards the beginning; Whitby on James i. 1. and Bp. Newton's 8th Dissertation on the Prophecies, vol. i. p. 212. 8vo.

ἹΡΙΣ, ὥς, ἡ.—An iris or rainbow. occ. Rev. iv. 3. x. 1. After the universal deluge the rainbow was appointed by God as a token of the קַרְיָה , or purifier, whom he would raise up, and was given as a sign to Noah and his descendants, that God would no more cut off all flesh, nor destroy the earth by the waters of a flood. See Gen. ix. 11–17. The whole race of mankind then being so deeply interested in this divine declaration, it might be expected that some tradition of the mystical signification of such an important emblem would be long preserved even among the idolatrous descendants of Noah; nor need we be surprised to find Homer, with remarkable conformity to the scripture account, Gen. ix. 13. speaking of the rainbow which Jove hath set in the cloud a sign to men,

—“*Ἄς τε Κρονίων*
’ΕΝ ΝΕΦΕΓ’ ΣΤΗ’ΡΙΞΕ, ΤΕΤΡΑΣ μερόπων ἄνθρώπων.
 Il. xi. 27, 28.

The ancient Greeks, who preceded that poet, seem plainly to have aimed at its emblematical designation, when they called it ἹΡΙΣ, an easy derivative from the Heb. קַרְיָה to teach, show; or if with Eustathius on Il. iii. we derive Ἱρις from the Greek verb $\epsilonἶπω$ to tell, carry a message, its ideal meaning will still be the same. In some passages Homer, as well as the succeeding poets, both Greek and Latin, makes Iris a goddess, and the messenger of Jupiter or Juno: a fancy this, which seems to have sprung partly from the radical signification of the word, partly from a confused tradition of the sacred emblematic import of the rainbow, and partly from an allegorical manner of expressing, that it intimates to us the state or condition of the air, and the changes of the weather. Comp. Il. xvii. 548, 549.—Iris, or the rainbow, was worshipped not only by the Greeks and Romans, but also by the Peruvians¹ in South America, when the Spaniards came thither. But to return to the Scriptures—As the bow, or light in the cloud², wonderfully refracted into all its variety of colours, was in its original institution a token of God’s mercy in Christ, or, more strictly speaking, of Christ, the real purifier and true light, we see with what propriety the throne of God, in Ezek. i. 28. and in Rev. iv. 3. is surrounded with the rainbow; and also how properly one of the Divine Persons is represented with a rainbow upon his head, Rev. x. 1. See Vitringa on both texts in Revelation.

ἹΣΑΓΓΕΛΟΣ, ου, ὁ, from ἴσος equal, and ἄγγελος an angel.—Equal, or like, to the angels. occ. Luke xx. 36. Comp. Mat. xxii. 30. Mark xii. 25. [Hierocl. Aur. Carm. p. 40. Philo, de Abel et Cain, t. i. p. 164, 27.]

ἹΣΗΜΙ, from εἶδω to know. To confirm

¹ “Ils (les Péruviens) rendoient de grands honneurs à l’arc-en-ciel, tant pour la beauté de ses couleurs, que parcequ’elle venoit du soleil, et ce fut pour cette raison, que les Incas la prirent pour leur devise.” L’Abbé Lambert, tom. xiii.

² The fanciful Greeks said, that Iris was the daughter of Thaumias, διὰ τὸ θαυμάσιον ταύτην [τοὺς ἀνθρώπων], because men admired or wondered at her. Plutarch, de Plac. Philos. iii. 5. So Cotta the Academic in Cicero, de N. D. iii. 20. says of the rainbow, ob eam causam, quia speciem habeat admirabilem, Thaumante dicitur natus. See Vossius, de Orig. et Progr. Idol. iii. 13. p. 789. 4to ed.

which derivation it may be remarked, that the Dorics for the 1st pers. plur. pres. act. of ἴσημι use ἴδμεν, and for the infin. ἰσάσαι, ἴδμεν, or ἴδμεναι with a δ.—To know. occ. Acts xxvi. 4. Heb. xii. 17.

Ἴσθι, 2nd pers. sing. imperat. of εἶμι to be, which see.—Be thou. Mat. ii. 13. v. 25. et al.

ἸΣΚΑΡΙΩΤΗΣ, ου, ὁ.—Iscaiot. The surname of the traitor Judas, who was probably so called from the town of קַרְיָה mentioned Josh. xv. 25. [Jer. xlviii. 41. Amos ii. 2.] q. d. קַרְיָה שָׂרָא, the man of Carioth; and he might be thus named to distinguish him from the other Judas, the brother of James. (See Luke vi. 16. John xiv. 22. Jude 1.) Mat. x. 4. et al. [So Schleusner and Wahl. There are other etymologies given. Some very futile, as from קַרְיָה a reward, because he betrayed Christ for a reward; and from קַרְיָה a falsehood. There is a dissertation on the subject by Heumann in the Misse. Groning. t. iii. p. 598.]

ἼΣΟΣ, †or ἴσος, † η, ου.

I. Equal, in quantity, quality, dignity, &c. Mat. xx. 12. Luke vi. 34. John v. 18. Acts xi. 17³. Rev. xxi. 16.

II. Spoken of testimonies, equal, sufficient, coming up to the purpose. Mark xiv. 56, 59. The case was this: the high-priest and council sought witness against Jesus, πρὸς τὸ θανατώσαι αὐτόν, to put him to death; but no false witness borne against him was ἴση, sufficient for this purpose, either because two or more did not agree in the same fact, (comp. Deut. xvii. 6. xix. 15.) or because the fact charged upon him, as at ver. 58, was not capital. See Grotius, Whithy, and Campbell, on Mark. [Schleusner and Wahl say consonans, consistent, † agreeing together, † as in our translation, and Bretsch. has eadem argumento testimonia.]

III. Ἴσα, neut. plur. used adverbially, as. Phil. ii. 6. τὸ εἶναι ἴσα Θεῷ, to be as God. “So ἴσα Θεῷ is most exactly rendered agreeable to the force of ἴσα in many places in the LXX, which Whithy has collected in his note on this place. The proper Greek phrase for equal to God is ἴσον τῷ Θεῷ, which is used John v. 18.” Doddridge. Ἴσα is also applied in the sense here assigned, by the Greek writers, as by Homer, speaking of Pedæus, Il. v. 70, 71.

“Ὅς ῥα νόθος μὲν ἦν, πῶκα δ’ ἔτρεφε δῖα Θεανὼ
 Ἴσα φίλοισι τέκεσσι, χαρίζομένη πόσει φῶ.”

‘Whom, though a bastard, the generous Theano brought up carefully as her own children, to please her husband.’ Comp. Il. xiii. 176. xv. 439, 551. So Telemachus, speaking of Eury-machus, Od. xv. 519.

Τὸν οὖν ἼΣΑ ΘΕΩΓ’ Ἰθακήσιοι εἰσρόωσι.

Whom as a god the Ithacans regard.

And Ulysses, of Castor and Pollux, Od. xi. 303.

—Τιμὴν δὲ λελόγχα’ ἼΣΑ ΘΕΟΓ’ ΣΙΝ.

And honour have obtained as the gods.

line 483. of Achilles,

Πρὶν μὲν γὰρ σε ζῶον ἐτίμοιεν ἼΣΑ ΘΕΟΓ’ ΣΙΝ.

We honour’d thee, when living, as the gods.

³ [Here we may translate τὴν ἴσην δωρεῖν—ὡς καὶ ἡμῖν, the same as to us. The Vulgate has eandem gratiam dedit.]

[That *ἴσα* is put here for *ἴσον*, and is to be translated *equal* (in nature and majesty) to *God* (see John v. 18.) is the decided opinion of Schl., who cites Job v. 14. x. 10. xv. 16. and Hippoc. Jurejur. c. i. p. 42. Ælian, V. H. viii. 38. Glass. Phil. Sacr. p. 65; and so Wahl, citing Matthiæ, § 443, l. and Schäfer ad Greg. Cor. p. 130, 1655.]

Ἰσότης, ἡτος, ἡ, from *ἴσος*.

I. *Equity*, i. e. *mutual or equitable assistance*. 2 Cor. viii. 13, 14. [See Job xxxvi. 29¹. Polyb. vi. 8, 4. Plut. t. vi. p. 367.]

II. *Equity*. Col. iv. 1. where see Wetstein. [See Dem. 1274, 10. Poll. Onom. v. 108. Wakef. Silv. Crit. pt. iii. p. 122.]

Ἰσότημος, ου, ὁ, ἡ, from *ἴσος equal*, and *τιμή price*.—*Equally precious or valuable*. occ. 2 Pet. i. 1. where Schmidius in Wolfius observes, that *ἡμῖν* is governed of *ἴσος*. [See Herodian, iii. 6, 10. Xen. Hier. viii. 10. Joseph. Ant. xii. 3, 1.]

Ἰσόψυχος, ου, ὁ, ἡ, from *ἴσος equal*, and *ψυχή soul, mind*.—*Like-minded, of an equal or like disposition*. So Chrysostom explains it by *ὁμοίως ἐμοὶ κηρόμενον ὑμῶν καὶ φροντίζοντα*, 'who, like myself, has a care and concern for you.' occ. Phil. ii. 20. [In this explanation Schleusner and Wahl agree. See Ps. lv. 13. Eur. Andr. 419. Æsch. Agam. 1479.]

Ἰσραηλίτης, ου, ὁ, from *Ἰσραήλ*, Heb. *יִשְׂרָאֵל* Israel.

I. *An Israelite, one descended from Israel* or Jacob. Acts ii. 22. Rom. xi. 1. 2 Cor. xi. 22.

II. *An Israelite indeed*, John i. 48. means one who is not only a *natural descendant from Israel*, but also *imitates the faith and piety* (comp. Doddridge's note, Gen. xxxii. 28.) *of that patriarch*. Comp. John viii. 39. Rom. ix. 6. Gal. vi. 16. and *Ἰουδαῖος*.

Ἰσάω, ὦ, from *στάω*. See *ἴστημι*.—*To establish*. occ. Rom. iii. 31. *νόμον ἴστωμεν*. Comp. *ἴστημι* VI.

ἴστημι, from the obs. verb *στάω* the same. Observe *ἐστήκεσαν*, Rev. vii. 11. is the 3rd pers. plur. plup. indicat. of *ἴστημι*, Attic for *ἐστήκεισαν*: *ἐστάναι*, Acts xii. 14. is the infin. perf. act. by syncope for *ἐστήκειναι*; *ἐστός*, Luke xviii. 13. the part. perf. act. by syncope and contraction, (*ἐστήκως*, *ἐσταῖός*, *ἐστός*), *ἐστόωσα*, John viii. 9. the fem. of *ἐστός*; so *ἐστός* neut. for *ἐσταός*, Mat. xxiv. 15. (where see Wolfius and Kypke,) and *ἐστόωσαι* fem. plur. Rev. xi. 4. [The present, imperfect, 1st aor., and 1st fut. are transitive. The perfect, pluperfect, and 2nd aor. intransitive. The transitive tenses have the following significations.]

I. *To set, place*. Mat. iv. 5. xviii. 2. Mark ix. 36. Luke ix. 47. [et al. freq. See Herodian i. 14, 18. Ælian, V. H. vi. 1. It is especially used of those who *bring forward* others in court or in a public assembly to defend themselves. Thus Acts iv. 7. (comp. John viii. 3.) v. 27. xxii. 30. And in this sense of *bringing forward*, I take Acts i. 23. vi. 6.]

II. *To appoint*. Acts i. 23. xvii. 31; where Kypke cites from Dionys. Hal. vi. p. 378. *ἡμῶν*.

PAN *ΕΣΤΗΣΑΝ ἀρχαῖς, they appointed a day for the election of magistrates.

III. *To establish, confirm*. [Rom. iii. 31. Mat. v. 17. x. 3. Heb. x. 9. and in the pass. Mat. xviii. 16. 2 Cor. xiii. 1. comp. Deut. viii. 18. ix. 5. 1 Sam. xv. 13. And so both in the act. and pass. in Rom. xiv. 4. (*he shall be brought to a state of certainty*.) In Mat. xii. 25, 26, and Mark iii. 24—26. the sense is not very different, a house divided against itself shall not be established, i. e. shall not be kept firm.]

IV. *To appoint, agree, covenant*. Mat. xxvi. 15. St. Mark in the parallel place, xiv. 11. uses the word *ἐπηγγείλαντο* they promised, and St. Luke, xxii. 5. *συνέθεντο* they covenanted; which seem to confirm the interpretation here given of *ἴστησαν*, Mat. xxvi. 15. though Raphaelius, Wolfius, and others explain it in this passage by *they weighed*; (strictly they placed *ἐν ζυγῷ* or *σταθμῷ*² on the balance or statera, comp. Job xxxi. 6. Is. xl. 2.) and certain indeed it is that the ancients used in payments to weigh their money, as is the practice of many nations to this day³; and *ἴστημι* is in this view used for weighing, not only in the LXX, (where it answers to the Heb. *שָׁקַל* see Ezra viii. 25, 26, 29, 33. Jer. xxxii. 9, 10, and especially Zech. xi. 12.) but in the classical writers, particularly Xenophon. (See Raphaelius, and Hutchinson's note i. on Xen. Cyr. p. 453. 8vo.) And that the traitor Judas actually had the thirty pieces of silver, appears from Mat. xxvii. 3, 5. [Schl. says, that the origin of the phrase is, that in weighing, the tongue of the scale was *steadiest*, or *made to stand upright*. Compare Gen. xliii. 16. Num. vii. 26. 2 Sam. xviii. 2, 1 Kings xx. 39. Reitz. ad Lucian. Demon. c. 30. t. ii. p. 388. The Vulgate translates the word *constituerent*, and so Rosenmüller, quoting 1 Mac. xiii. 38.]

V. *To impute, lay to one's charge*. Acts vii. 60.

[The following senses are intransitive.]

VI. *To stand*. Mat. [vi. 5.] xii. 46, 47. xiii. 2. xvi. 28. et al. freq. Comp. Rom. v. 2. xi. 20. Eph. vi. 11. In Luke v. 2. *ἐστώτα*, applied to ships or barks, may mean either *at anchor* or *aground*. See Campbell, compare also Wetstein. [Add John vi. 22. Acts i. 11. v. 20. xii. 14. Mark xi. 5. al. Polyb. iv. 61, 4. Xen. Cyr. i. 4, 8; of persons standing before a judge, Acts xxiv. 20. xxv. 10. xxvi. 6. See also Mark xiii. 9. (passive.) Wahl refers the passage Luke v. 2. to sense VIII. saying, that the verb is used in the sense *subsistere*, and applied either to men or things. Schl. says, *portum tenentes*. See Hom. Il. Θ. 43. Jens. Ferc. Lit. p. 44. It is used of an army lying before a city, Mat. xxiv. 15.]

VII. *To remain, abide, continue*. John viii. 44. Acts xxvi. 22. where see Bowyer and Kypke.

VIII. *To stand still, stop*. Acts viii. 38. Comp. Luke viii. 44. [Mat. xx. 3. Mark x. 49. Luke vi. 17. vii. 4. Xen. Cyr. i. 4, 8.]

[IX. Improperly, *to persist, persevere*. John viii. 44. Rom. v. 2. 1 Cor. xv. 1. 2 Cor. i. 24. (on which construction see Matthiæ, § 405.) 1 Pet.

¹ [The sense of this passage and of Zech. iv. 7. is somewhat uncertain.]

² [This word is added in Herod. ii. 65. and *ἐν ζυγῷ* in Eccles. xxi. 25.]

³ Comp. Heb. and Eng. Lexicon in שָׁקַל III., and שָׁקַל

v. 12. 2 Kings xxiii. 3. Xen. Hell. v. 2, 23. and in a similar sense, absolutely, *to be firm*. Eph. vi. 13. 1 Cor. x. 12. Polyb. x. 16, 9. In Eph. vi. 11. with *πρός*, (and indeed, according to Wahl, in v. 13. where Schl. says, *to stand victorious*,) *to resist*, i. e. *to stand firm against*. See Exod. xiv. 13. Raphel. Obs. Phil. in N. T. e Xen. p. 262. *To stand with confidence or safety*. Luke xxi. 36. Acts xxvi. 22. perhaps. Nahum i. 6. Mal. iii. 2. Polyb. i. 14, 45.]

[X. *To stand by*. Mat. xxvi. 73¹. Mark xi. 5. Luke xix. 8. John iii. 29. Acts xi. 13.]

[XI. *To be or live, versor*. John i. 26. vi. 22. Num. ix. 17. x. 12. See D'Orville ad Charit. p. 303.]

Ἰσπρέω, ὤ, from *ἴσπρω* *knowing*, which from *ἴσμη* *to know*. Comp. *ἐπίσταμαι*.

I. *To know*. Thus sometimes used in the profane writers. [Polyb. iii. 48. ix. 14, 3.]

II. *To visit*, so as to consider and observe attentively, and gain the knowledge of. Thus it is several times applied by Plutarch, particularly in his Life of Cicero, t. i. p. 861. D. where he says, "the parents of Cicero's schoolfellows used to come to the schools where he was taught, ὅφει τε βουλομένους ἰδεῖν τὸν Κικέρωνα, καὶ τὴν ὕμνου- μένην αὐτοῦ περὶ τὰς μαθησείας δόξαι καὶ σίνεισιν ἸΣΤΟΡΗΣΑΙ, being desirous of seeing him with their own eyes, and observing his celebrated acuteness and abilities in learning." occ. Gal. i. 18; where, as Raphelius has well remarked, it is evident that St. Paul's stay at Jerusalem for fifteen days was not merely to get acquainted with St. Peter's person, but to acquire a thorough knowledge of his sentiments concerning the Christian doctrine. See more on this passage in Elsner, Raphelius, Wolfius, Wetstein, and Kypke. [*Ἰστορεῖν* is explained in this sense by Thom. M. in voce, and the Schol. on Soph. El. 319. See Abresch ad Æsch. c. 29. p. 207. Bud. Comm. L. G. p. 1071.]

Ἰσχυρός, ἄ, ὄν, from *ισχύω*.

I. *Strong, mighty*. Mat. xii. 29. 1 Cor. i. 27. iv. 10. Comp. Heb. vi. 18. [The word is applied to God, Rev. xviii. 8; to Christ, (with reference to his high dignity,) Mat. iii. 11. Mark i. 7. Luke iii. 16; to angels, Rev. v. 2. xviii. 21; to men, Mat. xii. 29. Luke xi. 21. In 1 Cor. i. 27. it denotes the strength or dignity of riches, learning, &c.] *Ἰσχυρότερος*, compar. *stronger, mightier, [more excellent]*. Mat. iii. 11. 1 Cor. [i. 26.] x. 22. et al.

II. *Mighty, valiant*. Heb. xi. 34. Comp. 1 John ii. 14. [In this latter place Schl. says, *strongly rooted in faith*; Wahl, *strong in mind*.]

III. *Strong, forcible, violent, vehement, grievous*. Mat. xiv. 30. Luke xv. 14. 2 Cor. x. 10. Rev. xix. 6. [Num. xiii. 18. xxi. 20.]

IV. *Strong, fortified, secured from attack*. Rev. xviii. 10. [Judg. ix. 51. Thucyd. iv. 9. It is *firm*, in Heb. vi. 18. Polyb. xxxi. 20, 8.]

ἸΣΧΥΣ, ὅς, ἡ, *strength, might, power, ability*. Mark xii. 30. Eph. i. 19. 2 Thess. i. 9. 1 Pet. iv. 11. Rev. xviii. 2. ἐκραξεν ἐν ἰσχύϊ, *he cried out with strength, mightily, aloud*. This seems an

Hellenistical expression. See Theodotion in Dan. iii. 4. iv. 11 or 14. where ἐν ἰσχύϊ answers to the Chald. *ḥṭṭā with strength*.

Ἰσχύω, from *ισχύς* *strength*.

I. *To be strong*, [as in Josh. xiv. 11. Eccclus. xxx. 13.] *sound, whole, valere*. Mat. ix. 12. Mark ii. 17.

II. *To avail, be of use or force*. Mat. v. 13. Gal. v. 6. vi. 15. Jam. v. 16. Heb. ix. 17. [Diod. Sic. ii. 23. Ælian, V. H. ii. 38.]

III. *To be able, can*. Mat. viii. 28. xxvi. 40. Mark v. 4. ix. 18. Luke vi. 48. et al. freq. Phil. iv. 13. πάντα ἰσχύω, for κατὰ πάντα ἰσχύω, I am able or strong as to all things, i. e. I can do and bear all things.

[IV. *To prevail, or exert strength*. Acts xix. 16, 20².]

Ἰσως, adv. from *ἴσος* *equal*.

I. *Equally, equitably*. Thus it is sometimes used in the profane writers. [Polyb. iii. 76, 13. Demosth. 35, 26.]

II. *Perhaps, peradventure, it may be*, q. d. the chances are equal on both sides. And in this sense it is most commonly found in the profane writers (see Scapula and Wetstein). But in Luke xx. 13. the only text of the N. T. where it occurs, Bp. Pearce and Campbell render it *surely*, and remark, that it is evidently so applied by the LXX, 1 Sam. xxv. 21. to which we may add Jer. v. 4; in both which texts it answers to Heb. *ἤ*, and the Bishop further observes, that Xenophon and Ælian have used it in this latter sense. See Xen. Anab. iii. p. 191. 2nd ed. Hutchinson, 8vo, and notes. occ. Luke xx. 13. [It is, perhaps, in Aristot. Rhet. ii. 13. Herodian iv. 14, 16. vi. 3, 6. Ælian, V. H. xi. 8. and in the LXX, Gen. xxii. 21. Jer. xxvi. 5. But Schl. agrees with Parkhurst, and cites Plat. Gorg. vii. 39, 52. Munkler ad Antonin. Lib. Metam. c. 6. p. 46. Locell. ad Xen. Eph. p. 188. Glass, Phil. Sacr. p. 426.]

Ἰχθύδιον, ὄν, τό. A diminutive from *ἰχθύς*.—A little or small fish, pisciculus. occ. Mat. xv. 34. Mark viii. 7. This diminutive is used both by Plutarch and Athenæus. See Wetstein. [Plut. t. x. p. 138. ed. Reiske. Athen. viii. p. 359. D. But Schl. does not think it a diminutive in the N. T., for there are many words in Greek which have the form but not the meaning of diminutives. See ὥσιον, et Fisch. Anim. ad Well. p. 133. Wahl calls it a diminutive.]

Ἰχθύς, ὅς, ὁ, from *ἴκω* *to go*, and *θύω* *to rush impetuously*.—A fish, so called from their impetuous or swift motion. "The shape of most fish," says Brookes³, "is much alike, sharp at either end, and swelling in the middle, by which they are thus able to traverse the fluid they inhabit with greater ease. That peculiar shape which nature has granted most fishes, we endeavour to imitate in such vessels as are designed to sail with the greatest swiftness: however, the progress of a machine moved forward in the water by human contrivance, is nothing to the rapidity of an animal destined to reside there. The shark overtakes a ship in full sail with ease, plays round it, and

¹ [Schl. thinks, that in this place, Heb. x. 11. Rev. vii. 9. viii. 2. it is to stand as a minister or functionary, as in Gen. xlii. 46. Παριστῆναι also has this sense, as in Deut. i. 38. See Hom. Od. x. 115. Juv. Sat. v. 63.]

² [In Acts xix. 16. some say, to conquer; Schl. has, to treat one violently. Wahl, to exert strength against.]

³ Natural Hist. vol. iii. Introduct. p. 12. Comp. Nature Displayed, vol. i. Dial. 13. p. 232. English edit. 12mo.

abandons it at pleasure." Mat. vii. 10. xvii. 27. Luke v. 6. et al. [Gen. i. 26, 28.]

Ἰχθυός, εἰς, οὐς, τό, from ἰκτω to go, come.

I. *The sole of the foot, on which men and animals go.* Comp. βάσις II. [Ex. xliii. 7. Deut. xi. 24.]

II. *A footstep, the impression left by the sole of the foot in walking*¹. In the N. T. it is used only in a figurative sense, as it likewise often is in the profane writers. See Wetstein. occ. Rom. iv. 12. 2 Cor. xii. 18. 1 Pet. ii. 21. [Ecclus. xxi. 7. Polyb. iv. 42, 7.]

ἸΩΤΑ, τό, undeclined, *an iota, jod, or yod*; for our Saviour, no doubt, used the name of the Hebrew letter: though it may be observed, that ι (*iota*) is the smallest letter in the Greek, as γ (*jod*), whence it is taken, is in the Hebrew alphabet. Hence Irenæus² calls *iota* an *half letter* (*dimidia*); hence also the proverb, *ne iota quidem*, not even an *iota*. The English word *jot*, by which our translators render ἰώτα, is probably derived from the name either of the Greek or Hebrew letter. occ. Mat. v. 18.

K.

Κ, κ, *kappa*. The tenth of the more modern Greek letters, but the eleventh of the ancient; whence, as a numeral character, κ still denotes the second decad, or *twenty*. In the ancient or Cadméan alphabet K answered to the Hebrew or Phœnician *kaph* in name, order, and power; but its form approaches nearer to the Phœnician letter, and to this small κ, as it is sometimes written or printed, has a manifest resemblance.

Κάγω, for καὶ ἐγώ, by an Attic crasis.—*And I, I also*. Mat. ii. 8. x. 32. xi. 28. et al. freq. [On the other hand. Mat. xvi. 18.] It is frequently used in the LXX for the Heb. כִּי, or כִּי־נָא. [Gen. xliii. 37. 1 Sam. xii. 6.]

Καθά, adv. from κατὰ according to, and ἃ which things.—*According as, q. d. according to those things which*. occ. Mat. xxvii. 10. In the LXX it generally answers to the Heb. כִּדְמוּתָא, which is compounded in like manner of כִּי according to, and דְּמוּת which. [Gen. vii. 9.]

Καθαίρεις, εως, ἦ, from καθαίρω.—*A demolishing, destruction*. occ. 2 Cor. x. 4, 8. xiii. 10. [In the first of these places (with which comp. Prov. xxi. 22.) both the words καθαίρουν and ὀχυρωμάτων are used metaphorically. Comp. Xen. Hell. ii. 2, 9. Demosth. 755, 8. In 1 Mac. iii. 44. the word is used for mischief (done), as in 1 Cor. xiii. 10. Comp. Esth. iii. 8. in Usser. ed. Vet. Alt.]

Καθαίρω, ὦ, from κατὰ down, and αἰρέω to take.

I. *To take down or away*. Mark xv. 36, 46. Luke xxiii. 53. Acts xiii. 29. Polybius in like manner, lib. i. p. 87. ed. fol. Paris, 1616. applies the V. to taking down a body from the cross, ἐκείνον μὲν ΚΑΘΕΙΓΛΟΝ. So Josephus in his Life, § 75. speaks of certain prisoners who had been crucified, but whom Titus ἐκέλευσεν ΚΑΘΑΙΡΕΘΕΝΤΑΣ αὐτοὺς θεραπείας ἐπιμελεσάτης τοῦτ' ἐστιν, ordered to be taken down, and that the best care should be taken of them for their recovery. Comp. Kypke in Mark xv. 46. [See Josh. x. 27. viii. 29. Antonin. Lib. fab. 13. Joseph. Ant. vii. 9, 1. Lucian, Dial. D. xii. 1.]

II. *To cast or pull down*, as princes or potentates. Luke i. 52. where Wetstein shows, that the best Greek writers apply the V. in the same sense to *kings and princes*. [Herodian viii. 3, 11. Perizon. ad Ælian. V. H. ii. 25.]

III. *To take, pull down, demolish*, as buildings. Luke xii. 18. [See Polyb. iv. 52, 8. Herodian, iii. 1, 15. Xen. Cyr. vi. 1, 20. 2 Chron. xxx. 14. Deut. xxviii. 52.]

IV. *To destroy*, as nations. Acts xiii. 19. [V. Metaphorically, to destroy or bring to nothing. Used of the majesty of Diana, Acts xix. 27. where the Syriac has, and the goddess of all Asia—will be despised. See Diod. Sic. iv. 8. Lysias, 203, 1. Zech. ix. 6. To make void, or overturn (false) opinions. 2 Cor. x. 5. Joseph. Ant. vi. 9, 1. καθαίρησω τὴν ἀλαζονείαν τοῦ πολέμιου.]

Καθαίρω.

I. *To purge, cleanse*. It seems most properly applicable to the filth, &c. taken away, and is thus used by Homer, Od. vi. 93.

Αὐτὰρ εἶπε πλύναν τε ΚΑ' ὈΗΡΑ'Ν τε ῥύπα πάντα.

But having wash'd and cleansed away the spots.

(Comp. II. xiv. 171. xvi. 667.) and by Athenæus, lib. vii. (as cited by Scapula), πάντα σπῖλον ΚΑΘΑΙΡΕΙΝ, to take away or purge every spot. So Arrian, Epictet. ii. 16. uses this V. transitively with an accus. of the thing taken away; speaking of Hercules, περιήμι ΚΑΘΑΙΡΩΝ ἈΔΙΚΙΑΝ καὶ ἈΝΟΜΙΑΝ. Ἀλλ' οὐκ εἴ Ἑρακλῆς, καὶ οὐ δύνασαι ΚΑΘΑΙΡΕΙΝ ΤΑ ἈΛΛΟΤΡΙΑ ΚΑΚΑ, οὐδὲ Θησεύς, ἵνα ΤΑ τῆς Ἀττικῆς ΚΑΘΑΡΗΣ. ΤΑ σουτοῦ ΚΑΘΑΙΡΩΝ, 'he went about extirpating injustice and lawless force. But you are not Hercules, nor able to extirpate the evils of others, nor even Theseus, to extirpate the evils of Attica: extirpate your own then.' E. CARTER. Comp. Kypke in Mat. viii. 3. But the V. is generally in the profane writers, as in the N. T., spoken of the thing or person purged or cleansed. Heb. x. 2. [See Diod. Sic. iv. 31, 69. Ælian, V. H. iii. 1. iv. 5. viii. 5. Xen. Anab. v. 7, 35. The verb is constantly used to express cleansing by religious lustration, as in the places cited from Ælian: καθαροί means lustrations, expiations; see Salmas. Pref. ad Ceb. Tab. p. 25. Hence Schl. and Wahl translate it here, to expiate or free from sin and its punishment. The word occurs 2 Sam. iv. 6. in an uncertain signification.]

II. *To clear*, as the branch of a vine from useless twigs or shoots by pruning. John xv. 2. where see Wetstein and Campbell, and comp. Ainsworth's Latin Diet. in reser. [Ἀκαθάρσια (Lev. xix. 23.) means useless branches.]

¹ [See Xen. de Ven. iii. 8. v. 7. Polyb. xxxvii. 3, 3. Ps. lxxvii. 19.]

² Advers. Hæres. lib. ii. cap. 41. ed. Grabe.

πάσης κακίας: and even from Demosthenes, ΚΑΘΑΡΑ 'ΑΠΟ'.—[This phrase occurs Gen. xxiv. 8. and see Diod. Sic. i. 24. xx. 25. Dem. 122. 7. Matthiæ, § 329. The passages cited at the commencement of this head, viz., Mat. v. 3. (with which compare Gen. xx. 5. Job xxxiii. 3. John xiii. 10.) &c. are translated by Schl. and Wahl, as *virtuous, free from all stain of sin.*]

Καθαρότης, ἡτος, ἡ, from καθαρός.—*Purity, cleanness, legal or ceremonial.* occ. Heb. ix. 13. [See Xen. Mem. ii. 1, 22. and Ex. xxiv. 10. in one MS.]

Καθέδρα, ας, ἡ, from κατά down, and ἔδρα a seat, or from καθέδουμαι 2nd fut. of καθέζομαι.—*A seat.* occ. Mark xi. 15. Mat. xxi. 12. xxiii. 2. where the Scribes and Pharisees are said to sit (the usual posture of teachers¹ among the Jews; see Mat. v. 1. xxvi. 55. Luke iv. 20. Acts xvi. 13.) in Moses's seat, as being the ordinary teachers of his law in the schools and synagogues. [1 Kings x. 19.]

Καθέζομαι, from κατά down, and ἔζομαι to sit, which from ἔζω to set.—*To sit down, sit.* occ. Mat. xxvi. 55. John iv. 6. xi. 20. xx. 12. Acts vi. 15. (Comp. Hom. II. Σ. 420.) Luke ii. 46. where see Doddridge's note, and Vitringa, de Synagog. Vet. vol. i. p. 167, 168. [Ezek. xxvi. 16.]

Καθ' εἰς. See under εἰς VIII.

Καθεξής, adv. from κατά according to, and ἔξῃ order, which see.

I. In order, or rather, according to Campbell, whom see on Luke i. 3. "*distinctly, particularly, as opposed to confusedly, generally.*" Luke i. 3. Acts xi. 4. xviii. 23.

II. With the article prefixed it assumes the signification of a N. and denotes *following, succeeding.* occ. Luke viii. 1. καὶ ἐγένετο ἐν τῷ καθεξῆς, (χρόνῳ namely,) and it came to pass in time following, i. e. afterwards. Acts iii. 24. τῶν καθεξῆς, (γεγονότων namely,) who were, or came, after, succeeding.

Καθεύδω, from κατά intens. and εὖδω or εὐδέω to sleep, which perhaps from εὖ well, pleasantly, and δεύω to bind. †This derivation is entirely fanciful. ‡ So Penelope in Hom. Od. xxiii. 16, 17.

—Υπνόν

'ΗΔΕ'ΟΣ, ὅς μ' ἔΠΕ'ΔΗΣε φίλα βλέφαρ' ἑμφικαλύψας.

—Sweet sleep

Which bound my senses, and my eye-lids closed.

So Pope, Hom. II. xiv. 415. mentions,

—Somnus' *pleasing ties.*

And Dryden, Troil. and Cress.

—Sleep seal those eyes;
And tie thy senses in as soft a bond,
As infants void of thought.

I. To sleep, be asleep, be fast asleep. Mat. viii. 24. xxv. 5. xxvi. 43, 45. [It seems that καθεύδω sometimes denotes only to go to bed, as Deut. xi. 19; and Schl. thinks that this may be the sense in Mark xiv. 40, 41.]

II. To sleep the sleep of death². Mat. ix. 24. Mark v. 39. Luke viii. 52. (Comp. John xi. 4, 11—14.) 1 Thess. v. 10. See κοιμάω. It is used in the same sense by the LXX for the Heb. כָּזַב to lie down, Ps. lxxxviii. 5; and by Theo-

dotion for καθεύδω to sleep. Dan. xii. 2. [In Mat. ix. 24. Schl. says that the difference between ἀποθνήσκω and καθεύδω is this, that the first is to die without hope of revival; the latter, to die so as to be revived. Wahl takes the word in its usual sense of to sleep.]

III. To be spiritually asleep, i. e. secure and unconcerned in sin, or indolent and careless in the performance of duty. Eph. v. 14. 1 Thess. v. 6. Comp. Mat. xxv. 5, 13. Rom. xiii. 11—13. 1 Cor. xv. 34.

Καθηγητής, οὔ, ὁ, from καθηγέομαι to lead or guide in the way, which from κατά and ἡγέομαι to lead.—*A guide, properly in the way, so a leader, director, teacher.* occ. Mat. xxiii. 8, 10. But observe, that in the former verse many Greek MSS. read διδάσκαλος, (see Wetstein,) to which agrees the Syriac version; and this reading best corresponds with the preceding word βαββί as interpreted by St. John, ch. i. 39. and is accordingly embraced by Origen, Chrysostom, and many modern critics. See Bowyer and Campbell. [It occurs in this sense in Plut. de Discrim. Amic. et Adul. c. 45. and in Vit. Alex. c. 5. where it is applied to Leonidas, rather as a title of pre-eminence over the other pedagogues and teachers of Alexander. Dion. Hal. ii. p. 138. Diog. L. i. 13, 27.]

Κάθῃκω, from κατά according or together with, and ἦκω to come. [Ex. xvi. 16. Deut. xxi. 17. Ez. xxi. 26.]—*To be convenient, fit, convenio; whence imper. καθήκει, it is convenient, fit; and particip. neut. καθήκον, οντος, τό, fit, fitting, convenient.* occ. Acts xxii. 22. Rom. i. 28. Comp. ἀνέκω III. [See Ecclus. x. 23. 2 Mac. vi. 4. Polyb. ii. 2, 7. Xen. Cyr. i. 2, 5. The imperis. form does not occur in the LXX.]

Κάθμαι, from κατά down, and ἡμαι to sit, which from ἔω to place.

I. To sit down, sit. Mat. ix. 9. xi. 16. xiii. 1, 2. xxii. 44. where observe κάθον is 2d pers. sing. imperat. Attic for κάθησο. So κάθη, Acts xxiii. 3³. is the 2nd pers. sing. pres. indicat. Attic for κάθησαι. [Add Mat. xxvii. 19. in which, as well as in Acts xxiii. 3. the word is used of persons sitting in judgment. See Philost. Vit. Apoll. viii. c. 7. and hence the word καθήμενος denotes the judge in Themist. Or. i. p. 12.]—Κάθμαι βασιλεύσας, I sit a queen, i. e. on a throne. Rev. xviii. 7. Virgil, Æn. i. 50. incedo regina, I move a queen. Sitting on the ground, or in the dust, was also the posture of mourners; see Job ii. 13. Is. iii. 26. xlvii. 1. Lam. i. 1. ii. 10; and is hence applied to the repentant cities of Tyre and Sidon, Luke x. 13; where Kypke shows that such was the custom also of other nations, and that καθῆσθαι and κλαῖων, or the like, are often joined in the Greek writers. [It clearly denotes sitting on the ground in this place, and see Eur. Iph. A. 1175. Arrian, Diss. Ep. i. 9. iii. 24. Schl. observes, that in those places where Christ is said to sit on the right hand of the Father, as Mat. xxii. 44. Acts ii. 34. Col. iii. 1. et al. the verb denotes to reign, as in 2 Kings xv. 6. Comp. xv. 5. and perhaps, absolutely, in Rev. xvii. i. 9, 15.]

II. To be settled, dwell. Luke xxi. 35. Comp.

¹ [See also Philost. Vit. Soph. ii. 2. Juvenal, vii. 203.]

² See Lardner's Vindication of Three Miracles, p. 52. &c.

³ [This was the regular form in late Greek. See Buttmann, § 96. Lobeck, ad Phryn. p. 395. Greg. Cor. p. 411. ed. Schäf.]

Mat. iv. 16. Luke i. 79. It is often used in this sense by the LXX for the Heb. רָאָה to *sit, settle, dwell*. See Gen. xix. 30. xxiii. 10. Jud. iv. 5. 1 Sam. xxiii. 14, 18; not that this is a merely Hellenistic use of the verb; for Kypke on Acts ii. 2. cites from Demosthenes, $\text{ΚΑΘΗΜΕΘΑ ἐν Πέλλῃ, we dwell or stayed at Pella; ΚΑ'ΘΗΝΤΟ ἐν Μακεδονίᾳ, they dwell in Macedonia;}$ and other instances from Diodorus Sic. and Xenophon.

$\text{Καθημερινός, ἡ, ὄν, from καθ' ἡμέραν daily, day by day.}—Daily.$ occ. Acts vi. 1. [Alciph. i. 5. Joseph. Ant. xii. 7, 8. Polyæn. iv. 7, 10. It is a word of late date. See Lobeck. ad Phryn. p. 53. Judith xii. 14.]

$\text{Καθίζω, from κατά down, and ἵζω to sit, cause to sit, which from ἕζω, often used in Homer, to set, place, whence ἕζομαι to sit. See under ἕδρα and καθίζομαι.}$

I. Transitive, to *set down, set, cause to sit*, Eph. i. 20; particularly in *seats of judgment*, 1 Cor. vi. 4. on which passage Elsner, Wetstein, and Kypke show, that the Greek writers¹ in like manner use καθίζειν for *setting on seats of judgment*, that is, for *appointing or constituting judges*. Comp. John xix. 13. Acts xii. 21. xxv. 6, 17. [Hence, in the middle, it is, to *sit*, especially as *judges*. Mat. xix. 28. Luke xxii. 30. Æsch. Soc. Dial. iii. p. 162. See Ælian, V. H. xii. 1. Herodian, ii. 3, 8.]

II. Intransitive, to *sit down, sit*. Mat. v. 1. xiii. 48. xix. 28. xxv. 31. Comp. Acts ii. 3. [Add Luke xiv. 31. John xii. 14. Acts xiii. 14. 1 Cor. x. 7. Thuc. i. 26. 2 Sam. vii. 1. 1 Kings i. 46. Diog. L. i. 57. There is in these cases an ellipse of ἐαυτόν, \&c. , but this ellipse is sometimes supplied, as in Ælian, V. H. iv. 22. vii. 1.]

III. To *remain, abide, dwell*. Luke xxiv. 49. Acts xviii. 11. Thus it is used by the LXX, Jud. ix. 41. xi. 17. xix. 4. xx. 47. et al. for the Heb. רָאָה to *sit, dwell, abide*. Ex. xvi. 29. [There is a class of expressions in which the verb occurs both transitively and intransitively, $\text{καθίζειν ἐν δεξιᾷ τοῦ Θεοῦ, \&c.}$ in the first case, it denotes God's giving his power to Christ; in the second, Christ's receiving that power. See Heb. i. 3. vii. 1. x. 12. xii. 2. Comp. Eph. i. 20.]

$\text{Καθίψω, from κατά down, and ἵψω to send, let go.}—To let down, demitto.$ occ. Luke v. 19. Acts ix. 25. x. 11. xi. 5. [Ex. xvii. 11. Herodian, ii. 6, 14.]

$\text{Καθίστημι, καθιστάω, [or καθιστάνω,] from κατά and ἵστημι to set, place.}$

I. To *place, i. e. to bring or conduct to a place, deduco, perduco.* occ. Acts xvii. 15. See Raphelius, Wetstein, and Kypke, who show that several of the Greek writers use the V. καθίστημι in like manner for *conducting, bringing, or bringing safe to a place*. [Arrian, Hist. Ind. c. 1. Herodian, ii. 8, 10. Polyb. xxii. 15, 11. Xen. Anab. iv. 8, 8. On the form of the participle καθιστών, see Buttmann, § 95. a. Not. 5.]

II. To *constitute, "to give formal existence"*,² to *make*, James iii. 7. iv. 4. 2 Pet. i. 8. To be constituted *sinners*, Rom. v. 19. is to be treated *as such*, by becoming subject to death; to be constituted *righteous* is to be admitted to a reward, *as*

righteous. [Comp. Diod. Sic. xix. 15. Lucian, Dial. D. xx. 21. Xen. Anab. vii. 7, 23. D'Orville. ad Charit. v. 6. Eur. Phœn. 87, 552, 973.]

III. To *constitute, appoint, or ordain*, to an office. Luke xii. 14. Acts vii. 10, 27, 35. Tit. i. 5. Heb. vii. 28. [Gen. xxxix. 4. Exod. ii. 14. 2 Sam. iii. 39. Xen. de Vect. v. 1. Eur. Phœn. 51.]

IV. With the preposition ἐπὶ following, to *appoint or set over*. See Mat. xxiv. 45. (where see Wetstein,) 47. xxv. 21, 23. Acts vi. 3. [This division of Parkhurst's is quite unreasonable, as it appears to me. Senses II. and III. are, I should say, nearly identical, and out of the instances alleged under sense II., three, viz. Luke xii. 14. Acts vii. 10. and 27. have ἐπὶ . I have been unwilling, however, to remove the distinction, because neither Schl. nor Wahl notice one of the passages alleged in sense III., and thus at least negatively confirm Parkhurst's opinion.]

$\text{Καθό, adv. from κατά according to, and ὅ that which.}$

1. According to that which, according to what. occ. 2 Cor. viii. 12.

2. According as, inasmuch as, as. occ. Rom. viii. 26. 1 Pet. iv. 13.

[$\text{Καθολικός, ὁ, ὄν, from κατά and ὅλος all, whole.}—Universal.$ A word occurring in the inscription of the Epistles of James, Peter, John, and Jude, both in MSS. in the Arabic version, and the best editions; and denoting that these seven epistles were addressed, not to one man, or one church, but to the whole body of Christians, or at least to all Jewish Christians, dispersed in various parts. So Theodoret, Ecumenicus, &c. See Suicer in voce ἐγκύκλιος. The word occurs Polyb. vi. 5, 3. viii. 4, 11. Artem. i. 3.]

$\text{Καθόλου, adv. from κατά of, concerning, and ὅλος, all, whole.}—At all.$ occ. Acts iv. 18. Comp. under ὅ XII. 4. [Amos iii. 3, 4. Ez. xiii. 3. Xen. de Re Eq. viii. 1. Diod. Sic. iv. 5.]

$\text{Καθοπλιζώ, from κατά intens. and ὀπλιζώ to arm.}—To arm well or all over.$ occ. Luke xi. 21. [Jer. xlv. 9. Diod. Sic. iii. 70. xiii. 85.]

$\text{Καθοράω, ὦ, from κατά intens. or against, and ὁράω to see.}—To see clearly,$ according to some, but simply to *see, behold*, according to Elsner and Raphelius, the latter of whom cites from Herodotus, ii. 138. in confirmation of this sense, $\text{ἐὼν ἐν μέσῳ τῇ πόλει τὸ ἱερόν ΚΑΤΟΡΑΤΑΙ πάντοθεν περιούοντι, 'the temple, which is in the midst of the city, is seen by a person coming from any part'}$ Plato, however, uses the verb active for *seeing or perceiving clearly*, Phædon, § 11. ed. Forster, $\text{ὥστε μὴ δύνασθαι ὑπ' αὐτοῦ ΚΑΘΟΡΑΤ' ἡ τᾶληθές, 'so that we are disabled by it (the body) from clearly seeing the truth.'}$ Καθορᾶν Plato expresses soon after by $\text{καθαρῶς εἰσεσθαι, and καθαρῶς γινῶναι to know clearly.}$ See also Wetstein. occ. Rom. i. 20. [Job x. 4. Xen. An. i. 8, 6. Herodian, iv. 15, 7.]

$\text{Καθώς, adv. from κατά according to, and ὥς as, when.}$

1. According as, as. Mat. xxi. 6. xxvi. 24. xxviii. 6. et al. freq.

2. As, when. Acts vii. 17. Comp. 1 Cor. i. 6. [2 Mac. i. 31.]

[3. Since. John xvii. 2. Rom. i. 28.]

[4. How. Acts xv. 14. 3 John 3.]

¹ [See Polyb. xl. 5, 3. Philost. Vit. Apoll. iii. p. 115.]

² Johnson's Dictionary.

KAI', a conjunction. This particle *kai*, like the Heb. *ו*, is used in almost all sorts of *connexions*, and serves for most of the different kinds of conjunctions.

1. And most generally, *and*. Mat. i. 17, 19. et al. freq.

2. *Also, likewise*. [Mat. xiv. 9. xviii. 23.] John xiii. 14. xv. 20. Mark xii. 22. Luke xii. 35. xix. 19. [Rom. viii. 23.] 1 John iii. 16. [et al. freq. Xen. de Mag. Eq. v. 4.]

3. *Even*. Mat. x. 30. xii. 8. [xv. 16.] Mark iii. 19. Luke ix. 5. xix. 42. [John v. 37.] 2 Cor. v. 3. Gal. ii. 16. iii. 4. Comp. Mat. xxiii. 14. Luke xiii. 7. [It sometimes seems to be, *and even*, as John iv. 23, 25. 1 John iv. 34. Acts xix. 27. Rom. viii. 23. 2 Cor. viii. 3. xii. 15. Sometimes it is *even if*, or *even though*, as Luke xviii. 7. 1 Cor. xvi. 9. Ælian, V. H. i. 21.]

4. *And then, and*. Mat. vi. 33. ix. 7. John iv. 35. vii. 33. *Kai* τίς—; *who then, or in that case*—? Mark x. 26. Luke xviii. 16. 2 Cor. ii. 2. *Kai*, says Blackwall, citing the former of these passages, is often *interrogative*, and very aptly expresses a vehement concern, admiration, or surprise. So in Demosthenes and Plato, *KAI' τί φήσεται, ὃ ἄνθρωπος δικασταί*; 'What will ye say, O judges? what fair and plausible excuse will you make?' Demosth. Mid. 300. 2. Sacred Classics, vol. i. p. 147. See more instances in Elsnur on Mark x. 26. and in Kypke on Luke x. 9. [When it does not commence a sentence, it may be also turned, *then*. Mat. xv. 3. 1 Cor. xv. 29, 30: and even when it does, Luke i. 43. Acts xxiii. 3. 1 Cor. v. 3. See Epict. Ench. c. 22. Lucian, Dial. Deor. i. 2. v. 3. Xen. Mem. i. 3, 10. iv. 2, 5. In Mat. xii. 26. Luke xx. 44. et al. as in Eur. Phen. 1367. Xen. Hier. vii. 11. Wahl thinks there is a *negative* force, which to me seems rather to arise from the reasoning.]

5. After *ὡς* as, *when, whilst, or ὅτε* when, in the preceding member of the sentence, it may be rendered *then*, as Mat. xxviii. 9. Luke ii. 15, 21. Acts i. 10. x. 17.

6. *Moreover*. 1 Cor. iii. 1. 2 Pet. i. 19.

7. *Though, although*. Luke xviii. 7. John xvii. 25. xxi. 23. Acts vii. 5. Rom. i. 13. Rev. i. 13. [Wahl adds John iii. 32. xiv. 30. Heb. iii. 9. Rev. iii. 1.]

8. *But*. Mat. i. 25. xi. 17, 19. xii. 39, 43. 1 John ii. 20. et al. [Add Mat. ii. 12. vii. 26. xiii. 2. xxvi. 55. xxvii. 14. Luke iii. 14. John vii. 4. xiii. 13. Acts vii. 5. x. 28. Eph. iv. 26. Col. ii. 8. et al. Diod. Sic. iv. 5.] *Yet, nevertheless*. Mat. vi. 26. x. 29. [xii. 5. xiii. 14.] John i. 10. iii. 11. [vi. 70.] viii. 55. xvi. 32. Phil. iv. 10. *And yet*. John [ix. 30.] xx. 29.

9. *Or*. Mat. xii. 37. Luke xii. 38. Acts ix. 2. 2 Cor. xiii. 1. I shall produce one plain instance of this use of *kai* from Xen. Mem. Socr. iii. 12, 2. *καὶ μὴν οὐκ ὀλίγοι μὲν διὰ τὴν τοῦ σώματος καχεξίαν ἀποθνήσκουσι τε ἐν τοῖς πολεμικοῖς κινδύνοις, ΚΑΙ αἰσχροῦ σώζονται*, 'and indeed not a few, on account of their ill habit of body, either perish in the dangers of war, or escape with dishonour.' [Schleusner adds John vi. 36. Rom. xiv. 7. Heb. ix. 19. Phil. iv. 16. Tit. iii. 10.]

10. After a negative word or particle, *nor*. Mat. x. 26. Luke xii. 2. John xii. 40. Rom. ii. 27. Gal. iii. 28. Thus it is frequently used in the

LXX, answering to the Heb. *ו*. Comp. Is. vi. 10. Exod. xx. 10. [2 Cor. xii. 21.]

11. *And especially*. Mark xvi. 7. Acts i. 14. xiii. 27. 1 Cor. ix. 5. Eph. vi. 19. [Wahl observes, that it is used in this way when a *body* or *class* is mentioned, and then *one* member of it is especially named. Mat. ix. 33. Mark i. 5. Luke ii. 34. xi. 45 and 46 (perhaps). Acts xxvi. 22. 1 Cor. xvi. 16. Rev. i. 7. Xen. Anab. i. 4, 12. Herod. ii. 66. 1 Kings xi. 1. Judith iv. 13.]

12. *Namely*. Mat. xxi. 5. John x. 12, 33. Rom. xv. 6.

13. Between two verbs, neither of which is in the infinitive, but which refer to different nouns, it may be rendered *who, which*, as Luke xi. 5. xv. 15. Acts vii. 10. Compare Mat. xiii. 41. xx. 18. Acts vi. 6. [Mark ii. 15. Luke xix. 43. (in *which*.) Rom. iv. 3.]

14. After the V. ἐγένετο it happened, came to pass, it may be rendered *that*. Mat. ix. 10. Luke v. 17. vi. 1. viii. 1. Comp. Acts v. 7. This is an Hellenistical phrase, usual in the LXX, and exactly answering to the Heb. *וְכֵן*. See inter al. Deut. ii. 16, 17. Josh. xvii. 13. Judg. xiii. 20. 1 Sam. xiii. 22. in the LXX and Heb. Sometimes after other verbs besides ἐγένετο it may in like manner be rendered *that*, as Luke iii. 20. *καὶ κατέκεισε, that he shut up*. Comp. Mat. xxv. 27. Luke xv. 23. xix. 23. This is also an Hellenistical use, and thus *kai* is applied in the LXX for the Heb. *וְ*. Judg. xiv. 15. Ruth i. 11. 1 Sam. xi. 12. et al.

15. *Kai* repeated in the same sentence, *kai—kai, both—and*. Luke xxii. 33. John ix. 37. Acts xxvi. 29. Rom. xi. 33. et al.

16. In the latter part of a comparative sentence, *so also, so*. Mat. vi. 10. Luke xi. 2. John vi. 57. Acts vii. 51. This use is agreeable to the style of the Greek writers. Thus Lucian, de Syr. Dea, vol. ii. p. 893. *ὡς δέ οἱ ἐδόκεε, ΚΑΙ ἐποίησε ταῦτα*, 'but as this scheme pleased her, so she put it in execution.' [Gal. i. 9. 1 John ii. 27. iv. 17.]

17. Intensive or corrective, *yea*. John iv. 23. v. 25. xvi. 32. Acts vii. 43. 2 Cor. viii. 3.

18. *And that too, idque*. Mat. xxiii. 14. where see Raphelius and Wolfius.

19. *Therefore, hence, so*. Luke xv. 20. xix. 35. John xv. 8. 1 Cor. xv. 13. 2 Cor. ii. 3. Heb. iii. 19.

20. It is sometimes used by the sacred, as by the profane writers, in a hendiadys, (a figure so called from expressing ἐν διὰ δύοιν, *one thing by two*), so it may be omitted in translating, and the latter N. put in the genitive case. Thus Mat. iv. 16. ἐν χῆρᾳ καὶ σκιᾷ θανάτου, *in the land and shadow of death*, denotes the land of the shadow of death; so it is in the Heb. of Is. ix. 1. חֶשְׁךָ וְצֵל מָוֶת. Acts xiii. 6. περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν, *concerning the hope and resurrection of the dead*, means concerning the hope of the resurrection of the dead. Compare Acts xxvi. 21. xxvi. 6—8. [Rom. i. 5. ii. 20.]

21. After words of time, *when*. Mark xv. 25. ἦν δὲ ὥρα τρίτη ΚΑΙ ἑσταύρωσαν αὐτόν, *now it was the third hour when they crucified him*, or when it was the third hour they crucified him. Compare Mat. xxvi. 2, 45. Luke xix. 43. Acts v. 7. James i. 11. Raphelius has shown, that this use of *kai* is not merely in conformity to the Hebrew

idiom, but agreeable to the style of the Greek writers, particularly of Herodotus and Polybius, to whom may be added Xenophon. Compare Kypke on Luke xix. 43. [Luke v. 17. xxii. 44. Hom. Od. E. 262.]

22. *That, to the end that.* Heb. xii. 9. *Kai* is thus also plainly applied by Herodotus. See Rapphelius.

[23. *For.* 1 Cor. xiv. 32. 1 John iii. 4. Rev. i. 28. al.]

24. *Kai γε*, at least. Luke xix. 42.

25. *Kai—êi*, and moreover, yea also, quin etiam, imo etiam. John vii. 16, 17. Acts iii. 34. where Kypke shows that these two particles with another word or words intervening, are used in the same sense by the Greek writers.

[26. *Kai* with *ou* or *mh* often, by a Hebraism, expresses rather than. Thus Mat. ix. 13. Joel ii. 13. Proverbs viii. 10. See Mede's Works, p. 352.]

ΚΑΙΝΟΨ, *h, on*, formed by a corruption from the Heb. קַיִן to *handsel*, to which ἐγκαίνιζω, ἐγκαίνα, ἐγκαίνισμός, compounds of *καίνος*, generally answer in the LXX¹.

I. *New, fresh*, as opposed to *old*. See Mat. ix. 17. xxvi. 28. xxvii. 60. Mark i. 27. [ii. 21.] xiv. 24. Luke v. 36. But in Mat. xxvi. 29. Mark xiv. 25. our Saviour calls the wine *new*, not in a natural, but in a spiritual sense, i. e. sanctified to the use of man by his actual suffering and resurrection. [Schleusner translates it in these two places, *more excellent*.] Comp. Luke xxii. 16, 18. Acts x. 41. *The new man*, which Christians are instructed to *put on*, Eph. iv. 24. is the habit of holiness in principle, temper, and practice, called by St. Peter, 2 Ep. i. 4. *a divine nature*. Comp. Col. iii. 10. But *one new man*, Eph. ii. 15. means *one church of believers renewed in holiness both of heart and life*. [Schl. translates the word as *excellent, better than the preceding ones*, where it is applied to the Christian covenant, &c. as in Heb. viii. 8, 13. ix. 15. John xv. 34. It seems to designate excellence also in Rev. ii. 17. v. 9. Ps. xxxiii. 3.] *Καὴν κτίσις*, *a new creature*, or *a new creation*, imports the *renovation of the whole man*, through the influence of the Holy Spirit, in principle, disposition, and practice, 2 Cor. v. 17. Gal. vi. 16. Comp. 1 Cor. vii. 19. Gal. v. 6. Eph. ii. 16. *New heavens and a new earth*, 2 Pet. iii. 13. Rev. xxi. 1. seem principally to respect the state of the Christian Church on earth. Comp. Is. lxxv. 17. lxxvi. 22. Rev. xxi. 24—26. And I would wish the intelligent and attentive reader to consider for himself, whether placing the 13th verse of 2 Pet. iii. in a parenthesis will not greatly clear that difficult passage. On John xiii. 34. compare John xv. 12, 13. 1 John iii. 16. Eph. v. 2. Phil. v. 17.

II. *New, other, different from the former*. Mark xvi. 17. Compare Acts ii. 4. [Schleusner, in these places, translates *foreign*, and cites Xen. de Rep. Lac. x. 8. Wahl adds Xen. Mem. i. 1, 13. The word signifies *strange, fresh, or unheard of, unaccustomed*, in Mark i. 27. Acts xvii. 19. See Ælian, v. H. ii. 14. Xen. Cyr. iii. 1, 30. And so of the comparative, which Parkhurst puts under a different head.]

Καινότερος, *a, on*, comparat. of *καίνος*.—*More new, newer*. *Καινότερον, τό*, *a new thing, news*. occ. Acts xvii. 21. So in Theophr. Eth. Char. 8. *μή λέγεται ΤΙ ΚΑΙΝΟΤΕΡΟΝ*; 'Is there any news?' The word in this sense is very properly used in the comparative degree, as implying a comparison with some preceding occurrences, q. d. somewhat *newer* than the late accounts. *The comparative neut. νεώτερον, somewhat newer*, is used in the same sense by Demosthenes, cited by Wetstein², and by Lucian in Kypke, who also produces from Plutarch, de Gen. Socrat. *μή τι ΚΑΙΝΟΤΕΡΟΝ—προσέπεπυκεν*; 'has any thing new happened?' How truly the Athenians answered the character given of them by St. Luke may be seen in Casaubon on the above passage of Theophrastus in Wolfius, and more fully in Wetstein on Acts xvii. 21.

Καινότης, *ης, ης*, from *καίνος* *new*.—*Newness*. occ. Rom. iv. 4. vii. 6. [Ez. xlvii. 12. Thucyd. iii. 38.]

Καίπερ, from *και* *though*, and *περ* *truly*.—*Though indeed, though, although*. Phil. iii. 4. Heb. v. 8. et al.

ΚΑΙΠΟΨ, *ου, ô*. Servianus³ thus distinguishes between χρόνος and καιρός: χρόνος, says he, denotes μήκος the length or space of time, but καιρός signifies εὐκαιρίαν, due or proper time, opportunity.

I. [*A certain and fixed time or season*, either absolutely, Mat. viii. 29⁴. xii. 15. Luke xx. 10. Gal. iv. 10. (*solemn seasons or festivals*), Eph. i. 10. Acts vii. 26. Mat. iv. 45. John v. 4. Rom. v. 6. 1 Cor. iv. 5. Rev. i. 3. 1 Pet. i. 11. et al.; or with some word added, as *μου, ἰδίου, εὐπρόσδεκτος*, &c. Mat. xxvi. 18. (*the time fixed for me to die*), 2 Cor. vi. 2. Gal. vi. 9. 1 Tim. ii. 6. Heb. ix. 9; Luke xix. 44. xxi. 24 (*the times allotted to the Gentiles*); Heb. xi. 11 (*the season of wrath*). It is used of the time fixed by God for the coming of the Messiah, in Mark i. 15. Luke xxi. 8. to which Schl., Wahl, and Rosenm. add Mat. xvi. 3. where the plural is used for the singular, (the Syriac has *of this time*), as in other places, viz. Eph. i. 10. (where the final consummation of all things seems the time designated,) and Acts i. 7. where the fixed times for the completion of God's purposes are meant, and where χρόνοι and καιροί are joined, as in 1 Thess. v. 1. where Rosenmüller says the words are synonymous, their general difference being that χρόνος is a larger, and καιρός a short space of time, or articulus temporis. The same union occurs in several languages. Dan. vii. 12. Diog. Laërt. in Strat. p. 343. To this head we must refer the phrases καιρός σκῶν, Mark xi. 13. καιρός καρπῶν, Mat. xxi. 34. *the fixed time for the fruits to be ripe*; (and so Parkhurst, Schl., and Wahl.) Compare Mat. xiii. 30. In Mark xii. 2. and Luke xx. 10. it denotes, perhaps absolutely, the time of vintage. In Acts xiv. 17. seasons (in the plural) or turns of the seasons. In Mark xi. 13. some say that it is a favourable country and soil. See Thucyd. iv. 54, 90. Liban. Or. vi. p. 204. A. xi. p. 376. B.]

[II. *A convenient season, opportunity*. John vii.

² [See also Eur. Orest. 1327.]

³ See Suicer, Thesaur. in καιρός, and Wetstein on Mat. xvi. 5. and on 1 Thess. v. 1.

⁴ [Schleusner says this is the day of judgment.]

¹ [This derivation is hardly more improbable than one mentioned by Schleusner, from καὶ νῦν.]

6. Acts xxiv. 25. Gal. vi. 10. On Eph. v. 16. Col. iv. 5. see ἐξαγοράζω. Both Schleusner and Wahl put καίρος, as used in these passages, under this head. See Luke viii. 13. 1 Cor. vii. 5. Polyb. viii. 15. 1. 6. 1. Xen. Cyr. i. 3, 8.]

[III. *A definite or particular time*, usually with ἐκείνος, οὗτος, νῦν, &c. Mat. xi. 25. xii. 1. xiv. 1. Rom. iii. 26. ix. 9. 1 Tim. iv. 1.]

IV. *A prophetic year*, consisting of 360 days, i. e. of so many years. Rev. xii. 14¹, where see Dr. Bryce Johnston's Commentary.

Καίροι, either in one or two words, from καί *though*, and τοι *truly*.—*Though truly, though indeed*. occ. Heb. iv. 3. *for we who believe now under the Gospel, enter into his rest, as he said, As I have sworn in my wrath, that they, the unbelievers, shall not enter into my rest;* and thus the Lord speaks by his prophet David concerning his rest, καίροι *though indeed the works of creation, to which he refers, (comp. ver. 4.) were finished from the foundation of the world: for, &c.* On the sense of καίροι see Wetstein.

Καίτοιγε, from καίροι, and γε *truly*.—*Though truly, though indeed*. occ. John iv. 2. Acts xiv. 17. xvii. 27.

ΚΑΙΩ. It forms 1st fut. καύσω, 1st fut. mid. Doric καυσούμαι (see 2 Pet. iii. 10.) 1st fut. pass. subjunctive ² καυθήσωμαι. 1 Cor. xiii. 3.

I. *To burn*; hence καίωμαι, pass. to be burnt. John xv. 6. 1 Cor. xiii. 3. where however observe that the Alexandrian and another MS. read καυχήσωμαι. So Coptic and Ethiopic versions. See Wetstein and Griesbach. According to the common reading the text may allude to Dan. iii. 28. [Lev. iv. 12. Xen. Cyr. iv. 2, 33.]

II. *To set on fire, to light*, as a lamp. Mat. v. 15. where Kypke shows that the Greek writers in like manner use λύχρον καίειν *for lighting* a lamp. Comp. Luke xii. 35. [Mark iv. 21. Xen. (Ec. xvii. 3. Hence in the passive, to be set on fire, to burn. Of fire, Heb. xii. 18; a lamp, Luke xii. 35. Rev. iv. 5. viii. 10. John v. 35 (metaphorically, comp. Eccles. xlviii. 1); a mountain, Rev. viii. 8; a lake, Rev. xix. 20. xxi. 8. It is applied to the heart, Luke xxiv. 32. to denote *strong emotion*. Comp. Ps. xxxix. 3. Jer. xx. 9. xxiii. 29; and see Wetstein on Luke.]

Κάκει, for καὶ ἐκεῖ by an Attic crasis.

[I. *And there*. Mat. v. 23. x. 11. et al. [Ruth i. 17.]

[II. *And thither*. Acts xvii. 13.]

Κάκειθεν, for καὶ ἐκείθεν by an Attic crasis.

1. Of place, and thence, or from thence. Mark x. 1. Acts vii. 4. et al. [2 Kings ii. 25.]

2. Of time, and from that time. Acts xiii. 21.

Κάκεινος, η, ο, for καὶ ἐκεῖνος by an Attic crasis.—*And he, she, it; plur. and they, those*. Mat. xv. 18. xx. 4. Mark xii. 4. et al. [Is. lvii. 6.]

Κακία, ας, ή, from κακός.

I. *Wickedness, evil in general*. See Acts viii. 22. 1 Pet. ii. 16. [1 Cor. v. 8.] especially *malice, malignity, ill-will*. Eph. iv. 31. Col. iii. 8. Tit.

iii. 3. 1 Pet. ii. 1. Comp. 1 Cor. xiv. 20. It does perhaps denote *lewdness or lasciviousness*, Rom. i. 29. Jam. i. 21. particularly in the latter passage, where περισσεῖαν κακίας, *superfluity of naughtiness*, seems an allusion to the Heb. חֲרָץ, which denotes the *superfluous foreskin* of the uncircumcised. Comp. Col. ii. 11. and see Heb. and Eng. Lexicon under חָרַץ. [Schl. observes that *cowardice* is the proper signification of the word in good Greek, as Xen. de Rep. Lac. ix. 2; and he and Wahl refer Rom. i. 29. to the sense *malice*, and Jam. i. 21. to *evil* in general.]

II. *Evil, affliction, calamity*. Mat. vi. 34. This seems a Hellenistical application of the word; and thus the LXX use κακία for the Heb. חָרָץ. Gen. xxxi. 52. 1 Sam. vi. 9. xxv. 17. 2 Sam. xv. 14. et al. [Parkhurst should have observed that the Hebrew word has the same double application. See Amos iii. 8. This sense of κακία occurs, however, in Thucyd. iii. 58. Xen. Mem. ii. 1, 26. Jerome renders the passage of St. Matthew, *ut suo quæque dies vitio laboret*.] The above-cited are all the passages of the N. T. wherein the word occurs.

ΚΑΚΟΪΘΕΙΑ, ας, ή, from κακός *evil*, and ἵθος *custom*.—*Evil manners or morals*, “the intractability of evil habits,” says Doddridge; but rather *malignity*, according to Wetstein, whom see, and who cites from Aristotle, Rhet. ii. κακοῖθεια, τὸ ἐπὶ τὸ χεῖρον ὑπολαμβάνειν ἅπαντα, ‘κακοῖθεια is the taking of every thing in the worst view.’ Compare also Kypke. occ. Rom. i. 29. [Schleusner and Wahl agree in this explanation. The Vulgate, too, has *malignitas*. The Syriac, *evil thoughts*. See Polyb. v. 50, 5. Add Esth. viii. 16. 3 Mac. iii. 22. vii. 3.]

Κακολογίω, ὦ, from κακός *evil*, and λόγος *a word*.

I. With an accusative, *to speak evil of*. Mark ix. 39. Acts xix. 9. [Exod. xxi. 17. 1 Sam. iii. 13.]

II. With an accusative, *to speak evil against, revile, abuse*. Mat. xv. 4. Mark vii. 10. See Campbell on Mat. [Rather, *to ill treat in any way*, according to Schleusner.]

Κακοπάθεια, ας, ή, from ἡ κακοπαθής. See ἡ κακοπαθής.—*A suffering of evil, a bearing of affliction*. occ. James v. 10. See Wetstein on 2 Tim. i. 8. [It is also *trouble, vexation, labour*. Mal. i. 13. Diod. Sic. i. 36. ii. 1.]

Κακοπαθίω, ὦ, from κακός *evil*, and πάθος *suffering*.

I. *To suffer evil or afflictions, to be afflicted*. 2 Tim. ii. 9. James v. 13. Josephus uses the verb in the same sense, de Bel. vi. 1, 5. where are mentioned, ἡ Ἰουδαίων μακροθυμία, καὶ τὸ καρτερικὸν ἐν οἷς ΚΑΚΟΠΑΘΟΥΣΙΝ, ‘the patience of the Jews, and their constancy in the evils they suffer.’ See many other instances from the best Greek writers in Wetstein on 2 Tim. i. 8. [It is especially used of undergoing *labour, fatigue, &c.*, as in the case of soldiers, wrestlers, &c. Ælian, V. H. ii. 28. Polyæn. vii. 25. Jon. iv. 10.]

II. *To endure, sustain afflictions*. 2 Tim. ii. 3. iv. 5. Berosus in Josephus uses it for *sustaining military labours or hardships*. Ant. x. 11, 1. οὐ δυνάμενος αὐτὸς ἐπὶ ΚΑΚΟΠΑΘΕΙΝ, ‘being no longer able to sustain the (military) hardships.’ So

¹ [The καιροί here denote two years. See Stors, Obs. ad Anal. and Syntax. Hebr. p. 96.]

² See Note in Grammar on the subjunctive mood of τύπτω, sect. x. 11.

Josephus, de Bel. i. 7. 4. τῶν Ῥωμαίων πολλὰ ΚΑΚΟΠΑΘΟΥ'ΝΤΩΝ. It is then with peculiar propriety applied to the Christian soldier, 2 Tim. ii. 3.

Κακοποιῶ, ὦ, from κακός evil, and ποιῶ to do. —To do evil. occ. Mark iii. 4. Luke vi. 9. 1 Pet. iii. 17. 3 John 11. [Schleusner and Wahl say, that in Mark iii. 4. Luke vi. 9. the sense is to do harm or injury to, as in Gen. xxxi. 7. xliii. 6. 1 Sam. xxv. 34. Ezra iv. 13. Xen. Cyr. viii. 8, 7.]

Κακοποιός, οὗ, ὁ, ἡ. —An evil-doer, a malefactor. occ. John xviii. 30. 1 Pet. ii. 12, 14. iii. 16. iv. 15. [Polyb. xv. 25, 1. Prov. xii. 4.]

Κακός, ὁ, ὅν, from χάζω or χάζομαι to give back, recede, retire, retreat in battle (as this verb is often used in Homer).

I. Cowardly, dastardly, faint-hearted, ignavus. This seems the primary and proper sense of the word¹, and thus Homer frequently applies it. Compare ἐκκακίω. [See Xen. An. ii. 6, 17. Eur. Phoen. 1022. Hom. Od. i. 375. Thence it is idle, slothful; and Schleusner thinks this is the sense in Mat. xxi. 41. xxiv. 48.]

II. Evil, wicked. Mat. xxi. 41. xxiv. 48. Mark vii. 21. Phil. iii. 2. Tit. i. 12. et al. [Add Mark viii. 24. 1 Cor. xv. 33. Col. iii. 5. Rev. ii. 2.] Κακόν, τό, neut. evil, wickedness. Mat. xxvii. 23. John xviii. 23. Rom. ii. 9. vii. 21. 1 Pet. iii. 10. [Add Mark xv. 14. Luke xxiii. 22. Acts xxiii. 9. Rom. i. 30. iii. 8. vii. 19. ix. 11. xvi. 2. Cor. v. 10. James i. 13. 3 John 11. In John xviii. 23. Wahl calls it a falsehood. Schleusner translates, show me in what the insult consists. In 1 Pet. iii. 10. Wahl thinks it is a curse or cursing. Schleusner makes it in Phil. iii. 2. false.]

III. Evil, afflictive, sore. Rev. xvi. 2². Κακόν, τό, neut. Evil, affliction, adversity. Luke xvi. 25. Acts ix. 13. Harm, hurt, injury. Acts xvi. 28. xxviii. 5. Rom. xii. 21. Comp. Rom. xii. 17. 1 Thess. v. 15. 1 Pet. iii. 9. [Is. xlv. 7. Jer. xiv. 8.]

Κακοῦργος, ου, ὁ, ἡ, contracted from κακό-εργος, which from κακός evil, and ἔργον a work. —An evil-doer, a malefactor. occ. Luke xxiii. 32, 33, 39. 2 Tim. ii. 9. In this sense the word is often applied in the best Greek writers, and joined with κλέπτει thieves, as may be seen in Wetstein on Luke xxiii. 32. [See Ælian, V. H. iii. 44. Diod. Sic. xx. 83. Demosth. p. 732. In the LXX, Eccl. viii. 12. and Prov. xxi. 15. it is simply evil-doers. Κακουργία is mischief done to an enemy in Xen. Cyr. i. 6, 19; and the verb is used in the sense of injuring, Xen. de Re Eq. vi. 5, 6. Mag. Eq. viii. 1, 14.]

Κακουχέω, ὦ, from κακῶς or κακόν ill, and ἔχω to have, treat. —To treat ill, to maltreat, harass, male habere, male vexare. occ. Heb. xi. 37. xiii. 3. [1 Kings ii. 26. xi. 39.] —Kypke cites the V. act. κακουχεῖν from Diodorus Sic. [iii. 22.] and Stobæus, and the participle pass. κακουχουμένους from Plutarch.

Κακῶ, ὦ, from κακός evil.

I. To evil-intreat, treat ill, abuse, hurt. Acts vii. 6, 19. xii. 1. xviii. 10. 1 Pet. iii. 13. [Ex. v. 22. Num. xi. 11. Eccclus. vii. 22. Thuc. i. 33. Herodian, vi. 6, 12.]

II. To disaffect, make disaffected, or ill-affected. Acts xiv. 2. where see Bowyer. [Joseph. Ant. xvi. 1, 2. Hom. Od. iv. 754. xvi. 212³. —This verb signifies properly, to make bad, corrupt. Theoph. Hist. Plant. i. 15. Xen. An. iv. 5, 35.]

Κακῶς, adv. from κακός.

I. Ill, wickedly, wrongly, amiss. occ. John xviii. 23. James iv. 3. Comp. Acts xiii. 5. [Ex. xxii. 28.]

II. Miserably, wretchedly, calamitously. Mat. xxi. 41. κακῶς κακὸς ἀπολέσει. "What," says Raphelius, "can be more beautiful or significant than this expression? The word κακῶς shows the cause of their destruction, κακῶς the grievousness of it; and the repetition of almost the same word points out the correspondence of the punishment with the greatness of the offence. This manner of speaking is of the purest Greek, being used by the most elegant writers;" of which he gives several instances from Demosthenes, Aristophanes, &c., to which I shall add one from Cebes's Table, where the old man, speaking of the advice which the genius gives the persons entering into life, says, ὅστις τοῖνυν παρ' αὐτὰ τὴν ποιεῖ ἡ παρακοῦσι, ἈΠΟ' ἈΛΛΥΤΑΙ ΚΑΚΟ'Σ ΚΑΚΩ'Σ — "whoever does contrary to it, or neglects to observe it, that wicked wretch is wretchedly destroyed," and another from Josephus, Ant. xii. 5, 4, καὶ οὗτοι ΚΑΚΟΙ' ΚΑΚΩ'Σ ἈΠΟ' ἈΛΟΝΤΟ. See many more examples from the Greek classics in Wetstein on Mat. xxi. 41. [Aristoph. Plut. 65, 418. Soph. Aj. 1409. See Palaiet, Obs. p. 65. This is the sense too in Mat. xv. 22⁴.]

III. Ill, in body or health. Mat. iv. 24. [viii. 16.] ix. 12. Comp. ἔχω IX. [Add Mat. xiv. 35. Mark i. 32, 34. ii. 17. vi. 55. Luke v. 31. vii. 2. Ælian, H. A. xi. 34. Theoph. Char. xiii. at the end. Ezek. xxxiv. 12.]

Κάκωσις, εως, ἡ, from κακῶ. —Ill-treatment, vexation, affliction. occ. Acts vii. 34. [Ex. iii. 7. Eccclus. xi. 28. Thucyd. vii. 8. and see Bergl. ad Aleph. i. 6.]

Κάλαμη, ης, ἡ, from κάλαμος. —The stalk of corn, straw, stubble, applied figuratively to persons. occ. 1 Cor. iii. 12. Comp. under ξύλον I. and πῦρ V. [It is used of the stalk of corn in Xen. An. v. 4, 27. Suidas and the Schol. on Theoc. Idyll. v. 7. make it simply the stalk; Hesychius seems to call it the woody part of the stalk. See Ex. v. 12. xv. 7. Is. v. 24. Salmas. Ex. Plin. p. 832.]

ΚΑ'ΛΑΜΟΣ, ου, ὁ.

I. It appears to denote in general the stalk or stem of vegetables; and by a comparison of Mat. xxvii. 48. and Mark xv. 36. with John xix. 29. seems to be used in the two former texts for the stalk of the hyssop. Compare under ὕσσωπος. [This is the opinion of Deyling, i. p. 259. and so Rosenmüller, who adds that the hyssop in Pales-

¹ "Propriè dicitur de segni et meticoloso, qui pedem referat in certamine; παρὰ τοῦ χάζεν, à cedendo. Eustath. "Leigh.

² [See Eustath. ad Iliad. B. 723. p. 249. who explains it by incurable, and a penetrating disease.]

³ [See Schleusner refers Ps. cvi. 32. to this sense, but erroneously.]

⁴ [The Cod. Basil. and Origen have δεινῶς in this place. Cicero has male for valde, Attic. xlv. 50.]

tine grew to a large size¹. Schleusner thinks that a *stick*, made of the *Arundo Sativa*, is meant in both places. De Dieu thought it was the *Calamus Aromaticus*.]

II. *A reed*, which is easily turned aside or shaken² by the wind. Mat. xi. 7. xii. 20. Luke vii. 24. See Wetstein on Mat. xi.

III. *A pen*, which was anciently made of a *reed*, *calamus scriptorius*. 3 John 13. where see Wetstein. [See Ps. xlv. 1. Martial vii. 10. Cic. ad Att. vi. 8. Comp. Pers. iii. 10. Coran, Sur. xxxi. 26. lxxviii. 1. This sense is noticed by Thomas M. Pliny (xvii. 14.) says that all reeds were not fit for this use, and that the Egyptian were the best.]

IV. *A kind of a large reed or cane*. Mat. xxvii. 29, 30. Mark xv. 19. Comp. Rev. xi. 1. xxi. 15, 16. Ezek. xl. 3. [In these places of Revelations and Ezekiel, Schleusner and Wahl say that a *measuring-rod* is meant. Rosenmüller observes rightly, that "perticæ illa calamus dicitur, quia plerumque perticæ erant ex arundine."]

ΚΑΛΕΨΩ, ὦ.

I. *To call, summon*. See Mat. ii. 15. iv. 21. x. 13. xx. 8. xxv. 14. [Add Mat. ii. 7. Luke xix. 13. Heb. xi. 8. Xen. An. i. 3, 4. Ec. iv. 16. Eur. Cycl. 49.]—Καλεῖν κατ' ὄνομα, *to call by name*. John x. 3. where Wetstein shows from Aristotle and Longus, that the ancient shepherds used to call their sheep and goats by names. See also Wolfius.

II. *To call, invite*. Mat. xxii. 3, 4, 8, 9. Luke vii. 39. 1 Cor. x. 27. [Add John ii. 2. Theoph. Char. ix. 1. Xen. Mem. i. 3, 6³. So *voco*, Cic. Ep. ad Fam. ix. 20. Sueton. Calig. 39. In a legal sense, to *cite*. Acts iv. 18. xxiv. 2. Demosth. pp. 1324, 12. 1536, 10.]

III. *To call, name*. Mat. ii. 23. [xxiii. 8.] xxvii. 8. [The word *ὄνομα* is often added, as in Mat. i. 21, 23, 25. Luke i. 13, 31, 59. ii. 21. Gen. xvi. 11. Plat. Polit. p. 179. C. Eur. Ion 269. Xen. Ec. vii. 3. In Luke vii. 2. it is to *surname*, as in Polyb. i. 65, 2. Xen. Symp. vi. 6. 1 Mac. ii. 3. 2 Mac. x. 12.]

IV. Passively, *to be called*, signifies *to be*, or *to be esteemed and treated agreeably to the appellation*. See Mat. v. 9, 19. xxi. 13. [Mark xi. 17.] (Comp. Luke xix. 46.) Luke i. 32, 35. ii. 23. 1 John iii. 1.—Thus the V. καλεῖσθαι is often used in the LXX for the Heb. קָרָא, Is. i. 26. ix. 6. xxxv. 8. xlvi. 1, 5. xlviii. 8. lvi. 7. et al. Yet I would not assert that this is a merely Hebraical or Hellenistical sense; for Homer applies it in the same manner, Il. v. 342. where, speaking of the gods, he says,

ὃς γὰρ σίτον ἔδουσι· οὐ πίνουσι· αἶσθα οἶνον,
τοῖνεκ' ἀναιμόνεσσι, καὶ ἀθάνατοι ΚΑΛΕΨΑΝΤΑΙ.

Not bread they eat, nor drink inflaming wine,
So have no blood, and are immortal call'd.

¹ See 1 Kings iv. 33. The mountain hyssop, too, is known to have grown on the hills round Jerusalem in considerable quantities, and it had a stalk quite strong enough for the purpose here noticed. See Salmas. Exerc. de Homonymis Hyles Iatricæ, c. 19. and de Cruce, p. 286, 288, 311, 321.]

² So a *reed* is called by another name, δόναξ, from δύνειν *to shake, agitate*; and our English *reed* may perhaps be from the Heb. רָדַד *to tremble, shake*.

³ [So κληῖον ποιέσθαι, *for to invite people to a feast*, and παρακαλεῖν (Eur. Bacch. 1245). See Fessel. Advers. iv. 3, 9.]

Thus also in Alcinous's speech to Ulysses, Od. vii. 313.

Παῖδά τ' ἐμὴν ἐχέμεν, καὶ ἐμὸς γαμβρὸς ΚΑΛΕΨΘΑΙ.

Having my child *be call'd* my son-in-law.

Comp. Il. iii. 168. iv. 60, 61. And so even the Greek prose-writers, as for instance, Thucyd. v. 9. Λακεδαιμονίων συμμάχους ΚΕΚΛΗΨΘΑΙ, '*to be called the allies of the Lacedæmonians*,' is really *to be so*, and to have the honour and benefit of that title.

[V. This verb is often metaphorically used, *to call or bring men to Christianity and true religion*. Mark ii. 17. Luke v. 32. Rom. viii. 30. ix. 12, 24. 1 Cor. i. 9. vii. 13, 18. Gal. i. 6. v. 8, 13. Eph. iv. 1, 4. Col. iii. 15. 1 Thess. ii. 12. iv. 7. v. 24. 2 Thess. ii. 14. 1 Tim. iv. 12. 2 Tim. i. 9. Heb. ix. 15. 1 Pet. i. 15. ii. 9, 21. iii. 9. v. 10. 2 Pet. i. 3. And so Mat. xx. 16.]

[VI. *To call to an office, elect*. Mat. iv. 21. Mark i. 20. Gal. i. 15. Heb. v. 4. In 1 Cor. vii. 17. it is rather *to assign a condition*.—In Rom. iv. 17. Schleusner and Rosenmüller think that καλεῖν is *to call into being, create*, as in Philo on Creat. p. 728. B; and see Wisd. xi. 26. Wahl refers it to sense V.]

Καλλιέλιος, ου, ἡ, from κάλλος, εος, ους, τό, *fairness, beauty*, (which from καλός *good, fair, beautiful*), and ελαια *an olive-tree*. †See Ἀγριέλιος, †—A *good olive-tree*, as opposed to a wild one. occ. Rom. xi. 24. [Aristot. de Plant. i. 6.]

Καλλίων, ονος, ὁ, ἡ, καὶ τὸ —ον. Comparat. of καλός.—*Better*; hence κάλλιον, neut. used adverbially, *well enough, very well*. occ. Acts xxv. 10. Comp. under βελτίων.

Καλοδιδάσκαλος, ου, ὁ, from καλόν *good*, and διδάσκαλος *a teacher*.—A *teacher of what is good*. occ. Tit. ii. 3.

Καλοποιέω, ὦ, from καλός *good*, and ποίεω *to do*.—*To do well* [or perhaps, *to be beneficent*]. occ. 2 Thess. iii. 13. [It occurs in Lev. v. 4. in one MS.]

ΚΑΛΟΣ, ἡ, ὄν.

I. *Goodly, [handsome,] beautiful*. Mat. xiii. 45. Luke xxi. 5. [This is the proper meaning of the word. Schleusner and Wahl translate these places *excellent or valuable*.]

II. *Good*, in a natural sense. Mat. vii. 17, 18. (comp. xii. 33.) xiii. 8, 23, 24, 48. [Mark iv. 8, 20. Luke xiii. 15.] John ii. 10.

III. *Good, large, of measure*. Luke vi. 38.

IV. *Good, useful, profitable, convenient*. Mat. xvii. 4. xviii. 8. xxvi. 24. Mark ix. 50. [xiv. 21. Luke xiv. 34.] 1 Cor. vii. 8, 26. [ix. 15. 1 Tim. i. 8. Ecclus. xiv. 3.]

V. *Good*, in a spiritual or moral sense. See Heb. vi. 5. 2 Tim. i. 14. John x. 11. Mat. v. 16. Rom. vii. 18, 21. 2 Cor. xiii. 7. James iii. 13. Heb. xiii. 18. et al. freq. So Mat. xv. 26. οὐκ ἐστὶ καλόν, *it is not good, right, becoming*; an expression used in the best Greek authors, as may be seen in Alberti, Wetstein, and Kypke. [It is hence applied to describe many virtues, as *fidelity*. John x. 11. 1 Tim. iv. 6. The word in good Greek describes whatever is elevated in virtue. See Gal. iv. 18.]

[VI. *Beneficent, benevolent*. This sense is given by Schleusner and Wahl to John x. 32. Gal. vi. 9; and by the former to Mat. xxvi. 10. (where,

however, he says it may be *pious*, and Titus iii. 8. This seems to be the sense in Ps. xxxv. 12. With Gal. vi. 9. we should compare 2 Thess. iii. 13. as the meaning must probably be the same in both. The phrase *καλὸν ποιεῖν* occurs in Is. i. 17. where Schleusner agrees with our translation in turning it, *to do well*, i. e. *to act virtuously*.]

Κάλυμμα, *αρος*, *τό*, from *κεκάλυμαι* perf. pass. of *καλύπτω*.—*A covering, a veil*. occ. 2 Cor. iii. 13—16. [Comp. Ex. xxxiv. 33. It is metaphorically used in ver. 14. to signify an *impediment*.]

ΚΑΛΥΨΙΤΩ, from the Chald. N. *ܩܠܝܬܐ* *a covering*, as the *bark, skin, shell, plaster* of a house, &c. See Castell, Hept. Lex. in *ܩܠܝܬܐ*.—*To cover, hide*. occ. Mat. viii. 24. x. 26. Luke viii. 16. xxiii. 30. 2 Cor. iv. 3. James v. 20. 1 Pet. iv. 8. where comp. Prov. x. 12. 1 Cor. xiii. 7. [In James v. 20. 1 Pet. iv. 8. Schleusner and Wahl say, *to suppress, hinder, or prevent from appearing, or being done*. Bretsch. says, *to procure pardon for other offences* (by charity, &c.) Rosenmüller, in James, says, *will cause God to put out of his sight the* (converted sinner's) *former offences*; and in Peter he translates, (citing Prov. x. 12.) *charity diminishes the number of sins*, explaining this by saying, that friendship leads us to forgive the faults of those whom we love, then to convert them, and that thus God is led to overlook the sins of the repentant sinner¹. In Ps. xxxii. 1. *ἐπικαλύπτω* is applied to the *pardon of sin*; as is *καλύπτω* in Ps. lxxxv. 2. and Neh. iv. 5.]

Καλῶς, adv. from *καλός*.

I. *Well*, in a natural sense [of health]. Mark xvi. 18.

II. *Well*, in a spiritual or moral sense. [John xviii. 23.] 1 Cor. vi. 37, 38. [2 Pet. i. 19.] Comp. James ii. 19. Acts x. 33. where Wetstein shows that the purest Greek writers apply the phrase in like manner with a participle. Also, *to do good*. Mat. v. 44. xii. 12. This latter seems a Hellenistical sense of the phrase, in which it is used by the LXX, Zech. viii. 15. for the Heb. *בטוב*.

III. In granting or conceding, *well, right, let it be so*. Rom. xi. 20. See Wetstein.

IV. Ironically, in reproving, *well, mighty well*. Mark vii. 9. where Grotius observes, that the expression is entirely Greek, and cites a remark of the Scholiast on Aristophanes, that *ἀποστρεφόμενος καὶ παραιτούμενος ὁ Εὐριπίδης λέγει τὸ ΚΑΛΩΣ*, 'Euripides applies *καλῶς* in *aversion and disgust*.' This *probē* is sometimes used in Latin, as by Plautus, *probē aliquem percutere*, to cheat one *rarely*, Pseud. ii. 2, 9. See also Campbell on Mark. [See Ælian, V. H. i. 16. Wahl and Bretsch. take it ironically. Schleusner says it is used by antiphrasis for *possimē, very ill*.]

[V. *Rightly, truly*. Mat. xv. 7. Mark vii. 6. xii. 28, 32. Acts xxviii. 25. Luke xx. 39. John iv. 17. xiii. 13.]

VI. "*Honourably, in an honourable place*." Mac-knight. James ii. 3. Compare Mat. xxiii. 6.—

¹ [Erasmus, in both places, understands that they who do good works of charity or conversion, obtain the pardon of their own sins. So Hammond. It is singular, that Cyprian de Opere et Eleemosynis, does not quote a text so apt to his purpose as 1 Pet. iv. 8, if he took it in this sense. Dr. Fiddes, Fifty-two Practical Sermons, p. 57. is positive that St. Peter meant that charity would induce us to palliate our brother's faults.]

[*Καλῶς εἰπεῖν*, *to speak honourably of, to praise*. Luke vi. 26.]

Κάμῃ, for *καὶ ἐμέ* by an Attic crasis.—*And or both me, me also*. occ. John vii. 28. *κάμῃ οἶδατε, καί—*; *do ye both know me, and—?* where see Campbell's note, and comp. ch. viii. 14, 19. 1 Cor. xvi. 4. *κάμῃ πορεύεσθαι*, that I also should go.

ΚΑΜΗΛΟΣ, *ου, ὁ, ἡ*, ultimately from the Heb. *חמל* *a camel*, so called from the V. *חמל* *to requite*, on account of the *revengeful* temper of that animal. It was long ago rightly observed by Varro, de Ling. Lat. lib. iv. *Camelus suo nomine Syriaco in Latium venit. The camel came into Latium with his Syrian name.*²—*A camel*, a well-known animal.—John the Baptist had a *garment made of camel's hair*, Mat. iii. 4. Mark i. 6. "*This hair*," Sir John Chardin tells us, "*is not shorn from the camels like wool from sheep, but they pull off this woolly hair, which the camels are disposed in a sort to cast off*, as many other creatures, it is well known, shed their coats yearly. This hair, it seems, is made into cloth *nov*²; for Chardin assures us the modern dervises wear such garments, as they do also great leathern girdles, and sometimes feed on locusts." Harmer's Observations, vol. ii. p. 487. To which I think we may add, that the dervises appear to affect such garb and food, in imitation of John the Baptist, of whom see more in Scheuchzer's *Physica Sacra* on Mat. iii. 4. and comp. Campbell's note.—Our Saviour, Mat. xix. 24. Mark x. 25. Luke xviii. 25. says, proverbially, *it is easier for τὸν κάμηλον to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven*³.—It has been doubted whether by *κάμηλον* he here meant *a camel*, or *a cable-rope*: the analogy of nature, it must be confessed, is better preserved in the latter interpretation; but then there is in the Jewish Talmud a similar proverb about an *elephant*; "*perhaps you are of the city of Pomboditha, where they drive an elephant through the eye of a needle*." And it may be justly questioned, notwithstanding what Stockius cites from Phavorinus and Albert, whether *κάμηλος* be ever used for *a cable*. The Scholiast on Aristoph. Vesp. 1130. is express, that the word signifying *a cable-rope* is written (not with an η, but) with an ι; "*κάμηλος δὲ τὸ παχὺ σχοινίον* (says he) *διὰ τοῦ ι*;" and certainly the most usual sense of *κάμηλος* is *a camel*. I therefore embrace the common interpretation, given by our translators; especially as the proverb, in this view, seems quite agreeable to the eastern taste. [We may mention here, that a similar proverb is found in the Coran, Sur. vii. 41. al. 38. of a matter of great difficulty, and that the Hebrew one to the same effect, *to make an elephant pass through a needle's eye*, is noticed in Buxtorf, Lex. Chald. Talmud. p. 1722. and Vorst, de Adag. N. T. c. 3. On the other hand, Theophylact and Origen understand the phrase of a cable, as does Phavorinus, who says that *κάμηλος* is *a cable*; and see Alberti, Gloss. Gr. N. T. p. 205. In the Arabic, these words are as closely con-

² [That this sort of dress was worn by priests and the rich in Persia, appears from Apollonius, Hist. Mirab. c. 20.]

³ For further satisfaction on this subject the reader may consult Bochart, vol. ii. 91. &c., Suicer, who transcribes from him, in his Thesaurus, under *κάμηλος* II., Stockius's Clavis, and Wetstein's Various Readings in Mat. xix. 24.

nected as in the Greek, having no difference when written without vowels.] Thus Mat. xxiii. 24. *straining off the gnat, and swallowing the camel*, τὸν κάμῳλον, is another proverbial expression, and is applied to those who at the same time they were superstitiously anxious in avoiding small faults, did without scruple commit the greatest sins. This latter proverb plainly refers to the Mosaic law, according to which both gnats and camels were unclean animals prohibited for food. Comp. under διολίζω.—The above-cited are all the passages of the N. T. wherein the word κάμῳλος occurs.—The LXX have very frequently used it for the Heb. כַּמְרָא [Gen. xii. 16.] and once for כַּמְרָא a dromedary. [Is. lx. 6.]

ΚΑΜΙΝΟΣ, ου, ἡ, q. d. καύμιος, says Mintert, from καίωμαi to burn, succend.—A furnace. occ. Mat. xiii. 42, 50. Rev. i. 15. ix. 2. [The word is used for a furnace for melting metals. Xen. de Vect. iv. 49. Diod. Sic. v. 27. and so in the place of Revelation. It occurs Gen. xix. 28. Deut. iv. 20. Jer. xi. 4.]

Καμύνω, by syncope for καταμύνω, which from κατά and μύνω to shut, properly the eyes.—To shut, close, as the eyes. occ. Mat. xiii. 15. Acts xxviii. 27. in both which passages the LXX version of Is. vi. 10. is pretty exactly cited. The grammarian Phrynichus objects to the use of καμύνω for καταμύνω¹, as a barbarism, though he owns it is found in Alexis, who was an Attic writer. Thomas Magister, however, seems to admit its purity, βύνει ἐπ' ὤτων, καμύνειν ἐπὶ ὀφθαλμῶν, 'βύνει is spoken of the ears, καμύνειν of the eyes,' says he; and Wetstein, whom see, cites from Athenæus, ὅλην ΚΑΜΜΥΣΑΣ ἔπινε, shutting (his eyes) he drank up the whole. See also Blackwall's Sacred Classics, vol. ii. p. 34, 35. [The word occurs also Is. xxix. 10. Lam. iii. 44, 45. whence (and from Phryn. Ecl. p. 150.) Fischer (Prol. xxx. p. 678.) says it is a word of the Macedonian or Alexandrine dialect. See the commentators on Thom. M. v. βύνει, and Spanheim on Callim. H. in Dian. v. 95. Xen. de Ven. v. 11. Ælian, H. A. ii. 12. The word occurs in Philo de Somn. p. 589. in the sense of winking.]

ΚΑΜΝΩ.

I. To labour even to fatigue.

II. To be fatigued, tired, or wearied with labour. In this sense it is commonly used by the profane writers, and thus it is applied in the N. T. to the mind or soul. Heb. xii. 3. [Comp. Job x. 3.] Rev. ii. 3. where see Griesbach. [Æsch. Socr. Dial. ii. 1. Arrian. de Ven. viii. 3.]

III. To labour under some illness, to be sick. James v. 15. The profane writers often apply the word, and particularly the particip. pres. κάμνων, in this sense. See Wetstein on James v. 15. and Suicer Thesaur. [Eur. Orest. 315. Aristoph. Thesm. 412. Diod. Sic. i. 25. Xen. Mem. i. 2, 51. It is used even of the dead. Hom. Il. A. 475. Thucyd. iii. 59.]

Κάμωι, for καὶ ἐμωι by an Attic crasis.—And to me, to me also. occ. Luke i. 3. Acts viii. 19. 1 Cor. xv. 8.

ΚΑΜΠΩ.

[I. To bend, transitively (the same as γνάμπω). To bend the knee is a phrase denoting to

offer worship to. Rom. xi. 4. (comp. 1 Kings xix. 18.) and Eph. iii. 14. (See 2 Chron. xxix. 29.)]

[II. To bend, intransitively. It is used of the knee in the same sense as in sense I. Rom. xiv. 11. (which words are taken from Is. xiv. 23.) Phil. ii. 10. See also Dan. vi. 10. Schwarz, Comm. Cr. p. 724.]

Κάν, for καὶ ἔάν by an Attic crasis.

1. And if, also if. Mat. xxi. 21. Mark xvi. 18. Luke xiii. 9. *κάν μὲν ποιήσῃ καρπὸν, εἰ δὲ μήγε, and if it bear fruit (well), but if not*—This is an elegant ellipsis, common in the Attic writers, particularly Xenophon, as Raphelius has shown. See also Hutchinson's note 1, on Xenophon's Cyrop. lib. vii. p. 416. 8vo, and Wetstein and Campbell on Luke, where Kypke, however, from ver. 8. understands ἀγέῃ αὐτήν.

2. Even if, if but, if only, at least. Mark v. 28. vi. 56. Acts v. 15. 2 Cor. xi. 16. Heb. xii. 20.

3. Even though, although. Mat. xxvi. 35. John viii. 14.

Κανανίτης, ου, ὁ. See under ζηλωτής.

ΚΑΝΩ'Ν, ὄνος, ὁ, from the Heb. קַנָּה a reed or cane, whence also Gr. κάννα.

I. In Homer it signifies a straight piece of wood accurately turned² (ornatum) and made smooth, or somewhat similar, though of other matter; hence he uses it, 1st, for the two pieces of wood in the inside of the ancient shields, over one of which the soldier passed his arm, while he held the other firmly in his hand, to keep the shield steady. Il. viii. 193. xiii. 407. 2ndly, for a straight staff or stick, from off which the wool or flax was drawn in spinning, the distaff, Il. xxiii. 761. Hence

II. Κανών is any thing straight used in examining other things, as the tongue or needle in a balance, [Poll. Onom. iv. 24, 5, 1.] a plummet in building, &c. [Bretsch. also thinks it any thing straight. It is a carpenter's rule, or line for measuring. See Valek. ad Eur. Hipp. 468. and Aq. Job xxxviii. 5. (where the LXX have σπαρτίον a rope); and also Is. xxxiv. 11.]

III. In the N. T. a rule of conduct or behaviour. Gal. vi. 16. Phil. iii. 16. But in this latter text κανόνι is wanting in five ancient MSS. and one later. See Wetstein and Griesbach. The Greek writers often apply the word in this sense, as may be seen in Elsner and Wolfius on Gal. vi. To the instances they have produced I add from Lucian, Demonax, t. i. p. 998. ΚΑΝΟΝΑ προτίθεσθαι, to propose a rule, of conduct, namely. Comp. Macknight on Phil.

IV. A measure, a measuring rod, or the like. Thus in Ezek. xl. 3, 5, &c. the Heb. קַנָּה is used for a measuring reed or rod; but by St. Paul κανών is applied in a figurative sense to the thing or quantity measured, or to that portion of the Lord's field which he had, as it were, measured out, and allotted to be cultivated by the Apostle, 2 Cor. x. 13, 15, 16. where see Wolfius. Aquila uses the word, Job xxxviii. 5. for the Heb. קַנָּה a measuring or marking line. Comp. 2 Chron. iv. 2. Is. xlv. 13. in the Heb. [It is used for the space defined for the racers to run in in the games; see Poll. Onom. iii. 151.]

¹ [See Xen. Cyr. viii. 3, 12. Aristoph. Vesp. 92.] (294)

² See Damm's Lex. in κανών.

Καπηλεύω, from *κάπηλος* a *taverner*, a *victualler*, a *vintner*, so called, say some, from *κακύνειν τὸν πηλόν*, *adulterating the wine*; for so *πηλός* is sometimes used, but properly signifies *thick, turbid wine*, from *πηλός mud, mire*: *κάπηλος*, however, may, I think, be better deduced from *κάπη*¹ *food, victuals*, which from *κάπτω* to eat.

I. To keep a *tavern* or *victualling-house*, to sell *victuals* and *drink*, and especially *wine*. [*Ælian*, V. H. x. 9. *Xen. Cyr.* iv. 5, 42; or to be a *retail dealer, hawkster*. (German, *händler*.) See *Deyling*, iv. p. 636.]

II. To make a *gain* of any thing², especially by *adulterating it with heterogeneous mixtures*³, as *vintners* have been in all ages too apt to do their *wines*. So in the LXX of *Is.* i. 22. we read, οἱ ΚΑΨΗΛΟΙ⁴ σου μίσγουναι τὸν οἶνον ὕδατι, *thy vintners mix the wine with water*. Hence the verb is with a most striking propriety applied to those who, for *filthy lucre's sake*, basely *adulterate* the word of God with human imaginations, τοὺς οἰκίους λογιζομένους ἀναμιγνύνεσθαι τῇ χάριτι, as *Theodoret* well expresses it. *occ.* 2 *Cor.* ii. 17. *Comp.* iv. 2. *Tit.* i. 11. and see *Raphaelus*, *Wolffius*, *Wetstein*, and *Kypke* on 2 *Cor.* ii. 17. [In the same sense it is used of *sophists*, who for *gain corrupt the truth*. See *Philost.* *Vit. Apoll.* i. 13. v. 36. *Bos*, *Exerc.* *Phil.* p. 154. *Spanh.* ad *Julian.* *Or.* i. p. 141. *Blomf.* ad *Æsch.* *Sept. Theb.* 547. *Monk.* ad *Eur. Hipp.* 956. *Loesner*, p. 300. *Wakefield*, *Silv. Crit.* pt. iii. p. 74. *Alberti*, *Obs.* *Phil.* p. 359.]

Καπνός, οὖ, ὁ, from *καίω* to *burn*, and *πνοή* *breath*, q. d. ἐκ τῆς καύσεως πνοή, *a breath or exhalation from burning*.—*Smoke*. *Acts* ii. 19. *Rev.* viii. 4. et al. [*Ex.* xix. 18. *Ælian*, V. H. xii. 37.]

Καρδία, ας, ἡ, from *κέαρ* contract. *κῆρ*⁴ *the heart*.

I. *The heart*. See *Acts* ii. 26. "The scripture," saith *Cocceius*, in his *Heb. Lexicon*, "attributes to the *heart*, thoughts, reasonings, understanding, will, judgment, designs, affections, love, hatred, fear, joy, sorrow, anger; because, when these things are in a man, a motion is perceived about the heart." And in this respect the style of the *N. T.* is conformable to that of the *Old*: the *heart* is therein used for the *mind* in general, as *Mat.* xii. 34. *John* xiii. 25. *Rom.* ii. 15. x. 9, 10. 1 *Pet.* iii. 4; for the *understanding*, *Luke* iii. 15. ix. 47. *Acts* xxviii. 27. *Rom.* i. 21. 2 *Cor.* iv. 6; for the *will*, *Acts* xi. 23. xiii. 22. *Rom.* x. 1; for the *memory*, *Luke* i. 66. ii. 51; for the *intention*, *affection*, or *desire*, *Mat.* vi. 21. xviii. 35. (where see *Kypke*), *Mark* vii. 6. *Luke* i. 17. v. 15. xvi. 15. *Acts* viii. 21. 1 *Thess.* ii. 4. et al. freq.; for the *conscience*, 1 *John* iii. 20, 21. *Comp.* *Campbell's Prelin. Diss.* p. 129. [The phrase ἐκ or ἀπὸ καρδίας, denoting *sincerity* of

purpose, is very frequent. See *Mat.* xviii. 35; and perhaps, *καθαράς* is understood, which occurs in 1 *Tim.* i. 5. 2 *Tim.* ii. 22. *Mat.* xxii. 37. *Mark* xii. 30. *Rom.* vi. 17. *Deut.* vi. 5. *Theoc.* xxix. 4; the phrase ἔχειν ἐν τῇ καρδίᾳ is to *love*. *Phil.* i. 7. (*Ovid. Trist.* v. 2, 24); and εἶναι ἐν τῇ καρδίᾳ to be *loved*. 2 *Cor.* vii. 3.]

II. *The middle or inner part of a man*, including the *stomach* and *bowels* as well as the *heart*. *Acts* xiv. 17. *Comp. Rev.* x. 9. *MS. Alexandr.* So the *Scholiast* on *Thucyd.* ii. 49. observes, that the ancients called the *stomach* καρδίαν; and the *Greek physicians* use the terms καρδιαλγία, καρδιωγμός, and καρδιακή νόσος for *affections of the stomach*. See more in *Wolffius*. [*Prov.* xxii. 18. *Hab.* iii. 15. *Hom.* (Il. i. 701. x. 501.) uses ἡτορ and κῆρ in this sense.]

III. *The middle or inner part*, as of the *earth*. This seems a merely *Hellenistical* sense of the word, and thus it is used by the LXX for the *Heb.* בֶּטֶן, 2 *Sam.* xviii. 14. *Ps.* xlv. 2. or xlv. 3. *Prov.* xxiii. 34. *Ezek.* xxvii. 4. et al. and for בֶּטֶן, *Jonah* ii. 4. *occ.* *Mat.* xii. 40. where καρδία τῆς γῆς, *the heart or inner part of the earth*, plainly denotes *the grave*.

Καρδιογνώστης, ου, ὁ, (q. καρδιῶν γνώστης,) from *καρδία* a *heart*, and *γνώστης* a *knower*, which from *γνώω* or *γινώσκω* to *know*.—*A knower of hearts*, one who knoweth the hearts, i. e. the most secret thoughts, desires, and intentions. *occ.* *Acts* i. 24. xv. 8.

Καρπός, οὖ, ὁ. *Eustathius* deduces it from *κέαρ* *perf.* mid. of *κάρρω* to *dry*, (which see under *κάρφος*), and says it properly denotes *the seed* now ripe and *dry*, the superfluous humidity being exhaled.

I. *The fruit* of the *earth*. *James* v. 7, 18. So in *Homer* καρπὸν ἀρούρης, *the fruit of the ground*, *Il.* vi. 142. et al. [See in LXX. *Gen.* xliiii. 11. *Deut.* xi. 17. &c.; of *corn* or *grain*, *Mat.* xiii. 8, 26. *Mark* iv. 7, 8, 29. *Luke* viii. 8. xii. 17. *John* xii. 24. 2 *Tim.* ii. 6; of *trees* in general, *Mat.* iii. 10. *Gen.* i. 11, 12, 29; of the *fig-tree*, *Mat.* xxi. 19. *Mark* xi. 14. *Luke* xiii. 6, 7, 9; of the *vine*, *John* xv. 2. *Comp.* *Mark* xii. 2. See also *Levit.* xxv. 2; used in LXX for *increase* generally, *Prov.* iii. 9. for *oil*. *Jerem.* xxxi. 12. Διδόναι καρπὸν (in *Mat.* xiii. 8. and *Mark* iv. 7.) is the same as φέρειν καρπὸν to *bear fruit*, (*John* xii. 24. *Ælian*, V. H. iii. 18.) and answers to *Hebrew* פָּרַץ, *Ps.* i. 3.]

II. **Καρπός** τῆς ὀσφύος, *the fruit of the loins*, denotes the offspring of a man. *Acts* ii. 30. *Comp.* ὀσφύς. So καρπός τῆς κοιλίας, *the fruit of the belly* or *womb*, the offspring of a woman. *Luke* i. 42. Both these phrases seem *Hellenistical*; the latter is used by the LXX, *Gen.* xxx. 2. *Ps.* cxxiii. 11. for the *Heb.* בֶּטֶן, פֶּתֶל [see *Lament.* ii. 20. *Micah* vi. 7. and *Rosenm.* on *Ps.* cxxvii. 2.] and as to the former, see *Gen.* xxxv. 11. 1 *Kings* viii. 19. 2 *Chron.* vi. 9.

III. **Advantage**, *emolument*, *reward*. *Rom.* vi. 21. *Phil.* i. 22. [Schleusner adds, *Rom.* xv. 28. (there used of a collection⁶ made for "the poor saints which are at Jerusalem.") *Rom.* i. 13. (see sense IV.) and translates, *that I might receive*

¹ So *Suicer's Thesaur.* under *καπηλεύω*.

² So *Herod.* iii. 89. ἘΚΑΠΗΛΑΕΥΕ πάντα τὰ πρήγματα, *he made gain of every thing*; and *Herodian*, vi. 12. εὐρίηνον χρυσίου ΚΑΠΗΛΑΕΥΟΝΤΕΣ, *making peace for money*; and thus in *Latin*, *cauponari bellum* is to *make war for money*. *Ennius ap. Cic.* *Off.* i. 12. where see *Bp. Pearce's* note.

³ Thus in *Scapula* we have ΚΑΠΗΛΑΕΥΕΙΝ τὰς δίκας to *sell judicial decrees*, i. e. pronounce *corrupt* ones for money.

⁴ Whence the *Latin cor* the heart, and *Eng. cordial*.

⁵ [With which compare *Acts* vii. 23. *John* xiii. 2. *Heb.* viii. 10. *Rev.* xvii. 17.]

⁶ [Schl. says, "money collected from the Jews for the use of the poor Christians." Why "from the Jews?"]

some advantage among or from you. If it be advantage, it alludes to his comfort from their faith, and the effects of his preaching. Comp. verses 11 and 12. (and see Pole, Syn.) and Heb. xii. 11. which he translates, *the highest utility*.

IV. *The effect or consequence*. See Gal. v. 22. Eph. v. 9. Phil. i. 11. Heb. xii. 11. James iii. 17, 13. Comp. Rom. xv. 28. It is particularly used for the effect or consequence of the apostles' preaching and living, or for the persons or souls converted by them. John iv. 36. xv. 16. Rom. i. 13.

V. It imports the *works* of men, in a good sense. Mat. iii. 8. Luke iii. 8. Comp. John xv. 2, 5, 8. But Mat. vii. 16. *the fruits* by which false prophets are to be distinguished, are not merely nor principally their *bad lives*, (for, though *inwardly ravening wolves*, yet they come in *sheep's clothing*), but their *corrupt doctrines*. See 1 John iv. 1—3. Comp. Mat. xii. 33—37. Luke vi. 44, 45.

VI. Καρπός χειλέων, *the fruit of the lips*, means the words of the lips. occ. Heb. xiii. 15. which seems an allusion to Hos. xiv. 3. where the LXX render the Heb. כִּרְמֵי שִׁפְתָּי by καὶ ἀνταποδώσομεν καρπὸν χειλέων ἡμῶν, and *we will render the fruit of our lips*. And in Is. lvii. 19. we have the Hebrew phrase כִּרְמֵי שִׁפְתָּי, *the fruit of the lips*; and in Prov. xii. 14. xviii. 20. the similar expression כִּרְמֵי שִׁפְתָּי *the fruit of the mouth*, where the LXX, καρπὸν στόματος. The LXX also, according to the Roman edition and Alexandrian MS., use the phrase ἀπὸ καρπῶν χειλέων αὐτῆς, *of the fruit of her lips*, in Prov. xxxi. 31. where, however, the Complutensian reading of χειρῶν for χειλέων is preferable; for the Heb. is כִּרְמֵי יָדַי, *of the fruit of her hands*. [The E. T. renders כִּרְמֵי (in Hosea) *calves*; but if it were in construction with the next word, the final ם would drop. The LXX read the ם as a preposition with next word. Schleusner agrees with Parkhurst, but says that some give the notion of sacrifice to καρπός, (in Heb. xiii.) *the sacrifice or offerings of the lips, thankful prayers*, comparing Hosea and Isaiah as above.]

[Καρπὸν is omitted Mat. vi. 26. (comp. Luke xii. 17.) after συνάγειν, and Mat. ii. 23. after ποιεῖν : comp. ver. 26. and xiii. 8.]

Καρποφορέω, ὤ, from καρποφόρος, which see.

I. *To bring forth fruit*, as the earth. Mark iv. 28. [Hab. iii. 17. Wisd. x. 7. See Anthol. i. 6, 1. Diod. Sic. iii. 61.]

II. *To bring forth fruit*, i. e. good works, as believers. Mat. xiii. 23. Mark iv. 20. Luke viii. 15. Rom. vii. 4. Col. i. 10. Comp. καρπός V.

III. *To bring forth fruit*, i. e. Christian graces, faith, hope, charity, as the gospel doth. Col. i. 6. Comp. verses 4, 5. and καρπός V.

IV. *To bring forth fruit*, i. e. sin, as vicious passions do. Rom. vii. 5.

Καρποφόρος, ου, ὁ, ἡ, from καρπός *fruit*, and φέρω *to bring*.—*Bringing forth fruit, fruitful*. occ. Acts xiv. 17. So Wetstein cites from Eustathius in Od. τοὺς ΚΑΡΠΟΦΟΡΟΥΣ μῆνας *fruitful or fruit-producing months*. [Psalm cvii. 34. cxlviii. 9. See Xen. Cyr. vi. 2, 8.]

Καρτερῶ, ὤ, from καρτερός *strong*, which from κράτος, used by transposition for κράτος *strength*.—*To endure, persevere, persist with strength* and

courage. occ. Heb. xi. 27. [See Is. xlii. 14. Ecclus. ii. 2. 2 Mac. vii. 17. Generally used by the Greeks of soldiers who endure hunger, thirst, labour, &c., firmly and patiently. See Xen. Hist. Gr. ii. 2, 6. iii. 1, 14. Perizon. on Ælian, V. H. xii. 1. Gloss. Vett. καρτερεῖ μακροθυμεῖ, ὑπομένει.]

Κάρφος, εος, ους, τό, from κάρφω *to dry*.—*Any thing that is dry and light*, as *straw, stubble, chaff*, a *little splinter of wood*, a *mote*, &c. occ. Mat. vii. 3—5. Luke vi. 41, 42. See Wetstein on Mat. [Metaphorically used of slight blemishes, light offences, (in allusion to a Heb. proverb,) such as Horace (1 Sat. iii. 73, 74.) calls *tubera et verrucæ*, and Senec. (de Vit. Beat. 17.) *papulæ*. See Hor. 1 Sat. iii. 25. occ. Gen. viii. 11.]

KATA', a preposition.

I. With a genitive.

1. *Down*. Mat. viii. 32. Mark v. 13. Luke viii. 33. So in Epictetus, Enchirid. cap. lxi. we have KATA' KPHMNOY—φέρεσθαι, 'to fall down a precipice.' [See 2 Mac. vi. 10. Dio Cass. Frag. p. 15. (ed. Reimar.) Polyæn. p. 204. Casaubon on Strabo, p. 233. (ed. Almel.) Schl. says it denotes the place from which; the same as ἀπό.]

2. *Against*. Mat. v. 11, 23. Mark ix. 40. et al. freq. Comp. John xix. 11. [Mat. x. 35. xii. 14, 25, 30, 32. xxvi. 59. xxvii. 1. Mark iii. 6. xi. 25. xiv. 55—57. John xix. 11. Jude 15. Num. xii. 1. xxi. 5. Job iv. 18. ("κατά for ἐν," Biel.) xxxi. 36. Wisd. iv. 16. 3 Mac. ii. 27. See Lucian, vol. i. p. 255. ed. Reitz. Polyb. ix. 3, 10. Ælian, V. H. ii. 6. x. 6. Alberti, Peric. Crit. p. 39.]

3. *Of, concerning*. 1 Cor. xv. 15. [See Xen. Cyr. i. 2, 16. Palairat adduces Ælian, V. H. v. 21. and Longin. de Subl. p. 36; the former of which, Schleusner says, does not apply. See Reiske, Ind. Græc. Dem.]

4. *Throughout*. [Luke iv. 14. xxiii. 5. Acts ix. 31. of a district or country.]

5. *Upon*, or more strictly, *down upon*. Mark xiv. 3. (So Homer, Il. iii. 217. ΚΑΤΑ' χθονός ὄμματα πῆξας, 'fixing his eyes down upon the ground.') 1 Cor. xi. 4. where understand κάλυμμα *a covering*. In Plut. Apophthegm. t. ii. p. 200. E. the phraseology is complete, κατὰ τῆς κεφαλῆς ἔχων ΤΟ' ΙΜΑΤΙΟΝ, 'having his outer robe upon his head.' [See LXX, Esth. vi. 12. where, if the reading is genuine, ἔχων must be supplied (Heb. *having his head covered*). The Exemplar Hexaplar. Arundel, edited by Usher, reads καὶ κατακαλυμμένος τὴν κεφαλὴν.]

6. *By*, i. e. by the name and authority, in adjuring. Mat. xxvi. 63. [Heb. vi. 13, 16. See 2 Chron. xxxvi. 13. Jer. xlix. 13. Judith i. 12. See Reiske, Ind. Græc. Demosth.]

II. With an accusative.

1. *According to*. Mat. ii. 16. ix. 29. xvi. 27. Acts xviii. 14. [Luke ii. 29. See LXX, Gen. xlvii. 12. &c. *in compliance with* (said of a law or command). Luke ii. 22. xxiii. 56. Acts xxxvi. 5. 2 Cor. xi. 17. κατὰ τὸν Κύριον by Christ's command. On Rom. viii. 1. see σάρξ V.]

2. *After the manner or custom of*. John ii. 6. Rom. iii. 5. 1 Cor. iii. 3. So Lucian, Reviv. t. i. p. 388. ΚΑΤΑ' ΤΗΝ ΜΕΛΙΤΤΑΝ ἀναθισάμενος, 'sipping the flowers after the manner of or like a bee.' See also Wetstein on Rom. iii. 5. who shows that the phrase κατ' ἀνθρώπων is used in

the like view by the best Greek writers¹. Comp. Macknight on 1 Cor. xv. 32. [which Schleusner translates, *for instance*, i. e. *to speak after the manner of men*. In Gal. iii. 15. *κατὰ ἀνθρώπου λόγῳ*, *I will bring a human example or instance*. Theophylact. 1 Cor. ix. 8.]

3. *After, according to the example, or in imitation of*. Rom. xv. 5. Gal. iv. 28. 1 Pet. i. 15. Comp. Eph. iv. 24. This also is a classical sense of *κατά*. See Blackwall's Sac. Class. vol. i. p. 140. Raphaelius on Rom. xv. 5. and Wetstein and Kypke on Gal. iv. 28. To the instances produced by them I add from Lucian, de Mort. Peregr. t. ii. p. 757. ἀπηνθράκωται—KATA' τὸν Ἐμπεδοκλέα, has been reduced to cinders *after the example of* Empedocles. [See Job i. 8. οὐκ ἔστι *κατ'* αὐτόν, *there is none like him*. ix. 32. xii. 3. xlii. 15. Lament. i. 12. &c. Hesych. *κατ' αὐτόν* ὅμοιον αὐτῷ. Comp. Eccclus. x. 2. xxxvi. 23. See Plat. Rep. p. 206. viii. Apol. c. 1. Arrian, Exp. Alex. iii. 27, 10. Callim. Epigr. i. 4. Palaiet, Obs. Phil. pp. 357. 380.]

4. *Katὰ Θεόν, according to the will or appointment of God*. Rom. viii. 27. Comp. 2 Cor. vii. 9, 10. Wetstein on Rom. viii. 27. shows that the Greek writers use *κατά* with Θεόν in the same sense. To his instances I add from Plato, Apol. Socr. § 9. ed. Forster, ἐριννῶ KATA' τὸν Θεόν, 'I seek according to the will of the god.'

5. *With respect to, on account of*. Phil. iv. 11. 2 Tim. i. 1, 9, and Macknight. [See 14. with which Schleusner classes Phil. iv. 11. 2 Tim. i. 9. Eccclus. xxix. 12. where the Vulg. *on account of*, others *in*, as below (6).]

6. *In or at*. See Mat. i. 20. [*κατ' ὄναρ*. (So xxvii. 19. and LXX, *καθ' ὕπνον*. Gen. xx. 6. xxi. 11. See Ælian, V. H. i. 13. and ὄναρ simply is used in this sense. See Reitz. on Lucian, vol. iii. p. 393.) Mat. xiv. 13, 23. (*κατ' ἰδίαν*, *supp. χώραν*.) Luke x. 4. xv. 14. Acts v. 15. xi. 1. xiii. 1. (See Eur. Phœn. 153. *κατ' ὄρη*, and 830. 1597.) xxvii. 2. Heb. i. 10. 2 Tim. iv. 1. Acts xxiv. 14. *κατὰ τὸν νόμον in the law*. See 2 Mac. xv. 8. Comp. iii. 16.] *Of time, κατά καιρὸν*, in, or at, a convenient or proper time, seasonably. Rom. v. 6. [John v. 4. where Schleusner supplies *ἰδίον at its proper season*, suo tempore; others *at stated seasons*, taking *κατά* distributively: see 20.] *Katὰ τὴν ἡμέραν τοῦ πειρασμοῦ*, 'in the day of temptation,' Heb. iii. 8. [Comp. Acts xiii. 27. 1 Cor. xvi. 2. 3 Mac. ii. 19.] So Josephus, Ant. xv. 10, 3. KATA' τὴν πρώτην ἡμέραν, 'on the first day;' and Herodotus, i. 67. KATA' τὸν *κατὰ* Κροίσον χρόνον, 'in the time of Croesus.' [So 2 Mac. xii. 15. *Katὰ*, with nouns of time, sometimes means *about*, as Rom. ix. 9. Acts xii. 1. &c.]

7. *Along, all along*. Acts v. 15. [Throughout, as *καθ' ὅλην τὴν πόλιν*. Luke viii. 39. See ix. 6. Acts viii. 1. *Katὰ τὴν πόλιν*, said of one city, must be distinguished from *κατὰ πόλιν*. See below, 20. Schleusner says, add Luc. xiii. 22. xiii. 5; but in 2nd passage *κατά* governs a genitive.]

8. *As to, as concerning*. [Rom. i. 3. ix. 3, 5. xi. 28. Acts ii. 30.]

9. *Concerning*. Acts xxv. 14. *τὰ κατά τινα, the*

things relating to or concerning any one, Eph. vi. 21. Phil. i. 12. Col. iv. 7. The phrase TA' KATA', with an accusative following, is used in the same sense by the best Greek writers, as may be seen in Wetstein on Eph. vi. 21. and in Hoogveen's Note on Vigerus, de Idiotism. cap. i. reg. 5. [See 3 Esdr. i. 24. Tob. x. 8. Thucyd. i. 138.]

10. *Unto, to, into*. Luke x. 32, 33. Acts viii. 3. xvi. 7. [*κατὰ τὴν Μυσίαν*. See Xen. Hist. Gr. iv. 6, 14. Cyrop. viii. 5, 9.]

11. *Towards*. Acts xxvii. 12. Phil. iii. 14. [On Acts xxvii. comp. Ezek. xl. 6, 43. xliii. 1, 4. See Acts viii. 26. xvi. 7. 1 Chron. v. 10. Gen. i. 10. Hom. Il. i. 484.]

12. *By or on a way*. Acts viii. 36.

13. *Among*. Acts xxi. 21. Comp. Acts xxvi. 3. xvii. 28. and Wetstein there. [xviii. 15. Eph. i. 15.]

14. *On, by reason of, for*. Mat. xix. 3. where Kypke shows that it is used in the same sense by Pausanias, Plutarch, and Josephus, and joined with *airiai* or *airias*. [John ii. 6. where Schl. says, *on account of*. The E. T., *after the manner of*. Rom. ii. 5. (E. T. *after*.) iv. 4. (see No. 19.) 2 Tim. i. 9. Tit. iii. 5. See 2 Mac. vi. 11. Polyb. Hist. xvii. 32. Hom. Od. iii. 71. Thuc. iv. 99. Diod. Sic. p. 23. ed. Rhod.]

15. *By, by means of*. 1 Cor. xii. 8. 1 Pet. iv. 14.

16. *By, through, out of*, denoting the motive. 1 Tim. v. 21. So Phil. ii. 3. where see Wetstein, who shows that the Greek writers apply *κατά* in like manner. [Acts iii. 17. *κατ' ἀγνοίαν through ignorance*. Tit. iii. 5. Philem. 14. Luke x. 31. *κατὰ συγκυρίαν by chance*. Appian, B. C. ii. p. 823. Arrian, Exp. Alex. i. 17, 14. *κατ' ἔχθραν out of enmity*.]

17. *By, from*, signifying the proof. Luke i. 18.

18. *By, with*, denoting the manner. Mark i. 27. Rom. ii. 7. Acts xix. 20. Eph. vi. 6. [See 1 Cor. ii. 1. Heb. xi. 13.]

19. *As, for*. Rom. iv. 4. 1 Cor. vii. 6.

20. It denotes *distribution*, *καθ' ἓν, one by one, singly*. John xxi. 25. *Katὰ δύο, by two*, 1 Cor. xiv. 27. where Wetstein cites the same phrase from Plutarch. *Kath' ἡμέραν, day by day, daily*. Mat. xxvi. 55. Luke xi. 3. *Kat' ἔτος, every year*, Luke ii. 41. Acts xv. 21. *Katὰ πόλιν, in every city*, Tit. i. 5. *Katὰ πόλιν καὶ κώμην*, through every city and village, Luke viii. 1. where see Wetstein. [See Acts xx. 20. xxii. 19. LXX, 1 Sam. vii. 16. 2 Chron. ix. 24. Zech. xiv. 16. Xen. de Mag. Eq. iii. 21. de Rep. Lac. xv. 7. See the E. T. in 1 Cor. xiv. 31; but Schleusner translates *ad unum, every one*. Comp. Eph. v. 33.]

21. *Kat' ὀφθαλμούς, before the eyes*, Gal. iii. 1. Aristophanes, cited by Wetstein, has the same phrase. [See Esther ii. 11.] And so *κατὰ πρόσωπον, in the presence, before the face*. Luke ii. 31. Acts iii. 13. This expression is not merely Hellenistical, being often used by Polybius. (See Wetstein on Luke, and Raphaelius on Acts.) Also, *to the face*, Gal. ii. 11. So Polybius frequently. See Raphaelius. [2 Cor. x. 1. (opposed to *ἀπὸν*.) Acts xxv. 16. See Jer. xlix. 19. 1 Mac. iii. 53.]

22. *Kath' ἑαυτήν, by itself, apart, alone*. Jam.

¹ [See the examples adduced by Blomf. on Æsch. Sept. Theb. 421. and several in Matthiæ's Gramm. § 449.]

ii. 17. See the following sense, and Wetstein on Acts xxviii. 16. *Kaθ' εαυτόν*. "Raphelius has shown that the expression *καθ' εαυτόν* may signify either *apart*, (for which see Bos, Exercit. p. 91.) [and so Schleusner,] or *at his own pleasure*: but it is well known it often signifies *at one's own house*, and so verse 30. seems to explain it here." Doddridge. See also Wetstein. The French phrase chez lui, at his own house, seems very exactly to answer the Greek *καθ' εαυτόν*. [See Rom. xiv. 22.]

23. *Kατὰ ταῦτα*, literally, *according to these things*, i. e. *in the same or like manner*. Luke vi. 23, 26. xvii. 30.

[24. *Kaθ' ὅσον*, *inasmuch as*. Heb. iii. 3. vii. 20. *κατὰ τοσοῦτον* *by so much*, vii. 22.]

[25. *Kaθ'* omitted, Mat. xx. 2 (before *τὴν ἡμέραν*). xxiii. 37. Acts i. 11 (before *ὃν τρόπον*). comp. xv. 11. Luke xxii. 41 (before *λίθου βολήν*). Acts viii. 25 (before *πολλὰς κώμας*, comp. verse 40). John iv. 22 (before *ὅ*, according to Schleusn.). See 2 Cor. iii. 18. 3 Mac. vi. 9.]

[26. *Kατὰ* makes periphrasis of genitive, as Acts xxvii. 2. Rom. i. 15¹. See Ps. viii. 5. (ed. Quint.) So Plat. Phæd. c. 32. *αἱ κατὰ τὸ σῶμα ἐπιθυμίαι* for *τοῦ σώματος*; of acc. Acts xxi. 19. Sometimes of the adjective or concrete, as *ἡ κατὰ βόδους πτωχεία* *deep i. e. extreme poverty*. 2 Cor. viii. 2. See Acts xxv. 23. Rom. xi. 21; *οἱ κατὰ τι*, *those endued with any quality*. See Rom. ii. 7. Comp. Polyb. v. 57.]

III. In composition it denotes,

1. *Down*, as in *καταβαίνω* *to come down*, *καταπίπτω* *to fall down*.

2. *Against*, as in *κατακαυχόμαι* *to boast against*, *καταμαρτυρέω* *to bear witness against*.

3. *With or to*, as in *καταριθμέω* *to number with or to*.

4. It adds an *ill* sense to the simple word, as *δυναστεῖν* *is to rule*, *καταδυναστεῖν* *to tyrannize*, *ορπεύειν* *by power*; *ἀγωνίζομαι* *is to fight*, *καταγωνίζομαι* *to subdue in fighting or war*.

5. It imports intenseness, as *κατάγνυμι* *to break in pieces*, *καταίδωλος* *full of idols*, *καταγγέλλω* *to declare aloud*.

Καταβαίνω, from *κατὰ down*, and *βαίνω* *to come*.

[I. (1.) *To descend or come down*, as from a mountain. Mat. viii. 1. xvii. 9. Mark ix. 9; the cross, xxvii. 42. John vi. 16. Acts viii. 38. &c. &c.]

[(2.) It is used of going from a higher to a lower region. See Mark iii. 22. Luke ii. 51. x. 30, 31. John ii. 22. iv. 47—51. Acts vii. 15. viii. 15. xvi. 8. xviii. 22. xxiv. 1, 22. xxv. 6, 7². (So *τῇ* Gen. xii. 10. xxvi. 2.) of a road leading from Jerusalem. Acts viii. 26.]

[(3.) Of inanimate objects falling down, as *fire*, *rain*, *tears*, &c. Mat. vii. 25, 27. Luke viii. 23. (Comp. Hom. Il. ζ. 19. Duker, Thucyd. vi. 2.) ix. 54. xxii. 44. Acts x. 11. xi. 5. So *τῇ* 2 Chron. i. 7, 3. Ps. lxxii. 6. See Is. xxxii. 19. Iv. 10. Job xxxviii. 30. Amos ix. 5.]

¹ [And perhaps Acts xxvi. 3.]

² [*Καταβαίνω* is often peculiarly used of leaving the capital of a country, or going to the coast from the interior, and in this is opposed to *ἀναβαίνω*. See the above examples, to all of which this applies, except to Acts vii., and those from John; and in John we may consider Capernaum as on the coast of the Sea of Tiberias.]

[II. (1.) *Καταβαίνειν ἀπὸ τινος*, *to proceed from any one*. James i. 17. So Schleusner; but its sense is rather that of *coming down* from heaven, as the dwelling-place (so called by *ἀνθρωποπάθεια*) of God; and the same applies to John iii. 13. vi. 38, which Schleusner adduces here.]

[(2.) God is said *καταβαίνειν*, (by *ἀνθρωποπάθεια*), when he signally manifests himself among men; see Acts vii. 34. (Schleusner adds Mat. iii. 16. Mark i. 10. Luke iii. 22. John i. 32, 33. but it rather denotes the descent of the bodily appearance.) Comp. Gen. xi. 5. xviii. 21. Exod. iii. 8. xix. 21. Ps. xviii. 9. Wisd. xviii. 15. Aug. de Civ. xvi. c. 5. Used by the Greeks of the gods coming among men, see Acts xiv. 11. Hom. Il. iv. 74. Kuster on Suid. v. *καταιβάτης*. Jupiter was so called as descending in lightning and thunderbolts.] †See *κατάβημι*.†

Καταβάλλω, from *κατὰ down*, and *βάλλω* *to cast*.

I. *To cast or throw down*. Rev. xii. 10. Applied figuratively, 2 Cor. iv. 9. [See Ez. Spanh. ad Julian. Orat. p. 262. 2 Kings xix. 7. 2 Chron. xxxii. 21. Jer. xix. 7. &c.; of felling trees, 2 Kings iii. 19. vi. 5; of throwing down cities, &c. Job xii. 14. et al. In Xen. Cyrop. i. 4, 8. iv. 6, 2. of beasts slain; of a victor overthrowing his enemy, Arrian, Exp. Al. i. 16. Herod. ix. 63. &c.]

II. *Καταβάλλομαι*, mid. *to lay down*, *lay*, as a foundation. Heb. vi. 1. [Comp. 2 Mac. ii. 13. Joseph. A. J. xv. 11, 3. Polyb. x. 24. Dion. Hal. Ant. iii. 69. Porphyr. de Abst. viii. 10. and *βάλλομαι* in same sense, Joseph. A. J. v. 1, 8.]

☞ *Καταβαρέω*, ᾶ, from *κατὰ down*, and *βαρέω* *to burden*.—*To burden*, *oppress*, *weigh down*. occ. 2 Cor. xii. 16. [So *καταβαρύνω*, 2 Sam. xiii. 25.]

Κατάβασις, εως, ἡ, from *καταβαίνω*.—*Descent*, *lower part*. occ. Luke xix. 37. [See Josh. viii. 24. x. 11.]

Κατάβημι, from *κατὰ down*, and obsol. *βῆμι* *to come*.—*To come down*. An obsolete V., whence in the N. T. we have perf. act. *καταβέβηκα*, John vi. 42; 2 aor. *κατέβην*, Acts vii. 34; imperat. *κατάβηθι*, Mat. xxvii. 40. for which, according to the Attic dialect, *κατάβα*¹, Mark xv. 30. and 3rd person *καταβάτω*, 32. as if from *καταβάω*, (so *ἀνάβα*, Attic for *ἀνάβηθι*, Rev. iv. 1.) 2 aor. infin. *καταβῆναι*, Luke iii. 22; particip. *καταβάς*, John vi. 51; 1 fut. mid. *καταβήσομαι*, 1 Thess. iv. 16. See under *καταβαίνω*.

Καταβιβάζω, from *κατὰ down*, and *βιβάζω* *to cause or make to come*.—*To cause to come down*, *to bring down*. occ. Mat. xi. 23. Luke x. 15. [Comp. Ezek. xxxi. 16. LXX, Deut. xxi. 4. et al.]

Καταβολή, ἡς, ἡ, from *καταβάλλω*.—*A casting or laying down*.

I. *A casting down or dejection*, as of seed. Heb. xi. 11. *by faith Sarah herself received δύναμιν εἰς καταβολὴν σπέρματος*, *ability for the dejection of seed*, i. e. for nourishing and bringing to a perfect fetus the seed cast down and received; for I think with Beza, Capellus, and other learned men, that

³ So Aristophanes, Vesp. 973.

καταβολή is referred to Abraham, not to Sarah. Raphaelius, in his annotation on this place, cites a passage from Lucian's *Amores*, where ΚΑΤΑΒΟΛΑΨ ΣΙΠΕΡΜΑΤΩΝ is expressly referred to the *male*; and the verb καταβάλλειν is often applied in like manner by the medical writers among the Greeks. See Wetstein and Kypke on Heb. xi. 11. [See M. Antoinin. de Reb. Suis, iv. 36. Jul. Pol. On. ii. 2. Clem. Alex. Pædag. ii. 10. Schleusner would rather translate, *for the foundation of a family*, by a metaphor taken from the building of a house, (as πᾶς is rendered τεκνοποιεῖν, Gen. xvi. 2. xxx. 3. and so ἢ a son, from πᾶς to build), see Eur. Herc. Fur. 1264. ed. Musg., or from the sowing of seed in a field. (See Cic. Off. i. 32. &c.) Καταβολή is used for the origin of a race (the act of begetting) in Heliod. iii. 15. Plut. de Plac. Phil. v. 7; the origin of man, in Plut. (on fire and water, p. 956.) and Arrian, Diss. Epict. i. 16; the foetus, in Heliod. iv. 3. See Schweigh. Em. et Obs. in Suid. Fascic. i. p. 52. Wakefield, Silv. Crit. iii. p. 163.]

II. Καταβολή τοῦ κόσμου, the *foundation of the world*. Mat. xiii. 35. xxv. 34. et al. Compare καταβάλλω II. If καταβολή in this expression be understood strictly in this sense, it will seem parallel to the Heb. יָסַד *founding or laying a foundation*: and the whole phrase καταβολή τοῦ κόσμου will answer to the Heb. יָסַד יְסַד *laying the foundation of the earth*, which is several times used in the Old Testament, and, no doubt, denotes the *beginning of the formation of the shell of earth* between the two spheres of water by the action of the expansion. See Gen. i. 6, 7. Job xxxviii. 4. Ps. xxiv. 2; and on this interpretation by κόσμου must be meant the *earth exclusively*. But since κόσμος in the N. T. is rarely confined to the *earth*, (comp. under κόσμος II.) but generally includes the *whole beauteous machine of nature*, καταβολή should rather, I think, be rendered the *structure, conformation, or the like*; especially as this noun, which occurs no where in the LXX, is thus applied, 2 Mac. ii. 29. καθάπερ γὰρ τῆς καινῆς οἰκίας ἀρχιτέκτονι τῆς ὅλης ΚΑΤΑΒΟΛῆς φροντιστῶν, Eng. Transl. *for as the master-builder of a new house must care for the whole building*—Vulg. *structura*. [Schleusner gives it the sense of ἀρχή in N. T. (so καταβάλλομαι to begin, Callim. Opp. p. 514. ed. Ernest. See Schol. on Pind. Nem. ii. 5. Polyb. xiii. 4. Joseph. B. J. ii. 17, 2.) and hence explains Heb. xi. 11. (see above.) Luke xi. 50. Heb. iv. 3. Mat. xxv. 34. John xvii. 24. Eph. i. 4. 1 Pet. i. 20. See Ps. xc. 2.]

Καταβραβεύω, from κατά against, and βραβεύω to be a judge or umpire, and so assign the prize in a public game.

I. Properly, to defraud or deprive of the prize, to manage the affair in such a manner that sentence shall be pronounced against a person by the judges of the game. So Chrysostom, Homil. vii. καταβραβεύθηται ἐστὶν ὅταν παρ' ἐτέρῳ μὴν ἡ νίκη ᾖ, παρ' ἐτέρῳ δὲ τὸ βραβεῖον, ὅταν ἐπηρεασθῇ ὁ νικήσας, 'καταβραβεύθηται' is, when the victory belongs to one, but the prize is given to another, when the victor is wronged.' [So Zonar. Canon. 35. Concil. Laod. and Theodoret on Col. ii. 18. says ἀδικῶς βραβεύειν.]

II. To judge against or condemn unjustly, and (290)

through the artifice of the opposite party in a judicial cause. So Demosthenes, cont. Mid. applies καταβραβεύεσθαι to one condemned through artifice and fraud in a judicial process, "insidiosè circumventum, insidiously circumvented." Taylor's Demosth. t. iii. p. 120. occ. Col. ii. 18. where it seems to correspond to κρινέτω, verse 16; accordingly Hesiychius explains καταβραβεύεται by κατακρινεταί is condemned; but Chrysostom, attending no doubt to the *injustice* implied in the word, interprets καταβραβεύεσθαι by ἐπηρεάζεω *injure, wrong*. The term καταβραβεύεω may indeed allude to the Christian βραβεῖον or prize, (Phil. iii. 14.) but does not, I think, signify *actually depriving* others of it, but only *pronouncing or judging* them unworthy to obtain it; Eng. Marg. *judge against you*. As to the various interpretations of this word the reader may consult Suicer, Thesaur., Elsner, Wolfius, and Wetstein. [It may perhaps here mean to take authority over any one, to act the judge unjustly over them, as παραβραβεύειν Polyb. Exc. Leg. 46. p. 1194; but see Stolberg, Exercit. L. Gr. xxi. p. 102. Reiske, Demosth. p. 544. Eust. Hom. Il. i. 399. (p. 124.) Elsner, Obs. S. vol. ii. p. 262.]

Καταγγελεύς, ἰός, ὁ, from καταγγέλλω. —A proclaimer, publisher. occ. Acts xvii. 18.

Καταγγέλλω, from κατά intens. and ἀγγέλλω to declare.—To declare plainly, openly, or aloud, to proclaim, preach, publish. See Acts iv. 2. [(Teach. Schleusner. See xvi. 17, 21.) xiii. 5, 38. (where Schl. says to offer.) xv. 36. xvii. 3, 13, 23. xxvi. 23. 1 Cor. ii. 1. ix. 14. Phil. i. 16, 18. Col. i. 28. On Rom. i. 8. comp. 1 Cor. xi. 26. (to commemorate, Schl.)]

Καταγελάω, ὦ, from κατά denoting ill or against, and γελάω to laugh.—To laugh at, laugh to scorn, deride, turn to ridicule. occ. Mat. ix. 24. Mark v. 40. Luke viii. 53. [LXX, Gen. xxxviii. 23. 2 Chron. xxx. 10. et al. Ps. xxiv. 2. and Eccles. vii. 12. it governs accusative, but generally genitive.]

Καταγινώσκω, from κατά against, and γινώσκω to know, determine.

I. To condemn. 1 John iii. 20, 21. [Deut. xxv. 1. Eccles. xiv. 2.]

II. To blame. Gal. ii. 11. κατεγνωσμένος, to be blamed, worthy of blame, reprehendus, reprehensibilis. This use of the particip. perf. pass. has been supposed to be in conformity to the Hebrew idiom; but it is thus applied in the profane writers. Thus Lucian, de Saltat. cited by Elsner, ἀληθῶς ἐπὶ μανίᾳ ΚΑΤΕΓΝΩΣΜΕΝΟΣ, justly charged with madness. Comp. under ἐξουθενέω, and τηρέω II. [See Vulgate in loc. Ἄλιαν, V. H. xiv. 1. Polyb. iv. 1. Herodian, v. 15, 1. Hesiych. καταγινώσκω μέφομαι.]

[III. Properly, to know, perceive, &c. Xen. H. Gr. v. 4, 57. Ἄλιαν, V. H. ii. 17. xiii. 1. xiv. 5. See Prov. xxviii. 11. Hesiych. καταγινώωναι ἐπιγινώωναι.]

Κατάγω, or κατάνυμι, from κατά intens. and ἄγω or ἄνυμι to break.—To break in pieces, break. occ. Mat. xii. 20. John xix. 31—33. The 1st aor. of this V. κατέαξα, +2nd perf. κατέαγα; 2nd aor. pass. κατέαγην, are so formed according to the Attic dialect, 2nd aor. subj. κατεαγῶσιν, with the augment unusually retained, John xix. 31. [See Deut. xxxiii. 11. (al. πάταξον) 2 Sam.

xxii. 35. et al. Suid. κατέαγῃ καὶ κατεαγότα κεκλισμένα.]

Κατάγω, from κατά down, and ἀγω to bring.

I. To bring down. Acts ix. 30. xxii. 30. xxiii. 15, 20, 28. Rom. x. 6. [Gen. xxxix. 1. xlii. 38. 1 Sam. ii. 6. &c.]

II. As a term of navigation, κατάγειν τὸ πλοῖον, to bring a vessel to land. When a vessel is out at sea, it really appears to be raised above the surface of the land, and is in Greek said to be μετώρος high, in Latin altum tenere, and in French *adv. à la hauteur d'un lieu*, to be at the height of (i. e. off) a place. So when men bring it to land, they are, by the same analogy, said κατάγειν to bring it down. Luke v. 11. where see Wetstein. Κατάγομαι, to be brought down, in this sense, i. e. to make land or a port, to touch land. So the Latins say, *nave develi*. Acts xxi. 3. xxvii. 3. xxviii. 12. [Hesych. κατάγειν ἐπὶ τὸν ναύσταμον ἀγειν¹. See Xen. Anab. v. 1, 6. Sext. Empir. adv. Phys. ii. 68. Eust. on Odys. i. 182.]

Καταγωνίζομαι, mid. from κατά denoting ill, and ἀγωνίζομαι to contend, fight.—To subdue in war or battle. occ. Heb. xi. 33. [Hesych. καταγωνίζεταρ νικᾷ. See Polyb. ii. 45, 4. Lucian, D. D. xiii. 1. Ælian, V. H. iv. 8.]

Κατὰδεω, ᾧ, from κατά intens. and δεῶ to bind.—To bind up. occ. Luke x. 34. where it is spoken of wounds, as it likewise is Ecclus. xxvii. 21. Comp. Ezek. xxx. 21. xxxiv. 4, 16, in the LXX, where it answers to the Heb. *שָׁבַר* to bind, which is also applied to wounds.

Κατάδηλος, ὁ, οὐ, ἡ, from κατά intens. and δηλος manifest.—Quite manifest, exceeding evident. occ. Heb. vii. 15. [Xen. Mem. i. 4, 14. Herod. i. 5. iii. 68.]

Καταδικάζω, from κατά against, and δικάζω to judge, pronounce sentence, which from δικη judgment.—To pronounce sentence against, condemn. [Mat. xii. 37. Luke vi. 37. In Mat. xii. 7. James v. 6. it is used of condemning the innocent, (and so Luke vi. according to Schl., but this seems weak and forced.) Job xxiv. 29. Ps. xxxvii. 33. xciv. 21. Lam. iii. 37. (of unjustly condemning, as also Wisd. ii. 20. xi. 11. xii. 15.) See Xen. H. G. iii. 2, 16. Thuc. v. 49.]

Καταδιώκω, from κατά intens. and διώκω to follow.—To follow earnestly, prosequor, insequor. occ. Mark i. 36. [Gen. xxxi. 36. 1 Sam. xxx. 22. et al.]

Καταδουλώ, ᾧ, and ὅμαι, οὔμαι, mid. from κατά intens. and δουλώ to enslave.—To enslave entirely, reduce to absolute slavery. [2 Cor. xi. 20. (treat you like slaves, Schl.) Gal. ii. 4. which Schl. explains, “by forcing the Mosaic rites upon us.” See Aquil. and Symm. Fragm. Is. xliii. 23. οὐ κατεδουλώσαμεν σε ἐν θυσίαις. Used metaphorically, Xen. Cyr. iii. 1, 13. Plut. vol. v. p. 51. ed. Reiske. Gen. xlvii. 21. Exod. i. 14. vi. 5. Jer. xv. 14. Ez. xxix. 18. (see Duker, Thuc. iii. 20. Herod. viii. 144.)]

Καταδρέμω, obsol. from κατά down, and obsol.

δρέμω to run; whence 2nd aor. κατέδραμον.—To run down. occ. Acts xxi. 32. † See κατατρέχω.†

Καταδυναστεῖω, from κατά denoting ill, and δυναστεῖω to rule, which from δυνάστης a potentate.—To tyrannize over, to oppress tyrannically. occ. James ii. 6. Acts x. 38. where comp. Mat. xv. 22, 28. Luke ix. 39, 42. and under δαμόνιον III. This V. is used by the LXX, Ezek. xviii. 12. et al. and in the Apocrypha, Wisd. ii. 10. et al. and also by the Greek writers, as cited by Wetstein on Acts. [See Exod. i. 13. and so καταδυναστεία oppression, Ex. vi. 7. In Symm. Ps. lxiv. 4. with gen. as in James ii.]

Κατασχίνω, from κατά intens. or denoting ill, and αἰσχύνω to shame.

I. To shame, make ashamed, confound. 1 Cor. i. 27. xi. 22. Κατασχίνομαι, pass. to be ashamed, confounded, Luke xiii. 17. 2 Cor. vii. 14. ix. 4. 1 Pet. iii. 16. [In Luke xiii. Schleusn. gives, to be silenced; in the other passage, to be proved false, (see αἰσχύνωμαι.) 2 Sam. xix. 6. 2 Kings xix. 26. Jer. l. 38. (deducing from שָׁבַר not שָׁבַר.)]

II. To make ashamed, as importing the disappointment of one's hopes or expectations. Rom. v. 5. Κατασχίνομαι, pass. to be thus ashamed, Rom. ix. 33. x. 11. 1 Pet. ii. 6. [Ps. xlii. 7. Prov. xiii. 6. See Tobit x. 2. (which Bretschn. translates, are they deceived of their hope? i. e. of obtaining the money, unless the true reading is κατέσχηται is he detained?) Wisd. ii. 10.]

III. To shame, dishonour. 1 Cor. xi. 4, 5. [See Ecclus. xxii. 5.]

Κατακαίω, from κατά intens. and καίω to burn.—To burn, burn up. See Mat. iii. 12. xiii. 30. Acts xix. 19. 1 Cor. iii. 15. Heb. xiii. 11. 2 Pet. iii. 10. where see Vitringa, Obs. Sac. iv. 16. [Luke iii. 17. Rev. viii. 7. (κατέκαη aor. 2. pass. Thom. M. and Mær. κατεκαίθη¹ Ἀττικόν. κατεκαίη² Ἑλληνικόν.) xvii. 16. xviii. 8. In 1 Cor. iii. 15. Schl. says to be utterly destroyed. Comp. 2 Kings xxiii. 5, 11. (the word translates *הִנָּחַף* he made to cease; but κατέπαυσε is probably the right reading. See Biel. and Boeh. Hieroz. vol. i. p. 142. ed. Rossem.)] occ. Gen. xxxviii. 24. Num. xvi. 37. xix. 17. 1 Mac. iv. 38. v. 68. et al. freq.]

Κατακαλύπτω, from κατά intens. and καλύπτω to cover.—To cover, veil. Κατακαλύπτομαι, pass. to be covered, veiled. occ. 1 Cor. xi. 6, 7. [Not pass. but mid. Schl. so Gen. xxxviii. 15. and act. voice, Exod. xxvi. 34. Num. iv. 5. In 2 Chron. xviii. 29. read κατακαλύβομαι, not κατακαλύψομαι.]

Κατακαυχάομαι, ὦμαι, from κατά against, and καυχάομαι to boast.—To glory, or boast against. occ. James ii. 13. iii. 14. Rom. xi. 18. where observe that κατακαυχᾶσθαι is the 2nd pers. indie. according to the Doric and Attic dialect for κατακαυχᾷ or κατακαυχᾷ. [In James ii. 13. Schl. translates despises, and explains it, he who shows mercy need not fear judgment. Jer. l. 38. Zeel. x. 12.] Comp. under καυχάομαι.

Κατάκειμαι, from κατά down, and κέμαι to lie.

I. To lie, or be laid, down upon a bed or couch, as a person sick. Mark i. 30. ii. 4. Luke v. 25. Acts ix. 33. The Greek writers apply it in the same sense. See Wetstein and Kypke on Mark i. 30. [See John v. 3. Acts xxviii. 8. Theophr. Char. xxv. 4. So κατακλίνωμαι, Plut. Conviv. p. 116; jacere, Cic. ix. Ep. 20; cubare, Ov.

¹ [Obs. καθελκύνω (deduco, Lat.) is to draw the ship to sea, and ἀνελκύνω (subduco) from sea, as ἐλκύνω refers to motion on land. (See καταβαίνω.) See Thuc. iv. 44. Xen. H. G. i. 4, and 6, 17. vii. 1, 36. Herod. vii. 10. Cæs. B. G. v. 11 and 23. Liv. xxlii. 34. Larch. on Herod. vii. 59.]

Heroid. xx. 164. Prov. vi. 9. (*of lying in bed*, see Judith xiii. 15.) xxiii. 34. Wisd. xvii. 7. *κατέκειτο were weak*, Biel. *were put down*, E. T.]

II. *To lie down, recline to meat*. Mark ii. 15. xiv. 5. 1 Cor. viii. 10. Comp. *ἀνάκειμαι* II. And observe that *κατάκειμαι* is used in this sense also by the purest Attic writers, as may be seen in Wetstein on Mark ii. [Theophr. Char. xxi. 1. Diog. Laert. vii. 1. Athen. iv. 10.]

Κατακλάνω, *ω*, or *κατακλάζω*, from *κατά* intens. and *κλάνω* or *κλάζω* to *break*.—*To break in pieces, break*. occ. Mark vi. 41. Luke ix. 16. [Ez. xix. 12.]

Κατακλείω, from *κατά* intens. and *κλείω* to *shut*.—*To shut up*, as in prison. occ. Luke iii. 20. Acts xxvi. 20. [Jer. xxxii. 3. Wisd. xvii. 2, 10. 2 Mac. iii. 19. 3 Mac. i. 18. Herodian, v. 8, 12. Poll. Onom. viii. 71.]

Κατακληροδοτέω, *ω*, *η*, *κατά κληρον δίδωμι*.—*To distribute by or according to lot, or for an inheritance*. Comp. *κληρος*, occ. Acts xiii. 19. where Vulg. sorte distribuit, *he distributed by lot*. Comp. Josh. xiv. 1, 2. The LXX (according to the Alexandrian and Oxford MSS., and the Complutensian and Aldus's edition) have used this V. Deut. xxi. 16. for the Heb. *לְהִירִשׁ* to *cause to inherit*, and (according to the Complutensian and Aldus's edition) Josh. xix. 51. for the Heb. *לְהִירִשׁ*. It is also found 1 Mac. iii. 36. But in Acts xiii. 19. very many MSS., five ancient, have *κατεκληροδόμησεν*, which reading is accordingly embraced by Mill, Wetstein, and Griesbach. The LXX have also frequently used this latter V. for different Hebrew ones, but most commonly for *לְהִירִשׁ*. [e. g. Num. xxxiv. 18. Deut. i. 8. iii. 20. &c.] It occurs likewise Ecclus. iv. 16. or 17. xv. 6. et al. [The words are often interchanged in MSS. of the LXX. See Deut. i. 38. xxi. 16. *κατακληρονομέω*, same sense. Polyb. Hist. ii. 21. Ælian, V. H. vi. 1.]

Κατακλίνω, from *κατά* down, and *κλίνω*.—*To cause to lie down or to recline*, as to meat. Luke ix. 14. where see Wetstein. [See 3 Mac. i. 3. Ælian, V. H. viii. 7. Mollius on Longus, p. 117.] *Κατακλινόμαι*, pass. to be or be laid down, to recline, as to meat. Luke xiv. 8. xxiv. 30. [Exod. xxi. 18. Num. xxiv. 9. 1 Sam. xvi. 11.]

Κατακλύζω, from *κατά* intens. and *κλύζω* to *wash, wash away*.—*To deluge, overwhelm with water*. occ. 2 Pet. iii. 6. [Job xvi. 19. Ps. lxxviii. 20. Dan. xi. 10. Wisd. x. 4, 19. Xen. de Ven. 5, 4.]

Κατακλυσμός, *ος*, *ο*, from *κατακλέκυσμαι* perf. pass. of *κατακλύζω*.—*A deluge of water*. occ. Mat. xxiv. 38, 39. Luke xvii. 27. 2 Pet. ii. 5. [Gen. vi. 17. vii. 6, 7, 10, 17. Ps. xxxii. 6. Dan. ix. 26. See Reiske, Plut. vol. ii. p. 715.]

Κατακολουθέω, *ω*, from *κατά* intens. and *ἀκολουθέω* to *follow*.—*To follow after*. occ. Luke xxiii. 55. Acts xvi. 17. [Jer. xvii. 16.]

Κατακόπτω, from *κατά* intens. and *κόπτω* to *cut, beat*.—*To cut, beat, or wound much*, concido. occ. Mark v. 5. where Kypke cites from Achilles Tatius, ΚΑΤΑΚΟΨΤΕΙ με πληγαῖς, *he batters me with blows*; and from Arrian, Epictet. iii. 26. the participle ΚΑΤΑΚΟΠΗΝΤΑ applied to a cock wounded in fighting. [It properly means, *to cut* (301)]

up into small pieces, and occurs in this sense. 2 Chron. xxxiv. 7. Is. xxvii. 9. &c. see Xen. H. G. i. 5, 3. Ælian, V. H. ix. 8. (of bruising in a mortar); also *to slay*, as Josh. xi. 8. &c. Ælian, V. H. vii. 19. Xen. M. Eq. iv. 5.]

Κατακρημνίζω, from *κατά* down, and *κρημνίζω* to *throw headlong*, which from *κρημνός* a precipice. —*To throw or cast headlong down* a precipice, to precipitate. occ. Luke iv. 29. Josephus uses this V. in the same sense, Ant. xiii. 8, 1. and de Bel. vi. 3, 1. and 4, 1. [2 Chron. xxv. 12. see 2 Mac. xiv. 43. Ælian, V. H. xi. 5. &c.]

Κατάκριμα, *ατος*, *τό*, from *κατακρίκμαι* perf. pass. of *κατακρίνω*.—*Condemnation*. occ. Rom. v. 16, 18. viii. 1. [In Rom. viii. 1. *that which is worthy of punishment*, Schl. See Alberti, Gloss. N. T. p. 102. (So Cic. uses *criminator*, Orat. pro Sext. c. 36.) Ecclus. xliii. 12.]

Κατακρίνω, from *κατά* against, and *κρίνω* to *judge*.

I. *To pronounce sentence against, condemn, adjudge to punishment*. Mat. xx. 18. xxvii. 3. John viii. 10. Mark xvi. 16. where see Campbell. [On Mark xvi. 16 Schl. says that *κατακρίνομαι* sometimes differs from *κρίνομαι*, by relating to the punishments of a future life, but the latter to those in this life. Mark x. 33. xiv. 64. Rom. ii. 1. viii. 34. Esth. ii. 1. Symm. Job xxxiv. 20. (LXX, καταδικάζω.)]

II. *To furnish matter or occasion for condemnation, prove or show worthy of condemnation*. Mat. xii. 41, 42. Luke xi. 31, 32. Heb. xi. 7. [Comp. Wisd. iv. 16.]

III. *To punish*. 2 Pet. ii. 6. [Also 1 Cor. xi. 32. James v. 9.]

IV. *To weaken, enervate, repress*. Spoken of sin. *To take away its condemning power*. Rom. viii. 3. where see Whitby. [Schleusner says this agrees with the context, but is unwarranted by the usage of the language. He translates, *punished, as it were, sin in the person of Christ*.]

Κατάκρισις, *ως*, *ή*, from *κατακρίνω*.

I. *Condemnation*. 2 Cor. iii. 9. [Schleusner says, that the Law is here called *κατάκρι*, as threatening punishment, the Gospel *δικαιοσύνη* as giving remission of sins.]

II. *Accusation, blame*. 2 Cor. vii. 3.

Κατακυριεύω, from *κατά* intens. or denoting ill, and *κυριεύω* to *rule*.

I. *To rule imperiously, lord it over*. Mat. xx. 25. Mark x. 42. 1 Pet. v. 3. [Dodwell (Diss. Cypr. i. p. 2.) says, that "in this passage an abuse of lawful power is meant." So used Ps. x. 10; but in the pass. from Mat. and Mark, Schleusner says, it is for *κυριεύω* to *rule*, without any sense of tyrannical rule. Comp. Gen. i. 28. (where the word translates *שָׁרָא* to *subdue*, and so Biel and E. T. See Gen. ix. 1. where the LXX seem to have added this in v. 28; see ver. 7.) Ps. lxxii. 8. cii. 2. Ecclus. xvii. 4. Jer. iii. 14.]

II. *To get the mastery*. Acts xix. 16. [See LXX, Numb. xxi. 24. xxii. 22, 29. (for *שָׁרָא*)]

Καταλαλέω, *ω*, from *κατά* against, and *λαλέω* to *speak*.—*Governing a genitive by the force of the preposition, to speak against*. occ. James iv. 11. thrice; 1 Pet. ii. 12. iii. 16. [In James iv. 11. Schl. translates *καταλαλεῖ νόμον* *acts contrary to Christianity*, as words signifying to speak, &c.]

are often transferred to actions. Num. xxi. 5. Ps. xlv. 16. &c.]

Καταλαλιά, ἄς, ἡ, from καταλαλος.—*A speaking against, evil-speaking, obloquy, reproach.* occ. 2 Cor. xii. 20. 1 Pet. ii. 1. [In 2 Cor. of open evil-speaking, opp. to ψευδισμός.]

Κατάλαλος, ον, ὁ, ἡ, from καταλαλέω.—*A speaker against another, a speaker of evil, a detractor.* occ. Rom. i. 30.

Καταλαμβάνω, from κατά intens. and λαμβάνω to take.

I. *To seize.* Mark ix. 18. [as a disease; so Ælian, V. H. ii. 35. ὑπὸ τινος ἀσθενείας καταλήφεις.]

II. *To lay hold on, apprehend,* but in a figurative sense. Phil. iii. 12. twice, where διώκω and καταλ. are agonistical words, used likewise by Lucian. See Macknight, and comp. 1 Cor. ix. 24. [Schl. says, it figuratively means here, to reach the goal and so receive the prize. In LXX, διώκω and καταλαμβάνω are used of an enemy pursuing and overtaking. See Exod. xv. 9. Gen. xxxi. 24. Deut. xxviii. 45. Josh. ii. 5. &c. Herod. v. 98. Bos and Wolf on Rom. ix. 30.]

III. *To take, catch unawares.* John viii. 3, 4. [or simply, to catch or find. See Exod. xxii. 4. Ælian, V. H. iii. 19. καταλαμβάνει τὸν Ἀριστοτέλην βαδίζοντα, he finds, &c. Xen. Mem. iii. 11, 2. Plat. Phæd. 3. Æsch. Soer. Dial. iii. 3. So LXX, Is. xxxvii. 8.]

IV. *To come upon, overtake,* as the day, or the darkness. 1 Thess. v. 4. John xii. 35. And in this sense the learned Lambert Bos understands it also, John i. 5. in which, notwithstanding Wolfius's objections, he is followed by Waterland, in his Importance of the Doctrine of the Holy Trinity, p. 257. and Addend. p. 505, 2nd ed. And it must be admitted that the expression in John i. 5. is exactly parallel to that in John xii. 35. and quite agreeable to the style of the Greek writers, as may be seen in Wetstein on the former text, and in Kypke on the latter. [It is used 1 Kings xviii. 44. of rain overtaking any one. Comp. Herod. iv. 8. In John i. 5. Schleusner translates, οὐ κατέλαβεν rejected, did not receive.]

V. *To attain, obtain.* Rom. ix. 30. where see Macknight, and comp. under sense II.

VI. *To apprehend, comprehend mentally.* Eph. iii. 18.

VII. **Καταλαμβάνομαι**, mid. *to perceive, understand, find, comperio.* Acts iv. 13. x. 34. xxv. 25. [See Lucian, vol. i. p. 568. and Gesner's notes. Æsch. Soer. Dial. iii. 16. Passive, in Phil. iii. 12. εἰ καὶ καταλάβω, (see sense II.) ἐφ' ᾧ καὶ καταλήψθην ὑπὸ τοῦ Χριστοῦ, which Schl. translates, that I may obtain (the prize), for which purpose I was laid hold of (seized upon) by Christ, referring to his conversion, see Acts ix. 31. In Ælian, V. H. iii. 19. κατεληγμένος (followed by ἐκ) is used of one seized upon or inspired by the god of love or war.]

Καταλέγω, from κατά to, with, and λέγω to choose, gather.—*To receive into a number, put upon a list, enrol, allego.* occ. 1 Tim. v. 9. It is used in the same view by the Attic writers. [Xen. H. G. i. 1, 24. iii. 4, 15. Cyrop. iii. 3, 8. Phavor.

καταλέγειν τὸ τάττειν καὶ ἐγγράφειν. See Dodwell, Diss. Cyp. v. § 24. Καταλέγω (compound from λέγω to speak). occ. Deut. xix. 16. and 2 Mac. vii. 30.]

Καταλείμμα, ατος, τό, from καταλείμμαι perf. pass. of καταλείπω.—*A remnant, residue.* occ. Rom. ix. 27. [Gen. xlv. 7. Judg. v. 13. 2 Kings x. 11. xix. 31. Is. x. 22. xiv. 22. Ecclus. xlv. 17.]

Καταλείπω, from κατά intensive, and λείπω to leave.

I. *To leave, depart from a place.* Mat. iv. 13; from persons, Mat. xvi. 4. xxi. 17.

II. *To leave behind, leave.* See Mark xii. 19. xiv. 52. Luke xv. 4. xx. 31. Acts xxv. 14. Tit. i. 5. Comp. Heb. iv. 1. [Gen. xxxiii. 15. Exod. xii. 10. Num. xxxii. 5. Is. lxv. 15. et al.]

III. *To leave, forsake.* See Mat. xix. 5. Luke v. 28. x. 40. [Acts ii. 1. vi. 2. (to neglect, Schl.) 2 Pet. ii. 15. See Gen. ii. 24. Is. xvii. 10. xiii. 15. Baruch iv. 1. Ecclus. xxxii. 22. xxix. 14. et al. Xen. An. iii. 1, 2.]

IV. *To reserve.* Rom. xi. 4. [Comp. Xen. Mem. i. 1, 8.]

Καταλιθάω, from κατά intensive, and λιθάω to stone.—*To stone, overwhelm with stones.* occ. Luke xx. 6. [The same as καταλιθοβολέω. Exod. xvii. 4. Num. xiv. 10. and καταλιθός, Dem. p. 296, 10. ed. Reiske.]

Καταλλαγῇ, ἥς, ἡ, from κατήλλαγα perf. mid. of καταλλάσσω.—*A reconciliation.* occ. Rom. xi. 15. [In Rom. v. 11, 2 Cor. v. 18, 19, it is used of that freedom from sin and its penalties, which we owe to Christ, and by which we are brought into favour with God. 2 Mac. v. 20. for reconciliation, and Is. ix. 5; but not in this sense.]

Καταλλάσσω, from κατά intens., and ἀλλάσσω to change, alter.—*To reconcile, i. e. change a state of enmity between persons to one of friendship.* 2 Cor. v. 18, 19. Καταλλάσσομαι, pass. *to be reconciled.* Rom. v. 10. twice. 1 Cor. vii. 11. 2 Cor. v. 20. [God is said καταλλάσσειν ἀνθρώπους ἑαυτῷ, when he gives pardon of sins, and teaches men to obtain his favour; and they are said καταλλάσσεισθαι τῷ Θεῷ, when they receive pardon and his favour. Jer. xlviii. 39. but not in sense of reconciling. See 2 Mac. i. 5. vii. 33. Ælian, V. H. ii. 21. Joseph. A. J. vi. 7, 4. vii. 8, 4.]

Κατάλοιπος, ον, ὁ, ἡ, from καταλείω perf. mid. of καταλείπω.—*Remaining, the rest.* occ. Acts xv. 17. [1 Kings xx. 30. Ezra iii. 8. iv. 3, 9. Jer. xlviii. 3. Neh. vii. 72. Hag. i. 12. &c. See Polyb. ii. 11, 6.]

Κατάνυμα, ατος, τό, from κατάνυω to unloose. I. *An inn*, so called from the ancient travellers there loosening their own girdles, sandals, &c. and the pads and burdens of their beasts. Ὁ τῆς ξενίας τόπος—λέγεται ΚΑΤΑΝΥΜΑ, ἐν ᾧ δηλαδὴ τὰ ὑποζύγια καὶ φορτία ΛΥΟΝΤΑΙ, 'the place of entertainment is called κατάνυμα, in which, namely, beasts and burdens are loosed,' says Eustathius on Odys. iv. 28. 'But these places were very different from the present inns among us, and, no doubt, rather resembled the

¹ [So Beza, Erasmus, Schmidt, Wolf, and most commentators. Hammond says, "To which end Christ hath contended for me, as for a prize."]

² [Schl. gives as a distinct sense *sino, pator*, and adduces this passage. It is, μόνῃ με κατέλειπε διακονεῖν, she suffers me, &c. Schl. Now καταλείπω cannot mean to allow or suffer; it means (as our translators have expressed) that her sister had gone from her to Jesus, and thus left her to serve alone.]

connacs, khanes, or caravanseras, which to this day, in the eastern countries, rarely afford any other accommodations than *bare walls*, and a wretched lodging.' Hebrew and English Lexicon under *יָד*. But comp. Campbell on Luke ii. 7. [Schleusner says that we must not understand a *public inn*, (as there were none then in Palestine, but travellers went to their relations or friends,) but rather the house of the host, or that part of it destined to the use of his guests. *Κατάλυσις* is so used in Joseph. de Vita Sua, c. 16 and 25. See Fessellii Advers. Sac. i. 10. § 10. Casaub. Theophr. Char. pp. 207. 336. Jerem. xlix. 20.] In this sense the LXX have used it for the Heb. *יָד*, Exod. iv. 24.

II. *A guest-chamber, a dining-room*, where the guests loosed their sandals, &c. before they sat down to meat. Mark xiv. 14. Luke xxii. 11. Comp. Luke vii. 44. and see Wetstein on Mat. iii. 11. and on Luke vii. 38. The LXX use it in this sense also for the Heb. *קָדֵשׁ*, 1 Sam. ix. 22. [The LXX use it for *קָדֵשׁ* a *habitation*, Exod. xv. 13; *קָדֵשׁ*, Jer. xxv. 38. (of a lion's covert); *קָדֵשׁ* a *tent*, 2 Sam. vii. 6.]

Καταλύω, from *κατά* intens., and *λύω* to loose.

I. To loose, unloose, what was before bound or fastened. Thus sometimes used in the profane writers.

II. To refresh one's self, to bait, or be a guest. occ. Luke ix. 12. xix. 7. It properly refers to persons loosening their girdles or sandals, when they baited on a journey, or reclined to meat. Compare under *κατάλυμα* I., II. Our translators render the V. to lodge, Luke ix. 12; and in this sense the LXX have frequently applied it for the Heb. *יָד*. See Gen. xix. 2. xxiv. 23, 25. Num. xxii. 8. [Josh. ii. 1. iii. 1. Jer. v. 7. Zech. v. 4. Judith xiv. 17. In Gen. xxvi. 17. it is used of pitching one's tent and remaining. See Ælian, V. H. i. 32. iv. 14. Xen. An. i. 8, 1.]

III. To dissolve, demolish, destroy, subvert, or throw down, as a building, or its materials. Mat. xxiv. 2. xxvi. 61. xxvii. 40. (Comp. 2 Cor. v. 1. Gal. ii. 18.) [Mark xv. 29. Luke xxi. 6. Acts vi. 14. See Ezra v. 12. Philostr. Vit. Soph. i. 9. Herodian, viii. 4, 4.] So Homer, Il. ii. 117. ix. 24.

— Πολλὰς πόλεις κατέλυσεν πόλιν.

— The heights of many cities hath destroyed.

as the law and the prophets, Mat. v. 17. where see Wetstein and Campbell. [See Mac. ii. 22. iv. 11. So dissolve and destruer leges. Cic. Phil. i. 9. See Xen. Hell. i. 7. 10. Cyrop. vi. 1, 17. Mem. iv. 4, 14. So παραλύω and λύω in Philo de Leg. Cail, pp. 693. 726. Vit. Mos. lib. ii. p. 447.] as a work, Acts v. 38, 39. Rom. xiv. 20. [It is to make to cease, to cease, in Ps. lxxxix. 44. Jer. xvi. 9. Lam. v. 15.]

Καταμύθω, from *κατά* intensive, and *μύθω* to learn.—To consider, contemplate. occ. Mat. vi. 28. In this sense it is used by Epictetus, Enchirid. cap. 36. τὴν σεαυτοῦ φύσιν ΚΑΤΑΜΑΘΕ, consider your own nature. See more in Wetstein and Kypke. And thus likewise the LXX apply it, Gen. xxiv. 21. for the Heb. *וַיִּשְׁתָּבֵחַ* to be astonished, and Job xxxv. 5. for the Heb. *וַיִּבְהֹל* to behold, contemplate. Comp. also Lev. xiv. 36. where it is used for the Heb. *וַיִּבְהֹל*, and Eccles. ix. 5, 8. [Comp. Luke xii. 27. where *κατανοέω* is

used, by which word it is explained in the Gloss. See Arrian, Exp. Alex. v. 11. Dem. p. 660, 22. (ed. Reiske.)]

Καταμαρτυρέω, ὦ, from *κατά* against, and *μαρτυρέω* to witness.—To witness against. occ. Mat. xxvi. 62. xxvii. 13. Mark xiv. 60. xv. 4. [1 Kings xxi. 10, 13. Job xv. 6. Prov. xxv. 18. Susann. 43. See Plut. vol. vi. p. 591. (ed. Reiske.) Demosth. (ed. Reiske.) p. 1115. and 860, 26.]

Καταμένω, from *κατά* intensive, and *μένω* to remain.—To remain, abide continually. occ. Acts i. 13. [LXX, Num. xxii. 8. Is. ii. 22. Judith xvi. 20. Xen. Cyr. vii. 1, 21.]

Καταμόνας, adv. from *κατά* in, at, and *μόνος* alone.—Apart, in private, *χωρὰς* places namely, being understood. occ. Mark iv. 10. Luke ix. 18. *Καταμόνας* is often used in the LXX, either as one or as two words, and sometimes in the purest Greek writers. To the instances Wetstein, on Mark iv. 10., has cited from Thucydides, Athenæus, Lucian, &c., I add from Josephus in his Life, § 63. ὡς ΚΑΤΑΜΟΝΑΣ τι βουλούμενος εἰπεῖν, as being desirous of saying something in private. [Ps. iv. 8. cxli. 10. Jer. xv. 17. Mic. vii. 14. 2 Mac. xv. 39. See Thuc. i. 32. 37.]

☞ *Κατανάθεμα*, ατος, τό, from *κατά* intensive, and *ἀνάθεμα* a curse.—A great curse, a most cursed thing or person, as Heb. *קָדֵשׁ* is used, Deut. vii. 26. occ. Rev. xxii. 3. where comp. Zech. xiv. 11. Heb. and LXX: and observe, that in Rev. the Alexandrian and thirteen later MSS. read *κατάθεμα*, which reading is approved by Mill and Wetstein, and received into the text by Griesbach. See the following verb; but comp. Vitringa and Wolfius. [Mill supposes *κατανάθεμα* to have crept in from the margin, as more used and known than *κατάθεμα*.]

☞ *Καταναθεματίζω*, from *κατανάθεμα*.—To curse violently. occ. Mat. xxvi. 74. where observe that almost all the ancient and most of the more modern MSS. read *καταθεματίζω*, which reading is accordingly adopted by Wetstein and Griesbach.

Καταναλίσκω, from *κατά* intensive, and *ἀναλίσκω* to consume.—To consume, devour, as fire. occ. Heb. xii. 29. Comp. Deut. iv. 24. ix. 3. in LXX, in which passages, as also in Lev. vi. 10. Zeph. i. 18. Zech. ix. 4. the word is applied to the action of fire, for the Heb. *אָכַל* to eat, consume. [Jer. iii. 24. Zech. ix. 15. comp. Is. x. 17. Ez. xxi. 31.]

☞ *Καταναρκάω*, ὦ, from *κατά* against, & *ναρκάω* to be numbed, torpid, which simple V. is used by the LXX in Job xxxiii. 19. and is derived from *νάρκη* the torpedo or cramp-fish. [See Plin. H. N. xxxii. 1. Aristot. H. A. ix. 37. Ælian, H. A. i. 36. ix. 14. *ναρκάω* also occ. Gen. xxxii. 25, 32. See Joseph. A. J. viii. 8, 5.] Governing a genitive of the person, to be idle (i. e. as it were, numbed and torpid) to another's damage, obtrorpe cum alicujus incommodo, Leigh, Mintert, Stockius; or according to Stolberg, cited and approved by Wolfius on 2 Cor. xi. 8. to incommode or lie heavy upon, like a torpid and useless limb. "Therefore, Hesyclus," adds he, "explains ἐνάρκησα by ἐβάρυναι I have burdened; and Plutarch (de Solert. Animal. t. ii. p. 978. B. whom see) calls the torpor occasioned by the fish βαρύντη ναρκώδη a torpid stupor. Nor must we in this compound verb neglect the preposition *κατά*,

which often denotes somewhat that is *against* or *inconvenient* to another. The Vulgate rightly, *nemini onerosus fui, I have been burdensome to no one.*" Thus Stolberg. occ. 2 Cor. xi. 8. (where see Wetstein.) xii. 13, 14. "The surprising property of the *torpedo* in giving a *violent shock* to the person who takes it in his hands, or who treads upon it, was long an object of wonder." For some time it was in general reckoned to be entirely fabulous: but at last, the matter of fact being ascertained beyond a doubt, philosophers endeavoured to find out the cause. M. Reaumur resolved it into the action of a vast number of minute muscles, which by their accumulated force, gave a sudden and violent stroke to the person who touched it. But solutions of this kind were quite unsatisfactory, because the stroke was found to be communicated through water, iron, wood, &c. When the phenomena of electricity began to be better known, it was then suspected that the *shock of the torpedo* was occasioned by a certain action of the electric fluid; but as not the least spark of fire or noise could ever be perceived, this too seemed insufficient. Of late, however, Mr. Walsh has, with indefatigable pains, not only explained this surprising phenomenon on the known principles of electricity, but given a demonstration of his being in the right, by constructing an *artificial torpedo*, by which a *shock resembling* that of the natural one can be given. The fish, as is reasonable to imagine, seems to have this electric property in its own power; and appears sensible of his giving the *shock*, which is accompanied by a kind of winking of his eyes¹."

Κατανέω, from *κατά* intensive, and *νέω* to nod, beckon.—*To nod, beckon*, properly by inclining the head, as it is used by several of the Greek writers cited by Wetstein. occ. Luke v. 7. [See Hom. Il. α'. 514. 524. Liban. Or. xlii. p. 897. Lucian, Asin. 48.]

Κατανοέω, *ω*, from *κατά* intensive, and *νοέω* to mind.—*To observe, remark, consider, contemplate.* [Mat. vii. 3. Luke vi. 41. xii. 24, 27. xx. 23. Acts vii. 31. xi. 6. xxvii. 39. Rom. iv. 19. Heb. iii. 1. x. 24. (*Let us have care of one another.*) In Jam. i. 23. it is used of a man looking at himself in a mirror. Comp. Judith x. 15. Gen. iii. 6. xlii. 9. Exod. ii. 11. Job xxx. 20. Is. v. 12. lvii. 1. et al. Hesych. *κατανοούντι καταβλέποντι.* See Ps. xci. 8. xciv. 9. et al. Cebes, Tab. c. 13. Joseph. A. J. viii. 2. § 2. &c.]

Καταράω, *ω*, from *κατά* intensive, and *ἀντράω* to meet.

I. *To come to, arrive at a place.* [See Acts xvi. 1. xviii. 19, 24. xx. 15. xxi. 7. xxv. 13. xxvii. 12. xxviii. 13. 2 Mac. iv. 44. Pakeph. de Incred. c. 15. Diod. Sic. iii. 34. iv. 62, 85.]

II. *To come to, arrive at, attain.* Acts xxvi. 7. Eph. iv. 13. [Phil. iii. 11. comp. 2 Mac. vi. 14. Also used metaphorically of a thing coming to or belonging to any one. See 1 Cor. x. 11. xiv. 36. Comp. 2 Sam. iii. 29. In 2 Mac. iv. 24. actively, *he made to come, he got the priesthood to himself.* E. T.]

Κατάνυξις, *εως, ή*, from *κατανύω* or *κατανύζω* to nod, as persons asleep are apt to do, which

from the Heb. *נָחַ* to move, shake.—*Slumber*, or rather, *deep sleep.* occ. Rom. xi. 8. which is a citation from Is. lxix. 10. where the LXX use *κατανύξεως* in the same sense for the Heb. *הִרְדָּמָה* a dead or deep sleep. And in this view the V. *κατανύξεται* seems to be applied, Ecclus. xx. 21. *there is that is hindered from sinning through want, and when he layeth down to rest, οὐ κατανύξεται* he will not sleep sound, i. e. because he will be employed in devising mischief. [But Biel translates, *will not feel compunction*: see next word.] Comp. Prov. iv. 16. Ps. xxxvi. 4. Mic. ii. 1. The LXX also several times use the V. *κατανύσσω*, or rather *κατανύζω*, for the Heb. *נָחַ* or *נָחַ* to be still. See Is. vi. 5. xvii. 5. Lev. x. 3. Ps. iv. 4. xxx. 12. xxxv. 15; and the particip. perf. pass. *κατανευγμένος* is in Theodotion's version used for the Heb. *נָחַ* being in a sound sleep or trance. Dan. x. 9. [See also Ps. lx. 3. *ὄνουν κατανύξεως, vinum consopiens*, as Jerome says, not as the Vulg. *vinum compunctionis*.]

Κατανύπτω, from *κατά* intensive, and *νύπτω* to prick, pierce, which see.—*To prick, pierce, stab.* occ. Acts ii. 37. The LXX use the V. *κατενύγησαν* for the Heb. *נָחַ* were grieved, Gen. xxxiv. 7. and the phrase *κατενευγμένον τῇ καρδίᾳ*, pierced in heart, compunctum corde, for the Hebrew *נָחַ* *נָחַ* afflicted in heart, Ps. cix. 16. Comp. Ecclus. xiv. 1. See Wetstein and Kypke. [Schleusner says, that *κατανύσσεσθαι* is used by the LXX, of those brought to silence and dejected from grief and anxiety, and quotes the above passages. occ. also 1 Kings xxi. 29. Ecclus. xii. 12. xlvii. 20. See Susannah 10. Hesych. *κατανύγχε· ἡσυχάσατε, λυπήθητε.*]

Καταξίω, *ω*, from *κατά* intensive, and *ἀξίω* to think worthy, fit.—*To count or esteem worthy or fit.* occ. Luke xx. 35. xxi. 36. Acts v. 41. 2 Thess. i. 5. [It is read in Complutens. ed. Gen. xxxi. 28. 2 Mac. xiii. 12. in sense of asking. See 3 Mac. iii. 21. Polyb. i. 23, 3.]

Καταπατέω, *ω*, from *κατά* intensive, and *πατέω* to tread.

I. *To tread or trample upon.* Luke xii. 1.

II. *To tread under foot.* Mat. v. 13. vii. 6. Luke viii. 5.

III. *To trample under foot*, in a figurative sense, i. e. to treat with the utmost contempt and indignity. Heb. x. 29. So Agamemnon in Homer, Il. iv. 157. says, the Trojans, *ΚΑΤΑ' δ' ὄρκια πιστά ΠΑΤΗΣΑΝ*, trampled under foot the faithful covenant, or, more strictly, the faithful oath-offerings, that is, the sacrifices which were offered at making the treaty with the Greeks. Comp. Il. iii. 245, 6. 269—273. [See 1 Mac. iii. 51. Aquil. Job vi. 3. LXX, Job xxxix. 15. 2 Chron. xxv. 18. Is. xxv. 10. xli. 15. lxiii. 3, 6. Amos iv. 1. et al. See Herod. ii. 14.]

Κατάπαυσις, *εως, ή*, from *καταπαύω*.

I. *A rest*, [(1) a place of rest (as Canaan). Heb. iii. 11, 18. iv. 3, 5. (Sion is called *κατάπ. τοῦ Θεοῦ*, Ps. cxxii. 14.) comp. Ps. xcv. 11. where Theodoret says, (ap. Suidam,) *κατάπαυσις· ή γῆ τῆς ἐπαγγελίας.* See Deut. xii. 9. 1 Kings viii. 56; and (2) a time of rest, 1 Chron. vi. 31; as the Sabbath, 2 Mac. xv. 1. In Heb. iv. 1, 3, 10, 11. it is applied to the future happiness of Christians. Suid. *κατάπαυσις· ή τοῦ σαββάτου ἡμέρα, ἐν ᾗ*

¹ Encyclopædia Britannica, 3rd edit. in Electricity, No. 258—260.

ὁ θεὸς κατέπανσεν, &c. καὶ ἡ τῶν οὐρανῶν βασιλεία.]

II. *A dwelling.* Acts vii. 49. In this sense it is used by the LXX in the correspondent passage, Is. lxi. 1. for the Heb. מִדְּבַר *a rest, dwelling*, and so 2 Chron. vi. 41. for the Heb. מִדְּבַר.

Καταπαύω, from κατά intensive, and παύω to make to cease.

I. [(1.) Transitivity, to make to rest, to lead to a place of rest. Heb. iv. 8. Deut. iii. 20. v. 33. Josh. i. 13, 15. Ecclus. xxiv. 8. In Job xxvi. 12. it is used of stilling the sea, or restraining. See below.]

[(2.) Intransitivity, to rest entirely, to rest. Heb. iv. 10. See LXX, Gen. ii. 2. 2 Sam. xxi. 10. Ez. i. 24. (In this sense it is sometimes confused in MSS. with καταλῶ for resting from a journey; see Josh. ii. 1. 2 Sam. xvii. 8.)]

II. [(1.) Transitivity, to make to cease, to restrain. Acts xiv. 18. Neh. iv. 11. Ps. lxxxv. 3. See Deut. xxxii. 26. (comp. Ecclus. xxxviii. 23.) Num. xxv. 11. Dan. xi. 18. Hos. i. 4. Demosth. p. 808, 14. ed. Reiske. Polyb. i. 9, 8. Thuc. viii. 97. Herod. i. 27.]

[(2.) Intransitivity, (with a participle,) to leave off, cease, desist. See Gen. xlix. 33. Exod. xxxi. 18. Josh. xi. 23. Lam. v. 14. Gen. vi. 22. to fail.]

Καταπέτασμα, ατος, τό, from καταπετάννυμι to expand, which from κατά intensive, and πετάννυμι to stretch.—*A veil.* In the N. T. it is used for the veil of the tabernacle or temple, which separated the holy place or sanctuary from the holy of holies. This veil was a type of the flesh or body of Christ, Heb. x. 19, 20; and accordingly when his blessed body was torn on the cross, *was itself rent in the midst from the top to the bottom.* Further, as the holy of holies was a type or figure of that heaven wherein God dwells, (see Heb. ix. 12, 24.) so Heb. vi. 19. εἰς τὸ ἐσώτερον τοῦ καταπέτασματος, *within the veil, means into heaven, into which most holy place we have now liberty to enter by the blood of Jesus, by a new and living or life-giving way, which he hath consecrated for us, through the veil, that is to say, his flesh.* (Heb. x. 19, 20.) occ. Mat. xxvii. 51. Mark xv. 38. Luke xxiii. 45. Heb. vi. 19. ix. 3. Comp. Heb. and Eng. Lexicon in ἡ II. In the LXX it is most commonly used in the same sense as in the N. T., and answers to the Heb. כַּתָּפֶת the inner veil of the tabernacle or temple. [See Exod. xxvi. 31, 33. xxx. 6. 1 Mac. i. 22. and also Lev. iv. 6, 17. In Exod. xxvi. 37. it is put for the hanging of the door of the tent (called in Heb. כַּתָּפֶת). Exod. xxvi. 35. the veil, 37. (the hanging, called ἐπίσπαστρον, 36.)]

Καταπίνω, from κατά intens. or down, and πίνω to drink.—*To swallow down*, deglutio, whether in a natural or a figurative sense. As in Mat. xxiii. 24. persons are said (καταπίνοντες) to swallow a camel, so in Josephus likewise it is applied to solids, de Bel. v. 10, 1. τοὺς μὲν χρυσοὺς, ὡς μὴ φωραθεῖεν ὑπὸ τῶν ληστῶν, KATEΠΙΝΟΝ, 'they swallowed pieces of gold, that they might not be found by the robbers.' So § 3. ΠΡΟΚΑΤΑΠΙΝΩ to swallow first or before; and v. 13, 6. he says the Jews were so wicked, that he thinks, if the Romans had delayed to come, the city, ἡ ΚΑΤΑΠΟΘΗΝΑΙ ἂν ὑπὸ χάσματος,

would either have been swallowed up by the earth's opening.—And, vi. 7, 3. speaking of those horrid savages, the Zealots, he says, that after killing those who had concealed themselves, *κὰν εἰ τινας εὗρουεν τροφὴν, ἀπάζοντες, αἵματι πεφυρμένην KATEΠΙΝΟΝ*, 'and if they found any one's victuals, they seized and devoured them, though mixed with blood.' Herodotus, ii. 68. applies the V. to the trochilus' swallowing leeches, and cap. 70. to the crocodile's swallowing a hog's chine. [So Poll. On. vi. 2. καταπίνειν ἐνίοι καὶ ἐπὶ τῆς τροφῆς λέγουσιν.—See Bergler, Alcioph. i. Ep. 22. p. 86. Reitz. Lucian, vol. ii. p. 614. Apollod. Bibl. i. c. 1. § 3. Κρόνος κατέπινε τὰ γεννώμενα. Ælian, V. H. i. 3. So Hor. 2 Serm. viii. 24. totas simul absorbere placentas. But its primary meaning (says Schleusn.) is to drink up, consume by drinking¹; hence it is used metaphorically, of the earth drinking up a river. Rev. xii. 16. (of its swallowing up men, Num. xvi. 32.) and in the pass. Heb. xi. 29. of those swallowed up by the sea, κατεπόθησαν κατεποντίσθσαν, κατέπεπον, Hesyeh. See Polyb. ii. 41, 7. and so Ex. xv. 4. (where some read κατεποντίσθσαν.) In 2 Cor. ii. 7. of one consumed by care. In 2 Cor. v. 4. Schl. translates, that this mortal body may slowly be consumed by the immortal. It rather seems to mean, may be swallowed up by or lost in—as a river in the sea, &c. 1 Pet. v. 8. to devour, make a prey of, comp. Prov. i. 12. Is. ix. 16. Jer. li. 34. Lam. ii. 16. On 1 Cor. xv. 54. comp. Is. xxviii. 7.]

Καταπίπτω, from κατά down, and πίπτω to fall.—*To fall down.* occ. Acts xxvi. 14. xxviii. 6.

Καταπλέω, from κατά down, and πλέω to sail.—*To sail to*, literally to sail down. Comp. κατάγω II. occ. Luke viii. 26. [Often used of a ship returning to the port whence it sailed. See Reiske, Demosth. p. 886. Xen. Hell. i. 6, 38. iii. 4, 1. Salmas. de Modo Usur. p. 359.—Κατάπλους a voyage. 3 Mac. iv. 10.]

Καταπονέω, ῶ, from κατά intens. and πονέω to labour, which from πόνος labour.—*To afflict grievously, grieve exceedingly.* [Pass. to be afflicted grievously. Acts vii. 4. (see Wetstein) 2 Pet. ii. 7. (see Alberti and Kypke) 2 Mac. viii. 2. 3 Mac. iii. 2, 13. See Polyb. xxix. 11, 11. xl. 7, 3. Ælian, V. H. iii. 27. ὑπὸ πενίας καταπονόμενος. Hesyeh. καταπονόμενος πειραζόμενος. See Wesseling on Diod. Sic. xiii. 55.]

Καταποντίζω, from κατά down, and ποντίζω to sink, put under water, which from πόντος the sea.—*To sink down.* Καταποντίζομαι, pass. to sink or be sunk down. occ. Mat. xiv. 30. xviii. 6. [See Lact. de Vita Persec. c. 15. p. 119. Wesseling on Diod. Sic. xvi. p. 109.] That drowning in the sea was a species of capital punishment sometimes inflicted among the Jews about our Saviour's time, appears from Josephus, Ant. xiv. 15, 10. where the Galileans revolting, τοὺς τὰ Ἡρώδου φρονούντας ἐν τῇ λίμνῃ KATEΠΟΝΤΩΣΑΝ, drowned the partizans of Herod in the lake or sea of Gennesareth. The Scholiast on Aristophanes, Equit. 1360. informs us, that ὅταν KATEΠΟΝΤΟΥΝ τινὰς, βάρος ἈΠΟ' ΤῶΝ ΤΡΑΧΗΛΩΝ ἔΚΡΕΜΩΝ, 'when they drowned any persons they hung a weight on their necks.' So Suetonius, in the Life of Augustus, § 67. says,

¹ For this common sense of κατά, see Zeun. ad Vig. p. 619.

that prince punished certain persons for their oppressions in a province (either of Syria or Lycia, namely), by throwing them into a river with heavy weights about their necks, "oneratis gravipondere cervicibus, precipitat in flumen." [See Casaubon on Suet. h. l. The punishment was used by the Syrians, Greeks, (see Diod. Sic. iii. p. 239. Wolf. Anecd. Gr. vol. iv. p. 222.) Egyptians, (Joseph. contr. Ap. i. p. 1058.) and the Romans, (Senec. Contr. v. 4.) particularly for paricide. Sometimes the criminal was inclosed in lead or chests, (Potter on Lycoph. v. 239.) or in a sack. (Juv. Sat. viii. 214.) See Kipping, Ant. Rom. ii. 7. § 17; Mintert's Lex. on the word, and Shaw's Travels, p. 254. In the LXX, for *swallow up*. (See Simon's Heb. Lex.) 2 Sam. xx. 19. Ps. lv. 9. Eccles. x. 12. Lam. ii. 2, 5. Polyb. ii. 60, 8. Diod. Sic. xvi. 35.]

Karāpa, *ac*, *ἡ*, from *karā* against, and *apá* a curse. [An imprecation, a curse, cursing, opposed to blessing. James iii. 10. 2 Pet. ii. 14. *karāpas tékna* (accursed men). Gal. iii. 10, 13. Used of lands, it denotes barrenness. See Heb. vi. 8. and comp. Gen. iii. 17. viii. 21. Jer. xlv. 22. Mat. xxi. 19. Mark xi. 21.] In Gal. iii. 13. it is used personally like Heb. *נִקְמָה*, Deut. xxi. 23. Comp. Suicer, Thesaur. in *karāpa*. [Schleusner says, that, used personally, it will denote an expiatory sacrifice, one by whose death evil is averted from a whole people, and he thinks it so applied to Christ. Gal. iii. 13. Bishop Pearson¹ says, "but now Christ hath redeemed us from the curse of the Law, being made a curse for us; (Gal. iii. 13²) that is, he hath redeemed us from that general curse, which lay upon all men for the breach of any part of the Law, by taking upon himself that particular curse, laid only upon them which underwent a certain punishment of the Law, for it is written, *cursed is every one that hangeth on a tree*. (Deut. xxi. 23.)*" LXX, Gen. xxvii. 12, 13. Deut. xi. 25, 26, 28, 29. Num. xxiii. 25. Job xxxi. 30. 2 Kings xxii. 19. (comp. Jer. xxiv. 9. xxvi. 6. xlv. 8.) Prov. iii. 33. Zech. viii. 13.]

Karāpōmai, *ῶμαι*, from *karā* — Mid. to curse, imprecate evil upon. occ. Mat. v. 44. Mark xi. 21. Luke vi. 28. James iii. 9. Rom. xii. 14. where it is used absolutely, as it is also by Aristophanes in Vesp. cited by Scapula. Pass. perf. to be cursed. occ. Mat. xxv. 41. [οἱ *καρπαμένοι* ye cursed, (*karāparos* is used of a wicked man in Ælian, V. H. ii. 13.) comp. Wisd. xii. 11. On Mark xi. comp. Heb. vi. 8. In James iii. 9. Schleusner understands it, to *revile*, (and quotes Xen. An. v. 6, 3. where it is opposed to *ἐπαινέω*); but in St. James it is opposed to *εὐλογέω* to bless. Gen. v. 29. xii. 3. xxvii. 29. 2 Kings ix. 34. (pass.) Num. xxiii. 8. xxiv. 9. (act. and pass.) 2 Sam. xvi. 5, 10. (where Schl. comp. Mat. v. 44. and translates, to *revile*.) Deut. xxi. 23. (pass.) Prov. xxvii. 14. Eccles. xxviii. 13.]

Karāgēw, *ῶ*, from *karā* intens. and *agōs* inactive, useless, which adjective is particularly

¹ On the Creed, Art. IV.

² [In Gal. iii. 10, 13. (and according to others, in 2 Pet. ii. 14. *men worthy of punishment*.) Schleusner understands the punishments threatened by the Mosaic Law, but the apostle applies it to one specific curse. (See Deut. xxvii. 26.) He is wrong also in translating *נִקְמָה* Deut. xi. 26—29. and *נִקְמָה* Mal. ii. 2. *punishment*; it is strictly *curse*. See Simon and Buxtorf, Lex. Heb.]

applied to the land by the Greek writers, as may be seen in Wetstein on Luke xiii. 7.

I. To render or make useless, or unprofitable. See Kypke. Luke xiii. 7. [Hence, to render ineffectual, Rom. iii. 3. See Gal. iii. 17. where it answers to *ἀκυρώω* to abrogate; and, when used of laws, to annul. Rom. iii. 31. 2 Cor. iii. 14. Eph. ii. 15.]

II. [To make to cease, abolish, or destroy. 1 Cor. vi. 13. and pass. *καταργέομαι* to be made to cease, to fail, see 1 Cor. xiii. 8, 10. 2 Cor. iii. 7, 11, 13. Gal. v. 11. (see Eph. ii. 15.) Hence it is also to subdue, to destroy. 1 Cor. xv. 24—26. 2 Tim. i. 10. (see Macknight) Heb. ii. 14. —to slay or consume. Rom. vi. 6. 2 Thess. ii. 8. —to bring to nought. 1 Cor. i. 28. (comp. 27.) ii. 6. —to put away. 1 Cor. xiii. 11.] —to abolish or annul. Rom. vii. 2. *κατηργηται ἀπὸ τοῦ νόμου*, q. d. she is annulled from the law, i. e. the law is annulled with respect to her, she is free from the law, as ver. 3. *ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου*, (see Grotius on the place.) [Is made free, Syr. Vers. and (Eumen. interprets it ἀπολύνται, ἡλευθέρωται.) So ver. 6. Gal. v. 4. *κατηργήθητι ἀπὸ τοῦ Χριστοῦ*, ye are abolished or evacuated (Vulg. *evacuati*) from Christ, i. e. Christ is evacuated with respect to you, or, as our English translation, Christ is become of no effect unto you. [Theophyl. οὐδεμίαν κοινωνίαν ἔχετε μετὰ τοῦ Χριστοῦ.]—The LXX use *καταργέω* four times, namely, Ezra iv. 21, 23. v. 5. vi. 8. for the Chaldee *כִּנְיָ* to cause to cease.

Katariθmēw, *ῶ*, from *karā* with or to, and *arithmēw* to number.—To number with or to, to annumerate, annunero. occ. Acts i. 17. [See Jamb. Vit. Pyth. c. 6. § 30. *καὶ μετὰ τῶν θεῶν τὸν Πυθαγόραν καταριθμουν*. See Plut. Solon, p. 84. LXX, Gen. i. 3. (pass. to be fulfilled or reckoned up.) Num. xiv. 29. 2 Chron. xxi. 19.]

Katariζw, from *karā* intens. or with, and *arizw* to adjust, fit, finish, which from *arpizw* fit, complete.—"The proper original sense of the word is to compact or knit together, either members in a body, or parts in a building." Leigh in Supplement.

I. To adjust, adapt, dispose, or prepare with great wisdom and propriety. [To prepare. Mat. xxi. 16. *thou hast prepared for thyself*, Schl. (*hast perfected*, E. T. and so Parkhurst; it is quoted from LXX, Ps. viii. 2³, where it translates, *עֲשֵׂה* from *עָשָׂה* to establish.) Heb. x. 5. quotes from LXX, Ps. xl. 6. *σῶμα δὲ καταρτίσω μοι* (*thou hast put a body on me*. Syr. Vers.)* Heb. xi. 3. of the creation of the world. occ. LXX, Exod. xv. 17. (*of building a house*, comp. Ezra v. 3—11. vi. 14.) Ps. xi. 3. xvii. 5. lxxiv. 16. lxxxix. 37. to establish, strengthen. Hesych. *καταρτίσω* ἐποίησα, ἐτελείωσα.]

II. To fit. Rom. ix. 22. where see Wolfius, [σκευὴ ὀργῆς καταρτισμένα εἰς ἀπώλειαν, *men who have fitted themselves for destruction, who are preparing their own destruction*. Schleusner.]

III. To perfect, finish, complete. 1 Thess. iii. 10. Heb. xiii. 21. 1 Pet. v. 10.

³ [In the Psalm it is rendered by our translation *ordained*; and so Mede, Disc. ix.]

⁴ [Mede (Works, p. 897.) translates it *thou hast fitted my body*, i. e. to be thy servant, in such a manner as servants' bodies usually are. The original Hebrew has *mine ears hast thou bored*; for it was the Jews' custom to bore the ears of such as were to be their perpetual servants.]

IV. *To instruct fully or perfectly.* Luke vi. 40. *κατηρτισμένος δὲ πᾶς, every one who is fully instructed, "eruditus, informatus,"* Elsner; who observes that the V. *καταρτίσαι* is applied in this sense, Heb. xiii. 21. and *ἐξηρτισμένος.* 2 Tim. iii. 17. and cites Plutarch and Polybius using *καταρτίζω* in a similar view. [Schleusn. translates Luke vi. 40. as a precept, *but the disciple must aspire after his master's perfection, and in 1 Cor. i. 10. be ye perfected in the same mind, let your agreement be perfect; and on 2 Cor. xiii. 11. after giving Elsner's interpretation, (see below VI.) he says, plerique rectius, aspire after Christian perfection.*]

V. *To refit, repair, mend, redintegrare, resarcire.* Thus it is applied to nets which had been broken, Mat. iv. 21. Mark i. 19. [Schleusn. gives this as its primary sense: in LXX, *to repair.* Ezra iv. 12, 13, 16. *(τείχῃ καταρτισμένα, &c. walls repaired and made sound, so that there are no σχίσματα or breaches in them, comp. Neh. vi. 1. and hence Biel explains 1 Cor. i. 10. metaphorically.)* Schl. quotes Herod. v. 109. where it is rather to arrange. See VI.] Whence,

VI. It seems to denote, *to reunite in mind and sentiment, to reconcile,* as opposed to *σχίσματα divisions, ruptures;* 1 Cor. i. 10. *ἵτε δὲ καταρτισμένοι, but that ye be knit together again.* Comp. 2 Cor. xiii. 11. Elsner shows that Herodotus, v. 29. and Plutarch in Marcello, use it for *reconciling civil dissensions or political factions.* [Also *to make up one thing out of many others.* See Diose. Pref. lib. vi. *τὰ καταρτισμένα τῶν ἰδεσμάτων made dishes.* Steph. Thes.]

VII. *To restore, reduce,* as it were a luxated or disjointed limb, to which the N. *καταρτισμός* is applied by Galen and Paulus Ægineta. [See Blomf. Gloss. in S. c. Th. 370. Wetstein on Mat. iv. 21.] Gal. vi. 1. [Schleusn. says, *repair or amend, correct.* Theodoret, *μὴ κολάζετε ἀλλὰ διορθοῦσθε στήριζετε,* (see Ps. xvii. 5.) *τὸ ἐλεῖπον ἀναπληροῦτε,* (see sense III.)] The above-cited are all the passages of the N. T. wherein the verb occurs.

Κατάρτισις, εως, ἡ, from *καταρτίζω.*—*Reformation, restoration to a perfect or right state.* occ. 2 Cor. xiii. 9. where it seems particularly to refer to their being reunited in mind. Comp. ver. 11. and *καταρτίζω* VI. "The apostle's meaning is (saith Beza) that whereas the members of the church were all, as it were, dislocated and out of joint, they should be joined together in love; and they should endeavour to make perfect what was amiss among them either in faith or manners." Leigh. [See Plut. vol. iv. p. 16. ed. Reiske.]

Καταρτισμός, οὔ, ὁ, from *κατηρτίζω* perf. pass. of *καταρτίζω.*—*A perfecting or finishing,* or rather perhaps a compacting. occ. Eph. iv. 12. Comp. ver. 16. and *καταρτίζω* VI. [To the perfecting. Schleusn.]

Κατασιών, from *κατά down, and σιών to move.* Properly, *to move downwards.* [To shake. Ælian, V. H. iii. 16. vi. 7. (σεισμός τὴν πόλιν κατασίειν.)] *Κατασίειν τὴν χεῖρα, to move the hand.* Acts xix. 33. *Κατασίειν τῇ χειρὶ, to beckon with the hand.* Acts xii. 17. xiii. 16. xxi. 40.

¹ [In Stephens's Thes. as a derivative sense, and he quotes Polyb. ναὺς καταρτίζαντας, &c. But Ernesti, Lex. Polyb. καταρτίζειν τὰς ναῦς, *adificacionem absolvere*, i. 95. xvi. 1. et al. passim.]

Wetstein and Wolfius cite this latter phrase from Heliodorus, and Kypke from Josephus. [Wolf. Anecd. Gr. vol. ii. p. 29. Joseph. A. J. viii. 11, 2. 1 Mac. vi. 38. and Bel and Dragon, v. 14. *to shake out by sifting.*]

Κατασκάπτω, from *κατά down, and σκάπτω to dig.*—*To dig down or up, demolish by digging, diruere.* occ. Acts xv. 16. Rom. xi. 3. [Deut. xii. 3. Judg. viii. 9. 1 Kings xix. 10. 1 Chron. xx. 1. Amos ix. 11. Xen. H. G. ii. 2, 14. Lys. Orat. xiii. p. 234. Ælian, V. H. iii. 6. Thuc. iv. 109. Eur. Orest. 733. where the Schol. *τὸ κατασκάπτει κυρίως ἐπὶ πόλεως.*] Wetstein cites Thucydides and Plutarch applying this V. to walls and houses: so Josephus, speaking of the walls of Jerusalem, de Bel. vi. 9, 4. *Ῥωμαῖοι—τὰ τεῖχη ΚΑΤΕΣΚΑΨΑΝ,* the Romans dug up the walls; and vii. 1, 1. *κελεύει Καῖσαρ ἡδὲ τὴν τε πόλιν ἅπασαν καὶ τὸν νεὼν ΚΑΤΑΣΚΑΨΕΙΝ,* "Cæsar now orders his army to dig up the whole city and the temple."

Κατασκευάζω, from *κατά intens. and σκευάζω to prepare.*

I. *To prepare, make ready,* as a way. Mat. xi. 10. Mark i. 2. Luke vii. 27. Applied to a people, Luke i. 17. [Xen. de Re Eq. 4, 17. *κατασκευασμένος πάντα furnished with every thing.* Mem. iii. xi. 4. *κατασκευή furniture,* Diod. Sic. xi. 62. Wisd. vii. 27.]

II. *To build, adjust,* as a builder, architect, or the like. Heb. iii. 3, 4. ix. 2, 6. xi. 7. 1 Pet. iii. 20. The Greek writers use the V. in the same manner, as may be seen in Wetstein on Heb. iii. 3. ix. 2. 1 Pet. iii. 20. [Phavor. *κατασκευάζειν ὁ ναυπηγὸς τὴν ναῦν* also *κατασκευάζω ἐπὶ τῶν τεκτόνων* τὸ δημιουργῶ. See Xen. Cyr. vi. 1, 16. Herodian, v. 6, 13. LXX, Num. xxi. 27. 2 Chron. xxxii. 5. Prov. xxiii. 5. 1 Mac. xv. 3. In Heb. iii. 4. Schl. understands, *to found or create* (as the founder of a family, οἶκος). In Is. xl. 28. *to create.* Comp. Wisd. ix. 2.]

Κατασκηνώω, ὦ, from *κατά intens. and σκηνώω to dwell, properly in a tent.* [See Xen. Cyr. vi. 2, 2.]

I. *To lodge, harbour,* as birds. Mat. xiii. 32. Mark iv. 32. Luke xiii. 19. Comp. Dan. iv. 18. or 21. where *κατασκηνούν* in Theodotion answers to the Chald. *ܩܝܝܢܐ to dwell, lodge.* [It does not mean *to build nests,* as some translate it in N. T. See Dan. iv. 9. (12.) 2 Chron. vi. 2. Ez. xvii. 23. xxv. 4, &c. Prov. ii. 22. *κατασκηνώσουσι γῆν shall inhabit the land.* viii. 12.]

II. *To lodge, rest,* as the body of Christ in the grave. Acts ii. 26.

Κατασκηνώσις, εως, ἡ, from *κατασκηνώω.*—*A nest, or rather a roost or shelter,* for birds. Comp. *κατασκηνώω.* occ. Mat. viii. 20. Luke ix. 58. [Not *nests* (which are *νοσσοί*): see Fisch. Prol. ix. de Vit. Lex. N. T. Theophyl. on Mat. viii. *κατασκηνώσις* κατοικία, σκηνή γὰρ λέγεται πᾶσα οἰκησις. LXX, for habitation, dwelling. 2 Chron. v. 2. Ezek. xxxvii 27. Wisd. ix. 8. 2 Mac. xiv. 35. In 1 Chron. xxviii. 2. *εἰς τὴν κατασκ.* for the building, (alii οἰκοδομήν.)]

Κατασκιάζω, from *κατά intens. and σκιᾷ shade.*—*To overshadow,* as the cherubim did the mercy-seat with their wings. occ. Heb. ix. 5. Comp. Exod. xxv. 20. 1 Kings viii. 7. 1 Chron. xxviii. 18; and observe, that the V. *κατασκιάζω*

very exactly answers to the Heb. $\eta\pi$ or $\eta\pi\zeta$ used in those passages.

Κατασκοπεύω, ω , from κατάσκοπος.—*To spy, spy out.* Gal. ii. 4. [LXX, 2 Sam. x. 3. and κατασκοπεύω, Josh. ii. 2, 3.]

Κατάσκοπος, ω , δ , from κατέσκοπα perf. mid. of κατασκοπεύω, ω , from κατά, which from κατά intens. and σκίπτομαι to look.—*A spy.* occ. Heb. xi. 31. [See LXX, Gen. xlii. 9, 11. (Gloss. in Octat. κατασκοποι οἱ ἐπιδόλως κατασκοπεύοντες.) 1 Sam. xxvi. 4. 1 Mac. xii. 26. Ecclus. xi. 31. Thueyd. vii. 6. Athen. vi. p. 256. Xen. Cyr. iii. 3, 13. Hesych. κατάσκοποι κατοπτρεύοντες, ἐπίβουλοι, ἡ δόλων ἐξιχνεύει, &c. (and Schleusn. in Gal. ii. 4. understands κατασκοπεύω to plot against.)]

Κατασοφίζομαι, mid. from κατά against, and σοφίζω to incite subtilly, which from σοφός wise, subtle.—*To use subtilty, employ craft against.* occ. Acts vii. 19. The LXX have applied this V. in the same sense, and on the same subject, Exod. i. 10. for the Heb. עֲשֵׂה חָכְמָה to deal wisely or subtilly. So likewise we meet with it in the apocryphal book of Judith, v. 11. ἐπ' ἀντίστη αὐτοῖς ὁ βασιλεὺς Αἰγύπτου καὶ ΚΑΤΕΣΟΦΙΣΑΤΟ αὐτοὺς ἐν πόνῳ καὶ πλίνῳ, the king of Egypt rose up against them, and used subtilty against them in labour and brick, i. e. with labouring in brick, as the Eng. translation. [In Judith x. 19. it is to deceive.]—The profane writers also apply the V. in the same view, as Lucian, Dial. Prometh. et Jov. t. i. p. 120. ΚΑΤΑΣΟΦΙΖΗ με, ὦ Προμηθεύ, you are using craft with me, O Prometheus. See also Wetstein and Kypke. [See Joseph. A. J. vi. 11, 4. Alciph. iii. Ep. 4. Suid. says, κατασοφίσασθαι with accus. is to trick, injure by contrivance, and Hesychius, in pass. to be tricked; (see Thom. M. p. 844. ed. Bernard.) and Lex. Cyrill. M. S. Brem. to deceive.]

Καταστέλλω, from κατά down, and στέλλω to send.—*Properly, to send down; hence, to appease, pacify, quiet.* occ. Acts xix. 35, 36. It is used in the same sense not only in 2 Mac. iv. 31. and by Aquila, Ps. lxxiv. or lxxv. 8. for the Heb. הִתְנַחֵם triumphing over, but also by Plutarch, Josephus, and others of the Greek writers, cited by Wetstein and Kypke on Acts xix. 36. [See Joseph. A. J. i. 1, 2. xiv. 9, 1. θόρυβον κατέσπελλεν. In 3 Mac. vi. 1. καταστείλας having silenced. Phavor. says, ἀντὶ τοῦ κατασιγῆσας.]

Κατάστημα, $\alpha\tau\omicron\varsigma$, τό, from καθίστημι to constitute.—*Behaviour, outward conduct or appearance, manner.* occ. Tit. ii. 3. Ignatius uses the word in the same sense, Epist. to the Trallians, § 3. where, speaking of their bishop, he says, οὐ αὐτὸ τὸ ΚΑΤΑΣΤΗΜΑ μεγάλη μαθητεία, whose very behaviour¹ or manner is highly instructive. So Porphyry de Abst. iv. 6. speaking of the Egyptian priests, τὸ δὲ σεμνὸν κάκ τοῦ ΚΑΤΑΣΤΗΜΑΤΟΣ ἰωρᾶτο πορεία τε γὰρ ἦν εὐτακτος, καὶ βλέμμα καθεστηκός, 'their sanctity appeared even in their manner or behaviour; for their gait was regular, and their look composed.' Thus also in Josephus, Ant. xv. 7, 5. we have ἀτρεμαῖν τῷ ΚΑΤΑΣΤΗΜΑΤΙ, with an intrepid mien or behaviour. See other instances in Wetstein. [3 Mac. v. 45.]

¹ "Look." WAKE.

Καταστολή, $\eta\varsigma$, η , from κατέστολα perf. mid. of καταστέλλω to send, let down, which see.

I. Properly, a long garment, or robe reaching down to the feet. Thus the LXX use this word for the Heb. כִּתְיָא a robe, Is. lxi. 3.

II. Apparel, dress, in general. Thus Hesychius explains καταστολή by περιβολή dress, a garment. 1 Tim. ii. 9. Josephus applies it in this latter sense, de Bell. ii. 8, 4. So Plutarch in Wetstein. See also Wolfius on 1 Tim. ii. 9. But Kypke, whom see, thinks it here denotes restraint and sedateness of mind, manifesting itself in the external behaviour, dress, and gesture of the body; and shows that Hippocrates has several times used it in this sense. He, as well as Wetstein, cites a remarkable expression from Plutarch, Pericl. p. 154. ΚΑΤΑΣΤΟΛΗΝ ΠΙΕΡΙΒΟΛΗΝ, modesty of dress.—[And καταστολή simply is used by the Greeks for modesty in dress. See Foesii Econ. Hipp. p. 197.]

Καταστρέφω, from κατά down or denoting ill, and στρέφω to turn.—*To overturn, overthrow.* occ. Mat. xxi. 12. Mark xi. 15. [LXX, Gen. xix. 19—25. Deut. xxix. 23. (of destroying cities, &c.) see Job ix. 5. xii. 19. &c. In 2 Mac. ix. 28. κατέστρεψε τὸν βίον ended. See Ælian, V. H. v. 1. Suid., &c.]

Καταστρονιάω, ω , from κατά against, and στρονιάω to wanton, which see.—*With a genitive governed by the force of the preposition, to grow wanton, become luxurious or lascivious against, or in opposition to.* occ. 1 Tim. v. 11. where see Macknight, and observe a similar construction in James ii. 13. [Schleusner conjectures when they grow rich (and Hesychius has στρονιωντες πεπλησμένοι) by Christian alms, from στρονής turgid, full of juice, but is not satisfied with either translation.²]

Καταστροφή, $\eta\varsigma$, η , from κατέστροφα perf. mid. of καταστρέφω, which see.

I. An overthrow, destruction. 2 Pet. ii. 6. where Kypke construes the words, τεφρώσας καταστροφήν κατέκρινεν, reducing to ashes, condemned to destruction; as Mark x. 33. κατακρινούσιν αὐτὸν θανάτῳ, shall condemn him to death. And he cites from Arrian, Epictet. i. 1. ἔλθ' ὅτι ΚΑΤΑΚΕΚΡΙΣΑΙ ΦΥΓΗ, φησὶν, ἡ ΘΑΝΑΤΩ; ΦΥΓΗ. 'Come, for you are condemned. To banishment, asks he, (Agrippinus), or to death? To banishment.' [The word is used also for the destruction or death of a man. 2 Chron. xxii. 7. Prov. i. 18. the end (or death). Ecclus. ix. 14. xviii. 12. Ælian, V. H. i. 14. καταστροφή τοῦ βίου the end of life; vi. 4. Suid. καταστροφή λόγος. In 2 Mac. ii. 49. καιρὸς καταστροφῆς the season of desolation, and Hesych. καταστροφῆς ἐρημώσεως.] The LXX have used the word on the same subject, and in the same sense, as St. Peter, Gen. xix. 29. for the Heb. הִתְנַחֵם .

II. A subverting, or subversion, in a spiritual sense. 2 Tim. ii. 14. Comp. ver. 18. Tit. iii. 11. [Perhaps severe damage, injury, ἐπὶ καταστροφῇ ἀκούοντων, 2 Tim. ii. 14. to the great injury of the hearers. So Schl., who quotes Chrysostom, οὐ μόνον οὐδὲν ἐκ τούτου κέρδος, ἀλλὰ καὶ βλάβη πολλή.]

² [Wahl says, luxuria diffuere in detrimentum alienius. See Basil. Epist. ad Amphil. p. 28. C. T. iii. Nicet. Annal. xix. 4. 368. D.]

Καταστρώω, or —στρώννυμι, from *κατά down*, and *στρώω* or *στρώννυμι* to *strow*.—*To strow or throw down, to overthrow*. The word imports not only the *falling*, but the *great number* of those who fell in the wilderness. occ. 1 Cor. x. 5. Comp. Heb. iii. 17. Jude 5. The LXX use the word in the same view, Num. xiv. 16. for the Heb. *זָרַק* to *drain off* or *shed the blood*. And Josephus, de Bel. v. 9, 4. applies it to God's miraculously destroying the Assyrian army in the time of Hezekiah: *τὸν μέγαν ἐκείνον στρατὸν μὴ νυκτὶ ΚΑΤΕΣΤΡΩΣΕΝ ὁ Θεός*, 'God overthrew that great army in one night.' For instances of similar applications by the Greek writers see Wetstein on 1 Cor. [See Job xii. 23. 2 Mac. v. 26. xi. 11. xii. 28. xv. 27. Ælian, H. A. vii. 2. Xen. Cyr. iii. 3, 28. οἱ Πέρσαι πολλοὺς κατεστρώννυσαν slaughtered many.]

Κατασύρω, from *κατά* intens. or denoting *ill*, and *σύρω* to *draw*.—*To draw by force, hale*. occ. Luke xii. 5th. where Kypke cites Philo repeatedly using the V. in the same sense. [So *detraho*, Cic. pro Milon. 14. Cum in judicio detrahi non posset. LXX, Jer. xlix. 10. of *stripping a person*, (for *ῥῆμα* to *bare*, see Is. lii. 10. &c.) by *pulling off his garments*, (so *ἀνασύρομαι*, to *pull up one's clothes*, Herod. ii. 60. Theophr. Char. xi. &c.) Symm. in 2 Sam. xiv. 14. *κατασυρόμενον ὕδωρ*, *water thrown down*.]

Κατασφάττω, from *κατά* intens. and *σφάττω* to *slay*.—*To slay, as with the sword, to slaughter, to butcher*. occ. Luke xix. 27. [Zech. xi. 5. 2 Mac. v. 12. viii. 24. x. 17. Diod. Sic. xii. 76. Xen. An. iv. 1, 17. Ælian, V. H. xiii. 2.]

Κατασφραγίζω, from *κατά* intens. and *σφραγίζω* to *seal*.—*To seal up, to seal close*. occ. Rev. v. 1. [It is put for *σφῆναι* to *seal*, Job ix. 7. xxxvii. 7. In Wisd. ii. 5. *κατασφραγίσθη* is, *ὡς* (i. e. Hades) is *sealed or shut up*, so that there is no return. (Hesych. *κατασφραγίσθη* ἀπεκλείσθη.) The ancients sealed up any book they did not wish to be read. See C. G. Schwartz. Diss. de Ornamentis Codic. Veterum.]

Κατάσχεσις, *εως*, *ἡ*, from *κατέσχον*, 2nd aor. of *κατέχω* to *take possession*, or from the obsol. *κατασχω* the same as *κατέχω*.—*A possession*. occ. Acts vii. 5, 45. In this sense it is often used by the LXX for the Heb. *חֵזֶק*. [Acts vii. 5. *εἰς κατάσχεσιν* for *a possession*, to *possess* or *inhabit*. Comp. Gen. xvii. 8. Num. xxxii. 5. (ἐν κατάσχεσει,) 1 Chron. xiii. 2. Acts vii. 45. by metonymy for the thing possessed, the land itself, *ἡ κατάσχεσις τῶν ἰθνῶν*, the land then possessed by the Gentiles, i. e. Canaan.]

Κατατίθημι, from *κατά down*, and *τίθημι* to *place*, *lay*.

I. *To lay down, lay*, as in a sepulchre. Mark xv. 46. [So Diod. Sic. xx. 24. *καταθίμενον εἰς τὰς βασιλικὰς θήκας τὸ σῶμα*. See Xen. de Re Equest. vi. 7. 1 Chron. xxi. 27.]

II. *Καταθίσθαι χάριν τινί*, to *lay up a favour with one*, i. e. to do him a favour in hopes of receiving another in return, to lay him under an obligation, beneficium apud aliquem collocare, gratiam ab aliquo inire. occ. Acts xxv. 9. This phrase, with the singular *χάριν*, is common with the best Greek writers, as may be seen in Elsnor, Wolfius, Kypke, and more largely in Wetstein on (309)

Acts xxiv. 27. who well explains it, *gratificari alicui ut mutuum ab eo beneficium expectes, beneficium depositi vice apud aliquem collocare*; and who further produces the expression *ΧΑΡΙΤΑΣ καταθίμενον*, from Plato, thus using the plural N. as in Acts xxiv. 27. [See Herod. vi. 41. vii. 178. *χάριν ἀθάνατον κατίθεντο*. Thuc. i. 128. as quoted by Blomf. Gloss. in Æsch. Prom. v. 807. (where we have *χάριν θέσθαι* in same sense, see Blomf.) Similarly 1 Mac. x. 23. *φιλίαν καταθίσθαι τοῖς Ἰουδαίοις*, to *make amity*, E. T. Thucyd. iv. 87. *δόξαν καταθίσθαι*. Lys. Orat. ii. p. 42. (ed. Taylor,) *ἐχθραν*. Joseph. A. J. xi. 6, 5. *εὐεργεσίαν*.]

Κατατομή, *ἡς*, *ἡ*, from *κατατέτομα* perf. mid. of *κατατέμνω*, to *cut, mangle*, which from *κατά* denoting *ill*, and *τέμνω* to *cut*.—*A cutting, mangling, concision*. occ. Phil. iii. 2. By this name *κατατομή*, the concision, St. Paul (using the abstract for the concrete, as he does *περιτομή* in the next verse, and in other passages) here calls the Jewish teachers, who were not only *circumcised* themselves, but now, after the coming of Christ, taught that the outward *circumcision of the flesh* was necessary to salvation, whilst they were at the same time destitute of the *circumcision of the heart*. In this word the apostle not only depreciates the carnal *circumcision*, but seems also to allude to the *superstitious cuttings and manglings* of the flesh practised among the heathen; for which the LXX in like manner use the verb *κατατέμνω*, Lev. xxi. 5. answering to the Heb. *עָרַפ* to *searify*; and 1 Kings xviii. 28. to the Heb. *עָרַפְתָּ* to *cut oneself*. Comp. Hos. vii. 14. and see Suicer, Thesaur. under *κατατομή*. [The words are *βλέπετε τὴν κατατομήν*. Schl. understands, "permit not circumcision to be imposed on you," and takes *κατατομή* for that *circumcision*, which the Judaizers would impose on Christians: he quotes Theophylact, who says, "Once *circumcision* was a great and honourable thing among the Jews. Now since it has been abolished," (*ἡργήσεν*, see *καταργέω*), "it is nothing more than a *κατατομή*," (a mangling, opposed to *περιτομή*), "for since that which is done is not lawful, they mangle the flesh." Schl. says it cannot mean the Judaizing teachers in the abstract, "*ob verba sequentia κακοὺς ἐργάτας*," (which, by the way, precede), but why not? See Gataker, Adversaria Posthuma, c. 38. (beware of the concision, E. T. 1)]

Κατατοξεύω, from *κατά against*, and *τόξω* *a bow*.—*To strike, strike through, or kill with a dart or arrow*, sagittā seu telo impeto, trajicio, conficio. occ. Heb. xii. 20. which is a citation of Exod. xix. 13. where the LXX use the same verb for the Heb. *קָרַב* to *dart, shoot*, as they do also Ps. xi. 2. lxiv. 4. [Num. xxiv. 8. for *קָרַב* to *transfix*.]

Κατατρέχω, from *κατά down*, and *τρέχω* to *run*.—*To run down*. See *καταδρέμω*. [Acts xxi. 32. Used by the Greeks of attacking, invading, &c. See Xen. H. G. iv. 7, 6. v. 3, 1. Irmisch on Herodian, i. 10, 4. LXX, 1 Kings xix. 20. Job xvi. 10.]

Καταφάγω, from *κατά* intens. and *φάγω* to *eat*.

¹ [Wahl, after others, thinks that *κατατομή* is a word used by the apostle contemptuously for *περιτομή*, and applied in the abstract. That there is a play on the words seems quite clear.]

I. *To eat up, devour.* Mat. xiii. 4. Mark iv. 4. Luke viii. 5. Rev. x. 9, 10. xii. 4. See Wetstein on Mat. and Alberti on Rev. [Schl. and Alberti on Rev. x. say that it figuratively expresses *intense eagerness* to know the contents of the book. We say to *devour* a book, of *reading it eagerly*. See also Jer. xvi. 16. Cic. ad Att. vii. 3. "qui illos libros *devorasti*." Plaut. Asin. iii. 3, 59. "devorare dicta," and consult Vechner. Helleno-Lex. ii. 4.]

II. *To devour, consume, as fire.* Rev. xx. 9. Thus it is applied in the LXX for the Heb. לָקַח *to eat, consume*, Lev. x. 2. Num. xvi. 35. xxi. 28. et al.; as zeal, John ii. 17. (Comp. ζήλος V. and Heb. and Eng. Lexicon in נָסַר.) [Ο Ζήλος τοῦ οἴκου σου κατέφαγέ με, *I am consumed with indignation for thy violated temple*, quot. from Ps. lxi. 9. In most oriental languages the causes of grief and indignation are said to eat up or consume people. Schl. See his Dissert. de Paral- lelismo Sententiarum V. T. p. 26.—*Of the sword*, Is. xxxi. 8. Comp. Jer. xi. 30. xii. 12. xli. 10, 14.]

III. *To consume or spend in riotous or luxurious living.* Luke xv. 30. So the Greek writers cited by Wetstein say, τὰ πατρῷα—πατρῶν γῆν—πατρῶν οὐσίαν ΚΑΤΑΦΑΓΕΙΝ, *to eat up one's paternal estate or substance*; and the like. Martin's French translation expresses the phrase in St. Luke very happily by "*manger son bien*." [See Hom. Od. o'. 12. Valck. Eur. Hipp. 626. So comedæ, Macrob. Saturn. ii. 2. Horat. l Epist. xv. 40. and *devorare*, Catull. xxix. 23.]

Καταφέρω, from κατά down or against, and φέρω to bring.

I. *To bring down, oppress, overpower.* occ. Acts xx. 9. where observe that our translators seem to have well expressed the difference between καταφερόμενος ὕπνῳ and κατενεχθεὶς ἀπὸ τοῦ ὕπνου, by rendering the former phrase *being fallen into a sleep*, i. e. *being oppressed or overpowered with sleep*, and the latter, *he sunk down with sleep*. [In Aquil. Ps. lxxvi. 6. καταφέρετο simply translates עָרַב *are cast into a deep sleep*, E. T., and καταφορά בְּרִדְתָּ *deep sleep*, Gen. ii. 21. xv. 12. Hesych.¹ καταφορέιν ὕπνον.]

[Καταφέρειν is properly to bring down. See Gen. xxxix. 1. (Comp. note on καταβαίνω.) Deut. i. 25. Dan. v. 20. Is. xxviii. 2. &c.]

II. Καταφέρειν, or κατένεγκαι, ψῆφον, to give one's vote, or rather one's voice, or consent against; for St. Paul, not being a member of the Jewish Sanhedrim, had, strictly speaking, no vote; so that this phrase means only that he was συνενδοκῶν *consenting to or approving of their execution*, Acts viii. 1. xxii. 20. And Grotius observes that Æschines uses ψῆφον φέρειν in the same general sense. Acts xxvi. 10. See Elsner, Rufius, Dodridge, and Kypke on the place.

Καταφεύγω, from κατά intens. and φεύγω to flee.—*To flee for refuge or shelter.* occ. Acts xiv. 6. Heb. vi. 18. [οἱ καταφυγόντες *we who have fled for refuge*. E. T. that is, to God, who trust in him; others say, *we who have escaped*, i. e. the pollutions of the word. Biel translates it with κρατήσαι,

we who run to obtain, comp. Is. lv. 5. and 1 Cor. ix. 24; but the sense of *running for a prize* is foreign to the word, and the second aorist hardly suits his interpretation. The first is the proper sense, and so Wahl. See Gen. xix. 20. Lev. xxvi. 25. Deut. iv. 42. Josh. x. 27. Xen. Mem. iii. 5, 12. and καταφυγή *a place of shelter, a refuge*, Ps. xli. i. civ. 18. &c. Comp. 2 Mac. x. 28.]

Καταφθείρω, from κατά intens. and φθείρω to corrupt, destroy.

I. *To corrupt utterly, in a spiritual sense.* 2 Tim. iii. 8. [So Gen. vi. 12. 2 Chron. xxvii. 2. of moral corruption. Suid. καταφορά ὁ ἐν ἀνομίας βίος, ἐν παραβάσειν *a life of transgression*.]

II. *To destroy utterly.* 2 Pet. ii. 12. [Gen. vi. 17. Lev. xxvi. 39. Is. xxxiv. 1. 2 Mac. v. 14. In 1 Mac. xv. 4, 31. it is used of *laying waste*, (comp. Is. xlix. 19. 2 Mac. viii. 3.) Diod. Sic. i. 56. Suid. καταφορά ὁ αἰώνιος θάνατος, which some refer to Ps. xlix. 9.]

Καταφιλέω, ὦ, from κατά intens. and φιλέω to love, kiss.—*To kiss eagerly, affectionately, or repeatedly.* occ. Mat. xxvi. 49. Mark xiv. 45. Luke vii. 38, 45. xv. 20. Acts xx. 37. Wetstein on Mat. cites from Xen. Mem. [ii. 6, 33, ed. Simpson]—τοὺς μὲν καλοὺς φιλήσοντας μου, τοὺς δ' ἀγαθοὺς ΚΑΤΑΦΙΛΗΣΟΝΤΟΣ, 'as I shall kiss the beautiful, but affectionately kiss the good.' And Mall² produces from Xen. Cyr. vii. p. 409. ed. Hutchinson, ὅνο, ἔπειτα δὲ Κύρου ΚΑΤΕΦΙΛΟΥΝ καὶ χεῖρας καὶ ΠΟΔΑΣ, πολλὰ δακρύνοντες ἅμα χαρὰ καὶ εὐφρανόμενοι, 'then they affectionately kissed Cyrus's hands and feet, shedding many tears, and at the same time showing signs of joy.' "Where (says Mall) should be observed the custom of *kissing the feet*," namely as illustrating Luke vii. 38; on which text see also Wetstein. [The LXX translate ῥῶζι to kiss, sometimes by φιλεῖν, as Gen. xxvii. 26. Exod. xviii. 7. sometimes by καταφιλεῖν, as Exod. iv. 27. Ruth i. 9. Schleusner considers καταφ. in N. T. as exactly equivalent to φιλεῖν, and so says Wahl in Mat. xxvi. and Mark xiv. and quotes Ælian, V. H. xiii. 34. Xen. Cyr. vi. 4, 10, but elsewhere in N. T. he says, as Parkhurst, *diu multumque osculari*.]

Καταφρονέω, ὦ, from κατά against or denoting ill, and φρονέω to think.—*Governing a genitive by the force of the preposition, to despise, scorn, condemn, q. d. to think against, to conceive an ill opinion of.* [Mat. xviii. 10. Rom. ii. 4. (to abuse, Schl.) 1 Cor. xi. 22. 1 Tim. iv. 12. 2 Pet. ii. 10. See Prov. xiii. 13. (Diod. Sic. i. 67. Ælian, V. H. i. 5. Xen. Mem. iii. 4, 12.) It is to slight, neglect, in Mat. vi. 24. Luke xvi. 13. 1 Tim. vi. 2. (Herodian, v. 4, 3.) and to disregard, not dread, in Heb. xii. 2. Comp. Xen. Mem. iii. 12, 3. Herodian, iii. 6, 16.]

Καταφρονήτης, οὗ, ὁ, from καταφρονέω.—*A despiser, scorner.* occ. Acts xiii. 41. [This is a quotation from LXX, in Hab. i. 5. where they seem to have read עֲבֹרִים or עֲנִיִּים for עֲבָרִים. See Gen. xxvii. 12. where καταφρονῶν is a designer according to Biel and Pearson, Præf. Paræm. in LXX Interp., who compare Herod. i. 59. and Hesych. καταφρονῶν καταβουλεύόμενος. See

¹ [Schleusn. quotes καταφορέοντας in Zeph. i. 12. but this is only a conjectural reading of Schwartz and Biel for καταφρονέοντας.]

² In his MS. Lexicon, see note on ἀρκῶ II.

Buxtorf. Lex. Heb.; but Simon. Lex. Heb. gives the sense of *mock*, *irrisor*, to the Heb. word. Hab. ii. 5. Zeph. iii. 5.]

Καταχέω, ὤ, from *κατά down*, and *χέω to pour*.—*To pour down*. occ. Mat. xxvi. 7. Mark xiv. 3. [Gen. xxxix. 21. Ps. lxxxviii. 44.]

Καταχθόνιος, ου, ὁ, ἡ, (q. d. *κατά χθονός ὤν*, being under the earth) from *κατά under*, and *χθών the earth, ground*.—*Being under the earth*, i. e. *the dead*. occ. Phil. ii. 10. comp. Rom. xiv. 9. Rev. v. 3, 13. [καταχθόνιοι are here *manes* or shades commonly supposed to inhabit places below the earth, according to Schl. and Wahl. Hesiod (Op. et Dies, 164) calls them *ὑποχθόνιοι*. See Jacobs' Anthol. Gr. vol. iv. p. 257. and Dion. Hal. Ant. p. 258. ed. Reiske, *καταχθόνιοι θεοί*.]

Καταχράσμαι, ὦμαι, from *κατά* intens. and *χράσμαι to use*.—*To use much or immoderately*. occ. 1 Cor. vii. 31. ix. 18. But in the latter text it seems to signify simply *to use, make use of*, as this compound ὦ is sometimes applied. Comp. ver. 12. and see Bp. Pearce on ver. 18. and Wetstein and Wolfius on 1 Cor. vii. 31. [And so perhaps also in the first, *καὶ οἱ χροῦμενοι τῷ κόσμῳ τούτῳ ὡς μὴ καταχρώμενοι*, and *they that use this world, as though they use it not*. comp. ver. 30. So Wahl and Schleusn. (So *abuti*, for *uti*, Cic. de N. D. ii. 60. Liv. xxvii. 46.) See 3 Mac. v. 22. Ælian, V. H. iii. 13. Dion. Hal. v. 15. Euseb. H. E. iii. 14. Herodian, viii. 4, 22. In Ælian, V. H. ix. 9. Diod. Sic. iv. 81. it is *to abuse*.]

Καταψύχω, from *κατά* intens. and *ψύχω to cool*.—*To cool, refresh, refrigero*. occ. Luke xvi. 24. [Gen. xviii. 4. and Ezek. xxvi. 19. in some edd. (Theodot. in Gen. iii. 8. has *πρὸς κατάψυξιν τῆς ἡμέρας*, at the cool of the day.) See Diod. Sic. iii. 8.]

Κατείδωλος, ου, ὁ, ἡ, from *κατά* intens. and *εἰδωλον an idol*. [See for *κατά* intens. Hermann on Vig. p. 638].—*Full of idols*; as *κατάδενδρος full of trees, κατὰμπελος full of vines*, &c. See Wetstein. occ. Acts xvii. 16. For the propriety with which this character is given to the city of Athens, see Hammond, Wolfius, Wetstein, Dodridge, and Bp. Pearce on text. [Abresch. ad Æsch. p. 614.]

Κατέναντι, adv. from *κατά against*, and *ἐναντι before*.—Like *ἀντί* and *ἐναντι*, it is construed with a genitive case.

1. *Over-against*. Mark xi. 2. xii. 41. xiii. 3. Luke xix. 30. [See Gen. ii. 14. iv. 16. Exod. xix. 2. Ezek. xlv. 4. xlvii. 20.]

2. *Before, in the presence or sight of*. Rom. iv. 17. where *κατέναντι ΟΥ' ἐπίστευσε Θεοῦ* is used for *κατέναντι Θεοῦ' Ὡς ἐπίστευσε*. The word is often used by the LXX in this latter sense. [See Num. xxv. 4. *κατέναντι τοῦ ἡλίου*: so *ἐναντίον*, 5. and Exod. xix. 11. &c. comp. 1 Kings xxi. 13. (others *ἐνώπιον*) Neh. xii. 24. Schleusn. quotes Rom. iv. 17. thus, *κατέναντι οὗ ἐπίστευσε Θεῷ* and translates *because he had faith in God*, but on what authority I know not; he gives none whatever. He quotes also one MS. which reads *κατέναντι τούτου* in Dan. iii. 7. in the sense of *therefore*; others *καὶ ἐγένετο*, which is not so good a translation of the Chaldee phrase. Wahl and Vater agree with Parkhurst: the latter says *οὐ cannot here be neuter*. See his edition of the N. T. in loc.]

Κατένώπιον, adv. from *κατά against*, and *ἐνώπιον before*.—*Before, in the presence of*. 2 Cor. ii. 17. [xii. 19. Coloss. i. 22. Jude 24. Lev. iv. 17. Josh. i. 5. iii. 7. xxiii. 9.]

Κατεῦσινάω, from *κατά* intens. or denoting *ill*, and *ἐξουσιάζω to exercise authority*.—*To exercise, or use, excessive or arbitrary authority*. occ. Mat. xx. 25. Mark x. 42. [Wahl and Schleusn. consider this verb the same as the simple *ἐξουσιάζω*.]

Κατεργάζομαι, from *κατά* intens. and *ἐργάζομαι to work*.

I. *To work, perform, do, practise*. Rom. i. 27. ii. 9. vii. 15, 17, 18. 1 Cor. v. 3. [2 Cor. xii. 12.] Eph. vi. 13. *ἅπαντα κατεργασάμενοι*, *having done or completed all things*. See Raphaelius, who confirms this sense of the phrase from Xenophon and Herodotus. But Wetstein and Kypke understand it to mean, *having subdued all things*. [Wahl and Schleusner agree with Kypke and Wetstein, and quote Xen. Cyr. iv. 6, 2. Thucyd. iv. 85. Herod. i. 201. Herodian, iii. 12, 15. Diod. Sic. iii. 15. Jull. Poll. Onom. ix. 8. p. 1136. ed. Hemsterhus. and Irmisch on Herodian, i. 9, 3. p. 336. See Ezek. xxiv. 4. 3 Esdr. iv. 4. In Thuc. vii. 21. Isocr. Evag. 10. it is *to perform*.]

II. *To work, effect, produce*. Rom. iv. 15. v. 3. vii. 8.

III. *To work out, procure by labour and pains*. 2 Cor. iv. 17. Phil. ii. 12. [So Xen. Cyr. iv. 5, 15. *εἴτε γὰρ, ὅσα ἂν κατεργασώμεθα, μὴ φυλάξομεν, πάλιν ταῦτα ἀλλότρια ἔσται*, 'whatsoever we have acquired by our labours,' (laboribus nostris adepti fuerimus, Hutchinson).] Comp. Kypke on 2 Cor.

IV. *To work, form, polish by repeated action* what was before rude and misshapen. Thus the LXX use it for the Heb. *שָׁרָה*, Exod. xxxv. 33: and for *רָצָה*, 1 Kings vi. 36. And in this view it seems to be applied spiritually by St. Paul, 2 Cor. v. 5. Comp. 1 Cor. iii. 9. Eph. ii. 10. See Cameron in Pole, Synops. and Bowyer on 2 Cor. v. 5. [To build. Exod. xv. 17. (al. *κατηρίσω*).]

Κατέρχομαι, from *κατά down*, and *ἐρχομαι to come or go*.

I. *To come or go down, to descend*. Luke iv. 31. Acts viii. 5. James iii. 15. [(See *καταβαίνω*).] Luke iv. 31. ix. 37. Acts viii. 5. ix. 32. xii. 19. xiii. 4. xv. 1. xviii. 5, 22. xxi. 10. In some of these passages it simply means *to arrive at or go to a place*, in others *to return*. See Abresch on Æsch. p. 405. Porson on Eur. Med. 1011.]

II. *To come to a place by sea*. Acts xxvii. 5. Comp. *κατάγω* II.

Κατεσθίω, from *κατά* intens. or *down*, and *ἐσθίω to eat*.

I. *To eat up, swallow down, devour*. But in the N. T. it is applied in a figurative, not a proper sense. Mat. xxiii. 14. Mark xii. 40. Luke xx. 47. 2 Cor. xi. 20. Gal. v. 15. As the evangelists use the expression *κατεσθίεν τὰς οἰκίας* for *devouring the substance*, so Homer, we may observe, has the similar phrases, *κατέδουσιν οἶκον*, Odys. ii. 237, 3; *ἐσθίειαι οἶκον*, iv. 318; and *οἶκον—ἔδειε*, xvi. 431. Comp. also i. 250, 1. and see Wetstein on Mat. xxiii. 14. [In Gal. v. *to vex or injure*, according to Wahl and Schleusn., and so Schleusn. in 2 Cor. xi. quoting Aristoph. Vesp. 285. (which hardly applies,) and Plut. vol. ii. p. 1124, 5.]

II. *To devour*, as fire. Rev. xi. 5. Thus also it is applied in the LXX, Is. xxix. 6. xxx. 30. for the Heb. לֶאֱכֹל to eat. Comp. under ἐσθίω II.

κατεθύνω , from κατά intens. and εὐθύνω to direct.—*To direct well or prosperously*. occ. Luke i. 79. 1 Thess. iii. 11. 2 Thess. iii. 5. [In LXX, δ κατεθύνων (supply τὴν ὁδὸν αὐτοῦ ; see Ps. v. 8.) is he that acts uprightly. Prov. xv. 8. (Ps. cxli. 2. of a prayer ascending straight.) See Aq. Prov. ix. 6. $\text{κατεθυνθητε ἐν ὁδῷ συνέσεως}$ but in other places, e.g. Ps. ci. 7. it means to prosper. cxl. 11. $\text{κατεθυνθήσαντες εὐδοθήσαντες}$. See Hos. iv. 10. Dan. iii. 30. Aquil. Gen. xxxix. 2. Eccles. xxix. 18. xxxix. 7.]

καρεφίστημι , from κατά intens. or denoting ill, and ἐφίστημι to come upon.—*To make an assault upon*. occ. Acts xviii. 12.

κατέχω , from κατά intens. and έχω to have, hold.

I. *To hold fast, retain*, in a spiritual sense. 1 Cor. xi. 2. 1 Thess. v. 21. Heb. iii. 6, 14. x. 23. Comp. Rom. vii. 6. [In Luke viii. 15. 1 Cor. xv. 2. to retain in the mind or memory. See Arnob. contr. Gent. lib. ii. *continere offensas*. Theophr. Char. Eth. xxvi. 1. See Symm. Prov. iv. 4.]

II. *To possess*. 1 Cor. vii. 30. 2 Cor. vi. 10. [and κατασχεσις for possession. Ez. xxxiii. 24. See Josh. i. 11. Dan. vii. 22.]

III. *To take possession of*. Mat. xxi. 38. [See Ælian, V. H. vii. 1. LXX, Job xxvii. 17. Ps. lxxiii. 12.] Comp. John v. 4. where Wolfius observes from Triller, that the Greek medical writers distinguish between έχεσθαι and κατέχεσθαι . The former V. they apply to incipient and unfixed, the latter to chronic and obstinate diseases. [Herodian i. 4, 19. πάνθην κατείχετο . See LXX, Jer. xiii. 21. —to lay hold of. 2 Kings iv. 10. 2 Sam. xx. 9. in Complut. ed.—to come upon, as darkness. 2 Sam. i. 9.]

IV. *To take*, as a place. Luke xiv. 9.

V. *To detain*. Philem. 13. Luke iv. 42. in which last text however it evidently denotes no more than earnest endeavours to detain. See Campbell. [See Gen. xxii. 13. xxxix. 20. &c. Judg. xiii. 15, 16. &c.]

VI. *To restrain, withhold, repress*. 2 Thess. ii. 6, 7.—only till he who now restraineth is taken out of the way. For there seems a slight trajectory or transposition in the Greek, as in Acts i. 2. See Wolfius. Comp. Rom. i. 18. [See Ruth i. 13. Xen. Conv. ii. 10.]

VII. κατέειν εἰς , to bring a ship down (comp. κατὰ γῶν II.) towards the shore, to make for the shore. Acts xxvii. 40. This phrase occurs in the purest Greek writers, in whom it denotes to bring a ship either to shore or towards it. Instances of both applications may be seen in Raphaelus, Wetstein, and Kypke. [See Hom. Od. κ'. 455. Philostr. Vit. Apollon. iv. 13. Xen. H. G. i. 1, 19. So έχων to put to shore, Thuc. i. 110. Suid. κατέσχον προσωρμίσθησαν. Schol. Thuc. iv. 54. κατασχόντες προσορμίσαντες.]

κατηγορέω , ᾧ , from κατά against, and ἀγορέω or ἀγορεύω to speak.—*Governing a genitive of the person by the force of the preposition, to speak against, accuse*. See Mat. xii. 10. John v. 45. Rom. ii. 15. Rev. xii. 10. with κατά following, Luke xxiii. 14. where Wetstein cites from Xen. Hellen. i. KATHΓΟΡΟΝ' NTQN KATA' τῶν

στρατηγῶν . [Also with περί before the subject of accusation. Acts xxiv. 13¹. See Matth. Gr. § 347. 1 Mac. vii. 6, 25.]

κατηγορία , ας, ἡ , from κατηγορέω .—*An accusation*. occ. Luke vi. 7. John xviii. 29. 1 Tim. v. 19. Tit. i. 6. [Xen. Anab. v. 8, 1.]

κατήγορος , ου, ὁ .—*An accuser*. See John viii. 10. Acts xxiii. 30. Rev. xii. 10. [Prov. xviii. 17. 2 Mac. iv. 5. In some copies, in Rev. xii. 10. another form occurs, κατήγωρ , to which Schoettgen (Hor. Heb. and Talmud.) refers the name τὸν ῥῆγ of the devil as the accuser of mankind before God, which was a Jewish opinion. See Job i. 6. ii. 1. Leigh (Crit. Sac.) thinks it opposed to Παράκλητος the Advocate.]

κατήφεια , ας, ἡ , from κατηφής , έος, οὗς , $\delta, ἡ$, looking downwards, being of a dejected countenance, from κάτω or κατά down, downwards, and φάος the eye. Comp. Job xxii. 29. in Heb. and LXX.—*A dejection of countenance, a looking down*, which is the natural expression of grief joined with shame. Thus in that beautiful picture of consummate grief drawn by Xenophon, Cyrop. lib. v. towards the beginning, Panthea, the wife of Abradatas, when taken captive by Cyrus, is described $\text{καθμένη, κεκαλυμμένη τε καὶ εἰς γῆν ὀρώσα}$, sitting, veiled, and looking on the ground. Plutarch, de Vid. Pud. p. 528. E. says, κατήφειαν is defined $\text{λῦπην κάτω βλέπειν ποιούσαν}$, grief which makes one look down. occ. James iv. 9. where see Wolfius and Wetstein. I add, that in Homer, Il. iii. 51. χάρις joy is in like manner opposed to κατηφείην . [κατηφής occ. Wisd. xvii. 4. $\text{φάσματα ἀμειδίτους κατηρή προσώποις}$ heavy visions with sad countenances. In Arrian, de Venat. vii. 2. the word is used for morose. See Thuc. vii. 75. Hom. Il. π'. 498.]

κατῆχέω , ᾧ , from κατά intens. and ήχέω to sound.

I. *To sound, sound aloud*. [See Lucian, Jup. Trag. p. 150.]

II. *To teach or instruct another by word of mouth*, q. d. to sound instruction in his ears, insono ejus auribus. Luke i. 4. Acts xviii. 25. Rom. ii. 18. 1 Cor. xiv. 19. Gal. vi. 6. Josephus applies the V. in the same sense, in his Life, § 65. towards the end, $\text{αὐτός σε πολλὰ ΚΑΤΗΧΗΣΩ τῶν ἀγνοούντων}$, 'I will myself inform you of many things with which you are unacquainted.' See also Wolfius and Wetstein on Luke. But in Luke i. 4. Kypke understands it nearly as in the following sense, of any kind of information; for it is opposed to ἀσφάλεια certainty; and he cites Plutarch several times, applying it in this general meaning. [Though not confined to oral instruction, (for Euseb. H. E. iv. 23. calls the Epistle of Dionysius, bishop of Corinth, to the Lacedæmonians, $\text{ὁρθοδοξίας κατηχητικὴν}$, &c.) yet to instruct, (and particularly in the rudiments of any thing: see Steph. Thes. and Porphy. Quæst. Hom. in init.) is rather its meaning than to

¹ [The word occ. freq. in N. T. Schl. quotes Luke xxiii. 14. Acts xxiv. 8. as instances of its governing a double genitive, but here the relative ὧν is in the same case as the antecedent, either expressed or understood. So of Acts xxv. 11. quoted by Wahl. See Gr. xxi 21. Schl. quotes $\text{κατηγορεῖν τινος κατὰ τινος}$ from Xen. H. G. i. 7, 6. but it does not occur: a double genitive occurs dem. in Mid. p. 517. In sense of declaring, &c. it governs an accusative. See Phavorin. and Schol. on Soph. Aj. 932.]

inform. In Lucian Asin. (vol. ii. p. 110.) it is to instruct. Eucumen on Gal. vi. 6. says, "to instruct generally, not merely in elementary points." Leigh, Crit. Sacr. Hesych. *καταχούμενος* διδασκόμενος, and so Phavorinus.]

III. *Καταχέομαι, οὔμαι*, pass. to be informed, receive information or intelligence. Acts xxi. 21, 24.

Κατιόμαι, οὔμαι, from *κατά* against, and *ιός* rust.—To be rusted, cankered with rust or filth. occ. James v. 3. Comp. under *ιός* II. [Hesych. *κατιώται ἱρρύπεται*. See Arrian, Diss. Epict. iv. 6. *ὡς ὀπλάρια κατιώται*. Ecclus. xii. 11.]

Κατισχύω, from *κατά* against, and *ισχύω* to prevail.—To prevail against. occ. Mat. xvi. 18. [See Westein, and comp. Ps. ix. 14. cvii. 18. Is. xviii. 10. Thus also Jer. xv. 18. Wisd. vii. 30. &c. See Diod. Sic. i. 24, 39. Ælian, H. A. v. 19. —or simply, to prevail. Luke xxiii. 23. See Exod. xvii. 11. Josh. xvii. 13. Polyb. vi. 51, 6.]

Κατοικέω, ὦ, from *κατά* intens. and *οικέω* to dwell.—This verb, says Mintert, in the Greek writers properly denotes a certain fixed and durable dwelling, and is opposed to *παροικεῖν*, which signifies to sojourn, dwell in a place for a time only. But this distinction is not always observed in the Hellenistical style, as is evident from the LXX of I Kings xvii. 20. Jer. xlii. 15. in which and other passages it answers to the Heb. *וָיָר* or *וָיָשׁוּב* to sojourn.—To dwell in, inhabit a house or place. Mat. ii. 23. iv. 13. Luke xiii. 4. Acts i. 19. ii. 9. [xvii. 26. but in Rev. iii. 10. vi. 10. viii. 13. xiii. 8, 14. Schl. takes *οἱ κατοικοῦντες ἐπὶ τῆς γῆς* for the adversaries of Christ, the men of this world. Gen. ix. 27. Job iv. 19. &c.]

II. To sojourn, dwell in a place for a time. Acts ii. 5. [Heb. xi. 9. of Abraham dwelling in tents.]

III. To dwell, as God in the temple at Jerusalem. Mat. xxiii. 21. Hence when it is declared, Acts vii. 48. xvii. 24. that *He dwelleth not in temples made with hands*, this is to be understood, that He does not so dwell in temples as to be circumscribed or confined thereby. See I Kings viii. 27. 2 Chron. vi. 18. Is. lxvi. 1, 2. Jer. xxiii. 24.—To dwell, as the fulness of the Godhead in Christ, Col. i. 19.—as Christ, Eph. iii. 17. and the Holy Ghost, James iv. 5. in the faithful,—as devils possessing a man. Mat. xii. 45. Luke xi. 26.—as righteousness in the new heavens and the new earth, 2 Pet. iii. 13. [In Ephes. iii. 17. Bretsch. thinks it used by an Hebrew idiom in a Hiphil sense, to make to dwell. See I Mac. iii. 36.]

Κατοίκησις, εως, ἡ, from *κατοικέω*.—A dwelling, habitation. occ. Mark v. 3. [where *κατοικῆσιν ἔχειν* is for *κατοικεῖν*, (comp. Dan. iv. 22. ii. 11.) Gen. x. 30. xxvii. 39. Num. xv. 2. 2 Sam. x. 12. 2 Chron. vi. 21. &c.]

Κατοικητήριον, ου, τό, from *κατοικέω*.—A place of dwelling, an habitation. occ. Eph. ii. 22. Rev. xviii. 2. [Exod. xii. 20. xv. 17. 2 Chron. xxx. 27. Jer. ix. 11. &c.]

Κατοικία, ας, ἡ, from *κατοικέω*.—A dwelling, habitation. occ. Acts xvii. 26. [Some here understand by *κατοικία* human life. See *παροικία*. I Pet. i. 17. Dan. ii. 11. iv. 22. Exod. xxxv. 3. &c.]

Κατοπτρίζομαι, mid. from *κάτοπτρον*, *ου, τό*, a mirror, looking-glass, speculum, which is (313)

used in this sense not only by the profane writers, but by the LXX, Exod. xxxviii. 8. for the Heb. *מִרְיָן*, and is a derivative from *κατά* against, and *ὀπτομαι* to look.—To behold, as in a mirror. occ. 2 Cor. iii. 18. So the profane writers use it for beholding oneself in a mirror or looking-glass. Thus Plato, *τοῖς μεθούσι συμβούλευε ΚΑΤΟΠΤΡΙΖΕΣΘΑΙ*, he advised drunken persons to look at themselves in a mirror; and Diogenes Laert. in Socrat. *ἡξίου δὲ τοῖς νέουσι συνεώς ΚΑΤΟΠΤΡΙΖΕΣΘΑΙ*, he thought that young men should often look at themselves in a mirror. See more in Elsner, Wetstein, and Wolfius. In like manner Clement, whose style has often been remarked by learned men to bear a great resemblance to that of St. Paul, uses *ἐνοπτρίζεσθαι* for beholding as in a mirror, 1 Cor. § 36. As the ancient mirrors were made of metal highly polished¹, it must necessarily happen that the person who looked on his image in them, would have his face strongly illuminated by the reflected rays. To this circumstance the apostle refers in the expressions *τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν*, we are transformed into the same resplendent image from one degree of glory or splendour to another. See Elsner and Doddridge on the place. Does not the apostle also allude to the case of Moses, Exod. xxxiv. 29, 30?

Κατόρθωμα, ατος, τό, from *κατορθόω* to erect, renew, to accomplish any thing happily or successfully, felici successu rem gero, which from *κατά* intens. and *ὀρθόω* to erect, order.—An illustrious or worthy deed happily or successfully accomplished, facinus felici successu patratum. occ. Acts xxiv. 3. See the purity of this word, and the sense of it here given, abundantly vindicated by Elsner, Raphaelius, and Wetstein on the place. [In 3 Mac. iii. 23. it means statutes, established things. See Diod. Sic. xvii. 51. Polyb. i. 19, 12. Plut. Vit. Alcib. c. 9. Pyrrh. c. 10. Dion. Hal. Ant. v. 44. See Lobeck on Phryen. p. 251. *Κατορθόω* is found in Xen. Mem. iii. 1, 3. H. G. vi. 4, 8; and this also occurs freq. in LXX, to renew, repair, establish, &c. See 2 Chron. xxix. 35. xxxiii. 16. 1 Chron. xxviii. 7. &c.]

Κάτω, adv. of place, from *κατά* below.

1. Down, downwards. Mat. iv. 6. Luke iv. 9. John viii. 6, 8. Acts xx. 9. [Eccles. iii. 21. Is. xxxvii. 31.]

2. Beneath, below. Mark xiv. 66. Acts ii. 19. "Εως κάτω, unto the lower part or bottom. Mat. xxvii. 51. Mark xv. 31. It is also construed with the article, John viii. 23. *ἐκ τῶν κάτω*, (τῶν or μερῶν, namely,) of the lower (places), from below. [LXX, Josh. xv. 19. Deut. xxxii. 22.]

Κατώτερος, α, ου, compar. from *κάτω below*.—Lower. occ. Eph. iv. 9. where see Doddridge and Macknight. [*τὰ κατώτερα μέρη τῆς γῆς*, earth opposed to *ὕψος* heaven. Schl. comp. Is. xlii. 23. where *מִן הַיָּמִים הַהֵם* is opposed to *מִן הַיָּמִים*. Wahl, "in imos usque terrarum recessus—alii ad inferos."]

Κατώτερον. An adverb of the comparative degree, from *κάτω*.—Under, spoken of time or age. occ. Mat. ii. 16. [So in Prolog. to Ecclus.

¹ See Exod. xxxviii. 29. Callimachus, Hymn. in Lavacr. Pall. 21. Heb. and Eng. Lexicon in *מִרְיָן* and above in *עֵסוֹפְרוֹן*.

οἱ χρόνοι *καὶ* are more recent times. See Ælian, V. H. iii. 17. v. 13. Diod. Sic. i. p. 4.]

Καῦμα, ατος, τό, from *κέκαυμαι* perf. pass. of the V. *καίω* to burn.—*Heat, scorching heat.* occ. Rev. vii. 16. xvi. 9. [Schl. understands it here metaphorically, of affliction. See Ecclus. xiv. 27. and Glass, Philol. Sac. p. 1053. ed. Dath. Gen. viii. 22. Is. xviii. 4. Jer. xvii. 8. &c.]

Καυμαρίζω, from *καῦμα*.—*To scorch with excessive heat.* occ. Mat. xiii. 6. Mark iv. 6. Rev. xvi. 8, 9.

Καῦσις, εως, ἡ, from *κέκαυσι* 2 pers. perf. pass. of *καίω* to burn.—*A burning or being burnt up with drought, namely, the husbandman no longer troubling himself, according to the eastern agriculture, to supply it with water, exustio.* occ. Heb. vi. 8. where see Macknight. [Schl. understands it here of burning the bushes and stubble on the land to amend it, as Virgil, Georg. i. 84. See Is. xl. 16. xlv. 15. Dan. vii. 11. of burning with fire. See also Is. iv. 4. Ecclus. xviii. 16. according to Biel.]

Καυσώ, ῶ, from *καῦσις*.—*To set on fire, burn.* occ. 2 Pet. iii. 10, 12.

Καύσω, υωος, ὁ, from *καυσώ*.—*Fervent, scorching heat.* occ. Mat. xx. 12. Luke xii. 55. James i. 11. Athenæus, [iii. p. 73. B.] cited by Wetstein, applies it in the same sense. It is remarkable that this word, in all the places but one where it occurs in the LXX, answers to the Heb. *קָדַח* the east wind; no doubt because that wind was in the hot eastern countries particularly scorching, as in summer it is with us. See Ezek. xvii. 10. xix. 12. Hos. xiii. 15. Jon. iv. 8. In like manner the Greek versions of Aquila, (in Gen. xli. 6. Exod. x. 13. Ps. xlviii. 8.) of Symmachus, (in Exod. x. 13.) and of Theodotion, (in Is. xxvii. 8.) use *καύσω* for *קָדַח*. [Jerome on Ezek. xxvii. says, 'austro flante, qui significantius *קָדַח* Græcè *καύσω* interpretatur, quem nos in ventum arentem transferre possumus.']

Καυτηρίαζω, from *καυτήριον*, ου, τό, a red-hot iron, a cautery, also the brand made by a hot iron, which from *καυτήρι* the same, and this from *κέκαυται* 3rd pers. sing. perf. pass. of *καίω*, *καύσω*, to burn.—*To brand with a hot iron, to mark or imprint indelible marks with a hot iron.* So Elsner, cauterio indelibilem notam et stigmata inurere. occ. 1 Tim. iv. 2. where *κεκαυτηριασμένοι τὴν ἰδίαν συνείδησιν* does not mean having a callous, unfeeling conscience, as if seared with a hot iron, but having their conscience branded and spotted with the marks of their sins, which are, as it were, burnt in with a hot iron. Thus Theophylact, Erasmus, Grotius, whom see in Elsner, Bretsch., and Wahl. Comp. also Kypke. [So Cic. de Offic. iii. 21. 'qui conscientie labes et vulnera in animo habent,' but Schleusner prefers the other interpretation. See Reitz on Lucian, vol. i. p. 645.]

ΚΑΥΧΑ'ΟΜΑΙ, ὦμαι. Some of the Greek Lexicons deduce it from *αὐχὴν* the neck, which proud, vain-glorious persons are apt to carry and toss in a remarkable manner. So the Psalmist, Ps. lxxv. 6. *שִׁבְחִי נְקָמָה* with a retorted neck, *collo retorto*. Comp. Is. iii. 16. [To glory,

boast, exult, (either absolutely, or with *ἐν*, *ὑπέρ*, &c. before the object exulted in, &c.) Rom. ii. 17, 23. 1 Cor. i. 29, 31. iii. 21. iv. 7. 2 Cor. v. 12. (τοὺς ἐν προσώπῳ καυχώμενους, those who exult in the external condition. Wahl and Schl.) x. 13—18. xi. 12, 16, 18, 30, 31. xii. 1—11. Ephes. ii. 9. Phil. iii. 3. (with a sense of trusting, according to Schl.) Gal. vi. 13, 14. James iv. 16. (Diod. Sic. v. 29. xvi. 70.) to speak boastingly, &c. 2 Cor. vii. 14. ix. 2. 2 Thess. i. 4; to rejoice, Rom. v. 2, 3, 11; to consider often, according to Schl., James i. 9. (On *καυχᾶσθαι ἐπὶ* see Matth. Gr. Gr. § 403.) See LXX, Ps. xxxii. 12. 1 Chron. xvi. 35. Ps. xlix. 6. xciv. 3. cxlix. 5. Prov. xx. 9. xxv. 14. xxvii. 1. Jer. ix. 22. Judges vii. 2.] Observe *καυχᾶσθαι*, Rom. ii. 17, 23. is the 2nd pers. indic. according to the Doric and Attic dialect for *καυχᾷ* or *καυχᾶ*. So *διδύνασαι*, Luke xvi. 25.

Καύχημα, ατος, τό, from *κεκαύχημαι* perf. of *καυχᾶσθαι*.

I. *A glorying or boasting, denoting the act of glorying or boasting.* 1 Cor. v. 6. 2 Cor. v. 12. ix. 3. [In the two last passages, as also 2 Cor. ix. 3. Phil. i. 26. ii. 16. Schl. says joy or rejoicing (*laus, celebratio, et ex adjuncto lætitia*). LXX, Deut. x. 21. xxvi. 19. Jer. li. 41. for *הִתְהַלַּח* praise, and 1 Chron. xvi. 27. for *הִתְהַלַּח* joy; and xxix. 11. for *הִתְהַלַּח* glory.]

II. *A cause or matter of glorying or boasting.* Rom. iv. 2. 1 Cor. ix. 16. 2 Cor. i. 14. Gal. vi. 4. [Heb. iii. 6. *καύχημα τῆς ἐλπίδος* an exulting hope². See Prov. xvii. 6. Zecl. xii. 7. Ecclus. x. 22.]

Καύχησις, εως, ἡ, from *καυχᾶσθαι*.

I. *A glorying or boasting, denoting the act.* 2 Cor. vii. 4, 14. viii. 24. Comp. James iv. 16. In 1 Cor. xv. 31. the Alexandrian and three other MSS., with the Æthiopic version, and several printed editions, have *ὑπεράπαν καύχῃσιν* instead of *ὑπερέπαν*; but Kypke remarks that the latter reading is preferable, and that *ὑπερέπαν καύχῃσιν* here signifies *glorying of, or concerning you*; and he shows that the pronoun *ὑμεῖς* is thus used by Thucydides, and the other possessive pronouns *σόν* and *ἐμὴν* by Dionysius Halicarn. and Josephus. Griesbach also marks *ὑπερέπαν* as the reading to be preferred. [So τῷ 'μὲν πάθῳ for want of me, Soph. CEd. T. σοὶ τὰμὰ νοθεύματα your chidings of me, Electr. 343. &c. See Schroeder, Inst. ad Fund. Ling. Heb. p. 229. Lowth de Sac. Poës. Prel. iv. and on Isaiah xxi. 2. for a similar Heb. idiom. occ. also 2 Cor. ix. 4. xi. 10, 17. 1 Thess. i. 19. Comp. LXX, Jer. xii. 13.]

II. *Matter or cause of glorying or boasting.* Rom. xv. 17. 2 Cor. i. 12. [See also Rom. iii. 27. xv. 17. 1 Cor. xv. 31. 2 Cor. i. 12. 1 Chron. xxix. 13. for *הִתְהַלַּח* glory. Prov. xvi. 31.]

ΚΕΙ'ΜΑΙ, mid. from the obs. *κίω* or *κείω* to cause to lie.

I. *To lie, be laid.* Luke ii. 12, 16. xxiv. 12. John xi. 41. Πῶς—*κείται*, Mat. iii. 10. Luke iii. 9. 'lieth at, ready for use.' Bp. Pearce, so Campbell. [Mat. xxviii. 6. of our Saviour lying in the grave. Comp. John xi. 5—12. *κείσθαι* is sometimes used simply by the Greeks for *to be buried*, comp. Luke xxiii. 53. See Ælian, V. H.

¹ See Heb. and Eng. Lexicon in קָדַח IV. (314)

² [See Matthiæ's Gr. Gr. § 430.]

i. 16. xii. 21. xiii. 1. Thuc. ii. 43. Herod. ii. 127. Nicolai de Luctu Græc. c. xv. p. 220. and Elsner, Obs. Sac. vol. i. p. 282. Phavorinus says, it is used of being dead or buried. Sometimes it is put for *εἶμι*, (see 2 Mac. iii. 11. iv. 31.) John xxi. 9. 2 Cor. iii. 15.]

II. *To be placed or set.* Mat. v. 14. John ii. 6. xix. 29. Rev. iv. 2. [xxi. 16. (see Diod. Sic. i. 30. Herodian iii. 1, 11. Xen. An. v. 4, 15.) Jer. xxiv. 1. Is. ix. 4. Josh. iv. 6. where read *κείμενοι* with Complut. ed., and see Eur. Hec. 16. and Markland ad Eur. Suppl. 665.]

III. *To be laid, as a foundation.* 1 Cor. iii. 11.

IV. *To be laid up.* Luke xii. 19. Homer uses it in the same view, Il. i. 124 *ξυνήϊα ΚΕΙΜΕΝΑ* πολλά, many spoils *laid up* as a common stock. See Wetstein, and comp. Il. xi. 132. [So Xen. Econ. vii. 36. ἡ εἰς τὸν ἐνιαυτὸν κείμενη δαπάνη, the stores *laid up* for the year. See Kypke.]

V. *To be set, appointed.* Luke ii. 34. Phil. i. 17. 1 Thess. iii. 3. [So 2 Mac. ii. 11. iv. 31, 34. comp. Eur. Phœn. 1666. according to Bieland and Schl., but it seems rather used for *εἶμι* (see above).]

VI. *To be made or promulged, as a law.* 1 Tim. i. 9. The expressions νόμος κείται or νόμος κείμενος are in this sense very common in Greek, and particularly in the Attic writers, as may be seen in Elsner, Alberti, and Wetstein. I shall only cite that of Iseus, οὐτοσί δ' ΝΟΜΟΣ κινδὺς "ΑΠΑΣΙ ΚΕΙΤΑΙ. The reason of the phrase νόμος κείται Elsner deduces from the laws, which were enacted, being *laid* in some public place for common inspection, as at Athens in the Prytæneum, at Rome in the Treasury, &c. Comp. also Kypke. [See 2 Mac. iv. 11. and supply διατάγματα. Just. Mart. Apol. i. p. 17. ed. Thirlby. Lys. Orat. vi. p. 107. Thuc. ii. 37. Ælian, V. H. ii. 7. iv. 4. Xen. Mem. iv. 4, 16, 21. In Thuc. ii. 46. of rewards, in Just. Mart. Apol. i. p. 16. ed. Thirlby, of a punishment publicly proposed.]

VII. *Κεῖσθαι ἐν τινι, to be in the power of any one.* Raphaelius shows from Polybius, that this is the proper import of the phrase. occ. 1 John v. 19. [so κεῖσθαι ἐπ' ἀνθρώπῳ, Synm. Job xxiv. 23. comp. Xen. An. i. 1. εἶναι ἐπὶ τῷ ἀδελφῷ,] others translate, *lieth in wickedness*, i. e. *is sunk in vice.*

Κεῖρια, ας, ἡ.—*A slip, swathe, or roller of linen,* such as those in which the Jews used to *swathe* their dead, in order to preserve the limbs in their proper position, and to keep the embalming aromatics in contact with the corpses. See Wolfius, and comp. John xix. 40. [xi. 44. Etym. M. *κεῖρια τὰ ἐντάφια δεσμά.* So Phav.] *Κεῖρια* is generally deduced from *κήρ fute, death*, but since *κεῖρια* is also used by the LXX, Prov. vi. 16. for some *slips* of cloth, linen, or *fringe*, (*institis*, Walton,) with which beds were anciently adorned, the word may perhaps be¹ more probably derived from *κείρω to cut, out off.* [Rather *straps*, by which the mattress or bed was supported. See Hesych. voc. *τροητοῖς* Schol. Arist. Av. 817. Lex. Cyrill. MS. Brem. *κεῖριας* φασκιάς, and *κεῖρια, τῆς κλίνης δ' τόνος.* Hom. Od. α'. 440. (*τροητὰ λέχεια*, bedsteads *perforated*, i. e. *with holes*

¹ Since writing the above, I find this derivation confirmed by the learned Fuller, in these words: "Nam *κεῖρια* a *κείρειν* derivatur, perinde ut *κόμματα* a *κόπτεν*. Utrumque igitur horum nominum *segmenta* *ἐτρίως* reddas." Miscel. Sac. vi. 18.

for the straps.) *ψ'.* 190. Feith. Ant. Hom. ii. c. 8. p. 246. Simon. Lex. Heb. v. *קצר*.]

ΚΕΙΡΩ, from the Heb. קצר *to cut*.—Active, *to cut off.* Hence, *to shear*, as sheep. Acts viii. 32. Mid. *to poll, clip oneself* (i. e. *one's hair*) short. Acts xviii. 18. 1 Cor. ix. 6. [Schl. in Acts xviii. gives it the well-known force of the middle voice, (see Matth. Gr. Gr. § 402. c.) *to cause oneself to be polled*, and says, that Nazarites did not shave themselves, but got it done by the priest. He refers to Num. vi. 13. (which makes against him. comp. verse 19. in the Heb. text, and see Simon. Lex. Heb. v. קצר) and to Petit, Var. Leect. c. 3. On 1 Cor. xi. 6. he says, "that one punishment of adulteresses and harlots was to walk about with the head polled." See Barth. on Claudian. p. 1186. and notes to Petronius, c. 103. It occurs in the act. Gen. xxxi. 19. (of shearing sheep.) 1 Sam. xxv. 7. 2 Sam. xiii. 23, 24. Jer. vii. 29. lli. 31; in the middle, 2 Sam. xiv. 26. Job i. 20. (in token of grief. See Herod. i. 82. Lucian, de Sacrif. vol. i. p. 538.); in the pass. Song of Sol. iv. 2.]

Κέλευσμα, ατος, τό, from κεκέλευσμαι perf. pass. of κείνω *to exhort*.—*A shout.* In the profane writers it is used for the *shout* of soldiers *charging* their enemies, of rowers *encouraging* each other in their work, or of charioteers *inciting* their horses. occ. 1 Thess. iv. 16. where see Elsner and Wetstein. [See Lucian, Tyrann. 19. Diod. Sic. iii. 14. Prov. xxx. 27. and comp. Thuc. ii. 92. On κέλευσμα and κειυστης in their peculiar naval sense, see Scheff. de Milit. Nav. iv. 7. Blomf. Gloss. Æsch. Pers. 403. Consult also Wessel. on Herod. iv. 141. Bergler, Alciph. p. 89.]

Κελεύω, from κέλω or κέλομαι the same, which is used in Homer, and this from the Heb. קצר *the voice*.—*To order, command.* Mat. viii. 18. xiv. 9. xviii. 25. xxvii. 64. et al.—[*To command*, (construed with dative, as Joseph. A. J. xx. 6, 2.) Mat. xv. 35. (or with acc. and infin.) viii. 18. xiv. 9. Luke xviii. 40. Acts iv. 15. et al.; *to desire, bid, persuade*, see Mat. xiv. 19, 28. (Schl. says *to permit*, but it cannot bear that meaning. See above, καταλείπω, for a similar instance.) xv. 35. See Herod. iii. 36. &c. So *jubeo* for *suadeo, hortor*. Curt. v. 5, 8. &c. See Wass. on Thuc. i. 42. Sometimes it is omitted, as 1 Tim. iv. 3. being included in *κωλύοντων*. See Valec. on Herod. p. 552. So in Latin, 'non veto dimitti, verum (supply *jubeo*) cruciari fame.' Phædr. Fab. iv. 17. See Gron. Obs. iv. 11. Tobit viii. 14. 2 Mac. ii. 4.]

Κενοδοξία, ας, ἡ, from κενός *vain, empty*, and δόξα *glory*.—*Vain-glory, desire of empty praise.* occ. Phil. ii. 3. Lucian several times uses this N. in the same sense. See Dial. Mort. Mercur. et Charont. t. i. p. 240. Dial. Menipp. et Æac. p. 272. Ver. Hist. 709. De Mort. Peregr. t. ii. p. 759. ed. Bened. [In Wisd. xiv. 14. a *vain opinion, error*, i. q. ἀγνοῖα Θεοῦ, xiii. 1. and is said of *idolatry*, δόξα being often *opinion*. See Eustath. on Hom. Il. κ'. 325.]

Κενόδοξος, ου, ό, ἡ, from κενός *vain*, and δόξα *glory*.—*Vain-glorious, desirous of empty praise.* occ. Gal. v. 26. Lucian applies the adj. in the same sense, de Mort. Peregr. t. ii. p. 758.

KENO'Σ, ἡ, ὅν, from the Heb. קנה denoting hollowness, emptiness. *A CANE.*

I. *Empty, not having or not having obtained any thing.* Mark xii. 3. Luke i. 53. xx. 10, 11. Herodotus uses ΚΗΝΗΣΙ χερσὶ with *empty hands, empty-handed*, in the same view, i. 73. [Gen. xxxi. 42. Deut. xv. 13.]

II. *Vain, empty*, i. e. of a true and living faith, as not having also good works. Jam. ii. 20. [Void of sense, foolish. Schl., and so Wahl. See Plut. de Sui Laude, p. 541. (So Hesych. ῥακά· κενός from κη to empty.)]

III. *Vain, fruitless, ineffectual.* iv. 25. 1 Cor. xv. 10, 58. [See Deut. xxxii. 47. Job xxi. 34. κενά neut. plur. for adv. *fruitlessly*, see xv. 35.] Εἰς κενόν in *vain, to no purpose.* 2 Cor. vi. 1. Gal. ii. 2. Phil. ii. 16. 1 Thess. iii. 5. By this phrase the LXX several times translate the Heb. קֵץ. (See Lev. xxvi. 20. Job xxxix. 16. Is. lxxv. 23.) Josephus also uses it, de Bel. i. 14, 1. and Diodorus Siculus, cited by Wetstein on 2 Cor. vi. 1. So it is not a merely Hellenistical phrase.

IV. *Vain, destitute of reality or truth.* Eph. v. 6. Col. ii. 8. Comp. 1 Cor. xv. 14. 1 Thess. ii. 1. where Macknight (whom see) 'false.' [Schl. *fruitless*, as above. In Exod. v. 9. for קֵץ a lie. Comp. Hos. xii. 1. Habak. ii. 3.]

Κενὴ Κενοφωνία, ας, ἡ, from κενός *vain*, and φωνή a voice, cry.—*Vain, empty, or fruitless babbling or noise.* occ. 1 Tim. vi. 20. 2 Tim. ii. 16. [In some MSS. *κενοφωνίας* is read in 1 Tim. Κενός and *καινός* are often confused in MSS., see Wess. Diod. Sic. iii. 48. See various readings to Judges v. 8.]

Κενός, ὦ, from κενός *empty, vain.*

I. *To empty.* Phil. ii. 7. where it is applied to Christ's emptying or stripping himself of the glory he had when he appeared as God under the Old Testament. [Some translate, *he humbled himself to a low estate.* Comp. Judg. ix. 4. xi. 3. where *poor men* (according to Schl.) are called עֲנִיָּם E. T. *vain.* See Simon. Heb. Lex. in voc.; but remark, this emptying and humbling applies to Christ's taking the human form in any way whatever, as he is spoken of as being in the form of God in the preceding verse, and in the succeeding, ἐταπείνωσεν is used in reference to his humble state and his submission to death: literally, *to empty, to make empty.* Jer. xiv. 2. xv. 9. ἐκένωθη *was made childless* (in both passages in Heb. לָאֵלַם fainteth). Κενός is *childless*, Bion, Idyll. i. 59. See Symm. Jer. xxii. 30.]

II. *To make vain or useless.* Rom. iv. 14. 1 Cor. i. 17.

III. *To make vain, void, null.* 1 Cor. ix. 15. 2 Cor. ix. 3.

Κέντρον, ου, τό, from κεντρώ to prick, stimulate.—*Any thing by which a puncture is made.*

I. *A goad or prick.* Acts ix. 5. (comp. σκληρός III.) xxvi. 14. *To kick against the goads or pricks* is a proverbial expression, taken from unruly beees, and applied to those who by impotent rage hurt themselves. It may not be amiss to observe with the learned Bochart, vol. ii. 387. that this proverb is not only used in the N. T. by our blessed Saviour, but also in the Greek and Roman writers. Thus Æschylus, Agam. 1620.

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ΠΡΟΣ ΚΕΝΤΡΑ μὴ ΛΑΓΚΤΙΖΕ, μὴ πῆσας μογῆς.

Kick not against the pricks, lest thou be hurt.

Eur. in Bacch. 793.

Θύοιμι' ἂν αὐτῷ μᾶλλον, ἢ θυμούμενος
ΠΡΟΣ ΚΕΝΤΡΑ ΛΑΚΤΙΖΟΙΜΙ θυγῆτος ὦν Θεῷ.

*I would with offering supplicate the god,
Rather than madly kick against the pricks.*

Pindar, Pyth. ii. 173.

ΠΟΤ' ΚΕΝΤΡΟΝ ΔΕ ΤΟΙ
ΛΑΚΤΙΖΕ' ΜΕΝ ΤΕΛΕΘΕΙ
ὈΛΙΣΘΗΡΟΣ Οἶμος.

*But furiously to kick against the pricks
Is dangerous.*

So Terence, Phormio, act i. sc. 2. l. 27, 28.

Nam quæ inciscitia est
Adversum stimulos calces! (subaud. jactare.)

How mad is it to kick against the pricks!

Bochart, however, remarks that Moses had used a similar expression, Deut. xxxii. 15. a thousand years before the time of Æschylus and Pindar. Comp. Hos. iv. 16. See also Wetstein's note on Acts xxvi. 14. [In Æsch. Agam. read πείσας (with Porson, &c.) for πῆσας, and see Blomf. Not. and Gloss. and Prom. v. 331. On Eur. Bacch. see Elmsley, who quotes πρὸς κύμα λακτιζέιν also from Eur. Iph. T. 1396. These goods were called also by the Greeks βουπλήξ (v. Oppian. de Piscat. v. 255.) and βούκεντρον, (v. Eustath. on Hom. Il. ζ'. 134.) and by the Heb. קִנְיָן מִלֵּךְ the teacher of the ox. (see Judg. iii. 31. and Sim. Heb. Lex. in derivatives from קִנְיָן to learn.) Κέντρον occ. Prov. xxvi. 3. Sometimes used for a spur for a horse. See Eur. Phoen. 181. Xen. Cyr. vii. 1. 29. Poll. On. i. 214. &c. See Scheffer, de Re Vehic. i. c. 14. p. 187. Schoettgen, Schediasma de Stimulo Boûm, &c.]

II. *A sting*, as of a scorpion. Rev. ix. 10. So in Manilius iv. 217. cited by Wetstein on Rev. ix. 3.

Scorpius armatæ metuendus cuspidæ caudæ.

Comp. 1 Cor. xv. 55, 56. where see Vitringa, Obs. Sacr. ii. 7. [In 1 Cor. it is used metaphorically for that in which the power of harming consists—the bitterness of death being a quotation from the LXX translation of Hos. xiii. 14. Comp. Ps. xviii. 56. xci. 35, 36. for similar metaphors. So Homer (Il. α'. 48.) says the pestilence was effected by the arrows of Apollo. See Wahl.]

ΚΕΝΤΥΡΙΩΝ, ωνος, ὁ, Latin.—*A centurion*, in Latin *centurio*, a Roman military officer who commanded an hundred men, so called from centum an hundred, which Martinus, Lex. Etymol. deduces from the Greek ἑκατόν a hundred, which see. Though *κεντυρίων* be a mere Latin word, yet it is found also in Polybius, vi. p. 470. C. ed. Paris. an. 1616. τοὺς δὲ ἡγεμόνας [ἐκάλεσαν] ΚΕΝΤΥΡΙΩΝΑΣ καὶ ταξιάρχους, 'the commanders they call centurions and captains.' occ. Mark xv. 39, 44, 45. Comp. under λεγέων.

Κενῶς, adv. from κενός.—*In vain, to no purpose.* occ. James iv. 5. So not only the LXX use it for the Heb. קֵץ Is. xlix. 4. but also Arrian, Epictet. ii. 17. cited by Wetstein, ἢ ΚΕΝΩ'Σ τὰς φωνὰς ἀπηχοῦμεν; did we utter these sounds to no purpose, or without a meaning?

And a little before, ἀσήμεως καὶ ΚΕΝΩΣ φθεγγόμεθα τὰς φωνάς; 'do we utter the sounds without meaning, and to no purpose?'

Κεραία, ας, ἡ, from κέρας a horn.

I. Properly, a horn. Thus Aristotle, cited by Suicer, mentions ΚΕΡΑΙΑΣ δύο μεγάλας καὶ τραχείας, two great rough horns, and distinguishes them from κεράτια little horns.

II. It denotes ¹ a little ornamental curvature or flourish, which, when Hebrew is elegantly written, is generally used at the extremity of a letter. Capellus ² has well remarked from Martinus's Gram. Technol. that "this word cannot signify the vowel-points or accents, since it does not denote a little thing subsisting by itself, or a separate mark or corpuscle (corpusculum), much less a point, (which is in Greek called στιγμαίη, not κεραία), but a small part, or top, or projection, and, as it were, a little horn of some larger body or mark, such as the horns in animals, and those remarkable (if the expression may be allowed) horned projections in building, which in French are therefore called corniches, from the Latin cornu," as, we may add, they are also in English, cornices. occ. Mat. v. 18. Luke xvi. 17. In which passages it is evident that our Lord means that not the least part should pass from the law; and therefore I would rather understand κεραία in the sense here assigned, than as denoting those little projections which in Hebrew distinguish one similar letter from another, as, for instance, a **י** from a **ז**, or a **י** from a **ן**; since many texts might be produced, where taking away one of these would make a very great alteration in the sense, as in fact it has done in some instances; though it must be confessed, that κεραία seems a very proper name for this latter kind of projections also, and is actually thus used by Origen on Ps. xxxiii. where he says, that the Heb. letters Beth and Caph are very much alike, ὡς κατὰ μέγεθος ἀλλήλων διαλλάττειν ἢ βραχεία ΚΕΡΑΙΑΙ μόνον, 'so as to differ from each other in nothing but one little κεραία.' See also Wolfius and Wetstein. [Parkhurst reasons inconclusively here—the taking away a **י** (yod or iota) might also make a very great difference in sense, but it is mentioned in this place as the smallest letter, and κεραία as the smallest part of a letter; whether it be the ornamental or the distinguishing projection. The sense is metaphorical, and probably it is a proverbial phrase. See the commentators in Pole's Synopsis, especially Lightfoot and Schmidius. Hesych. κεραία ἀρχὴ γράμματος. Gloss. Vett. κεραία γράμματος ἄκρον. It is used also in Greek for the extremity of any thing, as of an island. Philostr. Vit. Soph. i. 21, 2. See Schol. on Nicand. Alexipharm. 424. p. 86. &c.]

Κεραμεύς, ἑως, ὁ, from κέραμος.—A potter. occ. Mat. xxvii. 7, 10. Rom. ix. 21. [1 Chron. iv. 23: Is. xxix. 13. xli. 25. Lam. iv. 2. &c.]

Κεραμικός, ὁ, ὄν, from κέραμος.—Made of potters' clay, earthen. occ. Rev. ii. 27. [See LXX, Dan. ii. 41. (in some ed. ὀστράκινον.) Lobeck on Phrym. p. 147. prefers the form κέραμος. κεραμικός also is found, see Zon. Lex. col. 1185. In

Xen. An. iii. 4, 7. πλίνθοις κεραμίαις, alii κεραμίαις.]

Κέραμος, α, ον, from κέραμος.—Made of earth or clay, earthen. So Wetstein on Mark xiv. 13. cites from Dioscorides, ΚΕΡΑΜΙΑ χύτρα earthen pots. Hence neut. κέραμιον, τό, (ἀγγεῖον or σκεῦος being understood,) [see Schol. on Arist. Vesp. 674.] an earthen pitcher or vessel, vas fictile. occ. Mark xiv. 13. Luke xxii. 10. [See LXX, Jer. xxxv. 5. where it is put for **יָד** a cup. ("Here it is distinguished from **כַּיִּי**, and appears to be the larger vessel, crater, **כַּיִּי** the lesser one, wherewith they drew out of the other, cyathus." Leo's Gesen. Heb. Dict. in voc.) Is. v. 10. for **בַּיִת** a Beth, an Hebrew measure. In Jerem. xlviii. 12. for **בַּיִת** a flagon or bottle. In Arrian, Epictet. iii. 9. of a water-pitcher; Polyb. iv. 56. a wine-vessel. See also Diog. Laert. vi. 2. Xen. Anab. vi. 1, 9. and 2. 2. Diod. Sic. v. 26. Hesych. κέραμιον τὸ τοῦ οἴνου ἢ ὕδατος στήμιον, a wine or water-pitcher. Sometimes, says Schl., it is used of a certain measure; i. e. the Roman amphora, but not in N. T.]

ΚΕΡΑΜΟΣ, ον, ὁ.

I. Potters' clay. It is thus used not only by the LXX, 2 Sam. xvii. 28. but also by the profane writers. [See Herodian, iii. 9, 10. Pollux (Onom. vii. 161.) says it is used for all the materials (ἑλν) of potters' vessels.]

II. A tile. See Scapula and Wetstein. occ. Luke v. 19. Comp. under ἀποστεγάζω. [Not only a tile, but in sing. numb. sometimes the roof formed of those tiles: †tiling.† See Poll. Onom. vii. 162. It is used for tiles (generally in the plural) Thuc. ii. 4, 48. Herodian, i. 12, 16. vii. 12, 12.]

ΚΕΡΑΣ, ατος, αος, ὡς, τό, from the Heb. **קַרְנ**, a horn, the final **ן** being dropped, (as in οὐς from **אֵז** an ear,) which, however, appears again in the Latin cornu, corona, and in the English horn, crown, cornet, coronation, &c., which are derivatives from the same Hebrew word.—A horn. "Horns are the well-known emblems of strength, power, or glory, both in the sacred and profane writers; and that, not only because the strength or force of horned animals³, whether for offence or defence, consists in their horns, (see Deut. xxxiii. 17. Ps. xxii. 22. xcii. 11. Dan. viii.) but also because as horns are in Heb. expressed by the same word (namely **קַרְנ**, see Exod. xxiv. 29, 30, 35. Hab. iii. 4.) as the rays or columns of light, so are they striking emblems of that great agent in material nature, which, assisted by the spirit or gross air, impels the parts of matter in various manners, effects the revolution of the planets in their respective orbits, the production

³ So Suidas, κέρας ἡ ἰσχὺς παρὰ τῇ θεῖᾳ γραφῇ ἐκ μεταφορᾶς τῶν ζώων τῶν καθυπλισμένων τοῖς κέρασι, καὶ τοῖς ἁμνομένοις. 'Κέρας, a horn, denotes in the holy scriptures strength, by a metaphor taken from animals that are armed with horns, and defend themselves therewith.' [Also κέρας ἰσχυρόν τι δηλοῖ καὶ μόνιμον, 'it indicates something strong and stable,' and σημαίνει καὶ τὴν δόξαν, &c. 'it indicates also glory;' and Lex. Cyrilli MS. Brem. κέρας ἡ δόξα ἐστὶ καὶ ἡ δύναμις πολλάκις. also κέρας πανταχὶ τὰ βασιλείων λέγεται. See Schultens on Hamasa, p. 565. and Ez. Spanheim. de Us. et Præst. Numism., who show that it is a common symbol of strength, and power, and dominion. See Vorst. Phil. Sacr. c. 3. p. 106, ed. Fischer. Schl.]

¹ See Doddridge.

² De Punctorum Hebraicorum Antiquitate.

and growth of vegetables and animals, and, in a word, all those wonderful operations which, wherever we turn, loudly call upon us to adore THE LORD who formed it, and that Redeemer, even the *divine light*, whose representative the natural or material light is. We find that in the profane as well as in the sacred writers (see Ps. xviii. 2. lxxv. 4, 5, 10. lxxxix. 17, 24. &c.) horns are the very hieroglyphical name for *force* or *power*¹, and that horns or horned animals, such as *bulls*, *goats*, *stags*, &c., were supposed to bear a peculiar relation to their *Apollo*², the *sun* or *solar light*,³ one of whose distinguishing titles was *Καρνείος*³ or *Carnéan*, from Heb. קָרְן. — In the N. T. it is applied to Christ, who is called, Luke i. 69. *κέρας σωτηρίας*, a horn of salvation, i. e. a mighty and glorious Saviour. This is an Hellenistical phrase used by the LXX, 2 Sam. xxii. 3. and Ps. xviii. 3. for the Heb. קָרְן. Comp. Ps. cxxxix. 17. lxxxix. 24. Ezek. xxix. 21. — In Rev. v. 6. the Lamb is represented as having *seven horns*, i. e. *fulness of power*. Comp. Mat. xxviii. 18. — In Rev. xii. 3. xiii. 1. xvii. 3, 7. the ten horns are ten kings. Comp. Rev. xvii. 12, 16. Dan. vii. 24. — In Rev. xiii. 11. the two horns are two powers, whether they denote the two distinct orders of secular and regular clergy in the Romish communion, according to Bp. Newton; or of the Dominicans and Franciscans, according to Vitranga; or whether by the two horns be meant the two species of power, ecclesiastic and civil, claimed and exercised by the Pope individually, who pretends a relation to the Lamb, Christ, but in tyranny and cruelty resembles the *Dragon* who gave his power and authority to pagan Rome, ver. 2. See Dr. Bryce Johnston's Commentary. — In Rev. ix. 13. we read of the *four horns* of the golden altar, which are also called in Heb. קַרְנֵי and by the LXX *κέρατα*, Exod. xxx. 2, 10. xxxvii. 25. Lev. iv. 7, 18. et al., and denoted that this altar was an emblem of Christ, the *divine light*, and of his *powerful intercession*. [See also 1 Kings i. 50. Joseph. de B. J. v. 5, 6. ὁ βωμὸς τετραγώνιος ἰδρυτο, κερατοειδὲς προανέχων γωνίας, 'the altar was built square, with four projecting corners like horns.' The word is also used of the *extremities* of any thing, as the wings of an army. See 2 Mac. xv. 20.] The above cited are all the passages of the N. T. wherein *κέρας* occurs.

Κεράτιον, οὐ, τό, from *κέρας*, *ατος*, τό, *a horn*. — A *husk* of leguminous plants, such as beans, pease; so named, if this be the true signification of the word, from their resemblance to a *horn*. But Bochart says, *husks* of this kind are called, not *κεράτια*, but *λοβοί*, and cites several passages from Theophrastus to prove his assertion. *Κεράτια*, he remarks, are quite different things, namely, the *fruit* or *husks* of the *ceratonia* or *charub*-tree; and observes, that either the *fruit* might be thus denominated from the *little*

horns which arise thereon, or the *husks* which inclose it, from their being *crooked like a horn*; whence they are called *falcates*, *hooked*, *bent like a hook*, by Pliny. The author last cited informs us, that the *sūiqua* or *charub*-tree grew plentifully in Syria; and from Columella we learn, that they afforded food to *swine*. occ. Luke xv. 16. See Bochart, vol. ii. 708. and Grotius, Wetstein, and Campbell on Luke. [See Columella de Re Rustica, v. 10. Plin. H. N. xv. 24. Salmas. in Exerc. Plin. p. 460. Ol. Celsii Hierobot. vol. i. p. 227.]

Κεράω, ὦ, or κεράννυμι, from *κέρας* *a horn*. [Biel gives an Heb. deriv. from קָרַן to *mix*, from the Hist. Crit. Reip. Literar. vol. ii. 276, and disapproves of that from *κέρας*.]

I. To *pour in*, properly into cups of *horn*, of which the ancient *drinking-vessels* were made, as we are assured by the Etymologist⁴, and over and over again by Eustathius on Homer, both of whom, therefore, give to the V. *κεράω* the meaning and derivation here assigned. And in this primary sense of *pouring in*, *κεράω* and its compounds *ἀνακεράω*, *ἐγκεράω*, and *ἐπικεράω*, are used by Homer. Thus Odys. xxiv. 363. ΚΕΡΩΝΤΑΣ αἶθωπα οἶνον, that is, says Eustathius, ἐσβάλλοντας εἰς κρητῆρας, *putting into the cups*. See more in Wetstein's note on Rev. xiv. 10. and in Damm, Lex. col. 1165. under *κεράω*. And thus some understand the word in Rev. xiv. 10. xviii. 6. [and so Schleusner and Wahl.] But

II. In the later Greek writers, to *mix*. In this sense it is used by the LXX, for the Hebrew קָרַן to *mix*, *mingle* wine either with the lees⁵, or with aromatics, Prov. ix. 2, 5. Is. v. 22. And thus it seems applied in the N. T. Rev. xiv. 10. xviii. 6. In the former text the learned Jos. Mede (Comment. Apocalyp.) interprets ἀκράτου κεκρασμένον, *wine* untempered with water, but *mixed* with myrrh, frankincense, or some other bitter drug, which composed what was called by the Jews the *cup of malediction*; and he remarks, that the expression alludes to the LXX version of Ps. lxxv. 8. ὅτι ποτήριον ἐν χειρὶ Κυρίου οἶνον ἄκρα τοῦ, πλήρης ΚΕΡΑΣΜΑΤΟΣ, *because a cup is in the hand of the Lord*, of untempered wine, full of mixture; where the Chaldee has "a cup of malediction in the hand of the Lord, and strong wine, full of a mixture of bitterness, to take away the understanding of the wicked." Comp. Ps. lx. 3 or 4. Is. li. 17, 22. [Schleusner is wrong in supposing Is. v. 22. to refer to wine mixed with water. The Greeks and Latins⁶ understood this by *mixed wine*, but the Hebrews understood by it wine mixed with spices, drugs, &c., to increase its potency, as Bp. Lowth shows on Is. i. 22. (vol. ii. p. 17, 18.) Refer to Hom. Od. δ'. 220. Song of Sol. viii. 2. and Kemper Amœn. Exot. Fasc. iii. Obs. 15. See Prov. xxiii. 30. Is. v. 22. li. 17. (where con-

¹ See Heb. and Eng. Lexicon in קָרַן II. and the authors there cited.

² It is very remarkable in this view, that Callimachus, in his Hymn to Apollo, says, that deity did himself build an altar of horns, foundation, sides, and all.

Δείματο μὲν ΚΕΡΑΣΕΙΝ ἐδέθηλα, πῆθε δὲ βωμὸν Ἐκ ΚΕΡΑΣΩΝ, ΚΕΡΑΟΥΣ δὲ περίε ὑπεβάλλετο τοίχους.

Lin. 62, 63.

³ See Callimachus's Hymn to Apollo, 71, 72, 80.

⁴ See this confirmed by Mons. Goguet, Origin of Laws, &c. vol. i. book ii. art. iii. p. 107. ed. Edinburgh, and by the Præstimate Table in Shaw's Travels, p. 423. mark x. [On the horns used by the ancients to drink from, see Stuckii Antiq. Conviv. iii. 349. Cœl. Rhodigin. Antiq. Lectt. xxx. 1. Dempster on Rosini, Ant. Rom. p. 840. Spanheim de Us. et Præst. Numism. Diss. v. p. 358.]

⁵ See Harmer's Observations, vol. i. p. 375. and Vitranga on Rev. xiv. 10.

⁶ [See Martial's well-known epigram, and Aristoph. Plut. 1133. κυλίκος ἴσφι κεκραμένης, a cup mixed half wine, half water.]

sult Chappelow on Hariri, p. 33.) and hence the Bishop translates *κεκερασμένον ἀκρατον* "merum mixtum, pure wine made still stronger by a mixture of powerful ingredients." See his note. Biel in Ps. lxxv. proposes *κεκερασμένου* for *κερασματος*.]

Κερδαίνω, or *κερδέω*, ὦ, from *κέρδος* gain.
I. *To gain*, in trade or otherwise. [Mat. xvi. 26. xxv. 17—22. Mark viii. 36. Luke ix. 25. James iv. 13. Herodian, vi. 3, 4. Xen. Mem. ii. 9, 4. and τὸ κερδαίνειν, *gain*, Æl. V. H. xiv. 44. See Salmas. de Modo Usur. p. 129; *to gain over to oneself*, (or *to virtue and Christianity*, and so *to save*, according to Schl.) Mat. xviii. 15. Phil. iii. 8. (ἵνα Χριστὸν κερδήσω, that I may obtain Christ as a friend, Wahl; that I may gain the rewards of Christ, Schl.) 1 Cor. ix. 19—22. 1 Pet. iii. 1. Comp. 1 Cor. vii. 16.]

II. Joined with words expressive of hurt or damage, *to escape*. Acts xxvii. 21. So Aristotle, Eth. ii. καὶ ψ κατὰ λόγον ΖΗΜΙΑΝ—εἴη λαβεῖν, τὸν τὸ τοιοῦτο ΚΕΡΔΑΝΑΝΤΑ εὐτυχῇ φάμεν, 'and the man, who should in reason receive hurt, we call fortunate if he escape it.' Several other instances of the like use of the word by the profane writers may be seen in Elsner, Wolfius, Wetstein, and Kypke. So the Latin *lucrifacere*, *to gain*, by which the Vulgate in Acts xxvii. 21. which renders the Greek *κερδήσαι*, signifies in like manner *to escape* any thing *hurtful or disagreeable*. See Ainsworth's Dictionary. [So *lucrari* Cic. in Verr. i. 12. Stat. Theb. xi. 307. Jos. A. J. ii. 3, 2. and in Philomon, Frag. (ed. Le Clerc, p. 352, l. 148.) καὶ γὰρ πένθος ὦν μεγάλα κερδαίνει κακά (escapes). Diog. Laert. vii. 1. Abresch on Æsch. p. 35. Wakefield, Silv. Crit. pt. ii. p. 153.]

Κέρδος, εὖς, οὖς, τό.—*Gain*, *advantage*, *profit*. occ. Phil. i. 21. iii. 7. Tit. i. 11. [On Phil. i. 21. comp. Ælian, V. H. iv. 7. Plat. Apol. Socr. c. 32. ed. Fischer, &c.]

Κέρμα, ατος, τό, from *κείρω* *to cut or clip off*.—A small piece of money, so called because, in the rude state of the ancient money, such were frequently *clipped off* from larger pieces to make weight (comp. ἰσσημι IX.) in their dealings with each other; a practice which prevails among some nations to this day. occ. John ii. 15. (Comp. Heb. and Eng. Lex. in כֶּרֶם and זָרָם.) [τὸ κέρμα is here used in the sing. collectively.]

Κερματιστής, οὖ, ὁ, from *κερματίζω* *to divide into small money*, which from *κέρμα*.—A dealer in small money, a money-changer. occ. John ii. 14. [These money-changers stayed in the temple to supply those who had to pay the treasury with Jewish money, which they were obliged to use. See Salmas. de Usur. p. 497. &c.]

Κεφάλαιον, ου, τό, from *κεφαλή* a head.
I. A head, top. Thus sometimes used in the profane writers.

II. A sum-total, including many particulars added together, so called because among the ancients it used to be set down or written at the head, not, as among us, at the foot, of the account. [See Num. iv. 2. xxxi. 26, 49. (and comp. Exod. xxx. 12. Heb. and Gr.)] Hence

III. A sum of money. Acts xxii. 28. It is used in the same sense by the Greek writers. See Elsner, Wetstein, Kypke, and Bp. Pearce.

[Lev. vi. 5. Num. v. 7. where *κεφαλή* the head is used similarly. See Artemid. i. 18. Plutarch, Aristid. p. 333.]

IV. A sum, summary, or recapitulation, of a discourse, or rather, as others render it, the chief or principal point or article. It is used by the profane writers in both these senses, which are not, however, incompatible with each other. Heb. viii. 1; where see Elsner and Wolfius, and Wetstein on Rom. xiii. 9. To what they have adduced I add from Menander, p. 260. ed. Cleric.

Τὸ δὲ ΚΕΦΑΛΑΙΟΝ ΤῶΝ ΛΟΓΩΝ, "Ἀνθρωπος εἶ—
The sum of my discourse: Thou art a man—

and from Dionysius Halicarn. περὶ σύνθεσ. sect. 16. p. 114. ed. Upton, τί δὴ μοι τὸ ΚΕΦΑΛΑΙΟΝ ἐστὶ μοι ΤΟΥ ΛΟΓΟΥ; what is the sum of my discourse? [Suidas explains it in Heb. viii. as τὸ μέγιστον the chief thing, Theophyl. as the principal point and the summary. We may perhaps, therefore, unite the senses thus: the main end briefly stated, or the sum and substance. See Plat. Gorg. p. 17; but the phrase ἐν κεφαλαίῳ (ἐν συντόμῳ) Hesych.) means briefly, touching only the heads of the matter.]

Κεφαλαῖον, ὦ, from *κεφάλαιον*.

I. *To smite on the head, wound in the head*. So the Vulg. in capite vulneraverunt. occ. Mark xii. 4. But I cannot find that the V. is ever applied by any of the Greek writers in this sense. [The Arabic version agrees with the Vulgate. So Schl., who compares γναθῶ *to strike on the cheek*, from γνάθος, (see Hesych.) and γαστριζειν *to strike on the belly*. See Schol. Arist. Equif. 273. Vesp. 1519. Diog. Laërt. vii. 172.]

II. *To sum up, sum up in short*. Comp. ἀνακεφαλαιοῦμαι. Thus the simple verb is used in Ecclus. xxxii. 8. ΚΕΦΑΛΑΙΩΣΟΝ λόγον, ἐν ὀλίγοις πολλά, let thy speech be short, comprehending much in few words, Engl. Transl., and by Thucydides, vi. 91, cited by Wetstein on Rom. xiii. 9. And in a similar view De Dieu understands it, Mark xii. 4. and having stoned him, κεφαλαίωσαν, καὶ ἀπέστειλαν ἡττωμένον, breviter vel summatim egerunt, they made short work of it, (as we say,) and sent him away shamefully treated. This interpretation of De Dieu's is approved and defended by the learned Dupont on Theophrastus, Eth. Char. cap. ii. p. 236, as ingenious and very probable; and certainly we should not affix new and unparalleled senses to words without the most evident necessity. [A phrase somewhat similar occurs Herod. v. 73. ἀπεκρούον σφί τὰδε, gave them this short answer. See Wesseling's notes. Larcher, 'leur dit en peu de mots.']

ΚΕΦΑΛΗ, ἡς, ἡ.

I. [The head, properly so called. Mat. v. 36. (where see Wetstein.) vi. 17. x. 30. xiv. 8, 11¹. xxvi. 7. xxvii. 29, 30, 37. (see under κινέω.) Mark vi. 24—28. xv. 19. Luke vii. 38, 44, 46. xii. 7. xxi. 18, 28. (see ἀνακρίπτω and ἐπαίρω.) John xiii. 9. xix. 2, 30. xx. 12. πρὸς τῇ κεφαλῇ at the head, i. e. the place where the head of Jesus had been; we say the head and foot of a

¹ [Used here of John the Baptist's head, severed from his body: this passage and 1 Kings xvii. 54. 2 Kings iv. 8. 1 Chron. x. 10. Triller uses, (Notes on Thom. M. Eclog. p. 527. ed. Bernard,) to refute Thom. M., who says that κεφαλή is only used of the head of living men or beasts; κρανίον, of the same part dead. Add Judith xiii. 8. See also Mark vi. 24—28.]

grave or bed, Acts xviii. 18. xxi. 24. xxxvii. 34. Rom. xii. 20. (see ἀνθραξ.) 1 Cor. xi. 4. (see under κατά.) 7. xii. 21. Rev. i. 14. iv. 14. ix. 7, 17, 19. (Schl. here proposes κέντρα, but gives no authority.) x. 1. xii. 1, 3. xiv. 14. xvii. 3, 7, 9. xviii. 19. xix. 12. In 1 Cor. xi. 4. Schleusner (although he says most commentators understand Christ by τὴν κεφαλὴν αὐτοῦ, see below, III.) thinks it put by synecdoche for the whole person, and translates dishonours himself, and by synecdoche he explains also Mat. viii. 20. Luke ix. 58. (comparing the use of κεφαλὴ, Æl. V. H. xii. 8. Pind. Olymp. vi. 103. &c. κάρα, Eur. Orest. 237. &c.) and so Acts xviii. 6. 1. 2 Sam. i. 16. 1 Kings ii. 33. See Hist. Susan. 55. Prov. x. 6. Habak. iii. 13.]

II. The head, top. Mat. xxi. 42. Luke xx. 17. [The head, the chief, as κεφαλὴ γωνίας the chief stone of the corner. Mat. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7. taken from Ps. cxviii. 22. also the top, as of mountains, Gen. viii. 5; of a tower, xi. 4.]

III. The head, superior. Eph. v. 23. as the husband of the wife, (comp. 1 Cor. xi. 3.) and Christ of the Church (comp. Eph. iv. 15, 16. Col. ii. 19.); as Christ of all principality and power, Col. ii. 10. comp. Eph. i. 22. So God (Jehovah) is the head of Christ, i. e. as man; or the divinity is superior to the humanity. 1 Cor. xi. 3. comp. John xiv. 28. [add Col. i. 18. See Cic. de Orat. i. 29. Lucan ii. 655. Judg. xi. 11.]

Κεφαλῆς, ἰδος, ἡ, from κεφαλὴ a head.

I. The head, top of a pillar. Thus used by the LXX for the Heb. כֹּרֶן, Exod. xxvi. 32. xxxvi. 36. xxxviii. 29. and (according to some copies) 2 Chron. iii. 15. iv. 12.

II. It denotes the pillar or cylinder itself. See Wetstein on Heb. x. 7. Hence

III. A volume, or roll of a book, so called from its cylindrical form. Comp. under ἀναπτύσσω. Heb. x. 7. which is a citation from Ps. xl. 7. where κεφαλῆς is used in the LXX for Heb. כֶּלֶךְ a volume, roll, as it is also Ezra vi. 2. Ezek. ii. 9. iii. 1, 2. [Properly the projecting ends of the rod or cylinder on which the ancients rolled their books, which had heads carved upon them. See notes on Hor. Epod. xiv. 6. Fuller, Miscell. Sacr. ii. 10. and J. H. Maii, Obs. Ss. iii. p. 133. It occurs in Aquil. for כֶּלֶךְ Is. viii. 1. Jer. xxxvi. 2. and Symm. Zech. v. 1. Suid. κεφ. βιβ. ὅπερ τινὲς εἰλημά φασιν the roll or volume. Schol. Ezek. ii. 9. (ed. Bas.) explains it by τόμος.]

ΚΗΝΣΟΣ, ου, ὁ, Latin. It is plainly formed from the Latin census, an assessment, tax, which from the V. censo to rate, cess, tax.—A tax levied either upon estates or persons. occ. Mat. xvii. 25. (where see Wetstein.) xxii. 17, 19. Mark xii. 14. The Syriac version renders the word in Mat. xxii. 17, 19. by ܡܢܐܐ pecuniam capitis, the head-money, poll-tax, or capitation; and so Grotius understands it in that passage, and shows it was usual for the Romans to impose a poll-tax on the provinces. [In Mark xii. 15. in

the Cambr. MS. ἐπικεφάλαιον (by which Hesych. explains it) is read for κήνσον.]

ΚΗΨΙΟΣ, ου, ὁ.—A garden. occ. Luke xiii. 19. John xviii. 1, 26. xix. 41. [not a flower-garden, but rather a space planted with trees, or with trees and vegetables. Comp. Mat. xii. 31. Mark iv. 31. with the above passage of Luke, and Mat. xxvi. 36. with that of John². See Joseph. A. J. ix. 10, 4. x. 3, 2. Xen. Econ. iv. 13. κήποι οἱ παράδεισοι καλούμενοι. LXX, Deut. xi. 10. Song of Sol. iv. 12. vi. 10. Esth. vii. 8. Eccles. xi. 5. &c.]

Κηπουρός, ου, ὁ, from κήπος a garden, and οὐρός a keeper, inspector, which from ὁράω to see, inspect.—A gardener. occ. John xx. 15. [Attice, κηπωρός. See Lucian, ed. Reitz, vol. i. p. 551. Jul. Poll. Onom. i. 222. vii. 140. Polyb. xvii. 6, 4. Diod. Sic. i. 59.]

Κηρίον, ου, τό, from κηρός bees' wax, which may perhaps be derived from the Heb. קיר a wall; for every one knows that the wax forms the walls or partitions of the cells in a honeycomb. This derivation is confirmed by observing with Martinus, that the Arabs use קיר for wax.—A honeycomb. occ. Luke xxiv. 42. [1 Sam. xiv. 27. Prov. xvi. 24. xviii. 11. Eccles. xxiv. 18. See Xen. An. iv. 8, 16. Econ. vii. 34.]

Κήρυγμα, ατος, τό, from κέκηνται perf. pass. of κηρύσσω.—[A proclaiming, a proclamation made by a herald, a public announcement, (see Demosth. p. 917, 24. ed. Reiske. Thuc. iv. 114.) also the edict itself, that is proclaimed. Xen. Ages. i. 33. and Cyr. iv. 5, 57. See Poll. Onom. iv. 12, 92, 93. It is applied in N. T. to the prophets and teachers of Christianity, and is (1.) their preaching. See Mat. xii. 41. Luke xi. 32. (comp. Jon. iii. 2.) Tit. i. 3. 1 Cor. ii. 4. In 1 Cor. xv. 14. Schl. transl. then is my doctrine false; but it is rather, then is my preaching vain, i. e. fruitless or useless (see κενός). (2.) The doctrine, that which is preached, (as κήρυγμα the decree, that which is proclaimed, Xen. Cyr. iv. 5, 57.) Rom. xvi. 25. 2 Tim. iv. 17. In 1 Cor. i. 21. Schl. understands an unlearned and inartificial method of teaching³; but Wahl, through the foolishness of the doctrine, i. e. a doctrine that appeared foolishness to the world, which is better. See verses 18 and 23. 2 Chron. xxx. 5. Prov. ix. 3.]

Κήρυξ, υκος, ὁ, from κηρύσσω.—A proclaimer, publisher. occ. 1 Tim. ii. 7. 2 Tim. i. 11. 2 Pet. ii. 5. In the profane writers it generally denotes a public herald or crier; and in this sense it is also used by the LXX, Gen. xli. 43. and by Theodotion, Dan. iii. 4. for the Chald. ܟܝܪܝܩ. [Eccles. xx. 15. In the N. T. it is applied to the messengers of God, and preachers of the word.]

ΚΗΡΥΣΣΩ, (Chald. ܟܝܪܝܩ the same, to which κηρύσσω answers in Theodotion's version of Dan.

¹ [It is worth remarking, however, that the head seems peculiarly used in speaking of imprecations and guilt (as in the above passages). Add Josh. ii. 19. and remark the putting the sins of the people on the head of the scape-goat, (Lev. xvi. 21.) and also the Egyptian custom of imprecation. Herod. ii. 39. See Bergler on Aristoph. Plut. 526.]

² [The place called a garden in John xviii. In Mat. is said to be 'a place called Grithemane,' probably derived from קר a wine-press, and ܟܝܪܝܩ oil; the press being near the olive grove probably.]

³ [If it refers to the means used, and not the doctrine preached, the doctrine of the cross, it may perhaps rather mean 'the preaching of weak instruments, of unlearned persons,' (comp. verses 26—29. and ii. 1—5.) but it surely refers primarily to the doctrine preached, namely, Christ crucified.]

v. 29 or 31.) On this V. and its derivatives, see Campbell, Prelim. Dissertat. p. 279. &c.

I. To publish, proclaim, as an herald. [See Rev. v. 2. comp. Joel ii. 1. Xen. Cyr. iv. 5, 42.]

II. To proclaim aloud, publish. [Mat. x. 27. (comp. Luke xii. 3.) xxiv. 14. (comp. Mark xiv. 9.) Mark xiii. 10. Luke iv. 18, 19. 1 Cor. ix. 12. sometimes with sense annexed, of persuading to that which is proclaimed or announced, see Mark i. 4. Acts x. 37. Rom. ii. 21. Gal. v. 11. hence, to preach, see Mat. iii. 1. Mark i. 38, 39. xiii. 10. Acts x. 42. Rom. x. 15. 1 Cor. ix. 27. xv. 11, 12. 2 Tim. iv. 2. 1 Pet. iii. 19. &c.]

III. To publish, declare publicly, make publicly known. Mark i. 45. v. 20. [vii. 36. Luke viii. 39. Exod. xxxvi. 6. Hos. v. 8. Joel ii. 1. Jon. iii. 5, 7. &c.]

ΚΗΤΟΣ, εος, ους, τό.—A whale, a great fish, or sea-monster. Thus in Homer, Odys. iv. 143. &c. κήτος is synonymous with φώκη, or the sea-calf. occ. Mat. xii. 40; where it is used for the fish that swallowed Jonah, which, in the history of that prophet, is called by no other name in the Heb. but דג גדול a great fish, and דג דגל the fish, without determining any thing as to its species; see Jonah ii. 1, 2, 11; in all which texts the LXX render דג by κήτος. (Comp. 3 Mac. vi. 6.) But there is the highest probability that the fish in question was not of the whale but of the shark kind: for though whales are sometimes found in the Mediterranean¹, where Jonah was cast away; yet the whale, notwithstanding his monstrous size, is naturally incapable of swallowing a man. And though it may be alleged that the same God who preserved the prophet in the fish's belly, and caused him to be vomited up again alive, could have enlarged the swallow of the whale so as to absorb him; yet I think we are not, without good reason, and plain authority of Scripture, to appeal to God's miraculous interposition:

(Nec Deus intersit, nisi dignus vindice nodus.)

And in the present case we have neither of these warrants. It is moreover notorious, that sharks are a species of fish common in the Mediterranean; and we are assured², not only that some of this kind are of such a size and make as to be capable, without any miracle at all, of swallowing

a man, but that whole men have been actually found in their bellies. I heartily, therefore, concur with the opinion of the excellent and learned Bochart, that the fish which swallowed the prophet Jonah, was of that species of shark which naturalists, from its rough, sharp teeth, (ἀπὸ τῶν καρχάρων ὀδόντων,) have denominated *carcharias*, and *lamia* from its monstrous swallow (ἀπὸ τοῦ ἔχειν μέγαν λαμόν). Our blessed Lord observes, Luke xi. 30. that *Jonas was a sign to the Ninevites*; and it may be worth remarking, that the fame of that prophet's miraculous preservation was so widely propagated as to reach even Greece; whence, as several learned men have observed, was, no doubt, derived the story of Hercules' escaping alive out of the fish's belly, which is alluded to by Lycophron, who calls Hercules,

Τρισπέρου Λέοντος, ὃν ποτε γνάθοις
Τρίτωνος ἠμάλαψε κάρχαρος κύων.

That famed three-nighted lion, whom of old
Triton's carcharian dog with horrid jaws
Devour'd —.

That is, says Bochart, whom the *canis carcharias* or shark sent by Neptune swallowed up. Thus the poet not only agrees with the Scripture account of Jonah as to the time his hero remained entombed, but even mentions the very species of fish by which it is most probable that the prophet was swallowed. Æneas Gazeus, however, calls the fish which devoured Hercules, as the LXX and St. Matthew do that which swallowed Jonah, κήτος ὡσπερ καὶ Ἡρακλῆς ἀέται, διαβράγείσης τῆς νεώς, ἐφ' ἧς ἐπλει, ὑπὸ ΚΗΤΟΥΣ καταποθῆναι καὶ διασώζεσθαι, 'as Hercules also is reported, when he was shipwrecked, to have been swallowed by a (κήτος) whale, and yet to have been saved.' The reader may see more on this subject in Bochart, vol. iii. 742. &c. in Vossius de Orig. et Progr. Idol. ii. 15. and in Grotius de Verit. Relig. Christ. lib. i. § 16. not. 105. [Job ix. 13. xxvi. 12. Hesych. κήτος ὁ θαλάσσιος ἰχθύς παρμεγέθης. See Gen. i. 21.]

ΚΗΦΑΣ, ἄ, ὁ. Chald. and Syr. סֶפֶר a stone or rock, from Heb. סֶפֶר, plur. סֶפֶרִים properly hollow rocks, rocky caverns, Job xxx. 6. Jer. iv. 29.—Cephas, or rather Kēphas, δ ἑρμηνεύεται Πέτρος, which is interpreted in Greek namely, or is equivalent to, Πέτρος, saith St. John i. 43. And what is πέτρος? Our translators render it a stone, and Leigh, Crit. Sacra., says 'πέτρος doth always signify a stone; never a rock.' Longinus, however, de Sublim. § xxxv., uses πέτρον; for the large stones or rocks (scopulos, as Virgil calls them, Æn. iii. 57.) thrown up by mount Ætna. And Dionysius Halicarn. περὶ Συνθεσ. § xx. p. 166. ed. Upton, applies both πέτρας and πέτρον to the huge stone or rock which Sisyphus was condemned to roll up hill³. And to these applications of πέτρος agrees the declaration of our Saviour to Simon, Mat. xvi. 18. thou art Πέτρος, and upon this Πέτρα, Rock, will I build my Church. Only it should be remembered that our Lord spake, not in Greek, but in the corrupt Hebrew of that time, (see under Εβραϊκ,) and probably used the same term סֶפֶר or סֶפֶרִים (as the Syriac version does) in

¹ "John Faber saw one that was thrown on shore in Italy, that was ninety-one Roman palms long, and fifty thick: the Roman palm is a little above half a foot. The same author avers there was another at Corsica a hundred feet long."—Brooke's Nat. Hist. vol. iii. ch. 2. p. 6.

² See Bochart, vol. iii. 743. To which I shall add a remark or two from other writers. Thus then the learned authors of the Universal History, vol. x. p. 554. note B. 8vo edit. "The word here used (Mat. xii. 40.) signifies no more a whale than any other large fish that has fins: and there is one commonly known in the Mediterranean by the name of the *carcharias* (read *carcharias*) or *lamia*, of the bigness of a whale, but with such a large throat and belly as is able to swallow the largest man whole. There was one of this kind caught within these thirty years or more on the coasts of Portugal, in whose throat, when stretched out, a man could stand upright." So Mons. Pluche, speaking of the shark, says, "It has a very long gullet, and in the belly of it are sometimes found the bodies of men half-eaten, sometimes whole and entire." Nature Displayed, vol. iii. p. 140. small edit. And Kolben mentions a species of shark at the Cape of Good Hope, whose jaws are so large, and its gullet so wide, that it may easily be believed he can swallow a full dressed man.—Natural History of the Cape, p. 194.

³ See Bp. Pearce's Note on Mat. xvi. 18. to whom I am obliged for the passages from Longinus and Dionysius.

both parts of the sentence. But, in representing his words in Greek, the masculine *N. Πίτρος* seems to have been chosen as more proper for the name of a *man*, than the feminine *N. Πίτρα*. The name *Κηφᾶς* occurs John i. 43. 1 Cor. i. 12. iii. 22. ix. 5. xv. 5. Gal. ii. 9.

Κιβωτός, οὐ, ἡ.—*A hollow vessel, a chest, an ark.* In the *N. T.* it is used for the ark of Noah, Mat. xxiv. 38. and [Luke xvii. 27. Heb. xi. 7. 1 Pet. iii. 20.] for the ark of the covenant, placed in the holy of holies, Heb. ix. 4. Comp. Rev. xi. 19. In the latter sense it answers in the *LXX* to the Heb. קֶבֶד, Exod. xxv. 10. et al. freq. in the former to קֶבֶד, Gen. vi. 14. et al. freq. Lucian in Timon, t. i. p. 59. speaking of Deucalion's flood, calls the *ark* wherein he was saved, in like manner, *κιβώτιον*. [Hesych. *κιβωτός* λάρναξ ἑλληνική ἢ σορός, and Apollodor. and Josephus call the *ark* λάρναξ, and Philo, ξύλινον ξργον μέγιστον. See *Ælian*, V. H. ix. 13. Simonid. Danaë.]

ΚΙΘΑ΄ΡΑ, ας, ἡ.—*A harp.* occ. 1 Cor. xiv. 7. Rev. v. 8. xiv. 2. xv. 2. The Greek name may be derived either from Heb. קִיטָרָה to surround, on account of the orbicular¹ or round shape in which, we are told, *harps* were at first made; or rather from the Chaldee קִיטָרָה, which Theodotion constantly renders by *κιθάρα* in all the texts wherein it occurs, namely, Dan. iii. 5, 7, 10, 15. [Schl. says, it was a triangular instrument with chords struck by the fingers or a plectrum, invented by Jubal, (see Gen. iv. 21.) and by Pliny ascribed to Amphion. Plin. H. N. vii. 56. occ. for קִיטָרָה Job xxi. 12. xxx. 31. Is. v. 12. (Joseph. A. J. vii. 12. 3. ἡ μὲν κινύρα, δέκα χορδαῖς ἐξημμένη τύπτεται πλῆκτρῳ, the *kinura*, furnished with ten strings, is struck with a plectrum,) for קִיטָרָה Job xxx. 9. and קִיטָרָה 1 Sam. x. 5. (Joseph. A. J. as before, τὰ βλά δώδεκα φθόγγους ἔχουσα, τοῖς δακτύλοις κρούεται, the *nabla*, having twelve strings, is struck by the fingers.)]

Κιθαρίζω, from *κιθάρα*.—*To harp, play upon a harp.* occ. 1 Cor. xiv. 7. Rev. xiv. 2. "The repetition of three or four words related in their original and sound, (says the elegant Blackwall,) is sometimes to be met with in the sacred and common classics. If φωνὴν κιθαριζῶν κιθαρίζοντων ἐν ταῖς κιθάραις αὐτῶν in St. John, and ἀσειβεῖς ἀσειβίας αὐτῶν ὧν ἡσέβησαν—*ἀμαρτωλοὶ ἀσειβεῖς* in St. Jude, (ver. 15.) sound disagreeable and grating to an over-curious ear, the same offence must be taken at *τελέως αἰεὶ τελετὰς τελοῦμενος*, τέλειος ὄντως γίνεται in the sublime Plato², and at that passage in the clean and polite Xenophon³, οἱ παῖδες ἀκούοντες τὰς δίκας δικαίως δικάζομενας ἐδόκον μανθάνειν δικαιοῦνται." Sacred Classics, vol. i. p. 182. To the instances Blackwall has produced, we may add from Menander, p. 274. ed. Cleric. δούλῳ γενομένην, δούλε, δουλεύειν φοβοῦ; from Plato, Apolog. Socr. § 23. ed. Forster, ὁ μὲν ἐλάττω τούτου τοῦ ἀγῶνος ἀγῶνα ἀγωνιζόμενος; from Xen.

Mem. Socr. iii. 5, 20⁴. δικάωτερον τὰς τε δίκας δικάζοντας; and from Isocrates ad Demon. c. 15. μηδὲ τὰς χάριτας ἀχαρίστως χαριζόμενος. But one of the most remarkable of this kind of repetitions to be found in any Greek writer is that cited by Wetstein on 1 Pet. ii. 21. from Plato's Protag. p. 227. D. ed. Ficin. ὥσπερ οἱ γραμματισταὶ τοῖς μῆπω δεινοῖς γράφειν τῶν παίδων ὑπογράφαντες γραμμὰς τῇ γραφίδι οὕτω τὸ γραμματίον διδῶσι, καὶ ἀναγκάζουσι γράφειν κατὰ τὴν ὑφήγησιν τῶν γραμμάτων ὥς, κ. τ. λ. in which short passage we may observe, that γράφειν and its derivatives are repeated no less than eight times. These examples from the best Greek writers should make true critics modest in censuring the supposed inelegance of such passages of Scripture as Jude 15. Rom. xii. 3. and Rev. xiv. 2; and may serve to prove that however harsh such repetitions may sound to a modern ear, yet that they were not displeasing to an ancient Attic one. For had they been so, would such an eloquent writer as Plato, and such a mellifluous one as Xenophon, have been so free in the use of them? It may be further remarked, that in Rev. xiv. 2.

"The sound is made an echo to the sense,"

being strongly and beautifully expressive both of the number of the harpers, and of the continuance of their music. [Is. xxiii. 16. See Xen. Mem. iii. 1, 4. Diod. Sic. iii. 58. *Ælian*, V. H. iii. 32.]

Κιθαριζός, οὐ, ὁ, from *κιθάρα* a harp, and *ῥόδος*, for *αἰδός*, a singer, which from αἰδῶ to sing, which see under *ῥῶδ*.—*One who sings to the harp on which he plays, a singer to the harp.* So Ammonius, *κιθαριστής* μὲν ἐστὶν ὁ μόνον ψάλλον, *κιθαριζός* δὲ ὁ ῥῶδων καὶ ψάλλον, 'Κιθαριστής is one who only plays, *κιθαριζός* one who both sings and plays.' occ. Rev. xiv. 2. xviii. 22. [The same words exist in Latin with the same difference. See Varro de Re Rust. ii. 1, 3. Cic. Verr. i. c. 53. "non omnes qui citharam habent, sunt citharædi."]

ΚΙΝΝΑ΄ΜΟΜΟΝ, ου, τό, from the Heb. קִינָא the same, to which it answers in the *LXX* of Exod. xxx. 24. Prov. vii. 17. Cant. iv. 14. and which is from the V. قِنَّ (in Arabic) to emit a

strong smell.—*Cinnamon.* What is now so named is a second and inward bark of an aromatic tree called *canella zeylanica*. occ. Rev. xviii. 13. [In Griesbach, Koppe, (continued by Heinrichs,) and Vaters *N. T.* καὶ ἄμωμον is received into the text after *κινάμωμον*, on the authority of many MSS. and versions. The difficulty is, that ἄμωμον (literally, unblended, and applied to aromatics, pure, unadulterated) is used for *κινάμωμον*, (so *amomum*, Martial viii. 77.) but some understand it of a different aromatic. See Plin. xii. 13. It was used to anoint the body and the head. See Lucan, x. 166.]—Herodotus, iii. 3. observes, that the Greeks learned the name *κινάμωμον* from

¹ See Bp. Chandler's Vindication of the Defence of Christianity, vol. i. ch. i. p. 50. and comp. Heb. and Eng. Lexicon in קִיטָרָה.

² "Phæd. 249. lin. 28, 29. ed. Ser. and Steph."

³ "Cyrop. viii. p. 338 lin. 18, 19. Græc. Oxon." p. 514. ed. Hutchinson, 8vo.

⁴ So Plautus, in the Prologue to Amphitruo, lin. 42. introduces Mercury saying,

Nam iuste ab iustis iustus sum orator datus.

Nam iniusta ab iustis impetrare non decet:

Justa autem ab iniustis petere, insipientia 'st.

See M. Casaubon de Ling. Heb. p. 57—62.

the Phœnicians; and it may be remarked that, as all spices came from the east to Greece and Italy, so they have eastern names, not only in Greek and Latin, but generally also in English and the other modern languages. I shall cite some more instances from Bochart, vol. i. 713 :

קַסְסִיָּה, *Kassia*, Cassia.

קָנָה, *Kanna*, Canna, Cane.

מִיֶּרְחָה, *Myrrha*, *Æol.* (aliter *Σμύrna*) *Myrrha*, *Myrrh*.

לִיבָנוֹס, *Libanus*, Libanus, Olibanum.

חַלְבָּנוֹן, *Galbanum*, Galbanum.

אֲלוֹהַּ, *Alœ*, Aloe.

נָרְדֻס, *Nardus*, Nardus, *Nard*, spike-*nard*.

קִיפְרוֹס, *Cyprus*, Cyprus.

נֶטָפֹן, *Nétapōn*.

Κινδυνεύω, from *κίνδυνος*.—*To be in danger*, or *in extreme danger*. occ. Luke viii. 23. 1 Cor. xv. 30. Acts xix. 27, 40. On this last text Raphaelius remarks, that *κινδυνεύει* is used in like manner with a dative of the person, and a nominative of the thing, by the best Greek writers, as by Plato and Demosthenes. See also Wetstein. [LXX, Jon. i. 4. Ecclus. xxxiv. 12. See Plut. Oth. p. 1069. B. Arrian, Epict. iii. 27. Diod. Sic. xii. 51. Xen. Mem. ii. 3, 16. Cyr. i. 5, 3. Polyb. i. 28, 10.]

Κίνδυνος, ου, ὁ.—*A danger, peril*. occ. Rom. viii. 35. 2 Cor. xi. 26. [LXX, Ps. cxvi. 3. for *distress*. See Tobit iv. 4.]

Κινέω, ὦ, from *κίω* to go, and *νέω*¹ to come.

I. *To move, stir*. Mat. xxiii. 4. *Κινέομαι*, οὔμαι, pass. *to move* or *be moved*. Acts xvii. 28. [See Arrian, Epict. i. 12.]

II. *To move, agitate, wag*, as the head. Mat. xxvii. 39. Mark xv. 29. [in derision and mockery : see Ps. xxii. 7. Job xvi. 4. Ecclus. xii. 18. xiii. 7. Hom. Il. δ'. 281, 376. p. 442. Virg. Æn. xii. 894. Consult de la Cerda's note. Petron. c. 92. and 113. sometimes in anger and sometimes in derision.]

III. *To move, remove*. Rev. ii. 5, vi. 14. [See 2 Chron. xxxv. 15. *κινεῖσθαι* to depart, Prov. xvi. 13. Herodian, vi. 1, 6. Diod. Sic. xx. 36.]

IV. *To move, excite*, as sedition. Acts xxiv. 5. *Κινέομαι*, οὔμαι, pass. *to be moved, be put into commotion* or *tumult*. Acts xxi. 30. The profane writers use the V. in the same sense. See Wetstein and Kypke. [So *κινητής* a seditious fellow. Polyb. Exc. Leg. 80. See Max. Tyr. Diss. xiii. p. 136. (σάσιον *κινεῖν*.) Xen. Ages. i. 37. Herodian. i. 3, 15. Long. Pastor. iv. p. 242.]

Κίνησις, εως, ἡ, from *κινέω*.—*A moving, motion, commotion*. occ. John v. 3. [Job xvi. 5. Wisd. vii. 24. 2 Mac. v. 3.]

—KIE. A numeral termination denoting (like the Latin —ies) *times*, and frequently postfixed in this sense, as in *ἐπτάκις* seven *times*, *πολλάκις* many *times*, *ποσάκις* how many *times*, how often ?

Κλάδος, ου, ὁ, from *ἐκλαδόν*, 2 aor. of *κλάζω* to break.—*A branch*, properly a *small branch* or *twig*, which is easily broken. So Theophrastus informs us, H. P. i. 2. *κλάδος δὲ καλοῦσι τὸ βλάστημα*, τὸ ἐκ τούτων τῶν ἀρτεμώνων φυν, οἷον μάλιστα

τὸ ἐπέτειον, 'they call by the name of *κλάδος* the shoot which springs from these larger branches, and generally that of the same year.' Mat. xiii. 32. [xxi. 8. xxiv. 32. Mark iv. 32. (comp. Ps. i. 3.) xii. 28. Luke xiii. 19. In Rom. xi. 16. it is used metaphorically for *offspring*, (as the Jews are there called οἱ κλάδοι, and the patriarchs ἡ ῥίζα, comp. Is. xi. 1. in Heb. and Ecclus. xiii. 25.) see Theophr. Char. xxi. 3. (if the reading be genuine,) Valck. Eur. Phœn. 88.]

ΚΛΑΪ'Ω, or ΚΛΑΪ'Ω.—*To break*, as bread. To show the exact propriety of this expression it may be proper to observe, that *bread* among the Jews was made in *thin cakes*, not in loaves, as with us. Mat. xiv. 19. xv. 36. [xxvi. 26. Mark viii. 6, 19. (κλάσαι ἄρτον εἰς τινα *to break bread* for any one, i. e. in order to distribute it, comp. Is. lviii. 7. Lam. iv. 4. See Ezek. xviii. 7.) xiv. 22. Luke xxii. 19. xxiv. 30. Acts ii. 46. (See Kypke.) xxvii. 35.] It is applied to the body of Christ broken on the cross, 1 Cor. xi. 24. *To break bread* sometimes implies, though it does not strictly denote, the *celebration of the Eucharist*, as Acts xx. 7, 11. 1 Cor. x. 16. Comp. Acts ii. 42. Bishop Pearce, in his note on Acts xx. 7. observes, that "in the Jewish way of speaking, *to break bread*, is the same as *to make a meal*; and the meal here meant seems to have been one of those which were called *ἀγάπαι*, *love-feasts*. Such of the heathens as were converts to Christianity were obliged to abstain from *meats offered to idols*, and these were the main support of the poor in the heathen cities; ἀπὸ τῶν ἱερῶν οἱ πτωχοὶ ζῶσι, the poor are supported by the sacrifices, says the old Scholiast on Aristoph. Plut. 594. The Christians, therefore, who were rich, seem very early to have begun the custom of those *ἀγάπαι*, *love-feasts*, which they made on every first day in the week, chiefly for the benefit of the poor Christians, who, by being such, had lost the benefit, which they used to have for their support, of eating part of the heathen sacrifices: it was towards the latter end of these feasts, or immediately after them, that the Christians used to take bread and wine in remembrance of Jesus Christ, which, from what attended it, was called the Eucharist or Holy Communion." [LXX, Jer. xvi. 7. *Κλαῖω* is the more ancient, *κλάω* the more recent form, according to Wahl and Lobeck on Phrynich. p. 172.]

Κλαίω, 1st fut. *κλαίσω*.

I. Intransitively, *to weep, wail*. Mat. xxvi. 75. [Mark v. 38, 39. xiv. 72. xvi. 10. Luke vi. 25. vii. 13, 32, 38. viii. 52. xii. 62. John xi. 31, (see Harmer's Observations, vol. iii. p. 458.) 33. xvi. 20. xx. 11, 13, 15. Acts ix. 39. xxi. 13. Rom. xii. 15. James iv. 19. v. 1. Rev. v. 4, 5. xviii. 15, 19. In Phil. iii. 18. *κλαίων λέγω* I say it with tears. In Luke vi. 21. οἱ κλαίοντες the wretched. Comp. 1 Cor. vii. 30. Is. xv. 2, 5. xxii. 4. Jer. xlviii. 5. Gen. xxi. 16. &c.]

II. Transitively, *to bewail, lament, weep for*. Mat. ii. 18. Rev. xviii. 9. [See Gen. xxxvii. 35. Jer. xxii. 18. Ps. lxxviii. 65. (passive voice) Jer. xxxiv. 5. 1 Mac. ix. 20. and Xen. Cyr. v. 2, 32.] With *ἐπί* and a dative following, *to weep over*, Luke xxi. 41. With *ἐνί* and an accusative, *to weep for*. Luke xxiii. 28. [Comp. Gen. xlv. 14, 15. Judg. xi. 37. Ecclus. xxii. 9, 10.]

¹ For this seems the primary and leading sense of this Greek root. See Damm, Nov. Lex. Græc. col. 1559.

Κλάσει, εως, ἡ, from κλάζω or κλάω to break.—*A breaking.* occ. Luke xxiv. 35. Acts ii. 42. Comp. under κλάζω. [In Luke xxiv. 35. Schleusn. understands at their meal, by ἐν τῇ κλάσει τοῦ ἄρτου, (as by *super coenam*, Suet. Vesp. 22.) but surely it alludes to our Saviour's actually breaking the bread, and so Wahl, *cum frangeret panes*. See verse 30, 31. On Acts ii. 42. where it is used of the Eucharist, (and so the Syriac version,) comp. Acts xx. 7. 1 Cor. x. 16.]

Κλάσμα, ατος, τό, from κέκλασμαι perf. pass. of κλάζω or κλάω to break.—*A piece broken off, a fragment.* Mat. xiv. 20. [xv. 37. Mark vi. 43. viii. 8, 19, 20. Luke ix. 17. John vi. 12, 13. Lev. ii. 6. Judg. ix. 53. 1 Sam. xxx. 12. Ezek. xiii. 19. Xen. de Venat. x. 5. Hesych. κλάσματα συντρίμματα, θρύμματα, also θρύμματα κλάσματα ἄρτου.]

Κλαυθμός, οῦ, ὁ, from κλαίω, κλαύσω, to weep. The θ is inserted as in βαθμός, a step, from βάω to go.—*A weeping.* Mat. ii. 18. [viii. 12. xiii. 42, 50. xxii. 13. xxiv. 51. xxv. 30. Luke xiii. 28. Acts xx. 37. Gen. xlv. 2. 2 Sam. xiii. 36. Job xvi. 16.]

ΚΛΑΪΩ. See ΚΛΑΪΩ.

Κλείς, εἰδός, ἡ, (whence accus. plur. κλείδας, by syncope κλείς), from κλείω to shut.—*A key.* But in the N. T. it is only used figuratively. Mat. xvi. 19. our Blessed Lord says to Peter, *I will give to thee the keys of the kingdom of heaven.* "As stewards of a great family, especially of the royal household, bore a key, probably a golden one, (as the lords of the bedchamber do,) in token of their office, the phrase of giving a person the key naturally grew into an expression of raising him to great power, (comp. Is. xxii. 22. Rev. iii. 7)."—and, we may add, was with peculiar propriety applicable to the stewards of the mysteries of God. 1 Cor. iv. 1. "Peter's opening the kingdom of heaven, as being the first that preached it both to the Jews (Acts ii.) and to the Gentiles (Acts x.) may be considered as an illustration of this promise; but I apprehend it more fully explained by the power of binding and loosing afterwards mentioned."—*The key of knowledge*, Luke xi. 52. is the means of acquiring it. It is said¹, that authority to explain the Law and the Prophets was given among the Jews by the delivery of a key; and of one Rabbi Samuel we read, that after his death they put his key and his tables into his coffin, because he did not deserve to have a son, to whom namely he might leave the ensigns of his office. If the Jews really had such a custom in our Saviour's time, the above expression may seem a beautiful reference to it.—*The keys of hades and death*, or rather—of death and hades, (see Wetstein's Var. Lect.) Rev. i. 18. denote the power to call men out of this life into the invisible state of departed souls, and finally to raise them from death, and to reunite their souls and bodies at the resurrection. So the Orphic Hymn to Pluto, i. e. the air acting within the surface of the earth, and making plants vegetate,

Πλούτων, ὃς κατέχει γαῖης ΚΛΗΓΔΑΣ ἁπάσης,
Πλουτοδοτῶν γενεῇν βορσῇν καρποῖς ἐν αὐτῷ.

¹ [Διαθρήπτω occ. Is. lviii. 7; and we have τρύφος a fragment in Hom. Od. d. 508.]

² Doddridge.

³ See Grotius and Camero in Pole Synops. on the place. (324)

Pluto, who hast the keys of all the earth,
Enriching mortals with the yearly fruits.

Hence Pluto and his wife Proserpine (who also in the Orphic style, καρποῖς ἀναπέμπ' ἀπὸ γαῖης, sends forth fruits from the earth) were by the Greeks and Romans represented with keys in their hands. See more in Daubuz on Rev. ix. 1. and in Wetstein on Rev. i. 18.—*The key of David*, Rev. iii. 7. alludes to the promise made to Eliakim, Is. xxii. 22. (comp. 2 Kings xviii. 18.) and imports the unlimited power of Christ in his household the church. [Eiehorn thinks the key of David, Rev. iii. 7. the same as the keys of the kingdom of heaven, Mat. xvi. 19.] See Vitringa on Rev. iii. *The key of the pit of the abyss*, Rev. ix. 1. is power or permission to open it, (comp. φρέαρ) as the key of the abyss, Rev. xx. 1. is power to shut it.—The above cited are all the passages of the N. T. in which the N. occurs.—In the LXX this N. answers to the Heb. מפתח the same, an instrument of opening. [A key, Judg. iii. 25. In Job xxxi. 22. the shoulder-blade or socket.]

ΚΛΕΙΩ.

I. *To shut*, as a door. Mat. vi. 6. xxv. 10. John xx. 19.—as a prison, Acts v. 23. Comp. Mat. xxiii. 13. [See also Acts xxi. 30. Luke xi. 7. Rev. iii. 7. xxi. 25. Job xii. 15. Song of Sol. iv. 12. Is. xxiv. 10. See Ecclus. xxx. 17.]

II. *To shut up* a person. Rev. xx. 3. [1 Sam. xxiii. 20.]

III. *To restrain, repress.* 1 John iii. 17. κλείσθαι τὰ σπλάγχνα αὐτοῦ, restraineth his bowels, i. e. his compassion. Comp. σπλάγχνον. This is an Hebraical phrase used Ps. lxxvii. 9. or 10. מַחֲסֵי יְהוָה, which the LXX render by συνέξει—τοὺς οἰκτιρμοὺς, restrain his tender mercies; Eng. transl. shut up. The heaven is said κλεισθῆναι, when it is restrained from forming and sending down rain. Luke iv. 25. This expression is also agreeable to the Heb. מִשְׁפָּטֵי הָאָרֶץ, Deut. xi. 17. 1 Kings viii. 35. 2 Chron. vi. 26. et al. which the LXX render by συσχεῖν τοὺς οὐρανούς, to restrain the heavens. [Comp. Rev. xi. 6.]

Κλέμμα, ατος, τό, from κέλεμαι perf. pass. of κλέπτω to steal.—*A theft.* occ. Rev. ix. 21. [of the act of thieving, (and so Xen. Econ. xiv. 5.) but in Exod. xxii. 3, 4. Gen. xxxi. 39. the thing stolen.]

Κλέος, εος, ους, τό, from κλέω or κλείω to celebrate with the voice, which may be from the Heb. הָרָה הַבּוֹקֵר.—*Glory.* occ. 1 Pet. ii. 20. [Job xxviii. 22. xxx. 8.]

Κλέπτῃς, ου, ὁ, from κλέπτω.—*A thief.* [Mat. vi. 19. xxiv. 43. Luke xii. 33, 39. John x. 1, 10. xii. 6. 1 Cor. vi. 10. 1 Thess. v. 2, 4. 1 Pet. iv. 15. 2 Pet. iii. 10. Rev. iii. 3. xvi. 15. In John x. 8. Schleusn. says, it is used metaphorically for a deceiver of any kind, (and Wahl, homo pessimus,) for κλέπτῃς means to deceive, circumvent, &c. See Hom. II. α'. 131. ξ'. 217. Comp. Gen. xxxi. 20, 26. (ἐκλοποφόρησας με thou hast deceived me,) but it seems rather to bear the same meaning as in verse 1. See Job xxiv. 1. Joel ii. 9.]

ΚΛΕΪΤΩ.—*To steal, thieve.* [Mat. vi. 19, 20. xix. 18. Mark x. 19. Luke xviii. 20. John x. 10. Rom. ii. 21. xiii. 9. Ephes. iv. 28. In Mat. xxvii. 64. xxviii. 13. it is to take away secretly, and so κλέπτειν is used for doing any thing secretly. See

Tobit i. 18. *ἔθαψα αὐτοὺς κλέπτων, I buried them secretly.* See *Ælian*, V. H. iii. 4. *Pind.* *Pyth.* Δ. ε. 7. *Xen. Anab.* iv. 6, 11. (*to seize secretly.*) See *Herod.* vii. 49. *Gen.* xxx. 33. &c.]

Κλήμα, *ατος, τό*, from *κλάω* to break. *Comp. κλάδος*.—A small branch, twig, or shoot, particularly of the vine, which is easily broken. See *Ezek.* xv. 2–5. *occ. John* xv. 2, 4–6; where observe that d'Arvieux particularly mentions vine-twigs as used in Palestine for fuel in dressing their food. See *Harmer's Observations*, vol. i. p. 262. and *Bp. Lowth* on *Is.* xxvii. 11.—It is used in the LXX for *Heb.* *נִיזָּז* the long dangling shoots of the vine. *Ezek.* xvii. 6, 7, 23. xix. 11. [In *Joel* i. 7. for *נִיזָּז* the tangled shoots of the vine, from *נִזַּץ* to entwine. *Apollodor.* iii. 13, 7. *κλήμα ἀμπέλου.* *Xen.* (*Æcon.* xix. 8. &c.)]

Κληρονομίῳ, *ῶ*, from *κληρονομός*.—To inherit, obtain for an inheritance, properly, by lot, as the children of Israel did the promised land, *Num.* xxvi. 55. xxxiii. 54. *Josh.* xiv. 1, 2. See *Mat.* v. 5. (*Comp. Ps.* xxxvii. 11. in *Heb.* and LXX.) *Mat.* xix. 29. [xxv. 34. *Mark* x. 17. *Luke* x. 25. xviii. 18. 1 *Cor.* vi. 9, 10. xv. 50. *Gal.* v. 21. *Heb.* i. 4, 14. vi. 12. xii. 17. 1 *Pet.* iii. 9. *Rev.* xxi. 7. In *Gal.* iv. 30. strictly, to inherit, elsewhere with greater latitude, to obtain or possess, simply, as *ψῶν* in *Gen.* xv. 7, 8. &c. *occ.* in LXX, *Gen.* xv. 3. *κληρονομήσει με shall be mine heir*, verse 4. *Lev.* xx. 24. *Ps.* xxxvii. 9, 11, 22, 30. (*comp. Mat.* v. 5.) *Is.* xlix. 8. *Ecclus.* xix. 3. 1 *Mae.* ii. 57. (*comp. Mat.* xxv. 34.) In *Prov.* iii. 35. *δόξαν κληρονομήν to obtain glory.* (See *Ecclus.* iv. 14. vi. 1. xi. 25.) See 1 *Mae.* ii. 10. *Judg.* i. 19. (or 20 and 27. see the various readings.) *Deut.* ii. 31. iii. 12. Also actively to make to inherit. *Prov.* xiii. 23. See *Abresch* on *Thom.* M. p. 298. and see *Josh.* xvii. 14. In *Tobit* iii. 17. it is the same as *ἀγχιστεύειν to marry an heiress by right of relationship.* See *Grotius.*]

Κληρονομία, *ας, ῆ*, from *κληρονόμος*.—[An inheritance, properly one divided by lot, (*comp. κληρονομίῳ*), or as a patrimony, a possession. See *Mat.* xxi. 38. *Mark* xii. 7. *Luke* xii. 13. xx. 14. *Acts* vii. 5. *Heb.* xi. 8.] As the inheritance of the earthly typified that of the heavenly Canaan, so the latter is often called *κληρονομία*. *Acts* xx. 32. [*Gal.* iii. 18. *Eph.* i. 14, 18. *Coloss.* iii. 24. *Heb.* ix. 15. 1 *Pet.* i. 4. *Comp. Ephes.* v. 5. (*οὐκ ἔχει κληρ. hath no share*, &c.) and see *Josh.* xiii. 23, 28. where the word is used of the land apportioned to each of the tribes of Israel. See also *Deut.* iii. 20. *Josh.* i. 15. &c. frequently in LXX. *Deut.* ii. 12. xxxiii. 4. *Josh.* xiii. 1. xxiv. 4. *Ps.* xv. 5. *Is.* xvii. 14. *Ezek.* xi. 15. *Ecclus.* xxiv. 7. (*habitation*), 20. *Judith* xii. 5. (See 2 *Mae.* ii. 4, 17.) In *Gen.* xxxi. 14. &c. it is put for *ἡμεῖς* an inheritance, a portion.]

Κληρονόμος, *ος, ὁ*, from *κλήρος* a lot, and *νέμω* to distribute.

I. An heir, or inheritor, properly of an inheritance divided by lot. [*Gal.* iv. 1.] See *Mat.* xxi. 38. *Mark* xii. 7. *Luke* xx. 14. where the scene is laid in Canaan which was thus divided to the Israelites, (*comp. κληρονομίῳ*¹) hence applied to

the heirs of the heavenly Canaan. *Rom.* viii. 17. *Gal.* iv. 7. *Tit.* iii. 7. *Heb.* vi. 17. *James* ii. 5.

II. It is applied to Christ, who is appointed heir and Possessor, and Lord of all things. *Heb.* i. 2. *κληρονόμον, τοῦτ' ἔστι, κύριον, heir*, that is, Lord, says *Chrysostom.* *Comp. Mat.* xxi. 38. &c. [The word denotes simply a possessor. *Rom.* iv. 13, 14. *Heb.* xi. 7. *Festus* says, *Hæres* is also used in Latin for a master or possessor. *LXX*, *Judg.* xviii. 7. 2 *Sam.* xiv. 7. *Jer.* viii. 10. *Ecclus.* xxiii. 22.]

ΚΛΗΡΟΣ, *ος, ὁ*.

1. A lot, the stone or mark itself, which was cast into the urn or vessel. So *Hesychius*, *κλήρος τὸ βαλλόμενον εἰς τὸ λαχεῖν*. [*Phavorin.* also says, that “κλήρος is a mark which they threw into the vessel for the lots, a pebble, may-be, or a ring, a lump of earth², &c.”] *Mat.* xxvii. 35. [*comp. Mark* xv. 24. *Luke* xxiii. 34. *John* xix. 24. and *Ps.* xxii. 19. *Acts* i. 26. *δοῦναι κλήρους*, (*ἡνὶ ἡνῶν* *Lev.* xvi. 8.) also *ibid.* *ἔπειεν ὁ κλήρος ἐπὶ Μαθίαν.* *Comp. Ez.* xxiv. 6. *John* i. 7.] All the words in *Mat.* xxvii. 35. between *κλήρον* towards the beginning, and *κλήρον* at the end of the verse, are omitted in very many MSS., and are accordingly rejected by *Weststein* and *Griesbach*; but *Michaelis*³, notwithstanding, thinks they ought to be retained, and accounts for their having been dropped in so many copies by the singular circumstance that *κλήρον* immediately precedes, and immediately follows, the omitted words—a circumstance very likely to occasion such a mistake in transcribing.—The method of casting lots among the Greeks in the time of *Homer* may be very clearly collected from *Il.* iii. 315, 316, 324, 325. vii. 175, 176, 181–183. xxiii. 861. *Od.* x. 206. namely the lots of the several parties, properly marked or distinguished, were put into some vessel, as, for instance, an helmet; this was violently shaken by one who turned away his face, and whose lot soever first leaped out, and fell upon the ground, he was the man chosen or preferred on the occasion. *Comp. Num.* xxxiii. 54. It appears also from the passages cited by *Weststein*⁴ on *Mat.* xxvii. 35. that the Trojans and Romans used the same method in casting lots; and among the Jews “there might (as *Bate* has observed, *Crit. Heb.* under *ἡνῶν*) be several ways of casting lots, one of which seems to be by casting the lots into a vessel by *Prov.* xvi. 33. *ἡνῶν ἡνῶν ἡνῶν*, the lot is cast into ἡνῶν the lap, bosom, or midst, i. e. of the urn or other vessel. From the above-cited passages of *Homer* we may also observe the sacredness of lots among the heathen, and their belief that the disposal of them, however seemingly fortuitous, belonged to *Jove*. [*Βάλλειν κλήρους*, *occ. LXX*, *Joel* iii. 3. *Obad.* ver. 11. *Neh.* iii. 10. *John* i. 7.]

II. A lot, allotment, part, or share. *Acts* i. 17, 25. viii. 21. [*Comp. Deut.* xii. 11. xiv. 27, 29. 2 *Sam.* xx. 1. *Eur. Phœn.* 845. *Hipp.* 1060. (see *Monk*), *Hesych.* *κλήρος μέρος*.]

² [See *Soph. Aj.* 1286. and the Scholiast's note, *οὐ δραπέτην τὸν κλήρον—ὕγρας ὑρούρας βῶλον*, &c., no shuffling lot, not a lump of wet earth, but one which would leap out of the helmet first, &c. apparently reproaching *Menelaus*.]

³ Introduction to *N. T.* vol. i. p. 273. edit. *Marsh*, which see.

⁴ To which we may add *Horace*, *Ode* i. 3, 16. iii. 2, 25.

¹ [But observe, that in these passages the person spoken of is called the heir, as being the son.]

III. *An inheritance.* Acts xxvi. 18. (Comp. xx. 32.) Col. i. 12. Comp. κληρονομία. [It is used of property acquired by lot in Diod. Sic. iv. 42. xiii. 91. Æl. V. II. vi. 1. xii. 61.]

IV. Κληροί, οί, 1 Pet. v. 3. seems to denote *these distinct congregations of Christians* (comp. Deut. iv. 20. ix. 29.) which *fell to the lot*, as it were, of different pastors. See Wolfius, Doddrige, and Macknight. [Dodwell (Diss. Cypr. i. 9.) understands the word to denote the *possessions or money collected from the sale of the property of Christians for the common use*. Bingham (Antiq. i. 5.) assents to the propriety of this translation, which is also defended by a similar use of the word elsewhere. From Hesiod, Opp. 37. Dion Cass. xx. p. 255. lv. p. 799. ed. Reimar. Hom. Od. Z. 85. et al. it appears that κληρος and κληροί apply to property of whatever description. See also Græv. Lectt. Hesiod. c. 8. p. 42. and Perizon. ad Ælian. V. H. ii. 61. Grotius, however, followed by many others, translates, *do not exercise tyranny over the Christian people, whom you are appointed to govern and instruct*. There has been much dispute on the subsequent application of this word to the priesthood, to which, indeed, it is thought by some to apply here, *do not lord it over the ministers of God*. Rigalt on Cyprian (Ep. viii. or ad Pam. Num. iii.) contends, though it is difficult to see with what purpose, that it was always applied to the *whole* Christian community. But the truth seems to be, as Bingham and Dodwell show, that the origin of the application of the word to Christians, arose from God's calling the Israelites *his inheritance*, (perhaps, as Dodwell says, as if *chosen by lot* out of other nations,) as in Deut. iv. 20. ix. 29. and that with equal propriety the whole of the Christian family would be so called, as opposed to unbelievers. But as among the Jews, who were a holy nation, one tribe¹ was more especially devoted to God, and thus became more particularly his part among his own people, so was it among Christians, that the appellation of God's inheritance, or κληρος, came to belong more especially to the ministry. Dodwell (Diss. Cypr. i. 15.) thinks also, that the custom of consulting God by *lot* for the designation of ministers, which was the practice of the apostolic age, but probably not of any subsequent one, still further fixed the appellation of κληρος to the ministry. Of the fact of its being so fixed from the very earliest times no one can doubt, for even Clemens Romanus distinguishes between the clergy and laity. See Clem. Ep. i. ad Cor. p. 40. and another passage, apud Euseb. iii. 23.]

Κληρώω, ὦ, from κληρῶς.—*To take or choose by lot*. Thus the V. active is used by Aristophanes, and the mid. by Demosthenes. See Elsner on the place. Κληρόμαι, ὄμαι, pass. *to be taken properly by lot*. So it is applied by the LXX, 1 Sam. xiv. 41. for Heb. נָזַל *was taken*. And in this view it seems used in Eph. i. 11. the only passage of the N. T. wherein it occurs,—*in whom καὶ ἐκληρώθημεν we* (Jews) *also were taken*, as it were, by lot.

Κληῖς, εως, ἡ, from κέκληται, 2nd pers. perf. pass. of καλέω, or obsol. κλέω, *to call*.

I. *A calling* [or invitation, and in the N. T. *a calling to the joys of the Messiah's kingdom*. See Rom. xi. 29. Ephes. i. 18. ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ *the hope of his calling*, i. e. *the hope to which he calls you*². iv. 1, 4. Phil. iii. 14. ἡ ἀνω κλήσις. Comp. Heb. iii. 1. ἐπουράνιος κλήσις. 2 Thess. i. 11. 2 Pet. i. 10. Here Schl. without necessity understands that *to which we are called*, the heavenly banquet, as it were, as in Judith xii. 11. κλήσις is for a supper. In 1 Cor. i. 26. Schl. thinks τὴν κλήσιν for κλητούς, *those among you who are called*; but it rather means *your calling, its manner, and nature*, &c. Jer. xxxi. 6.]

II. *A calling, condition, employment*. 1 Cor. vii. 20. [Comp. vers. 18, 19, 21.]

Κλητός, ἡ, όν, from κέκληται, 3rd pers. perf. pass. of καλέω, or obsol. κλέω *to call*. [Called. Mat. xx. 16. xxii. 14. Rom. i. 6, 7. (see καλέω Is. li. 2.) viii. 28. 1 Cor. i. 24. Jude 1. Rev. xvii. 14. In Rom. i. 1. and 1 Cor. i. 1. κλητός ἀπόστολος *an appointed apostle*. LXX, Exod. xii. 16. κλητὴ ἁγία (*an holy convocation*, Heb.) Lev. xxiii. 2, 4, 21—37. 1 Kings i. 41, 49. οἱ κλητοὶ Ἀδωνίου *the guests of Adonijah*, (those invited by him.) Comp. Judges xiv. 11.]

Κλίβανος, ου, ό. It is generally supposed to be formed from the Attic κριβανος, λ being substituted for ρ. And κριβανος signifies *an oven to bake bread in*, from κρῖ barley, (see under κριθή,) of which bread was often made in ancient times, and βαῦνος *fire, a furnace*.—*An oven*. occ. Mat. vi. 30. Luke xii. 28. Comp. under χόρτος. [Gen. xv. 17. Lev. ii. 4. xxvi. 26. Hos. vii. 4, 6, 7. See Schol. Aristoph. Plut. 765. Thom. M. ed. Bernard. p. 554. and Scultet. Exerc. Evang. lib. ii. ch. 36.]

Κλίμα, ατος, τό, from κέκλιμαι perf. pass. of κλίνω *to incline, decline*.

I. *A climate*, in the ancient geography, i. e. “A space upon the surface of the terrestrial globe contained between two circles parallel to the equator, and so far distant from each other, that the longest day in one differs half an hour from the longest day in the other parallel³.” *Climates* were so called because in numbering them they *decline* from the equator, and *incline* towards the pole. “According to the ancients, what they judged the habitable part of the northern hemisphere was divided into seven climates, to which the like number of southern ones corresponded.” In this technical sense the word is not used in the N. T. But

II. Κλίματα, τά. *Regions, or tracts of country*, without any regard to the length or shortness of the days. occ. Rom. xv. 23. 2 Cor. xi. 10. Gal. i. 21. So in Josephus, de Bel. iv. 7, 2. we have τὰ ἄλλα τῆς τοῦδαίης καίματα, *the other tracts or parts of Judea*. [It occurs in some copies of LXX, Judges xx. 2. but the passage is corrupt. Biel quotes it as translating פָּרָס in Ps. xlvi. 2. (xlviii. 3. Heb.) but it is not in Bos nor Mill. (See Bythner, Lyr. Proph.)]

Κλινῆ, ης, ἡ, from κλίνω *to recline, lie*; so the

¹ [The passages cited to show that God called the Levites *his inheritance*, viz. Num. xviii. 20. Deut. xviii. 2. do not apply. God is there called the inheritance of the Levites.]

² [In these two first passages, Schl. thinks the reference is to God's mercies and blessings generally.]

³ New and Complete Dictionary of Arts, &c. in CLIMATE. See also Keil's Astronomy, Lect. 19.

Heb. פָּרָא *a bed*, from the V. פָּרַץ *to incline, recline*; and the Latin *lectus* from the Greek λέγω *to lie down*; whence also, by the way, the Germ. liegen, Saxon liegan, Scottish *lie*, and English *lie*.—*A bed or couch*, where men recline or lie. [Mark iv. 21. Luke viii. 16; (Diod. Sic. i. 59.) *a couch to recline on at meals*, Mark vii. 4.] On Luke xvii. 34. δύο ἐπὶ κλίνης μίας, Markland (Appendix to Bowyer's Conject.) says, "This regards *rich men*; *two men lying upon one couch*, at supper, I suppose," [and so Schleusner, but Wahl understands it of *a bed*, (lectus cubicularis,) and we may observe, that the time is *night*.—It is *a bed to sleep on or for the sick to lie on*. Mat. ix. 2, 6. Mark vii. 30. Luke v. 18. In Acts v. 15. the word is distinguished from κράββατος *a meaner sort of couch*, (though they are sometimes synonymous. See Hesych. Suid. and Cic. de Div. ii. 36.) Rev. ii. 22. βάλλω αὐτὴν εἰς κλινὴν *I bring sickness upon her*, make her keep her bed. Comp. 2 Sam. xiii. 5. in Heb. and Judith viii. 3. LXX, 2 Sam. iii. 31. iv. 11. Ps. vi. 7. Deut. xii. 11. Job vii. 13. In 2 Chron. xvi. 14. it is put for *a bier*. In Xen. viii. 8, 16. of *a couch for meals*. In Aristoph. Plut. 541. of *a bed to sleep on*; that is, for the rich, opposed to στῆβας *σχοίνων* *a pallet of rushes*.]

Κλινίδιον, ον, τό. A diminutive from κλινῆ.—*A little bed, a couch*. occ. Luke v. 19, 24. This word is used likewise by Dionysius Halicarn. [vii. 68, 76. Aristoph. Lysist. 915. Poll. Onom. x. 32. See Wetstein.]

ΚΑΙ'ΝΩ.

I. *To recline, lay, lay down*. occ. Mat. viii. 20. Luke ix. 56. See Suicer, Thesaur. in κεφαλῇ III.

II. *To bow down, decline*. Luke xxiv. 5. John xix. 30. ἐκλίνειν τὸ οὖς *to incline the ear*, so as to hearken, Apocryph. Ecclus. iv. 8. vi. 35. See also xv. 4. li. 22.]

III. Spoken of the day, *to decline*. Luke ix. 12. xxiv. 29. κέκλιεν ἡ ἡμέρα. This expression is used by the LXX for the Heb. עֲרִיבָה נָחָה, *the declining of the day*, Judges xix. 8. and (according to some copies) for the Heb. עֲרִיבָה פָּרָא, *the giving way, yielding, of the day*, namely to the evening or night. Judg. xix. 9. The Greek phrase plainly denotes *the day's or daylight's going off* towards the west. Herodotus, iv. 181. has the similar expression, ἈΠΟΚΑΙΝΟΜΕΝΗΣ τῆς ἡμέρας, *the day declining*. So the best Latin writers say, *die inclinato*, and *die inclinato in vesperam*. See Wetstein on Luke ix. [See also Curt. vi. 11, 9. Lact. de Mort. Persec. c. 24. Jer. vi. 4.—Arrian, Exp. Alex. iii. 4, 4. Polyb. iii. 93, 7.]

IV. *To cause to give way, discomfit, put to flight, rout an army*. Heb. xi. 34. The profane writers likewise apply the V. in this sense. Thus Homer, Il. v. 37. Τρώας δ' ἔκαιναν Δαναοί, *the Greeks routed the Trojans*. So Josephus, de Bel. vi. 2, 6. μηδ' ἕτεροι βεβαιοῦς ΚΑΙ'ΝΑΝΤΕΣ τοὺς ἑτέροισι, *neither of them entirely routing the others*. [So in Latin *inclinator acies*. Liv. i. 12. v. Polyb. i. 27, 8.]

Κλισία, ας, ἡ, from κέκλισαι, 2d pers. perf. pass. of κλινῶ.

I. *A place where men recline or lie down, a tent*. Thus applied in the profane writers, particularly in Homer.

II. *A company of persons reclining*. Luke ix. 14. where the acc. plur. is used as an adverb, *by companies*. So κλισία is used by Josephus, Ant. xii. 2, 11. for a distinct company reclining at meat. [See Matth. Gr. Gr. § 425, 5. 3 Mac. vi. 31. of tents.]

Κλοπή, ἥς, ἡ, from κέκλοπα perf. mid. of κλέπτω *to steal*.—*Theft*. occ. Mat. xv. 19. Mark vii. 22. [Gen. xl. 15. &c. See Wisd. xiv. 25. Eccclus. xli. 19. (or 23).]

Κλύδων, ὠνος, ὁ, from κλύζω *to wash, wash away*, which see under κατακλύζω.

I. *The raging of the sea, a tempest*. Luke xiii. 24. The LXX use it John i. 4, 12. for the Heb. רָעַץ *a tempest*. Comp. ver. 11. [See Wisd. xix. 7. Prov. xxiii. 34. Aristotle (de Mirab. Auscult. vol. ii. p. 734.) and Zonaras (Annal. vol. ii. 95.) use it of a storm, that raises the waves. In 1 Mac. vi. 11. metaphorically, it denotes distress and affliction, (see Glass, Phil. S. p. 1075.) and in Wisd. xiv. 7. the sea, simply. Hesych. κλύδων, the motion (φορά) of the water, or the violence of the waves.]

II. *A wave, surge, billow*. James i. 6.

Κλυδιζομαι, from κλύδων.—*To be agitated, tossed to and fro*, as by the waves of the sea, fluctuare or fluctuari animo. occ. Eph. iv. 14. Comp. James i. 6. [It denotes there one agitated by doubt. In Is. lvii. 20. one agitated and harassed by affliction. (Heb. to be driven like the sea, i. e. to and fro. See σαλεύομαι IV.) See Elsner, Obs. Sac. vol. ii. p. 213. Alberti, Obs. Philol. p. 370. Abresch, Lect. Aristae. p. 48. Oppian, Halieut. iii. 505. νόος δέ οἱ ἤντε κύμα εἰλείται, and see Ritterhus. Notes.] So Aristophanes, cited by Wetstein on Eph. ΚΑΥΔΩΝΙΖΟΜΕΝΟΣ ἐκ τοῦ πόθου, being tossed to and fro by his desire.

Κνήθω, from κνώω *to cut, scrape, scratch, tickle*.

I. *To scratch, rub*.

II. *To tickle, make to itch*; whence passive κνήθομαι *to itch*. Wetstein and Wolfius cite from Plutarch, de Superstit. t. ii. p. 167. B. μουσικὴν φησιν ὁ Πλάτων—ἀνθρώποις οὐ τρυφῆς ἔνεκα καὶ ΚΝΗ'ΣΕΩΣ ὧτων δοθῆναι.—'Plato says, that music was given to men not to indulge their luxury, or tickle their ears.' [2 Tim. iv. 3. κνηθόμενοι τὴν ἀκοήν *itching as to their ears*; seeking those who speak to please and to charm the ear. Chrysost. i. e. those who speak what they know will please their hearers.]

ΚΟΔΡΑ'ΝΤΗΣ, ον, ὁ, Latin.—A word formed from the Latin *quadrans*, —tis; which (from quatuor *four*) denotes a Roman coin, made of brass or lead, which was the fourth part of an as, and equal in value to about three-fourths of our farthing. Plutarch, in his Life of Cicero, t. i. p. 875. C. ed. Xylandri, says, τὸ δὲ ΛΕΠΤΟΤΑΤΟΝ τοῦ χαλκοῦ νομισματος ΚΟΥΑΔΡΑ'ΝΤΗΝ ἐκάλουν, 'the smallest piece of brass money they (the Romans) called a quadrans.' And there seems no reason to doubt but this was the case at Rome in the time of Cicero. But St. Mark xii. 42. mentions a still smaller coin current in Judea in our Saviour's time, called a λεπτόν, two of which, he says, made a quadrans—δύο λεπτά, ὃ ἔστι ΚΟΔΡΑ'ΝΤΗΣ, according to the reading of all the copies. Nor will a comparison of Luke xii. 59. with Mat. v. 26. prove,

as the late learned Bowyer thought, that when St. Mark wrote, the *κοδράντης* or *quadrans* was the *λεπτόν* or *mite*. For those texts in Mat. and Luke are not parts of the same discourse of our Lord, but were spoken at different times and on different occasions; and as both expressions are evidently *proverbial*, why might he not use the name of one coin in the one, and of another coin in the other? just as we, for a trifle, mention an *halfpenny* or a *farthing* indifferently? [The Evangelists appear to have used *λεπτόν*, as corresponding to the Heb. *פרוט* (or *prutah*). See Lightfoot in Pole's Syn. on Mark xii. and the other writers there) which was the 8th part of the Assar, according to the Heb. writers. See Buxt. Lex. Talm. voc. פרוט. Reland, Diss. v. de Numm. Samarit. p. 189. Hesyeh. and Suid. *κοδράντης* λεπτόν δύο. And so Alberti on the Gloss. N. T. p. 13. correcting the Glossary itself, which says *κοδράντην* λεπτόν. See Fischer, Prolus. xix. de Vit. Lex. N. T. Gronov. Mantiss. Pecun. Vet. c. iii. p. 437. Ez. Spanh. Diss. de Us. et Præst. Numism. vol. i. p. 20. Meurs. Gloss. Græco-barb. p. 250. and Cangii Gloss. Med. Græc. (see *λεπτόν*.)]

Κοιλία, ας, ἡ, from *κοῖλος* hollow.

I. *The belly* of man. Mat. xv. 17. 1 Cor. vi. 13. Rev. x. 9, 10. Comp. Rom. vii. 18. Phil. iii. 19; of a fish, Mat. xii. 40. [Comp. Jon. ii. 2. In some of these passages, especially the last, it is the *stomach* rather than the *belly*. 2 Sam. xx. 10. 2 Chron. xxi. 15, 19. It denotes the *serpent's belly*, Gen. iii. 14. Lev. xi. 42.] In John vii. 38. it denotes the *inmost part, heart, mind, or soul* of man. See Doddridge, Spearman's Letters on LXX, p. 245. Randolph, on the Prophecies, &c. cited in the N. T., p. 31. and his View of our Saviour's Ministry, p. 193. and comp. Heb. and Eng. Lex. in פרוט I.

II. *The womb*. [Mat. xix. 12. (comp. Job i. 21. Is. xlix. 1.) Luke i. 15, 41, 42. (comp. Micah vi. 7. and καρπός above.) ii. 21. xi. 27. xxiii. 29. (for the woman herself. See Claudian, Panegy. v. 202.) John iii. 4. Acts iii. 2. xiv. 8. Gal. i. 15. In LXX, see Gen. xxv. 23. Ruth i. 11. 2 Sam. xvi. 11. &c.]

Κοιμάω, ὦ, from *κείμαι* to lie down.

I. *To cause to lie down to sleep*. Thus applied in Homer, Od. iii. 397. Comp. xii. 372. It is also used for *laying asleep*, Il. xiv. 236. ΚΟΙΜΗΣΟ'Ν ΜΟΙ ΖΗΝΩΣ—δύσε, literally, *lay me Jove's eyes asleep*. [See Job xiv. 10. (others read *ἐκοίμισαν*.) Aquil. Hos. ii. 20. (18.) to lay down, 1 Kings xvii. 19. (comp. iv. 32.)]

II. *Κοιμάομαι*, ὦμαι, to be laid down to sleep, to sleep, be asleep, Mat. xxvii. 13. Luke xxii. 45. John xi. 12. [Acts xii. 6. Hesyeh. *κοιμηθέντι κατακλιθέντι, οὐ πάντως ὑπνώσαντι*. See Dan. vi. 18. In Gen. xix. 32. xxvi. 10. xxxv. 22. &c. of *lying with a woman*; in Josh. vi. 11. to *tarry*, see Gen. xxviii. 11.]

III. *Κοιμάομαι*, to be or fall asleep in death, to sleep the sleep of death. Mat. xxvii. 52. John xi. 11. Acts vii. 60. [xiii. 36. 1 Cor. vii. 39. xi. 30. xv. 6, 18. (οἱ κοιμηθέντες ἐν Χριστῷ, they who have suffered martyrdom for Christianity. Schl. rather, they who have died in the faith of Christ.) ibid. 20, 51. 1 Thess. iv. 13, 14. 2 Pet. iii. 4, 15.] In the LXX it is used in the last as well as in (328)

the second sense for the Heb. *נָפַח* to lie. See Gen. xlvii. 30. 2 Sam. vii. 12. Job iii. 13. [For the sense of *dying* (or *lying in the grave*) see 1 Kings ii. 10. xi. 21, 43. xiv. 20, 32. Deut. xxxi. 16. Soph. Elect. 510. Joh. Meurs. in Lycophr. p. 206. J. Maii Obs. S. iv. p. 118.] Estius observes on 1 Cor. vii. 39. that "*sleeping* is thus applied only to *men* that are dead, and this because of the hope of the *resurrection*; for we read no such thing of brutes." This is an excellent remark; for *sleeping* implies *waking*; of which the heathen poets were so sensible, that when they describe death as a *sleep*, we find them adding the epithets *perpetual, eternal*, or the like, in order to express their own gloomy notion, and to *exclude* the idea of *waking* from this sleep of death. Thus Moschus, Idyll. iii. 107. having observed that herbs and plants, after seeming to die, yet revive in the succeeding year, subjoins,

Ἄμμεν δ' οἱ μεγάλοι, καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
Ὅππότε πρῶτα θάνατον ἄνθρωποι ἐν χθονὶ κοίλα
Εἶδομεν ΕΥ' ΜΑΛ' ΑΛΛΑ ΜΑΚΡΟ'Ν, ἈΤΕΤΜΟΝΑ, ΝΗΤΡΕΤΟΝ
ὑπνον.

But we, or great, or wise, or brave,
Once dead, and silent in the grave,
Senseless remain; one rest we keep,
One long, eternal, unawaken'd sleep.

So Catullus, i. 5.

Soles occidere et redire possunt:
Nobis cum semel occidit brevis lux,
Nox est perpetua una dormienda.

The sun that sets again will rise,
And give the day, and gild the skies;
But when we lose our little light,
We sleep in everlasting night.

BAKER'S MEDULLA.

Homer, Il. xi. 241. says of a hero who was slain,

— Κοιμήσατο χάλκεον ὕπνον.
— He slept a brazen sleep.

So Virgil, Æn. x. 745, 6.

Olli dura quies oculos, et ferreus urget
Somnus, in æternam clauduntur lumina noctem.

An iron sleep o'erwhelms his swimming sight,
And his eyes close in everlasting night.

But, on the contrary, it was doubtless with a view to the joyful hope of a *resurrection* both of body (see Mat. xxvii. 52.) and soul, that the departed saints in the O. T., as well as in the New, are said to *fall asleep, to sleep, to sleep with their fathers, &c.* And the Christians, says Suicer, Thesaur. in *κοιμητήριον* II., because they believe the *resurrection of the dead*, and will have death rather styled *κοίμησις* and *ὑπνος* than *θάνατος*, call burying-places *κοιμητήρια*, i. e. *dormitories*, or places designed for *rest and sleep*. To which purpose he cites from Chrysostom, διὰ τοῦτο καὶ αὐτὸς ὁ τόπος ΚΟΙΜΗΤΗΡΙΟΝ ὠνόμασται, ἵνα μαθῇς ὅτι οἱ τελευτηκότες καὶ ἐνταῦθα κείμενοι οὐ τεθνήκασιν, ἀλλὰ ΚΟΙΜΩΝΤΑΙ καὶ καθύδουσι. From the Greek *κοιμητήριον* we have the Latin *cæmeterium*, French *cimetière*, and Eng. *cemetery*, for a burying-ground.

ΚΟΙΜΗΣΙΣ, εως, ἡ, from *κοιμάομαι*.—A *lying down* or *taking rest in sleep*. occ. John xi. 13. [See Ecclus. xviii. 10. xlv. 1. xlviii. 13.]

Κοινός, ἡ, ὅν. Varinus, says Mintert, derives it from *κείω* to lie, q. τοῖς πᾶσι προκειμένος, *lying open to all*.

1. Common, belonging to several, or of which several are partakers. Acts ii. 44. iv. 32. Tit. i. 4.

Jude 3. where, says Macknight, "the salvation preached in the Gospel is called *common*, because it belongs equally to all who believe; to the Gentiles as well as to the Jews; to men of all nations and conditions." Comp. Tit. i. 4. [See Prov. xxi. 9. xxv. 24. Wisd. vii. 3. *κοινὸς ἀήρ*. Ecclus. xviii. 1. 2 Mac. ix. 26. xii. 4. (comp. Polyb. xxv. 8. 4.) 3 Mac. vii. 17. See Isocr. Evag. c. 4. *ἱερὸν κοινόν* a temple open to all Greeks; Pind. Pyth. iii. 3. in Juv. Sat. xv. 148. communis conditor mundi; of God, Ecclus. xviii. 1.]

II. *Common, profane, unclean, polluted, defiled*; spoken of the hands, Mark vii. 2. (where the evangelist explains it by *ἀνίπτοις ἠνέχασεν*¹); of meats, Acts x. 14. (comp. 28.) xi. 8. Rom. xiv. 14. Comp. Heb. x. 29. *Κοινὸς* seems to be used in this sense because some things, and especially some meats, which were *common* to other nations, were, either from the law or from tradition, avoided by the Jews as *polluted and unclean*. [See Joseph. A. J. xii. 12, 13. *κοινὸς ἀνθρώπων*. Hesyeh. and Suid. *κοινόν τὸ ἀκάθαρτον*.] (See Pole, Synops. on Mark vii. 2.) We do not, however, find the adjective thus applied by the LXX, but in 1 Mac. i. 47, 62. So Josephus, Antiq. xi. 8, 7. has *ΚΟΙΝΟΦΑΓΙΑΣ* for eating *unclean meats*; and xiii. 1, 1. *τὸν ΚΟΙΝΟΝ βίον* for the *heathenish manner of living*. This application of the word is, I think, Hellenistical, or peculiar to the *Greecizing Jews* (comp. *κοινῶς*); though I am well aware, that a passage is produced from Lucian to prove it agreeable to the style of the pure Greek writers. That writer, de Mort. Peregr. t. ii. p. 764. treating of the Christians, after observing that they worship Christ, and live according to his laws, subjoins, *καταφρονούντων οὖν πάντων ἕξιν*, καὶ ΚΟΙΝΑ ἡγούνται, 'they despise all things equally, and think them *common*.' But one can hardly suppose he here means to accuse the Christians of thinking *all things unclean*; he rather seems to refer to their contempt of the good things of this world, and to their *boundless liberality* to each other. Comp. Acts iv. 32. and see more in Alberti on Acts x. 15.

κοινῶς, ὤ, from *κοινός* *common, unclean*, which see.

I. *To communicate, impart*. Thus used in the profane writers. [See Thuc. i. 39. iv. 4. Polyb. viii. 18, 1.]

II. In the N. T. to *make common or unclean, to pollute, defile*. [Acts xxi. 28. of the legal pollutions of the Jews, (but understood in a *spiritual* sense), Mat. xv. 11, 18, 20. Mark vii. 15, 18, 20, 23. Heb. ix. 13. (comp. Num. xix. 9—17). Rev. xxi. 27. (where *πάν κοινῶς* seems for *πᾶς κοινός*, every *unclean* person.) comp. under *κοινός* II. Alberti, Gloss. N. T. p. 114. *κεκοινωκεν ἐπιανεν* and so Suidas.]

III. *To pronounce or call common or unclean*. Acts x. 15. xi. 9. This use of the verb is agreeable to the Hebrew and Hellenistical idiom. Thus the Heb. כָּפַר, and LXX *καθαίρειν*, which properly signify *to pollute, make unclean*, are used for *pronouncing unclean*. Lev. xiii. 3, 8, 11, 20; so the Heb. כָּדַר and LXX *καθαρίζειν*, properly *to cleanse, for pronouncing clean*, Lev. xiii. 6, 13,

17, 23; and in this sense we may interpret the V. *ἐκαθάρισεν* in the two fore-cited passages of the Acts. [Hesyeh. *μὴ κοινόν μὴ ἀκάθαρτον λέγε*. So Alberti, Gloss. N. T. p. 72.]

κοινωνία, ὤ, from *κοινωνός*.—*To communicate*.

I. With a dative of the thing, *to communicate, partake, participate, be a partaker in* or of. Rom. xv. 27. 1 Tim. v. 22. 1 Pet. iv. 13. 2 John 11. So with a genitive, Heb. ii. 14. [See 2 Mac. v. 20. xiv. 25. Prov. i. 11. Diod. Sic. i. 74. Xen. Mem. ii. 6, 22, 23. In Ecclus. xiii. 1, 2. (with a person in dat.) it is *to associate with, be partner with*, &c. see 2 Chron. xx. 36. Job xxxiv. 8. Ecclus. xiii. 19. (with *μετὰ* or *πρός*.)]

II. With a dative of the person, *to communicate, distribute, impart* to. Rom. xii. 13. Gal. vi. 6. Phil. iv. 15. [Polyb. i. 77. 7. ii. 32. 8. 45. 2. Æl. V. H. iii. 17. Herodian iii. 10, 15. Thom. M. p. 538. ed. Bernard.]

κοινωνία, ας, ἡ, from *κοινωνός*.

I. *A partaking, participation*. 1 Cor. x. 16. [Others understand *κοινωνία* here, a *means to make us partakers*; but the meaning is nearly the same: it is here used relative to the Lord's supper. Phil. iii. 10.]

II. *A communion, fellowship, society*. [1 Cor. i. 9. 2 Cor. vi. 14. (comp. Ecclus. xiii. 2, 17.) Gal. ii. 9. Phil. i. 5. (see Paley, Hor. Paul. ch. vii. No. 1.) Philem. 6. In Acts ii. 42. καὶ τῇ κοινωνίᾳ καὶ τῇ εὐχῇ τοῦ ἁγίου, in the use of the Lord's supper in common. Schleusner. Wahlsays, "in meals in common, by fig. hendiadys;" but it seems plainly to allude to the Lord's supper, which was peculiarly called *κοινωνία* by ecclesiastical writers. (See 1 Cor. x. 16. Dionys. Areop. Hier. Eccles. iii. Chrysost. Hom. x. in Joh. Suicer, Obs. Sac. p. 101. Casaub. Exercit. Antibar. xvi. 30. p. 445.) In 2 Cor. xiii. 13. ἡ κοινωνία τοῦ ἁγίου Πνεύματος is ² the fellowship of the Holy Ghost; that *communication and indwelling* of the Holy Ghost the Comforter, by which the blessings of God the Father and the Son, the grace of Christ, and the love of God are bestowed on man. (See Schleusner himself, in Πνεῦμα 10.)] In Eph. iii. 9. almost all the MSS., six ancient, for *κοινωνία* have *οἰκονομία*, so that this latter seems the true reading, which is accordingly embraced by Mill and Wetstein, and by Griesbach received into the text. But comp. Macknight.

III. *Communication, distribution, almsgiving*. Rom. xv. 26. 2 Cor. ix. 13. Heb. xiii. 16. Comp. 2 Cor. viii. 4. [See D'Orville ad Chariton. p. 135. Phavor. *κοινωνία ἡ ἐλεημοσύνη*.]

κοινωνικός, ἡ, ὄν, from *κοινωνία*.—*Ready or willing to communicate or impart, liberal*. occ. 1 Tim. vi. 18. In this sense it is often used in the profane writers. See Wetstein. [According to Phavorinus, it is *mild and affable, sociable*. Demosth. p. 182, 16. ed. Reiske, and Polyb. ii. 41, 1.]

² [Schleusner (and so Rosenmuller) has chosen to translate it thus: 'may you be partakers of divine assistance'; but even granting *divine assistance* to be a proper translation of τοῦ ἁγ. Πν., (which is granting too much, as it stands here,) would an invocation of the grace of Christ and the love of God be summed up with so much weaker a phrase as 'a partaking in divine assistance'? If *κοινωνία* is here *participation*, it means a *participation* in the gifts of the Holy Ghost, as a *person*, as the two former are.]

¹ See Kypke, and Campbell's Preface to Mark, p. 120. (329)

Κοινωνός, οὐ, ὁ, ἡ, from κοινῶς to *partake*.

I. *A partaker*. Mat. xxiii. 30. 1 Cor. x. 18. 2 Cor. i. 7. 1 Pet. v. 1. 2 Pet. i. 4. Philem. 17. 'a partaker of thy affection.' Macknight. [2 Kings xvii. 11. Prov. xxviii. 24. Is. i. 23. Mal. ii. 14. Eccles. vi. 11. xli. 5. In 1 Cor. x. 18. κοινῶν τοῦ θυσιαστηρίου εἰσὶ, are partakers in the worship, i. e. sanction the worship, according to Schleusner; but Wahl understands it of the priests sharing the victims with the altar. See verses 14, 20.]

II. *A partner, companion*. Luke v. 10. 1 Cor. x. 20. (connected with demons,) 2 Cor. viii. 23. Heb. x. 33. [See Eccles. xli. 18. xlii. 3.]

Κοίτη, ἡς, ἡ, from κείται 3rd pers. of κείμαι to *lie*.

I. *A bed*. Luke xi. 7. [1 Mac. i. 5. comp. Exod. xxi. 18. and see κλίνη. 2 Sam. xi. 2. Is. lvi. 10. Xen. de Mag. Eq. vii. 11. &c.] particularly the marriage-bed. Heb. xiii. 4. Plutarch, cited by Wetstein on the place, uses the phrase ΜΙΑΛ'ΝΕΙΝ ΤΗ'Ν ΚΟΙΤΗΝ τοῦ γεννήσαντος to defile his father's bed. So Josephus, Ant. ii. 4, 5. ΚΟΙΤΗΝ ΜΙΑΝΑΙ τὴν σὴν ἰθελήσαντα, attempting to defile thy bed. [See Chariton, ii. 1. Lucian, Pseudomant. vol. i. p. 779. Stosch, Archaeolog. Econom. N. T. p. 17. So cubile, in Lactant. de Mort. Persec. c. 38. Xen. Cyr. iii. 3, 1.]

II. It is used as a modest term for *impure embraces or whoredom*. Rom. xiii. 13. where our translators well render it *chambering*. Kypke cites Pindar, Pyth. xi. 38. and Eurip. Hippol. 154. using it in the same sense as St. Paul. [See Num. xxxi. 17, 18, 35. Wisd. iii. 17, 18. Anthol. Gr. (de Bosch.) lib. v. ep. 25, 89.]

III. Κοίτην ἔχειν, to have, retain, or conceive seed. Rom. ix. 10. The LXX frequently use κοίτην σπέρματος, concubitus seminis, for the Heb. נָחַץ נָחַץ. see Lev. xv. 18. xviii. 20. xix. 20. Num. v. 13; and in Lev. xviii. 23. Num. v. 20. κοίτη denotes the seed itself, answering to the Heb. נָחַץ, whose ideal meaning from the V. נָחַץ to lie, corresponds to that of κοίτη from κείμαι. [Schl. understands seed for issue or offspring.]

Κοιτάν, ὧνος, ὁ, from κοίτη.—*A bedchamber*. occ. Acts xii. 20. Comp. under ἐπί I. 5. [See Eccles. x. 20. 2 Sam. iv. 7. xiii. 10. Exod. viii. 3. (see ταμίον, and comp. Judg. iii. 24. xv. 1.) Ezek. viii. 12. Joel ii. 16. 2 Kings vi. 12.]

Κόκκινος, η, ον, from κόκκος a grain.—*Scarlet*, of a scarlet colour, so named because this colour was dyed with what was anciently called κόκκος βαφικὴ the dyeing grain, which Dioscorides describes as θάμνος μικρὸς φρυγανίδης, ᾧ πρόσκεινται οἱ κόκκοι ὥς φακοί, 'a small dry twig to which the grains adhere, like lentils.' But these grains, as a great author observes on Solinus, are within full of little worms (or maggots), whose juice is remarkable for dyeing scarlet, and making that famous colour which we admire, and the ancients adored. Both the insect and the colour were by the Arabians called *alkermes*; whence the French *cramoisi*, and the English *crimson*. *Kermes* is a name still well known among us, and is nothing but the *coccus* of the berry-bearing *ilex* or *holm oak*, a dwarf tree common in Palestine, in the isle of Crete, and in many other countries. "It is a very valuable commodity, and serves two very great

uses; the dyers in scarlet finding it as valuable in their way, as the physicians in theirs!" [Mat. xxvii. 28. Heb. ix. 19. Rev. xvii. 3, 4. (supply ἱμάτιον. comp. 2 Sam. i. 24.) xviii. 12, 16.] In the LXX, κόκκινος generally answers to the Heb. נָחַץ נָחַץ or נָחַץ נָחַץ. i. e. maggot or insect colour double dyed, or double-dyed maggot or insect colour, which might confirm the above interpretation of κόκκινος, if indeed it needed confirmation. [See Is. i. 18. Exod. xxv. 4. Lev. xiv. 4, 6, 49. Gen. xxxviii. 2, 8. Song of Sol. iv. 3. vi. 6. Josh. ii. 18. 2 Sam. i. 24. &c.; the word is used for נָחַץ, 2 Chron. ii. 7, 14. iii. 14. See Braun. de Vest. Sacerdot. Hebr. i. c. 15. § 200. Salmas. Exerc. Plin. p. 192, 213. Plin. ix. 41. xvi. 8. xxii. 2. Theophr. H. P. iii. 8. Κόκκος (which is fem. when used in this sense) occ. LXX, Lam. iv. 5. &c. and Aquil. Song of Sol. iv. 3. Hesyech. κόκκος ἐξ οὗ φοινικῶν βάπτεται τὸ χρῶμα.]

ΚΟΚΚΟΣ, ον, ὁ, a grain, of mustard-seed, Mat. xiii. 31. [Sav. 20. Mark iv. 31. Luke xiii. 19. xvii. 6; of corn, John xii. 24. 1 Cor. xv. 37. γυμνὸν κόκκον, a mere grain. Κόκκος does not occ. in this sense in LXX. See above, under κόκκινος, at the end.]

ΚΟΛΑΖΩ, ομαι, mid. to punish. occ. Acts iv. 21. 2 Pet. ii. 9. where observe, that κολαζόμενος is used for κολασσομένους to be punished hereafter, as ch. iii. 11. λυομένοι for λυθσομένοι. So ἀντιλεγόμενον for ἀντιλεχόμενον, Luke ii. 34; ἀποφορτιζόμενον for ἀποφορτισόμενον, Acts xxi. 3; καταργουμένην for καταργησομένην, 2 Cor. iii. 7. Wolfius on 2 Pet. iii. 11. remarks, that the participle present is sometimes put for the future in the Greek writers, and cites from Thucydides συμφέροντα in the sense of what will profit. [See Apoc. Wisd. xi. 16. 2 Mac. vi. 14. Thuc. ii. 87. Isocr. Paneg. c. 34. p. 90. Irmisch on Herodian, i. 5, 25. iii. 11, 17. Æl. V. H. iii. 10. Diod. Sic. iv. 31. Xen. Mem. iii. 13, 4.]

ΚΟΛΑΚΕΙΑ, ας, ἡ, from κολακεῖω to flatter, which from κολάξ, ακος, a flatterer, and this the Greek etymologists derive from κολλᾶσθαι to stick to, adhere, (to hang on, as we say, or from κολον food, meat, for which parasites flatter; but κολάξ may be deduced from the Heb. נָחַץ to smooth, flatter.—*Flattery, adulation*. occ. 1 Thess. ii. 5. [See Alberti, Obs. Philol. p. 475. Herodian i. 1, 13.]

Κολάσαι, εως, ἡ, from κολάζω to punish.

I. *Punishment*. Mat. xxv. 46. [See Ez. xliiii. 11. Wisd. xvi. 2, 24. xix. 4. 2 Mac. iv. 38.]

II. *Torment*. 1 John iv. 18. where see Elsner, Wolfius, and Wetstein, and comp. Kypke. [Others translate it here a cause of stumbling, a stumbling-block, (as Ez. xiv. 3, 4, 7. xviii. 30. xlv. 12.) but this does not agree with the context so well.]

ΚΟΛΑΦΙΣ, from κολαφος a blow, which from κολάπτω to strike, beat. See Heb. and Eng. Lexicon in ἤν.

I. To buffet, to strike with the double fist; for so the word properly signifies, as Theophylact informs us on Mat. xxvi. κολαφίζειν ἐστὶ τὸ διὰ

¹ The reader, for further satisfaction, may consult Bochart, vol. iii. p. 624. Brooke's Nat. Hist. vol. iv. p. 81. &c. New and Complete Dictionary of Arts, in *Kermes*, and especially Mons. Gouget's Origin of Laws, &c. pt. ii. bk. 2. ch. 2. art. 1. p. 106. ed. Edinburgh.

τῶν χειρῶν πλήττειν, συγκαμπτομένων τῶν δακτύλων, καὶ ἵνα ἀφέλεστορον εἶπω, διὰ τοῦ γρόνθοῦ κοινυλίζειν, 'κολαφίζειν means to strike with the hands, the fingers being clenched, or, to speak more briefly, to buffet with the fist.' Mat. xxvi. 67. Mark xiv. 65. 1 Cor. iv. 11. 1 Pet. ii. 20. [Not used by Attic writers, see Lobeck on Phryn. p. 175. Thomas M. says they used κοινυλίζειν in this sense.]

II. *To afflict, depress.* 2 Cor. xii. 7. So Chrysostom explains it by ταπεινῶσις *depression, κάκωσις affliction*, and refers 1 Cor. iv. 11. to the same meaning. See Suicer Thesaur. in κολαφίζω.

Κολλάω, ὦ, from κόλλα *glue*.

I. *To glue, glue together*, though I know not that the verb is ever found strictly in this sense; but Wetstein cites from Athenæus χαλκὸν κολλήσαντα *soldering brass*; and Scapula gives us κολλῶν σίδηρον, *to solder iron*; and from the medical writers κολλᾶν τραύματα, *to conglutinate wounds*, i. e. to reunite the divided parts. [See, however, Larcher and Schweigh. on Herod. i. 25. where σιδήρον κολλήσις is used for 'the inlaying of iron with precious metals, stones,' &c. Hence, to make to *cohere*, to make *firm*. See Job xxxviii. 33. xli. 14. &c.]

II. Κολλάομαι, ὦμαι, governing a dative, *to cleave or adhere to*, Luke x. 11. [See Ps. cii. 5. Job xxix. 10. Lam. iv. 4. comp. Ps. cxix. 25. Hence to be *joined, or join oneself to, associate oneself with*. See Luke xv. 15. Acts v. 13. ix. 26. x. 28. xvii. 34. See Plut. de Polyphil. vol. ii. p. 94. δέμῃ ῥαδίως—κολλάσθαι τοῖς ἐντυγχάνουσι, 'one must not rashly *join oneself with* those one meets with;' see Suicer and Wetstein. See Acts viii. 29. Hence also to *cleave to a person or thing*. Rom. xii. 9. 1 Cor. vi. 16, 17. In the LXX it is often used in the same view, and generally answers to the Heb. רִצַּח. See Jer. xliii. 11. Deut. xxviii. 60. Ruth ii. 8. (with μετὰ instead of the dat.) 2 Sam. xx. 2. 2 Kings xviii. 6. Ps. xlv. 25. Eccles. xix. 2. 1 Esdr. iv. 20. (with πρός) and in Deut. xxi. 20. (with ἐν) &c.]

Κολλούριον, or, as some MSS. read, κολλύριον, ου, τό, from κωλύω *to restrain*, and ῥοῦς *a flux, running*, or ῥέω *to flow*. [Others deduce it from κολλύρα *a little loaf*, (with which it is sometimes synonymous,) which the *collyrium*, before it was dissolved, might resemble.]—*A collyrium*, a topical remedy applied to the eyes to *repel sharp humours*. occ. Rev. iii. 18. Κολλύριον is used by Galen, and other Greek writers cited by Wetst. [For the different sorts of *collyrium* in use among the ancients, see Celsus de Med. vi. 6. Paul. Ægin. iii. 28. Hippocr. de Victu Acut. c. 68. Dioscorid. i. 2. p. 130. Plin. H. N. xxi. 2. Galmasius, Exercit. Plin. p. 182, 936. Le Clerc, Hist. Med. ii. 1. p. 612. occ. in Complut. and Ald. ed. (the Alex. MS. has κολλυριδα) in 1 Kings xiv. 3. in the sense of κολλύρα, which itself occ. (in Complut. ed.) Lev. viii. 26. See Schol. on Exod. xxix. 2. &c.]

Κολλυβιστής, ου, ὁ, from κόλλυβος *a small coin*. (So the Schol. on Aristoph. Pace, 1199. explains κολλύβου by εἶδος ἐντελοῦς νομίσματος.) [But κόλλυβος also means the *changing of money*. See Poll. Onom. iii. 9. vii. 30.—Mœris, Thomas M. p. 108. and Phrynichus, p. 82. (see (331)

p. 440. ed. Lobeck,) say that the Attics did not use κολλυβιστής, but ἀργυραμοιβός.]—*A money-changer, one who changes money of greater value into that of less.* occ. Mat. xxi. 12. Mark xi. 15. John ii. 15. See more in Suicer Thesaur. and Wetstein on Mat. xxi. 12. [Schleusner and Wahl tell us, that "these κολλυβισταὶ were in the temple to supply the Jews with the half-shekel, which they paid annually in the month of Adar," (before the 25th, see Ikenii Ant. Heb. pt. ii. ch. vi.) "or Nisan," according to Wahl. See Winer Biblisches Realwörterbuch, p. 3. Exod. xxx. 13—15. and Lightfoot on Mat. xxi.]

Κολοβόω, ὦ, from κολοβός *maimed, cut off*. [Xen. Cyr. i. 4. 11. Some deduce it from κολοῦω *to amputate, cut off*, &c.]

I. *To cut off*. In this its proper sense it is used by the LXX, 2 Sam. iv. 12. for the Heb. נָחַץ. [See Symm. and Theodot. Is. xxviii. 20. Arrian, Diss. Epictet. ii. 10. Diod. Sic. i. 78. Polyb. i. 80, 13. Hence κολοβόχειρ *mutilated in the hand*, Lev. xxi. 18. and κολοβόρριν *in the nose, or flat-nosed*, ibid. κολοβόκερκος *deficient in the tail*, Lev. xxii. 23.]

II. *To cut short, shorten.* occ. Mat. xxiv. 22. Mark xiii. 20. See Wetstein on Mat., where Chrysostom, cited by Suicer, explains εἰ μὴ ἐκολοβώθησαν, κ. τ. λ. by εἰ ἐπὶ πλέον ἐκράτησεν ὁ πόλεμος 'Ρωμαίων ὁ κατὰ τῆς πόλεως, ὅπαντες ἂν ἀπώλοντο οἱ Ἰουδαῖοι, 'if the war of the Romans against the city [of Jerusalem, namely] had continued longer, all the Jews would have perished.' [So נָחַץ (which Biel quotes in 2 Sam. iv. by mistake) in Prov. x. 27.]

ΚΟΛΠΟΣ, ου, ὁ. Mintert deduces it from κολίος *hollow, or καλύπτω to cover*.

I. *The bosom*. John i. 18. xiii. 23. Luke xvi. 22, 23. where comp. Mat. viii. 11; and observe, that in the Treatise on the Maccabees, ascribed to Josephus, but probably written by a converted Jew, § 13. the seven brethren are represented as thus encouraging one another to endure torments and death for the sake of their religion, οὕτω γὰρ θανόντας ἡμᾶς 'Αβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ὑποβιβάζονται εἰς ΤΟΥΤΟΝ ΚΟΛΠΟΥΣ αὐτῶν, 'for then Abraham, Isaac, and Jacob will after our death receive us into their *bosoms*.' [The allusion¹ seems to be to the meals of the ancients, (and so here to the happiness of heaven under the figure of a feast or banquet,) for, as they lay on their triclinia, the head of one rested or reclined on the *bosom* of the next to him. So Abraham receiving into his *bosom*, means placing next to himself, as a mark of favour and affection. (See John xiii. 23.) It was so among the Romans. See Xiphil. in Dion. p. 352. and P. Zornii Biblioth. Antiquar. Exeget. vol. i. p. 536. Wahl (and Schleusner, partly) explains John i. 18. from this metaphor; ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς (comp. vs. 2.) *proximus, i. e. familiarissimus, conjunctissimus*, "nearest and dearest to the Father;"

¹ [In Ruth iv. 16. it is used of *taking a child into the bosom* and nursing it, comp. 1 Kings xvii. 19. Num. xi. 12. see Elsner on John i. 18. Some have supposed this the metaphor in Luke. See Pole's Synops. In Eccles. ix. 1. γυναῖκα τοῦ κόλπου σου *the wife of thy bosom, whom thou foldest to thy bosom, embraced with affection, thy beloved wife*, comp. Deut. xlii. 6. xxviii. 54, 56. also Gen. xvi. 5. 2 Sam. xii. 8. See Fessellii Advers. Sacra. IV. ix. p. 383. So Tibull. 'Inque tuo caderet nostra sancta sinu.']

quoting from Cic. "tu vero sis in sinu semper et complexu meo." Epist. xiv. 4. See also pro Cluent. 5. pro Caelio, 4. Schleusn. also suggests the notion of "the beloved Son of God," from the metaphor of a father nursing his child. (See note in preceding page.) In either way it seems, as Schl. allows it may, to denote Christ's equality of nature and dignity with the Father. Obs. in Luke, *κόλποι* plur. is used of a single person. See Diog. Laert. i. 85. and Reitz on Lucian, vol. ii. p. 246.]

II. *A loose cavity or hollow formed by the doubling of a robe or garment, q. d. a lap.* occ. Luke vi. 38¹, where there is a manifest allusion to the long flowing garments of the Jews, into which a considerable quantity of corn might be received. Comp. Ruth iii. 15. 2 Kings iv. 39. Neh. v. 13. Ps. lxxix. 12. Is. lxxv. 6. Jer. xxxii. 18. In the three last texts the LXX in like manner have *κόλπος*. Raphaelius and Wetstein cite Herodotus and Polybius using *κόλπος* in the same sense; to whom Kypke adds Josephus, Plutarch, Arrian, and Appian. [See Polyb. iii. 33, 2. Herodian i. 8, 11. Apollon. Rhod. Argon. iv. 919. Liv. xxi. 8. Suet. Jul. Cæs. 82.]

III. *A bay, a creek.* Acts xxvii. 39. Homer uses *κόλπος* in this sense, Il. ii. 560. where Eustathius explains it by *θάλασσα ὑπὸ ἀκρωτηρίων περιεχομένη, a sea inclosed by promontories*; [and Phavorinus also in nearly the same words.] Strabo and Themistius also, cited by Wetstein, apply the word in the same manner. [See Herod. ii. 11. &c. Diod. Sic. iii. 38. Herodian iii. 4, 4. Xen. Hell. i. 4, 8. iv. 8. Demosth. (ed. Reiske) p. 1237, 9. &c. So Virgil, Æn. i. 23. *Sinus*, &c. Italian *golfo*, Fr. *golfe*.] Hence Eng. *a gulf*.

ΚΟΛΥΜΒΑΪΩ, ὤ.—*To swim.* occ. Acts xxvii. 43. It is used also by Achilles Tatius, cited by Alberti and Wetstein, *ἐννοι δὲ ΚΟΛΥΜΒΑΪΝ πειρώμενοι*, some trying to swim. [See Symm. Is. xxv. 11. (Phavorinus derives it from persons appearing *κόλοι* or *κολοβοί* cut short as they swim. Doric, *κολυφάν*.)]

Κολυμβήθρα, ας, ἡ, from *κολυμβάω*.—*A bath for swimming or bathing.* So Josephus applies the word in the remarkable story of Herod the Great's drowning the young high-priest Aristobulus. Ant. xv. 3, 3. So de Bel. i. 22, 2. See also Bp. Pearce's Miracles of Jesus vindicated, pt. iv. p. 63. 12mo. occ. John v. 2, 4, 7. ix. 7, 11.—The LXX have frequently used this word for the Heb. *קִּיָּץ* a pool. [See 2 Kings xviii. 17. Neh. iii. 15, 16. Is. vii. 3. Symm. Song of Sol. vii. 4. Schleusn. and Wahl understand a fish-pool in John ix. 7, 11. rather than a bath. Tittmann says a bathing-house. See Diod. Sic. xi. 25.]

ΚΟΛΩΝΙΑ, ας, ἡ. It is plainly the Latin *colonia* in Greek letters, which from *colonus* 'an husbandman,' a N. derived from the verb *colo* 'to cultivate,' and this from the Heb. *קִּיָּץ* to perfect.—*A colony.* "Colonies (properly speaking) were states or communities where the chief part of the inhabitants had been transplanted from Rome, and though mingled with the natives who had been left in the conquered place, yet obtained the whole power and authority in the administra-

tion of affairs?" "Colonies were governed by the Roman laws?" occ. Acts xvi. 12. Comp. ver. 21. where the inhabitants of the Roman colony of Philippi are called Romans, as being freemen of Rome. [Schleusn. says that it was not properly a Roman colony, only a city, *Italici juris*. Wahl says that it was a colony founded by Julius or Augustus Caesar, and refers to Dio Cassius⁴, li. 4. See Schwartz, Monumenta Ingeniorum, vol. ii. p. 65. This word occ. in some Greek inscriptions on coins. See Spanh. de Us. et Præst. Num. p. 106. &c.]

ΚΟΜΑΪΩ, ὤ, from *κόμη*.—*To have long hair*, comatus sum, comam alo. occ. 1 Cor. xi. 14, 15. [Suid. and Etym. M. explain *κομῆν* to be proud, wanton, luxurious, &c. See Xen. de Rep. Lac. xi. 8. de Re Eq. v. 3. See Salmas. Epist. de Cæsarie Virorum et Coma Mulierum, Lug. Bat. 1644.]

ΚΟΨΜΗ, ης, ἡ, from the Heb. *נָסַף* to rise. The hair of the head, the hair which arises from the head. occ. 1 Cor. xi. 15. [LXX, Num. vi. 5. Ez. xlv. 20. for *נָסַף* long hair; (see Xen. Cyr. i. 3, 2. Plut. Lycurg. 22. Æl. V. H. vi. 5. &c.) and for *נָסַף* a tiara, an ornament for the head, Ez. xxiv. 23. Suid. *κόμη ἡ θριξ τῆς κεφαλῆς*. comp. Lev. xix. 27. John i. 20. Polyb. ii. 36, 7.]

ΚΟΜΙΖΩ.

I. *To bring*, as in the hand, *affero*. Luke vii. 37. [See Esdr. iv. 5. Wisd. xviii. 21. Arrian, Exp. Alex. vii. 22.]

II. *Κομιζομαι*, mid. *to receive to oneself*, or into one's hand, as it were, as Abraham did Isaac from the dead. Heb. xi. 19. (where see Raphaelius, Wetstein, and Macknight.) [comp. 2 Mac. vii. 11, 29.]—or as a person does his money, which had been intrusted to others. Mat. xxv. 27. where see Wetstein and Kypke. [Ceb. Tab. c. 21. *ἐπὶ τούτῳ ἔλαβον τὰ θέματα, ἐφ' ᾧ οὐδὲν κωλύει τὸν θέμενον πάλιν κομίσασθαι*. See Polyb. x. 34, 3. Diod. Sic. xii. 8. xiv. 33. Iseus xix. 8. In LXX, comp. Gen. xxxviii. 20. Hos. ii. 9. 2 Mac. x. 1. *to recover*, as a fort, city, &c.]

III. Mid. *to receive to oneself*, as a recompense, whether of good, Eph. vi. 8. 1 Pet. i. 9. v. 4; or of evil, Col. iii. 25. 2 Pet. ii. 13.—as a promise, or thing promised, Heb. x. 36. xi. 39. On 2 Cor. v. 10. Kypke remarks, that *κομιζέσθαι* is often spoken of rewards and punishments. He cites Demosthenes and 3 Mac. i. 3. Observe *κομιέται, κομιέσθαι, κομιούμενοι*, are from the 1st fut. mid. Attic, *κομιούμαι* for *κομίσομαι*. [See 1 Mac. xiii. 37. 2 Mac. viii. 33. Tobit vii. 12. Arrian, Exp. Al. M. v. 27, 3. Xen. Cyr. i. 5, 10.]

ΚΟΜΨΟΤΕΡΟΝ, neut. sing. of *κομψότερος*, the comparative of *κομψός* elegant, neat, trim. [Xen. Cyr. i. 3, 8.] It is used as an adverb, more elegantly. Also, better in health. occ. John iv. 52. So

² Kennet's Antiquities, b. iv. ch. 18.

³ Lardner's Credibility of Gospel Hist. b. i. ch. ii. p. 145.

⁴ [The fact stated by Dio Cass. is this, that Augustus gave it as an habitation to some of the Antonian party, whom he drove from their towns in Italy to put in his own soldiers. See the notes on the passage. It is called Colonia, in a coin quoted by Spanheim (as above). Col. Jul. Aug. Philipp. and on a stone in Spm. Misc. p. 173. Col. Jul. Philippensis. See also Cuper de Elephant. Exercit. in Salengre. Thes. Ant. Rom. vol. iii. p. 150. &c. See notes to Dio Cass. and Adam's Rom. Ant. on the *Jus Italicum*, &c.]

¹ See Piscator in Pole Synops. and Doddridge on the place.

in Arrian, Epictet. iii. 10. ΚΟΜΨΩΣ 'EXEIN is applied to one who is *recovering* from a fever. See Raphaelius.

Κονιάω, ὤ, from *κονία* or *κονίη*, which is frequently found in Homer, and in that poet, I believe, constantly signifies *dust*, as Il. ii. 150. xi. 151; but the succeeding Greek writers use it for *chalk*. [See Diod. Sic. xx. 8. Deut. xxvii. 2, 4. Amos ii. 1. Lex. MS. Cyrill. *κονία* ἡ λευκασία.] *Κονία*, in its primary sense of *dust*, may be very naturally derived from *κνάω* or *κνέω* to *rub off*, *abrade*, *commute*. Comp. under *κοινοτρός*.—*To whiten, make white by smearing with chalk and water, to white-wash*. occ. Mat. xxiii. 27. Acts xxiii. 3. With respect to the former text, Dr. Shaw¹ observes, that "as all the different sorts of tombs and sepulchres (among the Moors), with the very walls likewise of their respective *cupolas* and enclosures, are constantly kept *clean white-washed*, and *beautified*, they continue to illustrate those expressions of our Saviour where he mentions the *garnishing of the sepulchres*, Mat. xxiii. 29; and ver. 27. where he compares the *Scribes, Pharisees*, and hypocrites to *whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness*." Comp. Harmer's Observations, vol. iii. p. 449. [They used to whiten the sepulchres to mark them, that they might not touch them, and so be polluted. See Winer, Biblisches Realv. p. 261. Wahl.]—In Acts xxiii. 3. St. Paul calls the high-priest Ananias, a *whited wall*, "alluding to the beautiful outside of some walls which are full of rubbish and dirt within²," says Doddridge; in whose excellent note on this passage may be seen how justly Ananias deserved this character, and how remarkably the apostle's prophecy of *God's smiting him* was fulfilled in his destruction, related by Josephus, de Bel. ii. 17, 6, 9. [Deut. xxvii. 2, 4.]

Κοινοτρός, οὗ, ὁ, (q. *κόνις ὁρή*) from *κόνις* *dust* (which from *κνάω* or *κνέω* to *rub off*, *abrade*, and ὁρω to *excite, raise*.—*Dust*. occ. Mat. x. 14. Luke ix. 5. x. 11. Acts xiii. 51. xxii. 23. where comp. 2 Sam. xvi. 13. and see Harmer's Observations, vol. iv. p. 202. [Exod. ix. 9. Is. v. 24. Deut. ix. 21. &c. See Polyb. v. 35. 1. Xen. Anab. i. 8, 8.]

Κοπάζω, from *κόπος* *labour, fatigue*.

1. *To cease through extreme fatigue, or being spent with labour*. [See Ecclus. xxiii. 17. comp. 16.]

II. *To cease, as the wind*. So Herodotus applies *ἐκόπασε* to the wind, vii. 191. ἡ ἀλλὰς κῶς αὐτὸς (ἀνεμος namely) 'ΕΘΕ'ΛΩΝ 'ΕΚΟ'ΠΑΣΕ, or otherwise it *ceased of its own accord*. occ. Mat. xiv. 32. Mark iv. 39. vi. 51. The LXX apply it to the stormy sea, Jonah i. 11, 12. for Heb. קָנַץ to be *calm, still*;—to the waters of the deluge, Gen. viii. 1. for קָנַץ to *assuage*, and ver. 8, 11. for קָנַץ to be *light, alleviated*;—to the plague, Num. xvi. 48, 50. for קָנַץ to be *restrained*;—to the fire of the Lord, Num. xi. 2. for קָנַץ to *sink*. [In Ecclus. xliii. 23. act. to *appease*.]

¹ Travels, p. 219, 220. 2nd edit.

² To this day, in the eastern countries, they sometimes build their walls of *clay* or *unburnt bricks*, and then *plaster* them over. And at Ispahan this is said to be done with a *plaster* of fine *white* stone. See Heb. and Eng. Lexicon under *הכל* and Bp. Lowth's note on Is. xxx. 13.

Κοπετός, οὗ, ὁ, from *κόπτομαι*, which see under *κόπτω* II.—*Veheement lamentation*, properly such as is accompanied with *beating the breast*, *planctus*. occ. Acts viii. 2. [See Gen. l. 10. Esther iv. 3. Is. xxii. 12. Micah i. 8. Zech. xii. 10. 1 Mac. ii. 70. iv. 39. ix. 20. Macarius (Hom. xv. p. 184.) says, if a rich man die, μετὰ μελφιδῶν καὶ θρήνου καὶ κοπετοῦ ἐκκομίζεται, &c. he is borne out to burial with *singing* and *lamentation* and *wailing*. Dionys. Hal. Ant. ii. 19. xi. 31. (ed. Huds.) Hesych. κοπετός κομμός. θρήνος μετὰ ψόφου χειρῶν, *lamentation with striking of the hands*. See Geierus de Luctu Hebr. c. 14. § 4. Ovid, Met. ii. 584. ix. 636.]

Κοπή, ἥς, ἡ, from *κίκοπα* perf. mid. of *κόπτω*.—*A smiting, slaughter*. occ. Heb. vii. 1. [Gen. xiv. 17. Josh. x. 20. Judith xv. 7.]

Κοπίω, ὦ, from *κόπος* *labour, fatigue*.

I. [To labour, generally, to toil, labour, even to great fatigue and weariness. Mat. vi. 28. Luke v. 5. xii. 27. John iv. 38. (of labouring in tilling, comp. 2 Tim. ii. 6.) Acts xx. 35. 1 Cor. iv. 12. Ephes. iv. 28. It is applied also to the labours of the ministers of the word. See 1 Cor. xv. 10. xvi. 16. Gal. iv. 11. Phil. ii. 16. Coloss. i. 29. 1 Thess. v. 12. 1 Tim. iv. 10. v. 17. See also Rom. xvi. 6. ἦτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς, who laboured much for us, to our advantage. See Wisd. ix. 10.]

II. *To be fatigued or spent with labour*. John iv. 6. [of our Saviour being weary from his journey. Rev. ii. 3. LXX, Deut. xxv. 18. 2 Sam. xvii. 2. Jer. xvii. 16. with a part. οὐκ ἐκοπίασα ἀκολουθῶν, I have not faintd following, have not ceased to follow. Is. xl. 28—31. xlv. 1.]

III. *To be fatigued or weary with sin, misery, and the heavy yoke of the ceremonial law*. Mat. xi. 28. Comp. Acts xv. 10. Gal. v. 1.

ΚΟ'ΠΟΣ, οὗ, ὁ. The lexicons deduce it from *κίκοπα*, perf. mid. of *κόπτω* to *strike*; but perhaps it may be better derived from the Heb. קָפַץ the *palm of the hand*, with which men labour, according to that of the apostle, Eph. iv. 28. κοπιᾷτω ἐργαζόμενος τὸ ἀγαθὸν ταῖς χειρῶν, let him labour, working that which is good with his hands. Comp. Gen. xxxi. 42. Ps. ix. 17. cxviii. 2. in Heb.

I. *Labour, travail*. [Whether manual labour, see 2 Cor. vi. 5. (comp. xi. 23, 27. 1 Thess. ii. 9. 2 Thess. iii. 8.) or exertions, activity, zeal in any cause. See 1 Cor. iii. 8. (but see the use of *κοπιᾷω* 2 Tim. ii. 6.) xv. 58. 1 Thess. i. 3. (comp. Heb. vi. 10.) Rev. ii. 2. In John iv. 38. *κόπος* is used for the *fruits of labour*. Comp. 2 Cor. x. 15. Ecclus. ix. 15. In Xen. de Re Equest. iv. 2. Anab. v. 8, 3. for *weariness* from labour.]

II. *Trouble, disturbance, uneasiness*. So *κόπον* or *κόπους παρέχειν*, to *give trouble* or *uneasiness* to, to *trouble, disturb*, *negotium* facesso; for which the Greek writers generally use the phrase *πράγματα παρέχειν*. See Alberti on Mat. xxvi. 10. and Addenda. p. 505. To the passages he has produced may be added from Theophrastus, Eth. Char. cap. 15. ΠΡΑΓΜΑΤΑ μοι μὴ ΠΑΡΕΧΕ, don't trouble me. Kypke, however, Observ. Sacr. in Mat. has produced from Aristotle, Probl. § v. qu. 38. p. 837. τοῖς γὰρ μῆροισι τὸ πᾶν βάρος ἐμπίπτον ΚΟ'ΠΟΥΣ εἰωθε ΠΑΡΕΧΕΙΝ, 'for the whole burden lying upon the thighs is apt to produce fatigue.' And a little after, 'walking on hard ground ΠΑΡΕΧΟΥΣΙ ΚΟ'ΠΟΥΣ *fatigues*

the muscles and sinews of the legs.' See Duport on Theophrast. as above. [Mat. xxvi. 10. Mark xiv. 6. Luke xi. 7. xviii. 5. Gal. vi. 17. (comp. Eccles. xxix. 4. Long. Pastor. lib. iii. p. 72.) In Rev. xiv. 13. of the toil and labour, the troubles of human life, as Job v. 7.]

Κοπρία, ας, ἡ, from κόπρος dung, filth.—Filth, dung, a dunghill, manure. occ. Luke xiii. 8. xiv. 35. [LXX, 1 Sam. ii. 8. Neh. ii. 13. 2 Kings ix. 37. Job ii. 8. (for $\pi\epsilon\sigma$ the dust. Comp. Hom. Il. ω'. 640.) Is. v. 25.]

ΚΟΨΙΤΩ.

I. To cut off or down. occ. Mat. xxi. 8. Mark xi. 8. [See LXX, Num. xiii. 24. 1 Kings v. 6. Is. x. 15. Ezek. xxxix. 10. &c. In 2 Sam. v. 20. it is to smite or overthrow, (whence κοπή; which see). Comp. Josh. x. 20. &c. Hence, it denotes to vex and the like, see 1 Mac. xii. 24. and Duker on Thucyd. viii. 13; so κόπωσις vexation, Eccles. xii. 12.]

II. Κόπρωται, mid. to strike or beat one's self, particularly one's breasts, with the hands in lamentation, so to lament, wail, plangere. Beating the breasts is mentioned as a gesture of violent grief both by the sacred (see Nah. ii. 7. Luke xviii. 13. xxiii. 48.) and by the profane writers. Thus Homer, Il. xviii. 30, 31. (comp. 50, 51.)

————— Χερσὶ δὲ πᾶσαι
Στήθεα πεπλήγοντο
————— With their hands
All beat their breasts.

Which is, as usual, copied by Virgil, Æn. i. 435.

————— Tunsæ pectora palmis.
————— With their hands
Beating their breasts.

So in Ovid,

Plangere nuda meis conabar pectora palmis.
Then with my hands my breasts I strove to beat.

See more to this purpose in Wetstein on Luke xviii. 13. It is used intransitively, Mat. xi. 17. xxiv. 30.—with the preposition ἐπὶ following, Rev. i. 7. xviii. 9.—construed with an accusative, Luke viii. 52. where however the prep. ἐπὶ or διὰ seems understood. Comp. Luke xxiii. 27. [See LXX, Gen. xxiii. 2. 1. 10. 1 Sam. xxv. 1. 1 Kings xiii. 30. 2 Sam. xi. 28. Eccles. xii. 6. Zech. xii. 10. So Aristoph. Lysist. 397. κόπτεισθ' Ἀδωνιν, bewail for Adonis. See the Schol. and Herod. ii. 42, 61. and Larcher's notes, where he exposes a most absurd mistake of Voltaire. Comp. also Ez. vi. 9. xx. 43. Jerem. viii. 2. (pass. to be lamented for.) and see Feith. Ant. Hom. lib. iii. c. 15. p. 287—290. Hom. Il. χ'. 33. &c. κόπτων τύπτων, Hesych. Atticè, κόπτειν τὴν θύραν is to knock at the door, though the primary sense is to cut. See Schol. Arist. as above, and Eust. p. 899. and 1256. So in the pass. θάλασσα κοπτομένη πνοιαῖς is beaten upon, Theocrit. Idyll. xxii. 15, 16.]

ΚΟΨΑΞ, ακος, ὁ, from κράζω to cry out, according to some; but it rather seems a name formed by an onomatopœia from the croaking of the raven, or cawing of the crow. So Aristophanes in Ran. expresses the croaking of the frog by ΚΟΨΑΞ.—A raven or crow. occ. Luke xii. 24. [LXX, Gen. viii. 7. Lev. xi. 16. See also Deut. xiv. 13—17. et var. lectt.]

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Κοράσιον, τό, from κόρος, a young man, a youth, stripling.—A damsel. [Mat. ix. 24, 25. xiv. 11. Mark v. 41, 42. vi. 22, 28. Ruth ii. 8, 22, 23. iii. 2. 1 Sam. ix. 11. xx. 30. (see also Theodot.) xxv. 42. Esth. ii. 2—9. iii. 2. Joel iii. 3. Zech. viii. 5.] et al. Κοράσιον, though condemned as a bad word by the old grammarians, Phrynichus, Thomas, and Pollux, is yet several times used by Lucian, and frequently by Arrian, Epictet., as may be seen in Wetstein on Mat. ix. 24. Comp. also Kypke. [See Arrian, Diss. Epict. iii. 2, 8. (In i. 18. and 28. κορασιδιον occ.) Lucian, Asin. c. 6. Jacobs, Anthol. Gr. vol. i. p. 108. Wahl says, (from Lobeck on Phryn. p. 74.) that it was applied to girls of the lower orders with a certain degree of εὐτελεισμός (or holding them cheap) by the older Greeks in conversation only, but that later writers use it without this sense annexed. So of κοριδιον.]

ΚΟΡΒΑΝ. Heb.—Corban, ὃ ἐστι δῶρον, which is a gift, says St. Mark vii. 11. i. e. an offering dedicated to God! So Josephus, Ant. iv. 4, 4. explains κορβάν, δῶρον δὲ τοῦτο σημαίνει, this signifies a gift or offering. And in this sense the Heb. N. קרבן (from קרב to approach, and in Hiph. to offer, present,) is very frequently used in the O. T. and constantly by the LXX, except in one passage rendered δῶρον.

ΚΟΡΒΑΝΑΣ, ᾧ, ὁ.—The sacred treasure, or treasure dedicated to God, and destined to sacred uses. So Josephus expressly tells us, the sacred treasure among the Jews was called Κορβανας, τὸν ἱερὸν θησαυρόν, καλεῖται δὲ ΚΟΡΒΑΝΑΣ. De Bel. ii. 9, 4. The word seems plainly formed from the Chald. or Syriac קרבאן or קרבאן, which from the Heb. קרבן. Comp. κορβάν. occ. Mat. xxvii. 6. where the Syriac version, for κορβανᾶν,

has קרבאן אֱלֹהִים. [It is here the same as the γαζοφυλάκιον (Luke xxi. 1. &c.) according to Wahl and Schleusner, and this was thirteen chests in the court of the women, called by Rabbinical writers תרופות trumpets, from their shape. V. Theophyl. ad loc. Hadr. Reland. de Spoliis Templi Hierosolym. in arcu Titiano (Traj. ad Rhen. 1716.) Stolberg. Exercit. Ling. Gr. x. 382. and Winer, Biblisches Realwört. p. 692.]

ΚΟΡΕΝΝΥΜΙ.—To satiate, satisfy. Pass. to be satiated, satisfied, properly with food. [Acts xxvii. 38. (with genit. see Matthiæ, Gr. Gr. § 330.) 1 Cor. iv. 8. metaphorically. See LXX, Deut. xxxi. 20. Æl. V. H. i. 4. Irmisch on Herodian, i. 13. § 10. p. 553. Xen. Mem. iii. 11, 13.—Κορέννυμι may be derived from κόρος satiety, abundance, or immediately from the Hebrew קרן the light, the great agent which produces plenty and abundance to the earth and its inhabitants. To denote this natural truth, Plenty was represented with the emblem of a horn (comp. κέρας) inverted and pouring out fruits, and that, both

¹ [The trick which our Saviour meant to reprobate was this: the Jews, in order to avoid giving to their parents what they asked, were in the habit of saying it was offered to God, and yet they used it themselves. Our Lord meant therefore to say, that if they called it an offering to God, they were bound to make it so really, and not to use it themselves.]

on the coins of the Romans¹, and in the descriptions of their poets. Thus Horace, *Carm. Sæcul.* 59, 60.

Apparetque beata pleno
Copia cornu.

Plenty with her full horn appears.

And Od. i. 17, 14, &c.

Hic tibi Copia
Manabit ad plenum benigno
Ruris honorum opulenta cornu.

Here shalt thou rural blessings know,
Which from Plenty's horn shall flow.

Again, 1 Epist. xii. 28, 29.

aurea fruges
Italix pleno defundit Copia cornu.
Plenty pours out her fruits from loaded horn.

Hence we may in some measure account for the LXX having rendered קֶרֶן הַיָּד, the name of one of Job's daughters (*Job* xlii. 14.) by the words 'Αμαλθείας κέρα. קֶרֶן הַיָּד may mean the horn inverted. 'Αμαλθείας κέρα is the horn of Amalthea, which was the name of the goat feigned to have nursed Jupiter in his infancy. Thus Callimachus, *Hymn. in Jov.* 48, 49.

Σὺ δ' ἐθήσας πίονα μαζὼν
Αἰγὸς 'Αμαλθείας.

Thou drew'st the swelling teat of that famed goat,
Kind Amalthea.

Whose horn was thenceforth said to have "the privilege, that whoever possessed it should immediately have what they desired; whence it came to be called the horn of plenty." (Boyse's *Pantheon*, ch. 15.) The name Amalthea is an evident corruption from the Heb. מֶלֶךְ אֵם a nurse, with א postfixed after the Phœnician manner. See Bochart, vol. ii. 630.

ΚΟΨΟΣ, ου, ὁ, from the Heb. כֶּסֶף, to which it several times answers in the LXX. [2 Chron. ii. 10. xxvii. 5. &c.]—A Cor², "the largest measure of capacity among the Jews, whether for solids or liquids, (1 Kings v. 11.) It was the same as the homer, Ezek. xlv. 14;" so equal to ten baths, (Gr. βάροι), or to about seventy-five gallons five pints English. occ. Luke xvi. 7. [See Lev. xxvii. 16. Num. xi. 31. &c. Joseph. A. J. xv. 9, 2. makes it equal ten Attic Medimni. See Epiphanius de Mensur. et Ponder. p. 540. (ed. Basil.) and Le Moyné, Var. Sacr. p. 471.]

Κοσμίω, ὦ, from κόσμος order.

I. To order, set in order. See Mat. xii. 44. Luke xi. 25. Thus also it is applied to a table by the LXX, Ezek. xxiii. 41. for the Heb. קֶרֶן to set in order. And Homer, *Odyss.* vii. 13. has δόρπον ἑκοσμεῖ prepared supper. [Comp. *Eccles.* xxix. 27. κόσμησον τράπεζαν furnish a table; in xlvii. 11. to appoint, ordain. See xvi. 27.]

II. To adorn, garnish. [Luke xxi. 5. 1 Tim. ii. 9. (comp. 1 Pet. iii. 5. where it is metaphorically used.) Rev. xxi. 2, 19. In Tit. ii. 10. to do honour to. Comp. *Thucyd.* ii. 42. Xen. *Conviv.* viii. 38. *Hellen.* v. 4, 33. In Herod. viii. 60, 142. κόσμον φέρειν is to be honourable, proper,

¹ See Addison's *Dialogues on Medals*, and Spence's *Polymetis*, p. 146.

² See Heb. and Lexicon in רר III.

becoming. Comp. *Soph. Aj.* 293.] Mat. xxiii. 29; on which text compare 1 Mac. xiii. 27—30; and observe, that it was a custom among the Greeks, as well as among the Jews, not only to erect, but also to repair and adorn the monuments of those who had merited well of them, or who had suffered an undeserved death. This was a part of what the Greeks called ΚΟΣΜΕΙΝ τὸν τάφον, (see *Kypke*), or coming still nearer to the phrase of St. Matthew, ΚΟΣΜΕΙΝ ΤΟ ΜΗΝΗΜΑ; so Xen. *Hellen. lib.* vi. cited by *Raphelius* and *Wetstein*, whom see, as also *Elsner* and *Wolfius* on the place. To the passages they have produced I add from *Josephus*, *Ant.* xiv. 11, 4. that Phasaël τὰφον ἑκοσμεῖ τῷ πατρί, adorned a monument for his father. [Wahl understands it, of placing little columns, &c. *Schl.* translates it here, to build up, erect, i. q. οἰκοδομεῖν, which precedes it. occ. LXX, 2 Kings ix. 30. 2 Chron. iii. 6. Jer. iv. 30. Ez. xi. 11, 13. xxiii. 40. See *Æl.* V. H. viii. 10. xi. 9. &c.]

III. To trim, as a lamp. Mat. xxv. 7. [i. e. to prepare, as above. See *Munthe*, *Obs.* in N. T. e *Diod. Sic.* p. 88.]

Κόσμος, ὁ, ὅν, from κόσμος the world.—Worldly, relating to this world. occ. Tit. ii. 12. Heb. ix. 1. "a tabernacle made on earth, and of earthly materials." Clark [on Tit. Comp. κόσμος V. and αἰών.]

Κόσμος, ου, ὁ, ἡ, from κόσμος order.—Orderly, decent. occ. 1 Tim. ii. 9. iii. 2. The expressions in 1 Tim. ii. 9. are very similar to those of *Epictetus*, *Enchirid.* cap. 62. where he says that women should be made sensible that they are esteemed for nothing but for appearing ΚΟΣΜΙΑΙ καὶ Αἰδῆμονες ἐν Σοφροσύνῃ. [Schleusner in 1 Tim. iii. 2. understands, desirous of order, and ruling those below him with steady discipline; he refers to Xen. *An.* vi. 6, 17. (in ed. Schn. 4, 32.) but it there means orderly, obedient. In *Eccles.* xii. 9. κόσμον παραβῶν occurs, but this does not agree with the Hebrew. See *Perrizon*, on *Æl.* V. H. xiv. 7. Gottleber on *Plat. Phæd.* p. 30. (on § 13.) *Irmsich*, *Excurs.* ad *Herodian.* i. 2, 3. p. 788. Xen. *Hier.* v. 1. *Diod. Sic.* xiii. 38. &c.]

Κοσμοκράτωρ, ορος, ὁ, from κόσμος the world, and κράτος, power, authority.—A ruler of this world. occ. *Eph.* vi. 12. where it is spoken of evil spirits. Comp. *John* xii. 31. xiv. 30. [and 2 Cor. iv. 4.—The Jews have received the word thus קוֹסְמוֹקְרָטוֹר into their language, and apply it sometimes to Satan (called also שָׂטָן הַיָּד, the prince of the world, see *John* xii. 31.) and evil spirits, sometimes to kings and princes. See *Buxtorf*, *Lex. Talmud.* et *Rabbin.* fol. col. 2006.]—The Scholiast on *Aristophanes*, cited by *Wetstein*, applies this word to *Sesanchosis*, king of Egypt, as emperor of the world; Σεσάγχωσις ὁ βασιλεὺς τῶν Αἰγυπτίων, ΚΟΣΜΟΚΡΑΤΩΡ γεγόνως.

ΚΟΣΜΟΣ, ου, ὁ.—In the Greek writers it denotes order, regularity, ornament. [e. g. *Thuc.* iii. 77. *Herod.* viii. 60. Xen. *Æcon.* viii. 20. &c.]

I. An adorning, ornament. 1 Pet. iii. 3. [Comp. 1 Tim. ii. 10. and *Is.* lxi. 10. Wahl translates *James* iii. 6. ὁ κόσμος τῆς ἀδικίας, the tongue is the ornament (i. e. the glossier over) of iniquity. English translation, a world of iniquity, and *Schleusner* multitudo impiorum.] See *Prov.*

xx. 29. Exod. xxxiii. 5. Is. xlix. 18. Jer. iv. 30. Ez. vii. 20.]

II. *The world, the whole frame of the material heaven and earth*, so called from its admirable regularity and beauty. So Aristotle, lib. i. de Mundo, defines κόσμος, σύστημα ἐξ οὐρανοῦ καὶ γῆς, καὶ τῶν ἐν τούτοις περιεχομένων φύσεων· λέγεσθαι δὲ ἐτέρως ΚΟΣΜΟΣ, ἢ τῶν ὅλων ΤΑΞΙΣ καὶ ΔΙΑΚΟΣΜΗΣΙΣ, a system composed of the heaven and the earth, and of the beings contained in them; otherwise, the order and beautiful arrangement of the universe is called κόσμος. And Plutarch, de Placit. Phil. ii. 1. says that Πυθαγόρας πρῶτος ὠνόμασε τὴν τῶν ὅλων περιοχὴν, ΚΟΣΜΟΝ, ἐκ τῆς ἐν αὐτῷ ΤΑΞΕΩΣ, 'Pythagoras was the first who called the system of the universe κόσμος, from the order observable in it.' [See also Plat. Gorg. +63. p. 508. A. φασὶ δὲ οἱ σοφοί, καὶ οὐρανὸν καὶ γῆν καὶ θεοὺς καὶ ἀνθρώπους τὴν κοινωρίαν συνέχειν καὶ φιλίαν, καὶ κοσμήματα καὶ σωφροσύνην καὶ δικαιοσύνην, καὶ τὸ ὅλον τοῦτο διὰ ταῦτα κόσμον καλοῦσι.†] And in this the Latins imitated the Greeks, as Pliny observes, Nat. Hist. i. 4. *Quem κόσμον Græci nomine ornamenti appellarunt, nos a perfectâ absolutâque elegantia, mundum.* 'What the Greeks called κόσμος by a name denoting ornament, we, from its perfect and complete elegance, denominate mundus.' And before him Cicero (in Timæo, § 10. ed. Olivet.) *Hunc hac varietate distinctum bene Græci κόσμος, nos lucentem mundum nominaverunt.* [So Cic. de Senect. xxii. uses "hæc omnis pulchritudo" in the same sense, Mat. xiii. 35. (comp. xxiv. 21. and see Gen. i. 1.) xxv. 34. Luke xi. 50. John xvii. 24. Heb. iv. 3. Ephes. i. 4. 1 Pet. i. 20. Rev. xviii. 8. (see καταβολή.) John i. 10. xvii. 5. Acts xvii. 24. Rom. i. 20. On James iii. 6. see οὐτῷ 2. In LXX, ὁ κόσμος τοῦ οὐρανοῦ often occ. for מַלְאָךְ. Gen. ii. 1. Deut. iv. 19. (see Selden, de Diis Syris, Proleg. c. 3.) xviii. 3. Is. xxiv. 21. xl. 26. the host of heaven. Fuller, Miscell. Sacr. i. 7. p. 58. thinks that they deduced מַלְאָךְ from מַלְאָךְ, whence מַלְאָךְ splendour, &c. (see Simon. Lex. Hebr. and Wept. Frag. Critt. pt. iv. p. 43.) but they may have used the word as denoting the regularity and order of the heavenly bodies, like that of an army, which מַלְאָךְ properly means.]

III. *The earth.* Mark xiv. 9. Luke xii. 30. Comp. 2 Pet. ii. 5. iii. 6. [comp. also 2 Cor. i. 12. So ἐρχεσθαι εἰς τὸν κόσμον of Christ's coming upon the earth, being born, made man. See John xi. 27. Comp. vi. 14. ix. 39. xii. 46. (In John i. 9. Schl. joins ἐρχόμενον with ὥς and not with ἀνθρωπον.) Wahl translates the phrase to appear among men, (see IV.) and the sense¹ is the same; add Heb. x. 5. The Rabbin writers call all men עַלְמֵי הָעוֹלָם לֵאלֹהֵינוּ all that come into the world. See Drusii Præterita, book iv. in init. ἐκ τοῦ κόσμου εἶναι is said of worldly-minded persons, (see VI.) occ. John viii. 23. In xviii. 36. the word is used of an earthly kingdom, dominion, &c. as opposed to an heavenly; and hence it is used of

this present world and earthly things. So 1 Cor. iii. 19. ἡ σοφία τοῦ κόσμου τούτου, earthly wisdom. Comp. 1 Cor. i. 20, 21. and see αἰὼν. Refer to John xvi. 33. and sense V. below. Hence ὁ ἄρχων τοῦ κόσμου τούτου, John xii. 31. xiv. 31. xvi. 11. is used of Satan. Comp. 2 Cor. iv. 11. In John xvi. 31. ἐγὼ νενίκηκα τὸν κόσμον I have overcome the world, i. e. its power to injure your faith, &c. Gal. iv. 3. τὰ στοιχεῖα τοῦ κόσμου is the rudiments of religion which were given to the Jews, according to Schl.; but it here means the Jewish religion as being more earthly, addressed more to the senses. Comp. Col. ii. 8, 20. See Pole, Synop. Parkhurst takes Mat. iv. 8. in the sense of the earth; but I think the word here only means Palestine. See οἰκουμένη. In Rom. i. 8. perhaps the Roman empire is meant, or the expression may be loosely taken for everywhere.]

IV. *The world*, i. e. the whole race of mankind, both believers and unbelievers, both good and bad. John iii. 16, 17. vi. 33. xii. 47. xiv. 31. Rom. iii. 19. [1 John ii. 2. of the whole race of mankind. So Adam is called πατὴρ τοῦ κόσμου, Wisd. x. 1. Comp. xiv. 6.] It is spoken hyperbolically of a great number of persons, as le monde in French, and the world in English. John xii. 19. Comp. John vii. 4. xviii. 20; of the Gentiles, as opposed to the Jews, Rom. xi. 12; of the eternal world, of that better and heavenly country, which Abraham and his seed were to inherit, and which was typified by the earthly Canaan. Rom. iv. 13. where see Macknight.

V. *The wicked part of the world*, which constitutes the larger number of mankind. John vii. 7. xv. 18, 19. xvi. 20. xvii. 14. Rom. xii. 2. 1 Cor. xi. 32. 1 John iii. 1, 13. iv. 5. Comp. 1 John ii. 15. v. 19. [See Etym. M. voc. κόσμος. Ernesti ad Ammian. Marcell. xiv. 8. Phavorinus says, κόσμον τοὺς ἐν ἀπιστίᾳ καὶ ἐν ἁμαρτίᾳ ἀνθρώπους λέγει ὁ ἀπόστολος (1 Cor. xi. 32.) ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. Hither also some refer James iv. 4. ἡ φιλία τοῦ κόσμου, compliance (or friendship) with a sinful world. Wahl and Schleusner say love of riches, &c. (as below, VI.)]

VI. *The things of this world*, as riches, honours, pleasures, &c. 1 Cor. vii. 31. Gal. vi. 14. Comp. 1 John ii. 15, 16. [On κόσμος see Joh. Floder, Diss. de Homonymia vocabuli κόσμος in Scriptis N. T. Upsal, 1770. 4to.]

ΚΟΥΜΙ, arise, Heb. and Syr. קומי 2 pers. fem. imperat. of the V. קום to arise. occ. Mark v. 41.

ΚΟΥΣΤΩΔΙΑ, ας, ἡ. It is plainly the Latin custodia in Greek letters, which from the N. custos, -odis, a keeper, a sentinel, and this from euro, to take care, and sto to stand, q. d. one who stands upon guard. Further, the V. euro seems to be from the N. cor the heart, (which from the Greek κῆρ, see under καρδία), and sto to stand, from the Greek στᾶω, στῶ, which see under ἵστημι.—A watch or guard of soldiers. Stockius observes, that Virgil in like manner uses the Latin custodia for the soldiers themselves, Æn. ix. 166, 7.

— Noctem custodia ducit
Insonnem ludo.

The guard in pastime spends the sleepless night.

[See Senec. Epist. 70.] So Cæsar, cited by Wet-

¹ [Observe, however, that unless in John i. 10. we refer ἐρχόμενον to ἀνθρωπον, that in all these instances the phrase is applied to Christ, and will rather mean his coming into the world as from elsewhere, i. e. from heaven by ἀνθρωποσάνθεια, than the mere Rabbinical phrase above quoted. See Pole's Synopsis on John i. 10. and comp. xii. 46.]

stein, '*dispositis in tallo custodiis*, having posted guards in the trenches.' occ. Mat. xxvii. 65, 66. xxviii. 11. That this guard consisted of Roman soldiers is evident from the circumstances of the history¹; and Josephus, Ant. xx. 4, 3. and de Bel. ii. 12, 1. informs us, that it was usual with the Roman governors to order a Roman cohort to mount guard in the porticoes of the temple at the solemn feasts. [Others understand it of the Praetorian soldiers present at our Saviour's crucifixion. Suid. *κουστωδία* τὸ τῷ δεσμωτηρίῳ ἐπι- κείμενον στράτευμα, σύστημα στρατιωτικόν, στί- φος, (and so Hesych. nearly,) the detachment on duty at the prison, a military body, a troop.]

Κουφίζω, from *κούφος* light.—*To lighten, make light or less heavy.* occ. Acts xxvii. 38. The LXX apply it in like manner to a ship for the Heb. *הָקַל* to lighten. Jon. i. 5. [So Achilles Tat. iii. p. 153. ὅπως τὸ μὲν βαπτίζομενον τῆς νηὸς ἀνακουφίσαιμεν. Polyb. i. 39. ἐκρίψαντες ἐκ τῶν πλοίων πάντα τὰ βάρη, μόλις ἐκούψισαν τὰς ναῦς. See Raphelius and Wetstein. occ. also I Sam. vi. 5. I Kings xii. 4, 10. to lighten.]

Κόφινος, ου, ό, so called ἀπό τῆς κουφότητος, from its lightness, or from κόπτω to cut off, because made of cuttings or twigs of trees. The ancient Syriac version, for *κοφίνους*, has constantly used

ܟܘܦܝܢܐ "cave autem credas, &c. But do not imagine," says Vossius, (Etymolog. Latin. in Cophinus), "that this word is from the Syriac ܟܘܦܝܢܐ. For, on the contrary, the Syrians

took this, like many other words, from the Greeks." [Hence the French *coffin*, a wicker basket, (petit panier d'osier, &c. Dict. de l'Acad.) from which our *coffin*. See Johnson.]—*A wicker basket*², properly of a certain measure or capacity. [Mat. xiv. 20. Mark vi. 43. Luke ix. 17. John vi. 13.] It seems probable that each of our Lord's apostles carried his basket with him. [They probably wanted these baskets when among the Samaritans or the Gentiles to carry their provisions, in order not to be polluted by the meats, &c. of other nations.] The Jews in other countries made great use of these *κοφίνοι*, as appears from Juvenal, who mentions them as a kind of badge of that people, Sat. iii. 14.

Judæis quorum cophinus fœnumque supellex.

The Jews equip'd with baskets and with hay.

And Sat. vi. 541. he speaks of a fortune-telling Jewess,

— *Cophino fœnoque relicto.*

Leaving her basket and her hay.

On which passages Grotius (on Mat. xiv. 20.) observes, that "the Jews went from Rome to their *proseuchæ* or oratories, which were in the Aricinia wood, at ten miles' distance from the city, furnished with their baskets, and with hay to

serve them for a bed;" but rather, I think, (according to the late Mr. Madan's learned and sensible note on Sat. iii. 14. in his New and Literal Translation of Juvenal, which see,) to stop the interstices of their wicker baskets, in which they stowed the alms of provisions and money they had collected; since it can hardly be supposed that they should usually carry about with them in their baskets as much hay as would serve for a bed to lie on. Dryden renders the former line above quoted,

By banish'd Jews, who their whole wealth can lay
In a small basket, on a wisp of hay.

"In these baskets or little panniers," adds Grotius, "they used to carry along with them bread." Mat. xvi. 9. Mark viii. 19. [Judg. vi. 19. Ps. lxxxi. 6. and see Simon. Heb. Lex. voc. 777. Suid. *κόφινος* ἀγγεῖον πλεκτόν.]

ΚΡΑΪΒΑΤΟΣ, ου, ό, a couch. It denotes a mean kind of bed, such as the ancients used to repose themselves on at noon, *grabatus*, or perhaps a mattress³. The Syriac version renders it

by ܟܪܒܐܬܐ Mark ii. 4. Acts v. 15. et al. "The Greek grammarians," says Kypke, "reject, as vulgar and inelegant, the word *κράββατος*, which denotes a meaner kind of bed. Phrynichus, for instance, *σκίμπους* λέγε, ἀλλὰ μὴ *κράββατος*. Nor can it be denied that greater elegance has been sometimes sought in the word *σκίμπους*. Thus, according to Sozomen, Hist. Eccles. i. 11. Spyridon severely reprov'd Triphyllus, bishop of Ledri, on this account: *ἐπιτραπείς Τριφύλλου διδάξαι τὸ πλήθος, ἐπεὶ τὸ ρητὸν κείνῳ παραγεῖν εἰς μέσον ἔδειξες, τὸ, ἄρον σου τὸν κράββατον καὶ περιπάτει, σκίμποδα ἀντὶ τοῦ κραββάτου, μεταβαλὼν τὸ ὄνομα, εἶπε. Καὶ ὁ Σπυρίδων ἀναγκάστησας, οὐ σῦγε, ἔφη, ἀμείνων τοῦ κράββατον εἰρηκότος, ὅτι ταῖς αὐτοῦ λέξεσιν ἐπισοχὴν κεκλησθαι;* 'Triphyllus being asked to preach to the people, and having occasion to quote that text, *take up thy κράββατον and walk*, changed the word *κράββατον* into *σκίμποδα*. At which Spyridon being provoked, Are you better, says he, than he who said *κράββατον*, that you are ashamed of using his words⁴?' The word *κράββατος* however certainly occurs in approved authors. I shall not repeat the passage in Pollux, Onomast. x. 7. nor that in Arrian, Epictet. iii. 22. [p. 317, 318.] where *κράββατιον* occurs. These have been anticipated by Schwarzius and by Georgius, Hierocrit. p. 127. I add from Arrian, Epictet. i. 24. p. 145. ὥς τὸν ΚΡΑΪΒΑΤΟΝ ἐν πανδοχείῳ. "Ἄν οὐν ὁ πανδοχὲς ἀποθάνῃ, ἀπολίπη σὺ τοὺς ΚΡΑΒΒΑΤΟΥΣ;" 'as a bed at an inn. If then the landlord dies, will he leave you the beds?' Consult also Heupelius." Thus Kypke. Comp. Wetstein on Mark. [It occurs Mark ii. 4, 9, 11, 12. vi. 55. John v. 8—12. Acts v. 15. ix. 33. and is omitted in 43. *στρώσον σεαυτῷ make thy bed.* Moeris says, *σκίμπους*, Ἀττικῶς *κράββατος*, Ἑλληνικῶς. Hesych. *σκίμπους*, *κράββατος*, and he also explains *σκίμποδιον* a mean little couch that would hold one person. See Notes on Thom. M. p. 799. Lobeck on Phryn. p. 63. and Schwarz, Notes on Olearius do Stilo N. T. p. 284.]

³ See Heb. and Eng. Lexicon in נֶחֱדָה XIV., and עֶשֶׂה.

⁴ But Spyridon, in his zeal, forgot that our Saviour did not speak Greek.

¹ See Macknight and Campbell on Mat. xxvii. 65.

² Erat autem cophinus non quivis calathus seu corbis, sed certæ ejusdem mensuræ, ut minus rectè facere mihi videantur vulg. lex. cum has duas significationes distinguunt, *κόφινος*, *cophinus*, (imo *cophinus* seu *corbis* certæ mensuræ.) item, *mensuræ genus*. Duport in Theophr. Eth. Char. cap. iv. p. 282. ed. Needham. [The measure was three χόες. See Hesych.]

KPA'Ω, *to cry, cry out or aloud, exclaim.* [Mat. viii. 29. ix. 27. xiv. 26. (of crying out in fear.) xv. 23. xx. 30, 31. xxi. 9, 15. Mark xi. 9. John xii. 13. Acts vii. 57. xiv. 14. xix. 28, 32, 34. xxi. 36. &c. Rev. xii. 2. (of a woman crying out in childbirth.) xviii. 18, 19. (of crying out in lamentation, wailing, &c.) In Luke xix. 40. (comp. Habak. ii. 11.) οἱ λόγοι κεκραῖονται is a proverbial phrase. (see Drus. Prov. Cl. ii. bk. iii. 85. Nonn. Dionys. xv. 224. εἶπατε πέτραι.) On James v. 4. comp. Gen. iv. 10. In John vii. 28. it is *to speak out openly*. See John i. 15. (comp. κηρύσσω.) Rom. ix. 27. Hesyeh. κέκραγε φανερώς διαμαρτύρεται. In Rom. viii. 15. it is used of *crying out in prayer*. Comp. Gal. iv. 6. Ps. xxviii. 1. xxx. 8. Suidas says, that κεκραῖομαι applied rather to the earnestness of the prayer than the elevation of the voice, οὐκ ἐπὶ φωνῆς ἀλλ' ἐπὶ προθυμίας καὶ συντόνῳ καὶ σπουδαίᾳ ἐοχῆς. LXX, 2 Sam. xiii. 19. xiv. 4. Job xix. 7. xxxv. 9. et al. Obs. the form κεκραῖομαι is fut. from a new form κεράγω, which arose from perfect 2. κέκραγα of κράω. See Matthee, Gr. Gr. § 219. iv. or Fischer on Weller, Gr. Gr. p. 172.]

Κραιπάλη, ἡς, ἡ.

I. Properly, a *head-ache*, a shooting pain or confusion of head, arising from intemperance in wine or strong liquors. So Hesyehus, κραιπάλη, ἡ ἀπὸ χθιζῆς μέθης κεφαλῆγία, κραιπάλη denotes the *head-ache* occasioned by yesterday's drunkenness. [See Etym. M., also Eustath. and Suidas, &c.]

II. *Surfeiting, excessive or intemperate drinking or eating.* occ. Luke xxi. 34. See Wetstein. [See Aleiph. iii. 21. Herodian i. 17, 7. and Irmisch, Exc. on i. 3, 3. Plut. de Puer. Educ. c. 18, 8.] The LXX have used the V. κραπαλῶν in the sense of *being drunk*, for the Heb. רָכַח. Is. xxix. 9; and for the Heb. רָכַח to exult, be agitated, Ps. lxxviii. 65.

Κρανίον, ου, τό, from κράνον the head, which from κάρηνον the same, but properly the top or summit, as it is applied in Homer to cities, Il. ii. 117. ix. 24; and to mountains, Il. i. 44. ii. 167. et al., and this, I apprehend, from the Heb. קַרְנָא a horn.—A skull. occ. Mat. xxvii. 33. Mark xv. 22. John xix. 17. Hence used by St. Luke as the name of the place where Christ was crucified, and commonly called in English *Calvary*, from the Latin calvaria a skull. occ. Luke xxiii. 33. Comp. Γολγοθᾶ. [Judg. ix. 53. 2 Kings ix. 35.]

Κράσπεδον, ου, τό, so called, q. κρεμῆμενον εἰς πῆδον, hanging down to the ground. [It denotes the prominent part of any thing, e. g. it is used in Xen. Hell. iii. 2, 16, of the wings of an army. See iv. 6, 8. and Eur. Suppl. 660. (of the front or lower parts of a mountain.)]—A tassel or tuft of the garment which the Jews in general, and our blessed Lord in particular, (see Mat. ix. 20. xiv. 36. Mark vi. 56. Luke viii. 44.) wore in obedience to the Mosaic law, Num. xv. 38. Deut. xxii. 12; and which the Scribes and Pharisees affected to have remarkably large, as badges of extraordinary piety, and of uncommon obedience to the divine commandment, Mat. xxiii. 5. See Campbell on Mat. ix. 20. The above-cited are all the passages of the N. T. wherein the word occurs. In the LXX it answers not only to the Heb. קָנָף the

border, extremity, Deut. xxii. 12. Zech. viii. 23. but also to קָנָף the flower-like tuft which the Jews were commanded to wear on the borders of their garments, Num. xv. 38, 39. These flowers were a very proper and striking emblem of the eradication or emission of light¹; and upon them they were commanded to put, Num. xv. 38. a complicated lace, לָחָף, of blue or sky colour, an emblem of the Spirit, taken from its azure appearance at the extremity of the system. Was not the command, therefore, for their wearing such flowers on the borders of their garments, teaching them, in symbolical language, that they were to consider themselves as clothed with the Sun or Light of Righteousness (see Is. lxi. 10. Mal. iv. 2. Rev. iii. 18. xii. 1.); as having put on Christ the divine light (see Rom. xiii. 14. Gal. iii. 27.); and that, therefore, they should walk as children of light, Eph. v. 8. putting on the new man, which after God is created in righteousness and true holiness, Eph. iv. 24; that they should walk in the Spirit, Gal. v. 16, 25. being adorned with the complicated graces (see Gal. v. 22, 23.) of which he is the Author to believers? Comp. Num. xv. 39, 40. [Lex. Cyrill. MS. Brem. κράσπεδον τὸ τοῦ ἱματίου ἄκρον, ἔνισι δὲ τὸ θυσανῶν τὸν χιτῶνος. (Θυσανῶτός is a fringe properly. See Herod. iv. 189. Hom. Il. B. 448. E. 738. &c.) Hesyeh. κράσπεδα τὰ ἐν τῷ ἄκρῳ τοῦ ἱματίου κεκλωσμένα ῥάμματα, καὶ τὸ ἄκρον αὐτοῦ. Schleusner says, that the colour of these fringes was coccineus, but this is rather crimson or scarlet, (as also πορφύρεος. See Schleusner in voc. πορφύρα, &c. Braun. de Vest. Sacerd. i. 14. and on the spiritual allusions of this colour, ii. 26. &c.) and they were כָּנָף or blue (as Parkhurst says) in reality. He should rather have said hyacinthinus. See Simon. Heb. Lex. in voc. under derivat. from כָּנָף Braun.² de Vest. i. 13, 15. &c.]

Κραταῖος, ὁ, ὄν, from κράτος strength.—Strong, mighty, powerful. occ. 1 Pet. v. 6. [Exod. iii. 19. vi. 1. xii. 9. Job ix. 4. et al.]

Κραταῖω, ὦ, from κραταῖός.—To strengthen, make strong. Κραταῖομαι, οὔμαι, pass. to be strengthened, to be or grow strong. occ. Luke i. 80. ii. 40. 1 Cor. xvi. 13. Eph. iii. 16. [On 1 Cor. xvi. comp. 1 Sam. iv. 9. 2 Sam. x. 12. LXX, Ps. xxx. 24. lxxx. 15, 17. Κραταῖον or κραταιωθῆναι ὑπὲρ, ἐπὶ, is often to prevail over. See 1 Sam. xvii. 50. (ed. Ald. and MS. Alex.) 2 Sam. x. 11. 1 Kings xx. 23. &c. &c.]

Κρατεῖω, ὦ, from κράτος strength.

I. To lay strong or fast hold on, to hold fast. Mat. xxvi. 48, 50. Mark xiv. 44, 46. Acts iii. 11. where Kypke cites from Achilles Tatius, lib. v. p. 309. ἡ μὲν ἐπεχείρει με ΚΡΑΤΕΙΝ¹ ἐκεῖ κοιμηθῆσόμενον, 'she endeavoured to retain me to sleep there.' [See LXX, Song of Sol. iii. 4. and Judg. xvi. 27. to hold fast, detain. See sense IV. also.]

II. To hold fast, hold, detain. Acts ii. 24.

¹ See Heb. and Eng. Lexicon in קָנָף I., II., V.

² [Braunius determines, however, on this difficult point of colours, that there were different sorts of purpura. Erat purpura, violacea et carnea et rubra, i. 14, 2 and afterwards, § 3. plurimum tamen color ruber intelligitur per purpuram, non violaceus, nec ceruleus. Those who wish to know more on this subject should read his elaborate work.]

[Schleusner remarks on this passage, that the sense of conquering is not wholly foreign to it, and so Wahl, who takes *κρατῆσθαι* for *to overcome*. See Perizon. on *Æl. V. H. ii. 4.* Suid. *κρατῆν, νικᾶν*. In LXX it occ. for *to subdue*, Josh. xviii. 1. also of *taking (as a city)*. Deut. ii. 34. iii. 4. See also Habak. i. 10. Judg. viii. 12. 1 Mac. i. 2. *Æl. V. H. vii. 10.* Xen. Mem. iii. 2, 1. (*of conquering, getting the better of enemies*). Schweigh. Lex. Herod. voc. *κρατῶ*. Hence it is *to rule over*, and the like: see Esther i. 1. Judg. vii. 8. according to some editions, (*to lead, be at the head of*). Prov. viii. 16. comp. Wisd. iii. 8. x. 2. and thus Schl. explains Rev. vii. 1. (but it is there *rather to restrain*, see VII.) Thus *οἱ κρατοῦντες* *those in power*. See 2 Mac. iv. 50. Wisd. xiv. 19. Xen. de Rep. Lac. c. ii. 1; hence metaphorically, *to govern our passions*. Prov. xvi. 32.]

III. *To hold fast, maintain, retain*. [Mark vii. 3. (comp. *κατέχω*.) 1 Cor. xi. 2, 4, 8. 2 Thess. ii. 15. Heb. iv. 14. (where Schl. says it is *to obtain the promise*.) Rev. ii. 13—15, 25. iii. 11. In Rev. ii. 13. Schleusner understands it *to cleave to*, as also Col. ii. 19. (in sense of *following after*), and so Acts iii. 11. comparing 2 Sam. iii. 6. Ecclus. i. 19. (which will however hardly apply.) In Ecclus. xxi. 14. it is *to keep, contain, retain*, as Knowledge.]

IV. *To lay hold on or take*. In this sense it is construed either with a genitive, as Mat. ix. 25. Mark i. 31. Luke viii. 54; or with an accusative, Mat. xii. 11. xiv. 3. xxii. 6. xxvi. 4. Comp. Mark ix. 10. and Doddridge there. [Wahl in that place understands *to keep in the memory*. Schl., *to keep secret*, comparing *Æsch. Choeph.* 78. Add Mat. xviii. 28. xxi. 46. xxii. 6. xxvi. 55, 57. xxviii. 9. Mark iii. 21. v. 41. v. 17. xii. 12. xiv. 1, 44, 51. Acts xxiv. 6. Rev. xv. 2. LXX, Gen. xix. 16. Judg. xvi. 21. 2 Sam. vi. 6. Ps. lxxiii. 23. Song of Sol. vii. 8. Is. xli. 13.]

V. *To hold, as in the hand*. Rev. ii. 1.

VI. *To obtain*. Acts xxvii. 13. Polybius, as cited by Raphaelius, several times uses *κατακρατῆν τῆς προθέσεως* *for obtaining one's purpose*; but Wetstein produces the very phrase, 'ΕΚΡΑΤΗΘΕΝ ΤΗΝ ΠΡΟΘΕΣΕΩΣ, from Galen. Comp. Heb. vi. 18. on which latter text Raphaelius says, that *κατακρατῆν τινος* means, *compotem alicujus rei fieri, eā potiri, to become possessed of any thing, to obtain it*; and cites Acts xxvii. 13. and several passages from Herodotus, Polybius, and Arrian, where the phrase is thus used. [See Prov. xxviii. 22. In 1 Mac. x. 52. 2 Mac. iv. 10, 27. v. 7. it is used of *obtaining a government*.]

VII. *To hold, restrain*. Luke xxiv. 16. where see Kypke. [Rev. vii. 1.]

VIII. *To retain, not to renit, as sins*. John xx. 23.

Κράτιστος, η, ον, superlative of *κρατός* *strong, mighty, powerful*, (used by Homer, Il. xvi. 181. xxiv. 345. Od. v. 49, 148.) which from *κρατός* *strength*.—*Most strong or powerful*. In the N. T. it is used only as a title of respect or dignity, most excellent. occ. Luke i. 3. (where see Campbell.) Acts xxiii. 26. xxiv. 3. xxvi. 25. [In Xen. de Rep. L. c. viii. 1, 2, 5. *οἱ κράτιστοι* are the chief persons. Theophyl. on Acts i. 3. says, *κράτιστος, ἐπὶ τῶν ἀρχόντων καὶ ἡγεμόνων*. See

Lex. Xen. in voc. LXX, 1 Sam. xv. 15. τὰ κράτιστα τοῦ ποιμνίου *the best of the sheep*.]

Κράτος, εος, ους, τό, most probably from *κέρας*, *ατος, τό*, a horn, which is also an emblem and symbolical name of *strength*. See under *κέρας*.—*Strength, power*. 'Εν τῷ κράτει τῆς ισχύος, Eph. vi. 10. The like phrase occurs in the LXX of Is. xi. 26. for the Heb. *בְּכֹחַ יָמֶיךָ*. Comp. Job xxi. 23. Dan. iv. 30 or 27. [Comp. also Eph. i. 19. Col. i. 11. Κράτος is an intensive in such phrases. It occ. in doxologies, 1 Tim. vi. 16. 1 Pet. iv. 11. v. 11. Jude 25. Rev. i. 6. v. 13. comp. iv. 11. v. 12. Some consider it here equivalent to *αἰσος* or *τιμή*. It occ. LXX, Gen. xlix. 24. Ps. lxxxix. 10. (τοῦ κράτους τῆς θαλάσσης *the violence, the raging of the sea*.) Ps. xc. 11. Job xii. 17. Dan. xi. 1.] Κατὰ κράτος, Acts xix. 20. according to *strength or power*, i. e. *powerfully, mightily*. This phrase is used in the best Greek writers. See Wetstein and Kypke. [Others understand Θεοῦ, and translate *by the assistance of God*, but this is harsh and unnecessary.] Ποιεῖν κράτος, Luke i. 51. to exert strength, to perform a mighty act, or perhaps to gain the victory, as *κράτος* is often used in the profane writers. comp. Ps. cxviii. 16. Heb. ii. 14. τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτέστι τὸν Διάβολον, him who had the power of death, that is, the Devil. For (as saith the Book of Wisdom, ii. 23, 24.) *through envy of the Devil came death into the world*. Comp. John viii. 44. In Heb. ii. 14. "τὸν ἔχοντα is the participle of the imperfect, and is rightly rendered, him who had the power of death. For the Apostle's meaning is that the Devil, at the beginning of the world, had the power of bringing death on all mankind, by tempting their first parents to sin. Hence he is called a murderer from the beginning; and a liar and the father of it, John viii. 44. It is observable that the power of death ascribed to the Devil is called *κράτος*, and not *ἐξουσία*, because he had no right to it. It was a power usurped by guile. All the baneful effects of this power, Christ at the resurrection will remove, at least so far as they relate to the righteous." Macknight. Compare the Rev. William Jones's excellent Lectures on the Figurative Language of Scripture, p. 450. In the profane writers, τὸ κράτος ἔχειν τινός is often used for *having political power or authority over*. Thus Herodotus, iii. 69. ΤΟ' ΠΕΡΣΕΩΝ ΚΡΑΤΟΣ 'ΕΧΟΝΤΑ, *having the command of or supreme authority over the Persians*. Ib. c. 142. ΤΗΣ δὲ ΣΑΜΟΥ Μαινδρίου—ΕΙ'ΧΕ ΤΟ ΚΡΑΤΟΣ, 'Mæandrius had the government of Samos.' See more instances in Raphaelius and Wetstein. [Add Soph. Antig. 173. (ed. Schæf.) *Æsch. Suppl.* 422. Alberti, Obs. Philol. p. 419. and Gloss. Gr. p. 171. Apollodor. Bibl. iii. 14, 6. In Hebr. ii. 14. (ὁ τὸ κράτος ἔχων θανάτου *the king or lord of death*), "Satan is so called," says Schl., "being supposed by the Jews to have received from God a power of slaying men. See Schoettgen, Hor. Hebr. and Talmud, p. 935." But this was not the only reason; it was also because he brought sin and therefore death into the world and still promotes sin, &c. See Owen in Pole Synops. ad loc.]

Κραυγάζω, from *κραυγή*.—*To cry, cry out*. Mat. xii. 19. xv. 22. John xi. 43. [xviii. 40. xix. 6, 15

Acts xxii. 23. Ezra iii. 13. See Lobeck on Phryn. p. 337.]

Κραυγή, ἦς, ἡ, from κέκραγα perf. mid. of κρᾶζω to cry out.

I. *A cry, or crying out.* Mat. xxv. 6. Rev. xiv. 18.—from sorrow or pain. Heb. v. 7. Rev. xxi. 4. [In Heb. v. 7. Schl. says *earnest prayer*. So Suid. referring to Ps. v. 1. Comp. κερᾶζομαι and 2 Sam. xxii. 7. Ps. xviii. 6. Neh. ix. 9. In LXX, it is often a cry of sorrow, weeping, and the like. Esth. iv. 3. 1 Sam. v. 12. It is a shout, in 1 Sam. iv. 6. 2 Sam. vi. 15. See Jer. iv. 19. On Gen. xviii. 20, 21. Biel refers to Schol., who explains it by *boldness and insolence*; but see James v. 4. and Sim. Heb. Lex. voc. קרא. Comp. too Gen. iv. 10. We speak of *crying sins*.]

II. *A clamour.* Acts xxiii. 9. Eph. iv. 31.

Κρέας, ἐστος, Ion. ἐας, Att. ἔως, τό.—*Flesh, flesh-meat.* It seems properly to denote *flesh as used for food*, which is its most common sense in the profane writers, particularly Homer, as also in the LXX. occ. Rom. xiv. 21. 1 Cor. viii. 13. [Gen. ix. 4. Exod. xii. 8. Prov. xxiii. 20. Is. xxii. 23. &c.]

Κρείσσων, ονος, ὁ καὶ ἡ, καὶ τὸ κρείσσων.—*Better.* occ. 1 Cor. vii. 9, 38. Phil. i. 23. [Exod. xiv. 12. Judg. xi. 25. (in some copies ἀγαθέτερος is read, and so xv. 2.) and Prov. passim.]

Κρείττων, ονος, ὁ καὶ ἡ, καὶ τὸ κρείττων. An irregular comparative, from κρατός *strong, q. κρατῶν*. †Used also as compar. of ἀγαθός.†

I. *Stronger, more powerful, superior, or better in strength.* Comp. Heb. i. 4. (Thus frequently used in the profane writers.) [Understand here, *higher in power, office, and dignity*, and comp. Heb. vii. 7. where τὸ κρείττων the higher (in office sc. or dignity) is opp. to τὸ ἑλαττον. In Chrysost. de Sacerd. iii. 6. ἐπὶ τὸ κρείττων ἐκοσμήθη means *was adorned with higher dignity or excellence.* See Pole Synopsis.]

II. *Better, more excellent.* 1 Cor. xi. 17. xii. 31. [Heb. vii. 19, 22. v. 34. xi. 16, 35, 40. xii. 24. 1 Pet. iii. 17. LXX, Judg. viii. 2.]

III. *Better, more profitable.* 2 Pet. ii. 21. [or preferable. See Aristoph. Plut. 611. (so κρατεῖ, Eur. Hippo. 248. for κρείσσον ἐστὶ, see Monk.) comp. Exod. xiv. 12. &c.]

IV. *Better, more favourable.* Heb. xii. 24.

ΚΡΕΜΑΪΩ, ῶ, and ΚΡΕΜΑΜΑΙ, mid. of obsol. ΚΡΕΜΗΜΙ.

I. *To hang, suspend.* Mat. xviii. 6. Acts xxviii. 4. [(in middle voice. comp. Gal. iii. 13. &c.) See 1 Mac. i. 61.]

II. *To hang, as upon a cross, to crucify.* Luke xxiii. 39. Acts v. 30. x. 39. Gal. iii. 13. Bp. Pearson on the Creed, art. iv. observes, that both Diod. Sic. and Arrian use κρεμᾶν in like manner for *crucifying*; and so doth Josephus, de Bel. vii. 6, 4. The phrase κρέμασαι ἐπὶ ξύλον is Hellenistical and used by the LXX, Gen. xl. 19. Deut. xxi. 22, 23. et al. for the Heb. קָלַעַל עַל עֵץ. [See Ezra vi. 32. &c.]

III. *Κρέμασθαι ἐν* — Mat. xxii. 40. signifies either to *hang in*, i. e. be contained in, or to *hang, depend, upon.* The former interpretation is embraced by Whitby, who says the expression “is a metaphor taken from the custom mentioned by Tertullian, of *hanging up their lives* in a public

place to be seen of all men; and it imports, that in the precepts here mentioned is *compendiously contained* all that the Law and the Prophets do require in reference to our duty to God and man.” Others, however, think that the expression κρέμασθαι ἐν denotes to *hang or depend upon*, agreeably to the Latin idiom. Cassander and Grotius, to whom we may add our English translators, were of this latter opinion, to which Stockius subscribes, and cites the similar Latin phrase, *pendere in*, from Cicero’s Oration against Piso, § 41. ed. Olivet: *An tu mihi—dicere audes (non) in tabellis paucorum judicum, sed in sententiis omnium civium famam nostram fortunamque pendere?* ‘Darest thou object to me, that our fame and fortune *depend not on* the tablets of a few judges, but *on* the opinions of all our fellow-citizens?’ Stockius further observes, that no passage similar to that of St. Matthew hath ever yet been produced from any Greek author; and in this I think he is right: for I cannot apprehend that the phrase ἀρᾶσθαι ‘EK to *hang from*, which is used by Plato, Plutarch, and Iamblichus, (see Elsner, Wolfius, and Wetstein,) for *depending upon*, is parallel to κρέμασθαι ‘EN. And in Arrian, Epictet. ii. 16. p. 215. ed. Cantab. ΚΡΕΜΑΣΘΑΙ ‘EK, not ‘EN, is used for *depending upon*. On the whole, without presuming to dictate, I must confess myself most inclined to the latter interpretation. [In Judith viii. 24. ὅτι ἐξ ἡμῶν κρέμαται ἡ ψυχὴ αὐτῶν because *their hearts depend on us*. Philo, vol. ii. p. 420. ὡν αἱ τοῦ θένους ἐλπίδες ἐκρέμαντο. Comp. Is. xxii. 24. See Pind. Olymp. vi. 125. Anacr. xxix. 17. Maimonid. de Fundamento Legis, ch. i. § 3. says, to *acknowledge other gods, is to deny the great principle* וְלֹא לֵאמֹר כִּי עֲלֵינוּ הֵאֱלֹהִים (literally *in*) *which all depend.*]

Κρηνός, οὔ, ὁ, q. κρεμάμενος *hanging.* So Ovid, Met. xiii. 525.

Imminet æquoribus scopulus.—

A cliff o’erhangs the deep.

A steep place, a precipice hanging over the ground below. Homer generally uses it for *the bank of a river*, as Il. xxi. 175, 200, 234, 244. which is frequently undermined, and *hangs over* the water. So the poet describes the Trojans, when pursued by Achilles, as *hiding themselves under the banks of the river Xanthus*, Il. xxi. 26. πρῶσσαν ὑπὸ ΚΡΗΜΝΟΥΣ. occ. Mat. viii. 32. Mark v. 13. Luke viii. 33. [2 Chron. xxv. 12. for ὄρη a rock. Hence κατακρημνίζω to *throw down a precipice*, (see κατά,) 2 Mac. vi. 10.]

Κριθή, ἦς, ἡ.—*Barley*, so called from κρίνω to *separate*, because the grains of this corn grow *separate* from each other in the ears. occ. Rev. vi. 6. [See LXX, Exod. ix. 31. Lev. xxvii. 16. &c. Ol. Cels. Hierobot. vol. ii. 239.]

Κριθμός, η, ον, from κριθή.—*Maile of barley, barley.* occ. John vi. 9, 13. [2 Kings iv. 42. Num. v. 15. Judg. vii. 13. Xen. Anab. iv. 5, 21.]

Κρίμα [or κρίμα], ατος, τό, from κρίνω to *judge.*

I. *A solemn judgment, judicial trial.* Acts xxiv. 25. Heb. vi. 2.—*a judicial sentence.* Rom. ii. 2, 3. Comp. Rom. v. 16. [Hence *decrees, statutes, ordinances.* See Rom. xi. 33. Comp. Ps. xxxvi. 7. exix. 75. Ezek. xxxvii. 24. Lev. xviii. 1. xx. 22.

Deut. iv. 1. Comp. also Ps. lxxii. 1. Wisd. xvii. 1. Ποτεῖν κρίμα is *to do justice*. Prov. xxi. 15. xxviii. 5. Mic. iii. 9. vi. 8. Jer. v. 1. In John ix. 39. εἰς κρίμα means *to judge, to make a separation between good and bad*, according to Wahl; but Schleusen. says, *ideo hoc consilio*, on what authority I know not. Sometimes in LXX the word is used for *appointment, order, &c.* See Esdr. ix. 4. 2 Chron. iv. 7. xxx. 16. Comp. κρίνω *to determine, settle.*]

II. *A private judgment, or pronouncing a private sentence or opinion.* Mat. vii. 2. [So 1 Tim. iii. 6. Schl. takes εἰς κρίμα διαβόλου for *harsh judgment*. See Pole, Synopsiis.]

III. *A being adjudged or sentenced to punishment, condemnation, damnation.* Mat. xxiii. 14. Luke xxiii. 40. xxiv. 20. Rom. iii. 8. xiii. 2. [Gal. v. 10. 1 Pet. iv. 17. 2 Pet. ii. 3. comp. Jude 4. (but Wahl and Schl. in all the above passages understand *punishment*, as below, IV.)]

IV. *The execution of judgment, punishment.* Mat. xxiii. 14. Mark xii. 40. James iii. 1. 1 Cor. xi. 29. see the three following verses. [See Rev. xvii. 1. xviii. 20. where ἐκρίνειν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς is, *hath avenged you on her, hath punished her for the injuries done to you*, according to Schleusen. See κρίνω VII.]

V. *A judicial or legal contest, a law-suit.* 1 Cor. vi. 7. [comp. Exod. xviii. 22. xxiii. 6. Job xxxi. 13.]

VI. *Judicial authority, power of judging.* Rev. xx. 4. [so Eccles. iii. 2. of a mother's authority over her child.]

KΡΙ'NON, ου, τό.—*A lily*, a well-known species of flower. [Mintert derives the word from κρίνω *to separate, as having separate leaves*. Parkhurst from κρῖ in the sense of *light*, as also κρίνω itself, both of which seem quite fanciful.] The *lily* is called in Heb. קָדָשׁ and קִדְשָׁשׁ, from (קָדַשׁ) its six leaves, or rather from (קָדַשׁ) its *virid* colour or whiteness¹. occ. Mat. vi. 28. Luke xii. 27. [In LXX, for κρῖ *a flower*. Exod. xxv. 31, 33, 34. Num. viii. 4. whence Schl. concludes it to be used for *flowers of all kinds*; but this does not follow, for the LXX may have supposed these to be *lilies*. Comp. 1 Kings vii. 18, 21, 25. 2 Chron. iv. 5. See Hos. xiv. 6. Is. xxxv. 1. Song of Sol. ii. 12, 16. iv. 5. v. 14. see Dioscor. iii. 99. Ol. Celsii Hierobot. vol. i. p. 383. Scacchi, Elaeochromism. Myroth. i. p. 209. Salmas. Exerc. de Homonymiis Hyles Iatricis, p. 23².]

KΡΙ'ΝΩ³, [properly, *to separate*. See Hom. II. B. 362. and Schol.]

I. *To judge, try in a solemn or judicial manner.* Spoken of men, John xviii. 31. Acts xxiv. 6.—of God, Acts xvii. 31. Rom. iii. 6. [see sense IX.]—of Christ, God-man, 2 Tim. iv. 1. Comp. Luke xix. 22. [See John v. 22. Rom. ii. 12, 16. 1 Cor. v. 12, 13. James ii. 12. 1 Pet. i. 17. ii. 23. iv. 5. Rev. xi. 18. xx. 12, 13. *to give judgment*, Prov. xxix. 7. comp. Ps. lxxxi. 1, 3.]

¹ See Heb. and Eng. Lexicon under קָדַשׁ.

² [Sir James Smith thinks that the flower alluded to by our Lord was the *Amaryllis Lutea*, a common and brilliant liliaceous plant in the Levant. But see Christian Remembrancer for Feb. 1819.]

³ Whence the Latin *cerno* 'to discern, see'; which the learned reader needs not be informed was anciently pronounced *kerno*. See Littleton's and Ainsworth's Dictionaries on the letter C.

II. With an accusative, *to judge, regulate, rule*. This seems an Hellenistical sense of the V. in which the LXX use it for the Heb. מִשֵּׁל, as in Gen. xlix. 16. Dan. γγ, κρίνει shall judge his people as one of the sceptre-bearers of Israel. So in Mat. xix. 28. Luke xxi. 30. the promise to the apostles of sitting on thrones and judging the twelve tribes of Israel imports their being intrusted by Christ with the government and regulation of the whole Christian Church, the true Israel of God. Comp. παλιγγενεσία. [See 1 Cor. vi. 2. and Eccles. iv. 9. (ἐν τῷ κρίνειν σε when thou judgest, rulest), 16. Wisd. i. 1. vi. 4. Artemidor. ii. 12. p. 56. κρίνειν γὰρ τὸ ἀρχὴν ἐλεγον οἱ παλαιοί.]

III. *To judge, pass sentence, or give one's opinion in a private manner.* Mat. vii. 1, 2. Luke vi. 37. John viii. 15. [comp. Rom. ii. 1, 3. xiv. 3, 10, 13. 1 Cor. v. 12. x. 29. Coloss. ii. 16. James iv. 11. (synon. here with κατακαλεῖν, which see; but κρίνει νόμον seems to mean *makes himself above the law*.) See also John viii. 26. Rom. ii. 27. xiv. 22. in sense of *condemning* and the like, which it often bears.]

IV. *To judge, discern, form a mental judgment or opinion.* Luke xii. 57. John vii. 24. Acts iv. 19. 1 Cor. x. 15. xi. 13.

V. *To judge, think, esteem.* Acts xvi. 15. xxvi. 8. Comp. xiii. 46. 1 Cor. iv. 5. Rom. xiv. 5. in which last text κρίνειν denotes *preferring one to another*. (See Raphelius.) So in Xen. Mem. iv. 4, 16. where Socrates, having observed that it was a law among all the states of Greece, that the citizens should swear ὁμοοῦσιν *to agree*, he adds, "I suppose this is done οὐχ ὅπως τοὺς αὐτοὺς χοροὺς ΚΡΙ'ΝΩΣΙΝ οἱ πολῖται, not that the citizens should prefer the same dances, nor that they should commend, ἐπαινῶσιν, the same musicians, nor that they should choose, αἰρῶνται, the same poets," &c. Thus also Menander, p. 230. lin. 245. ed. Cleric.

Δὲ εἶθ' ἂν ΚΡΙ'ΝΑΙ τὸν γαριεὶν μέλλοντα δεῖ,
"Ἦτοι προσήνῃ ὄψιν, ἢ χρηστὸν τρόπον.

'There are two things of which he who means to marry must choose or prefer (one), either a pleasing countenance, or good morals.'

VI. *To judge proper, determine.* Acts xv. 19. xvi. 4. xx. 16. xxi. 25. xxv. 25. [see iii. 13. xxvii. 1.] Κέκρικα, *I have decided or determined*. 1 Cor. v. 3. It implies a *fixed resolution or determination*, and is thus used in the profane writers, especially several times by Arrian, Epictet. ii. 15. See Weinstein. [Add also 1 Cor. ii. 2. vii. 37. 2 Cor. ii. 1. Tit. iii. 12. comp. Judith ii. 3. 3 Mac. i. 6. Polyb. iv. 66. Ælian, V. H. i. 34. See Krebsii Notæ ad Decreta Roman. pro Judeis, p. 171. Cic. Fam. vii. Ep. 33. mihi judicatum, i. e. constitutum est. Esdr. vi. 22.]

VII. *To adjudge to punishment, condemn.* John iii. 17, 18. vii. 51. Acts xiii. 27. [Comp. John viii. 50. xvi. 11. xii. 47. (comp. iii. 17, 18.) where it is opp. to σώζειν. xvii. 31. In all the above passages Schl. understands *to punish*. See LXX, Is. xlv. 16. Ezek. xxxviii. 22. Acts vii. 7. Rom. ii. 12. 2 Thess. ii. 12. Heb. x. 30. (or *to judge*, see also xiii. 4.) 1 Pet. iv. 6. Rev. vi. 10. xvi. 5. xviii. 8, 20. (comp. κρίμα.) See κατακρίνω.]

VIII. *To furnish matter or occasion for condemnation, to condemn* in this sense. Rom. ii. 27. Comp. κατακρίνω II.

IX. *Κρίνομαι*, pass. *to be judged*, i. e. *to be brought or called into judgment, to be called in question*, in jus vocari. Acts xxiii. 6. xxiv. 21. xxvi. 6. *Κρίνομαι* is used in the same sense both by Lysias and Demosthenes. See Wetstein on Acts xxxiii. 6. [comp. xxv. 9, 10, 20. (see next sense.)] So *judicare* in Latin. Livy xxvi. 3. xliii. 16.]

X. *Κρίνομαι*, mid. and pass. *to be judged*, i. e. *to enter into a judicial contest with, to plead, sue*. 1 Cor. vi. 1. With a dative following, Mat. v. 40 ;—with the preposition *μετά with*, 1 Cor. v. 6. [comp. Gen. xxvi. 21. Judg. viii. 1. (al. διελέξαντο) xxi. 22. Job xxxi. 13. Jer. ii. 9, 36. Mic. vi. 11. Hos. ii. 2. Lam. iii. 36. Eccles. vi. 10.]

XI. *Κρίνεσθαι ἐν*, *to be judged by*, 1 Cor. vi. 2. This phrase is by no means merely Hebraical or Hellenistical, but is often used in the Greek writers, as may be seen in Wetstein.

Κρίσις, εως, ἡ, from *κρίσισαι*, 2 pers. perf. pass. of *κρίνω to judge*.

I. *Judgment*. John v. 22, 30. vii. 24. viii. 16. Compare John xii. 31. xvi. 8, 11. Rev. xix. 2. Spoken of the final judgment. Mat. xii. 36, 41, 42. [comp. x. 15. xi. 22, 24. Mark vi. 11. Luke x. 14. xi. 31, 32. 2 Thess. i. 5. 1 John iv. 17. Jude 6. Rev. xiv. 7.]

Κρίσιν ποιεῖν, *to pass judgment or sentence*. John v. 27. Jude 15. This expression is thus applied in the best Greek writers. See Raphaelius, Wetstein, and Kypke on Mat. and Macknight on Jude. [In Deut. x. 18. ποίων κρίσιν προσήλυτων, &c., *that trieth the cause of (or for) the stranger (unless κρίσις is here justice or right)*. Xen. Hell. v. 2, 35. Ἰσμηνίᾳ κρίσιν ποιεῖν *to bring Ismenias to trial*. In LXX, see Deut. xvi. 18. *for judgment*. In sense of statutes, ordinances, &c. (comp. κοῖμα,) Deut. iv. 5, 14. xi. 1. Exod. xv. 25. Ps. cxix. 137. Rev. xvi. 7. It is used also for custom, (that which is usual, quasi appointed, from *κρίνω to determine, settle*, &c.) See Ezra iii. 4. Judg. xviii. 7. 2 Chron. xxxv. 13.—*for cause* (in a judicial sense), Exod. xxii. 9. xxiv. 14. Jer. v. 28. Comp. Ps. cxxxix. 12. Prov. xxiii. 29. (or *strife*.)—*Κρίσις βλάσφημος or βλασφημία*, *a reproachful or railing judgment or sentence*. 2 Pet. ii. 11. Jude 9. See Wolfius and Macknight.

II. *Judgment, justice*. Mat. xxiii. 23. Comp. xii. 20. [see LXX, Is. xxxii. 1. xlii. 1, 2. Some explain it *true doctrine*.]

III. *Judgment of condemnation, condemnation, damnation*. Mark iii. 29. John v. 24, 29. [See Heb. x. 27. Rev. xviii. 10. 1 Tim. v. 24. (others *blame*) James ii. 13. (or *judgment*) 2 Pet. ii. 4. of *future punishment*. In Acts viii. 33. Bretsch., Wahl, and Schl. understand *punishment*. Comp. Is. liii. 8.] It also implies the *punishment consequent on condemnation*. Mat. xxiii. 33.

IV. *The cause or ground of condemnation or punishment*. John iii. 19.

V. *A particular court of justice among the Jews*, consisting of twenty-three men; which, before the Roman government was established in Judea, had the power of life and death, so far as its jurisdiction extended, and punished criminals by strangling and beheading. Mat. v. 21, 22. [So Bp. Middleton.] The learned reader may do well to consult on this subject Rayn. Martin, Pugio Fid. pt. ii. cap. 4. § 4. and Voisin's notes. [See Iken. Ant. Heb. pt. ii. ch. iv. § 20. et seq. Schl. understands the seven judges mentioned by Jos.

Ant. iv. 8, 14, and 38. Bell. Jud. ii. 20, 5. (but see Iken. § 31.) and refers to Deut. xvi. 18. as also Bretsch. who adds 2 Chron. xix. 5; but nothing is said there of the *number*. See Krebs, Obs. Flav. p. 19. Rhenferd. Diss. de X. Otiosis, p. 34. (Iken. as above,) and Possini Spicileg. Evang. p. 45.]

Κρίτηριον, ον, τό, from *κρίρεται*, 3rd pers. perf. pass. of *κρίνω to judge*.

I. *Judgment, the act or authority of judging or determining*. 1 Cor. vi. 2. So Lucian, Bis Accusat. t. ii. p. 331. οὐδὲν ἡγείται ΚΡΙΤΗΡΙΟΝ ἀληθὲς εἶναι, 'he thinks no judgment is true.'

II. *A judicial contest or controversy, a law-suit*. 1 Cor. vi. 4.

III. *A judgment-seat, a tribunal, a court of judicature*. James ii. 6. In this sense it is used not only by the LXX, Judg. v. 10. for the Heb. מִשְׁכָּן, (comp. Theodotion in Dan. vii. 10, 26.) but also commonly by the Greek writers, particularly by Diodorus Siculus and Polybius. See Wetstein. [Comp. also Exod. xxi. 6. Susann. 49. Pausan. Corinth. ii. 156. Polyb. ix. 33, 12. xvi. 27, 2. Other words in —ήριον mean *a place, as δεσμωτήριον, &c.*]

Κριτής, οῦ, δέ, from *κρίνω to judge*.—*A judge*. [See Mat. v. 25. xii. 27. Luke xi. 19. xii. 58. xviii. 2, 6. where ὁ κριτής τῆς ἀδικίας is the *unjust judge*. Acts x. 42. xviii. 15. 2 Tim. iv. 8. Heb. xii. 23. James ii. 4. κριταὶ διαλογισμῶν πονηρῶν, *iniquitous, unjust judges*. iv. 11. Comp. κρίνω. Deut. i. 16. xvi. 18. 1 Sam. xxiv. 16. Ezr. vii. 25. &c. In Acts xxiv. 10. it is applied to Felix. In Acts xiii. 20. of the Judges¹ from Joshua to Samuel. Comp. Judg. ii. 16, 18, 19. Ruth i. 1. also for *rulers, governors, &c.* Eccles. x. 2, 24. Esdr. ii. 17. Epist. Jer. 14. Joseph. Ant. vi. 5, 4.]

ΚΡΙΤΙΚΟΣ, ὅς, ὄν, from *κρίνω to judge, discern*.—*Able to discern, a discernor*. occ. Heb. iv. 12. [Adjectives in —ικός denote kind in any matter as *μουσικός, &c.*]

ΚΡΟΥΨΩ. Eustathius thinks it formed by an onomatopoeia from the sound; others derive it from *κέρας a horn*, q. *κερούω to strike with the horn*.—*To knock*, as at a door, of which only it is spoken in the N. T. In this sense it is applied also by the Greek writers, Xenophon, Plato, and others. See Wetstein on Mat. vii. 7. [with or without τὴν θύραν, Mat. vii. 7, 8. Luke xi. 9, 10. xii. 36. xiii. 25. Acts xii. 13, 16. Rev. iii. 20. Judg. xix. 22. Song of Sol. v. 2. Judith xiv. 14. Schleusner says, that *κρούειν* is used of *knocking from without for entrance*. φοφεῖν (crepare) of *knocking from within to give warning that the door was to be opened (which anciently opened outwards)*. Græv. ad Lucian. Soloc. vol. ii. p. 758. Heinssterh. Aristoph. Plut. 1098. p. 414. Xen. Symp. i. 11. Lobeck on Phryn. p. 177. Piers. on Mær. 211.]

Κρυπτή, ἥς, ἡ, fem. agreeing with χώρα *place* understood, but used as a N. substantive for *a subterranean place or vault*, "Crypta, testudo subterranea, locus abditus et cameratus." Hederic's

¹ [Called ΚΡΕΤΤΩ κατ' ἐξοχὴν, whence the Carthaginian Suffetes. Liv. xxx. 7, 5. On the connexion between the Carthagin. and the Heb. languages, consult Selden de Diis Syris, Proleg. ch. 2.]

Lexic. ed. Morell, 1766. occ. Luke xi. 33. [Others deem the fem. used by a Hebraism for neut. Bretschn. says, *a place used to hide things in.* occ. 1 Kings vi. 4. (comp. Ezek. xl. 17. *θυρίδες κρυπτῶν*) Ezech. viii. 12. Wisd. vii. 21. &c.]

Κρυπτός, ἡ, ὄν, from **κρύπτω**.—*Hidden, secret.* [Mat. x. 26. (comp. Mark iv. 22. Luke viii. 17. xii. 2.) Rom. ii. 16. (comp. 1 Cor. iv. 5. xiv. 25. 2 Cor. iv. 2. and LXX, Ps. li. 6 or 8. Ecclus. i. 30. iv. 18.) In Mat. vi. 4. *ἐν τῷ κρυπτῷ* (and John vii. 4, 10. xviii. 20. *ἐν κρυπτῷ*) is *in secret*. On ver. 6. *ὁ ἐν τῷ κρυπτῷ*, Schl. says, *ἐν τῷ ταμείῳ*. (It seems rather, *he that is in secret, or that is even in the most secret places, generally, or that is himself in secret, unseen*.) *ibid.* ὁ βλέπων ἐν τῷ κρυπτῷ, *that seeth (things that are) in secret*; others not so well, *that seeth, himself unseen*. Rom. ii. 29. *ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος that is in the heart or inwardly a Jew, i. e. spiritually.* Comp. 1 Pet. iii. 4. ὁ κρυπτός τῆς καρδίας ἄνθρωπος *the inward man of the heart.* (Schl. conjectures from verse 3. κόσμος for ἄνθρωπος *without any necessity*.)]

ΚΡΥΨΙΤΩ.

I. *To hide, conceal.* [(1.) *Literally.* Mat. v. 14¹. xiii. 44. xxv. 25. John viii. 59. *ἐκρύβη καὶ ἐξῆλθε*, where some say, *he went out unperceived*², taking *ἐκρύβη* καὶ as equivalent to an adverb by an Hebraism, as Wahl and Gesenius; Schl. says, *withdrew himself from their rage, going out of the temple*, comparing Herodian, iii. 4, 14. v. 4, 21. vii. 2, 10. but these are unlike in construction. Comp. John xii. 36. xix. 38. *μαθητὴς κεκρυμμένος secretly a disciple.* 1 Tim. v. 25. Heb. xi. 23. Rev. vi. 15.]

[(2.) *Metaphorically, of things, not understood, dark sayings, &c.* Mat. xiii. 35. Luke xviii. 34. xix. 42. LXX, 1 Sam. x. 22. Jer. xxiii. 24.]

II. *To lay up, reserve.* Col. iii. 3. (Comp. i. 5. 2 Tim. iv. 8.) Rev. ii. 17. *φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου*, *to eat of the hidden manna*, or rather, *of the manna laid up*, i. e. to partake of that spiritual support to life eternal, which is derived from Christ, now *laid up*, reconditus, in heaven, (comp. Col. iii. 3. in Greek,) and which was typified by the *manna laid up* in a golden vessel in the Holy of Holies of the Tabernacle. Comp. Exod. xvi. 33, 34. Heb. ix. 4. and see Vitringa and Johnston on Rev. [Ps. xxxi. 19.]

Κρυσταλλίζω, from **κρύσταλλος**.—*To shine like crystal.* occ. Rev. xxi. 11. [Comp. Wisd. xix. 21. (*κρυσταλλοειδής*).]

Κρύσταλλος, ου, ὁ, from **κρύος** *cold*, and **στέλλωμαι** *to congregate*.

I. *Ice, water congealed by cold.* Thus frequently used in the profane writers, and in the LXX, Job vi. 16. Ps. cxlviii. 8. Wisd. xvi. 22. Ecclus. xliii. 20 or 24. [In Num. xi. 7. some take it for *hail*. See Test. xii. Patr. p. 546.]

II. *Crystal*, so called from its resemblance to *ice*. occ. Rev. iv. 6. xxii. 1.—So the Heb. **קָרָן** signifies both *ice* and *crystal*, and **קָרָן** *crystallos* in the LXX answers to that word in the former sense, Job vi. 16. and in the latter, Ezek. i. 22. [See Is. liv. 12. Plin. H. N. xxxvii. 2.]

Κρυφή. It seems properly the dative fem. of **κρυφός** *secret*, from **κρύπτω** *to hide*, and is used adverbially for *ἐν κρυφῇ χώρα* *in a secret place*.—*In secret, in private.* occ. Eph. v. 12. where the apostle probably alludes to the abominable impurities *secretly* practised by the heathen in their religious mysteries. See Whitby's and Doddridge's note, and Leland's Advantage and Necessity of the Christian Revelation, pt. i. ch. 8. and 9. p. 194. &c. p. 223. &c. vol. i. 8vo.—The LXX use *ἐν κρυφῇ* in the same sense, Ps. cxxxix. 15. Is. xlv. 19. xlviii. 16. [Ruth iii. 7. Gen. xxxi. 26. Deut. xxviii. 57. In some MSS. Mat. vi. 18. *ἐν τῷ κρυφαίῳ* is found for *ἐν τῷ κρυπτῷ*. *Κρυφαῖος* and *κρυφαίως* occ. LXX, Jer. xxiii. 24. Wisd. xvii. 3. Jer. xl. 15. Another form **κρύφιος** in Ps. li. 6. Eur. Hec. 993. and **κρύφος**, 1 Mac. i. 56. (53.) ii. 31, 41.]

ΚΤΑΨΟΜΑΙ, κτῶμαι.

I. *To acquire, prepare, provide.* Mat. x. 9. [In Luke xviii. 12. Schlusner takes **κτῶμαι** for *I get, all I get, as revenue*; but Parkhurst's sense (see III.) seems preferable. In 1 Thess. iv. 4. Wahl, *to acquire, obtain* a wife, taking **σκεύος** in this sense. But the expression *τὸ ἐαυτοῦ σκεύος* hardly agrees with the sense of *acquiring or obtaining*. See, however, Pole's Synops. and **σκεύος** below. LXX, Is. lvii. 13. Jer. xvi. 19. Gen. xii. 5. xli. 6. Ecclus. li. 28. (33.)]

II. *To acquire by money or a price, to purchase with money.* Acts viii. 20. xxii. 28. In i. 18. *ἐκτήσατο purchased*, i. e. was the occasion of purchasing (comp. Mat. xxvii. 3. &c.); and observe, that verbs are often thus used in Scripture. See Wolfius, Doddridge, and Glassius, Phil. Sac. lib. iii. tract 3. cap. 10. [Joseph. A. J. ix. 8, 3. Lysias (p. 324.) has *ἐζημίωσε, (of an accuser)*, i. e. *caused a person to be punished*. Gen. xxxiii. 19.]

III. *To possess.* Luke xviii. 12. Comp. 1 Thess. iv. 4. Luke xxi. 19. where Raphaelus shows, that *ἀνακτᾶσθαι τὰς ψυχὰς* is used by the Greek writers, particularly Polybius, for *refreshing or recovering the souls of men spent in fatigue*, and thence interprets *κτήσασθε τὰς ψυχὰς ὑμῶν* in St. Luke by *keep, possess, or keep in possession* (as it were) *of your souls*. But Campbell (whom see) renders the words *ἐν τῇ*, &c. *save yourselves by your perseverance*, making them parallel to Mat. x. 22. Kypke concurs with those interpreters who assert that these words signify the same as Mat. xxiv. 13. Mark xiii. 13. and thinks that *κτήσασθε* is here equivalent to the fut. *κτήσασθε ye shall preserve*, which is indeed the reading of the Alexandrian and three other MSS., and favoured by the ancient Syriac and Vulgate versions. To show that the phrase *κτήσασθαι τὰς ψυχὰς* is not an Hebraism, Kypke cites from Lysias, ΤΑΨ ΨΥΧΑΣ ἄλλοτριᾶς ΚΕΚΤΗΨΘΑΙ *to preserve the lives of others*. [Schlusner quotes *κτᾶσθε*, giving no authority.]

Κτήμα, ατος, τό, from **ἐκτεμαίω** or **ἐκέκτημαι** perf. of **κτᾶμαι**.

A *possession*. Particularly, *an immovable possession, an estate in land*. Mat. xix. 22. Mark x. 22. Acts v. 1. (comp. 8.) ii. 45. and see Wetstein on Mat. xix. 22. [LXX, for **κτῆμα** Job x. 29. xxvii. 13. **κτῆμα** a vineyard. Hos. ii. 15. **κτῆμα** a field. Prov. xxiii. 10. Apocryph. Ecclus. xxviii.

¹ [Some translate the verb here, *to hide again*.]

² [This explanation leaves it undetermined whether our Saviour used any miraculous agency to conceal himself. See Pole, Synops.]

24. xxxvi. 25. Eustath. on Il. H. p. 685. says, Homer uses κτήματα, simply of all kinds of property; those after his time, peculiarly of land and houses.]

Κτήνος, εος, ους, τό, from κράναι to possess, just as the Heb. כִּתְּנָה, to which κτήνος generally answers in the LXX, is used for cattle, from the V. כִּתְּנָה to possess. [Gen. xxvi. 14. Deut. iii. 19. Josh. i. 14.]

I. A beast of burden. Luke x. 34. Acts xxiii. 24. [LXX, for כִּתְּנָה. Num. xx. 4, 8, 11.]

II. Κήνεια, η, τά, cattle, beasts for slaughter. 1 Cor. xv. 39. Rev. xviii. 13. [LXX, for כִּתְּנָה. Gen. iii. 14. vi. 7. כִּתְּנָה Gen. i. 28. Ps. lxxviii. 48. צֶאֱנִים sheep. Gen. xxx. 43. Ez. xxiv. 5. כִּתְּנָה Gen. viii. 19.]

Κτήτωρ, ορος, ό, from κέκτηται, 3rd pers. perf. of κράναι.—A possessor. occ. Acts iv. 34. [Diod. Sic. vol. x. p. 102. ed. Bipont.—Hesychius, κήτορες· οἰκοδομοῦντες κτίσται.]

ΚΤΙΨΩ.—In Homer it signifies to found a city or habitable place (see Il. xx. 216. Od. xi. 262.) [also Diod. Sic. i. 12. Herodian. iv. 8, 16. 3 Esdr. iv. 53. (v. Elsnor on Heb. ix. 11.) Joseph. A. J. iv. 8, 5. (comp. Lev. xvi. 16.); but in the N. T.]

I. To create, produce from nothing. Mark xiii. 19. [Rom. i. 25. 1 Tim. iv. 3. Col. i. 16. (of Christ. Comp. Eph. iii. 9. where Schl. gives sense III., but Wahl and Bretsch. give this sense.) iii. 10. (Schl. again gives sense III.) Rev. iv. 11. x. 6. See LXX, Deut. iv. 32. Ps. lxxxix. 12, 47. Gen. xiv. 19. Wisd. i. 14. x. 1.] This is a merely Hellenistical sense of the word, in which it is frequently used by the LXX for the Heb. בָּרָא. As few, if any, of the heathen Greeks¹ had any notion of creation, properly so called, so had they no word to express it.

IK: To form out of pre-existent matter. 1 Cor. xi. 9. It is thus applied by the LXX for the Heb. בָּרָא, Deut. iv. 32. Comp. Gen. i. 27. v. 1, 2. in the Heb.

III. To make, compose. Eph. ii. 15. [In Ecclus. vii. 16. xxxviii. 1. of ordaining, appointing.]

IV. To create and form, in a spiritual sense. It denotes spiritual regeneration and renewal. Eph. ii. 10. iv. 24.

Κτίσις, εως, η, from κτιζω.

I. A creation, production from nothing. Mark xiii. 19. Rom. i. 20. 2 Pet. iii. 4. Rev. iii. 14. Comp. Col. i. 15. [On which text see πρωτόκοκος, by metonym. the things created², creatures. Rom. i. 25. viii. 39. (See sense III.)]

¹ "There was among the heathen natural philosophers great variety of opinions about the origin of the world, and the nature of the element or elements of which they pretended particular bodies to have been formed. Some maintained that water was the principle of all things, others gave that pre-eminence to the air, others to the fire, others to homogeneal parts, &c., but they all agreed in this, that the matter of the world was unproduced: they never disputed among themselves upon the question, Whether any thing was made out of nothing? They all agreed that it was impossible." Bayle's Dictionary, under the article EPICURUS, note R. See also Dr. Ellis's excellent Inquiry, Whence cometh Wisdom, &c. 1 Append. p. 76, 77. Leland's Advantage and Necessity of the Christian Revelation, part i. ch. 13. p. 278, &c., vol. i. 8vo; Encyclopædia Britannica, in CREATION, and in METAPHYSICS, No. 264.

² [In Rev. iii. 14. Christ is called η ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ, which the Arians explain, the first created of

II. Formation, structure. Heb. ix. 11. [Comp. κτιζω I. and II.]

III. A creature. Heb. iv. 13. [Others man, as IV. Schleusner suggests the sense of counsel, device.]

IV. A human creature, or the rational creation. Mark xvi. 15. (comp. Mat. xxviii. 19. Luke xxiv. 47.) Col. i. 23. Comp. Rom. viii. 22. where see Macknight. ["In Mark and Col. i. most interpreters understand the heathen only, called peculiarly κτίσις creatures by the Jews, as is shown by Lightfoot on Mark, Works, vol. ii. p. 468." Schl.]

V. It denotes spiritual regeneration and renovation. 2 Cor. v. 17. Gal. vi. 15. Comp. κτιζω IV.

VI. Ἀνθρωπινὴν κτίσις, 1 Pet. ii. 13. is in our translation rendered ordinance of man, so Martin's French établissement humain, and is supposed to refer only to the magistrates immediately afterwards mentioned³, and to their being invested with political power; which investiture must, in all ordinary cases at least, be performed by, as well as to, men, though the authority of the persons thus invested, as binding the conscience, is from God. Comp. Rom. xiii. 1, 2. [and κτιζω, Ecclus. vii. 16. xxxviii. 1. xlix. 14.] But perhaps πάσῃ ἀνθρωπινῇ κτίσει in 1 Pet. ii. 13. might be more justly translated, to every human creature, as πάσῃ τῇ κτίσει, without ἀνθρωπινῇ, signifies, Mark xvi. 15. Col. i. 23. Comp. Rom. viii. 19, 22; and so the ancient Syriac version renders

the words in St. Peter by ܕܠܝܬܐ ܕܡܢ ܕܢܝܢܐ

to all the sons of men. And on this interpretation the sense of St. Peter's injunction will be, submit yourselves to every human creature, according to your respective relations to them. He begins with that of subjects to kings and governors, to whom he particularly enforces obedience, because the Jewish converts to Christianity were by the heathen suspected, and even accused of being, (comp. ver. 12.) and perhaps were sometimes really, inclined to rebellious principles. At ver. 18. he enjoins the submission of servants to their masters; and having largely insisted on this relative duty, he comes, at ch. iii. 1. to that of wives to their husbands; and, ch. v. 5. lays down this general rule, yea, all of you be subject one to another, which nearly corresponds with the command in ch. ii. 13. [Bretsch. and Schleusner ordinance. Wahl, man, as Parkhurst.]

Κτίσμα, ατος, τό, from κτισμαι perf. pass. of κτιζω.—A creature. occ. 1 Tim. iv. 4. Rev. v. 13. viii. 9. [James i. 18. metaphorically, of the spiritual creation of man, (or his renovation,) by the Christian religion. Apocryph. Wisd. ix. 2. xiii. 5.]

Κτιστής, οῦ, ό, from κτιζω.—A creator. occ. 1 Pet. iv. 19. [2 Sam. xxii. 32. Apocryph. Judith ix. 12. 2 Mac. i. 24.]

created things; but if κτίσις is here creatures, ἀρχὴ would rather be the efficient cause, (as Bretsch. explains it from Wisd. xii. 16. Comp. Ecclus. xxxviii. 16.) Some take it as the head or governor. Schl. the head of the church founded by God. (See Pole's Synops. on Rev. iii. 14. and Col. i. 15.) Comp. κτίσμα, James i. 18.]

³ Just as the Romans say creare consulem, to create a consul; creare regem, to create a king. Phaedrus, lib. i. fab. 30. Livy, i. 35.

Κυβεία, ας, ἡ, from κυβεύω, to play at dice, so to cheat, deceive, (thus Arrian, Epictet. ii. 19. τί—τοὺς ἄλλους ΚΥΒΕΥ'ΕΤΕ; 'why do ye cheat others?') from κύβος a cube or die.

I. A playing at dice, so used by Athenæus in Weststein on Eph. iv. 14.

II. Sleight, cheating, artifice, or dexterity, such as is frequently employed by gamblers with dice. So Theodoret on the place. κυβείαν τὴν πανουργίαν καλεῖ. Πιστοῦνται δὲ ἀπὸ τοῦ κυβεύειν τὸ ὄνομα. Ἴδιον δὲ τῶν κυβευόντων τὸ τῇδε κάκεισε μεταφέρειν τὰς ψήφους, καὶ πανούργως τοῦτο ποιεῖν, the Apostle "calls craft κυβεία, which is a N. formed from κυβεύω to play at dice: now gamblers of this sort use to move the dice to and fro, and to do this craftily." occ. Eph. iv. 14. where see Elsner and Weststein. [Æl. V. H. vii. 12. Gataker on Marc. Antonin. i. 8. p. 9. Suidas, κυβείαν πανουργία. Others, after Salmassius, explain it here rashness, chance, or random counsels, as κυβεύειν (v. Arrian, Diss. Epict. p. 448. and Suid. κυβεύειν εἰς κίνδυνον προσηδῶν) and its compounds are used of rashness. Polyb. i. 87. iii. 95. Diod. Sic. xvi. 78. xvii. 30. Horat. Od. ii. 1, 6. Senftlebius de Alea veterum, (Lips. 1677.) Morus, Diss. Poster. ad Ephes. iv. 11—17. (Lips. 1792.) P. A. Boysen in the Tempe Helvetica, vol. iii. p. 412. Wahl says, inconsistency, unsteadiness.]

Κυβερνήτης, εως, ἡ, from κυβερνάω to govern, which from Heb. מָלַךְ to be strong; whence as Ns. מַלְכָּה a master, מְלִיצָה a mistress; whence also the Latin gubernō, &c., French gouverner, and English governor, &c.—Government, direction. occ. 1 Cor. xii. 28; where Theophylact explains κυβερνήτης by τὸ κυβερνᾶν, ἥτοι οἰκονομεῖν τὰ τῶν ἀδελφῶν, governing or managing the affairs of the brethren. [LXX, Prov. i. 5. xi. 14. xxiv. 6. of prudence. Gloss. in Prov. Salm. κυβερνήσων ἐπιστήμην τῶν παρτιομένων. Plutarch. (ed. Reiske) vol. vi. p. 616. κυβερνήτης Θεοῦ; and vol. iv. p. 298, 300.]

Κυβερνήτης, ου, ὁ, from κυβερνάω, which see under κυβερνήτης.—The steersman, pilot, or master of a ship. "Κυβερνήτης¹ the master or pilot had the care of the ship and government of the seamen therein, and sate at the stern to steer; all things were managed according to his direction: it was therefore necessary that he should have obtained an exact knowledge of the art of navigation, which was called κυβερνητικὴ τέχνη." Τίς γάρ ἐστιν ἐν νηὶ κύριος; Ὁ ΚΥΒΕΡΝΗΤΗΣ, 'who is master in the ship? The pilot,' says Arrian, Epictet. iii. 26. occ. Acts xxvii. 11. Rev. xviii. 17. [Ezek. xxvii. 8, 27, 28. Prov. xxiii. 34.]—This word is often used in the profane writers, (see Weststein on Acts,) and in like manner the V. κυβερνάω, and the Latin gubernō and gubernator, usually refer to the managing or steering of a ship.

Κυκλῶν, adv. from κύκλος a circle, with the syllabic adjection θεν denoting from or at a place.—Around. It is joined with a genitive. Rev. iv. 3, 4. v. 11. [so LXX, 1 Kings xviii. 32.]—used absolutely, Rev. iv. 8. [So LXX, Judg. ii. 14. viii. 34. 2 Chron. iv. 2. &c.]

ΚΥΚΛΟΣ, ου, ὁ, a circle. In the N. T. it is used only in the dative case, adverbially, κύκλω,

for ἐν κύκλῳ, round, round about, around. [ἐν κύκλῳ, Xen. Cyr. viii. 5, 5. Arrian, Diss. Epict. i. 8, 3. Joseph. A. J. ix. 7, 2 and 3.] Mark iii. 34. [comp. Is. vi. 6, 36. xlix. 18. comp. Luke ix. 12. Rom. xv. 19. Rev. vii. 11.] Τὸς ΚΥΚΛΩΙ ἀγροῦς, Mark vi. 36. So Xenophon, τὰς ΚΥΚΛΩΙ χώρας; and Plutarch, τὰς ΚΥΚΛΩΙ πόλεις. See more in Weststein. ΚΥΚΛΩΙ τοῦ θρόνου, round about the throne, Rev. iv. 6. So Weststein on Rev. v. 11. cites from Xenophon, ΚΥΚΛΩΙ τοῦ στρατοπέδου round about the camp. [comp. Gen. xxxv. 5. LXX, Num. xvi. 24. Job i. 10. Ezek. xvi. 57. &c.]

Κυκλῶ, ᾧ, from κύκλω.—To encircle, surround. occ. John x. 24. Acts xv. 20. [In a military sense of besieging, Luke xxi. 20. where Schl., after C. F. Krumbholz, Opp. Subseciv. i. p. 16. takes κυκλομεῖν to be pres. by enallage for fut. Heb. xi. 30. Rev. xx. 9. See Is. xxxvii. 33.]

Κύλισμα, ατος, τό, from κεκύλισμαι perf. pass. of κυλίω.—A rolling, wallowing. occ. 2 Pet. ii. 22. where Kypke cites from Arrian, Epictet. iv. 11. p. 423. ἀπελθε, καὶ χοίρῳ διαλέγου, 'ὦ 'ΕΝ ΒΟΡΒΟΡῶΙ μὴ ΚΥΛΙ'ΗΤΑΙ, 'go and argue with a hog not to roll in the mire.' [On the Jewish proverb quoted by St. Peter, v. Schoettgen, Hor. Heb. et Talmud. Vorst. de Adagiis N. T. ch. iv. p. 776. ed. Fischer.]

ΚΥΛΙΩ, from the Heb. הָלַךְ or הָלַךְ to roll, to which this verb, when used in the LXX, generally answers.—To roll. Κυλίωμαι, pass. or mid. to roll, wallow. occ. Mark ix. 20. [LXX, Josh. x. 18. Prov. xxvi. 27. Amos ii. 13. &c. Polyb. xxvi. 10, 16.]

ΚΥΛΛΟΣ, ἡ, ὅν, having any or even all the limbs crooked, distorted, luxated, contracted. Thus Kypke, on Mat., at large explains the word on the authority of Hippocrates, who even applies it to a short or distorted ear. occ. Mat. xv. 30, 31. xviii. 8. Mark ix. 43. [Hesych. κυλλός² χωλός, καμπύλος. Suid. ὁ πεπρωμένος οὐ μόνον πόδα ἀλλὰ καὶ χεῖρα. v. Suid. voc. βούλντος. Fest. in voc. Cylleus. Foes. Æcon. Hipp. p. 220.]

ΚΥΜΑ, ατος, τό, from the Heb. עָרַף to arise; so the Eng. a surge is from the Latin surgo to arise. †From κύω or κνέω to swell. †—A wave, a billow. See Mat. viii. 24. [xiv. 24. Mark iv. 37. Acts xxvii. 41. Jude 13. metaphorically of violent and turbulent men. Comp. Is. lvii. 20. and Irmisch on Herodian, i. 4, 1. p. 89. LXX, Job xxxviii. 11. Is. xlviii. 18. Jerem. xxxi. 37.]

Κύμβαλον, ου, τό, from κύμβος hollow, which from κύκωμαι perf. pass. of κύπτω to bend.—A cymbal, a concavo-convex plate of brass or other metal, the concave side of which being struck against another plate of the same kind, produces an acute, ringing, inharmonious sound. occ. 1 Cor. xiii. 1. where see Locke, Doddridge, Weststein, and Macknight. The LXX use this word frequently for the Heb. צִלְצִלָּה, and more rarely for צִלְצִלָּה. [See 1 Chron. xiii. 8. xv. 16. 2 Chron. v. 11. &c. Ps. cl. 5. and it is found in 1 Sam. xviii. 6. 2 Sam. vi. 5. For other Heb. instruments, v. Lampe de Cymbalis Vet. et Ellis, Comm. de Cymbalis, in his Fortuita Sacra, Rotterd. 1727. Plin. H. N. lib. i. p. 8. ed. Bipont. Xen. de Re Equest. i. 3.]

ΚΥΜΙΝΟΝ, ου, τό, cumin, a kind of herb. It

¹ Potter's Antiquities of Greece, vol. ii. b. 3. ch. 19.

is plainly derived from the Heb. name כִּיּוּן , which is from the V. כָּבֵד to be hot, on account of the warm qualities of this plant. occ. Mat. xxiii. 23. [LXX, Is. xxviii. 25, 27. v. Olai Celsii Hierobot. pt. i. p. 516. Hesych. κύμινον (so Schleusner corrects for κύμβινον from a MS. of Photius's Lexicon.) $\text{τοῦτο ἐπὶ μυκρολόγου ἔταρτον}$, i. e. the Greeks use κύμινον for any trumpery thing, and a carelessness of *cumin* proverbially denoted a miserly person, (v. Theophr. Char. c. 10. Schol. Aristoph. Vesp. 1348. Spanheim on Julian. Cæs. p. 74.) Σο κύμνοπρίστις a splitter of *cumin*, Angliæ a *skinflint*. Hemsterhus. on Aristoph. Plut. p. 193.]

Κυνάριον , ου, τό, a diminutive from κύων , *κύων*, a dog.—A cur, a whelp, catellus. It is a term of greater contempt than κύων , and is thus applied by Arrian, Epictet. ii. 22. $\text{ΚΥΝΑΪΡΙΑ οὐδέποτε ἔιδες σαίνοντα, κ. τ. λ.}$; 'did you never see curs wagging their tails, &c.?' Our blessed Lord, speaking as a Jew, applies this name to the heathen, who might but too justly be so called on account of their many impurities and abominations. Comp. κύων II., and see Wetstein on Mat. occ. Mat. xv. 26, 27. Mark vii. 27, 28. [Theophrast. Char. xxi. 3. Xen. Cyrop. viii. 4, 9. v. Lobeck on Phryn. p. 180.]

ΚΥΨΙΤΩ , from the Heb. קָנַב to bend.—To bend, stoop down. occ. Mark i. 7. John viii. 6, 8. So Theophrastus, Eth. Char. cap. 24. ΚΑΤΩ ΚΕ-ΚΥΦΩΣ , stooping downwards, or holding down his head, and Lucian, Amor. t. i. p. 1060. [Gen. xliii. 28. Exod. iv. 31. xii. 27. 1 Kings i. 16, 31. xviii. 42. Neh. viii. 6.]

Κυρία , ας, ἡ, from κύριος a lord.—A lady. occ. 2 John i. 5. [LXX, for a mistress, (in respect of a servant,) Gen. xvi. 4, 8, 9. 2 Kings v. 3. Is. xxiv. 2. Epict. Enchirid. 40. $\text{αἱ γυναῖκες κυριαὶ καλοῦνται ἀπὸ τοῦσαρεσκαιδεῖα ἐτῶν}$. Wahl, Schleusner, and Bretschneider take it as a proper name: it occ. thus in Gruter's Inscript.; and the Latin *Cyria* in those of Gorius, v. C. A. Kriegel, Comment. Philol. de κυρία Johannis, Lips. 1758.]

Κυριακός , ἡ, ὁν, from κύριος .—Of or relating to the Lord, the Lord's. occ. 1 Cor. xi. 20. (comp. Acts xx. 7.) Rev. i. 10. So Ignatius uses κυριακὴν for the Lord's day, ad Magnes. § 9; and this is the usual name of Sunday with the subsequent Greek fathers. The Saxon *cypce*, Scottish *kirk*, and our Eng. *church*, are from the same Greek word κυριακή , q. d. the Lord's house. [See Act. Thom. § 29 and 31. Euseb. Orat. $\text{περὶ τῆς ἡμέρας κυριακῆς}$, p. 2. (ed. Jani.) Suic. The-saur. Eccles. vocc. $\text{κυριακή, πάσχα, ἡμέρα}$. In 1 Cor. xi. κυριακὸν δεῖπνον is the Lord's supper. Alberti, Gloss. N. T. p. 131. $\text{κυριακόν} τὸ ἐν ἐκκλησίαις ἄριστον$.]

Κυριεύω , from κύριος a lord, master.—To have or exercise rule or authority over, to rule over (q. d. to lord it over). Luke xxii. 25. [Rom. xiv. 9. 2 Cor. i. 24. 1 Tim. vi. 15. $\text{κύριος τῶν κυριεύοντων}$. Rom. vi. 9. to have power over. Comp. 14. vii. 1. of a law, as νόμος κύριος is used of a law still in force. LXX, Gen. iii. 16. Exod. xv. 9. Num. xxiv. 7. 2 Chron. xx. 6. Dan. ii. 39. iii. 28 or 27. comp. Rom. vi. 9. 1 Mac. x. 76. of taking a city, et al.]

ΚΥΡΠΙΟΣ , ου, ὁ. Plutarch informs us, that

Κῦρος , the name of Cyrus, who in the O. T. (Is. xlv. 28. xlv. 1.) is called כִּיּוּן , did in Persic signify the sun¹. This name then seems an evident corruption of the Heb. שֶׁן the sun, i. e. the solar orb or fire: and as the sun is manifestly the great ruler in material nature, and the idolaters of several nations accordingly worshipped him under the title of הַמֶּלֶךְ the king, and הַמֶּלֶךְ the ruler, lord, so from the same word שֶׁן may, I think, be deduced the Greek κύρος authority, κύριος lord, and even the verb κύρω to exist; for it was a heathen tenet, that the sun was self-existent. Thus, for instance, the Orphic Hymn, Εἰς "Ἡλιον, lin. 3. calls him αὐτοφυῆς self-born.

I. It imports property or possession, and is spoken of men. A lord, master, in respect of a servant or slave. [Mat. vi. 24. x. 24. Ephes. vi. 5, 9. Col. iii. 22. &c. Gen. xxvii. 27, 37. and ὁ κύριος τῆς οἰκίας (paterfamilias). Mark xiii. 35. Comp. Exod. xxii. 8. (Heb. הַמֶּלֶךְ , the same.) Judg. xix. 22.]—A master or owner of a vineyard, Mat. xxi. 40; of a dog, Mat. xv. 27; of an ass, Luke xix. 33. [So LXX, Exod. xxi. 28. ὁ κύριος τοῦ ταύρου, 29, 34. &c. In Gal. iv. 1. κύριος is used of a minor, as owner of an estate. In Mat. xii. 8. κύριος τοῦ σαββάτου hath power over the sabbath. Comp. Mark ii. 28. Xen. H. G. ii. 2, 7 and 11. κύριος εἰρήνης καὶ πολέμου, &c. And so κύριος is found too with an infin. expressing one that hath power or authority to do any thing, as κύριος διαλέγει, Xen. de Rep. Lac. iv. 6. &c.] Applied by a wife to her husband, 1 Pet. iii. 6; where see Campbell's Prelim. Dissertat. p. 304. &c. [Comp. Gen. iii. 16. xviii. 12.] It is also a title of the Roman emperor, as in the profane Greek writers, and as Dominus in the Latin. Acts xxv. 26. where see Wetstein, [and Spanheim, de Us. et Præst. Numism. p. 729.]

II. In the vocative, both singular and plural, it is used as a title of respect, like sir and sirs in English. [Joh. iv. 11, 15. xii. 21. Acts xvi. 30. &c. comp. Gen. xix. 2. In Mat. xxi. 30. (from a son to his father.) xiii. 27. et al. freq.; from servants to their master, viii. 25. comp. Mark iv. 38. from the disciples to our Saviour, et al. freq. &c. In Mat. vii. 21. οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, not all who profess themselves my disciples and followers; Schl. (or who call on my name as their Lord and Saviour.) Schl. here takes κύριος as equivalent to διδάσκαλος (as the Heb. רַב) or καθηγητής; and also in John xiii. 13, 14. ὁ διδάσκαλος καὶ ὁ Κύριος, (although here distinguished,) v. 16. (opp. here to δοῦλος, as xv. 15, 20.) Mat. xvi. 3. xxviii. 6. John xxi. 7. (used absolutely, ὁ Κύριος, in these three last passages. v. Pole, Synopsis,) and John xxi. 28. where Thomas exclaims, ὁ Κύριός μου καὶ ὁ Θεός μου. In none of these docs teacher, magistrate, doctor, seem very appropriate. Other authority and other pre-eminence seem implied, than that merely of the

¹ Speaking of the name Κύρος or Cyrus, he observes, ἀπὸ τοῦ ἡλίου γενέσθαι φασί· ΚΥΡΩΝ γὰρ καλεῖν Πέρσας τὸν ἥλιον, 'they say it is taken from the sun; for the Persians called the sun, kyros.' Plutarch in Artaxerx. t. i. p. 1012. A. So, long before him, Ctesias in Persic. Excerpt. cap. 48. τίθεται τὸ ὄνομα αὐτοῦ ἀπὸ τοῦ ἡλίου ΚΥΡΩΝ. See Vitringa, Observat. Sacr. i. 8, § 14.

² See Heb. and Eng. Lexicon under כִּיּוּן II., and לִרְבִּי III.

teacher over his disciples¹. See Mat. xxii. 41—45. St. Luke uses ὁ Κύριος for our Saviour, in his narrative, vii. 13. x. 1. &c. St. John iv. 1. &c.]

111. In LXX it answers to the several names or titles of God, אֱלֹהִים, אֱלֹהִים, אֱלֹהִים, אֱלֹהִים, but far most frequently to הָיָה: and when applied in this last manner, it may not improperly be derived from κύρω to be, exist, subsist, to which V. Κύριος in this view may seem to bear such a relation as הָיָה doth to הָיָה to be, subsist². [See, amongst other places, LXX, Gen. xx. 13. xxi. 1. Job v. 8. vi. 4, 14. ix. 2. xix. 21. Is. xvii. 10. Gen. xviii. 3. &c. &c. and הָיָה, Ps. cxv. 17. cl. 6. In Mat. xi. 25. Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς Lord or ruler, &c. Κύριος without the article for God, Mark xiii. 20. &c.; with it, Luke i. 6. &c.] In the N. T., likewise Κύριος, when used as a name of God, though it sometimes answers to אֱלֹהִים, (comp. Mat. xxii. 44. Mark xii. 36. with Ps. cx. 1³.) yet it most usually corresponds to הָיָה, *Jehorah*, and in this sense is applied.

1. Essentially, or to the three Persons of the ever-blessed Trinity. Mat. iv. 7. (Comp. Deut. vi. 15.) Mat. iv. 10. (Comp. Deut. vi. 13.) Mark xii. 29. (Comp. Deut. vi. 4, 5.) Luke iv. 19. (Comp. Is. lxi. 2.) et al.

2. Personally, or to one of the Divine Persons, as to the Son, Mat. iii. 3. (Comp. Is. xl. 3.) Rom. x. 13. (Comp. Joel iii. 5. or ii. 32.) to the Holy Ghost, Acts iv. 29, 33. (Comp. ver. 24, 25.) and ch. i. 16. and 1 Cor. xii. 8, 9, 10. "It is in the writings of the Apostles simply and absolutely ascribed to Christ," says Zanchie, "a thousand times." Leigh, Crit. Sacr. But in many of these passages it seems rather to correspond to the Heb. אֱלֹהִים, which denotes *power* or *dominion*, than to הָיָה, which imports *necessary existence*. [It is especially applied to Christ, (says Schleuser,) on account of his divine nature, and because he is the Lord or head of the Christian Church. v. Mat. iii. 3. Luke i. 43, 76. ii. 11. Χριστὸς Κύριος. xxiv. 3. ὁ Κύριος Ἰησοῦς. (et al.) 1 Cor. viii. 5, 6. ix. 1. (et al.) ὁ Κύριος ἡμῶν. 'Εν Κυρίῳ, i. e. Christ⁴, occ. also very frequently with various senses, which must be gathered from the context. It is sometimes to be explained from the communion of the members of Christ's Church, through Christ their head, they being in him, as the branches in the vine. (See John xv. 1.) So οἱ ὄντες ἐν Κυρίῳ, Rom. xvi. 11. of those in the fellowship of Christ's religion. See xvi. 7—14. &c. 22. ἀσπάζεσθαι—ἐν Κυρίῳ, is to salute with brotherly love, as one Christian should another. (Others, to wish all good from Christ,) &c. Phil. iv. 1. στήκετε ἐν Κυρίῳ, stand fast in the faith and communion of our Lord's religion. 1 Cor. vii. 39. μόνον ἐν Κυρίῳ, is only let her marry a Christian, according to Schl. and Bretsch. Others say, still remaining a Christian herself, or according to the

precepts of Christianity, &c. Sometimes ἐν Κυρίῳ is on the Lord's account. v. Ephes. iv. 1. (Some also so explain Rev. xiv. 13. Others as above, in the faith and communion of our Lord.) et al.] We find Epictetus, in Arrian, ii. 16. adopting, as in other instances, the Scriptural or Christian style, ΚΥΡΙΕ 'Ο ΘΕΟΣ, πῶς μὴ ἀγωνιῶ; 'Ο Lord God, how shall I escape solicitude? For it does not appear that any of the ancient heathen Greeks ever gave the title Κύριος to any of their gods. (Comp. under Εἰέω I.) [Schl. says that they did, and refers to Wesseling on Diod. Sic. i. 65. Palapiret, Obs. Philol. p. 68.]

Κυριότης, ητος, ἡ, from κύριος.

I. Dominion, power, or authority, either angelical, Eph. i. 21. or, according to some, magisterial or civil, 2 Pet. ii. 10. Jude 8; but in these two latter texts, as well as in the first, Whitby, whom see, understands it of angelical powers.

II. Κυριότητες, ων, αἱ, powers, a certain order of angels, an abstract term being used for a concrete. Col. i. 16. [Schl. and Wahl also in the other passages take it as an abstract for a concrete. Phavorin. κυριότητες εἰσι δυνάμεις ἁγῆαι λειτουργικαὶ Κυρίου, 'κυριότης are holy ministering angels of the Lord.' Schl. is uncertain to what passage this applies.]

Κυρώ, ὦ, from κύρος authority, confirmation, which see under κύριος.—To confirm, i. e. by a public or solemn act. occ. Gal. iii. 15. 2 Cor. ii. 8. where see Raphelius. [Κυροῦσθαι in Greek writers means to be confirmed by law, sanctioned by public authority, v. Thuc. viii. 69. Æl. V. H. ii. 9. xiii. 24. LXX, Gen. xxiii. 20. Lev. xxv. 30. of property confirmed to any one's possession, and Aquil. Gen. xxiii. 17. 1 Sam. xv. 13.]

ΚΥΨΩ, to be pregnant or with young. This verb occurs not in the N. T., but is inserted on account of its derivatives. [LXX, Is. lix. 4.]

Κύων, κύνός, ὁ, ἡ, from κύω to be pregnant.

I. A dog, so called from their prolific nature. Luke xvi. 21. [comp. Æl. H. A. viii. 9. 2 Pet. ii. 22. Prov. xxvi. 11. and Vorst, Diatr. de Adagiis N. T. ch. 4. p. 774. LXX, 1 Sam. xvii. 43.]

II. It denotes men who resemble dogs in being of an impudent, impure, greedy, snarling, fierce, noisy disposition, Mat. vii. 6. Phil. iii. 2. Rev. xxii. 15. See Bochart, vol. ii. 686. Suicer, Thesaur. in κύων, and Wolfius and Vitrina in Rev. [Observe, that the Jews called all uncircumcised and idolatrous persons dogs. Hence in Rev. xxii. it may mean all unbelievers. See Schoettgen, Hor. Heb. et Talmud. p. 1145. Thus also in Mat. profane persons are meant. On the sense of impudent, brangling, &c. (which probably is the true one, Phil. iii. 2.) compare Moschopol. on Hesiod, ἐργ. 67. Schol. on Hom. Il. α'. 225. λ'. 362. Od. ρ'. 248. Thus κύνρεπος is explained more impudent, more daring, in Hom. Il. θ'. 483. et al. See Steph. Thes. in voc. In Rev. xxii. Wahl understands pathics.]

ΚΩΛΩΝ, ων, ῥά, a larger limb or bone of the human body; whence a larger member of a period, and the point which denotes it is called by the same name, colon. occ. Heb. iii. 17. where the apostle, by using this word, sets before our eyes, as it were, the unburied limbs and bones of those who fell in the wilderness. Comp. Ps. cxli. 7. The LXX, however, use the same word κῶλα for

¹ [Schl. adds 2 Kings ii. 3, 5, 16. (but obs. that Elisha was, in some degree, the servant of Elijah.) 1 Kings xix. 21. and 2 Kings iii. 11. vi. 5. where it seems a title of respect, as above.]

² See Pearson on the Creed, art. ii. Our Lord, p. 163, 4. note, edit. fol. 1662.

³ Comp. Ecclus. ii. 10. and Arnald there.

⁴ [As instances of κύριος, without the article, for Christ, see Mat. iii. 3. 1 Thess. v. 2. 2 Pet. iii. 10. 2 Cor. iii. 17, 18. and especially Rom. xiv. 6. See Bishop Middleton on Luke i. 15.]

the Heb. סרסר carcasses. Lev. xxvi. 30. Num. xiv. 29, 32, 33. et al.]

ΚΩΛΥΨΩ, from the Heb. סָבַר, (Eccles. viii. 8.) infin. of the V. סָבַר to restrain.

[I. To restrain, hinder, with acc. and infin. or infin. Mat. xix. 14. (where perhaps it is to forbid, comp. sense III. Luke xviii. 16.) Acts viii. 36. xvi. 6. xxxiv. 23. Heb. vii. 23. 1 Cor. xiv. 39. τὸ λαλεῖν γλώσσαις μὴ κωλύετε. Luke xxiii. 2. κωλύοντα dissuading; and with acc. of the thing restrained, 2 Pet. ii. 16; acc. of person, Acts xi. 17; acc. of pers. and gen. of thing from which he is restrained, xxvii. 43. comp. Xen. An. i. 6, 2. also Rom. i. 1, 3. LXX, Num. xi. 28. 1 Sam. xxv. 26. Is. xxviii. 6. Eccles. xx. 21. Exod. xxxvi. 6. &c.]

II. To restrain, withhold, keep back. Luke vi. 29. [Similarly κωλύειν τι ἀπὸ τίνος to withhold any thing from any one. v. LXX, Gen. xxiii. 6. 2 Sam. xiii. 13. Acts x. 47. withhold or forbid.]

III. To forbid. Mark ix. 38, 39. 1 Thess. ii. 16. 1 Tim. iv. 3. κωλύοντων γαμῖν, ἀπέχεσθαι βρωμάτων, forbidding to marry, (commanding) to abstain from meats; where a word contrary in sense to κωλύοντων is to be supplied in the latter member of the sentence. Comp. 1 Tim. ii. 12. 1 Cor. vii. 19. xiv. 34. Rom. vi. 5. Luke v. 39. where see Kypke. Instances of the like ellipsis are to be found in the best of the Roman writers. Thus, in the first Satire of Horace, quisque every one is to be supplied in the third line, instead of nemo no one in the first. So Cicero, de Fin. ii. 8. Recte ergo is negat unquam bene cōnasse Gallonium; recte miserum, 'therefore he (Laelius) justly denies that Gallonius ever supped well; and justly (affirms) that he was miserable.' And Grotius cites from Phædrus, lib. iv. fab. 17, 31. a phraseology very similar to that in 1 Tim. iv. 3. non recto dimitti, verum cruciari fame, 'I do not forbid them to be dismissed, but (I command them) to be tortured with hunger.' Compare Terence, Andria, act. iii. sc. 5. lin. ult.

Namque hocce tempus præcavere mihi me, haud te ulcisci sinit.

'For the time (obliges) me to take care of myself, and does not suffer me to punish thee.' See Madame Dacier's Note. See more in Pole, Synops., where Beza's citation from Homer, II. xii. 267, 268, has a near relation to the present purpose:

Ἄλλον μελιχίοις, ἄλλον στερεοῖς ἐπέεσσιν
ΝΕΪΚΕΟΝ—.

'One they encouraged (for some such word as ὠτρυνον, ἐκέλευον, or the like, says the learned Damm, is to be understood) with kind, another they reproved with harsh, words.' I add, that in the polished Dionysius Halicarn. we have an ellipsis resembling that of Horace above referred to, μηδεὶς ὑπολαμβανέτω με ἄγνοεῖν, ὅτι, κ. τ. λ. —δέ—ἀκούσας μαθῆτω, 'let no one suppose me ignorant that, &c.—but let him hear and learn.' De Structura Orationis, sect. xxvi. p. 246. ed. Upton. I conclude with an example from Plato, Apol. Socrat. § 18. ed. Forster, νῦν οὖν, ὦ ἄνδρες Ἀθηναῖοι, ΠΟΛΛΟὺς ΔΕΩ ἔγω ὑπὲρ ἑμαυτοῦ ἀπολογεῖσθαι—ἄλλ' ὑπὲρ ὑμῶν, 'now therefore, O Athenians, I am far from apologizing on my account, but (I apologize) for your sakes.'

[Add Soph. Œd. Tyr. 236—241. and comp. κελεύω above.]

ΚΩΜΗ, ης, ἡ.

I. A village. [Mat. ix. 35. (τὰς πόλεις πάσας καὶ τὰς κώμας.) x. 11. xiv. 15. xxi. 2. Mark vi. 6, 36. (ἀγροὺς καὶ κώμας.) 56. (εἰς κώμας ἡ πόλις ἢ ἀγροὺς.) xi. 2. Luke v. 17. viii. 1. ix. 6, 12, 52, 56. xiii. 22. xvii. 12. xix. 30. xxiv. 13, 28. In Mark vii. 27. τὰς κώμας Καισαρείας is, the villages round about, and dependent on the city Casarea. So the LXX, (for κόρες daughters, i. e. of the metropolis, Num. xxxii. 42.) has τὴν Καθὼ καὶ τὰς κώμας αὐτῆς. Comp. 1 Chron. ii. 23. Josh. xv. passim, xvii. 11. et al. freq. v. Glass, Philol. S. p. 1022. occ. Acts viii. 25. by metonym. for the inhabitants of the villages. Neh. vi. 2. Song of Sol. vii. 11. 2 Mac. viii. 1. (towns, E. T.)]

II. A city, or a smaller walled town, Mark viii. 23, 26; of Bethsaida, comp. ver. 22. John xi. 1, 30; of Bethany, and Luke x. 38. (but Bretschn. in all the above places renders the word by vicus, and Wahl in Luke x.) John vii. 42. of Bethlehem. (Observe, that before the time of Rehoboam, Bethlehem was unwall'd, since he is said in 2 Chron. xi. 6. to have built it, i. e. fortified it, comp. ver. 5.) LXX has κώμη for πόλις a city, 1 Chron. xxvii. 25. Is. xlii. 11. for עיר (civitas) a city. Jerem. xlix. 25.]

Κωμόπολις, εως, ἡ, from κώμη a village, and πόλις a city.—A town. It seems properly to denote a larger kind of town, superior to κώμη a village, though inferior to πόλις a city. occ. Mark i. 38. where see Josephus, de Bel. iii. 3, 2. cited by Kypke.

ΚΩΜΟΣ, ου, ὁ.

I. Comus, the god of feasting and revelling; for thus the word is sometimes used in the profane writers. This idol seems plainly of oriental origin, and to be no other than כִּמּוֹשׁ Chemosh, the abomination of the Moabites and Amorites. See, inter al., Num. xxi. 29. Judg. xi. 19, 24. and Heb. and Eng. Lexicon under כִּמּוֹשׁ.—Jerome on Is. xv. 4. tells us, that in Nabo the idol Chemosh was worshipped, who by another name is called Baal-Phegor. But however this may be, there can be little doubt, but that part of the religious services performed to Chemosh, as to Baal-Peor, consisted in revelling and drunkenness, in obscenity and impurity of the grossest kind. [Schleusner's derivation seems much more probable. He says that it is certainly derived from κώμη, whence κωμάζειν to go about the town intoxicated, as the ancients in their revellings used to go about the streets, with garlands on their heads, with torches and music, and sing and dance wantonly at the doors of their mistresses. Wahl and Bretschneider say, that κῶμος is primarily "a solemn procession to Bacchus through the κῶμαι or towns, with hymns," &c.]

II. Revelling, lascivious feasting with songs and music. In this sense also the word is frequently used by the profane writers. According to Hesychius, κῶμοι are ἀσελγῆ ᾠσματα καὶ πορνικὰ, συμπόσια καὶ φῆαι, lascivious and obscene ballads, drunken songs; or, as Theophylact, τὰ τῶν μεθυόντων μεθ' ὕβρεων ᾠσματα, the abusive songs of drunkards; and Zonaras explains the verb κωμάζειν by τὸ μετὰ αὐλῶν καὶ κιθάρας καὶ ψῶν τὸν

οἶνον πῦϊν, *drinking wine with the music of flutes and of the harp, and with songs.* See more in Suicer, Thesaur. under κῶμος, and in Wolfius and Wetstein on Rom. xiii. 13. [comp. Dio Cass. lxx. p. 374. Gal. v. 21. 1 Pet. iv. 3. On this word see Schwartz, Diss. de Comessionationibus Veterum. (Altorf, 1744.) Lamb. Bos, Obs. Philol. in N. T. p. 117. Alberti, Obs. Philol. in N. T. 330. and Gloss. Gr. N. T. p. 112. Aristænet. I. Ep. 27. ii. 20. Aristoph. Theophr. 997. and Bourdin's notes. Ælian, V. H. xiii. 1. Xen. Cyr. vii. 5, 25. Spanheim (on Aristoph. Plut. 1041.) and H. a Seelen (in Annotatt. in N. T. ex Plutarcho, p. 15.) contend that κῶμος was once used in a good sense.] In Wisd. xiv. 23. the idolaters are described as ἐμμανεῖς ΚΩΜΟΥΣ ἄγοντες, *making mad revellings*; and 2 Mac. vi. 4. informs us, that during the persecution of Antiochus, the temple was filled ἀσωτίας καὶ ΚΩΜΩΝ *with riot and revellings.* See Arnald on Wisd. From the oriental כִּמְרִי, or immediately from the Greek V. κωμάζειν *to revel*, is derived the Latin *comessor* or *comissor*, &c. of the same import.

ΚΩΝΩΨ, ωπος, δ, ὄν.—*A gnat, a species of insect.* occ. Mat. xxiii. 24. Bochart shows (vol. iii. 564.) from Aristotle, Plutarch, &c. that by κῶνωψ is properly meant a kind of insect that is bred in the lees of wine, and that ever after lives on acids, avoiding sweets. [v. Arist. H. A. iv. 8. v. 19. Plutarch, contra Stoicos, (vol. x. p. 424, 15. Reiske's edit.) χαιρόνσι (οἱ κῶνωπες) λάμπη καὶ ὀξεῖ τὸν δὲ πότιμον καὶ χρηστὸν οἶνον ἀποπνόμενοι φεύγονσι, *these insects delight in the scum of new wine and cinegar, but drinkable and good wine they taste and leave.* These insects were called rabbinically קְשִׁיפִּי and קֶשֶׁף. v. Buxtorf,

Lex. Talmud. p. 342 and 927. Vorst, de Adag. N. T. ch. iii. p. 771. The Arabian proverb "he eats an elephant, and is choked with a gnat," is similar to that in Mat. Κῶνωψ signifies also a mosquito, or any such insect which annoys men, whence κωνωπίον or κωνώπιον *a mosquito-net for a bed*, which it seems to mean in Judith x. 21. xiii. 9, 15. xvi. 19. Hence the Latin *conopeum*, v. Schol. on Juv. Sat. vi. 80. and the English *canopy*.]

ΚΩΦΟΨ, ἡ, ὄν. [Properly *blunt* or *blunted* (from κόπτω) according to Bretsch. and Schl. as Hom. Il. λ'. 390. κωφὸν βέλος; and hence of a person *blunted in any of his senses.*]

I. Properly, *deaf, deprived of the sense of hearing*, Mat. xi. 5. Mark vii. 37. Luke vii. 22. [LXX, for ψῆ, *deaf*. Exod. iv. 11. Lev. xix. 14. Ps. xxxviii. 13. Is. xxix. 18. xxxv. 5. xliii. 8.] And because they who are naturally deaf are also dumb, (see Mark vii. 32.) Hence,

II. *Dumb, unable to speak.* Mat. ix. 32, 33. xii. 22. xv. 31. Luke xi. 14. [LXX, for ψῆ *dumb*, Hab. ii. 18.] The word seems to denote both *deaf and dumb*, Luke i. 23; and it is plain from ver. 62. that Zacharias had lost his hearing as well as his speech. See Wolfius and Doddridge.

III. *Making dumb, occasioning dumbness.* Mark ix. 25. Luke xi. 14. Comp. Mark ix. 17. [In Mark ix. 25. it seems rather to mean *making deaf*.] Many adjectives, both in Greek and Latin, are applied likewise in a transitive sense. So in Homer, Il. iii. 246. οἶνον ἔϋφρονα, *cheerful*, is used instead of *cheering*, wine; in Virgil, Georg. ii. 127. felicit¹ mali means the *happy-making* apple; and in Juvenal, Sat. xiii. 27. divitis Nil¹ is the *enriching* Nile.

Λ.

Δ, λ, *lambda*. The eleventh of the more modern Greek letters, but the twelfth of the ancient, whence in numbering, as ι denotes *ten*, and κ *twenty*, so the small λ denotes the *third decade* or *thirty*. In the old Cadmean alphabet it corresponded to the Hebrew or Phœnician *lamed* in name, order, and power; but it is not easy to say, whether its form approaches nearer to the Hebrew or to the Phœnician letter, though it certainly has a resemblance to both.

Λαγχάνω, from the obsol. λήγω the same, which from the Heb. לקח *to take, receive*.

I. *To obtain.* Acts i. 17. 2 Pet. i. 1. Thus it is used not only by the LXX, 1 Sam. xiv. 47. for the Heb. לקח *to take*; but likewise by Homer, Od. xx. 282. ἴσην (μοῖραν, namely) ὥς αὐτοὶ περ ἙΑΤΤΑΧΑΝΟΝ, 'a part of the banquet equal to what they themselves had gotten.' On this occasion we can hardly suppose there was any *drawing of lots*. [See Wisdom viii. 19. 3 Mac. vi. 1. ἐν προεβίῳ τὴν ἡλικίαν ἤδη λελογχῶς *having attained an advanced age.* Hesych. λελογχῶς *τυχῶν having obtained.* Æsch. Soer. Dial. iii. 19. Eur. Phœn. 1505. Thuc. ii. 44. and Reiske, Ind. Græc. Dem. p. 478.]

II. *To obtain by lot.* Luke i. 9. The Jewish writers inform us in the Mishna, that the various offices of the several priests and Levites in the

daily service were determined by *lot*. See Pole, Synops., and Wetstein on the text. [Joseph. B. J. iii. 8, 7. On the construction of this verb, sometimes with a gen., sometimes with an acc., see Matth. Gr. Gr. § 363.]

III. *To cast lots.* John xix. 24. [Comp. Mat. xxvii. 35.] Thuc. iii. 50.]

Λάθρα, adv. from λήθω, Doric λάθω, *to lie hid*. See under λανθάνω.—*Privately, secretly.* occ. Mat. i. 19. ii. 7. John xi. 28. Acts xvi. 37. [Deut. xiii. 6. 1 Sam. xviii. 22. Ps. ci. 5. Hab. iii. 14. 1 Mac. ix. 60.] In Mat. i. 19. Wetstein, whom see, explains λάθρα by *without acquainting the witnesses* of his divorce from Mary, *for the reason of it*, namely, her supposed adultery. ["So that she might not suffer public disgrace." Schl.] In John xi. 28. Markland, in Bowyer, joins λάθρα with εἰπούσα, that is, *whispering her*. So Nonnus.

Λαίλαψ, ατος, ἡ. The most probable derivation seems to be from λα or λαν *very much*, and λάπτω *to lick* or *LAP up*, as wolves do water in drinking (see Homer, Il. xvi. 161); for a whirlwind violently *licks up*, as it were, the dust and all light bodies in its way.—*A whirlwind, a hurricane, a violent storm.* Aristotle, de Mundo, c. 4. ex-

[¹ See, however, Martyn's Virgil.]

plains the word by πνεῦμα βίαιον καὶ εἰλούμενον κάτωθεν ἄνω, a violent whirlwind moving from beneath upwards; Hesiychius by ἀνέμου συστροφὴ μετὰ νεοῦ, a whirlwind attended with rain. occ. Mark iv. 37. Luke viii. 23. 2 Pet. ii. 17. This word is used by Homer and Lucian. See Wetstein and Kypke on Mark. [Job xxi. 18. xxxviii. 1. Jer. xxv. 32. Comp. Wisd. v. 14, 23. Ecclus. xlviii. 9, 12. Lucian, Halcyn, p. 100. Plutarch, Timoleon, p. 249.]

ΛΑΚΕΩ or ΔΗΚΕΩ. Mintert says it is related to Chald. ܠܚܕ to be struck, broken; but I cannot find that the Chald. V. is used in this latter sense. Λακίω seems to be a word formed from the sound, like clack, crash, &c. in Eng.

I. Homer applies it to the crashing of bones when struck with a battle-axe, Il. xiii. 616. ΛΑ΄ΚΕ δ' ὅστέα, the bones crashed; to the sound of a shield when struck through with a spear, Il. xx. 277. ΛΑ΄ΚΕ δ' ἄσπις ὦπ' αὐτῆς.

II. To break or burst with noise. occ. Acts i. 18. where see Wetstein. [It is said of things that burst with a noise from being distended, and therefore is not simply σχίζεσθαι, as Suidas and Zonaras (Lex. c. 691.) where see Tittmann) explain it. It occurs in this sense, Act. S. Thom. § 33. ὁ δὲ δράκων φουσηθείς ἐλάκησε καὶ ἀπίθανε, καὶ ἐξεχύθη ὁ ἰὼς αὐτοῦ καὶ ἡ χολή, and the dragon being blown out (by the poison he had drank) burst and died, and his poison and his gall was shed out. See Schol. on Arist. Nub. 409. Barnes on Eurip. Elect. 1213. Philo, de Vita Mosis, p. 621. Plaut. Curcul. ii. 1, 7. metuo ne medius disrumpar. Comp. his Casina, ii. 5, 18.]

Λακίζω, from the adv. λᾶξ with the heel, calce, which Eustathius deduces from λήζω, the 1st fut. of λήγω to leave off, as being the extremity of the leg; but it may perhaps be better derived from the Heb. ܠܗܕ to go, walk; whence also the Latin calco to tread, and calx the heel.—To kick, kick up. occ. Acts ix. 5. xxvi. 14. Comp. under κέντρον I. [See Wetstein, N. T. vol. ii. p. 635. Schol. Aesch. Prom. 307. Eur. Bacch. 794.] The simple V. occurs not in the LXX, but the compound ἀπολακίζω is used in that version for the Heb. ܠܗܕ to kick up, Deut. xxxii. 15. [1 Sam. ii. 29. Hos. iv. 29.]

ΛΑΛΕΩ, ὦ. Mintert observes, "that in the profane writers λέγειν and λαλεῖν differ; λέγειν signifying to speak with premeditation and prudence, but λαλεῖν to speak imprudently and without consideration; whence λαλεῖν ἄριστος, λέγειν ἀδυνατώτατος, is applied to him who lets his tongue run, but does not speak to the purpose; who talks, but says nothing. But this critical distinction is unknown to the sacred writers¹." "This verb," adds Mintert, "is used in the N. T. for all kinds of speaking by which the sentiments of the mind are expressed." [When the very words uttered are given, λέγων generally precedes them after ἐλάλησε, he spoke and said, see Mat. xiii. 3. καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, &c. Mark vi. 50. John viii. 12. Acts viii. 26. et al. freq. Comp. Gen. xxiv. 7. xxxiv. 8. Exod. xxxi. 11. Lev. xx. 2, et al. In Acts vii. 6. οὕτως supplies the place of λέγων, which is wholly omitted Heb. v. 5.]

I. To speak, used transitively, Mat. ix. 18.

¹ Comp. however λαλεῖν II.

[Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς. Mat. x. 19. xii. 34, 36. Mark ii. 7. et al. freq.; intransitively, Mat. ix. 33. ἐλάλησεν ὁ κωφός. xii. 46. ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις. xvii. 5. xxvi. 47. Mark i. 34. vii. 35. καὶ ἐλάλει ὁρθῶς and he spoke clearly; also with a dat. indicating the manner, as John vii. 26. παρρησίᾳ λαλεῖ, &c. It is applied to God, John ix. 29. Comp. Exod. iv. 30. Acts vii. 33, 44. Heb. i. 1. v. 5. Comp. Luke i. 70. Mat. x. 20. Mark xiii. 11; to angels, Acts viii. 26. x. 7. &c. Λαλεῖν γλώσση is used of the power of speaking in an unknown tongue, given by God. occ. 1 Cor. xiv. 2, 4, 5, (γλώσσαις) 13. et al. See Mark xvi. 17. Acts ii. 4—7. The phrases λαλεῖν τινί (1), and λαλεῖν μετὰ τινος (2), seem used indifferently for to speak to any one (a), or to converse with any one (b). See Mat. xii. 46. xiv. 27. xxiii. 1. comp. Exod. xx. 19. for phrase (1) in sense (a), and Mat. xii. 47. Mark xvi. 19. John iv. 26. Gen. xix. 9. in sense (b). Also John iv. 27. ix. 39. xiv. 30. for (2) in sense (b), and Mark vi. 50. Rev. x. 8. in (a). In Ephes. v. 19. λαλοῦντες ἑαυτοῖς ψαλμοῖς, κ. τ. λ. Schleusner translates singing to God in your assemblies, &c. The E. T. speaking to yourselves. (Comp. Col. iii. 16.) The phrase λαλεῖν πρὸς τινα occ. freq. in St. Luke's writings, e. g. Luke i. 19, 24, 44. Acts iii. 22. &c. and 1 Thess. ii. 2. Heb. v. 5. xi. 8.] In Heb. xi. 4. the Alexandrian and eleven later MSS. read λαλεῖ, which reading is followed by the Vulg. and both the Syriac versions, and received into the text by Griesbach².

II. To speak in answer. John xix. 10. [LXX, for ܠܗܕ, Job xix. 18. and thus perhaps in James i. 19. it means to answer reviling.]

III. To tell, command. Acts ix. 6. x. 6; but observe that in this last verse all the words from οὗτος to ποιῆν, inclusive, are omitted in four ancient and very many later MSS., in both the Syriac versions, and in the Complutensian edition; and they are accordingly rejected as spurious by Wetstein and Griesbach; and Michaelis, Introduction, to N. T. v. ii. p. 271. ed. Marsh, says they are "nothing more than a Greek translation, which Erasmus himself made from the Latin; in this interpolation, though not found in a single Greek MS., has been transferred to our modern editions."

IV. To speak, preach, publish. Mark ii. 2. iv. 33. Acts iv. 31. 1 Cor. ii. 6, 7. Heb. ii. 2. et al. Comp. Heb. ix. 19. [To speak of, celebrate. Mat. xxvi. 13. Mark xiv. 9. Acts ii. 11; also in Heb. xi. 4. if λαλεῖται be read, it means is spoken of, his name is still celebrated after his death, as in Aristoph. Thesm. 585. λαλούμενον is that which is spoken of by every one; sometimes also, to preach, in the sense of instructing, teaching, John vii. 17, 18, 46. 1 Pet. iv. 11. 1 John iv. 5. ἐκ τοῦ κόσμου λαλοῦσι teach worldly doctrines³, et al. Also of written precepts, &c., as well as oral.

² [If λαλεῖ is read, Schl. translates it, still exhorteth to piety. Bretschn. says, crieth out, i. e. for vengeance, (as κράζω,) which seems very forced. The Eng. translation renders it, still speaketh, and this it seems to mean, i. e. by faith Abel still speaks to us, and declares that we should trust in God as he did.]

³ [Has not John viii. 44. a somewhat similar sense, ὅταν λαλήσῃ τὸ ψέδος, ἐκ τῶν ἰδίων λαλεῖ? where Schleusn. translates, when he acts wickedly he acts after his own heart: but is it not rather, when he teaches (or suggests) lies, as it is spoken of the devil?]

Heb. vii. 11. (So Bretschneider; but observe, that the law of Moses was orally delivered as well as written.) 2 Pet. iii. 16.]

V. *To tell, announce, report.* Luke ii. 17, 18.

[VI. *To foretell*, sometimes with a sense of promising. Luke i. 45, 55. xxiv. 6. John xvi. 1. Acts iii. 21, 24. xxvi. 22. Heb. xi. 18. Schleusn. gives the sense of *effecting* to λαλέω in the difficult passage of Heb. xii. 24. κρείττον (alii κρείττονα λαλοῦντι παρά τὸν Ἀβελ, *which effecteth a better thing*, (namely, *mercy*), *than the blood of Abel, which obtained vengeance*. And our translation in nearly the same sense, *that speaketh better things than that of Abel*. But others refer it to the sacrifice of Abel, not to his blood, and render it, *that speaketh more powerfully than the sacrifice of Abel*, i. e. *that the blood of Christ is more availing than the sacrifices offered of old, even that of Abel, which was accepted*. See Heb. ix. 13.]

Λαλιά, ἄς, ἡ, from λαλέω.

I. *Speech.* John viii. 43. [διὰ τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; *wherefore do ye not acknowledge my doctrine as divine?* Schleusner. Job xxxiii. 1. Ps. xix. 3. Song of Sol. iv. 3. Ecclus. v. 13.]

II. *Talk, prate, prattle, [report.]* John iv. 42. where it seems to imply *contempt*. Comp. Ecclus. xxxii. 4 or 6. [In 2 Mac. v. 5. vii. 7. a *rumour*. See Is. xi. 3. In Ecclus. xlii. 11. a *subject of talk*, as we say, *the talk of the town*.]

III. *Speech, manner of speech, dialect.* Mat. xxvi. 73. Mark xiv. 70. [On the Galilean dialect see Buxtorf, Lex. Talmud. p. 434.]

ΛΑΛΑ, Heb.—*For what? why?* Heb. לָמָּה, which from לָ for, and לָמָּה what? occ. Mat. xxvii. 46.

Λαμβάνω.—*To take*, in whatever manner.

I. *To take*, as into the hand. Mat. xiv. 19. xv. 36. xxvi. 26, 27. et al. [*to take up*, as from the ground. xvi. 9. 10. xxvii. 6.]

II. *To receive.* Mat. x. 8. xix. 29. xx. 7. [Heb. xi. 35.]

III. *To receive, collect, take*, as tribute. Mat. xvii. 24, 25. [xxi. 34. Mark xii. 2.]

IV. *To take or receive money*, in the sense of *making gain*. 2 Cor. xi. 20. εἰ τις λαμβάνει ἀφ' ὑμῶν *namely, if a man make gain of you*. Thus it is interpreted by the learned Elsner. Out of the instances produced by him and Wetstein of the like use of λαμβάνω by the profane writers, I shall only cite from Aristophanes, Equit. 863. καὶ οὐ ΛΑΜΒΑΝΕΙΣ ἡν τὴν πόλιν παράττης, 'so you make a gain when you disturb the city'; and from Xenophon, Cyrop. ii. τοῦ ΛΑΒΕΙΝ ἔνεκα καὶ κερδάναι ποιοῦσιν, 'they do it for the sake of receiving money and gaining.' Wolfius, however, after mentioning this interpretation, rather prefers another, which explains λαμβάνειν by *getting a person into one's power*, and making him *subservient to one's self*. This latter exposition seems equally agreeable to the context; but the former is, I think, better supported by the use of the Greek writers. [Schleusner renders it, *if any one take away (your property) from you*; by sense XIII. So Wahl, supplying χρήματα. Schl. adds, however, Elsner's interpretation, and refers to Gataker, Misc. c. 27. p. 721. and Taylor on Lys. Oratt. p. 338. to show that λαμβάνειν is peculiarly used for *taking on usury*.]

V. *To take*, as a woman, in marriage. Mark (351)

xii. 19—22. Thus applied also by Polybius cited in Raphelius, and by Xenophon in Wetstein. [Add Luke xx. 28—31. See Gen. iv. 19. xii. 19. xx. 2. Deut. xxviii. 30. 2 Sam. iii. 14. (betroth, Heb.) Test. xii. Patr. p. 579. λαμβ. εἰς γυναῖκα. Isocr. Evag. c. 9. Philostrate. Vit. Soph. c. 25. § 4.]

VI. *To put on, take on one's self.* John xiii. 12. (of putting on a garment;) Phil. ii. 7. [μορφήν δούλου λαβών. So Test. xii. Patr. p. 542. ὁ θεὸς σῶμα λαβών. Comp. Zech. vi. 13. Wisd. v. 19; hence, perhaps, *to take upon one's self* so as *to carry, to bear*. Mat. x. 38. (comp. xvi. 24. Luke xiv. 27.) and hence it is used of *bearing the weight or burthen of sins*, &c. see Mat. viii. 17. and comp. Lev. v. 1, 17. xvii. 16. xix. 8. Ezek. xxxvi. 7. &c.]

VII. *To take, receive*, as an office. Acts i. 20, 25. xx. 24. Rom. i. 5. Heb. vii. 5. [In Luke xix. 12, 15. λαβεῖν ἑαυτῷ βασιλείαν, which some render *to take possession of*; but Schl. and Whitby say it seems rather to allude to going to Rome, *to receive institution or investiture to a kingdom*, as in the case of Herod and Archelaus. It therefore means *to obtain regal authority for himself in his own country*. See παραλαμβάνω, sense II.]

VIII. *To receive, admit*, as a person into one's house. 2 John 10. Comp. John vi. 21. xix. 27. [Wisd. vii. 18.]

IX. *To receive, entertain, embrace*, [as a doctrine or teacher.] Mat. xiii. 20. Mark iv. 16. John i. 12. [iii. 11, 32, 33. v. 43.] xii. 48. xiii. 20. [xiv. 17. xvii. 8. 1 John v. 9. Rev. iii. 3. Comp. 1 Cor. xi. 23. 1 Thess. ii. 13. Thus πρὸς Num. xxiii. 20; whence it means *doctrine* frequently, e. g. Prov. iv. 12. &c.]

X. *To take*, i. e. *procure and carry, assume*. See Mat. xvi. 5, 7, 8. xxv. 3, 4. John xviii. 3. [Mark viii. 14. Acts ix. 25. xvi. 3. (comp. LXX, Gen. xix. 15. Judg. xi. 5.) Schl., however, seems to prefer considering λαβών in these two pass. from Acts as redundant.]

XI. *To receive, get, obtain.* Mat. vii. 8. xxi. 22. Acts xxv. 16. xxvi. 10, 18. Rom. v. 11. [It is spoken of *obtaining a prize*, 1 Cor. ix. 24, 25. in which sense it is peculiarly used, (see Ael. V. H. ix. 31. and Poll. Onom. iii. 3.) and thus Schl. explains Phil. iii. 12. (see καταλαμβάνω); also of *receiving pay or rewards*. John iv. 36. 1 Cor. iii. 14. Heb. ii. 2. James i. 7. Comp. Dan. ii. 6.]—*Λαβεῖν διάδοχον*, *to receive or have for a successor, to be succeeded by*. Acts xxiv. 27.

XII. *To take by force, to apprehend, seize.* Mat. xxi. 35, 39. Mark xii. 3, 8. Comp. Luke ix. 39. 1 Cor. x. 13.

XIII. *To take away.* Mat. v. 40. viii. 17. xv. 26. [Rev. iii. 11. vi. 4. LXX, Gen. xxvii. 36. 2 Chron. xvi. 2. Ezr. i. 7. Xen. Symp. iv. 30. Polyb. iv. 3.]

XIV. *To seize*, as fear, astonishment. Luke v. 26. vii. 16. [Exod. xv. 15. Ps. xlviii. 7. Is. xxi. 3. Jer. xlii. 21. To this sense nearly, that is, *to fall upon, or befall*, Bretsch. and Schleusner (with some doubt) refer 1 Cor. x. 13. and not as Parkhurst to sense XII.] It is applied in like manner by the Greek writers. See Wetstein.

XV. *To catch, take in*, as we say, *implying deceit*, 2 Cor. xii. 16. So Wolfius and Wetstein (whom see) cite from Soph. Phil. 100. ΔΟΛΩΙ Φιλοκλήτην ΛΑΒΕΙΝ, *to catch Philoctetes by an artifice or guile*. So Virgil, Æn. ii. 196. capti

dolus. [To take, (as a city.) Josh. xv. 15. In 1 Kings xx. 21. it means (according to Biel and Schl.) to take captive. Also to catch, as fish. Luke v. 5. 9. Comp. Mat. iv. 19.]

XVI. To take, assume. John iii. 27. Heb. v. 4. Rev. xi. 17. where see Vitringa.

XVII. To be desirous of receiving, to need, or be ambitious of. See John v. 34, 41, 44.

XVIII. Λαβεῖν ἀρχήν, to take a beginning, to begin. Heb. ii. 3. This phrase is used in the same sense by Polybius, Elian, and others of the Greek writers, as may be seen in Raphelius and Wetstein. [Συμβούλιον λαμβάνειν to take counsel together, Mat. xii. 14. xxii. 15. xxvii. 1. See Schwartz on Olearius de Stilo N. T. and Comment. Crit. Ling. Gr. N. T. p. 1264.—λήθην λαμβ. to forget. 2 Pet. i. 9. Æl. V. H. iii. 18.—ὑπόμνησαν λ. to remember, call to mind. 2 Tim. i. 5.—πείραν λ. to make trial. Heb. xi. 29. Æl. V. H. xii. 22. See Palaiet, Obs. Crit. p. 491.]

XIX. Λαμβάνειν πρόσωπον, to accept the person, i. e. to respect one man more than another out of regard to some external circumstances. Luke xx. 21. Gal. ii. 6. This is an Hellenistical phrase used by the LXX for the Heb. נָסַף נָסַף in two senses; 1st, to accept a man's person with favour, Lam. iv. 16. Mal. i. 8. 2ndly, to accept it with undue or partial favour, as in the N. T. Lev. xix. 15. Ps. lxxxii. 2. Mal. ii. 9. So Ecclus. xxxv. 13. xlii. 1. Comp. θαυμάζω II. [See Kuinoel on Luke xx. 21.]

ΛΑΜΜΑ'. Heb. The same as ΛΑΜΑ', which see. occ. Mark xv. 35. where see Wetstein.

ΛΑΜΠΑ'Σ, ἄδος, ἡ, from the Heb. לָמְפָה, for which the LXX have constantly used this word. M is inserted, as usual, before π and β, not only in the Greek derivatives, λαμπάς, λάμπω, λαμπετάς, but also in the Chald. ܠܡܦܐ and Syriac ܠܡܦܐ a lamp. ܠܡܦܐ in Jonath. Ben Uziel's Targum on Exod. xx. 2, 3. is used like the Heb. לָמְפָה in Gen. xv. 17. Exod. ix. 18. And observe, that though τ or δ is dropped in the nom. sing. of the Greek λαμπάς, it appears in the oblique cases, λαμπάδος, λαμπάδι, λαμπάδα, &c. [Phavorinus and others deduce it from λάμπω, which Schl. deduces from λίαν and φάω, φῶ, to shine.]—In general it denotes something burning and shining brightly.

I. A torch. Rev. viii. 10. So the Romans sometimes called a comet, fax a torch, or fax cœlestis a heavenly torch. See Daubuz. Comp. John xviii. 3. and φανός. [Wahl and Schleusner refer the λαμπάδες πυρός in Rev. iv. 5. to this sense. Bretschn. takes it for flames of fire, which sense it appears to bear, Gen. xv. 17. Job xli. 19. Comp. Exod. xx. 18. Others, with Parkhurst, understand lamps, in allusion to the candlestick with seven branches. See Pole's Synopsis, LXX, Zech. xii. 6. Dan. x. 6.]

II. A lamp. Mat. xxv. 1, 3, 4, 7, 8. Acts xx. 8. Rev. iv. 5. See Harmer's Observations, vol. iv. p. 430, 1. [Judg. vii. 16, 20. In Dan. v. 5. for ܠܡܦܐ Chald. lucerna.]—On Mat. xxv. 1—12. we may observe, that it was likewise the custom among the ancient Greeks to conduct the new-married couples home with torches or lamps. [These were hence called νυμφικαὶ λαμπάδες. (352)]

See Heliodor. ii. p. 112. iv. p. 193. Eur. Med. 1027. Iphig. in Aul. 732. Val. Flacc. Argon. viii. 243. 277. Valck. on Eur. Phœn. p. 124. and Schrader on Musæus, ch. 20. p. 352.] Thus Homer, II. xviii. 491. &c.

—'Εν τῇ μὲν ῥα γάμοις ἔσαν, εἰλάτιναι τε Νύμφας δ' ἐκ θαλάμων, αἰδίων ὑπολαμπομενῶν, Ἥγιονεν δ' ἀνὰ ἄστυ, πολὺς δ' ἡμέλειος ὄρωρε.

Here sacred pomps and genial feast delight,
And solemn dance, and hymeneal rite;
Along the street the new-made brides are led,
With torches flaming, to the nuptial bed.—POPE.

So the messenger in Euripides' Helena, 728. &c., says to Helen, that he remembers the lamps or torches he carried before her and Menelaus at their wedding.

Νῦν ἀνανεύμαι σὸν τὸν ἡμέλειος πάλιν,
Καὶ ΛΑΜΠΑ'Σ ΔΙΔΩ μεμνημέθ', ἃς τετραόρους
Ἰπποιοι τροχάων παρέφερον· σὺ δ' ἐν δίφρῳ
Σὺν τῷδε Νύμφῃ δάμ' ἔλειπες δάβιν.

Now do I recollect your bridal-day,
The lamps I well remember, which I bare
Before the nuptial car, in which with him
You left a parent's for a husband's house.

A like custom is still observed among the Pagan East-Indians: "For on the day of their marriage the husband and wife, being both in the same palanquin, go out between seven and eight o'clock at night, accompanied with all their kindred and friends. The trumpets and drums go before them, and they are lighted by a multitude of massals, which are a kind of flambeaus.—The new-married couple go abroad in this equipage for the space of some hours, after which they return to their own house, where the women and domestics wait for them. The whole house is enlightened with little lamps, and many of those massals already mentioned are kept ready for their arrival, besides those that accompany them, and go before the palanquin¹."—This last circumstance strongly illustrates Mat. xxv. 6, 7. where the virgins go out and meet the bridegroom with their lamps. That the Roman brides also were led home to their husbands' houses in the evening by the light of torches, is too well known to be insisted on. See Kennet's Roman Antiquities, pt. ii. book 5. ch. 9. and the passages cited by Wetstein on Mat. xxv. 1.

ΛΑΜΠΡΟΣ, ἄ, ὄν, from λάμπω to shine.

I. Shining, resplendent, bright, clear. Rev. xxii. 1, 16. [In ver. 1. it is used of water, as in Hippocr. de Aëre, Locis, et Aquis, and in ver. 16. of a star, as in Epist. Jerem. 51. and Hom. II. δ'. 77.] Comp. Acts x. 30.

II. White, bright, dazzling. Rev. xv. 6. xix. 8. Acts x. 30. Comp. Mat. xvii. 2. Mark xvi. 5; Luke ix. 29. So Homer, speaking of a χιτῶν or inner garment, says, Odys. xix. 234. ΛΑΜΠΡΟΣ δ' ἦν ἥλιος ὥς, it was bright, or white, like the sun. Λαμπρός seems to signify white with peculiar propriety; since, as the naturalist well knows, whiteness arises from the composition of the luminous rays of all the other colours. [In Luke xxiii. 11. Schleusner, comparing Mark xv. 17. understands the colour translated purple, (see κόκκος and πορφύρα,) and cites Hor. Sat. II. vi. 102. who uses candere of the same colour. Wahl, however, referring to Kuinoel, takes the

¹ Agreement of Customs between East Indians and Jews, Art. xvii. p. 68. edit. London, 1705.

two passages to refer to two distinct events, namely, that of St. Luke to an insult put by Herod on our Saviour, in *clothing him with a white garment*, and that of St. Mark to one put on him by the *soldiers of Pilate*. The Syriac, Persian, and Arabian versions are with Schleusner; the Vulgate and the Æthiopic with Wahl. See Casaubon. Exercit. Antibarbar. xvi. 73. p. 534. Salmas. Exercit. Plin. p. 244. and on Tertullian de Pallio, p. 134. In James ii. 2. it denotes *splendid raiment*, as opposed to *mean or dirty* (ῥυπαρός). In Rev. xviii. 14. Schl. takes τὰ λαμπρά for *precious things, ornaments, &c.* Some refer it to *costly meals*. It occurs Apocryph. Eccclus. xxix. 25. for *sumptuous fare*, and xxxi. (or xxxiv.) 23. λαμπρόν ἐπ' ἄρτους is used of *one that lives liberally.*

III. *Splendid, white, candidus*. Luke xxiii. 11. James ii. 2, 3. Comp. Rev. xviii. 14. So Wetstein on Luke xxiii. 11. cites from Plutarch, 'ΕΣΘΗ'ΤΑ ΛΑΜΠΡΑ'Ν; and from Diodorus Siculus, 'ΕΣΘΗ'ΤΑΣ ΛΑΜΠΡΑ'Σ. See also Wolfius, Bishop Pearce, and Campbell, on this text.

Λαμπρότης, ητος, ἡ, from λαμπρός.—*Splendour, brightness*. Acts xxvi. 13. [LXX, Ps. cix. 4. Dan. xii. 3. Is. lx. 3.]

Ἡ λαμπρότης, adv. from λαμπρός.—*Splendidly*. occ. Luke xvi. 19. So an old comic writer in Menandri et Philem. Reliquiæ, p. 208. lin. 65. ed. Cleric. ΛΑΜΠΡΩΣ γὰρ ἔνοις ζῶσιν, 'for some live *splendidly*.'—[Xen. Cyrop. ii. 4, 1. ὡς λαμπρότατα, as *splendidly as possible*. Suidas says that λαμπρός is used for *clearly, openly, manifestly*. See Schol. Thuc. ii. 7.]

Λάμπω, see λαμπάς.—*To shine, emit or give light*. occ. Mat. v. 15, 16. xvii. 2. Luke xvii. 24. Acts xii. 7. 2 Cor. iv. 6. [Prov. iv. 18. Is. ix. 2. Lam. iv. 7. Dan. xii. 3. Wisd. v. 6.]

Λανθάνω.

I. *To be hid*. Mark vii. 24. Luke viii. 47. [See Wisd. x. 8. xvii. 3. In the LXX it is sometimes used with ἀπό, as 2 Sam. xviii. 13. Lev. v. 2. (in the Ald. ed.) and with ἐξ, as Lev. iv. 13. Num. v. 13.]

II. *To be hidden, unknown to*. Acts xxvi. 26. 2 Pet. iii. 5, 8. So Demosthenes and Plato, cited by Wetstein on ver. 5. μηδὲ τοῦθ' ὕμᾱς ἆν-ΘΑΝΕΤΩ, neither *be ye ignorant* of this. Heb. xiii. 2. ἘΑΛΘΟ'Ν τινες ξενίσαντες ἀγγέλους, *some have entertained angels* without knowing it. In the Greek expression there is an ellipsis of the pronoun ἐαυτούς after ἐλαθον, *some have been unknown to themselves*, as it were, when they entertained, &c. This use of the V. λανθάνω or λήθω with a participle is very common in the purest Greek writers. See Alberti and Raphelius, the latter of whom observes, that the pronoun is sometimes expressed, as by Xenophon in his (Economies, ταῦτα τοίνυν ἘΑΕΛΗΘΕΙΝ ἘΜΑΥΤΟ'Ν ἐπιστάμενος, 'truly I knew not that I understood these things.' So Plato, cited in Hoogveen's note on Vigerus, de Idiotism. cap. v. sect. 8. reg. 3. ἘΑΛ'ΘΟΜΕΝ ἩΜΑΣ ΑΥΤΟΥ'Σ παῖδων οὐδὲν διαφέροντες, '*we knew not that we differed nothing from children*.' See other instances in Wetstein on Heb.

Λαξεύτος, ἡ, ὄν, from λαξεῖν *to cut or hew stone*, [occ. Exod. xxxiv. 1, 4.] which from λαῶς or λαῶ *a stone*, and ξεῖν *to scrape, chip, hew*, which see.—[Hewn out of a rock, Luke xxiii. 53. LXX,

Deut. iv. 49. ὑπὸ Ἀσηδὼτ τὴν λαξευτὴν, where it translates prop. name πτερε. (See Jerom. Onomast. Heb. et Loc. Script. in the words Asedoth and Tafga.) So Aquila in Josh. xiii. 20. See xii. 3. Deut. xxxiv. 1. Num. xxiii. 14.] Comp. λατομέω.

ΛΑΟ'Σ, οῦ, ὁ.

I. *A people, a nation, a number of men joined together by the common bands of society*. See Luke ii. 10, 31, 32. [Acts iv. 25. vii. 17, 34. Rev. v. 9. vii. 9. &c. pass. It is used in the plural number in Ez. vii. 23. ix. 9. Micah vi. 16. It occurs for the inhabitants (1) of a city, as Acts xxi. 30, 36. &c. (2) of a district, as Mat. iv. 23. ix. 35. Luke vi. 17. Gen. xxiii. 7. In Luke ii. 10. Schleusner understands by παντὶ τῷ λαῷ, *all the people of Israel*, but this seems too restricted a sense. It is used for the *people of Israel* in Luke ii. 32. John xi. 50, 52. Acts iv. 25. (plur.) xxvi. 17, 23. xxviii. 27. (in which three last passages it is opposed τοῖς ἔθνεσι,) and 1 Kings viii. 32. &c.]

II. [In its general sense of the *people, the multitude*, it is used for (1) *A mixed multitude*, collected together in any place, as Luke xiii. 15. vii. 1. viii. 47. John viii. 2. et al. freq. (2) *A multitude of men*, as Luke xxiii. 27. τοῦ λαοῦ καὶ τῶν γυναικῶν. See Gen. xix. 4. and thus Bretschn. takes it in Acts iv. 27. λαοὶ Ἰσραὴλ *the men of Israel*. (3) *Of armed men*. See Josh. x. 5. 2 Sam. xvii. 2, 3, 22, 29. &c. Comp. 1 Macc. v. 19, 42. where Schleusner takes ὁ λαός for the *common soldiers*, and οἱ γραμματεῖς τοῦ λαοῦ for *those officers who kept the muster-rolls of the soldiers*. This sense, however, may be derived from that of the *common people*, as distinguished from their *king or leader*. See Hom. II. α. 10. Xen. Cyr. vi. 1, 10. and sense (5) below. (4) *Of men collected together for judicial business*. See Luke xxiii. 13. Acts xii. 4. (5) *The people generally, the common people, or multitude*, as distinguished from *magistrates, &c.* Mat. xxvi. 5. xxvii. 64. Mark xi. 32. Luke i. 10. vii. 29, 30. Acts v. 26. LXX, in 1 Sam. xxiv. 10. where it seems to imply *contempt*.]

III. It is spoken of the Society of Christians, or of the Christian Church. Mat. i. 21. 1 Pet. ii. 9, 10. [See also Luke i. 17. Acts xv. 14. xviii. 10. Heb. ii. 17. iv. 9. xiii. 12. Tit. ii. 14. In the Old Testament, God calls the Jews his *people*, e. g. Exod. xiv. 5. See Rom. xv. 10. &c.]—In the LXX this word most commonly, and that in a great number of places, answers to the Heb. עַם *a people*.

Λάρυγξ, υγγος, ὁ.—*The throat*, properly the *larynx*, that is, says Galen in Scapula, the *upper part and entrance of the aspera arteria, or wind-pipe*. It may be derived either from λα *very much*, and ῥήγνυμι *to break*, on account of the rough, uneven texture of the *larynx*; or from λα *very much*, and ῥίω *to flow*, referring to the lubricating fluid discharged from the oscula or openings in the membrane investing it, and from the glands with which it is furnished. So the Latin name *guttur* may be in like manner from gutta 'a drop,' or from the Greek χυτήρ, which from χύω *to pour forth*. Martinus deduces the reason of both the Greek and Latin names from the *throat's pouring forth words*; but this seems less natural. [Schleusn. deduces it from λαρόσσω, and considers it equivalent to φάρυγξ.] occ. Rom. iii. 13.

[LXX, Job vi. 30. xii. 11. xxxiii. 2. xxxiv. 3. Ps. v. 9 (or 10). lxxviii. 4. exiv. 15. Prov. v. 3. viii. 7. Song of Sol. ii. 3. v. 16. vii. 10. In Eccclus. vi. 5. *λάρνυξ γλυκὺς* is used by metonymy for *soft, gentle words*.]

Λατομέω, ὤ, from *λᾶς* a stone, (which see under *λαξευτός*), and *τέτομα* perf. mid. of *τέμνω* to cut.—*To hew stones*. This is the proper meaning of the word, and thus it is used by the LXX, 1 Chron. xxii. 2. for the Heb. *בָּצַר* to hew. And answering to the same Hebrew word, it also denotes, in that version, *to hew out in stone or rock*, Deut. vi. 11. 2 Chron. xxvi. 10. Neh. ix. 25. and is particularly applied to a sepulchre, Is. xxii. 16. And in this sense alone it is plainly used in the N. T. See Bp. Pearson on the Creed, Art. IV. note, and Shaw's Travels, p. 264. Mat. xxvii. 60. Mark xv. 46. [Used for *ῥῆξ* to dig, Exod. xxi. 33. See Joseph. A. J. xii. 7, 6. Dion. Hal. Ant. p. 831. ed. Reiske.]

Λατρεία, ας, ἡ, from *λατρεύω*.

I. *Service*.

II. *Religious service, worship*. occ. John xvi. 2. Rom. ix. 4. xii. 1. Heb. ix. 1, 6. [Theodoret on Rom. ix. says it is *ἡ νομικὴ ἱερουργία*, the *Levitical service* or *worship*, i. e. ceremonial and external service. The LXX use it for *ῥηγῆς service*, Exod. xii. 25, 26. xiii. 5. (where it is said of the *pass-over*.) Josh. xxii. 27. See 1 Chron. xxviii. 13. and comp. 1 Mac. i. 45. ii. 19, 22. Plat. Phædr. c. 49. Schleusn. and Bretschn. explain John xvi. 2. of a sacrifice, and Rom. xii. 1. of a spiritual sacrifice. comp. 1 Pet. ii. 5. In the Greek Fathers, the word denotes *whatsoever is done for the honour and worship of God*. See Suicer, Thes. vol. ii. p. 215. and Stolberg, Exercit. Ling. Gr. p. 313.]

ΛΑΤΡΕΥΕΙΝ, from *λα* very much, and *τρέω* to tremble (which see), according to that of the prophet, Mal. i. 6. *if I be a master, where is my fear?* and of the apostle, Eph. vi. 5. *servants, be obedient to them that are your masters according to the flesh, with fear and trembling, τρέμου*. [Wahl and Bretschn. deduce it from *λατρίς*, *one who serves for wages, a hired servant*. Phavorinus says *Λατρεύειν κυρίῳ, τὸ δουλεῖν Ἀτρίῳ*; ὁ ἐπὶ μισθῷ δουλεύων *Λάτρον γὰρ ὁ μισθός*, and so nearly the Etym. M. From *Λάτρον* Varro, Festus, &c. deduce the Latin *Latro*nes in the sense of *mercenary soldiers*. Hesych. *Λατρεύει ἐλευθεροῦ ὦν δουλεύει*. *Λατρεύω δουλεύω*. See Xen. Cyr. iii. 1, 20. and Soph. Trach. 35. (40.) and the Scholiast there.]

I. *To serve, be a servant*, in a civil sense. Thus it is used in the profane writers,

II. *To serve*, in a religious sense, *to worship*, and that whether God, [as Mat. iv. 10. Luke i. 74. ii. 37. iv. 8. (comp. Deut. vi. 13. x. 20.) Acts vii. 7. xxiv. 14. xxvi. 7. xxvii. 23. Rom. i. 9. Phil. iii. 3. 2 Tim. i. 3. Heb. ix. 14. Rev. vii. 15. xxii. 3. and in the LXX, Exod. iii. 12. iv. 23. vii. 16. Deut. vi. 13. x. 12. Josh. xxiv. 15. Dan. vi. 16.]—or creatures, Rom. i. 25. Acts vii. 42. [See Exod. xx. 5. xxiii. 24. Deut. iv. 23. xi. 16. Dan. iii. 12, 14. Hesych. *Λατρεύω σέβω*. Suidas says, that with an acc. it signifies *to honour*—with a dat. *to sacrifice*.]

III. It is particularly spoken of *performing the Levitical service*. Heb. viii. 5. ix. 9. x. 2. xiii. 10. [See Num. xvi. 9.]

Λάχανον, ου, τό.—*An herb*, so called, say the Greek etymologists, from *λαχάινω* to dig, because the earth is *digged* in order to its cultivation: but may we not as probably derive it, with Martinus, Thomassinus, Dr. Greg. Sharpe, &c. from the Heb. *רִיחַן* green, fresh, not withered, and so deduce the V. *λαχάινω* from *λᾶχανον*? occ. Mat. xiii. 32. Mark iv. 32. Luke xi. 42. Rom. xiv. 2. where see Macknight. [Gen. ix. 3. 1 Kings xxi. 2. Ps. xxxvii. 2. Prov. xv. 18.]

ΛΕΓΕΩΝ, ὄνομα, ὁ, ἡ. Latin.—*A legion*, a particular division or battalion of the Roman army. This word is plainly formed from the Latin *legio*. The Roman *legion*, in the time of our Saviour, probably consisted of about six thousand two hundred foot, and three hundred horse¹. occ. Mark v. 9, 15. Luke viii. 30. Mat. xxvi. 53. where our Saviour seems to allude to the *number* of his poor, timid, defenceless disciples, one of whom had moreover proved a traitor. And as the Evangelists use the word *λεγεών*, so we may remark that Polybius, who wrote about 150 years before Christ, has likewise adopted the Latin military terms. *Ἀσάτους, τριαρίους, πρίκιπτας, ἑκταροδινάριους, κεντυρίωνας, δεκουρίωνες*, lib. vi. p. 468—472. ed. Paris, 1616. [The Talmudists used the term *לגיון* (from the Latin *legio*) of one person, as a *chief* or *prince* and the like, and thus Schleusn. thinks Beelzebub, the *chief* of evil spirits, is meant in Mark v. and Luke viii., but others suppose the man possessed by *many*, or as it were a whole *legion*.]

ΛΕΓΩ.

I. *To say, speak, or utter in words*. Mat. iii. 2, 3. xi. 7, 9. xxii. 24. Acts viii. 6. xiii. 45. et al. freq.—[in *prophesying*. Mat. ii. 17. xix. 28. with a sense of promising. Mark xv. 28. Luke ix. 31. John i. 52. ii. 22. Acts viii. 34. 1 Tim. iv. 1.—in *objecting* or *asking*, as in the phrases *ἀλλὰ λέγω* and *λέγω οὖν*. Rom. x. 18, 19. xi. 1. where St. Paul brings forward an objection as it were, from some other objector²—in *narrating*, Mark i. 30. Luke xxiv. 10. (although in Mark, some take it as equivalent to *ἔπω*, comparing Luke iv. 38.)—in *boasting*, Luke xxiii. 2. Acts v. 36. viii. 9. See Xen. Cyr. i. 3, 9. Eur. *Æol.* Fr. xiii.]—in *asking*, Mat. ii. 2. John v. 6. xix. 9. Acts xxv. 20. Rom. xi. 1. et al.—in *answering*, Mat. [iv. 10.] ix. 28. Mark viii. 19. John xxi. 15, 16, 22. On Luke xxii. 70. John xviii. 37. comp. under *ἔπω* I. and Campbell on Mat. xxvii. 11. I add from Arrian, Epictet. ii. 4. *οὐκ εἰσὶν αἱ γυναῖκες κοιναὶ φύσει*; *Κ' ἄγ' ὅ* *ΛΕΓΩ*, women are not common by nature? *I say so too*.

II. Transitiely, with an accusative, *to speak of or concerning*. John vi. 71. viii. 27, 54. ix. 19. On John viii. 27. Whitby cites Plato using *λέγω* with an accus. in the same manner; and Kypke shows that this application of the V. is common in the Greek writers. Comp. Luke ix. 31. [See also 1 Cor. i. 12. (v. Long. de Sublim. ix. 1.) x. 29. xiv. 16. Ephes. v. 12. 2 Tim. ii. 7. *So dicere* in Latin, as in Cic. de Fin. v. 3. v. *Æl.* V. H. iii. 36. Valek. on Herod. viii. 144.]

¹ See Kennet's Roman Antiquities, pt. ii. book 4. ch 5 and 6.

² [Schleusner takes *λέγω* *δέ*, Rom. xv. 8. Gal. iv. 1. v. 16. as a formula of connexion and arrangement, *tenuendum autem est, scitote autem*, and so also in Gal. iii. 17. It seems, however, to be used to give peculiar force and emphasis to that which the writer brings forward.]

III. *To say, command, give in charge.* Mark ii. 11. v. 41. Luke vi. 46. Acts xv. 24. [and followed by a negative to forbid, as Mat. v. 34, 39. Rom. xii. 3. LXX, Num. xxxii. 31. Esth. iii. 3. viii. 14.] Thus it is often used in the Greek writers. See Elsner on Luke vii. 14. and Raphaelius on Rom. xii. 3. To the passages they have cited we may add from Arrian, Epictet. i. 4. ΔΕΤΩ αὐτῷ ἀνθρώπινον πορεύεσθαι εἰς οἶκον, *I charge him to go directly home.* [Ælian, V. H. xiv. 38. Schleusner also classes Rom. iii. 19. vii. 7. under this head, but in the latter, it is simply used as *introducing a quotation*; in the former, it possibly alludes to more than the mere commands of the law.]

IV. *To call, name.* [Mat. xix. 17. Mark x. 18. xii. 37. x. 12. Luke xviii. 19. xx. 37. John xv. 15.] Λέγομαι, pass. to be called, named. [Mat. i. 16. ii. 23. iv. 18. ix. 9. x. 2. xxvi. 3, 14, 36. xxvii. 17. Mark xv. 7. Luke xxii. 1, 47. John iv. 5. ix. 11. xix. 13. Acts iii. 2. Col. iv. 11. So in the O. T. נִקְרָא is sometimes used for—קָרָא, e. g. Is. iv. 3. v. App. Alex. de Bell. Civ. i. p. 650. Xen. An. i. 8, 7.] The Greek writers frequently use the V. in this sense.

V. It sometimes refers to the interpretation of a word out of one language into another, as, for instance, Mat. xxvii. 33. *a place called Golgotha*, in Hebrew namely, *ὅ ἐστι λεγόμενος*, which is called, or means, in Greek, *κρανίου τόπος*, the place of a skull. Thus John xx. 16. Rabboni, ὁ λέγεται, which is called, i. e. in Greek, διδάσκαλε, master. So John iv. 25. [Add John i. 39. xix. 17. Acts ix. 36. Hither also Wahl, Bretschn., and Schleusner, refer John xi. 16. xx. 24. Θῶμας ὁ λεγόμενος Δίδυμος, Thomas which being interpreted is Didymus. Thomas is from δίδυμ a twin, and the names are so alike in sense, that doubtless the one was derived from the other, but the above phrase seems rather to mean, *that is also called Didymus.* Comp. sense IV. and especially Mat. iv. 18.]

VI. It is applied to writings, to say, declare¹, ἡ γραφή λέγει, the scripture saith. See Mark xv. 28. John xix. 37. Rom. iv. 3. x. 11. Comp. John vii. 42. So Xenophon in Raphaelius on Mark xv. 28. ΓΡΑΜΜΑΤΑ ΔΕΤΟΝΤΑ τὰδε, and ΓΡΑΜΜΑΤΑ ΕΛΑΕΠΕΝ. So Herodotus i. 124. vi. 6. ed. Oxon. Comp. Luke i. 63. 2 Kings x. 1, 6. in LXX. [Also Luke iii. 4. 1 Cor. x. 15. 2 Cor. vi. 2. 1 Tim. v. 18. Joseph. A. J. xiii. 4, 1.]

VII. Λέγειν ἐν ἑαυτῷ, to say within himself, to think. Mat. iii. 9. ix. 21. Luke vii. 49. [Luke iii. 8. and so λέγειν ἐν τῇ καρδίᾳ αὐτοῦ, Rev. xviii. 7. comp. Ps. iv. 4. x. 6, 12. Obad. 3. Zeph. i. 12. iii. 1. (ii. 15.) v. Epictet. c. 73. The ἐν ἑαυτῷ, &c. is sometimes omitted, as Mat. vi. 31. xii. 44.

¹ [Schleusner translates this word in Mat. iii. 17. to declare; and since ἡψ the voice signifies thunder, he takes φωνή ἐκ τῶν οὐρανῶν for thunder also, (see the origin of this under φωνή,) and translates the thunder heard from heaven declared Jesus the Son of God. It is almost needless to expose the futility of this supposition; for if articulate words were heard, λέγοντα simply tells us that the very words which follow were used, and the thunder is a gratuitous supposition. If he means that no uttered words were heard, only a stroke of thunder, which was to be understood as "declaring that Jesus," &c. reasoning is idle; for language could hardly have been used less appropriate to convey this idea, and such a method of interpretation would explain away one half of Scripture, and leave the meaning of the other quite uncertain.]

Luke i. 16. v. 39. xvii. 10. Mark v. 28. (So ἡψ 2 Chron. xxviii. 10.) Hence, or perhaps because by what we say, our sentiments are known, λέγω is used for to think, hold, or pronounce as our opinion. See John ix. 17. Acts iv. 32. x. 28. So τὸ αὐτὸ λέγειν to agree, 1 Cor. i. 10.] For the reason of this phrase, which appears to have been sometimes used by the Greeks, (see Wetstein on Mat.) compare under ξίω II.

[VIII. *To order any thing to be said, to say by means of messengers.* See Mat. vii. 6. comparing Luke vii. 3. Mat. xxvii. 19. Luke vii. 6, 20. xix. 14. John xi. 3. Acts xvi. 35. Judg. xi. 14, 15, 19. 2 Sam. x. 5. Judith iii. 1.]

[IX. *To choose.* Hesych. λέγεσθαι ἐκλέγεσθαι. This sense is given to it in Heb. vii. 11. by Wahl, Schleusn., and Bretschn., the latter of whom considers that the primary meaning of the verb is to collect, and quotes for this sense the Test. xii. Patriarch. p. 764. It may however be rendered, to be called or named, in the passages from Heb. vii. in allusion to the passages where our Saviour is called a priest after the order of Melchisedech, and so takes not his name of priest from the Levitical priesthood; for our Saviour belonged to another tribe, namely, that of Judah. (See verse 13, 14.) Comp. v. 6, 10. vii. 17, 21. In Heb. xi. 24. Schleusn. unnecessarily takes λέγεσθαι by metonymy for to be. Moses refused to be called any longer the son of Pharaoh's daughter, as he had been by adoption heretofore.]

ΔΕΤΩ.—*To gather, collect, choose, or take out.* The V. in this view seems a plain derivative from the Heb. לָקַח to take, and though not used in the N. T. it is here inserted on account of its derivatives.

Λεῖμμα, ατος, τό, from λείπειν perf. pass. of λείπω to leave.—*A remnant, residue, remainder.* occ. Rom. xi. 5. [The same as κατάλειμμα. Comp. Rom. ix. 27. LXX, 2 Kings xix. 4. Aquila, Deut. ii. 34. iii. 3.]

ΔΕΙΨΟΣ, α, ον, from the Heb. רַח smooth. †††—*Smooth, even, level, plain.* occ. Luke iii. 5. (So Homer, Odys. iii. 103. ΔΕΙΨΗΝ ὈΔΟΝ.) [Comp. Is. xl. 4. Gen. xxvii. 11. 1 Sam. xvii. 40. Prov. ii. 20. xii. 13. Aristot. H. A. ix. 37.]

ΔΕΙΨΩ.

1. *To fail, be wanting, desum, deficio.* Luke xviii. 22. Tit. i. 5. iii. 13. So Josephus of Mariamne, Ant. xv. 7. § 6. τὸ δ' ἐπιεικὲς ἑΛΕΙΠΕΝ ΑΥΤῇ, but meekness was wanting to her. [See Apocrypha, Wisd. xix. 4.]

II. Λείπειν, pass. to be deficient in, or destitute of. In the N. T. it either governs a genitive of the thing, or is followed by the preposition ἐν. James i. 4, 5. ii. 15. Both these constructions are used also in the Greek writers². See Raphaelius and Wolfius on James i. 4. and Wetstein on James i. 5. [Krebs, Obs. Flav. p. 394. says that λείπεσθαι and ἀπολ. are properly said of runners who, deserted by their strength and swiftness, are left behind in the race, but that it is also applied to those who lose their cause. In Prov. xix. 4. it means, to be deserted.]

III. Λείπω, to leave. It is thus used in the profane writers, but not in the N. T. The meaning of the V. is, however, inserted on account of its derivatives.

² [See Soph. El. 474.]

Λειτουργίῳ, ὤ, from **λειτουργός**, which see.—*To minister publicly*, in sacred offices. Acts xiii. 2. Heb. x. 11. [It is used by the LXX, of the Levitical service of the priests, (as in Heb. x.) Exod. xxviii. 35, 43. xxix. 30. Num. iv. 12, 14. Deut. x. 8. Ezek. xl. 46 (or 48). Joel i. 9. et al. freq. It most commonly translates לָוִי or לֵוִי.] So Josephus de Bel. ii. 17. § 2. mentions τοὺς κατὰ τὴν λατρίαν ΔΕΙΤΟΥΡΓΟΥΝΤΑΣ, those who ministered publicly according to the (Jewish) service.—in works of charity, Rom. xv. 27. [Comp. 2 Cor. ix. 12. Test. xii. Patr. p. 689. οὐκ οἰκτεῖρει τὸν λειτουργοῦντα αὐτῷ ἐν κακῷ. So in Xen. Mem. ii. 7, 6. of those who alleviate public want.]

Λειτουργία, ας, ἡ, from **λειτουργός**.—*A public ministration, ministry, or service*, whether in sacred offices, in which sense it is often used by Josephus, see Weststein. Luke i. 23. Heb. viii. 6. ix. 21. Phil. ii. 17. Comp. Rom. xv. 16. Is. lxvi. 19, 20.—or in works of charity. 2 Cor. ix. 12. Phil. ii. 30. Comp. Heb. xiii. 15, 16. Hence the Eng. words, *liturgy, liturgical*. [See LXX, Exod. xxxviii. 21. Num. viii. 22. xvi. 9. xviii. 4. 2 Chron. xxxi. 2. &c.]

Λειτουργικός, ἡ, ὄν, from **λειτουργός**.—*Performing public service, ministering publicly*. occ. Heb. i. 14. [On the services of angels, see Ps. xxxiv. 7. xci. 11. Mat. xiii. 4, 49. xvi. 27. Philo de Gigant. p. 286. The word is applied in the LXX to instruments, &c. and means, belonging to the Levitical service. Num. iv. 12—26. Exod. xxxix. 26.]

Λειτουργός, οὗ, ὁ, from **λεῖτος**¹ *public* (which from **λαός**, Attic **λεῖός**, *a people*), and **ἔργον** *a work, office*.—[Λειτουργοί, at Athens, were persons of substance, who were obliged to take certain burdensome and expensive offices at the appointment of the state or their own tribe, under certain regulations, which the reader may see at length in Potter's Grecian Antiquities, book i. ch. 15. They were also sometimes obliged to pay heavy contributions.]—*A public officer or minister*. It is spoken of magistrates, Rom. xiii. 6.—of ministers in sacred offices, xv. 16. Comp. Heb. viii. 2.—of persons ministering in works of kindness, Phil. ii. 25.—of the fire as ministering to Jehovah, Heb. i. 7. The correspondent Hebrew word to λειτουργούς in Ps. civ. 4. is מְשָׁרְתִּים *ministers*; and in the LXX this N. often answers to the Heb. מְשָׁרְתִּים *waiting or attending upon*, from the V. מְשָׁרְתִּים. Comp. under ἄγγελος V. [LXX, Josh. i. 1. (where others read ὑπόβρυγ) 1 Kings x. 5. et al.]

ΛΕΝΤΙΟΝ, ου, τό.—*A towel, a napkin*. It is formed from the Latin *linteum*, which denotes any *linen cloth*, from *linum, flax, linen*, which see under *λίον*. *Λέντιον*, however, is used both by Galen and Arrian, as may be seen in Weststein. occ. John xiii. 4, 5.

ΛΕΠΙ΄Σ, ὡς, ἡ. The Greek etymologists derive it from **λέπω** *to take off the bark, scales, &c.*—*A scale*. occ. Acts ix. 18. [See Tobit ii. 9. vi. 8. xi. 13. (where an obstruction of the sight is called *λεῦκωμα* or *λευκώματα*, and is said to have been

peeled away, ἐλεπίσθη.) The word is used in LXX, Lev. xi. 9—12. Deut. xiv. 9, 10. of the *scales of fishes*, and Num. xvi. 38. of *metal plates, or laminae*. See Valck. on Herod. vii. 61. and Joseph. A. J. iii. 6, 3.]

Λέπρα, ας, ἡ, from **λεπίς** *a scale*, which see.—*The leprosy*. A foul cutaneous disease, appearing in dry, white, thin, scurfy *scales or scabs*, either on the whole body, or only on some part of it, and usually attended with violent itching and other pains. occ. Mat. viii. 3. Mark i. 42. Luke v. 12, 13. The eastern leprosy was a most filthy and loathsome distemper, (Num. xiii. 10, 12.) highly contagious, so as to infect and seize even garments, (Lev. xiii. 47. &c.) and houses, (xiv. 34. &c.) and by human means incurable, at least so deemed by the Jews. (See 2 Kings v. 7.) The various symptoms of this dreadful distemper, which was a striking emblem of *sin* both original and actual, may be seen in Lev. xiii. xiv. where we may also read the legal ordinances concerning it, which, as on the one hand they set forth how odious *sin* is to God, so on the other they represent the cleansing of our pollutions by the sacrifice and resurrection of Christ, by the sprinkling and application of his blood, and by the sanctifying and healing influences of the Holy Spirit on all our powers and faculties. (See Lev. xiv. 1—32.) The Greek name *λέπρα* seems to have been given to this distemper on account of those *thin white scales* (λεπίδες) which usually appeared on the bodies of the leprous, and with which they were sometimes so overspread as to look like *snow*. See Exod. iv. 6. Num. xii. 10. 2 Kings v. 27; in which texts, though there is in the Hebrew no word for *white*, yet I am persuaded that it was designed to compare the leprosy to *snow*, as well on account of the *whiteness* as the *flakiness* of its scales. Herodotus, i. 138. mentions the *λέπραν* as a disease among the Persians in his time, and calls it also *λευκήν* the *white scab*. The passage deserves to be transcribed: δὲ ἀν δὲ τῶν ἀσθῶν ΛΕΠΡΗΝ ἢ ΛΕΥΚΗΝ ἔχει, ἐς πόλιν οὗτος οὐ κατέρχεται, οὐδὲ συμμίσγεται τοῖσι ἄλλοις Πέρσῃσι· φασὶ δὲ μὴ ἐς τὸν ἥλιον ἀμαρτάνοντά τι ταῦτ' ἔχειν, 'whoever of the citizens has the leprosy or white scab does not enter into the city, nor keep company with the other Persians. And they say he is afflicted with this disease for some offence against the sun.' Hippocrates² calls the *λευκήν*, or *white leprosy*, *φουκίαν νοῦσος* the *Phoenician disease*; and Celsus³ mentions two kinds of leprosy by the names of ἄλφος and Λεύκη, both which appellations import *whiteness*, agreeably to the description he gives of them. And I am well assured by a gentleman who resided some years in Turkey in Asia, that he has seen several leprous persons in those parts whose faces looked quite white, or, to use his own comparison, like the hoarfrost. See more in Heb. and Eng. Lexicon under **LEP** I. [We must however observe, that there were various kinds of leprosy, (see Leviticus xiii. xiv.) differing in colour, virulence, &c. The reader who wishes to see this part of Leviticus elucidated, will find an elaborate discussion of the subject in Dr. J. M. Good's Study of Medicine,

¹ Λεῖτον ἐκάλουον οἱ παλαιοὶ τὸ δημόσιον. The ancients called what was public *λεῖτον*, says Ulpian cited by Weststein on Luke i. 63. [See Valck. on Herod. vii. 19, 7.]

² Prorrhetic. lib. ii. sub fin. Galen. Explicat. Ling. Hippocrat. See Scheuchzer, Phys. Sac. on Lev. xiii.

³ De Medicin. lib. v. cap. 28. § 19.

London, 1822, vol. iv. p. 574. under the head *Lepidosis Lepriasis*, (Class. vi. ord. iii. Gen. iv. Spec. 2. in the Index.) See also Winer, *Biblisches Realwört.* p. 70. Celsus iii. 25. v. 19. Murray de Vermibus in *Lepra Obviis*, 8vo. Gött. 1749, and Schilling, *Commentatio de Lepra*, 8vo. Lug. B. 1778.]

Λεπρός, οὐ, ὁ, from λέπρα.—*A leper, a person diseased with the leprosy.* Mat. viii. 2. x. 8. [xi. 5. Mark i. 40. Luke iv. 27. vii. 22. xvii. 12. In Mat. xxvi. 6. Mark xiv. 3. Simon is so called, as *having been a leper and cured.* Levit. xiii. 44. xiv. 3. 2 Sam. iii. 29. 2 Kings v. 5. et al.]

Λεπτόν, οὐ, τό, from λεπτός *small*, which from λέπω *to fail*. [Schleusner, Wahl, &c. take λεπτόν as an adjective neut., and supply κέρμα, (as in Aleiphr. i. ep. 9.) or νόμισμα (as Poll. Onom. ix. 92). It occ. as an adjective in LXX, Gen. xli. 4. (meaning *thin*), et al.]—*A mite*, the smallest coin in use among the Jews, in our Saviour's time, equal to half a κοδράντης or Roman quadrans, and consequently to about $\frac{1}{4}$ of a farthing of our money. occ. Mark xii. 42. Luke xii. 59. xxi. 2. Comp. under κοδράντης. [Schl., Wahl, &c., after Fischer, (Prolus. xix. de Vit. Lex. N. T.) consider the κοδράντης of the N. T. (of which the λεπτόν was one half) not to have equalled the *Roman quadrans*, but to be the 4th part of the Jewish as. They make¹ the Jewish quadrans = $\frac{1}{2}$ Attic chalcus, of which chalcus, 48 made a drachma. Schleusner refers to the following writers, Poll. Onom. ix. 6. Eisen-schmid, de Ponderibus et Mensuris, p. 50. J. H. Maii Obs. SS. book iv. p. 134. Gronovius, de Pecunia Vetere, p. 437. Salmasius, de Fœnore Trapezitica, p. 481.]

Λευίτης, ου, ὁ, from Λευί, Heb. לֵוִי *Levi*, the third son of the patriarch Jacob. See Gen. xxix. 34.—*A Levite, one of the tribe of Levi*, and so by birth a *minister of the temple*. occ. Luke x. 32. John i. 19. Acts iv. 36.

Λευιτικός, ἡ, ὄν, from Λευίτης.—*Levitical, of the Levites, or of the tribe of Levi.* occ. Heb. vii. 11.

Λευκαίνω, from λευκός.—*To whiten, make white.* occ. Mark ix. 3. Rev. vii. 14. [Ps. li. 7. Is. i. 18. Joel i. 7. See Hom. Od. xii. 72. Eur. Iph. Aul. 157.]

Λευκός, ἡ, ὄν, according to Eustathius and the etymologist, from λεύσσω *to see, look*, because things of a *white colour are conspicuous or easily seen*.—*White.* Mat. v. 36; as the light, Mat. xvii. 2. So Homer, Il. xiv. 185. ΑΕΥΚΟ'Ν δ' ἦν ἩΕΛΙΟΣ ὥς; as snow, Mat. xxviii. 3; as wool, Rev. i. 14; as fields a little before harvest, John iv. 35. So Ovid, Metam. i. 110.

Nec renovatus ager gravidis canebat aristas.

The field untill'd look'd white with bending corn.

[(Comp. Virg. Ecl. iv. 25. Georg. i. 396. Theophrast. Hist. Plant. viii. 4. Homer, Od. iv. 104.) occ. also Mark ix. 3. xvi. 5. (comp. Luke xxiv. 4.) Luke ix. 29. John xx. 12. Acts i. 10. Rev. ii. 17. iii. 4, 5, 18. iv. 4. vi. 2. (See Herod. ix. 62. and

Servius on Virg. Æn. iii. 537. Wetstein, N. T. vol. ii. p. 770.) verse 11. vii. 9, 13. xiv. 14. xix. 11, 14. xx. 11. Gen. xxx. 35. xlix. 12. Lev. xiii. 3, 4. Dan. vii. 9. Zech. i. 8. vi. 3.]

Λέων, οντος, ὁ. The ancient grammarians, with whom the learned Bochart, vol. ii. 715. concurs, derive it from λεύσσω *to see*, or from λᾶω *to behold or view attentively*; whence δαλός *blind*. [לָוִי one of the Heb. names for a lion, is by many in like manner deduced from לָוִי *to see*.]—*A lion*, so called from his *sharp sight*; for he is, say Bochart and Manetho, οὐδὲρ κείστατον θηρίον, a most sharp-sighted beast. Heb. xi. 33. 1 Pet. v. 8. On which latter text it may be observed, that the roaring of the lion is in itself one of the most terrible sounds² in nature; but it becomes still more dreadful, when it is known to be a sure prelude of destruction to whatever living creature comes in his way. Hence that question in the prophet Amos, iii. 8. *the lion hath roared, who will not fear?* The above-cited text of St. Peter may be further illustrated by observing, that the lion does not usually set up his horrid roar till he beholds his prey, and is just going to seize it. This appears from Amos iii. 4. Is. v. 29. Ezek. xxii. 25. Comp. Ps. civ. 21. Jer. ii. 15. and see Bochart, vol. ii. 729.

II. Figuratively, a very powerful and cruel man, a tyrant. 2 Tim. iv. 17. In which passage St. Paul seems particularly to allude to the prophet Daniel's miraculous deliverance. Compare also Ps. xxii. 21 or 22. xxxv. 17. lvi. 5. [Prov. xxviii. 15. Nahum ii. 12.]³ Eusebius, Chrysostom, Theodoret, Ecumenius, Theophylact, and the ancient Christian writers in general, interpret the lion mentioned by the apostle to mean that monster of cruelty, Nero, the Roman emperor. But Clemens Romanus, who must be allowed to be a more early and better authority than any of the authors just mentioned, having in his first Epistle to the Corinthians, § 5. said, concerning St. Paul, that μαρτυρήσας ἐπὶ τῶν ἡγουμένων οὕτως ἀπηλλάγη ἀπὸ τοῦ κόσμου, 'having suffered martyrdom under the governors, he thus departed out of the world,' our learned Bp. Pearson⁴ was of opinion, that by the τῶν ἡγουμένων there mentioned, were meant the two prefects of the prætorian guards, Tigellinus and Sabinus, who, during Nero's absence in Greece, were governors of the city under Helius, whom Nero had left with absolute authority, and who was, if possible, more inhuman than his master, *Nerone ipso neronior*, and consequently that by the lion in 2 Tim. iv. 17. the apostle intended this Helius. The accurate Dr. Lardner, however, has very ably and at large defended the ancient opinion, that by the lion St. Paul meant Nero himself. I will not injure that very learned writer's reasonings on this subject by attempting to abridge them, but with pleasure refer the reader to his History of the Apostles and Evangelists, ch. xviii. § 7. which he may also find in the 2nd vol. of Theological Tracts published by Bp. Watson, p. 432. Comp. p. 272, 277, 285; and I shall only

² This is particularly remarked by Colben, Nat. Hist. of the Cape, who says he had often heard it. See Bochart, vol. ii. 771. and Suicer, Thesaur. in λέων III.

⁴ De Serie et Success. Romæ Episc. Diss. i. cap. 8. § 9.

¹ [It seems clear that the λεπτόν or prutah (see κοδράντης) was $\frac{1}{4}$ the Jewish quadrans, but the value of the latter does not seem so clearly ascertained from Fischer's calculations, to which I must refer the reader who wishes to pursue this subject.]

further observe, that as St. Paul calls Nero *the lion*, so Marsyas, Agrippa's freedman, in Josephus, *Ant.* xviii. 7, 10. gives Tiberius the same appellation, and informs his master of that emperor's death by telling him, *τέθνηκεν ὁ Λεῶν*, 'the lion is dead.' Comp. Apocryphal Esth. ch. xiv. 13.

III. In Rev. v. 5. Christ, on account of his *victorious resurrection* from death, is called the *Lion of the Tribe of Judah*, in allusion to Jacob's prophecy, Gen. xlix. 9. [Chrysostom, Hom. 97. vol. v. p. 644. says, "that Christ is so called, as being of the royal tribe, namely, that of Judah, which had dominion over the Jews, as the lion has over the beasts."]

Λήθω, ης, ἡ, from λήθομαι to forget, (in Homer,) mid. of λήθω to lie hid. See λανθάνω.—*Forgetfulness, oblivion.* occ. 2 Pet. i. 9. λήθην λαμβάνειν, or λαβεῖν τινός, to forget a person or thing. This phrase is used in the same sense by Josephus, and frequently by Ælian. See Wetstein and Kypke. [Æl. V. H. iii. 18. H. A. iv. 35. Joseph. A. J. ii. 9, 1. and see Krebs, Obs. Flav. p. 404. LXX, Deut. viii. 19. Job vii. 21. Wisd. xvi. 11. xvii. 3.]

ΛΗΝΟΣ, οὔ, ὁ, ἡ.

I. The large vessel in which the ancients used to tread their grapes, a wine-press. The LXX frequently use ληνός for the Heb. נַי or נִינַי properly the wine-press, or vessel where the grapes were pressed by treading. [e. g. Judg. vi. 11. Nehem. xiii. 15.] And it occurs figuratively, Rev. xiv. 19. 20. xix. 15. [Comp. Joel iv. 13. and Is. lxi. 1.]

In Gen. xxx. 38, 41. it is used for the gutters of watering-troughs. Hesych. ληνός ὅπου σταφυλὴ πατέται. v. Poll. Onom. vii. ch. 32. § 151. Theocr. Idyll. vii. 26. xiv. 16.]

II. "The cavity under the wine-press¹, in which the vessel was fixed, and which received the liquor pressed from the grapes," the lake, lacus. For the correspondent word in Mark xii. 1. is ὑπολήνιον. occ. Mat. xxi. 33. In this sense ληνός in the LXX often answers to the Heb. קֶרֶן [as Deut. xvi. 13. Prov. iii. 10. Hos. ix. 2. but in Is. v. 2. πολήνιον, and Is. xvi. 10. ὑπολήνιον is used to translate it. See Columel. de R. R. xii. 18. Ovid, Fast. iv. 888. Tac. Ann. xi. 31. Schneid. on Xen. An. iv. 2, 22. and Lowth on Is. v. 2.]

III. Λήρος, ου, ὁ. Eustathius derives λήρος from λα very much, and ῥέω, ῥώ to speak.—*An idle tale.* occ. Luke xxiv. 11. [It is used in Greek sometimes, for things of no value, as well as words. Arist. Plut. 589. λήρος ἀναδύν τοὺς νικῶντας crowning the victors with worthless things, as olive-leaves, &c. So Xen. An. vii. 2, 41. In Aristoph. Plut. 517. λήρον ληρεῖς you are talking idly, nonsense! Plato, Phæd. 19. an idle tale. Δηρώδης, absurd, (vain, Eng. Translation,) occ. 4 Mac. v. 11.]

Ληστής, οὔ, ὁ, from λελήσται, 3 pers. perf. pass. of ληΐω to prey, which the Greek grammarians derive from ληΐς or λεία prey.—*A robber.* See Mat. xxi. 13. xxvi. 55. xxvii. 38. John x. 1. and Campbell's Prelim. Dissertat. p. 574. and Elsner and Wolfius on Mat. xxi. 13. [Mark xiv.

48. xv. 27. Luke x. 30, 36. xxii. 52. John xviii. 40. 2 Cor. xi. 26. LXX, Obad. 5. Ezek. xxii. 9. Epist. Jer. 18. Eccus. xxxvi. 26. See Buxtorf, Lex. Talmud. et Chald. in עָרָב. It is sometimes applied to predatory leaders or bands; and hence, perhaps, translates *πῆλ a troop*, in Jer. xviii. 22. Comp. Procop. de B. V. ii. 18. and Epist. Jer. 15. In Mat. xxi. 13. we have σπῆλαιον ληστῶν, where some take it metaphorically to denote a man of evil gains; and Schleusner proposes the sense of a retail-dealer, that it may agree with οἶκος ἐμπορίου, John ii. 16. and Fischer, in his edition of Pasor. Lex. says λησταί are dealers who chaffer after dirty gains: observe, however, that in Jer. vii. 11. (the parallel passage,) the word is γῆρ, a word denoting violence.]

IV. Λῆψις, εως, ἡ, from λελήψαι, 2 pers. perf. pass. of λαμβάνω or λήβω to receive.—*A receiving.* occ. Phil. iv. 15. [Eccus. xlii. 7. See Paley's Hor. Paul. ch. vii. 1—3. x. 2.]

ΔΙ'ΑΝ, adv. from λα, the same, or immediately from the Heb. מֵלֵךְ to join, add.—*Very much, exceedingly, very.* Mat. ii. 16. iv. 8. et al. Ὑπὲρ λίαν very exceedingly; but in the N. T. these two particles with the article prefixed are used as a superlative adjective, τῶν ὑπὲρ λίαν ἀποστόλων, the very chiefest apostles, as our Eng. Translation well renders it. occ. 2 Cor. xi. 5. xii. 11. So Longinus, de Sublim. sect. xxxiii. uses τοῖς ἀγὰν πλουτοῖς for vast riches. [In LXX for ἡμῶν greatly. Gen. i. 31. iv. 5. 1 Sam. xi. 15. In N. T. with a verb, Mat. ii. 16. xxvii. 14. Luke xxiii. 8. 2 Tim. iv. 15. 2 John 4. 3 John 3. with an adjective, Mat. iv. 8. viii. 28. Mark xi. 3. with adverbs, Mark i. 35. vi. 51. xvi. 2.]

ΔΙ'ΑΒΑΝΟΣ, ου, ὁ, from the Heb. מֵלֵךְ the same, which from מָלַךְ white. [It appears from authors quoted by Schleusner, as Hesych., Suid., Phavorin., Phryn., Schol. Aristoph. Plut. 703. that λίβανος is properly the tree², (λίβανου δένδρον, Diod. Sic. v. 41.) and λίβανωτός the fruit; but the later Greek writers and the writers of the N. T. use λίβανος for the fruit also². See Foes. Econ. Hipp. p. 233. Cels. Hierobot. vol. i. p. 231. Alberti, Obs. Philol. p. 9. Thom. Mag. It occ. for frankincense in LXX, Lev. ii. 1, 2, 16. Neh. xiii. 5, 9. Song of Sol. iv. 11. and in verse 14. for Mount Libanus. See Hesych. Is. lx. 6. Jer. vi. 20. Eccus. xxiv. 15. Baruch i. 10.]—*Frankincense*, olibanum, a resinous substance produced from a tree growing in the east, particularly in Arabia. It is of a whitish colour, and the best is nearly transparent. occ. Mat. ii. 11. Rev. xviii. 13. See Wetstein on Mat. ii. 11.

Λιβανωτός, οὔ, ὁ, or λίβανωτόν, οὔ, τό, from λίβανος.—*A vessel to fume incense in, an incense-vessel, a censor.* occ. Rev. viii. 3, 5. Comp. θυμιατήριον. I do not find that the Greek writers ever use this word for any thing but the frankincense itself, in which sense the LXX also apply it, 1 Chron. ix. 29. for the Heb. קִיבֹץ. [Schleusner says that it is sometimes used for the tree itself,

² [Wahl, however, refers to Eur. Bacch. 144. where, if the passage is sound, λίβανος seems used for the fruit, i. e. frankincense.]

¹ See Doddridge.

and refers to Foes. *Econ. Hipp.* p. 233. and the notes on Thom. M. p. 577.]

ΛΙΒΕΡΤΙΝΟΙ, *ων, οι*. This has been supposed to be a name formed from the Latin *libertini*, which denotes the sons of freed-men, or of those who were once slaves, but afterwards set free; though in the later writers¹ *libertinus* is used for a freed-man, i. e. for one who had been himself a slave, but was afterwards made free. That there were a great number of Jews who came under the one or the other of these denominations, and who are by Tacitus, *Annal.* ii. 85. expressly called *Libertini generis*, of the *Libertine* race, may be seen proved in Doddridge's note, and more fully in Lardner's *Credibility*, &c. vol. i. book i. chap. 3. § 4. *occ.* Acts vi. 9. where see also Wolfius. But it is to be observed, says Bp. Pearce, (whom I abridge,) that with these *Libertines* the Cyrenians and Alexandrians are here joined, as having one and the same synagogue for their public worship. And it being known that the Cyrenians (ii. 10.) lived in Libya, and the Alexandrians in the neighbourhood of it, it is most natural to look for the *Libertines* too in that part of the world. Accordingly we find Suidas in his Lexicon, saying upon the word *Λιβερτινοι*, that it is *ὄνομα τοῦ ἔθνους*, the name of a people; and in a Latin Tract published with Optatus's Works, mention is made of Victor, Episcopus Ecclesie Catholice Libertinensis. From these two passages it appears that there was in Libya a town or district called *Libertina*, whose inhabitants bore the name of *Λιβερτινοι*, *Libertines*, when Christianity prevailed there, in the reign of the Roman emperor Honorius. And from hence it seems probable, that the town or district, and the people, existed in the days of which Luke is here speaking. They were Jews, no doubt, and came up, as the Cyrenian and Alexandrian Jews did, to bring their offerings to Jerusalem, and to worship God in the temple there. [Schleusner agrees with Pearce, but mentions with praise the other opinions, namely, 1. That they were *libertini* of Roman origin, attached to the Jewish religion (see Tac. as above). 2ndly, That they were the freed descendants of such Jews as had been carried away captive by Pompey to Rome, (see Philo, *Legat. ad Caium*, vol. ii. p. 568.) or of those forcibly transplanted into Libya by Ptolemy the First, (v. Joseph. A. J. xii. 1. and contra Apion. ii. 4.) and that they had a synagogue at *Jerusalem*. From the fact mentioned by Josephus, some, as Beza, Le Clerc, Spanheim, *Misc.* iii. 2, 17. vol. ii. p. 320. have wished to read *Λιβυστυνων*. v. Wetstein, N. T. vol. ii. p. 492. Bretschneider inclines to the opinion that they were descended from Pompey's captives. More on this subject may be seen in Deyling, *Obs.* Sac. pt. ii. obs. 35. and J. Floder, *Dissert. de Synagoga Libertin.* Upsal, 1767. 4to. Bp. Marsh (*Lectures*, pt. vi. p. 69.) thinks them those banished from Rome for Judaism, and established at Jerusalem.]

Λιθάζω, from *λίθος* a stone.—*To stone*, “to pelt, beat, or kill with stones.” [John x. 31—33. xi. 8. Acts v. 26. xiv. 19. 2 Cor. xi. 25. Heb. xi. 37. LXX. 2 Sam. xvi. 6, 13.]

¹ See Suetonius, in Claudio, cap. 24. Ainsworth's Dictionary in *Libertinus*, and Francis's note on Horace's Sat. i. 6, 1.

² Johnson.

Λίθινος, *η, ον*, from *λίθος*.—*Stone*, made of stone. *occ.* John ii. 6. 2 Cor. iii. 3. Rev. ix. 20. [Gen. xxxv. 14. Exod. xxiv. 12. et al. Eccus. xvii. 16. (omitted in some editions,) καρδία λιθίνη. Comp. Ezek. xxxvi. 26. Fischer shows that *λίθος* and *λίθινος* are used of marble.]

Λιθοβολέω, *ω*, from *λίθος* a stone, and *βίβωλα* perf. mid. of *βάλλω* to cast.—*To stone*, i. e. either to pelt or kill with stones. Mat. xxiii. 37. xxvi. 35. Mark xii. 4. [Luke xiii. 34. John viii. 5. Acts vii. 58, 59. xiv. 5. Heb. xii. 20. Exod. viii. 26. xvii. 4. xix. 13. Lev. xx. 2, 27. Num. xv. 35, 36. Josh. vii. 25. 2 Chron. x. 15. Ezek. xvi. 40.]

Λίθος, *ον, ό, ή*.

I. A stone. Mat. ix. 3. vii. 9. et al. Applied figuratively to our blessed Lord himself, Mat. xxi. 42, 44. Rom. ix. 32, 33. 1 Pet. ii. 4, 6, 7; and to sincere believers in Him. 1 Cor. iii. 12. 1 Pet. ii. 5. [Comp. Mark xii. 20. Luke xx. 17. Ephes. ii. 20—22. On the *λίθοι καλοί* of the temple, Luke xxi. 5. comp. Joseph. A. J. xv. 11, 3. 1 Kings v. 17. Ezra v. 8. In Luke xix. 40. *οι λίθοι κεκράζονται* is a proverbial phrase. Comp. Hab. ii. 11. and *κράζω* above. (Altman. Bibl. Brem. cl. vii. p. 261. contends that by *λίθοι* are meant metaphorically “the common people, plebeians, as being senseless.” Comp. Aristoph. Nub. 1205. Plaut. Mercat. iii. 4. Terence, Heaut. iv. 7. but this seems very far-fetched.) *Λίθος μυλικός* a mill-stone. *occ.* Mark ix. 42. See Rev. xviii. 21. and *μύλος* and *όνος*. *Λίθος* is used of large blocks of stone, in Gen. xxviii. 18—22. xxix. 2—10. Mat. xxvii. 60, 66. xxviii. 2. On Rom. ix. 27. see *πρόσκομμα*. *Λίθος* is applied to stone tablets, 2 Cor. iii. 7. to images, Acts xvii. 29. Comp. Deut. iv. 28, 36, 64. Ezek. xx. 32.]

II. A precious stone, Rev. iv. 3. It is joined with *τίμιος* precious, Rev. xvii. 4. xviii. 12, 16. xxi. 19. Comp. verse 11. [Exod. xxviii. 12. xxxv. 27. 2 Sam. xii. 30. 1 Kings x. 2, 11. Ezek. x. 1. et al.]

Λιθόστρωτος, *ον, ό, ή*, from *λίθος* a stone, and *στρώννυμι* to strow.—This word is properly an adjective, paved with stone, and is thus generally used by the Greek writers (see many instances in Wetstein); but they sometimes apply it substantively, as in the Evangelist, for a pavement of stone, a stone pavement. *occ.* John xix. 13. In the LXX it answers to the Heb. *פָּזָז* a pavement, 2 Chron. vii. 3. Esth. i. 6; and to *פָּזָז* paved, Cant. iii. 10. Comp. *Γάββαθα*. [(‘Εδαφος is probably to be supplied.) Schleusner understands a sort of elevated Mosaic pavement on which the βήμα or tribunal of Pilate stood, before his praetorium. It seems that Roman governors were in the habit of carrying the materials to form such a pavement with them. See Plin. H. N. xxxvi. 64. Casaub. and Ernesti on Sueton. J. Caesar. 46. Salmas. on Solin. i. p. 854. Krebs, de Usu et Præst. Rom. Hist. p. 43. Seelen Meditt. Exeg. pt. i. p. 643. Others suppose the *λιθόστρωτον* here to be that mentioned by Josephus as in the temple, (B. Jud. vi. 1, 8. vi. 3, 2.) “and that Pilate gave judgment there to accommodate himself to the prejudices of the Jews.” See Lightfoot.]

Λικμάω, *ω*, from *λιάν* καμῖν toiling much: †from *λικρός* a winnowing-fan.†

I. To winnow corn, separate it by the wind from

its husks and chaff. Thus Homer uses the word, *Il. v. 500.* So Xenophon, (Econ. cited by Rapphelius on *Mat. iii. 12.* ἐκ τούτων δὲ καθαροῦμεν τὸν σῖτον ΔΙΚΜΩ'ΝΤΕΣ, 'after this we will cleanse the corn by winnowing.' And thus the LXX use it, *Is. xli. 16.* for the Heb. חַיִּי; but in *Ruth iii. 2.* it is applied for the same Heb. word, not to the corn, but to the *threshing-floor.* Comp. *Ecclus. v. 9;* and as to the ancient method of winnowing, see below under πτύον and Heb. and Eng. Lexicon in חַיִּי VI. and חַיִּי IX. [*Is. xxx. 24.* Ezek. xxvi. 4. *Amos ix. 9.* *Wisd. xi. 18.* In *Job xxvii. 21.* it translates רָצַף to remove, quasi whirl away. In *Ecclus. v. 9.* (μὴ λίγμα ἐν παντὶ ἀνέμῳ) it is usually taken as a middle verb, (se ventilare or hic illuc agitari,) the same as περιφέρεσθαι, *Ephes. iv. 14,* be not carried away with every wind, i. e. "be not inconstant." The English translation is, 'winnow not with every wind,' i. e. "use not all means, good or bad, which are offered to you."]

II. *To grind to powder, and dissipate, to shatter,* "facio ut in minutissimas partes dissiliat, contero et comminuo, ut instar palearum particulas minutissimae dispergantur, contritum in minutissimas partes ceu paleas dispergo."¹ Thus also the word is used by Theodotus, *Dan. ii. 44.* to which the texts in the Evangelists refer² for the Chald. פָּרַץ to consume, destroy. occ. *Mat. xxi. 44.* *Luke xx. 18;* which passages naturally remind one of a similar expression in the Greek proverb,

Ὁ φέ Θεοῦ ἀλέουσι μύλοι, ἀλέουσι δὲ λεπτὰ.

The mill of God grinds late, but grinds to dust.

A sentiment, by the way, very agreeable to the Christian doctrine, (*Ps. l. 21, 22.* *Ecclus. viii. 11.* *Rom. ii. 4—6.*) and, as such, well worthy the reader's serious consideration.

Λιμὴν, ἐνος, ὁ.—*A port, haven.* occ. *Acts xxvii. 8, 12.* Eustathius, in *Scapula*, deduces it παρὰ τὸ λιαν μένειν, from remaining very quiet. [*Ps. cvii. 30.* *1 Mac. xiv. 5.* *2 Mac. xii. 6, 9.*]

Λίμνη, ἡς, ἡ.

I. *A lake of standing water*, as opposed to a running stream, so called from λιαν μένειν remaining very quiet; so Lat. stagnum, a pool, may be from Heb. רָצַף to be still. Comp. λιμὴν. occ. *Luke v. 1, 2.* *viii. 22, 23, 33.* [Comp. *Mat. iv. 18.* *John xxi. 1.* See *Schol.* on *Applan*, *Halieut. i. 47.* *Arist. Av. 1339.*]—In all which passages it is applied to the lake of Gennesaret, which is generally in the Gospels called a sea. In like manner Homer uses λιμνη for the sea, *Il. xiii. 21, 32,* et al. [*Ps. cvii. 35.* *ex. 8.* *Song of Sol. vii. 4.*]

II. *A lake, large collection, of fire.* *Rev. xix. 20.* [*xx. 10, 14.* *xxi. 8.* *Bretsch.* and *Schleus.* suppose the mare mortuum to have given rise to this description.]

Λιμός, οὗ, ὁ, from λείπεται perf. pass. of λείπω to fail.

[I. *Hunger.* *Luke xv. 17.* *Rom. viii. 35.* (*Eng. trans. famine.*) *2 Cor. xi. 27.*]

[II. *Famine, dearth, want of food.* *Mat. xxiv. 7.*

Mark xiii. 8. *Luke iv. 25.* *xv. 14.* *xxi. 11.* *Acts vii. 11.* *xi. 28.* *Rev. vi. 8.* *xviii. 8.* *Gen. xii. 10.* *xxvi. 1.* *2 Chron. xx. 8.* et al. Since in the Doric dialect (see *Lobeck* on *Phryn. p. 188.*) λιμός was feminine, and many Dorisms had passed into common Greek, *Schleus.* and *Fischer* after *Valckenauer* (in his *Spec. Annot. Crit. in loc. quosd. N. T. p. 383.*) approve of the reading of some MSS. of ισχυρά in *Luke xv. 14.* for ισχυρός, and also μέγαν for μέγαν in *Acts xi. 28.* In these two passages *Griesbach* hesitates which reading to prefer, but in *Luke iv. 25.* (which *Fischer* classes with the others, as having the fem. adjunct supported by MSS.) only two MSS. have the fem. adjunct, and *Griesbach* has not admitted it into his margin. Λιμός is feminine in *Is. viii. 21.* *1 Kings xviii. 2.* in many MSS., and edd. See *Fischer*, *Prol. de Vit. N. T. p. 671.*]

ΛΙ'ΝΟΝ, ου, τό.

I. *Flax*, a well-known species of plant. [*LXX.* *Exod. ix. 31.* of the plant growing, and in *Prov. xxxi. 13.* of its produce.]

II. *A wick of a lamp made of flaxen threads.* Λίνον τυφόμενον, smoking or dimly burning flax, is used figuratively for a weak and almost extinguished faith. *Mat. xii. 20.* Comp. *Prov. xx. 27.* *Is. xlii. 3.* where λίνον in the LXX answers to the Heb. נֶחֱמֶה flax. [Comp. *Is. xliii. 17.*]

III. *Linen, cloth made of flax.* *Rev. xv. 6.* [See *Is. xix. 9.* and *Hom. Od. v. 73, 117.* and the *Schol. Min.* and *Eustath. p. 508, 51.*]

Λιπαρός, ὁ, ὄν, from λίπος the fat.—*Abounding with fat, fat, dainty.* occ. *Rev. xviii. 14.* [*Schl.* here takes it for splendid things, and so *Wahl;* but *Bretsch.* and *Eichhorn* understand luscious food, dainties, as דִּשְׁוֹנִי in *Is. xxv. 6.* and *LXX.* *Is. xxx. 23.* ἄριστος λιπαρός. In *Nehem. ix.* it signifies fertile.]

ΛΙΤΡΑ, ας, ἡ.—*A pound weight*, *Vulg. libra.* *Pollux* in *Scapula* says λίτρα is used by the old Greek writers; and *Weststein* on *John xii.* cites *Eustathius* on *Il. xxii.* affirming that it is found in *Epicharmus*, who flourished in the fifth century before Christ. Λίτρα was also used by the Sicilians for the obolus, or weight of twelve ounces³. If it be a Greek word, it may be derived from λιτός small, slender, as denoting a smaller kind of weight. But if, as *Galen*⁴ asserts, λίτρα be a Roman word, it must be put for the Latin libra, which signifies both a pair of scales and a pound weight. The change, however, of b into t, in making a Greek of a Latin word, is very unusual, if not unparalleled. The Roman libra or pound equalled twelve ounces avoirdupois. occ. *John xii. 3.* *xix. 39.* where see *Bowyer's Conject.* [*Schleusner* (referring to *Poll. Onom. iv. 24, 2.* and *ix. 6.*) says, that λίτρα means "a heavy copper coin used in Sicily and at Tarentum, called the Æginetan obolus," and that it is usually so interpreted in *John xix. 39.* but that it is doubtful whether it applies "to the price of the mixture or the quantity." *Suid.* says λίτρα ὁ σταθμός. *Hesych.* λίτρα ὁ βολός, οἱ δὲ νόμισμα παρὰ Σικελίοις, οἱ δὲ ἐπὶ σταθμῶν, οἱ δὲ Ῥωμαῖοι διὰ τοῦ β' λίβρα. *Pollux* (ubi supr.)

³ See *Voss.* *Etymol. Latin.* in *LIBRA.* *Encycloped. Britan.* in *MEDALS*, No. 45. *Weststein* on *John xii. 3.*

⁴ De *Compos. Medicam.* in *Scapula*, speaking of the Romans, ἐπὶ χίλωνα ταῦτα νόμισμα, τό, τε τῆς ΛΙΤΡΑΣ, καὶ τοῦ ξηστοῦ, καὶ τοῦ τῆς οὐγκίας.

¹ *Stockius* in *voc.*

² Comp. *Dan. ii. 34, 35.* and see *Bp. Chandler's* *Defence of Christianity*, chap. ii. sect. i. p. 126. &c. 1st edit., and *Bp. Newton* on the *Prophecies*, vol. i. p. 428. &c. 8vo.

says the word is of Greek origin. Buxtorf tells us, that the Rabbis always used *מריח* (which is taken from this) of *weight*, not *money*. Lex. Tal. p. 1138. See Er. Schmid. notes on John xix. Salmas. de Usur. p. 577. and de Mod. Usur. p. 242. Bynæus de Morte Chr. t. i. p. 249. and J. D. Michaelis, Hist. Resur. J. C. illust. p. 68.] "I think," says Kypke, "that this mixture of *myrrh* and *aloes*, which they used in the *ἐνταφιασμός* of Jesus, was perhaps reduced to powder; which I conjecture, because, ver. 40. the body is said to be wound in *linen* clothes with the spices, whereas, if the spices had been *liquid*, it should have been said that the body of Christ was anointed with them, as *ἀλείφειν* is used Mark xvi. 1. And thus, to those who rashly object that so great a quantity of spices was unnecessary, we may answer, 1st, that even the bed on which the body of Christ was laid, such as the Talmudists call *קֶזַז*, and the Hebrews *קֶזֶזִּי*, was, in order to produce a sweet smell, every where filled with these spices; which was customary in the burying of those whose funerals were intended to be sumptuous, as appears from 2 Chron. xvi. 14. 2ndly, that part of these spices might, at the very time of the burial, be consumed by fire for an odoriferous fumigation." See more in Kypke himself.

Διψ, *λιβός*, *δ*, from *λείβω* to pour out.—The south-west, properly the wind, so called from his pouring out, as it were, or producing rain. So Virgil, *Æn.* i. 89. creberque procellis Africus. occ. Acts xxvii. 12. [See Cellarii Geogr. book i. ch. 8. § 4. Salmas. Ex. Plin. p. 879. Polyb. x. 1, 3. It is the same as the *ventus Africus*. The reader will find a table of different winds, according to the ancient division of the compass, in Larcher's Herodotus, vol. v. p. 408. *Διψ* occurs for the south-west wind, Ps. lxxviii. 26. The LXX use it for *ζephyr* the south. Gen. xiii. 14. xx. 1. xxiv. 62. et al. See also Num. ii. 10. iii. 29. Deut. xxxiii. 23.]

Λέγειν *λογία*, *ας*, *ή*, from *λέλογα* perf. mid. of *λέγω* to gather, collect.—A gathering, collection. occ. 1 Cor. xvi. 1, 2. [Phavorin. *λογία* ή συλλογή παρά τῷ Ἀποστόλῳ καί τῷ ἐκ πολλῶν συνεισφέρουσιν. λέγει δὲ τὴν ἐλεημοσύνην. (See Alberti, Gloss. Gr. N. T. p. 137. and Suicer. Thes. in voc. Zonar. Lex. col. 1317.) The apostle uses *λογία* for a charitable contribution.]

Λογίζομαι, depon. from *λόγος*. [The proper meaning of this word is, to add up numbers, to number or reckon arithmetically; in which sense it occurs 2 Chron. v. 6. and in profane authors, e.g. Xen. Cyrop. viii. 2, 18. Theophr. Char. xiv. See sense II. and IV. It occurs of *reckoning money*, Lev. xxvii. 23. and 2 Kings xii. 15. οὐκ ἐλογίσαντο τοὺς ἀνδρας, they called not to a reckoning those men, &c. Biel. Our word *reckon* is vulgarly used, as *λογίζεσθαι*, in the sense to conclude, &c. The 1st aor., 1st fut., and perf. are used in pass. sense, (see Matthiae, Gr. Gr. § 495—497.) and the pres. also. See Rom. ix. 8. &c.]

I. To reason, argue rationally, to discourse. Mark xi. 31. 1 Cor. xiii. 11. [Wisd. ii. 1, 21.]

II. To infer, conclude, after stating the reasons on both sides, and balancing the account, as it were; for this word is in the profane writers applied to arithmetical calculations. See Rom. iii. 28. viii.

18. Heb. xi. 19. Raphelius shows, that Xenophon uses the V. in the same sense. [Hence also (says Schleusner) to be firmly persuaded of any thing, as 2 Cor. x. 11. and in ver. 7. he interprets τοῦτο λογιζέσθω πάλιν ἀφ' ἑαυτοῦ, let him conclude also this, using himself as an example.]

III. To think. Rom. ii. 3.

IV. To reckon, account, 1 Cor. iv. 1. 2 Cor. iii. 5. xi. 5. To esteem, Rom. xiv. 14. [In a pass. sense, to be reckoned, esteemed, as μετὰ ἀνθρώπων ἐλογίσθη he was reckoned with the transgressors, i. e. accounted as one of them. (Comp. Is. liii. 12. Luke xxii. 37.) So in Rom. ii. 26. viii. 36. ix. 8. Hence εἰς οὐδὲν λογισθῆναι to be set at nought, despised, occ. Acts xix. 27. (and in the LXX, Is. xl. 17. Wisd. ix. 6. or with οὐκ instead of εἰς οὐδὲν, Is. liii. 3. 1 Kings x. 21. 2 Chron. ix. 20.) For this sense (both mid. and pass.) see Gen. xxxi. 15. Lev. xxv. 31. 1 Sam. i. 13. Job xli. 23. (or 31.) Wisd. ii. 16. Schl., in 2 Cor. iii. 5, understands, to think out, or find out by thinking.]

V. To impute, reckon. Rom. iv. 6. 2 Cor. v. 19. In a passive sense, to be imputed, reckoned. Rom. iv. 3—5, 8—10. 2 Tim. iv. 16. et al. [Gal. iii. 6. James ii. 23. and Gen. xv. 6. Lev. xvii. 4. Num. xviii. 27. Job xxxiv. 37. Ps. cvi. 31. Test. xii. Patr. p. 644. To this sense also Bretsch. refers Rom. ii. 26.]

VI. To think, imagine. Rom. ii. 3. [2 Cor. x. 2. and LXX, 1 Sam. xviii. 25. 2 Sam. xiv. 13.]

VII. To think, consider. 2 Cor. x. 7. By the apostle's thus repeating the word *λογίζομαι* again and again in this chapter, it should seem, that the opposers of the gospel, here alluded to, were, like most of their brethren in modern times, great pretenders to reason and argument. Comp. ver. 5.

VIII. To think, intend. 2 Cor. x. 2. 1 Cor. xiii. 5. "οὐ λογίζεσθαι τὸ κακόν, *it mediateth no mischief*, i. e. it does not hatch or contrive any ill to any one by way of revenge, or upon any other cause: for so *λογίζεσθαι κακόν* is used by the LXX, Ps. xxxv. 4. and xli. 7. Diodati agrees with me, when he translates it *non devise il male*." Bp. Pearce. [Schleusner translates it, *imputeth not injuries to others*, i. e. taketh not account of or avengeth not injuries done to it. It frequently occurs in LXX, for derising or contriving, e.g. Neh. vi. 2, 6. Jer. xi. 16. Hos. vii. 15. &c.]

Λογικός, *ή*, *όν*, from *λόγος* reason, a word.

I. Rational, reasonable, spiritual. occ. Rom. xiii. 1. τὴν λογικὴν λατρίαν ὁμῶν, your reasonable service, "i. e. your spiritual worship consisting in the offering up of reasonable creatures, (viz. yourselves endued with reasonable souls,) instead of brute beasts under the law. 1 Pet. ii. 5." Mr. Clark's note: so that the *λογικὴ λατρεία* here mentioned is properly opposed to the outward offering of ἀλογα ζῶα irrational animals. See 2 Pet. ii. 42. Jude 10. [Chrysostom interprets it τὴν πνευματικὴν διακονίαν, a service performed with the heart and spirit. So Porphyry. de Abst. ii. 45. τὴν νοερὰν θυσίαν. Comp. John iv. 24. Test. xii. Patr. p. 547. προσφέρουσι (the angels) Κυρίῳ δομῇν εὐωδίας, λογικὴν καὶ ἀνάιμακτον προσφοράν, a spiritual and bloodless offering. In 1 Pet. ii. 2. λογικὸν γάλα seems used of the elements of the Christian religion as the food of the soul: others, in both places, interpret it agreeable to reason.]

II. *Of or belonging to the word, of God, namely ; or, rational, spiritual.* occ. 1 Pet. ii. 2 ; where see Wolfius, and on Rom. xii. 1.

Λόγιον, ου, τό, from λόγος.—In Herodotus, Thucydides, Aristophanes, and others of the Greek writers, (whom see in Wetstein on Rom. iii. 2.) it is used for a *divine speech or answer, an oracle.* [v. *Æl. V. H. ii. 41.* The Schol. Thucyd. ii. 8. distinguishes λόγια *prose oracles*, from χρησμοί *oracles in verse* ; but λόγιον seems rather the generic term, (see Arist. *Equit. 194. ed. Br.*) and is perhaps a dim. from λόγος, as oracles are usually short. Hesych. *λόγια θεσφάτα, μαντεύματα—φήμαι, χρησμοί. Λόγιον τῶν κρίσεων* (or *λογίων*, according to some) occ. Exod. xxviii. 15. for the *breastplate of judgment*, in which were the Urim and Thummim. Comp. verse 23—26. xxix. 5, 20. Lev. viii. 8. Ecclus. xlv. 10, 12. Joseph. A. J. iii. 7, 5. viii. 3, 8. Test. xii. Patr. p. 565. τὸ λόγιον τῆς συνέσεως v. Spencer. de Leg. Heb. Ritual. iii. vii. ch. i. § 1. p. 922. and Suid. in voc.] And in the N. T. it is applied to, I. *The law given to Moses.* Acts vii. 38. where see Wolfius.

II. *The Old Testament in general.* Rom. iii. 2. Heb. v. 12.

III. *Divine revelation in general.* 1 Pet. iv. 11. Comp. 1 Thess. ii. 13. Heb. v. 12. So Polycarp calls the Scriptures ΤΑ ΛΟΓΙΑ ΤΟΥ ΚΥΡΙΟΥ, *the oracles of the Lord.* Epist. ad Philip. § 7. [It is used only in the plural in the N. T. and so in the LXX, Num. xxiv. 4, 16. Ps. xii. 6. xviii. 30. cvii. 11. Wisd. xvi. 11. of the *words, promises, &c.* of God, and in the singular number in Ps. cxix. 38, 58. cxlvii. 19. See Philo, de Vit. Mos. iii. p. 455.]

Λόγιος, ου, ό, ή, from λόγος *speech.*—*Eloquent.* It implies both *eloquence and learning, or sense.* occ. Acts xviii. 24. See Elsner, Wolfius, Wetstein, and Kypke. [Athenæus i. 9. Herodian i. 5, 4. Hesych. *λόγιος ό τῆς ιστορίας έμπειρος, one skilled in history.* Comp. Gron. on Herod. ii. 3. Wessel. Diod. Sic. ii. 4. and Larcher's note on Herod. i. 1. Thom. Mag. *λογίους, τούς πολυήτορας, οι άρχαίως άπτικίζοντες, ως και 'Ηρόδοτος—τούς διαλεκτικούς, οι ύστερον—έστι δέ και λόγιος ό λόγον εύφορος—'Λόγιος is also one gifted with a flow of words.'*]

Λογισμός, ου, ό, from λέλογισμαι perf. of λογίζομαι.—*A reasoning.* [It is applied also to *computation*, as Schleusner observes, referring¹ to Suidas, Hesych., Phavorin., Thucyd. v. 68. Philostr. Vit. Soph. i. 25, 7. In the N. T. it is used for the *conscience, man's natural sense of right and wrong*, Rom. ii. 15. In 2 Cor. x. 5. Schleusn. understands *false opinions*; Bretschneider, *the devices of our enemies.* It may perhaps rather mean, *cain reasonings*: see Pole's Syn. It is applied in LXX to *devices, counsels.* Ps. xxxiii. 10, 11. Prov. vi. 18. xii. 5. Jer. xi. 19. Nah. i. 11. Wisd. i. 3. et al. In Ecclus. xxvii. 4. Schleusn. (Thes. Vet. Test.) omitting αὐτοῦ, translates ἐν λογισμῷ by *sound reason*, which does not suit the context διαμύνει. Bretschn. (in his edition of Ecclus. Ratisbon. 1806) agrees with the English version, in his talk. Comp. ver. 7. In Ecclus. xliii. 23. we

have ἐν λογισμῷ αὐτοῦ, by *his will or command*; "the same as λόγῳ." Bretsch.]

Λογομαχέω, ὦ, from λόγος *a word*, and μάχομαι *to fight, contend.*—*To contend or debate about words.* occ. 2 Tim. ii. 14.

Λογομαχία, ας, ή. See λογομαχέω.—*A contention or debate about words.* occ. 1 Tim. vi. 4. [It is used of trifling disputes.]

Λόγος, ου, ό, from λέλογα perf. mid. of λέγω *to speak.*

I. *A word.* Mat. viii. 8, 16. Luke vii. 7.—*Word*, as opposed to *deed and truth*, 1 John iii. 18. So Isocrates in Nicocl. τοῦ βασιλέως τῷ μὲν ΔΟΓΜΑΤΙ διηλλαγμένου, τῷ δ' ἈΛΗΘΕΙΑΙ τραχέως έχοντος, 'the king being reconciled in *word*, but in *truth* resenting.' Comp. under έργον II. [ἐν έργῳ και λόγῳ in *word and deed.* Luke xxiv. 19. comp. Acts vii. 22. 2 Cor. x. 11. Rom. xv. 18. Col. iii. 17. 2 Thess. ii. 17. According to the context, λόγος and λόγοι are, like the English *word or words*, often applied to whatever is composed of words or sayings, or delivered in words: as,]

[(1.) *Commands or precepts.* Mat. xix. 22. John viii. 55. Rom. xiii. 9. comp. Gal. v. 14. 1 Thess. iv. 15. (comp. 1 Kings xiii. 32.) 2 Thess. iii. 14. Esth. ix. 32. Prov. vii. 2. Ecclus. xliii. 5. 1 Mac. ii. 34, 55. In Deut. x. 4. we have τούς έκα λόγους.]

[(2.) *Prophecies.* Luke iii. 4. John ii. 22. xii. 38. xv. 25. Acts xv. 15. 2 Chron. ix. 29. To this sense Schleusn. refers Mat. xxiv. 35. *none of my predictions concerning Jerusalem shall be unfulfilled.*]

[(3.) *Promises.* Rom. ix. 6. comp. ver. 9. Heb. iv. 2. vii. 28. ό λόγος τῆς όρκωμοσίας *the promise confirmed by an oath.* In Ecclus. xiii. 15. ό μη συντηρῶν λόγους *he that keepeth not his promises.* See Ps. cvi. 12. cxix. 25.]

[(4.) *Threats or curses.* Heb. iv. 12. 2 Chron. xxxiv. 24. Esdras i. 47. Baruch ii. 1.]

[(5.) *Questions.* Mat. xxxi. 24. (according to some, but see sense X.) Luke xxiii. 9. according to Bretschn. Schl. translates, ἐν λόγοις *ικανούς about various matters*; namely, *the accusations against him.* But Bretsch. or the English translation, in *many words*, seems better. Also Acts xv. 6.]

[(6.) Followed by κατά, it is used of *calumnies or blaspheming.* Mat. xii. 32. (Comp. Luke xii. 10.) Λόγος is used in a bad sense in Ps. cxxxix. 4.]

[(7.) *Arguments or exhortations.* See Acts ii. 40. xv. 32. xx. 2. Eph. v. 6. In Acts vi. 5. it seems used for a *plan or proposal.*]

II. *A saying, speech, discourse, conversation.* Mat. xii. 37. xv. 12. xix. 22. xxii. 15. xxvi. 1. John ix. 39. Acts v. 24. Comp. Mat. v. 37.—Λόγος *κολακείας, speech of flattery*, i. e. *flattering speech.* 1 Thess. ii. 5. Compare 2 Cor. vi. 7. and see Wolfius.

III. *A report, rumour.* Mat. xxviii. 15. Luke v. 15. vii. 17. [John xxi. 23. Acts xv. 22. 1 Kings x. 6. Joseph. A. J. xv. 3, 7. In Mat. xxviii. 15. Schleusn. says this *rumour*, namely, that the *Sanhedrim was guilty of this fraud.* He adds that others refer λόγος to the *story told by the watch, as instructed by the Sanhedrim*, which seems preferable; and so Fritzsche takes it in his Commentary on St. Matthew. (Lipsie, 1826.)]

¹ [He adds Xen. Mem. iv. 7, 8. where it is in the plural number, and Schneider, in his Index, gives it the sense of "sylogism."] (362)

IV. *A saying, a common saying, a proverb.* John iv. 37. [So *verbum*, Ter. Adelph. act v. sc. iii. v. 17. Comp. also Prov. v. 1. Wisd. vii. 16.]

V. *The word of God, whether of the Law, Mark vii. 13.—or of the Gospel, Mat. xiii. 19—23. Mark ii. 2. xvi. 20. Acts viii. 4. 2 Tim. iv. 2. et al. freq.* It sometimes also implies the *profession and practice of the gospel*. See Mat. xiii. 21. Mark iv. 17. John viii. 31. Rev. i. 9. xx. 4. [It is the doctrine which is delivered, as John iv. 41. Acts xviii. 15. Heb. ii. 2. and especially the *Christian doctrine*, Luke i. 2. 2. Mark ii. 2. which is elsewhere called *ὁ λόγος τοῦ Θεοῦ*, as Luke v. 1. viii. 11. Acts iv. 29. vi. 2. 7. viii. 14. xiii. 48, 49. xiv. 3.—and *ὁ λόγος τῆς ἀληθείας*, Ephes. i. 13. Col. i. 5. and *ὁ λόγ. ζωῆς*, Phil. ii. 16.—*τῆς σωτηρίας*, Acts xiii. 26.—*τῆς βασιλείας*, Mat. xiii. 19.—*τοῦ σταυροῦ*, 1 Cor. i. 18.—*τῆς καταλλαγῆς*, 2 Cor. v. 19. It is used also of *single sayings or doctrines*. 1 Tim. i. 15. iii. 1. iv. 9. (the same as *διδασκαλία*, ver. 6.) vi. 3. 2 Tim. i. 13. ii. 11. Tit. iii. 8. Heb. vi. 1. It is used for *teaching*. John xvii. 20. and in 1 Cor. i. 17. Schleusn. takes *σοφία λόγου* for a learned and subtle method of teaching. See ii. 4. xv. 2. 1 Thess. i. 5. 2 Thess. ii. 2, 15.]

VI. *Speech, eloquence.* 1 Cor. ii. 1, [14.] 2 Cor. xi. 6. [In 1 Cor. xii. 8. Schl. interprets *λόγος σοφίας* the power of instructing better-informed Christians with learning and subtilty; and *λόγος γνώσεως*, that of teaching the elements of Christian doctrine popularly¹. He also refers Ephes. vi. 19. to ability in expounding Christianity, and he translates it, 'ut mihi Deus facultatem largiatur, libere tradendi religionem Christianam.' Add Luke xxiv. 19. Ecclus. xvii. 5. (where Schl. reads *ἐρμηνείας* or —an for *ἐρμηνεία*.) See Philo de Mundi Opificio, vol. i. p. 4. ed. Pfeiffer.]

VII. *Ability to speak, utterance.* Eph. vi. 19. But in this text Kypke (whom see) interprets *ἵνα μοι² δοθῇ λόγος*, 'that liberty of speaking may be granted me;' in which sense it is certain that *λόγον διδόναι* is often used in the Greek writers, and for which he cites Demosthenes, Josephus, Dionysius Halicarn., and Polybius. Kypke moreover puts a comma after *λόγος*, and refers *ἐν ἀνοίξει τοῦ στόματος* to the following V. γνωρίζαι. The apostle had his wish, Phil. i. 12, 13.

VIII. *Reason, the faculty of reasoning or discoursing.* Κατὰ λόγον, agreeably to reason. Acts xviii. 14. This sense of *λόγος* is very common in the profane authors; but I do not find that it is thus used elsewhere in the N. T.; and in Acts xviii. 14. it should be observed, that a heathen is the speaker. Comp. *ἀλογος* and *λογικός*. [In consideration of my office and duty, says Schl., adding, that the Syriac translates it as *is reasonable*.] The phrase *κατὰ λόγον* itself is usual in the best Greek writers, as may be seen in Wetstein.

IX. *An account, i. e. of one's actions or proceedings, given to a superior; hence the phrase δοῦναι λόγον to give an account*, Rom. xiv. 12. So Xenophon, Cyrop. lib. i. cited by Raphelius, *ἡναγκαζέτο ὑπὸ τοῦ διδασκάλου ΔΙΔΟΝΑΙ ΛΟΓΟΝ ἔν ὧν ἐποίησεν*, 'he was obliged by his preceptor

to give an account of what he did.' Ἀποδοῦναι λόγον to give or render an account, Mat. xii. 36. Acts xix. 40. Heb. xiii. 17. 1 Pet. iv. 5. Comp. Luke xvi. 2. Plato has the same expression in his Phædon, § 8. p. 171. ed. Forster: ἀλλ' ὑμῖν δὲ τοῖς δασκασταῖς βούλομαι τὸν ΛΟΓΟΝ ἈΠΟΔΟΥΝΑΙ, ὥς κ. τ. λ. 'but I will give an account to you as my judges, how,' &c. So Dionysius Halicarn. Ant. lib. i. towards the beginning, ἈΠΟΔΙΔΟΣΘΑΙ ΛΟΓΟΥΣ, and ἈΠΟΔΙΔΟΥΣ ΛΟΓΟΥΣ. [To this sense Schleusn. and Bretsch. doubtfully refer Heb. iv. 13. (v. sense XV.) See 1 Pet. iii. 15.]

X. *A discourse in writing, a treatise, particularly of the historical kind.* Acts i. 1. So Xenophon at the beginning of his 2nd, 3rd, 4th, 5th, and 7th books of Cyrus's Expedition, refers to the preceding part of that history by the name of ΤΩ' ΠΡΟΨΘΕΝ, or ἘΜΠΡΟΨΘΕΝ, ΛΟΓΩ. St. Luke's phrase ΛΟΓΟΝ ΠΟΙΕΓΘΕΝ is used by Polybius for composing an historical narration. See more in Raphelius, Wetstein, and Kypke. [Schleusn. adduces 1 Kings xvi. 5. (but it seems there and in many other places to mean rather acts, ἐν βασιλίῳ λόγων τῶν ἡμερῶν βασιλείων Ἰσραὴλ, as in the former part of the verse τὰ λοιπὰ τῶν λόγων Βαάσα, the rest of the acts of Baasha) 1 Chron. xxix. 29. 2 Mac. ii. 30. xv. 37. Herod. i. 184. v. 36. &c. Hence λόγιος, which see. In Polyb. ii. 50. λόγος ἐνδεχόμενος is tales feigned with probability. So λογοποιός is an historian or fabulist, Herod. ii. 134. Λόγος is used for a narration, story. John iv. 28—39. Acts v. 22—24. v. Mañ Obs. Sac. iii. p. 120.]

XI. *An account, "a computation of debts or expenses."* Mat. xviii. 23. xxv. 19. Comp. Phil. iv. 15, 17. See Wolfius and Wetstein on ver. 15. and comp. συναίρω. [Dan. vi. 2. Biel refers hither Mat. xii. 36. and Luke xvi. 2. (see sense IX.) and Schleusner says the word may be so taken in the latter passage, or ἀπόδος τὸν λόγον τῆς οἰκονομίας σου may mean, give up the account-book of your stewardship.]

XII. *Account, value, regard.* Acts xx. 24. ἀλλ' οὐδενός λόγον ποιῶμαι, but I make account of, or regard, none of these things, namely. The phrase ΟΥΔΕΝΑ ΛΟΓΟΝ ΠΟΙΕΓΘΑΙ τινος, to make no account of a thing, is very common, in Herodotus, as may be seen in Raphelius and Wetstein; the latter of whom cites from Dionysius Halicarn. the expression of the apostle, ΛΟΓΟΝ ΟΥΔΕΝΟΣ αὐτῶν ΠΟΙΗΣΑΜΕΝΟΣ. [Job xiv. 3. xxii. 4. In Jer. xxxviii. 19. λόγον ἔχειν to make account of, seems to be used in the sense of fearing. Comp. xlii. 16. and Tobit v. 20. vi. 15. x. 6.]

XIII. *An account, cause.* Mat. v. 32. παρεκτός λόγον πορνείας, except on account of whoredom. Acts x. 29. τίνι λόγῳ; for what account? wherefore? These expressions may at first sight seem to be used merely in conformity to the Hebrew phrase רָצַחְנָה, upon account of, Gen. xii. 17. Exod. viii. 8. et al. But in Herodotus ἐκ τούτου τοῦ ΛΟΓΟΥ means on this account, or for this reason; and in Polybius πρὸς ΤΙΝΑ ΛΟΓΟΝ, on what account, for what reason. See Raphelius on Acts x. 29. Wetstein on σκύβαλα, Phil. iii. 8. cites from Alexander Aphrodis. διὰ τοῦτον τὸν

¹ [Macknight makes the first to be, the doctrine of the gospel communicated by inspiration, so that they who possessed it could direct the faith and practice of mankind infallibly (and so Whitty); the second he thinks is a full knowledge of the ancient revelations made by Moses and the Prophets, also given by inspiration.]

² See Wetstein and Griesbach.

³ Johnson.

ΛΟΓΟΝ ΤΗΣ ΑΣΘΕΝΕΙΑΣ—on this account of weakness—; and Kypke on Acts says, that *τινι λόγῳ* is a common expression, for which he quotes Euripides and Plutarch, and observes, that *ἐπι* is understood, which is supplied by Thucydides. [So *εἰς φέρνῃ λόγον* under the name of a dowry. 2 Mac. i. 14. *ἐπι λόγῳ κατηχήσεως* under the name or pretence of instruction. Test. xii. Patr. p. 703. (See the next sense.) In LXX, 2 Sam. xiii. 22. *ἐπι λόγον οὐ*, &c. because. Schleusn. after interpreting Mat. v. 32. as above, says, that most commentators consider *λόγον* redundant. Fritzsche denies that it is so, and translates *præter causam* (id est, ad sensum criminem), &c. which is better. Schleusner quotes as instances of *λόγος* redundant¹ Acts xiii. 15. Mat. xv. 23. xxi. 24. xxii. 46. and refers to 2 Kings xviii. 36. Eccles. xxiii. 13. 2 Mac. iii. 6. and Vorst. Philol. Sacr. c. 14.]

XIV. *Show, appearance, pretence.* Col. ii. 23. *ἄτινά ἐστι λόγον μὲν ἔχοντα σοφίας*, which things have indeed a show or appearance of wisdom; where Chrysostom remarks, *λόγον, φησὶν, οὐ δύναμιν, ἀρα, οὐκ ἀλήθειαν*, the apostle says *λόγον*, 'not the power, and therefore not the reality.' Wetstein cites several passages from the Greek writers where the phrase *λόγον ἔχειν* is applied in a similar view, particularly from Demosthenes cont. Leptin. "Ἔστι δὲ τοῦτο, οὕτως μὲν ἀκούσαι, ΛΟΓΟΝ τινὰ ἔΧΟΝ· εἰ δὲ τις ἀκριβῶς ἐξετάσει, ψεῦδος ἂν ὄν φανείη," the having heard so carries with it some appearance (of truth); but if one examines accurately into the matter, it will appear false.' Comp. also Kypke. [Schol. Soph. Electr. v. 225. Dion. Halic. ix. 20. and *verbum* in Cic. Verr. iii. 13. Nep. Phoc. c. 3.]

XV. *An affair, matter, thing*, which may be the subject of discourse. Luke i. 4. Acts vii. 21. xv. 6. [Comp. Mat. xxi. 24. (but see sense I.) Mark i. 45. xi. 29. Luke iv. 36. (LXX, 2 Sam. i. 4.) xx. 3. On Mat. xxii. 46. comp. Is. xxxvi. 21.] It is certain that the Heb. *דבר* a word, is often thus applied in the O. T. and that *λόγος* in the LXX frequently answers to it in this sense, (see inter al. Lev. viii. 36. Deut. iv. 9, 30. xiii. 14.) yet it would be rash to affirm, that the like application of *λόγος* in the N. T. is a mere *Hebraism*, or not pure Greek; for the best Greek writers use it in the same manner. Thus Sophocles, Trach. 254.

— Τοῦ ΛΟΓΟΥ δ' οὐ χεῖρ φθόνον,
Γέναι, προσείναι, Ζεὺς ὅπου ΠΡΑΚΤΩΡ φανῇ.

— We may not grudge at that affair
Of which Jove seems the doer.

So Herod. i. 189. καὶ δὴ κατ' ὁδὸν πυνθάνομαι τὸν πάντα ΛΟΓΟΝ θεράποντος, 'and on the road I hear all the affair from the servant;' and Lucian, de Syr. Dea, t. ii. p. 893. πάντα οἱ ΛΟΓΟΝ ἐξέφηνε, 'he discovered to her the whole affair.' [See Stanley on Æsch. Pers. 313. Brunck, Soph. Œd. Col. 1150. Œd. Tyr. 1144. Palæph. de Incredib. c. 13. Palæiret, Obs. Philol. p. 61.]—Heb. iv. 13. πρὸς ὃν ἡμῖν ὁ λόγος, with whom is our affair or business, or, as our English translation better renders it,

with whom we have to do. "Cum quo nobis res est." Wetstein, who cites a parallel expression from Plutarch, *ἐάν με πάλιν λοιδορήτῃ, ΠΡΟΣ ΤΟΥΣ ΚΥΡΙΟΥΣ ἡμῶν ἔσται ΜΟΙ ΛΟΓΟΣ*, 'If you rail at me again, my business will be with your masters.' [(See sense IX.) Beza states it as above; others, to whom we address ourselves, i. e. in prayer; and others again, of whom is our present discourse.]—Phil. iv. 15. εἰς λόγον δόσεως καὶ λήψεως, in the affair or in respect of giving and receiving. So Polybius, cited by Raphaelius and Wetstein, Εἰς ἀργυρίον ΛΟΓΟΝ, in the affair or respect of money. See more in Wetstein. [Schleusn. refers this to sense XI.]—"Ἐχειν λόγον πρὸς τινα, to have a matter against any one. Acts xix. 38. Comp. xxiv. 19. Mat. v. 23. On Acts xix. 38. Kypke shows that the Greek writers use *λόγος* in like manner for a matter or subject of dispute or contention.

XVI. *The divine and substantial Word of God*, i. e. the second Person of the ever-blessed Trinity. The title is not taken, as some have imagined, either from Plato or from Philo², (with whose writings there is no sufficient reason to think that the evangelists were acquainted,) but from the Scriptures of the O. T. and from the subsequent style of the ancient Jews in conformity thereto. Christ is called יהוה יהוה the Word of the Lord, (inter al.) Gen. xv. 1, 4. (comp. ver. 7—9, 13.) 1 Sam. iii. 7, 21. xv. 10. (comp. ver. 11. &c.) 1 Kings xiii. 9, 17. xix. 9, 15. Ps. cvii. 20; and the Targums or Chaldee paraphrasts frequently substitute יהוה, the Word of Jehovah, for the Heb. יהוה Jehovah. Thus doth the Jerusalem Targum in Gen. iii. 22. and both that and the Targum of Jonathan Ben Uziel in Gen. xix. 24. And Onkelos on Gen. iii. 8. for the voice of יהוה יהוה, Jehovah Aleim, has the voice יהוה יהוה of the word of Jehovah. The Jerusalem on Gen. i. 27. for the Heb. יהוה יהוה, the Aleim created man, &c. has יהוה יהוה, the Word of Jehovah created; comp. Targum Jonathan on Is. xlv. 12. xlviii. 13. Jer. xxvii. 5. And on Gen. xxii. 14. that of Jerusalem says, Abraham worshipped and prayed יהוה יהוה, in the name of the Word of Jehovah, and said, Thou art Jehovah. So Onkelos, Gen. xxviii. 20, 21. If יהוה יהוה the Word of Jehovah will be my help,—then יהוה יהוה the Word of Jehovah shall be my God. And both Onkelos and Jonathan Ben Uziel, in Deut. xviii. 19. instead of I (i. e. Jehovah) will require it of him, substitute יהוה יהוה my Word will require it of him: but vengeance is the peculiar attribute of Jehovah. See Deut. xxxii. 35. Many other instances of the like kind might be produced from the Targums³; but the preceding passages are abundantly sufficient to prove, that not only

² Since not only Plato, but Pythagoras and Zeno likewise, conversed with the Jews, and derived from many other of their notions and expressions, it is not at all wonderful that we meet with something about a ΘΕΙΟΣ ΛΟΓΟΣ, or DIVINE WORD, not only in Plato, but also in Timæus the Pythagorean, and the Stoics. See Gale's Court of Gent. part ii. book 2. ch. 5. b. 3. ch. 2 and 3. and b. 4. ch. 3. Le Clerc's Comment. on the first eighteen verses of John i. Archbishop Tillotson's first Sermon on the Divinity of our Blessed Saviour, and Lardner's History of Apostles and Evangelists, ch. ix. § 10. Obj. 3. in Bp. Watson's Theological Tracts, vol. ii. p. 166.

³ See Kidder's Messiah, pt. iii. p. xi. and p. 106. &c.

¹ [But it would be easy to show that it is not strictly redundant in these instances.]

*personal*¹ but *divine* characters are ascribed to the *Word of the Lord*, by the Chaldee paraphrasts.—The Grecizing Jews speak in the same style. Thus Wisd. ix. 1. *O God, who hast made all things ἐν ΛΟΓΩ σου* by thy Word; and ch. xviii. 15, 16. the *Almighty ΛΟΓΟΣ* is described as a person *leaping down from heaven*, and executing vengeance on the Egyptians. Comp. Wisd. xvi. 16. Ecclus. xliii. 28. or 26.—If it be asked why the second Person of the eternal Trinity is thus called the *Word of God*, the easiest and most natural answer seems to be, because HE hath always been the great *Revealer* to mankind of Jehovah's attributes and will, or because, as He himself speaketh, Mat. xi. 27. *no one knoweth the Father, save the Son, and he to whomsoever the Son will reveal him.* Comp. John i. 18. "The Divine Person who has accomplished the salvation of mankind is called the *Word*, and the *Word of God*, Rev. xix. 13. not only because God at first created and still governs all things by Him, but because, as men discover their sentiments and designs to one another by the intervention of words, speech, or discourse, so God by his Son discovers his gracious designs in the fullest and clearest manner to men. All the various manifestations which He makes of Himself in the works of creation, providence, and redemption, all the revelations He has been pleased to give of his will, are conveyed to us through Him; and therefore He is by way of eminence fitly styled THE WORD OF GOD." Macknight on John i. 1—5. occ. John i. 1. (thrice) 14. 1 John i. 1. v. 7². Rev. ix. 13. Comp. 2 Pet. iii. 5. Heb. iv. 12, 13. Luke i. 2. where see Wolfius, Kypke, and Campbell. [Schl. says that λόγος, in John i. 1. may be rendered of Christ in his capacity of teacher, without impugning the interpretation of those who prefer the phrases "the substantial, hypostatical, and eternal word." He refers for other interpretations of the passage to Cramer. Symbol. Kiloniens. part i. p. 213. Tittmann, de Vest. Gnost. in N. T. frustra questis, p. 163. and other works referred to in Wolf on the passage, Deyling, Obs. Sac. pt. i. obs. 49. See also Lampe and Tittmann ad loc. If the reader wishes to see the utter failure of attempts to explain away this place of St. John on the part of the Unitarians, he need only consult their own "improved version of the N. T." without referring to the works of Magee, Nares, Laurence, &c.; in which the errors and the unfairness of that work have been exposed in so masterly a manner.]

Λόγχης, ἡς, ἡ, from λέλογχα perf. mid. of λαγῶνω to obtain, reach. The α appears in the Latin derivative *lancea*, and in the Eng. *lance*.

I. Properly, the iron head of a lance or spear, which reaches an enemy, &c. [See Herod. i. 52. Xen. An. iv. 7, 11. v. 4, 6. Poll. Onom. x. 2.]

II. The lance or spear itself. occ. John xix. 34. [Xen. Cyr. vi. 2, 11. The LXX use it for ἰσὶ a lance, or sword resembling a lance. Judg. v. 8. Neh. iv. 13, 16. Ezek. xxxix. 9. ἰσὶ a spear,

1 Sam. xvii. 7. Job xli. 18. (2 Mac. v. 2. xv. 11.)]

Λοιδόρειν, ὤ. See λοιδόρος.—To revile, reproach. occ. John ix. 28. Acts xxiii. 4. 1 Cor. iv. 12. 1 Pet. ii. 23. [It occ. in the N. T. with the accus., as in Greek authors, v. Reitz on Lucian, Op. vol. ii. p. 787. Sallier on Thom. M. voc. διαλοιδόρεται. The LXX use it for chiding or contending with a person, with πρὸς, Exod. xvii. 2. v. Num. xx. 3; with εἰς, Gen. xlix. 23; with acc. Deut. xxxiii. 8; dat. Exod. xvii. 2. See 2 Mac. xii. 14. Wetst. N. T. vol. i. p. 906. Hemsterhus. on Arist. Plut. p. 131. It also occ. Exod. xxi. 18. in middle voice.]

Λοιδόρια, ας, ἡ, from λοιδόρος, which see.—A reviling, railing. occ. 1 Tim. v. 14. 1 Pet. iii. 9. [It is opposed in Xen. Hier. i. 14. to ἐπαινος. In the LXX, Prov. x. 18. it is used of slander, of chiding and contention, Exod. xvii. 7. Prov. xx. 3. Ecclus. xxii. 24.]

Λοιδόρος, ου, ὁ, a railer, one who useth reproachful language, or in the style of Solomon, Prov. xii. 18. who speaketh like the piercings of a sword. occ. 1 Cor. v. 11. vi. 10. [The LXX, Prov. xxvi. 21. of a contentious man. Comp. xxv. 24. xxvii. 15. Ecclus. xxiii. 7. Hesyeh. λοιδόρος κακολόγος, ὕβριστής. So Alberti, Gloss. Gr. p. 125.] Λοιδόρια is by Eustathius derived from λόγος a word, and δόρυ a spear; λοιδόρια, λόγος ὡς δόρυ πλήττων, 'a word striking like a spear,' says he. Thus the Psalmist speaks of words that are drawn swords. Ps. lv. 21. Comp. lvii. 4. lix. 7. lxiv. 3. So in Homer we have κερτομίους ἐπέεσσι, heart-cutting words, Il. v. 419. and absolutely κερτομίους, Il. i. 539. for reproaches.

ΛΟΙΜΟ΄Σ, οὔ, ὁ, from λείμειν perf. pass. of λείπω to fail, the diphthong ει being, for the sake of sound, changed into οι: [or from λύμῃ.]

I. A plague, pestilence. Mat. xxiv. 7. Luke xxi. 11.

II. A pestilent, mischievous fellow. Acts xxiv. 5. So Demosthenes, cont. Aristogiton. ὁ φαρμακός, ὁ ΛΟΙΜΟ΄Σ, 'that villain, that pestilent fellow.' See more in Wetstein and Kypke. Pestis in the Latin writers is in like manner often applied to a person, (see Wetstein and Suicer,) as plague or pest are sometimes in English. The LXX use λοιμός in this latter sense for the Heb. גַּז a scorner, Ps. i. 1. Prov. xix. 25. et al. גַּז a robber, Ezek. xviii. 10. for גַּז a violent man. Jer. xv. 21. et al. comp. also 1 Mac. x. 61. xv. 3, 21. [Ezek. vii. 21. Aelian, V. H. xiv. 11. Triller, Obs. Crit. p. 375. Palaiet, Obs. Philol. p. 336. and notes on Thom. M. p. 582. The LXX also use λοιμός as an adjective, and decline it, e. g. 1 Sam. i. 16. θυγατέρα λοιμήν an evil woman. comp. ii. 12. x. 27. xxx. 22. and Suid. in voc.]

Λοιπός, ἡ, ὄν, from λείπω perf. mid. of λείπω to leave.

I. Remaining, the rest. Thus the plural (with the article) is in the N. T. applied both to persons and things, the rest. See Mat. xxii. 6. xxv. 11. Mark iv. 19. Luke xii. 26. [xviii. 9. Acts v. 13. (opp. to τὰ λαός, and meaning the upper orders.) Rom. xi. 7. Ephes. ii. 3. (Comp. iv. 17. and 1 Thess. iv. 13.) LXX, Lev. ii. 3. Neh. xi. 20. Is. xvii. 3. xlv. 15, 17. Ezek. xli. 9.]

¹ See Scott's Christian Life, vol. iii. p. 35. note (a), 12mo edit. And observe, that in the Jerusalem Targum on Gen. xlix. 18. by דְּבַר דְּבָרָא thy word (i. e. of the Lord) is plainly meant the Messiah.

² If indeed this much-controverted text of 1 John v. 7. be genuine; of which let the learned reader consult the critical writers on both sides, and then judge for himself.

II. Λοιπόν, or τὸ λοιπόν¹, neut. for κατὰ τὸ λοιπόν, as for the rest, or as for what remains, μέρος part, or χρέμα thing, matter, being understood. See 2 Cor. xiii. 11. 1 Thess. iv. 1. Phil. iii. 1. iv. 8. Eph. vi. 10. [In 1 Cor. iv. 2. δὲ λοιπόν and for the rest, moreover: the same as λοιπόν δέ.]

III. Besides, as to the rest. 1 Cor. i. 16.

IV. It sometimes refers to time, and may be rendered henceforth, for the future, now. Mat. xxvi. 45. Acts xxvii. 20. 2 Tim. iv. 8. 1 Cor. iv. 2. vii. 29. ὁ καιρὸς συνεσταλμένος τὸ λοιπόν ἐστίν, the time henceforth is short, where see Wetstein. [In Mat. xxvi. and Mark xiv. 41². Schleusner and others render it interrogatively do you sleep now? i. e. at such a time as this. He refers to Diog. L. vi. 2, 11. Joseph. A. J. xi. 6, 11. Wahl and Bretsch. say, "posthac, alio tempore, sleep hereafter, not now," and perhaps this is the least objectionable version, though not quite satisfactory. In Acts xxvii. 20. Schl., Wahl, and Bretsch. render it at length, and so Bretsch. in other passages.]

V. Τοῦ λοιποῦ for ἐκ or ἀπὸ τοῦ λοιποῦ χρόνου, from the time remaining, i. e. from henceforth, Gal. vi. 17. The best Greek writers, Herodotus, Xenophon, Demosthenes, &c. apply τοῦ λοιποῦ in the same sense, as may be seen in Wetstein. [Herod. i. 11. iii. 61. Aristoph. Ran. 594. In 2 Mac. xi. 19. εἰς τὸ λοιπόν.]

Λουτρόν, οὗ, τό, from λούω to wash.—A laver, a vessel to wash in. So Leigh, Mintert, and Stockius; and thus also the learned Duport on Theophrastus, Eth. Char. p. 281. who confirms this interpretation by remarking, that almost all nouns in τρον denote instruments, as ἀροτρον, ἔσοπτρον, κάτοπτρον, σκήπτρον, &c. &c. Josephus, however, uses λουτρόν for a bath, i. e. for the fluid itself in which one bathes, de Bel. vii. 6, 3. where he speaks of the hot and cold springs of water, near the castle of Macherus, αἱ μυγόμεναι ποιοῦσι ΛΟΥΤΡΟΝ ἡδίστον, 'which being mixed,' says he, 'make a most agreeable bath.' And our translation of the N. T. renders it washing; and perhaps the LXX apply it in the same sense, Cant. iv. 2. vi. 6. for the Heb. תַּיְיִר. It is certain that these translators generally use a different word, λουτήρ, for a laver. Exod. xxx. 18, 28. xxxi. 8. et al. freq. occ. Eph. v. 26. Tit. iii. 5; in both which passages there is a plain allusion to the baptismal washing. Comp. John iii. 5. Acts xxii. 16. Heb. x. 23. And in Eph. v. 26. there seems a further allusion to the custom, common both to the Jews and Gentiles, for brides to be washed with water before they approached

their husbands. See Elsner, Wolfius, and Wetstein. [In Ecclus. xxxi. 25. (or xxxiv.) it is used for washing, and in the Act. Sancti Thomæ, of baptism, καθαρίας αὐτοὺς τῷ σὺ λουτρῷ.]

Λούω, from λύω to loosen, namely, the filth, which before adhered; so Homer uses the N. λύματα for ablutions, filth washed off, Il. i. 314.—To wash. occ. John xiii. 10. Acts ix. 37. (where see Wetstein,) xvi. 33. "washed from their stripes, i. e. the blood from them." Bp. Pearce. Heb. x. 23. 2 Pet. ii. 22. Rev. i. 5. "The grammarians," says the learned Duport³, "remark a difference between λούειν, and πλύνειν, and νίπτειν; that λούειν is spoken of the whole body, πλύνειν of garments and clothes, and νίπτειν of the hands." See νίπτω. [In John xiii. ὁ λελουμένος, "he whose body (or hands) is washed," Schl.: "he who is washed in the water of baptism," Bretsch. (v. Cyprian in Pole's Synops.) but baptism is not mentioned here. In Acts xi. 37. λούσαντες by a kind of Atticism (v. Valcken. Eur. Hipp. p. 205.) is put for λούσασαι (for women washed the dead bodies of women, v. Markland's Suppl. p. 281). In Rev. i. some MSS. read λούσαντι, but Griesbach does not admit it into his margin, and therefore considers the weight of evidence clearly against it. LXX, Exod. ii. 5. xl. 12. Lev. xi. 40. 2 Sam. xii. 20. Song of Sol. v. 12. Ezek. xvi. 9.]

Λύκος, ου, ὁ.

I. A wolf. Mat. x. 16. Luke x. 3. So in Homer, Il. xii. 263.

Οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν—

As wolves and lambs can ne'er in concord meet—

II. By wolves are figuratively denoted men of wolfish dispositions, cunning, fierce, bold, cruel, ravenous, and voracious. Mat. vii. 15. John x. 12. Acts xx. 29. So Epictet. in Arrian, i. 3. says that some men, by reason of their animal relation, deviating towards it, become ΛΥΚΟΙΣ ὅμοιοι—ἄπιστοι, καὶ ἐπιβουλοὶ καὶ βλαβεροί, 'like wolves, faithless, and insidious, and hurtful.' [Comp. LXX, Gen. xlix. 27. Jerem. v. 6. Hab. i. 8. Zeph. iii. 3. Glassii Philol. Sac. p. 1137. ed. Dathe, Bochart, Hieroz. v. ii. p. 823. Æl. H. A. x. 26. Plin. H. N. xi. 37. Parkhurst has here inserted a long and curious passage from Macrobius, on the word λύκος, as formerly designating Apollo, and the names λυκάβας a year, and λυκόφως the morning twilight, as derived from this. (See Macrob. Saturnalia, i. 17.) To those who wish to pursue this notion, the following references may be useful. Blomf. Gloss. ad Sept. c. Theb. 133. Clarke, &c. on Hom. Il. δ'. 101. and Od. ζ'. 161. Erfurd, Elmsley, and the Schol. on Soph. Ed. Tyr. 203. 919. Strabo, lib. xiv. Thucyd. (Bipont. ed. vol. iv. p. 392. note on vi. 36.) Horat. Carm. iii. 4, 68. Soph. Electr. 7.]

ΛΥΜΑΙΝΩ, ωαι, mid. from λύνω destruction. —To ravage, waste, make havoc of. It is frequently applied to savage beasts destroying the sheep, and ravaging the fruits of the earth. (See Alberti, Wolfius, and Wetstein.) [Xen. (Econ. v. 6. Callim. Hym. in Dian. 155. σύες ἔργα, σύες φυνά λυμαίνονται. Æl. V. H. iv. 5. Joseph. de Bell. iv. 9, 7.] It is, therefore, with great propriety

¹ [We must observe, that in the only two places where the article is omitted, 2 Cor. xiii. 11. and 1 Thess. iv. 1. several MSS. have it.]

² [The Eng. Tr. "Sleep on now and take your rest," seems objectionable, as our Lord calls on his disciples to arise in the very next verse. Fritzsche (after Euthymius Zigabenus) takes it ironically: "Sleep on," that is, "if you can," whereas our Saviour knew that they must arise immediately. Notwithstanding Fritzsche's arguments, surely irony is a tone at variance with the rest of our Saviour's conduct on this affecting occasion. The tone of verse 40 (to which Fritzsche appeals) is rather that of calm expostulation and of pity for human weakness, than reproach. The notion of Theophylact, quoted by Fritzsche, deserves consideration: "jam vobis dormire et quiescere licet, non impedio," that is, "I ask you not on any account any longer to watch."]

³ In Theophrast. Eth. Char. p. 454.

spoken of the *persecuting* Saul. occ. Acts viii. 3. Comp. LXX in Ps. lxxx. 13. Eccles. xxviii. 23 or 26. [See Prov. xviii. 9. xxvii. 13. 2 Chron. xvi. 10. καὶ ἐλυμήνατο 'Ἀσά ἐν τῇ λαφύ, &c. ('And Asa oppressed some of the people,' Heb. and Eng. Transl.) Biel supplies τινάς. Is. lxxv. 25. et al. (In Exod. xxiii. 8. it is to *pervert*.) Polyb. iv. 87. Xen. H. G. ii. 3, 16. vii. 5, 18. with dat.]

Λυπῶ, ὦ, from λύπη.—Transitively, to *grieve*, cause to *grieve*, make *sorrowful*. 2 Cor. ii. 2, 5. vii. 8, 9. Eph. iv. 30. where Bretsch. (comp. Is. lxiii. 10.) gives it the sense of "*provoking to wrath*." Schl. prefers rendering it, "do not resist God, to whom you owe all your Christian benefits;" or, "do not abuse these benefits;" but the other interpretation is preferable.] Λυπέομαι, -οῦμαι, to be *grieved*, *sorrowful*, Mat. xiv. 9. xvii. 23. xxvi. 37. [xix. 22. Mark x. 22. xiv. 19. John xvi. 20. xxi. 17.] Rom. xv. 15. "*hurt*," Macknight, whom see: [where Bretsch. renders it is *angered*. Schleusner, *if by thy promiscuous use of meats thy brother is made to sin*, comparing ver. 21. (see σκανδαλίζω.) Schl. refers for λυπεῖν, to injure or hurt," to Ael. V. H. i. 8. H. A. iv. 23. and τὰ λυπήσονται, "evils," Aesch. Socr. Dial. iii. 16; and hence he takes λυπούμενοι for *afflicted with evils*, in 2 Cor. vi. 10.] 1 Thess. iv. 13. where observe that Lucian, de Lect. tom. ii. p. 431. thus describes the lamentations of the heathen for the dead, as customary in his time, i. e. towards the end of the 2nd century, οἰωγμοί—καὶ κωκυτός γυναικῶν, καὶ παρὰ πάντων δάκρυα, καὶ στέρνα τυπτόμενα, καὶ σπατατομένη κόμη, καὶ φοινισσόμεναι παρειαί· καὶ πον καὶ ἐσθῆς καταρρήγνυνται, καὶ κόνις ἐπὶ τῇ κεφαλῇ πάσεται· καὶ οἱ ζῶντες οἰκτρότεροι τοῦ νεκροῦ· οἱ μὲν γὰρ χαμαὶ κυλινδοῦνται πολλάκις, καὶ τὰς κεφαλὰς ἀράττονσι πρὸς τὸ ἔδαφος: 'the shrieks and wailing of the women, and the tears of all, the breasts beaten, the hair torn, and the cheeks stained with blood. And in some places the garments are rent, and dust sprinkled upon the head; so that the living are more to be pitied than the dead, for they are often rolling on the earth, and knocking their heads against the ground.' [Some give this word the sense of *anger*, in Gen. iv. 5. 1 Sam. xxix. 4. 2 Kings xiii. 19. Neh. v. 6. Esth. i. 12. ii. 21. Is. viii. 21. Jonah iv. 1, 4, 9. and Wahl and Bretschneider give it this sense in Mat. xiv. 9; but Fritzsche denies that it can be so taken, and considers the LXX translation *carelessly* executed in the passages appealed to. We say to be *vexed*, either of *anger* or *grief*. It occ. also Gen. xlv. 5. 2 Sam. xix. 2. Jer. xiv. 18.]

ΛΥΨΗ, ης, ἡ. It denotes, in general, any *uneasiness of mind*.—*Grief*, *sorrow*. See Luke xxii. 45. [John xvi. 6, 20, 21, (of a woman in travail, comp. Gen. iii. 16. Eur. Electr. 534.) 22. Rom. ix. 2. 2 Cor. ii. 1. (Schleusner compares 1 Cor. iv. 21. and renders it so as to make you *sorry*, and Bretschneider, to *ineigh against you*.) ibid. iii. 7. vii. 10. ix. 7. μὴ ἐκ λύπης, where Schl. says, *not unwillingly*, and Bretschneider, (comp. Eccles. xviii. 15.) *not angrily*. Phil. ii. 27. Heb. xii. 11. 1 Pet. ii. 19. LXX, Gen. xlii. 38. Prov. x. 10, 22. Is. l. 11.]

Λύσις, εως, ἡ, from λύω to *loose*.—*A being* (367)

loosed. occ. 1 Cor. vii. 27. [Prov. i. 3. in a different sense.]

Λυσίτελέω, ὦ, from λύω to *pay*, and τέλος *expense*, cost.—To be *advantageous*, *profitable*, q. d. to *quit the cost*. Λυσίτελεῖ, impers. it is *profitable*, it is *worth while*. See Dupont on Theophr. Eth. Char. x. p. 357. occ. Luke xvii. 2. Comp. Tobit iii. 6. Eccles. xxix. 11. in the Greek.

Λύτρον, ου, τό, from λύω to *loose*, ransom.—*A ransom*, a *price paid for redeeming captives*, *loosing them from their bonds*, and *setting them at liberty*. Thus used by Demosthenes and Josephus. See Wetstein, and comp. below under λυτρόω. occ. Mat. xx. 28. Mark x. 45. where it is applied spiritually to the *ransom* paid by Christ for the delivery of men from the bondage of sin and death. See Vitringa on Is. i. 27. [The LXX use it of a *price to redeem*, (1) *life*, Exod. xxi. 30; (2) *captives*, Isaiah xlv. 13; (3) *slaves*, Lev. xix. 20. xxv. 51. It also occ. Lev. xxv. 24. Prov. vi. 35. xiii. 8. Lex. Cyril. MS. Brem. λύτρα· ἑώρα ἐπ' ἐλευθερίᾳ αἰχμαλώτων γνόμενα, ἥτοι εἰδόμενα. v. Diog. L. ii. § 10. Ael. V. H. xiii. 14. Thuc. vi. 5.]

Λυτρόω, ὦ, and -όομαι, οῦμαι, mid. from λύτρον.

I. To *ransom*, *redeem*, *deliver by paying a price*. Tit. ii. 14. 1 Pet. i. 18. It particularly signifies to *ransom a captive from the enemy*. Thus Josephus, Ant. xiv. 14, 1. 'Herod not knowing what had happened to his brother, ἐσπευδε ἈΥΤΡΩΨΑΣΘΑΙ τῶν πολεμίων αὐτόν, ἈΥΤΡΩΝ ὑπὲρ αὐτοῦ καταβαλὼν νόμισμα, ἕως τριακοσίων τάλαντων, hastened to *redeem him from the enemy*, and was willing to pay for his *ransom* a sum of money to the amount of three hundred talents.' [LXX, Lev. xix. 20. xxv. 30. xxvii. 33. Num. xviii. 15, 17. Is. lii. 3. &c. Polyb. xvii. 16, 1.]

II. To *deliver*. Luke xxiv. 21. [Deut. xiii. 5. Ps. cxxx. 8. Is. xliv. 23, 24. Hos. xiii. 14. &c.]

Λυτρώσις, εως, ἡ, from λυτρόω, which see. *Redemption* [properly, *deliverance by paying a price*, *deliverance by ransom from captivity*, and hence from *other evils*. occ. Luke i. 68. ii. 38. (where Schleusner and Wahl take it by metonym. for λυτρωτής, but this is unnecessary). Heb. ix. 12. the *deliverance* from sin and its penalties effected for us by Christ. occ. LXX, Ps. cxl. 9. cxxx. 7. Comp. xxv. 22.]

Λυτρωτής, οῦ, ὁ, from λυτρόω.—*A deliverer*. occ. Acts vii. 35. Comp. Mic. vi. 4. [occ. LXX, Ps. xix. 15. lxxviii. 35. for ἡγία a redeemer, (according to Biel, Schleusner, and Bretschneider,) in Lev. xxv. 31, 32.]

Λυχία, ας, ἡ, from λύχνος.—*A candlestick*, a *lamp-sconce* or *stand*. Mat. v. 15. [Mark iv. 21. Luke viii. 16, xi. 33. Comp. Eccles. xxvi. 17. In Rev. i. 12, 13, 20. ii. 1. the candlesticks of the vision are Churches, (probably because the Spirit of God shines through them to the world,) comp. ii. 5. xi. 4.]—This word in the LXX answers com-

¹ [It is probably from λυτρώσις, a verbal in τός. The words are λυτρωταὶ διαπαντός ἔσονται, 'the (houses) shall be redeemable at any time,' i. e. not limited to a year, as houses in walled towns. The Heb. is הַיְיָ הַיְיָ הַיְיָ, 'there shall be redemption (i. e. the right of redeeming).' Simon.]

stantly, except in one passage, to the Heb. *הִתְחַלֵּץ*, which is used for the golden *candlesticks* or *lamp-standees* in the Mosaic tabernacle and in Solomon's Temple. [See Exod. xxv. 31—35. Lev. xxiv. 4. 1 Chron. xxviii. 15. et al.; it is so used in Heb. ix. 2. On which see Joseph. A. J. iii. 6, 7. *Λυχνίον* was the other and preferable Greek form, v. Lobeck on Phryn. p. 314. Poll. Onom. x. p. 1294. ed. Hemsterhuis.]

Λύχνος, *ον*, *ο*. This word is generally deduced from *λύω* to *dissipate*, and *νύχος* the same as *νύξ* the *night*; but may it not be as well derived from the old N. *λύκη* *light*?

I. A *lamp*, an instrument of giving light; hence English a *LINK*. Mat. v. 15. [Schl. and Bretschn. here and in some other places understand a *candle of wax or tallow*.] Mark iv. 21. Rev. xxii. 5. Comp. Luke xii. 35. 2 Pet. i. 19. And on Rev. xviii. 23. comp. Jer. xxv. 10. and Heb. and English Lexicon in *ν* II. *Λύχνον ἄψας*, *lighting a lamp*. Luke viii. 16. xi. 33. Theophrastus, Eth. Char. xviii. has the same phrase, *τὸν ΛΥΧΝΟΝ ἈΨΑΣ*. Comp. Arrian, Epictet. ii. 17. towards the end, and Aristophanes, Nub. 18. And to illustrate the sense of *λύχνος*, I cite from the same comedy, 56, 7.

ΘΕ. Ἐλαίον ἡμῖν οὐκ ἔνεστ' ἐν τῷ ΛΥΧΝΩ.

ΣΤ. Οἱ μοι, τί γάρ μοι τὸν πότνην ἤΠΤΕΣ ΛΥΧΝΟΝ;

SERV. We have no *oil* in the *LAMP*.

STREPSIADES. Ah me! Why didst thou *light* such a *soaking lamp*?

[Exod. xxv. 37. xxvii. 20. Lev. xxiv. 4. et al.]

II. It is spoken of the *eye*, as being that part of the body which alone is capable of *receiving light*, and so directing the whole body. The Latin poets frequently use *lumina* *lights* for the *eyes*. Mat. vi. 22. (where see Wetstein); of the Lamb, who is the *Light* of the New Jerusalem. Rev. xxi. 23; of John Baptist, who was like a *burning and shining lamp* in his *bright knowledge* of divine truths, and in his *fervent zeal* of communicating them to others. John v. 35. So in the *Martyrdom* of Ignatius, § 2. that holy bishop is said to have been *ΛΥΧΝΟΥ δίκην* *εἰκόου* *τὴν ἐκάστου φωτίζων διάνοιαν διὰ τῆς τῶν θείων γραφῶν ἐξηγήσεως*, 'after the manner of a divine lamp, illuminating every man's heart by the exposition of the Holy Scriptures.' Wake. Comp. Eccles. xlviii. 1. [Also Ps. cxix. 105. (where it is used of the law of God).] Prov. vi. 23. In 2 Sam. xxi. 17. David is called *ὁ λύχνος Ἰσραὴλ*, *the light of Israel*.]

ΛΥΩ, perhaps from the Heb. *הָלַךְ* to *faint*, *fail*, or from *הָלַךְ* to *be tired*, *spent with fatigue*. Homer, speaking of the Grecian ships, uses this V. in the passive for *being worn out* or *decayed*, II. ii. 135.

Καὶ δὴ δοῦρα σέσπηκε νέων, καὶ σπάρτα ΔΕ'ΑΥΝΤΑΙ.

The planks are rotted, and the threads *decay*!

I. To *loose* somewhat *tied* or *bound*, [as (1.) *Animals*. Mat. xxi. 2. Mark xi. 2, 4, 5. Luke xiii. 15. (2.) *Men* or *angels*, (sometimes perhaps

¹ *Σπάρτα*. "Not the cordage, but the threads or *things* with which the ships were *sewed together*, τὰ ράμματα τῶν νέων. Salmas. The Liburnians sewed most of their ships with *things*; the Greeks more commonly with *hemp* or *tow*, or threads made of other plants (satvis rebus), whence they were called *σπάρτα* (from *σπείρω* to *sow* namely). Varro in Gellius, xvii. 3." Dr. Clarke's note. Comp. Niebuhr, Voyage en Arabie, t. i. pp. 228, 230.

with a sense of *letting go free after unbinding*, to *let loose*.) John xi. 44. Acts xxii. 30. xxiv. 26. Rev. ix. 14, 15. xx. 3, 7. LXX, Ps. cii. 21. Jer. xl. 4. Hesych. *ἐλύσεν ἀπελύτρωσεν*. v. Demosth. p. 764. ed. Reiske. Hence *λύομαι* in middle voice means "to get a *captive* *liberated*, to *ransom* him." Hom. II. xxiv. 118. 195. &c. Kuster de Verb. Med. and Schol. on Hom. II. α' 13. (3.) To *loose* or *untie sandals*. Mark i. 7. Luke iii. 16. John i. 27. Acts vii. 33. xiii. 25. So Exod. iii. 5. Josh. v. 16. for *ῥῶξ* to *put off*, and Gen. xlii. 27. of *untying a sack*. It is used metaphorically of *loosing the bands*, of *the tongue*, Mark vii. 35; of *disease*, Luke xiii. 16. (see *ἔσω*); of *death*, Acts ii. 24. (see Job xxxix. 1—7. and *ὠδίν* below;) of *matrimony*, 1 Cor. vii. 27. *ἀλύσαι ἀπὸ γυναικός*; (*art thou loosed from a wife?* Eng. trans.,) but observe that this only means *art thou free from a wife?* and will apply to those who have never been married. We say, the *tie* of *matrimony*. It is used in Rev. v. 2, 5. of *breaking seals*, so as to open a sealed book. Thus Chariton. Aphrod. p. 97. ed. Reiske, *λύειν τὰ γράμματα*, of *opening* or *unrolling letters*; and in this sense Biel and Bretschn. (referring to Neh. viii. 5.) take *λύσαι* in Ezr. ix. 46. which Schl. translates, "to *explain*." See sense III.]

II. To *loose*, *pronounce*, or *determine* not to be *binding*. occ. Mat. xvi. 19. xviii. 18. (Comp. *ἔσω* IV.) [Schleusner says that all the ancient teachers of the Church (v. Launoi Epist. viii. part. v. p. 658. &c.) understand this "of the power given to the apostles," John xx. 22, 23. of *remitting* or *retaining sins*, which is agreeable to the usage of the Greek language, (v. Aristophan. Ran. 703.² or 691. ed. Brunck. *λύσαι τὰς πρότερον ἀμαρτίας*), and of the LXX, (v. Isaiah xl. 2. Eccles. xxviii. 2. both of which passages are very strong, and deserve to be consulted,) and of the Jewish doctors, (v. Seb. Schmidt. Fascic. Disput. Theol. p. 676. and Hackspan. de Usu Script. Jud. p. 458). "Many others," says Schleusner, "rejecting this, interpret it of *declaring lawful*, or *commanding*, *permitting*, from the Heb. *הָלַךְ* (v. Buxtorf. Lex. Talm. col. 1410. and 2524. Comp. also *הָלַךְ*, p. 174. and Lightfoot, Hor. Heb., on this passage,) so that it may mean *whatsoever ye declare lawful and enjoin, shall be ratified by God*." Fritzsche and Wahl are decidedly for this sense. Bretschn. referring to Mat. xviii. 15—17. supposes it to mean "*ecting from their society, like publicans and sinners*," and quotes Ezr. ix. 13. *λύσαι τὴν ἀγγὴν Κυρίου ἀφ' ἡμῶν* to *remove* or *avert*, which hardly applies.]

III. To *break* or *violate* a commandment or law, Mat. v. 19. (where see Wolfius, Kypke, and Campbell.) [Here Bretschn. and Schleusn. both prefer the sense of *explaining*, (as *ἐπιλύω*, Mark iv. 34. Acts xix. 39. according to some, but this is doubtful. Comp. Arrian, Epict. iii. 21, 7.) So *λύσις* is *interpretation* in Eccl. vii. 30. (viii. 1. Eng. Tr.) Wisd. viii. 9. v. Joseph. c. Ap. i. § 17. A. J. viii. 6, 5. Liban. Epist. 34. Observe, however, with Fritzsche, that the opposition in Mat. v. is between *λύειν* and *ποιεῖν*, which plainly

² [This quotation is not quite in point. It is there used of a person *wiping away* or *correcting* his former errors. A passage is required where it means *remitting the penalties of another person's transgressions*.]

supports Parkhurst's interpretation.)] John vii. 23. (where see Raphaelius and Wetstein); the Sabbath, John v. 18; the Scripture, John x. 35. [Bretsch. adds that, in the sense of *violating*, it only occurs in St. John's writings in the New Testament.]

IV. *To dissolve, destroy.* John ii. 19. [Schleusn. understands here an allusion to the *body as a prison*, and interprets the saying of our Saviour thus, "You will sometime release me from this *body* of mine," (comp. Mat. xxvi. 61. xxvii. 40.) considering it to possess a certain "*elegant ambiguity*." On the notion of the *body as a prison*, v. Artemid. Oneiro-Crit. iii. 61. Æl. V. H. v. 6. Gataker on M. Antonin. ii. 17. and Barth. on Claudian, p. 1263.] Eph. ii. 14. [Schleusner says that Wetstein here appears to have joined *λύσας* with *τὴν ἐξοχράν*, which is a Greek phrase, (v. Plut. Coriol. p. 235. Eur. Troad. 50.) and so with compounds of *λύω*. The difficulty is

then the government of τὸ μεσότοιχον.] 2 Pet. iii. 10, 11. Comp. 1 John iii. 8. On John ii. 19. Elsner cites from Herodian, vii. 2. ed. Oxon. ΛΥΕΙΝ γέφυραν to *demolish a bridge*; and from the Apocryphal 1 Esdras i. 55. "ΕΑΥΞΑΝ τὰ τεῖχη Ἱερουσαλὴμ. Comp. Homer, Il. ii. 117, 118. xvi. 100. and see Kypke. [Test. xii. Patriarch. p. 634. ἵνα λυθῶσι δύο σκήπτρα ἐν Ἰσραὴλ, *that two tribes of Israel might be destroyed*.]

V. *To break or beat to pieces*, as a ship. occ. Acts xxvii. 41. So Wetstein cites from Eustathius τὰς νῆας ΛΥΕΙΝ, from Achilles Tatius τὸ πλοῖον ΔΙΕΛΥΘΗ, and from Lucian τὸ σκάφος—ΔΙΕΛΥΣΕΝ.

VI. *To dissolve, break up*, as a congregation or synagogue. Acts xiii. 43. where Kypke cites from Lucian, ἐπειδὴν ΛΥΘΗ ἡ τὸ συμπόσιον, 'after the feast was broken up;' and from Diod. Sic. τότε μὲν ἘΛΥΣΕ τὴν ἐκκλησίαν, 'then he dissolved the assembly.'

M.

M, μ, Mu. The twelfth of the more modern Greek letters, but the thirteenth of the ancient, whence in numbering μ is used for the fourth decade, or *forty*. In the Cadméan alphabet it answered to the Hebrew and Phœnician *Mem* in name, order, and power; but in both its forms, M and μ, it has a much greater resemblance to the Phœnician than to the Hebrew letter.

ΜΑΓΕΙΑ, ας, ἡ, from μαγεύω.—*Magie, magical art.* occ. Acts viii. 11. [Joseph. A. J. ii. 13, 3. Phavorinus from Suidas says μαγεία ἐπίκλησις δαιμόνων.]

ΜΑΓΕΥΩ, from μάγος.—*To use magical arts*, as incantations, &c., pretending in consequence of them to exert supernatural powers. occ. Acts viii. 9. where see Doddridge.

ΜΑΓΟΣ, ου, ὁ.—*A Mage, a Gentile philosopher or sage of the Magian religion.* occ. Mat. ii. 1, 7, 16. This sect chiefly flourished in Persia; and considering this circumstance, and what is said Mat. ii. 16. it seems much more probable that the *Magi*, who arrived at Jerusalem some¹ considerable time after our Saviour's birth, should come from the distant part of Persia, or Parthia², than from the neighbouring region of Arabia. Suetonius, not to mention other historians³, expressly tells us, that 'an ancient and uninterrupted opinion had prevailed in *all the East*, that it was decreed by the *Fates*, that at that time (namely, at the beginning of the last Jewish war) some coming out of Judea should obtain the dominion⁴.' No wonder that such an opinion should be propagated throughout the East, when we consider the vast number of Jews which were spread over all the Eastern countries. In the reign of Ahasuerus or Artaxerxes Longimanus⁵,

the Jews were dispersed throughout all the provinces of the vast Persian empire, Esth. iii. 8. and that in numbers sufficient to defend themselves against their enemies in those provinces, Esth. ix. 2, 16; and *many of the people of the land also became Jews*, Esth. viii. 17. After the Babylonish captivity the Jews increased so mightily, that⁶ we find them not only throughout Asia, but in Africa, particularly in Egypt⁷, in great numbers, and in many cities and islands of Europe, (comp. Acts ii. 5—11. and Philo, Legat. ad Caum, p. 16.) and wherever⁸ they dwelt, they made many proselytes to their religion; and in their attempts to this purpose, no doubt, they must have very much spread the expectation of the Messiah's coming—an article so important in itself, and so flattering to their national vanity. These opportunities of being informed of the approaching advent of the *Great King*, the Magians of Persia had in common with many other people. Add to which, that Zoroaster, the famous reformer of the Magian sect, had in all probability been a servant to the prophet Daniel⁹; and as he had adopted so many other things in his scheme from the Jewish religion, so there is the highest reason to think he

⁶ See Lardner's Credibility of Gosp. Hist. vol. i. book i. ch. 3. § 1. and Leland's Advantage and Necessity of Revelation, pt. i. ch. 19. p. 446.

⁷ See the 3rd Book of the Maccabees, ch. iii. iv. Vitrina on Is. tom. i. p. 582.

⁸ Thus Strabo in Josephus, Ant. xiv. 7, 2. whom see, speaking of the *Jewish people* in the time when Sylla was sent against Mithridates, about 87 years before Christ: Ἄντη δ' εἰς πᾶσαν πόλιν ἤδη παρεληλύθει, καὶ τόπον οὐκ ἔστι ραδίως εὐρεῖν τῆς οἰκουμένης, ὅς οὐ παραδέχεται τοῦτο τὸ φύλον, μηδ' ἐπικρατεῖται ὑπ' αὐτοῦ. Τὴν τε Αἴγυπτον καὶ Κυρηναίαν, ἀπὸ τῶν αὐτῶν ἡγεμόνων τυχεύσαν, τῶν τε ἄλλων συνὰ, (ἡλῶσαι συνέβη καὶ διὰ τὰ συντάγματα τῶν Ἰουδαίων θρέψαι διαφερόντως, καὶ συναυξῆσαι, χρωμένω τοῖς πατρίοις τῶν Ἰουδαίων νόμοις. 'This people had already passed into every city, nor were it easy to find any place in the world which had not received this nation, and been possessed by it. It happened also, that Egypt and the country of Cyrene, (comp. Acts ii. 10.) as being subject to the same princes, and many others, imitated this people, and were exceedingly favourable to their rites, and increased their numbers by adopting the Jewish laws.' Comp. also under προσηλυτισμός III.

⁹ See Hyde, Relig. Vet. Pers. cap. 24. Prideaux, Connex. part i. book 4. anno 486.

¹ See Doddridge's note (m) on Mat. ii. 11. and note (f) on Mat. ii. 16. Bishop Chandler's Vindication of Defence of Christianity, book ii. p. 455. and Univ. Hist. vol. v. p. 408. Note P. 8vo.

² See Wetstein's notes on Mat. ii. 1.

³ As Josephus and Tacitus, whose testimonies are cited by Bishop Chandler with pertinent remarks, in his Defence of Christianity, chap. i. sect. i. p. 26. &c.

⁴ "Percrebuerat oriente toto vetus et constans opinio, esse in fati ut eo tempore Judææ profecti rerum potuerunt." Suetonius in Vespas. cap. 4.

⁵ See Whitty's note (c) on Mat. ii. 2. and note (c) on James i. 1. and note (a) on 1 Pet. i. 1.

would not fail to instruct his followers in such an interesting point as that of the Messiah's coming, the time and circumstances of which had been so particularly foretold by his master. Dan. ix. 24—27. Accordingly the writers of the Univ. Hist. observe, that "Zoroaster is said by credible authors to have predicted the coming of the Messiah, and this not in dark and obscure terms, such as might have been applied to any other person, but in plain and express words, and such as could not be mistaken." Univ. Hist. vol. v. p. 407. 1st edit. 8vo, where, in the notes, the reader may find the testimonies here referred to. It seems a groundless conjecture to suppose that the Magi knew the signification of the *star* by some tradition of Balaam's prophecy, Num. xxiv. 17. "It is much more probable," as Doddridge has remarked, "that they learned it by (immediate) divine revelation, which, it is plain, they were guided by in their return, as we see afterwards at ver. 12." Or else we may observe with Bishop Chandler¹, that "it was the common belief of all sorts of people in all nations at that time, that the rise of unusual stars, of comets, and of the different shapes of blazing lights in the heavens, did foretell great changes upon earth, the birth of some extraordinary person, and the erection of new empires: that the Magi being constant in the same belief, and being acquainted with the tradition or report, that about this time a great prince was to be born in Judea, to whom all the East should one day be subject, they might justly conclude from the rise of this *bright appearance*, which went under the character of a *star*, that HE was then born, and his birth was in this manner notified to the world; and that though their principle was wrong, yet, admitting them to be possessed therewith, they acted very consistently in their inference from it." Comp. Wetstein on Mat. ii. 2. For a more particular account of the principles and doctrines of the Magian religion, and of Zoroaster or Zerdusht, the great reformer of it, I refer the reader to Hyde's *Religio Veterum Persarum*, cap. 31. and cap. 24. et seq.; to Prideaux's *Connexion*, vol. i. pt. 1. book 3. anno 522. p. 179. &c. and book 4. anno 486. p. 211. &c. 1st edit. 8vo; and to the *Universal History*, vol. v. p. 143. &c. See also Wetstein on Mat. ii. 1. I proceed to observe, that as the Greek *Σοφός* a *Sage* seems plainly derived from the Heb. נִסְבֵּן *to speculate*, so the Persian *Mog*², or *Mag*, and with a Greek termination *Máγος*, may very probably³ be deduced from the Heb. נִסְבֵּן *to meditate, mutter*, with the formative *ni* prefixed, as it is in the plural נִסְבֵּינִי, Is. viii. 19. [We learn from ancient authors that the Magi were the priests of the Persian religion; that they were thought preeminently skilled and learned in human and divine matters; that they were held in so great honour, that the kings took them as friends and

counsellors; and that public measures seemed to require their sanction, in order to become quite legitimate acts. See Justin i. 9. 7. xii. 13. Curtius v. 1. Xen. Cyr. iv. 5, 16. and 6, 6. Herod. i. 132. Cic. de Div. i. 23. Diog. Laert. i. 1—9. (and Menagii Not.) Æl. V. H. ii. 17. iv. 20. (and Perizonii Not.) Porphy. de Abst. Anim. iv. 16. p. 165. says, *παρά γε μὴν τοῖς Πέρσαις οἱ περὶ τὸ θεῖον σοφοὶ καὶ τοῦτον θεράποντες, ΜΑΓΟΙ μὲν προσαγορεύονται*. Τοῦτο γὰρ δηλοῖ κατὰ τὴν ἐπιχώριον διάλεκτον ὁ Μάγος. Strabo i. p. 43. xv. p. 1045. Joseph. A. J. xi. 3, 1. Plin. xxiv. 29. Suid. Hesych. Ammon. and the Scholion in the London edit. of LXX, on Dan. iv. 7. Brisson. de R. Persar. lib. ii. p. 179. In Mat. ii. 1. Schleusner and Bretschn. (after a writer quoted in Wetstein,) construe ἀπ' Ἀνατολῶν after *μάγοι*, and not after *παρεγένοντο*, so as to make it *Eastern Magi*; but Fritzsche denies that it can be so taken, on account of the absence of the *article* οἱ. On the time at which the Magi came to Bethlehem, see Townshend's *New Test.* and Benson's "Chronology of our Saviour's Life."]'

II. We may remark with Prideaux, *Connex.* vol. i. p. 221. 1st edit. 8vo, that as the Magi had great skill in mathematics, astronomy, and natural philosophy, "a learned man and a magician became equivalent terms; and this proceeded so far, that the vulgar, looking on their knowledge to be more than natural, entertained an opinion of them as if they had been actuated and inspired by supernatural powers, in the same manner as, too frequently among us; ignorant people are apt to give great scholars, and such as are learned beyond their comprehensions, (as were Friar Bacon, Dr. Faustus, and Cornelius Agrippa,) the name of conjurors: and from hence, those who really practised wicked and diabolical arts, or would be thought to do so, taking the name of Magians, drew on it that ill signification which now the word Magician bears among us:" "whereas the true and ancient Magians," adds the Doctor, "were the great mathematicians, philosophers, and divines of the ages in which they lived." Dio Chrysostom, as cited in the *Universal History*, vol. v. p. 393. note, observes, that "the Persians called those Magi who were employed in the service of the gods; but the Greeks, being ignorant of the meaning of that word, applied it to such as were skilled in magic, a science unknown to the Persians." In the N. T. however, *Máγος* is used in the bad sense also. occ. Acts xiii. 6, 8. [Comp. Test. xii. Patr. p. 522. *the woman καὶ μάγους παρεκάλεσε καὶ φάρμακα αὐτῷ προσήνεγκε*.] Comp. *μαγεία* and *μαγεύω*. [Hesych. *μάγον* τὸν ἀπατεῖνα φαρμακότην. Ammon. *μάγον φαρμάκου* v. Æschin. c. Ctesiph.]—In Theodotus's version of Daniel this word several times answers to the Heb. and Chald. נִסְבֵּן, a kind of *astrologer* or *pretended conjuror* among the *Babylonians*. [Dan. i. 20. ii. 2, 10, 27.]

Θ *Μαθητεύω*, from *μαθητής*.

I. Governing a dative, to be a *disciple* to, or *follower* of another's doctrine. Mat. xxvii. 57. In this manner Plutarch, cited by Wetstein, several times applies the V. active to such as were *disciples* to others in oratory. Comp. also Kyprke. [Thus Jamblich. Vit. Pythag. c. 23. p. 103. μα-

¹ Vindication of Defence of Christianity, book ii. p. 419.

² Hyde, Relig. Vet. Pers. cap. xxi. p. 373. 1st edit. conjectures that נִסְבֵּן *Rab-mag*, mentioned Jer. xxxix. 3, 13. means the head or chief of the Magians, whom Nebuchadnezzar had sent for from Persia, and kept in his court, to make it more splendid, and occasionally to have the benefit of his counsels.

³ See Gale's Court of Gent. part ii. book 1. chap. 5. and Vossius, Etymolog. Latin. in *Magus*.

θητεύσαντες τῷ Πυθαγόρᾳ πρεσβύτῳ νέου and Plut. Vit. x. Or. p. 837.]

II. Governing an accusative, to make a disciple. [Mat. xxvii. 19. Acts xiv. 21. Comp. John iv. 1.]

III. To instruct. Mat. xiii. 52. But μαθητευθεῖς in this text may perhaps as well be rendered made a disciple according to sense II. [The phrase is μαθητευθεῖς τῷ βασιλείᾳ τῶν οὐρανῶν which Bretschn. takes in a middle sense, (see Matth. Gr. Gr. § 493.) who applies himself to heavenly learning. Schleusner says who knows well my doctrine; but Fritzsche translates it, prepared or instructed for the Messiah's kingdom, i. e. so as understand its nature. Bp. Blomfield¹ says, disciplined into the kingdom of heaven, i. e. converted to Christianity.]

☞ Μαθητής, οὗ, ὁ, from μαθῶ to learn.—A disciple, follower of doctrine. [Mat. x. 24, 25. Luke vi. 40. In John ix. 28. the Pharisees are called followers of Moses. (v. Joseph. c. Apion. i. § 2. and 22.) It is used in the N. T. of the followers of John the Baptist, Mat. ix. 14. Mark ii. 18. Luke v. 33. John iii. 25; of the followers of the Pharisees, Mat. xxii. 16. Mark ii. 18; of the twelve apostles κατ' ἐξοχήν, Mat. x. 1. xi. 1. Luke vi. 13. ix. 1. &c. and of the seventy disciples, Luke x. 1, 17, 21, 23. After the death of our Saviour, it is used for any follower of Christ, a Christian. Comp. Acts vi. 1, 2. xi. 26. In John xiii. 35. xv. 8. it may refer to the imitation of our Saviour's life. Joseph. Ant. vi. 5, 4.]

☞ Μαθήτρια, ας, ἡ, formed from μαθητής, as ποιήτρια a poetess, from ποιητής a poet.—A female disciple. occ. Acts ix. 36. [Thom. M. condemns this form (μαθητρίς: ὡς αὐλητρίς, οὐ μαθήτρια); but it occurs in Diog. Laert. iv. 2. viii. 24. Diog. Sic. ii. 52. On words in —τρίς and —τρίς, see Lobeck on Phryn. p. 256.]

Μαίνομαι, from μάω to be eager after, desire eagerly or ardently.—To be mad, furious. occ. John x. 20. [δαιμόνιον ἔχει καὶ μαίνεται, where Schleusner refers to Bos, Exerc. Philolog. on John vii. 20. and Alberti, Obs. Philol. on Mat. xi. 18. to show that μαίνεται is a kind of explanation of δαιμόνιον ἔχει.] Acts xii. 15. xxvi. 24, 25. 1 Cor. xv. 23. [Μαίνεσθαι is applied to persons acting or speaking under the influence of extravagant enthusiasm. See Ælian, V. H. ii. 44. iii. 9, 52. Porphyry. Vit. Platon. c. 15. Xen. Cyr. viii. 3, 13. Diog. Laert. i. 104. &c. Jer. xxix. 26. Wisd. xiv. 28.]

Μακαρίζω, from μακάριος happy.—To pronounce or call happy. occ. Luke i. 48. James v. 11. Herodotus uses the V. in this sense, vii. 45, 46. (see Wetstein,) and so likewise the LXX, Gen. xxx. 13. for Heb. רָצָה. [On Luke i. comp. Ps. lxxii. 17. (on the fut. μακαρίω, see Matth. Gr. Gr. § 174.) In James v. 11. Schleusner and Bretschn. give it simply the sense of praising or celebrating. occ. Job xxix. 11. Song of Sol. vi. 8. Is. iii. 12. ix. 16. Eccles. xi. 28. (to pronounce happy, comp. Solon's Dialogue with Cræsus, Herod. i. 32.) xxv. 7.]

Μακάριος, α, ον, from μάκαρ the same, [which some derive from μη κηρί not subject to fate, supposing it thus applied to the gods as immortal. v.

Hom. Il. α'. 339. &c. Damm. Lex. col. 1170. Reiske's Demosth. p. 1400. 1. ἐν μακάρων νήσοις.]—Happy, blessed. See Mat. v. 3. Luke xxiii. 29. John xiii. 17. Acts xxvi. 2. 1 Cor. vii. 40. James i. 12, 25. Rev. xiv. 13. On 1 Tim. i. 11. see Wetstein and Suicer Thesaur. in μακάριος I. [In Acts xx. 35. μακάριόν ἐστι διδόναι μᾶλλον ἢ λαμβάνειν, Schleusner makes it mean the cause of happiness, thus: "It brings eternal happiness to give more readily than to receive," joining μᾶλλον with διδόναι; but Wahl and Bretschn. join it more properly with μακάριον. (See Matth. Gr. Gr. § 458. Hermann on Viger. note 60.) Schleusner says of 1 Tim. i. 11. that God is so called as the source of happiness; Bretschn. as most worthy of praise. occ. LXX, Deut. xxxiii. 29. 2 Chron. ix. 7. Job v. 17. Dan. xii. 12.]

☞ Μακαρισμός, οὗ, ὁ, from μακαρίζω.—A calling or pronouncing happy, felicitation; also happiness, felicity, blessedness. occ. Rom. iv. 6, 9. Gal. iv. 15. τίς οὖν ἦν ὁ μακαρισμός ὑμῶν; how great then was your felicitation of yourselves? How happy did you boast yourselves to be? See Wolfius, [Not happiness itself, says Schl., which in Greek would be μακαριότης; but rather, a pronouncing or calling happy; and he takes λέγει τὸν μακαρισμόν in Rom. iv. 6. for μακαρίζει. On words in —σμος, see Lobeck on Phryn. p. 511.]

☞ ΜΑΚΕΛΛΟΝ, ου, τό. Latin. [Also written ὁ μάκελλος, ἡ μακέλλη, and τὸ μακέλιον in Plut. vol. ix. p. 14. ed. Reiske.]—A word formed from the Latin macellum, which signifies "a market-place for flesh, fish, and all manner of provisions, a shambles, a butcher-row²." occ. 1 Cor. x. 25. "If we recollect that Corinth was at that time a Roman colony, we shall cease to wonder that a public place in that city was named in imitation of the Latin macellum, and that St. Paul, in writing to the Corinthians, should retain the use of a word, which in that city had acquired the nature of a proper name."—"Μάκελλον occurs also in Plutarch. See Kypke, Obs. Sacr. t. ii. p. 219. But as Plutarch thought it necessary to explain it by κρεωπώλιον, it is probable that the word was of Latin origin." Marsh's Michaelis, vol. i. p. 163. and Marsh's note 3. p. 431. [Schl. derives macellum from maculare, (v. Donat. on Ter. Eun. act ii. sc. ii. v. 91.) and says, that besides "ordinary provisions, avaricious persons sold there even the flesh of victims." v. Theoph. Char. x. and Servius on Virg. Æn. viii. 183. Varro, de Ling. Lat. iv. 12.]

Μακράν, adv. [1. Sometimes elliptically used for κατά μακράν δὸν far, a long way off. Luke vii. 6. xv. 20. John xxi. 8. Acts xxii. 21. 2 Sam. xv. 17. 1 Kings viii. 46. (comp. 2 Chron. vi. 36. Luke xv. 13.) Arrian, Exp. Alex. iv. 3, 6. v. 3, 25. Eur. Phœn. 913. (920 Pors.) In order to reconcile Mat. viii. 30. with Mark v. 11. Luke viii. 32. Schleusner would translate it *prope* or *near*. (He refers to Thuc. i. 13. Hæsyche. ἐκεί· μακράν πόρρω and ῥῆτι Exod. ii. 4. xxxiii. 7. Ps. xxxviii. 12; to the Latin *procul* in Liv. xl. 8. Virg. Ecl. vi. 15. Æn. vi. 10. x. 864. and Servius's note. The Vulgate translates *non longe*.) Now it cannot mean *prope*, and it is quite need-

¹ [Reference to Jewish Tradition, &c. p. 7.]
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² Ainsworth's Dictionary.
b b 2

less to force this meaning on it, for the *ἐκεῖ* of Mark refers to the *region*; "there was in *that part of the country*;" and Matthew's *μακράν* means *a good way off*¹, from our Saviour and those around him, just as in Luke xv. 20. *Μακράν* is only a relative term, as Fritzsche justly observes, and this remark applies to the instances of *ῥῆγ* adduced by Schl. In Num. ix. 10. Judg. xviii. 7. et al. Biel supplies the ellipsis thus, *κατὰ μακράν χώραν*. 2. *Μακράν εἶναι* is sometimes used metaphorically, as Mark xii. 34. Acts xvii. 27. which Schleusner explains to mean, *for the Divine nature may be known easily from his works*. Bretsch. *for there is intercourse between God and us, so that we may know he cares for us*. In Acts ii. 39. Schleusner understands by *πᾶσι τοῖς εἰς μακράν* to all the *Gentiles*, as dwellers afar off and aliens from the Jewish state; Bretschneider (who refers to 2 Sam. vii. 19. Comp. ver. 16. Ecclus. xxiv. 32, 33. Joseph. A. J. vi. 13, 2. Xen. Cyr. v. 4, 21.) takes it of *time*, "to all those in distant ages," *sera posteritas*. In Ephes. ii. 13. *ὁμοίως οἱ ποτὶ ὄντες μακράν γε* that were once *Gentiles*, the same as *aliens from the commonwealth of Israel*, verse 12. Comp. 17. v. Wetstein and Schoettgen, Hor. Heb. vol. i. p. 761. Is. lviii. 19.]

Μακρόθεν, an adv. of place, from *μακρός* far, and *θεν* a syllabic adjection denoting from or at. I. *From far*. Mark viii. 3. [Prov. xxv. 25. Jer. iv. 16. &c.]

II. *At a distance, afar off*. [Mark v. 6. xi. 13. xiv. 54. xv. 40. Luke xvi. 23. xviii. 13. (which Schleusner translates *near*, but see *μακράν* above,) xxii. 54. xxiii. 49. Rev. xviii. 10, 15, 17. Gen. xxi. 16. xxxvii. 18. &c.] It is frequently in the N. T. construed with the preposition *ἀπό*, *ἀπό μακρόθεν* *afar off, at a distance*. Mat. xxvi. 58. xxvii. 55. et al. The LXX use it in like manner, Ps. xxxviii. 11. or 12. et al. And Wetstein, on Mat. xxvi. 58. cites several similar phrases from the ancient Greek writers, particularly 'ΑΙΐ' ΟΥΡΑΝΟΘΕΝ from Homer, Il. viii. 365. xx. (read xxi.) 199. Od. xii. 381. [Fritzsche compares Soph. Phil. 550. ἀμφὶ σούκεα. v. Hermann's note, and Achill. Tat. v. 26. βοτανῶν ἔνεκεν χάριν. v. Schaefer on Greg. Cor. p. 32.]

Μακροθυμέω, ὤ, from *μακρόθυμος*, which see under *μακροθύμως*.

I. *To have patience, suffer long, be long-suffering*, as opposed to hasty anger or punishment. 1 Cor. xiii. 4. 1 Thess. v. 14. 2 Pet. iii. 9. [See Prov. xix. 11. Aquila in Job vi. 11. Ecclus. xviii. 11. xxxii. 18.]

II. *To have patience, forbear*. Mat. xviii. 26, 29.

III. *To have patience, endure or wait patiently*, as opposed to despondency or impatience. Heb. vi. 15. James v. 7, 8. [Baruch iv. 25. Ecclus. ii. 4.]

IV. *To tarry, delay*. Luke xviii. 7. *καὶ μακροθύμων ἐπ' αὐτοῖς, though he linger* (i. e. seem to delay, comp. 2 Pet. iii. 9.) *with regard to them*, the elect namely. We have an exactly parallel expression Ecclus. xxxii. 22. or xxxv. 18. *καὶ ὁ Κύριος οὐ μὴ βραδύνῃ, οὐδὲ μὴ ΜΑΚΡΟΘΥΜΗΣῃ ἐπ' αὐτοῖς, and the Lord will not delay, neither will he linger with regard to them*, i. e. the

humble, mentioned ver. 17. So Martin's French transl. (ver. 20.)—*n'usera point de long délai envers eux*. See more in Suicer, Thesaur., under *μακροθύμως*, and comp. Campbell's note on Luke.

Μακροθυμία, ας, ἡ, from *μακρόθυμος*, which see under *μακροθύμως*.

I. *Forbearance, long-suffering*. Rom. ii. 4. [ix. 22. 2 Cor. vi. 6. Gal. v. 22. Ephes. iv. 2. Col. iii. 12. 1 Tim. i. 16. 1 Pet. iii. 20. 2 Pet. iii. 15. Prov. xxv. 15. Jerem. xv. 15. Aquila and Theodot. in Prov. xix. 11.]

II. *Patience under trials and afflictions*. Heb. vi. 12. James v. 10. Comp. Col. i. 11. [2 Tim. iii. 10. iv. 2. Is. lvii. 15. Plut. in Lucullo, p. 514.]

Μακρόθυμος, adv. from *μακρόθυμος* long-suffering, a N. often used in the LXX, and derived from *μακρός* long, and *θυμός* the mind, anger.—*Patience*. occ. Acts xxvi. 3.

ΜΑΚΡΟΣ, ὅ, ὄν.

I. *Far, distant*. Luke xv. 13. xix. 12. *εἰς χώραν μακράν, into a far country*. [See under *μακράν*, which is acc. sing. taken adverbially. 1 Chron. xvii. 17. 2 Chron. vi. 36. Ezek. xii. 27. *εἰς καιρὸς μακροῦς times (that are) far off*. Eng. transl. in Ecclus. x. 10. *μακρόν ἀρρώστημα* a protracted illness, if the passage be genuine, on which see Bretschneider's note in his edition of Ecclus.]

II. *Long, prolix*. *Μακρά προσέχεσθαι, to make long prayers*, q. d. to pray long. Mat. xxiii. 14. (where see Wetstein.) Mark xii. 40. Luke xx. 47. So Homer, Il. i. 35. ΠΟΛΛὰ δ' ἥΡΑΘ', *he prayed many things or much*. Compare 351. [Theophr. Char. iii. 1. Callim. Epig. 5. οὐκ ἔτι μακρά λέγω. Joseph. A. J. vi. 11, 10. Aristoph. Plut. 612. *μακρά κλαίειν*. Hom. Il. γ'. 22. *μακρά*: Schol. *μεγάλως*. LXX, Prov. xxviii. 16. Poll. Onom. vi. 1, 12. i. 9.]

Μακροχρόνιος, ου, ὅ, ὄν, from *μακρός* long, and *χρόνος* time.—*Enduring a long time*. occ. Eph. vi. 3.—In the LXX of Exod. xxi. 12. Deut. v. 16. *μακροχρόνιος γίνεσθαι* answers to the Heb. *יַרְבֵּן הַיָּמִים* to prolong the days. [Comp. also Deut. xxii. 7. iv. 40. and *μακροχρορίζω*, Deut. xvii. 20. Symm. in Job xii. 12.]

Μαλακία, ας, ἡ, from *μαλακός* tender.—*An indisposition, infirmity*. occ. Mat. iv. 23. ix. 35. x. 1. Comp. νόσος. [Schleusner gives as its primary sense, *weakness* or *softness*, chiefly of mind, *laziness*. Suid. *μαλακία* ῥαθυμία. v. Polyb. iii. 79. Joseph. A. J. ii. 10, 1. Xen. de Venat. iii. 8. It is used in the LXX for *ἡτ* any bodily weakness or infirmity. Deut. vii. 15. 2 Chron. xxi. 15—19. Is. xxxviii. 9. Comp. Exod. xxiii. 25. 2 Chron. xxiv. 25. Suid. and Hesychius, *μαλακία* νόσος. Poll. Onom. iii. c. 21. *Τὴν μαλακίαν* or *μακαρίζεσθαι* to be sick. Is. xxxvii. 9. xxxix. 1. &c. Test. xii. Patr. p. 420. Aelian, V. H. iii. 9. Xen. de Ven. viii. 4. Dupont on Theophr. Char. c. i. p. 189. Hence, says Schl., Salmasius is erroneous in referring this use of the word to a peculiar idiom. (Ossileg. Hellen. p. 291.)]

Μαλακός, ἡ, ὄν, from *μαλάσσω* to soften, which from the Heb. *יָרַךְ* to soothe.

I. *Soft, delicate*, spoken of garments. occ. Mat. xi. 8. Luke vii. 25. So Lucian, de Salt. t. i. p. 908. *ἑσθήσι ΜΑΛΑΚΑΙΣ*, in soft garments; and

¹ [Thus our translation rightly.]
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Homer, II. ii. 42. ΜΑΛΑΚΟΝ χιτῶνα, a soft or fine vest; xxiv. 796. πέπλοις ΜΑΛΑΚΟΪΣ, soft veils; Od. xiii. 290. ἐσθῆτος ΜΑΛΑΚΗΣ, a soft coverlet for a bed. See more in Wetstein and Kypke. [So in Demosth. p. 1155, 4. ed. Reiske, πρόβατα μαλακά woolly sheep, and therefore soft to the touch. LXX, Prov. xxvi. 22. λόγοι μαλακοί, soft, honeyed words. Comp. xxv. 15. In Mat. xi. 8. it is better to take it of delicate raiment in general, and not specifically of silk, (as Elsnor,) which was extravagantly dear—perhaps of fine linen. v. Forster de Byssos, p. 79. Elsnor, Obs. Sacr. vol. i. p. 57. Alberti, Obs. Philol. p. 82. Olear. ad Philostr. Vit. Apollon. c. 27. p. 167.]

II. A man who suffers himself to be abused contrary to nature, a catamite, a pathic, (so Theophrastus, τοὺς αἰσχροπαθεύοντας,) hence μαλακοί are by the apostle joined with Ἀρσενικοῦται Sodomites. These wretches affected the dress and behaviour of women¹. [It appears (v. Wetstein and Kypke) that the Greeks themselves applied the term μαλακός to these monsters. v. Dion. Hal. Ant. vii. p. 418. Diog. Laert. vii. 5, 4. The Romans also used the term *malacius* in the same sense. (v. Plaut. Miles Glorios. iii. 1, 73.) and also *mollis*, (Ovid, Fast. iv. 342. Mart. iii. 73.)—Hesych. μαλακός, μαλθακός, ἔκλυτος, γυναικο-ήθης.] occ. 1 Cor. vi. 9.

III. Μάλιστα, adv. of the superlative degree, from μάλα, which see under μάλλον.—Most of all, chiefly, especially. Acts xx. 38. xxv. 26. xxvi. 3. [Gal. vi. 10. Phil. iv. 22. 1 Tim. iv. 10. v. 8, 17. 2 Tim. iv. 13. Tit. i. 10. Philem. 16. 2 Pet. ii. 10. Hesychius, μάλιστα, λίαν, πάνν, πλέον, σφόδρα, μάλλον.]

Μάλλον, an adv. of the comparative degree, from μάλα much.

I. More. [See Mat. vi. 30. (πολλῷ μάλλον.) vii. 11. (πῶς μάλλον;) x. 25. xviii. 13. Mark ix. 42. xiv. 31. Luke v. 15. xi. 13. 1 Cor. xiv. 18. In Mark x. 48. πολλῷ μάλλον the more a great deal, as the E. T. has it, comp. Luke xviii. 39. John v. 18. The LXX use πολὺ μάλλον, Num. xiv. 12. Deut. ix. 14. Is. liv. 1.] It is emphatically joined with nouns or verbs expressing a comparison. See Mat. vi. 26. Mark vii. 36. Luke xii. 24. 2 Cor. vii. 13. Phil. i. 23. where Wetstein cites many instances from the best Greek writers, of the like use of μάλλον with comparative adjectives. Thus from Isocrates, πολὺ γὰρ ΜΑΛΛΟΝ ΚΡΕΙΤΤΟΝ, and from Isseus, πολὺ ΜΑΛΛΟΝ ΕΤΟΙΜΟΤΕΡΟΝ. He further shows, that in the Latin writers *magis*, *more*, is sometimes likewise added to comparatives. [See Eur. Hec. 377. Aristoph. Concion. 1131. Herod. i. 23. Æl. V. H. x. 9. H. A. iv. 34. and for *magis* see Hirtii P. de Bello Africano, 54. Plaut. Menæchm. Prolog. 55. Vechner. Hellenologia, p. 76. Bergler on Alciph. p. 228. Abresch on Æsch. i. 20. and the notes on Thom. M. p. 596.]

II. Rather. [Mat. x. 6, 28. xxv. 9. Mark xv. 11. Luke x. 20. Rom. xiv. 13. 1 Cor. v. 2.] Μάλλον ἐλόμενος, choosing rather. Heb. xi. 25. This phrase is agreeable to the style of the best

Greek writers, as Wetstein has abundantly shown. [Schleusner gives the following list of passages where this *elective* sense is joined with the first, and μάλλον is to be rendered *magis et potius*. Mat. xxvii. 24. John iii. 19. xii. 43. Acts iv. 19. v. 29. xxvii. 11. 1 Cor. ix. 12. xiv. 1, 5. 2 Cor. v. 8. xii. 9. 2 Tim. iii. 4; but in some of them this seems rather fanciful.]

III. Μάλλον ἢ, or rather, yea rather, in a corrective sense. occ. Rom. viii. 34. The Greek writers apply the phrase in like manner. See Vig. Idiot. sect. viii. reg. 1. and Hoogveen's note. [v. Gal. iv. 9. and Raphael. Obs. Polyb. on that passage, and Palairer, Obs. Philol. p. 432.]

IV. Ἐτι μάλλον καὶ μάλλον, more and more, occ. Phil. i. 9. That the phraseology may not be suspected as a Hebraism or Latinism, Kypke cites (inter al.) from Polybius, ΜΑΛΛΟΝ ΑΕΙ ΚΑΙ ΜΑΛΛΟΝ ἐξενφούτο, 'he was continually puffed up more and more;' and from Diog. Laert. πρίσσετε ΜΑΛΛΟΝ ΕΤΙ ΚΑΙ ΜΑΛΛΟΝ, 'pound yet more and more.' [So *magis magisque* in Latin, e. g. Cic. Epist. ad Fam. ii. 18. v. Tursellin. de Particul. Ling. Lat. Μάλλον (as well as the Latin *magis*, v. Vechneri Hellenol. lib. i. pt. ii. c. 5. p. 138.) is often omitted, according to Schleusner² and some other critics; as in Mat. xviii. 8. καλὸν σοι ἐστὶν . . . ἢ, &c. for μάλλον καλὸν . . . ἢ, &c. (comp. Ecclus. xx. 1.) See Luke xv. 7. xvii. 2. 1 Cor. xiv. 19. Herod. ix. 26. Hom. Il. α'. 117. βούλομαι ἐγὼ λαὸν σὸν ἔμμεναι ἢ ἀπολέσθαι, (v. Schol.) and in LXX, Gen. xlix. 12. 2 Mac. xiv. 42. Tobit iii. 6. xii. 8. Andoc. de Myst. p. 60. ed. Reiske. Wesseling on Diod. Sic. xi. p. 412. Duker on Thuc. vi. p. 436.]

Μάμμη, ἡς, ἡ, from the Heb. מֵם אִמָּה a mother.

I. Anciently, an infantile name for a mother, a *mamma*, as we likewise speak.

II. A grandmother. occ. 2 Tim. i. 5. where see Wetstein and Wolfius. [It means here the maternal grandmother. v. Schol. on Arist. Acharn. 39. Spanh. on Arist. Nub. 1336. and Wetstein, N. T. vol. ii. p. 354. Phavorinus says, that μάμη ought not to be used for grandmother, (which is τιθήνη) but mother, and derives it from μᾶμν a child's word for φαγεῖν. "It occ. for a grandmother, 4 Mac. xvi. 9." Biel.]

ΜΑΜΜΟΝΑΣ, or ΜΑΜΟΝΑΣ, ᾧ, ὁ.—Mammon. מָמוֹן is used for money in the Chaldaee Targum of Onkelos, Exod. xviii. 21. et al., and of Jonathan, Judg. v. 19. 1 Sam. viii. 3. So the Syriac מָמוֹן Exod. xxi. 30. Mat. vi. 24.

Luke xvi. 9. Castell deduces these words from the Heb. מָמוֹן to trust, confide, because men are apt to trust in riches, q. d. מָמוֹן what is confided in. And Austin observes, that *mammon* in the Punic or Carthaginian language signified gain³.

² [Fritzsche entirely rejects this explanation, and also that which takes καλὸν as positive put for comparative. His own theory is, that there is a change of design in the speaker, who first intends to enunciate the matter fully and absolutely, but then changes his intention and enunciates it comparatively. He supplies the comparative before ἢ, "It is good for thee," &c. (and better) than, &c. Hermann on Vig. p. 834. gives a different theory. It is worth observing, that the Heb. has no comparative form, but uses the positive with כּ following it.]

³ "Mammona apud Hebraeos divitiarum appellari dicuntur. Convenit et Punicum nomen: nam *lucrum* Punicè Mammon dicitur." Augustin. de Serm. Dom. lib. ii.

¹ The reader may find a remarkable description of such in Josephus, de Bel. iv. 9, 10.

The word plainly denotes *riches*, Luke xvi. 9, 11. in which latter verse mention is made not only of the *deceitful mammon*, but of τὸ ἀληθινόν the *true*. St. Luke's phrase μαμωνᾶ δδικίας very exactly answers to the Chaldee ממונה דדיקא, which is often used in the Targums, as in 1 Sam. viii. 3. xii. 3. Prov. xv. 27. Job xxvii. 8. Hos. v. 11. In Mat. vi. 24. Luke xvi. 13. *Mammon* is beautifully represented by our Saviour as a *person*, which has made some suppose it was the name of an *idol* or *god of riches* worshipped in Syria: but I find no sufficient proof of this. [Schleusner appeals for a proof of it to Tertullian; to Wetstein on the Dialogue against the Marcionites, attributed to Origen, p. 36; to Barthii¹ Advers. lib. lv. c. 4. and ix. p. 2978. (I find no mention of this sense in Buxtorf, Lex. Talmud. in voc. p. 1216.) In Luke xvi. 9, 11. he takes it for *perishable*, i. e. *uncertain and deceitful wealth*, and not *wealth unjustly acquired*. Fritzsche on Mat. takes it for a personification of *riches*.] The above-cited are all the passages of the N. T. wherein the word occurs.

Μανθάνω.

I. *To learn*. [See Mat. ix. 13. xi. 29. xxiv. 32. Mark xiii. 28. John vi. 45. (where it is distinguished from ἀκούειν, and means *to profit by hearing, to understand*.) vii. 15. (where μὴ μεμαθηκώς means *not having frequented the schools of Jewish doctors, having had no learned instruction*.) Rom. xvi. 17. 1 Cor. iv. 6. xiv. 31, 35. Gal. iii. 2. (to be *informed*, as also in Acts xxiii. 27.) Ephes. iv. 20. Phil. iv. 9. Col. i. 7. 1 Tim. ii. 11. (where μανθάνειν seems to mean, *to learn by hearing public discourses*, comp. 1 Cor. xiv. 34. and is opposed to διδάσκειν.) 2 Tim. iii. 7, 14. Rev. xiv. 3. which some take in the sense of *learning by heart, others of understanding*.]

II. *To learn, acquire a custom or habit*. Tit. iii. 14. 1 Tim. v. 13. where observe, that μανθάνουσι may be either joined with ἀργαί, and considered as a Greek idiom for ἀργαί εἶναι μανθάνουσι, *they learn to be idle*, (so Priceus in Pole, Synops. cites from Eurip. Med. 295. ἐκδιδάσκεισθαι σοφούς for ἐκδιδάσκεισθαι σοφούς εἶναι, *to teach to be wise*); or, according to Wolfius and others, μανθάνουσι may be construed with the participle περιερχόμεναι, used for the infinitive περιέρχεσθαι, *'being idle they learn to go about from house to house'*.

A very similar construction is produced from Aristotle's Politic. viii. 6. πότερον δὲ δεῖ ΜΑΝΘΑΝΕΙΝ αὐτοὺς ἢ Αἰδοντάς καὶ Χειροϋπολογίζοντάς, *'but whether they ought to learn to sing, and to perform on musical instruments.'* See more in Pole, Synops. and Wolfius on the place. But does not the following part of the verse in 1 Tim. v. show the former interpretation to be preferable? [Comp. Phil. iv. 11. 1 Tim. v. 4. Heb. v. 8. and the LXX. in Deut. iv. 10. xviii. 9. Is. i. 17. ii. 4. Jer. ix. 5. Xen. Anab. iii. 2, 25. μάθωμεν ἀργοὶ ζῆν, occ. LXX. for ἤμαρ he learnt. Deut. v. 1. xvii. 19. for ἤμαρ. Prov. xxii. 25. and ἤμαρ he knew or understood. Exod. ii. 4. Esth. iv. 5. et al. In the passage which Parkhurst quotes from the Medea ἐκδιδάσκεισθαι rather means, *to*

get them taught, by the force of the middle voice. v. Porson's note.]

Μανία, ας, ἡ, from μαίνομαι *to be mad*.—*Madness, distraction*. occ. Acts xxvi. 24. [LXX, Hos. ix. 7, 8.]

ΜΑ'ΝΝΑ, τό. Indeclinable. Heb. *Manna*, that miraculous food from heaven with which God fed the Israelites during forty years in the wilderness. Heb. מן *a species*. "At its first falling, Exod. xvi. 15. the children of Israel said מן זה *this (is) a particular species, a peculiar thing, for they knew not what it (was)*. Comp. ver. 31. Deut. viii. 3. who fed thee with מן זה, that peculiar thing which thou knewest not, neither did thy fathers know?" [Schleusner makes מן the same as מה *what*? as in Chaldee and Syriac; and hence מה מן would be, (as the LXX take it,) *what (is) this*? Others deduce it from מה מן *he measured*, (as there was an appointed portion for each Israelite,) or in Piel *he prepared*, so called as being food prepared by the Deity. Comp. Wisd. xvi. 20. v. Drusus on John vi. 31. and Ottii Obs. Flav. p. 198. Schleusner further adds, that it cannot be ascertained whether this manna was produced by a divine miracle, or was like that which still bedews the ground in the east, and particularly in the deserts of Arabia, (v. Niebuhr's Descript. Arab. p. 146.) and is collected in the morning, and made into a sort of cake. Vander Hardt (Ephem. Philol. c. 7.) supports the affirmative, but is opposed by Deyling³, Obs. Sacr. iii. 7.] To account for its being called in the N. T. not μάν but μάννα, we may observe that the Heb. מן is several times in Scripture applied to a *portion*, and that too of food, as 1 Sam. iv. 5. Neh. viii. 10, 12. et al. and that the LXX almost constantly use μάννα for מן, as Num. xi. 6, 7, 9. et al. freq. occ. John vi. 31, 49, 58. Heb. ix. 4. Rev. ii. 17. where comp. κρύπτω II. [Schleusner takes the hidden manna for the rewards of Christians in a future state. There is probably an allusion to a tradition of the ark of the covenant and the vessel of manna kept in it, having been hidden by Jeremiah from fear of Nebuchadnezzar, and the expectation that it would re-appear in the time of the Messiah. See Eichhorn on the passage.]

Μαντεύομαι, to prophesy, divine. occ. Acts xvi. 16. This V. is plainly from μάντις *a soothsayer, a diviner*, which we may, with Eustathius, very properly deduce from μαίνομαι *to be mad, distracted, beside oneself*, on account of the *mad extravagant behaviour* of such persons among the heathen. To justify this derivation, the reader may consider the picture of one of these *frantic prophetesses*⁴, as drawn by the masterly hand of Virgil, Æn. vi. 46. &c. Comp. 76. &c. and 100—102. "Few that pretended to inspiration (says Arch-

² Heb. and Eng. Lexicon in מן III.

³ [Deyling states, after Le Clerc and others, several material differences between the manna of the Israelites and common manna. The manna of the Jews, too, putrified in the course of the night, except on the 6th day, and on the 7th none was found. This must clearly establish the miraculous nature of the transaction with those who give credit to Moses. Schleusner's doubt, therefore, is unreasonable and improper. See Graves on the Pentateuch, App. § 2. p. 407.]

⁴ *Insaniam vatem*, as she is called, Æn. iii. 443.

¹ [On consulting Barthius as above, I find very little towards proving the point in question; and Barthius himself does not seem of the opinion that it means a Syrian idol.]

bishop Potter¹, after citing the former of these passages) but *raged* after this manner, foaming and yelling, and making a strange terrible noise; sometimes gnashing with their teeth, shivering and trembling, with a thousand antic motions.” In confirmation of these assertions I shall subjoin a passage or two from Plato², where speaking of those who are under the dominion of what he elsewhere calls ἀπὸ Μουσῶν κατοχή καὶ ΜΑΝΙΑ, ‘a possession and madness from the Muses,’ which excites and inspires the mind into enthusiastic songs and poems, he says, (in *Lo*.) Βακχεύουσι καὶ κατεχόμενοι, ὥσπερ αἱ Βάκχαι, ‘they who are possessed *rage* like the priestesses of Bacchus;’ and that this his diviner was ἐνθεὸς καὶ ἐκφρων, καὶ ὁ νοῦς μηκέτι ἐν αὐτῷ ἔνη, &c. ‘rapt into a divine ecstasy and mad, neither did his understanding remain in him, being moved *θεία μοίρα* by a divine fate;’ and in his *Timæus*, ἱκανὸν δὲ σημεῖον ὡς μαντικὴν ἀφροσύνην θεὸς δέδωκεν. “This circumstance, namely, that οὐδὲ ἐννοῦς ἐπάπτεται μαντικῆς ἐνθου καὶ ἀληθοῦς, no one in his *right senses* is seized with the true spirit of divination, is a sufficient sign that God hath vouchsafed this faculty of divination to human *madness*,” a doctrine, by the way, very well agreeing with the notion of the Mahometans, and of the eastern nations in general, that *madmen are inspired*. Comp. Πύθων. And although in those frantic fits of the heathen diviners there might frequently be much *affectation and imposture*, yet, no doubt, in many such instances there was a *real possession by the devil*. This is too plain to be denied in the case of the prophetic damsel, Acts xvi. 16, 18. “Herein also,” says the learned Gale, “the devil played the ape, and imitated the divine mode of prophetic, which for the most part was by *extatic raptures and visions*.” Comp. 2 Kings ix. 11. Jer. xxiii. 9. xxix. 26. Hos. ix. 7. Ezek. iii. 14, 15. [Μαντεύομαι for ἐρεῖ he *divined*. Deut. xviii. 10. 1 Sam. xxviii. 8. Ezek. xii. 24. *Æl. V. H. i.* 29. ii. 17. Apollodor. iii. 6, 7. Græv. on Lucian, Solœc. c. 9. p. 755. Sometimes it is *to ask an oracle* (Lucian, as above). Sometimes it is found passively, *Æl. V. H. ii.* 25.]

ΜΑΡΑΙΝΩ, from the Heb. רָפָא *to fret, corrode*. —*To cause to decay or fade*. So Isocrates ad Demon. cap. 4. κάλλος μὲν γὰρ ἡ χρόνος ἀνάλωσεν ἢ νόσος ‘*ΕΜΑΨΑΝΕ*, ‘as for beauty, either time consumes, or disease withers it.’ Hence μαραίνομαι, *pass. to be decayed or faded, to fade, fade away*. occ. Jam. i. 11. Wetstein has shown in his note on this text, that the word is often applied in like manner by the Greek writers. To the instances he has produced, I add from Lucian, de Syr. Deâ, t. ii. p. 387. τὸ σῶμα δὲ ἡμέρης ‘*ΕΜΑΡΑΙΝΕΤΟ*, ‘his body *wasted away daily*.’ [LXX, Job xv. 30. xxiv. 24. Wisd. ii. 8. xix. 21. Phavorin. μαραίνομαι ἀπανθῶ ταβερῶ Λατινιστῶ.]

MAPA'N 'AΘA'. Heb., Chald., or Syr. —*MARAN ATHA*. It denotes a *solemn curse*. occ. 1 Cor. xvi. 22. where the Syriac version,

ܡܪܢܐ ܐܬܗܐ which signifies *the or our Lord cometh*.

ܡܪܢܐ is a pure Hebrew, as well as that or ܡܪܢܐ are Syriac and Chaldee words. [Cleitonmaus (Græco-barbar. N. T. p. 104.) gives nearly this derivation, and Hesyechius says, *μαρνασθᾶ*: ὁ Κύριος ἦλθεν ἢ εἶδον τὸν Κύριον.] ܡܪܢܐ is used in Chald. for a *sovereign or supreme lord*, Dan. ii. 47. et al. So ܡܪܢܐ may be regarded either as a simple N. of the same root with the formative ܢ postfixed, (see Castell in ܡܪ,) or else as compounded of ܡܪ a *lord*, and the Syriac suffix ܢ *our*. If this³ interpretation of MAPA'N 'AΘA', which is not only favoured by the Syriac version, but also given by Theodoret and several of the Greek Scholia cited by Wetstein, be right, the expression will refer either to the *miraculous*⁴ *interposition*, or to the *final coming of the Lord* to take vengeance on the man lying under this most grievous curse. Comp. Jude 14, 15, and Macknight there, and on 1 Cor. But does it not seem unlikely that the Jews should, in such a solemn instance, adopt a *foreign*, whether Chaldee or Syriac, word? I am therefore rather inclined to another interpretation of the expression, from the Heb. מְרִירָה *cursed art thou*, which might be the *form of the anathema* or curse, called in Heb. מְרִירָה. As for the substitution of the *ν* for *ܢ* in *μαράν* we may observe with the learned Montfaucon⁵, that at the end of words the Greeks do *very frequently* put their *ν* for the Heb. ך, because the latter termination is very disagreeable to the Greek language; and probably the *Grecizing Jews* might in common conversation pronounce מְרִירָה מְרִירָה MAPA'N 'AΘA'. But let the reader consider, and judge for himself.

Μάρμαρος, ov, ὁ, a *pearl*, so called from μάργαρον the same. [Mat. xiii. 45, 46. 1 Tim. ii. 9. (where see Wetstein.) Rev. xvii. 4. xviii. 12, 16. xxi. 21. which last passage some interpret of *marble as white and bright as pearls*. Schleusner, of *precious stones* in general. It is used metaphorically for any thing of great *value and price*, as Mat. vii. 6. μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων, *of offering Christian doctrine to those who would reject it with contempt*. v. Vorst. de Adagiis N. T. c. 4. p. 779. (ed. Fischer.) In Arabic *wise sayings* are called pearls, v. Schultens on Hariri Consess. i. p. 12. ii. p. 102. and Hist. Timur. c. 52.]

Μάρμαρος, ov, ὁ, ἵμ, from μαρμαίρω *to glisten, shine*. [Schleusner and Wahl give μάργαρον, ov, τό, a substantive from the adjective. Bretschneider is with Parkhurst. Μάρμαρον πέτρων occ. Eur. Phœn. 1416. ed. Pors. See also 674. and Schol. on Hom. Il. π'. 735. 'Η μάργαρος, Epist. Jerem. 72. and μαρμάρινος, Song of Sol. v. 15.]

I. Properly, an adjective, *bright, shining, white*. II. Λίθος being understood, a *white kind of stone, marble, marmor*. So Hesyechius explains

³ Of which see more in Whitby on 1 Cor. xvi. 22. and in Vitringa on Rev. iii. 11.

⁴ See Doddridge.

⁵ “Omnes vero (Græci scilicet Veteris Testamenti Interpretes) per M exprimunt, præterquam in *fine vocum*, ubi N pro M frequentissimè ponunt Græci, quia nempe à terminatione M abhorret Græca lingua.” Hexapla, vol. ii. Prævia Disquisitio, p. 396.

¹ Antiquities of Greece, book ii. ch. 12.

² For further satisfaction the reader may consult the learned Gale's Court of the Gentiles, vol. ii. part 3, book i. ch. 3. § 7. to whom I am indebted for the testimonies from Plato.

μάρμαρος by λευκή λίθος a white stone, occ. Rev. xviii. 12.

MA'PTTP, *υρος*, *ὁ*, *ἡ*. It is generally derived from *μεῖρω* to divide, decide, because a witness decides controversies (comp. Heb. vi. 16); but the learned Damm, in Lex. col. 1495, deduces it from the old word *μάρη* the hand, because witnesses anciently used to hold up their hands in giving evidence. That this was a significant ceremony used among the ancient Hebrews in taking oaths is evident from Gen. xiv. 22. God himself is represented as swearing in this manner, Exod. vi. 8. Deut. xxxii. 40. Ezek. xx. 5, 6, 15. And from a similar custom among the old Greeks¹, Apollo in Pindar, Olymp. vii. 119, 120, orders Lachesis, one of the *Fates*, *χεῖρας ἀντίειναι Θεῶν δ' ὄρκον μέγαν μὴ παρῶμεν*, 'to lift up her hands, and not violate the great oath of the gods.'

I. *A person witnessing, a witness.* [Mat. xviii. 16. xxiv. 65. Mark xiv. 63. Luke xxiv. 48. Acts i. 8, 22. ii. 32. iii. 15. v. 32. vi. 13. vii. 58. x. 39. xiii. 31. xxvi. 16. 2 Cor. i. 23. ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι, (comp. Thuc. i. 78. ii. 71.) 2 Cor. xiii. 1. 1 Thess. ii. 10. 1 Tim. v. 19. vi. 12. Heb. xii. 1.]

II. *A martyr, one who seals his testimony to Jesus and his doctrine with his blood.* Acts xxii. 20. Rev. xvii. 6. But see Campbell's Prelim. Diss. p. 442. [Schleusner gives Heb. xii. 1. under this sense, "a multitude of men who have suffered evil for the true worship of God," comparing chap. xi. See Suicer, Thes. Eccles. vol. ii. p. 310. In 2 Tim. ii. 2, he takes this word (by metonymy of concrete for abstract) for "a testimony or argument adduced for the truth of any thing," a proof. Wahl says it is a witness; and so Bretschneider, who however suggests that it may mean the books of the Old Testament, as affording testimony to Christianity; but this is very far-fetched. He quotes Joseph. contr. Apion. i. 7. as using it of the testimony of genealogies, πολλοὺς παρασχόμενον μάρτυρας.]

Μαρτυρέω, *ὦ*, from *μάρτυρ*.

I. *To witness, bear witness, testify.* [See John i. 7. (where, and in xv. 26. xviii. 23. Schleusner gives the sense of teaching or explaining.) iii. 26, 28. v. 31—33. μεμαρτύρηκε τῷ ἀληθείᾳ. x. 25. xii. 17. Acts xxii. 5. xxvi. 5. Heb. xi. 5. (pass. voice.) 1 John v. 6—10. et al. In LXX it translates *נָתַן* he gave witness, Gen. xliii. 3. Hence]

[II. *To declare, profess.* John iv. 44. vii. 7. 1 Tim. vi. 13. τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν *icho freely and openly put forth a profession*, Schl.; and the word is used of declaring prophetically, Acts x. 43. Rom. iii. 21. μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν which Moses and the prophets have prophesied and promised, as Schl. translates the place.]

III. With a dative following, *to bear witness to or concerning.* Mat. xxiii. 31. Implying praise or commendation, Luke iv. 22. [See John iii. 26. In Luke xi. 48. Schleusn.² translates "ye approve

of the deeds of your forefathers," and he gives this sense also to Rom. x. 2. See Xen. Mem. i. 2, 21. Aesch. Socr. Dial. iii. 6. Krebs, Comm. ad Deor. Athen. p. 72.] So Josephus, Ant. xiv. 10, 2. ΑΥΤΩΙ ΠΟΛΛΟΙ ΜΕΜΑΡΤΥΡΗΚΑΣΙΝ. See other instances in Elsner and Kypke on Luke. So μαρτυρόμαι, *οὔμαι*, pass. to be of good report, have a good character. Acts vi. 3. x. 22. [xvi. 2.] xxii. 12. Heb. xi. 2, 39. Comp. ver. 4, 5. [add 1 Tim. v. 10. comp. 3 John 6, 12.]

IV. *To bear witness to*, denoting assent or confirmation. Acts xiv. 3. Heb. x. 15. Beza and Raphelius observe, that μαρτυρέω is applied in the same manner by the profane writers. See also Elsner on Luke iv. 22.

V. Μαρτυρόμαι, *οὔμαι*, to implore, beseech, or as our English translators, to charge. 1 Thess. ii. 12. [So μαρτύρομαι Thuc. vi. 80. Comp. Deut. xxxii. 46.]

Μαρτυρία, *ας*, *ἡ*, from *μάρτυρ*.

I. *A bearing witness, testification.* John i. 7. [Testimony, evidence, witness borne or to be borne, Mark xiv. 55. (where Schleusner takes it for *μάρτυρ*, the abstract for the concrete,) 56, 59. Luke xxii. 71. John i. 7, 19. iii. 11, 32. (where Schleusner understands doctrine, the thing professed.) v. 32, 36. (where Schleusner, as in John v. 9. understands the proofs given by God to our Saviour's divine mission.) viii. 13, 14, (Schl. and Bretschn. give it the sense of confirmation or praise,) 17. (comp. Mat. xviii. 16.) xix. 35. xxi. 24. Acts xxii. 18. (where Schl. translates it teaching or instruction.) Titus i. 13. 1 John v. 9. In Rev. i. 9. ἡ μαρτυρία Ἰησοῦ Χριστοῦ seems the constant profession of Christianity, testimony to the truth of Christ and his religion. comp. i. 2. vi. 9. xii. 11, 17. xix. 10. xx. 4. In 1 Tim. iii. 7. μαρτυρίαν καλὴν a good report or character. Comp. μαρτυρίαι III. and 3 John 12. Ecclus. xxiv. 23. for testimony or evidence in Exod. xx. 16. Deut. v. 20. Prov. xxv. 18.—and in Ps. xviii. 8. of the ordinances of God.]

Μαρτύριον, *ον*, *τό*, from *μάρτυρ*.

I. *A witness, testimony.* [See Mat.³ viii. 4. (comp. Mark i. 44. Luke v. 14.) xxiv. 14. Mark vi. 11. (comp. Luke ix. 5.) xiii. 9. Acts iv. 33. 2 Cor. i. 12. where Schl. takes it for commendation, James v. 3. In Mark xiii. 9. εἰς μαρτύριον αὐτοῖς, so that ye may testify to them, boldly profess Christianity before them; others, as Bretschn. for a testimony against them, but comp. Mat. x. 18. Luke xxi. 13.] 1 Tim. ii. 6. τὸ μαρτύριον καιροῖς ἰδίους. If these words be joined with the preceding, the sense will be, as is expressed in our translation, that Christ gave himself a ransom for all to be testified, i. e. the object or subject of a public testimony to be borne, *in due time*: but Bengelius puts a colon after πάντων, and a

ye bear witness to them, record them, as it were. Our translators appear to have used the various reading *ὑπὲρ καί*; but *καί* is best supported. Bretschneider translates it *laudatis atque probatis*.]

³ [Fritzsche takes εἰς μαρτύριον αὐτοῖς as a reflection of St. Matthew, and not part of our Saviour's speech, explaining it thus: "This he said for a testimony to the multitude, that he revered the law of Moses;" but this has its difficulties. He refers to Thuc. i. 87. δεῖξας τι χυρίον αὐτοῖς, and similar expressions, but all of them have a participle agreeing with the speaker, and are not therefore quite in point. Besides in Thuc. the αὐτοῖς are the persons addressed in the speech, but not so in St. Matthew.]

¹ Of which see Homer, Il. vii. 412. x. 321. Comp. Virgil, *Æn.* x. 196; and Heb. and Eng. Lex. under *יָד* V. 1.

² [Perhaps as the approval is expressed by *καὶ συνεδοκείτε* (which Schl. does not quote) we may translate it,

comma only after ἰδίους; and according to this punctuation the words must be joined with what follows, and the ellipsis supplied in some such manner as this: *the testimony* (namely, that Christ gave himself a ransom for all) was to be borne *in due time, for which testimony I was appointed a preacher, &c.* Comp. Bowyer's Conject. [Gen. xxi. 30. xxxi. 44. Deut. iv. 45. xxxi. 26. Josh. xxii. 27. Ruth iv. 7. In Prov. xxix. 14. Amos i. 11. they have pointed τῇ differently from the common method, (which gives *perpetually or for ever, εἰς αἰὶ* Symm. in Prov.) and they translate it εἰς μαρτύριον.]

II. *The testimony of Christ is the testimony concerning Christ, his person, offices, and glories.* 1 Cor. i. 6. Comp. 1 Cor. ii. 1. 2 Tim. i. 8. [In these passages Schl. and Bretsch. understand the doctrine of Christ, the Christian doctrine. In Heb. iii. 5. Schl. translates εἰς μαρτύριον τῶν λαληθησομένων for the promulgation of those things about to be delivered to the Jews. In Acts vii. 44. ἡ σκηνὴ τοῦ μαρτυρίου (comp. Rev. xv. 5.) some take for ἡ κυβωτὸς τοῦ ματρ. or the ark of the covenant, kept in the tabernacle of the covenant. Bretsch. says that νόμος and μαρτύριον are often the same thing, in LXX, e. g. Deut. iv. 45. vi. 17, 20. Ps. lxxviii. 5. and hence the ark of the covenant, where the tables of the Law were kept, was called ἡ κυβωτὸς τοῦ ματρ., and the tables themselves μαρτύριον (and thus nearly Suidas). See Exod. xxv. 16. xxvi. 33. xxx. 6. xxxi. 18. comp. xvi. 34. (Heb. and Gr.) The LXX have also translated מִזְבֵּחַ הָעֹלֹתִים the tabernacle of the congregation, by this phrase ἡ σκ. τοῦ μ. in Num. xviii. 4, 6. Lev. iv. 4. Exod. xxix. 42, 44. et al. apparently deducing מִזְבֵּחַ from עָד he witnessed, instead of עָד he appointed. But it may be observed, that as this is also called הָעֵדוּת הַזֶּה, e. g. Num. i. 50. and translated by the same words in LXX, where μαρτύριον is an appropriate translation of הָעֵדוּת, they may have used their phrase indifferently, without regard to the Hebrew word used in each passage. It is called עָד simply in Exod. xvi. 34. See Iken. Ant. Heb. i. vii. 6. 32—41. Reland, Ant. Jud. i. ch. iii.]

Μαρτύρομαι, from μάρτυρ.

I. Governing a dative, to testify, bear witness to, Acts xx. 26. Gal. v. 3. [Bretsch. supplies τὸν Θεόν, I call God to witness to you, I declare to you by God; and compares Ecclus. xli. 19. Schleusner translates I declare to you.] In the former text our translators render μαρτύρομαι ὑμῖν by I take you to record, but, I apprehend, erroneously; for μαρτύρομαι, in the sense of taking to record, or calling to witness, is followed not by a dative, but by an accusative of the person. Thus Plutarch in Alcib. χαλεπῶς φέροντα καὶ ΜΑΡΤΥΡΟΜΕΝΟΝ ΘΕΟΥΣ καὶ ἈΝΘΡΩΠΟΥΣ, taking it grievously, and calling gods and men to witness. So Josephus, on occasion of the horrid pollution of the Temple by the Zealots, introduces Titus thus speaking to them: ΜΑΡΤΥΡΟΜΑΙ ΘΕΟΥΣ ἐγὼ πατέριους—ΜΑΡΤΥΡΟΜΑΙ δὲ καὶ ΣΤΡΑΤΙΑΝ ἑμὴν, καὶ ΤΟΥΣ παρ' ἐμοὶ ἸΟΥΔΑΙΟΥΣ καὶ ὙΜΑΣ ΑΥΤΟΥΣ, ὥς οὐκ ἐγὼ ταῦθ' ὑμῖς ἀναγκάζω μαινεῖν, I call to witness my country's gods—I call to witness also my army, and the Jews who are with me, and even you yourselves, that I do not force you to pollute this holy

place. De Bel. vi. 2, 4. Comp. ii. 16, 4. ad fin. [See also Judith vii. 28.]

II. To testify, or rather to beseech, or charge, obtestor. Polybius, as cited by Raphaelius, uses the V. in this latter sense. Eph. iv. 17. Comp. μαρτυρίῳ III.

ΜΑΡΤΥΣ, ὁ, ἡ, dat. plur. μάρτυσι. The same as μάρτυρ. See Grammar, sect. v. 3, 4.

I. A witness. [Acts x. 41. xxii. 15. Heb. x. 28. 1 Pet. v. 1. In Rom. i. 9. μάρτυς γὰρ μου ἐστὶν ὁ Θεός, God knows and can testify, I declare by the Almighty, the same as the Jewish oath הָיָה עָד. Comp. Phil. i. 8. 1 Thess. ii. 5. Gen. xxxi. 50. Job xvi. 19. and Augustin. ad Hilar. Epist. 89.] On Acts x. 41. the reader may do well to consult Jenkin's Reasonableness and Certainty of the Christian Religion, vol. ii. chap. 28. Bp. Pearce's Miracles of Jesus vindicated, part i. p. 10. &c. 12mo. Leland's View of Deistical Writers, vol. i. letter vii. p. 138. &c. and letter xi. p. 271. 1st edit. Randolph's Answer to Christianity not founded on Argument, p. 173. and his View of our Blessed Saviour's Ministry, p. 374. and Lardner's Collection of Testimonies, vol. ii. p. 308. [LXX, Exod. xxiii. 1. Deut. xvii. 6. Prov. xiv. 5. et al. In Num. xxiii. 18. Prov. xii. 19. they seem to have pointed with Tzere instead of Pathack.]

II. A martyr, one who seals his testimony to Jesus and his doctrine with his blood. Rev. ii. 13. [See also xi. 3, 7. In i. 5. iii. 14. our Saviour is called ὁ μάρτυς ὁ πιστός, &c. Schleusn. says he knows not in what sense, unless it be perhaps as the interpreter of the Divine will, and he refers to John i. 9. xiv. 6. Bretsch. gives the same sense, and says that God is so called in the O. T. as manifesting his will (in promises or threats), and executing it faithfully. Comp. Ps. lxxxix. 36. Jer. xxix. 23. Mal. iii. 5.]

ΜΑΣΣΑ'ΟΜΑΙ or ΜΑΣΑ'ΟΜΑΙ, ὤμαι, from the Heb. מָצַץ to squeeze, press.—To chew, champ. occ. Rev. xvi. 10. [LXX, Job xxx. 4. Aristoph. Plut. 320. Equit. 717. Vesp. 780. Eccles. 554. Schl. deduces it from μάσσω to pound.]

Μαστιγῶν, ὦν, from μαστίγις, ἰγος.

I. To scourge. [Mat. x. 17. xx. 19. xxiii. 34. Mark x. 34. Luke xvii. 33. John xix. 1.] On Mat. x. 17. see Doddridge's and Wetstein's notes. On Mat. xx. 19. John xix. 1. we may observe with Lardner¹, that it was usual with the Romans, before execution, to scourge persons condemned to capital punishment; and with Minert, that this scourging was performed either with rods or with whips, of which the latter was the more grievous punishment, inflicted only on slaves, and persons condemned to the cross. See also Wetstein on Mat. xxvii. 26. and Josephus, de Bel. ii. 14, 9. v. 11, 1. [See also Lipsius de Cruce, ii. 3. LXX, Exod. v. 14, 16. Deut. xxv. 3. Jer. v. 3. (for הָקָה Hiph. from הָקָה) 2 Mac. iii. 26, 34.]

II. To correct, scourge, in a figurative sense. Heb. xii. 6. (Comp. μαστίγι II.) [The passage is a quotation from the LXX version of Prov. iii. 12. which does not quite agree with the Heb. (Schl. and Bretsch. suppose them to have read מַצִּיץ for מַצְחֵץ) Comp. Job xv. 11. Ps. lxxiii. 4, 5. Tobit xiii. 2. Judith viii. 27. Prov. xvii. 10.]

¹ Credibility of Gospel Hist. vol. i. book i. ch. vii. § 13.

Μαστίζω, from μάστιξ *a scourge*.—*To scourge*. occ. Acts xxii. 25. where see Wetstein. [Num. xxi. 25. *Wisd. v. 11.*]

ΜΑΣΤΙΞ, ἡ, *scourge*.

I. *A scourge, or whip*. Acts xxii. 24. Heb. xi. 36. Thus it is used in the LXX, Prov. xxvi. 3. for the Heb. מִשְׁכָּה, the same. [Comp. 1 Kings xii. 11, 14. Eccles. xxviii. 17.]

II. *A grievous distemper* considered under the notion of a *divine scourge*. (Comp. Heb. xii. 6. John v. 14. ix. 2.) Mark iii. 10. v. 29, 34. Luke vii. 21. [Comp. Apocryph. Ecclus. xxx. 14. xl. 9. 2 Mac. ix. 9, 11. It is used also by the LXX to denote any calamity or affliction, as a chastisement from God; e. g. Ps. xxxii. 11. xxxv. 15. xxxviii. 17. xxxix. 11. Jer. vi. 7. Tobit xiii. 14. In Ecclus. xxii. 6. it is put for *correction or discipline*. (comp. Prov. xix. 29. Ecclus. xxiii. 2.) To the gods among the Heathens were sometimes attributed *scourges*, by a like metaphor, comp. Hom. Il. v. 812. ἰδὸς μαστίγι κακῇ. v. Schwartz, Comment. Crit. Gr. Ling. p. 879. Potter on Lyceoph. Cass. 436.]

ΜΑΣΤΟΣ, οὐ, ὅ, from μαζός¹, the same. *The breast*, properly the *female breast*. occ. Luke xi. 27. xxiii. 29. Rev. i. 13. [On Luke, see Glass, Philolog. Sacr. p. 1270. ed. Dath. In Rev. i. 13. it is used of a *man's breast*, but Schleusn. takes it there for *loins or navel*, from the LXX translation of Ezek. xvi. 4 or 7. but the LXX have probably confused γ and ρ. Gen. xlix. 25. Job iii. 12. Song of Sol. i. 2, 5. (where, as in iv. 10. the LXX read τῇ from ρῇ, not ῇ. τῇ) vii. 4. Joel ii. 16. et al.]

Ματαιολογία, ας, ἡ, from ματαιολόγος *a vain talker*.—*Vain, useless talking or babbling*, ‘*vain jangling*,’ Eng. Translat. occ. 1 Tim. i. 6.

Ματαιολόγος, ου, ὁ, from μάταιος *vain*, and λέλογα perf. mid. of λέγω *to speak, talk*.—*A vain talker, one idly prating what is of no use*. occ. Tit. i. 10.

Μάταιος, α, ον, and ὁ, ἡ, from μάτην *in vain*, which see.—*Vain, useless, unprofitable*. occ. Acts xiv. 15. 1 Cor. iii. 20. xv. 17. Tit. iii. 9. James i. 26. 1 Pet. i. 18. [In Acts xiv. 15. it is applied to *idols*, comp. in LXX, Lev. xvii. 7. 1 Kings xvi. 2. Is. ii. 20. Hos. v. 11. et al. (So the Heb. בָּהֶן and מְהֵן denoting *vanity*, are used of *idols* as *vain* and *fruitless*, Jer. ii. 5. xviii. 15. Ps. xxxi. 7.) Some give it this sense in 1 Pet. i. 18, but Schleusn. thinks it means *perverse*, as the Hebrew words for *vanity* are used of *perversity* also, and he cites Ps. lviii. 2. Prov. xiii. 11. LXX, Exod. xx. 7. xxiii. 1. Deut. v. 11. Is. xxxi. 2. xxxii. 6. xlv. 9. Ezek. xi. 2. et al. freq. In Ezek. xiii. 6—9. it is put for בָּהֶן *a lie, a false thing*. comp. Zeph. iii. 13.]

Ματαιότης, ητος, ἡ, from μάταιος.

I. *Vanity, disappointing misery*. Rom. viii. 20. In this sense the word is often used by the LXX in the book of Ecclesiastes for the Heb. בָּהֶן. [Theodoret on this pass. explains it by φθορά (which see), comp. verse 21. So Phavorinus. Schleusner says, *miseria, calamitas*; but Bretschn. *fragilitas*, comp. Ps. xxxix. 6. lxii. 9. Eccles. i. 2, 14. where it is used to denote that *earthly things* are *vain* and *fleeting*, subject to decay, mutability,

and corruption, which suits with the sense of φθορά here.]

II. *Vanity, want of real wisdom, foolishness*. Eph. iv. 17. Comp. Rom. i. 21. 1 Pet. i. 18. [Some take it here in the sense of *idolatry*, Schleusner of *perversity*, comparing Ps. xxxi. 7.]

III. *Vanity, uselessness, unprofitableness, or rather falsehood*. 2 Pet. ii. 18. Comp. Ps. cxliv. 8, 11. where the Greek ματαιότητα in the LXX answers to the Heb. מְהֵן *vanity, falsehood*. [Schl. and Bretschn. give it here the sense of *vanity*, comp. Ps. iv. 2. where it translates קִרְיָ *emptiness*. LXX, Ps. xl. 5. lii. 7. et al.]

Ματαιώω, ὦ, from μάταιος.—*To make vain*; whence ματαιόμαι, οὔμαι, pass. *to become vain, destitute of real wisdom*, occ. Rom. i. 21. So in the LXX this verb answers to the Heb. בָּהֶן *to become vain*, and in Hiph. *to make vain*, Jer. ii. 5. xxiii. 16; and to הִפְכָּה or הִפְכָּה *to pervert, foolish, or to act perversely, foolishly*, from the root כִּפַּח *to pervert*, 1 Sam. xxvi. 21. 1 Chron. xxi. 8. Compare 2 Sam. xii. 13. [In Judith vi. 8. *to be brought to nought, to fail*.]

ΜΑΤΗΝ, adv.—*In vain*. occ. Mat. xv. 9. Mark vii. 7; which are almost exact citations of the LXX version of Is. xxix. 13. [Εἰς μάτην Ps. lxiii. 10. cxvii. 1, 2. Jer. iv. 30. Sometimes μάτην is put for ἄν *gratis, without a cause*, as Prov. iii. 30. Ps. xxxv. 7.—in Ps. xxxix. 7, 12. for בָּהֶן *in vain*.—in Ps. xli. 7. for מְהֵן.]

ΜΑΧΑΙΡΑ, ας, ἡ. The Greek lexicographers deduce it from μάχομαι *to fight*, or from μάχην αἶρειν *to excite battle*; but it may with much greater probability be deduced from the Heb. חָרַץ *to cut*, with the formative כ prefixed, as in חֲרָצִים *cutting instruments, swords*. Gen. xlix. 5. from Heb. חָרַץ *to cut off*. תִּתֵּן [See Vitringa, Obs. Sac. i. 7. p. 79.]

I. *A sword*. Mat. xxvi. 47, 51, 52. et al. Compare Eph. vi. 17. Heb. iv. 12. In Mat. xxvi. 52. is “a proverbial expression not to be rigidly interpreted. Such sayings are understood to suggest what frequently, not what always happens. It seems to have been introduced at this time, in order to signify to the disciples that such weapons as swords were not those by which the Messiah’s cause was to be defended.” Campbell. Comp. under πᾶς IV. [Mark iv. 43—48. Luke xxi. 24. xxii. 36—52. John xviii. 10, 11. Acts xii. 2. Heb. iv. 12. xi. 34. Rev. vi. 4. xiii. 10. (which ought to be compared with Mat. xxvi. 52.) and ver. 14. occ. for חָרַץ, the same, in Gen. xxvii. 40. xxxi. 26. Exod. xv. 9. et al. In Gen. xxii. 6, 10. it translates the Heb. חֲרָצִים *a knife*. Heinsius, Aristarch. Sacr. p. 483. and Feith, Ant. Hom. book i. ch. x. p. 60. bring passages to prove that it is used by Greek authors for the knife used in sacrificing (*cultus sacrificulus*). Alberti, on Mat. xxvi. 51. shows that it is used of a large kind of knife (*cultus major*) from Ælian, V. H. viii. 3. Hom. Il. γ’. 271. Herod. ii. 41.]

II. [The form μάχαιραν φορεῖν] imports the authority of inflicting punishment, especially capital. Rom. xiii. 4. *he beareth not the sword in vain*. This is spoken agreeably to the notions and customs of the Romans at the time when the apostle wrote. Thus not more than twelve or thirteen years

¹ The old Greek grammarians distinguish between μαζός and μαστός, and tell us, that μαζός is properly spoken of a man, and μαστός of a woman.

after the date of this epistle, Vitellius, when he resigned the empire, "*assistenti consuli—exsolutum à latere pugionem velut jus necis viteque civium, reddebat*"¹, gave up his dagger, which he had taken from his side, to the attending consul, thus surrendering the authority of life and death over the citizens. So the kings of Great Britain are not only at their inauguration solemnly girt with the sword of state, but this is afterwards carried before them on public occasions, as a sword is likewise before some other inferior magistrates among us. See Vitruvius on Rev. vi. 4. [Seneca de Clementia, l. 11. the commentators on Aurelius Victor, Vit. Trajan. c. 13. and Schwartz, Comment. Crit. Ling. Gr. p. 881.]

III. It denotes *deadly discord*. Mat. x. 34. [Comp. 1 Mac. ix. 73. So רָצַח Levit. xxvi. 6. comp. Gen. xxxi. 26. Jer. xiv. 13. In Rom. viii. 35. Schl. understands *danger of a violent death*, by μάχαρα.]

ΜΑΨΧΗ, ης, ή, from the Heb. מָחָה *a smiting*, as of enemies in battle, Josh. x. 20. Judg. xi. 33. et al. which from the V. מָחָה *to smite*, the Hiph. of which מָחָה answers to μάχομαι of the LXX, Josh. ix. 18.

I. *A fighting, battle*. Thus often used in the profane writers. Comp. Jam. iv. 1. 2 Cor. vii. 5; in which latter text the word refers to the *violent and hostile opposition* made by the enemies of the Gospel. So Chrysostom, ἐξωθεν μάχαι, παρά τῶν ἀπίστων ἔσωθεν φόβοι, διὰ τοὺς ἀσθενεῖς τῶν πιστῶν, μὴ παρασυρῶσι, *without were fightings, from the unbelievers; within were fears, on account of the weak believers, lest they should be perverted.*

II. *A strife, contention, dispute*. 2 Tim. ii. 23. Tit. iii. 9. In this latter sense the word is several times used by Arrian, Epictet. i. 22. [Thus also is it used, Jam. iv. 1. In the LXX it occ. for ῥῖ contention, strife. Gen. xiii. 7. Prov. xvii. 1. comp. 17. xxvi. 20. Ecclus. xxvii. 14. xxviii. 11. et al. It occ. 2 Mac. x. 29. xii. 11. in its proper sense of *battle*. comp. 1 Mac. vii. 28. where Bretschn. translates it *war*.]

Μάχομαι, from μάχη.

I. *To fight, contend in fighting or battle*. Thus often used in the profane writers. See Jam. iv. 2. Acts vii. 26. Comp. Exod. ii. 13. [In Acts vii. it is used of *two men fighting*, as appears from Exod. ii. 13. It is also used thus in Exod. xxi. 22. Lev. xxiv. 10. Deut. xxv. 11. 2 Sam. xiv. 6; and in its proper sense, 2 Kings iii. 23. 2 Chron. xxvii. 5.]

II. *To strive, contend in words*. John vi. 52. 2 Tim. ii. 24; in which latter text it is evident, that an *angry hostile manner* of disputing, as opposed to gentleness, forbearance, meekness, is the only thing here forbidden to Christians. [Comp. LXX, Gen. xxxi. 36. Neh. xiii. 11. Xen. Anab. iv. 5, 12. Theophr. Char. xiii.]

Μεγαλυνεῖν, ᾧ, from μέγας, gen. μέγλου *great*, and αὐχεῖν *to boast*, effero cervicem, glorior. [See under καυχᾶμαι.]—*To boast great things, to boast, vaunt, brag much*, magnifice me effero. occ. Jam. iii. 5. The LXX have this verb for the Heb. מָגַל *to be lofty, haughty*, Ezek. xvi. 50.

Zeph. iii. 11. It is also used by the best Greek writers. See Wetstein on Jam. [See also Ps. x. 20. Ecclus. xlviii. 18. 2 Mac. xv. 32. in which Bretschneider, comparing vi. 5. takes it of *insolence against God*. v. Diod. Sic. xv. 16. Heliodor. vii. 19. Porphyri. de Abst. i. 39. and notes on Thom. M. p. 601. In James iii. 5. Schleusner translates it *effects great things*.]

Μεγαλειος, α, ον, from μέγας, gen. μέγλου, *great*.—*Great, magnificent, glorious, illustrious*. occ. Luke i. 49. Acts ii. 11. [Ps. lxxi. 17. of *God's mighty works or signal kindnesses*, comp. 1 Chron. xvii. 17. Tobit xi. 15. Ecclus. xvii. 9, 13. xviii. 3. xxxiii. 8. xlii. 21. 2 Mac. iii. 34. vii. 17. Xen. Rep. Lac. i. 3. Mem. iv. 5, 2. Polyb. viii. 3.]

Μεγαλειότης, ητος, ή, from μεγαλειος.

I. *Majesty, magnificence*. Acts xix. 27. 2 Pet. i. 16. [Jerem. xxxiii. 9. for ηξερῖ an ornament, a glory. Esdr. i. 5. Symm. Ps. lxxi. 21. cxxxii. 1.]

II. *Mighty or glorious power*. Luke ix. 43.

Μεγαλοπρεπής, εος, ους, ό, ή, from μέγας, gen. μέγλου, *great*, and πρέπω *to be conspicuous, excellent*.—*Magnificent, glorious, very excellent*. occ. 2 Pet. i. 17. [Deut. xxxiii. 26. 2 Mac. viii. 15. xv. 15. Xen. Mem. iii. 10, 5.]

Μεγαλύνω, from μέγας, gen. μέγλου, *great*.

I. *To make great or large*. Mat. xxiii. 5. Luke i. 58. Engl. Transl. *hath showed great mercy*. [Comp. Gen. xix. 19. 1 Sam. xii. 24. 2 Sam. xxii. 51. 1 Kings x. 23. In 1 Sam. ii. 21. iii. 19. the word is used in pass. voice, of a child growing; in Dan. iv. 30. of being increased.]

II. *To magnify, extol, celebrate with praises*. Luke i. 46. Acts v. 13. [x. 46. xix. 17. 2 Cor. x. 15. Phil. i. 20.] In this latter sense, as well as in the former, the V. is used by the LXX, Ps. xxxiv. 3. lxxix. 30. lxx. 4. et al. for the Heb. הָלַל *to be great*, in Niph. or Hiph. Nor is this meaning peculiar to the Hellenistical style; for Elsner and Wetstein, on Luke i. 46. cite Theucydides, Diod. Sic., and Plutarch, applying the V. in the same view. See also Kypke. [See 2 Sam. vii. 26. Diod. Sic. i. 20. Xen. H. G. vii. 1, 13. Thuc. viii. 81.]

Μεγάλως, adv. from μέγας, gen. μέγλου, *great*.—*Greatly, very much*. occ. Phil. iv. 10. [1 Chron. xxix. 9. Nehem. xii. 42. Wisd. xi. 21. 2 Mac. x. 38. In Zechar. xi. 2. Cappellus (Crit. S. p. 754.) would read μέγλου.]

Μεγαλωσύνη, ης, ή, from μέγας, gen. μέγλου. —*Majesty*. [This word, which is hardly met with in profane writings, is used by the LXX for the *might and majesty* of kings, or more especially of God. See Ps. lxxix. 11. 2 Sam. vii. 21, 23. Dan. vii. 27. Zechar. xi. 3. Ecclus. xviii. 5. It is used (the abstract for the concrete) for God, in Heb. i. 3. viii. 1. (perhaps, as Bretschneider suggests, with some reference to the Sheehiah.) In the book of Enoch, (Fabr. Cod. Pseud. V. T. p. 187.) we have ἐνώπιον τῆς δόξης τῆς μεγαλωσύνης. vid. Test. xii. Patr. 586. In the doxology, Jude 25. Schleusner translates it, "*laus, celebratio majestatis, &c.*;" but it seems rather to bear its proper sense of *might or majesty*; though, of course, when we say, *to God be glory and might*, we mean, *let them be attributed to him*. Schleusner

¹ Tacit. Hist. iii. 63. Comp. Sueton. in Vitel. 15. (379)

refers to Deut. xxxii. 3. 1 Chron. xxix. 11. Ps. cxlv. 6.]

ΜΕΤΑΣ, μεγάλη, μέγα, gen. μεγάλου, -ης, -ου, &c.

I. *Great*, in quantity, size, or capacity, *large*. See Mat. xxvii. 60. Mark xvi. 4. John xxi. 11. 2 Tim. ii. 20. Rev. vi. 4. xviii. 21. [Rev. xx. 1. ἄλυσιν μεγάλην, a long chain, according to Schleusner, who quotes Etym. M. μέγα σημαίνει και τὸ ἐπιμικες, and Hom. Il. δ'. 124. (μέγα τόξον,) but others explain it of the strength of the chain, a great chain. In Heb. xi. 24. (comp. Exod. ii. 10, 11.) Μωσῆς μέγας γενόμενος after he had come to manhood, i. e. was about forty years of age, comparing Acts vii. 23. In Acts viii. 10. ἀπὸ μικροῦ ἕως μεγάλου, Schl. explains it in the same sense, both young and old, that is to say, "all to a man, ad unum omnes," in imitation of the Heb. phrase הָיָה-יָהּ יָשָׁר in 1 Sam. v. 9. comp. Esth. i. 20. Jerem. xxxi. 34. 2 Chron. xv. 13. (where the LXX translate ἀπὸ νεωτέρου ἕως πρεσβυτέρου,) xxxiv. 30. and N. T. Acts xxvi. 22. Heb. viii. 11. Rev. xi. 18. xiii. 16. xix. 5, 18. xx. 12. Hom. Od. β'. 314. σ'. 216. and Abresch on Æschyl. p. 287. Others, however, explain the phrase in the sense of persons of all ranks, both high and low; v. Fischer, on Vorst de Hebraïsmis N. T. ch. xxv. p. 512. Οἱ μεγάλοι is used for *great men*, in Mat. xx. 25. Mark x. 42. Comp. 2 Sam. vii. 9. Neh. xi. 14. Job ix. 22. Polyb. iii. 98. Herodian i. 6, 17, also Acts viii. 9.]

II. *Great* in degree or intenseness. See inter al. Mat. ii. 10. iv. 16. viii. 24. xxiv. 21. xxvii. 50. Luke iv. 38. On Mark iv. 37. John vi. 18. see Wetstein for instances of similar expressions in the Greek writers. [See Thuc. ii. 21. Hom. Od. ζ'. 458. On Mat. xxvii. 50. κράτας φωνῇ μεγάλῳ, comp. Rev. xiv. 18. 2 Chron. xv. 14. xx. 20. Deut. xxvii. 14. and Luke xvii. 15. et al.]

III. *Great* in number, *numerous*. Mark v. 11. [Comp. Mat. viii. 30. Luke viii. 32. and Exod. i. 9. 1 Kings viii. 65. ἐκκλησία μεγάλη. 2 Chron. vii. 8. Thence, says Bretschn., οἱ μεγάλοι, Is. v. 14. means the multitude, for יְהוּדָה; but Schleusner takes it in the same sense as οἱ μεγ. above, in Mat. xx. 25.]

IV. *Great* in quality, dignity, excellence, or authority. Spoken of men, Mat. v. 19. xx. 25, 26. Luke i. 15. ix. 48; of Christ, God-man, Luke i. 32. et al.; of a day, John xix. 31. ἡν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ Σαββάτου, 'for that particular Sabbath-day was a great or high day,' i. e. a day of peculiar sacredness and solemnity, as being not only the weekly Sabbath, but the second day of the feast of unleavened bread. Comp. Mat. xxvi. 17. Mark xiv. 12. In like manner the eighth and last day of the feast of tabernacles is called μεγάλη, John vii. 37. from the peculiar solemnities observed thereon. See Lev. xxiii. 36. Num. xxix. 35. &c. See Is. i. 13. Heb. and Greek. In Jude 6. μεγάλη ἡμέρα is used in reference to the day of judgment, and so in Acts ii. 20. of the day of the destruction of Jerusalem, as signal or terrible days.] Comp. Mal. iv. 5. Joel ii. 11, 31. Jerem. xxx. 7. Hos. i. 11. Zeph. i. 14. and see Pole's Synops. on the passage of Acts.] Οὐ μέγα, 2 Cor. xi. 15. is of the same import as (380)

οὐ θαυμαστόν, ver. 14. not wonderful, no great matter, as we say in English. Raphaelius shows, that μέγα is used in like manner by Arrian for wonderful, remarkable, extraordinary. Comp. 1 Cor. ix. 1. and Kypke. [See Hemsterhus. on Lucian, Nigrin. c. i. vol. i. p. 39. ed. Reitz. Soph. Antig. 847. In 1 Cor. ix. 11. μέγα may be rendered, is it a great thing. In Gen. xlv. 28. μέγα μοι ἐστίν, it is a great thing for me.]

[V. God is called μέγας in Scripture, as denoting his power and majesty. Rev. xix. 17. Deut. vii. 21. Comp. Exod. xviii. 11. The word is also thus used of Christ¹ (see sense IV.). Tit. ii. 13. Heb. iv. 14. xiii. 20. It is applied to the heathen gods, Acts xix. 27, 34. but observe that the words are in the mouth of the heathen.]

[VI. *Great* in importance, said of a commandment. Mat. xxii. 36, 38. which Schleusner and others take as the positive put for superlative. Fritzsche denies this, but his explanation comes to the same point, "the really great commandment; so great, that the rest dwindle in comparison of it." In ver. 38. he reads, ἡ μεγάλη καὶ πρώτη. See his notes.]

[VII. *Proud* or *lofty*; thus Rev. xiii. 5. στόμα λαλοῦν μεγάλη καὶ βλασφημίας. Comp. Dan. vii. 8, 11, 20.]

Μέγεθος, εὖς, οὖς, τό, from μέγας *great*.—*Greatness*. oec. Eph. i. 19. [Applied here to the greatness of God's power. So in Exod. xv. 16. μεγέθει βραχίωνός σου, 2 Mac. xv. 24. Sometimes it is used in a more proper sense of greatness of size, stature, &c. See 1 Sam. xvi. 7. 1 Kings vi. 23. Ezek. xix. 11. In Wisd. vi. 7. of greatness in station or power, &c.]

Μεγιστᾶνες, ὧν, οἱ, from μέγιστος.—*Persons of the highest rank, great men, lords, magnates*. oec. Mark vi. 21. Rev. vi. 15. xviii. 23. See Wetstein on Mark vi. 21. who cites Salmasius, remarking, that this word was probably introduced into Greece by the Macedonians, for that it is formed quite differently from any other Greek word, and entirely in the Persian manner. He shows not only that Josephus has several times used it, but that it is found also in the later Roman writers, Suetonius, Seneca, Tacitus, and Curtius. It is also frequently used in the LXX, in Theodotion's version of Daniel, and in Ecclesi., also in 1 Mac. ix. 37. [LXX, 2 Chron. xxxvi. 18. Prov. viii. 16. Is. xxxiv. 12. Jer. xiv. 3. Dan. v. 1—3, 9, 23. Jonah iii. 7. Nah. iii. 10. Ecclesi. iv. 7. &c. Sturzium (de Dial. Maced. p. 180—182.) considers the word as Greek in its form and termination, but says, that it probably belongs to the Macedonian or Alexandrian dialect, being a recently invented word to express a foreign notion, and used only by later writers, such as Artemidor. Oneirocrit. i. 2. iii. 9, 13. and the LXX, &c. For words similar in termination, see his work, ubi supra, and comp. Lobeck on Phryn. p. 196. Sueton. Calig. 5. Tac. Ann. xv. 27. Senec. Epist. xxi. Brisson, de Regno Pers. book i. n. 209. p. 282. Freinshem. ad Curt. v. 13, 3. Joseph. A. J. ix. 3. 2. xx. 2, 3.]

Μέγιστος, η, ον, superlative of μέγας *great*.—*Greatest, very great*. oec. 2 Pet. i. 4. [Job xxvi. 3. xxxi. 28.]

¹ [Some refer it here to God the Father; but see Pole's Synopsis: Schleusner, to our Saviour.]

μεθερμηνεύω, from *μετά* denoting *change*, and *ερμηνεύω* to *interpret*.—To *interpret*, *translate out of one language into another*, or *out of one less known into another better known*. [Mat. i. 23¹. ὁ ἐστι μεθερμηνεύμενον. Mark v. 41. xv. 22, 34. John i. 42. Acts iv. 36. xiii. 8. Prologue to Ecclesi.] So Polybius, v. p. 468. ed. Paris, 1616. ἐκτραορδινάριον, ὁ ΜΕΘΕΡΜΗΝΕΥΟΜΕΝΟΝ, ἐπιλέκτους δηλοῖ, 'extraordinary, which being interpreted, signifies chosen.' See Raphaelius and Wetstein.

ΜΕΘΗ, ης, ἡ, *drunkenness*. occ. Luke xxi. 34. Rom. xiii. 13. Gal. v. 21. Comp. Ps. cvii. 27. [Hagg. i. 6. Is. xxviii. 7. Prov. xx. 1. Ezek. xxxix. 19. Clemens Alex. (Paed. ii. 2.) makes *μεθῃ excess in wine, παροιμία the drunkenness, &c. consequent on it, and κραπίδα the headache remaining from it* (which see). In Prov. xx. 1. and some other places it translates רַב־שֵׁכָר a *strong liquor*.]

Μεθίστανω², from *μετά* denoting *change of place*, and *ιστάνω* to *place*.—To *remove from its place*, to *transfer*. occ. 1 Cor. xiii. 2. Comp. Mat. xvii. 20. xxi. 21. [So Judg. x. 16. Is. liv. 10. Xen. An. ii. 3, 5. H. G. iv. 1, 3. Joseph. A. J. ix. 11, 1. *μεθίστημι* in the same sense.]

Μεθίστημι, from *μετά* denoting *change of place*, and *ίστημι* to *place*.

I. To *remove*, as from an office. Luke xvi. 4. Acts xiii. 22. Comp. Dan. ii. 21. in Theodotion's version. The profane writers apply the word in the same view, as may be seen in Raphaelius and Wetstein on Luke. But on Acts xiii. 22. Raphaelius and Kypke observe, that it may denote *removing Saul*, not only from his legal office, but from *life*; and of this latter application Kypke produces several instances from Josephus, and remarks, that Diodorus Siculus expresses himself fully, ΜΕΤΕΣΤΗΞΕΝ ἑαυτὸν ἘΚ ΤΟΥ ΖΗΝ. So 3 Mac. ii. 20. iii. 1. ΜΕΤΑΣΤΗΞΑΙ ΤΟΥ ΖΗΝ. [Comp. also 2 Mac. xi. 23. Diod. Sic. ii. 57. iv. 55. It is used in 1 Kings xv. 13. 2 Kings xxiii. 33. for *removing from an office*, and in Joseph. A. J. passim. Polyb. iv. 87. On the government of the genitive, see Matthiae Gr. Gr. § 331.]

II. To *remove*, *translate* into the kingdom of the Son of God. Col. i. 13. where see Raphaelius, Wolfius, and Wetstein.

III. To *turn away*, *pervert*. Acts xix. 26. where Kypke shows that both Thucydides and Plutarch use the V. for *turning or bringing over persons to other opinions or sentiments*; and Plutarch, in a bad sense, for *perverting*. [Comp. Deut. xvii. 17. xxx. 17.]

Μεθοδεία, ας, ἡ, from *μεθοδεύω* to *contrive*, *devise*, which from *μεθόδος* a *way*, *method*, *device*, *artifice*, and this from *μετά* denoting *change of place*, and *ὁδός* a *way*.—A *device*, *artifice*, *art*, *artificial method*, a *veil*. occ. Eph. iv. 14. vi. 11. So Theodoret on the former text explains *μεθοδείαν* by *μηχανήν* *machination*, *artificial contrivance*; and Suidas, having his eye on the latter, expounds *μεθοδείας* by *τέχνας ἢ δόλους* *arts or*

deceits; and Chrysostom, Hom. xxii. in Ephes. asks, τί ἐστι μεθοδεία; μεθοδεύσαι ἐστι τὸ ἀπατήσαι καὶ διὰ μηχανῆς εἰλεῖν, ὅπερ καὶ ἐπὶ τῶν τεχνῶν γίνεται, καὶ ἐν λόγοις, καὶ ἐν ἔργοις, καὶ ἐν παλαίσμασιν ἐπὶ τῶν παραγόντων ἡμᾶς: 'what is μεθοδεία? μεθοδεύω signifies to *deceive* and to *overcome by artifice*, which is effected by wiles both in words and actions, and in our spiritual combats about those things which seduce us.' So also Theophylact. See Suicer, Thesaur. in *μεθοδεία*. This N. occurs not in the LXX, but we meet with the V. *μεθοδεύω*, 2 Sam. xix. 27. for the Heb. הָרַח to *calumniate*, καὶ μεθώδευσεν ἐν τῷ δούλῳ σου, and he hath acted deceitfully against thy servant. St. Polycarp also, in his Epistle to the Philippians, uses the V. transitively for *artfully perverting*, § 7. ὃς ἂν ΜΕΘΟΔΕΥῇ τὰ λόγια τοῦ Κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας, 'whosoever perverts the oracles of the Lord to his own lusts.'

WAKE. [Aquila, in Exod. xxi. 13. translates ἤπαρ *he lay in wait*, by μεθώδευσε. In 2 Mac. xiii. 18. διὰ μεθόδων means by *cunning*, *artifice*. Comp. Artemidor. iii. 25. For μεθοδεύω to *investigate*, in a good sense, see Diod. Sic. i. 15. ed. Bipont.]

Μεθόρια, ὠν, τὰ, from *μετά* *with*, and *ὄρος* a *bound*, *limit*. So the Latin *confinia*, *confines*, is likewise from *con* or *cum* *with*, and *finis* a *border*, *bound*.—*Borders*, *confines*, where the common bounds of two countries coincide. occ. Mark vii. 24. See Wetstein, who shows it is applied in like manner by the profane writers. To the instances he has produced I add from Josephus, de Bel. vii. 1, 3. speaking of Melitene, ἐν ΜΕΘΟΡΓΙΟΙΣ ΤΗΣ ἈΡΜΗΝΙΑΣ ἐστὶ καὶ ΚΑΠΠΑΔΟΚΙΑΣ, 'it is situated in the borders of Armenia and Cappadocia.' Comp. Ant. xx. 5, 1. [Dio Cass. lib. xlvii. Herodian v. 4, 10. Thuc. ii. 18, 27. Xen. Cyr. i. 4, 16.]

Μεθύσκω, from *μέθυ* *wine*.—To *make drunk*, *inebriate*. Μεθύσκομαι, pass. to be *drunken*, *drunk*. occ. Luke xii. 45. Eph. v. 18. 1 Thess. v. 7. [Prov. iv. 17. xxiii. 30. and in act. voice, Jer. li. 7. Hab. ii. 15. and in the sense of *filling plentifully*, Ecclesi. i. 16. (see μεθύω III.) Some deduce from this form the aor. 1. pass. ἐμεθύσθη, which occurs Rev. xvii. 2. ἐμεθύσθησαν, they satiated themselves, in a middle sense according to Bretschneider, but Schleusner would translate it rather they were *maddened*, like drunken people, who lose their senses and self-government.]

Μέθυσος, ου, ὁ, ἡ, from *μεθύω*.—A *drunkard*, one given to *excessive drinking*. occ. 1 Cor. v. 11. vi. 10. [Prov. xxiii. 21. xxvi. 9. Ecclesi. xix. 1. xxvi. 9. γυνὴ μέθυσος. v. Schwarz, Comm. Crit. Gr. Ling. p. 886. and Lobeck on Phryn. p. 151.]

Μεθύω, from *μέθυ* *wine*. See under *μεθύσκω*. [Some have derived it from *μερά* and *θύω*, because after sacrifices the ancients indulged in feasting and wine. See Athen. Deipnos. ii. 3. Eustath. Hom. Il. p. 890. lin. 50. and Dresig. de Verb. Med. N. T. i. 82. p. 330.]—It denotes in general to *drink wine or strong drink more freely than usual*, and that *whether to drunkenness or not*.

I. To be *drunken*, *inebriated*. Mat. xxiv. 49. Acts ii. 15. 1 Thess. v. 7. Comp. Rev. xvii. 2, 6. Deut. xxxii. 42. Is. xlix. 26. and see Daubuz, Vitringa, and Bp. Newton on Rev. [On the phrase μεθύειν ἐκ, Rev. xvii. 6. v. Matth. Gr. Gr

¹ [As ἐστὶ is not merely the copula here, but rather means *δηλοῖ* or *signifies*, Fritzsche accentuates it (ἐστίν), both here and in similar passages. See his note.]

² [This is only another form of the following verb, but I have left them separate, to show that this form does not occur in the LXX.]

§ 401, 2. Is. xxiv. 20. 1 Sam. i. 13. xxv. 36. and in active sense, Jerem. li. 39. (fut. μεθύσω *I will make drunk*.)]

II. Pass. *to drink freely and to cheerfulness*, though *not to drunkenness*. John ii. 10. And in this sense the verb is plainly used by the LXX, Gen. xliii. 34. Cant. v. 1. and also, I think, in Gen. ix. 21. for the Heb. רָחַץ, which in like manner admits of a good or indifferent, as well as of a bad sense. In the three passages just cited from the LXX we may observe the V. is in the 1st aor. pass., as in St. John. Comp. 1 Mac. xvi. 16. [Wahl in John ii. understands *actual inebriation*.]

III. "To be filled, plentifully fed." Macknight. 1 Cor. xi. 21. Comp. LXX in Ps. xxxvi. 8. or 9. [In Isaiah lviii. 11. κήπος μεθών *a well-watered garden*. Comp. Eccus. xxxix. 22. Ps. lxxv. 9.]

Μεϊζότερος, α, ον.—*Greater*. It is an *emphatical comparative* formed from the comparative μεῖζων. Thus Schmidius observes, that in Homer we have χειρότερος *worse* from χειρίων, πλείότερος *more* from πλείων; in Thucydides, καλλιώτερος *more beautiful* from καλλίων; in Apollonius Rhod. μειώτερος *less* from μείων; and in Aratus, χειρότερος *worse* from χείρων. Comp. ἐλαχιστότερος. occ. 3 John 4. [Lobeck on Phryn. p. 136. condemns these comparatives in prose. He says, that in Thuc. iv. 118. from which καλλιώτερον is cited, the MSS. are for κάλλιον.]

Μεῖζων, ονος, ό, ή, και τὸ μεῖζον. An irregular comparative from μέγας *great*.

I. *Greater* in quantity, size, or capacity, *larger*. Mark iv. 32. Luke xii. 18. But observe, that in Mark the comparative degree μεῖζων is used for the superlative μέγιστος *greatest*, as it is also Mat. xiii. 32. xviii. 1, 4. Mark ix. 34. Luke xxii. 24, 26. John x. 29. 1 Cor. xiii. 13. So Herod. i. 26. uses the Ionic μέζοντας for μεγίστας. Comp. under ἐλαυνός. [Fritzsche on Mat. xiii. 32. denies that comparatives are put for superlatives. (See μέγας V.)]

II. *Greater* in intenseness or degree. John xv. 13. xix. 11. James iii. 1. iv. 6.

III. *Greater* in number or abundance. Heb. xi. 26.

IV. *Greater* in quality, dignity, authority, excellence. Mat. xi. 11. xii. 6. xviii. 1. xxiii. 17, 19. et al. freq.

V. *Greater* in age, *elder*. Rom. ix. 12. which is a citation from the LXX version of Gen. xxv. 23. This sense of μεῖζων seems Hellenistical; and thus the LXX have used it not only in the passage just cited for the Heb. זָרָא *great*, but also Gen. x. 21. xxix. 16. et al. for זָרָא *great, old, elder*.

Μέλαν, ανος, τό, from μέλας *black*; so the Latin atramentum *ink*, from ater *black*.—Ink. occ. 2 Cor. iii. 3. 2 John 12. 3 John 13.

Μέλας, αινα, αν.—*Black*, either when the sun shineth *not*. Rev. vi. 12. [ό ήλιος ἐγένετο μέλας. Comp. Joel ii. 10.] or where his *light* or *rays* are *not* reflected, which circumstance constitutes *blackness* of colour. Mat. v. 36. Rev. vi. 5. [Song of Sol. i. 5. v. 11.]

ΜΕΛΕΙ. [Fut. μελήσει imp. ἐμελε, an impersonal verb.—It is a *care* or *concern*, *curae* est. [It is followed by a *dative* of the *person* caring, (382)

with (1) A *genitive* of the thing cared for, as 1 Cor. ix. 9. See Ἐλιαν, V. H. xii. 50. Xen. Cyrop. iii. 1, 30. Matth. Gr. Gr. § 326. (2) A *nominative*, as Acts xiii. 17. οὐδέν τούτων Γαλιλῶνι ἐμελεν, Gallio cared for none of these things, E. T. This is given by Schl. and Wahl as an instance of μέλει with *nom.*; but it rather belongs to case (1), taking οὐδέν for *not at all*, as Bretschneider gives it, comparing Job xxii. 3. On μέλει with *nom.*, see Blomf. on Æsch. Prom. V. 2. and Matthiæ's Greek Grammar, § 326. Obs. 2. (3) With a *genitive* governed by περί, as Mat. xxii. 16. οὐ μέλει σοι περί οὐδενός, literally *there is not care to thee about any one*, i. e. *thou carest not for any one*, in the sense of *fearing* (comp. Mark xii. 14); and in the sense of *caring*, for having a regard and care for any one, John x. 13. xii. 6. 1 Pet. v. 7. Comp. Wisd. xii. 13. (Θεός — ὃ μέλει περί πάντων) 1 Mac. xiv. 43. So with ὑπὲρ Ἐλιαν, V. H. xiv. 1. (4) With ὅτι, as Mark iv. 38. οὐ μέλει σοι ὅτι ἀπολλύμεθα; *is it no concern to thee (carest thou not) that we perish?* Luke x. 40. (See Matth. Gr. Gr. § 530, 531. Obs. 1.) (5) It is put absolutely, *the thing cared for being supplied*, as 1 Cor. vii. 21. μή σοι μελέτω let not (this) be a care to, let not this trouble you. Comp. Tobit x. 5. and see Drusius. Our translators have given a different sense. See Xen. Cyrop. iv. 3, 7.]

Μελετάω, ὤ, from μελέτη *care, meditation*, which from μέλει.

I. *To meditate*. Acts iv. 25. [Comp. Ps. ii. 1. In 1 Tim. iv. 15. ταῦτα μελέτα, it means, *give your attention to these things, exercise yourself in thinking upon them*. Comp. Ps. i. 2. cxix. 16, 47, 70, 148. Prov. viii. 7. xv. 28. Is. lix. 3, 13. et al. Arrian, Diss. Epict. iv. 1. On Ps. xxxv. 28. (xxxiv. 32. Biel.) see Schleusner and Biel in Thes. LXX, &c. The word is used by Greek writers of the *exercises* or *trainings* of any profession or art, whether physical or intellectual, e. g. of rhetoricians or soldiers. Vid. Xen. H. G. iii. 4, 16. Demosth. ed. Reiske, p. 328 and 1414.]

II. *To premeditate*. Mark xiii. 11. on which text Wetstein remarks, that μελετάω in the Greek writers is often applied to a *studied* and *elaborate* discourse, as opposed to an extemporary one. [Comp. Luke xxi. 14. where προμελετᾷν is used.]

ΜΕΛΙ, ιτος, τό.—*Honey*. occ. Mat. iii. 4. Mark i. 6. Rev. x. 9, 10. On Mat. iii. 4. Wetstein cites from Diodorus Sic. speaking of the Nabatheans, παρ' αὐτοῖς—ΜΕΛΙ πολὺ τὸ καλούμενον ἈΓΡΙΟΝ, 'in their country is a great deal of *wild honey*, as it is called.' Comp. ἄγριος I. [Bochart, Hieroz. pt. ii. book iv. ch. 11, 12. takes it of *honey deposited by bees on the ground, or in clefts of trees or rocks* (comp. 1 Sam. xiv. 25. et seq. Ps. lxxxi. 16. Deut. xxiii. 13); but others, as Fritzsche, Kuinoel, &c. after Wesseling on Diod. Sic. xix. 94. and Suidas, (voc. ἀκρις,) understand by it a kind of honey that exudes from the leaves of certain trees in the East, (Schleusn. says, *in folia depluit*), gets hard, and is gathered. The LXX use μέλι for זָהָב Deut. xxxii. 13. Josh. v. 6. et al. freq.]

Μελίσσιος, ό, ή, from μέλισσα *a bee*, which from μέλι *honey*.—Of or belonging to bees or honey. So μέλισσον κηρίον *a bees' or honey-comb*. occ. Luke xxiv. 42. [Schl. and Bretsch. suppose the

μέλισσιον added, because there were other kinds of honey in use in the East, made from dates and grapes, &c. See Joseph. p. 1191. ed. Hudson. The passage above cited from Diod. Sic. should be consulted in Wesseling, as the sense depends on the position of καί, which he alters.]

ΜΕΛΙΤΗ, ης, ἡ.—*Melita*, now *Malta*. A small island in the Mediterranean Sea, lying between Sicily and Africa, so called, according to some, from the Greek μέλι, ιος, because it abounded in *honey*; but I apprehend the name may be much more probably deduced from the Heb. עָזַר *to escape, take refuge*; and that the Phœnicians, who established a colony in it, called it מִצְרָה or מִצְרָה because, as Diodorus Sic. lib. v. informs us, "when they extended their traffic to the ocean, ΚΑΤΑΦΥΓΗΝ ἔχον ταύτην εὐλίμενον οὖσαν, καὶ κειμένην πελαγίαν, they made this island a place of *refuge*, as it was furnished with good harbours, and lay out at sea." See more on this subject in the learned and entertaining Bochart, vol. i. 499, 500. occ. Acts xxviii. 1. In the Appendix to the former edition of this work, I mentioned with approbation the opinion so ably *revived* by Bryant, that the island *Μελίτη*, on which St. Paul was shipwrecked, was not, as hath been commonly thought, that of *Malta*, in the Mediterranean, but the Illyrian island of Melité, lying in the Adriatic Gulf, near Coreyra Nigra. But I now revert to the more received opinion, principally for these two reasons: 1st, because it appears from two passages of Strabo, cited by Wetstein, that the name 'Αδρία, or Adria, was, in his time, i. e. in the reign of Augustus Caesar, extended at least as far as to the Ionian Gulf, as it certainly afterwards was to the Sicilian Sea¹, and even to the south of Peloponnesus. 2ndly, Because, (to borrow the words of Bp. Pearce, whom see,) "in Paul's voyage to Italy from Melita on board the Alexandrian ship, which had wintered there, he and his companions landed (Acts xxviii. 12, 13.) at Syracuse, and from thence went to Rhegium; but if Melita had been the Illyrian isle of that name, the proper course of the ship would have been to Rhegium before it reached Syracuse, and it needed not to have gone to Syracuse at all: whereas, in a voyage from the present Malta to Italy, it was necessary to reach Syracuse in Sicily before the ship could arrive at Rhegium in Italy."

ΜΕΛΛΩ.

I. *To delay*. Acts xxii. 16. It is applied in this sense by the best Greek authors, who use the very phrase ΤΙ ΜΕΛΛΕΙΣ; see Wetstein and Hoogveen's note on Vigerus, de Idiotism. cap. v. sect. 8. reg. 11. [Aristoph. Nub. 1298. ὑπάγε, τί μέλλεις; Plut. 606. Schol. Eur. Hec. 726. μέλλειν τὸ βραδύνειν.]

II. With an infinitive following, *to be about to do a thing, futurus sum.* [(1.) Sometimes it refers to that which is *to take place immediately*, and is nearly equivalent to our phrase *to be on the point of doing any thing*, as Acts iii. 3. xvi. 27. xxi. 27. xxvii. 33. Luke vii. 2. Comp. John iv. 47. where Schleusner (referring to the Schol. on Hom. Il. β'. 316. and on Eur. Hec. 726. and

Hesych. μέλλει φαίνεται, εἰσκει, &c.) would translate ἡμέλλε γὰρ ἀποθνήσκειν *seemed to be at death's door*, much as we should say vulgarly, *was like to die*; but the English translation *was at the point of death*, is perhaps better. So elsewhere frequently. (2.) Sometimes it refers to that which is to take place at a more remote period, as Mat. xvi. 27. John vi. 71. Acts xxiv. 15. Rev. i. 19. xvii. 8. &c. (3.) In Mat. ii. 13. μέλλει γὰρ Ἡρώδης ζητεῖν, &c. Schleusner and Bretschn. translate it by *will, intends*, and so John vi. 15. et al. freq.; but is *going to or is about to seek*, gives good sense. (4.) It seems sometimes used of things *ordained* to happen, as Mat. xi. 14. Ἡλίας ὁ μέλλων ἐρχεσθαι *which was to come*. Comp. Luke xxiv. 21. Rev. iii. 10. Acts xxvi. 22. et al.] Μέλλων, particip. *future, what is to come*. Mat. iii. 7. xii. 32. [Comp. Rom. viii. 38. 1 Cor. iii. 22. 1 Tim. vi. 19.] Both the V. and participle are in the N. T. joined with an infinitive *fut.* as Acts xxiii. 30. xxiv. 15, 25. particularly with *ἔσθαι*. So likewise in the purest Greek writers. Thus in Herod. iv. 98. τέρας τῶν ΜΕΛΛΟΝΤΩΝ ἔΕΣΘΑΙ κακῶν, a sign of *future evils*. See more instances in Wetstein on Acts xi. 28. xxiii. 30. But in Rev. iii. 16. Gal. iii. 23. the V. or participle is joined with 1st aorists; to vindicate the purity of which expressions the learned Forster, in his Notes on Plato, p. 348. cites from Lysias, ὄΝΟΜΑΣΑΙ ΜΕΛΛΑΩΝ, and from Ælian, ΜΕΛΛΟΝΤΩΝ ἄΔΩΝΑΙ. Comp. Zeunius's note on Vigerus, de Idiotism. p. 260. ed. Lips. 1788. On Acts xxvii. 30. observe that μέλλοντων is not governed by *προφάσει*, but is the genitive agreeing with αὐτῶν understood, put absolute. Kypke produces instances of the like construction after ὥς from Arrian, Josephus, and Appian. Comp. also Luke viii. 20. xii. 86. [Lobeck on Phryn. p. 746. says that μέλλω resembles θέλω, διανοοίμαι, εἰσκα, ὀφείλω, ἐλπίζω, which, though each has its favourite tense to be coupled with (as aorist or future), are yet not immutably joined to that alone; and he shows that it takes present, future, and aorist infinitives. See his Excursus on the subject, and Porson on Orest. 929. Elmsley on Eur. Heracl. 710.]

ΜΕΛΟΣ, εος, ους, τό. [*Mélos*, according to Hesychius, is applied to the parts of the body, from their harmonious adaptation to one another and the body. For the Greeks call every thing *congruous and harmonious*, μέλος, which also signifies *musical harmony, songs*, &c. whence our word *melody*. In this latter sense it occurs Ecclus. xlvii. 10. Comp. xl. 21. Ezek. ii. 10.]

I. *A member or part of the animal or human body.*

[(1.) Singly, as Mat. v. 29, 30. Rom. xii. 4. 1 Cor. xii. 14—26. James iii. 5.]

[(2.) Collectively, τὰ μέλη is used for the *body*, as Rom. vi. 13, 19. vii. 5, 23. where ἐν τοῖς μέλεσι μου answers to ver. 18. ἐν τῇ σαρκί μου in *my flesh*, that is, the flesh opposed to the Spirit. See σάρξ, and comp. Coloss. iii. 5. (where it means the *fleshy appetites*), and James iv. 1. In the LXX, κατὰ μέλη, in *pieces*, occ. in the directions given for the burnt-offering of the ram. Exod. xxix. 17. Lev. i. 6, 12. viii. 19.]

II. It denotes *a member of Christ's mystical body.*

¹ See Bp. Pearce and Wetstein on Acts xxvii. 27. (383)

See Rom. xii. 5. 1 Cor. xii. 27. Eph. iv. 25. v. 30. [See also 1 Cor. vi. 15. where some, however, translate τὰ μέλη τοῦ Χριστοῦ *bodies dedicated to the service of Christ.*]

MEMBRANA, ης, ἡ. It is the Latin *membrana* in Greek letters, which signifies,

I. "A membrane, the upper and little thin skin of any thing¹," so called from *membra* the limbs or members, which it covers. [v. Plin. H. N. ix. 29. xvi. 14.]

II. *Parchment, vellum*, which is made of the skins of sheep, and it is said² to have been invented at Pergamus, a city of Lesser Asia; whence it is called in Latin *pergamena*, and hence the French name *parchemin*, and our English *parchment*. In this latter sense only the word is used in the N. T. 2 Tim. iv. 13; where the *parchments* which Timothy is directed especially to bring with him, probably mean (as the learned Bp. Bull³ and others have observed) St. Paul's Adversaria or Common-place-books, in which he had written hints or extracts taken either from the Scriptures of the Old Testament, or from the human βιβλία, whether Jewish or Heathen, just before mentioned.

Μέμφομαι, depon. to find fault, blame. occ. Mark vii. 2. Rom. ix. 19. Heb. viii. 8. where Wetstein abundantly shows that it is in like manner construed with a dative in the Greek writers. [Comp. on Heb. viii. 2 Mac. ii. 7. μὲν ψάμενος αὐτοῖς εἶπεν. Eccus. xli. 7. Arrian, Diss. Epict. ii. 23. Thucyd. iv. 61. Matth. Gr. § 383, 6.]

Μεμψιμορὸς, ου, ὁ, ἡ, from μέμψις a finding fault, a complaining, (from μέμφομαι,) and μοῖρα a portion, allotment, which from μεῖρω to divide, share.—A discontented, querulous person, one who is continually finding fault with his lot, and turning every thing into an occasion of complaint. occ. Jude ver. 16. The word is often used in the purest Greek writers (see Wetstein); and Theophrastus has sketched the character with great elegance, Eth. Char. cap. 17. which is given us by Mr. Addison in The Lover, No. 39. as translated by Mr. Budgell.

MEN, a conjunction, plainly derived, I think, from the Heb. מֵן denoting truth. ["It occurs but rarely in the Gospels of Mark, John, and Luke, and not at all in the Epistles of St. John and the Revelations." Bretschn.] Concessive or affirmative, truly, indeed, in which sense it often corresponds to δέ but in the latter member of the sentence, as Mat. iii. 11. ix. 37. [xiii. 32. where Fritzsche's note should be consulted, xvi. 3. Mark x. 39, 40. Acts xxv. 11. Rom. viii. 17. 1 Cor. xv. 51. Jude 8. et al. freq.] though it is sometimes used without δέ following, as Acts i. 1. iii. 21; nor is this application of μέν unusual in the Greek writers. Thus Xenophon, Cyrop. iv. p. 225. edit. Hutchinson, 8vo. πρῶτον ΜΕΝ παύσειτα φοβούμενος, ἘΠΕΙΤΑ γνώσεταί ὅτι, κ. τ. λ. 'first he will cease being afraid, then he will know that,' &c. for ἔπειτα δέ. See Hutchinson's note, and comp. Herodotus, i. 102.

¹ Ainsworth's Dictionary.

² See Pliny's Nat. Hist. xlii. 11. Prideaux's Connexion, part i. book 7. at the end; and Wetstein's note on 2 Tim. iv. 13.

³ Sermon x. vol. ii. p. 407.

Demosthenes, de Coroná, at the beginning, and see Zeunius's note on Vigerus, de Idiotism. p. 536. ed. Lips. 1788. And on Acts i. 1. Kypke remarks that the particle μέν is elegantly used by the Greek writers, if in their latter books they refer to the former written by them, and briefly repeat their general contents. This, he says, is done by Herodian at the beginning of each of his books except the 2nd. And Wetstein cites Xenophon doing the same at the beginning of his 2nd, 3rd, 4th, 5th, and 7th books of Cyrus's Expedition. [Comp. Thuc. i. 20; and on the omission of δέ see Hermann on Viger, de Idiotism. p. 841. (Lips. ed. 1822.) and indeed the whole of Hermann's remarks on Vig. ch. viii. § 8. should be consulted, as correcting Viger and Zeune. See Matth. Gr. Gr. § 606. The constructions μέν—καί, μέν—τε Hermann explains as instances of *anacoluthon*, in which a transition takes place from a disjunctive scheme with μέν to a conjunctive with καί. See Acts xxvii. 21. where Wahl refers the τε to μέν and Schleusner the καί in verse 22. In Acts xiii. 4. which Bretschneider quotes as μέν οὖν followed by τε, the τε only serves to connect its own clause with κατήλθον, &c. and so perhaps in xxvii. 21. It is used in divisions, distinctions, and the like, as, for example, with the article in Mat. xxii. 5. ὁ μέν εἰς τὸν ἰδίον ἀγρόν, ὁ δέ, &c. one to his farm, another to, &c. Comp. Phil. i. 17. et al. So also in many similar schemes, one of which deserves notice, δὲ μέν—δὲ δέ, as Mat. xiii. 8. xxi. 35. 1 Cor. xi. 21. Jude 22. This construction Sturzium (de Dial. Maced. &c. p. 205—209.) considers peculiar to the later and less pure Greek writers, and declares that the instances adduced from Demosthenes all require emendation, and he corrects some by the aid of MSS. For more on this subject I must refer to his work, and to Matth. Gr. Gr. § 286, 290. In Heb. x. 33. we find τοῦτο μέν—τοῦτο δέ partly—partly, a common phrase in Herodotus, &c.]—Μὲν γάρ, for indeed. Acts xiii. 36. where Wetstein cites Homer and Thucydides joining these particles in like manner. [Also Acts xxviii. 22. Rom. iii. 2. Thuc. vii. 27. 55. Hom. Od. σ'. 131.]—Μὲν οὖν. [This phrase is sometimes followed by δέ referring to μέν, and sometimes without it. The οὖν seems to connect the matter with what precedes, and often with a certain sense of conclusion, much as our now, then, therefore, &c. Lobeck on Phrynich. p. 342. refers to Hesych. in voc. and Sturz. de Dial. Maced. for instances from the N. T. of μέν οὖν and μέν οὖν γέ beginning a sentence. Sturzium indeed (p. 203.) condemns them both, as well as the ἀλλὰ μέν οὖν (with or without the γέ) in Phil. iii. 8. and approves of Buhle's and Harles's reading of τὸ μέν οὖν in Aristotle, de Poet. xxii. 3. (see next word); but I do not find any passage quoted from N. T. which begins with μέν οὖν without γέ.] 1. And indeed, Luke iii. 18. (where see Wolfius,) John xv. 30.—2. Further, moreover. Acts i. 6, 18. viii. 4, 25. et al.]

Μενοῦνγε, a conjunction, from μέν indeed, οὖν therefore, and γε truly. [It should be written μέν οὖν γε, separately, according to Sturzium as above.]

1. Yea, rather, quin imò. Luke xi. 28. q. d. Thou hast said, Blessed is the womb that bare me; therefore I think proper to affirm, that blessed,

&c. It may be justly questioned whether this particle be by the *more ancient* and *pure* Greek writers ever placed at the beginning of a sentence, as it is by St. Luke and St. Paul. Theophrastus Simocatta, who is cited by Wetstein on Luke as several times so using it, is a writer of the seventh century, and of but slender authority for diction. Wolfius and Wetstein, however, quote a passage from Aristotle, which begins with *μενούν*, a construction which is also very unusual. See Vigerus, de Idiotism. cap. viii. sect. 8. reg. 15.

2. *Yea, verily*. Rom. x. 18. So *ἀλλὰ μενούν γε* but indeed, or *yea verily*. Phil. iii. 8.

3. Used interrogatively, *nay, but?* *imò verò?* Rom. ix. 20. q. d. Thou presumest to arraign the conduct of God, *therefore, truly* let me ask thee, who art thou, O man, &c.?

Μέντοι. A conjunction, from *μὲν* indeed, and *τοι* truly. [*Μέντοι*, says Hermann, first means *sanè, enim verò, certainly, indeed*, and is chiefly used thus in replying. See Plat. Phæd. § 45. where it occurs thus three times, and the last time with *οὐ*: *οὐ μὲν τοι certainly not*. He adds, that its most usual signification is *tamen*, but he doubts whether *μέντοι* and *δέ* are ever so used that the *μὲν* and *δέ* are in opposition, as Wahl and Bretschneider take them in James ii. 8, 9. Bretschneider quotes Xen. Cyrop. ii. 4, 2; but Schneider has (from MSS.) edited *μὲν* for *μέντοι*. See more in Hermann on Viger as above.] It is an affirmative and adversative particle. *Yet indeed, yet truly*. See John iv. 27. vii. 13. [xii. 42. xx. 5. xxi. 4. 2 Tim. ii. 19. Jude 8. Prov. v. 4. Ps. xxxix. 6. *μὲν τοί γε*.] In some copies it is in several texts written in two separate words, *μὲν τοι*.

ΜΕΝΩ.

I. Intransitively, *to remain, abide, dwell*. [Mat. x. 11. Mark vi. 10. xiv. 34. Luke i. 56. viii. 27. ix. 4. x. 7. John ii. 12. iv. 40. Acts ix. 43. xviii. 3. xxi. 8. &c. See also John i. 39, 40. Luke xix. 5. xxiv. 29. where it rather bears the sense of the Latin *diverto, to tarry a little while*, especially on a journey, nearly like the English *to put up*. Comp. Acts xx. 15. The LXX use it for *ἑσπέρη* Gen. xxiv. 55. Ps. cii. 12. and for *ἡσθ* to pass the night, to lodge, in Judg. xix. 6, 9. in some copies. It is used to express the in-dwelling of the Spirit of God in the Christian's heart, and of the intimate union thus wrought. See John xiv. 10—17. Comp. 23. xv. 4—7. 1 John iv. 12—16. Comp. ii. 6. iii. 15, 17.]

II. *To remain, endure, last*. Mat. xi. 23. [Rev. xvii. 10. Heb. vii. 3, 24. (comp. Ps. lxxxix. 35.) x. 34. xiii. 14. Comp. xii. 27. 2 Cor. xiii. 11. 1 Cor. iii. 14. xiii. 13. (see Gill.) Heb. xiii. 1. So of continuing in any one state, as opposed to change, as *πιστός μένει*. 2 Tim. ii. 13. 1 Cor. vii. 8, 11, 20, et al. To this sense may be referred some passages quoted under sense III. See 2 Tim. iii. 14. *μένει ἐν οἷς ἔμαθες*. Comp. 1 John iv. 16. 2 Mac. viii. 1. Eccles. viii. 15. In Acts v. 4. it is said of an estate as continuing to its owner in opposition to *πραθῆναι*, though Bretschneider would translate *οὐχὶ μόνον σοὶ ἔμενε* (removing the comma after *μόνον*) *did not the remainder (of the price) belong to you?* but even if this agreed with the sense of the passage, it

would require *τὸ μένον*. occ. LXX, Job xv. 29. &c. for continuing.]

III. *To persevere*. 1 Tim. ii. 15. Comp. John xv. 9, 10. 1 John iv. 16. And on John viii. 31. see Kypke.

IV. *To stand firm or steadfast*. Rom. ix. 11.

V. *To remain alive*. John xxi. 22, 23. 1 Cor. xv. 6. Wolfius on John cites Arrian using it in the same sense, Epictet. iii. 24. p. 342. ed. Cantab. *μέχρι νῦν διὰ σε* "EMENON—I have continued in life thus long for thy sake. See more instances in Kypke. [Comp. also John xii. 34.]

VI. Transitivity, with an accusative, *to wait for*. Acts xx. 5. This use and construction of the V. is very common in the Greek writers. See Scapula. [LXX, Is. viii. 17. Comp. xxx. 18. v. 2, 3, 7. 2 Mac. vii. 30.]

Μερίζω, from *μερίς* a part.

I. *To divide, part, share*. Mark vi. 41. Luke xii. 13. Comp. Heb. vii. 2. where Macknight "imparted." [On Heb. vii. see below, sense III. In LXX, *μερίζω* occ. for *ῥη* to divide, Exod. xv. 9. Num. xxvi. 53. et al.]

II. *To divide, separate into parts*. 1 Cor. i. 13.

III. *To distribute*. Rom. xii. 3. 1 Cor. vii. 17. 2 Cor. x. 13. [In LXX, it sometimes answers to the Heb. *הִתְּנָה* he gave to possess, as Prov. viii. 21. Comp. xiv. 18. and in Heb. vii. 2 Schleusner renders it *to give simply*.]

IV. *Pass. to be divided, disunited, by discord*. Mat. xii. 25, 26. Mark iii. 24—26.

V. *To be differed or different, to differ*. 1 Cor. vii. 34. [So Chrysostom, who renders it well, *διεστῆκασιν*.] But see Vulg., Wolfius, and Bowyer. But Kypke renders *μεμέρισται*, is divided, perplexed, i. e. by their several cares, which are specified ver. 34; so he makes *μεμέρισται* parallel to *μεριμνᾷ*, and produces Achilles Tatius using *ἐμεμέρισται* in the like sense. Comp. Macknight.

Μερίμνα, ης, ἡ, from *μερίζειν τὸν νοῦν*, dividing or distracting the mind, according to that of Virgil, *Æn.* iv. 285.

—*Animum nunc huc celerem, nunc dividit illuc.*

A thousand ways his restless mind divides,

And of Terence in the Andria, act i. sc. 5. or 6. lin. 26.

Tot me impediunt curæ, quæ meum animum divorsim trahunt.

So many cares encompass me, which draw my mind different ways.

Anxious, distracting or perplexing care, carefulness, solicitude. [See Mat. xiii. 22. Mark iv. 19. Luke viii. 14. xxi. 34. 1 Pet. v. 7. Comp. Ps. lv. 22. In 2 Cor. xi. 28. the care, or taking care of. Eccles. xxxi. 1, 2. xlii. 9. vide 1 Mac. vi. 10.]

Μεριμνάω, ὦ, from *μερίμνα*.—*To care, to be careful, anxious, anxiously careful or solicitous*. Our translators render it by *being careful*, Luke x. 41. Phil. iv. 6; by *caring*, 1 Cor. vii. 32—34; and by *having care*, 1 Cor. xii. 25. Phil. ii. 20; but in other texts by *taking thought*. Thus Mat. vi. 25. Luke xii. 22. *μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν*, 'take no thought for your life;' Mat. vi. 31. *μὴ οὖν μεριμνήσητε*, 'therefore, take no thought, saying, what shall we eat?' and again, Mat. vi. 34. *μὴ οὖν μεριμνήσητε*, 'take therefore no thought for the morrow.' These, I must confess, have long appeared to me some of the most

unhappy translations in the whole English Bible; since the texts thus rendered, by seeming to enjoin what is plainly inconsistent with the present condition of humanity, are apt to make men less scrupulous in repressing that *anxious solicitude* about worldly things, which is indeed absolutely forbidden to Christians in these very texts. But though I speak thus freely, yet I would by no means be understood to arraign either the learning or the fidelity of our excellent and pious translators in the instances just cited; but am inclined to think that at the time our last translation was made (which is now above 170 years ago) the phrase to *take thought* did generally denote to *take anxious thought*, or to be *anxiously careful*. I am not sufficiently versed in our old English writers to produce many proofs of this supposition; however, in the Original Letters published by Sir John Fenn, vol. ii. p. 71. Letter 41. at the end, I find, "Also ye shall be of good cher (*cheer*) and take no thought." Dated April 14, 1471. In Shakspeare's Julius Cæsar, act ii. sc. 1. towards the middle :

If he love Cæsar, all that he can do
Is to love himself take thought, and die for Cæsar.

And in the Life of Mr. John Fox prefixed to his Book of Martyrs, I meet with this passage, p. 11. "He would at no time suffer the care of his private estate to enter his mind, much less that it should, by *taking thought* for his household affairs, be overcome or drawn aside." So our translators, 1 Sam. ix. 5. use *taking thought* for the Heb. מְחַשְׁבֵּה , which certainly denotes *solicitude* or *anxiety*, ("solicitus, anxius, anxie timuit," Robertson,) and which on the same subject, 1 Sam. x. 2. they interpret by *sorroweth*. To all this we may add, that the English translation by the divines who fled to Geneva in Queen Mary's reign, renders *μη μεριμνᾶτε*, in Mat. vi. 25. *be not careful; τί μεριμνᾶτε; ver. 28. why care ye? μη οὖν μεριμνήσητε*, ver. 34. *care not then; but ver. 31. for these very same words it has therefore take no thought—whence we may fairly conclude, that taking thought was in their time exactly synonymous with caring, being careful*. [LXX, Ps. xxxviii. 18. for מְחַשְׁבֵּה . See 2 Sam. vii. 10. 1 Chron. xvii. 9.]

Μερίς, ἰδος, ἡ, from *μερίζω* to divide, share.—*A share, part, portion, division*. Luke x. 42. where see Wolfius, Wetstein, Kypke, [and Elsner, who shows that the Greeks use *μερίς* for an office, Obs. Sac. vol. i. p. 225. On Acts viii. 21. comp. Deut. xii. 12. Gen. xxxi. 14. Num. xviii. 20. &c. In 2 Cor. vi. 15. it seems to be synonymous with *κοινωνία fellowship*. Comp. 2 Sam. xx. 1. 1 Kings xii. 16. In Col. i. 12. *εἰς τὴν μερίδα τοῦ κλήρου* into the participation of, &c. See Macknight. It is used of a region or division of the country, Acts xvi. 12. Comp. Josh. xviii. 6, 9. and *μεριδάρχης*. 1 Mac. x. 65. Joseph. A. J. xii. 5, 5. In Neh. viii. 12. it occurs for מִדָּה a measured portion.]

Μερισμός, οὗ, ὁ, from *μερίζω* perf. pass. of *μερίζω*.

1. *A distribution, gift distributed*. Heb. ii. 4. [LXX, Josh. xi. 23. Ezra vi. 18. &c.]

II. *A dividing*. Heb. iv. 12.

Μεριστής, οὗ, ὁ , from *μερίζω*.—*A divider*,

an umpire for dividing an estate among coheirs. occ. Luke xii. 14. where see Grotius. [This must be distinguished from *μερίτης*, a partaker, or *συμμερίστης*. v. Phavorin.]

Μέρος, εος, ους, τό, from *μείρω* to divide, part.
1. *A part, piece*. Luke xi. 36. xv. 12. xxiv. 42. John xix. 23. [Acts v. 2. Rev. xvi. 19. Gen. xlvii. 24. Exod. xxv. 26. for תֵּבָה a corner. Josh. xviii. 14. &c.] Hence the following phrases.

1. *Μέρος τι* (κατά being understood) literally, as to some part, partly, in some measure. 1 Cor. xi. 18. This is a pure and Attic expression, used several times by Thucydides. See Wetstein. [Comp. Dan. ii. 33.—Thucyd. ii. 64. iv. 30.]

2. *Ἀνά μέρος*, by course or turn, q. d. by part or share. (Comp. below, sense II.) 1 Cor. xiv. 27.

3. *Ἀπὸ μέρος*, in part. Rom. xi. 25. 2 Cor. i. 14. In some sort or respect, Rom. xv. 15. In some degree, xv. 24. On 2 Cor. ii. 5. see Whitby, Wolfius, Bowyer, and Macknight. [occ. Dan. i. 2.]

4. *Ἐν μέρει*, with a genitive following, in respect of, Col. ii. 16. So Wolfius and Wetstein cite from Ælian, ΚΡΙΝΑΝΤΕΣ ἕκαστον ἐν τῷ ΜΕΡΕΙ φόνου, and from Diogenes Laertius, ἘΝ ΜΕΡΕΙ σκόμματος in respect of a scoff. [Ælian, V. H. viii. 3.]

5. *Ἐν τῷ μέρει τούτῳ*, in this respect or behalf. 2 Cor. ix. 3. 1 Pet. iv. 16. Comp. 2 Cor. iii. 10. where Wetstein cites from Polybius τὴν πίστιν ἘΝ ΤΟΥΤῳ Τῷ ΜΕΡΕΙ διαφυλάττειν, to preserve fidelity in this respect.

6. *Ἐκ μέρος*, in part, partially, imperfectly. 1 Cor. xiii. 9, 10, 12. In particular, xii. 27.

7. *Κατὰ μέρος*, part by part, by parts, particularly, sigillatim, Heb. ix. 5. where see Wetstein. Comp. κατὰ II. 20. [Herac. Alleg. Hom. p. 425. Thucyd. iv. 26.]

II. *A share, portion, fellowship*. Mat. xxiv. 51. Luke xii. 46. Rev. xx. 6. John xiii. 8. where see Kypke. [Rev. xxi. 8. xxi. 19. Comp. the use of *μερίς* in Is. xvii. 14. Jerem. xiii. 25. &c.]

III. *A lot, employment, occupation*. Acts xix. 27. where see Wolfius and Kypke.

IV. *A part, faction*. Acts xxi. 9. where Kypke cites Dionysius Halicarn. using it in the like sense.

V. *Μέρον, τὰ, the parts, region, country*. Mat. ii. 22. xv. 21. xvi. 13. [Mark viii. 10. Acts ii. 10. xix. 1. xx. 2. In Mark vii. 24. Schleusner considers it omitted in this sense, and so Matt. xxvii. 51. In Exod. xvi. 35. he translates it *finis, boundaries*.]

VI. *Μέρον, τὰ, the parts, side*. John xxi. 6.

Μεσημβρία, ας, ἡ, from *μέση* the middle, and *ἡμέρα* day.

I. *The middle of the day, mid-day*. Acts xxii. 6. II. *The south, that part of the heavens where the sun is at mid-day*. Acts viii. 26. [Gen. xviii. 1. xliii. 16, 25. 2 Sam. iv. 5. Jer. vi. 4. for צָהָר noon. In Symmachus, 1 Sam. xxi. 41. for צָהָר the south. Hesych. *μεσημβρία* τὰ τοῦ νότου μέρος καὶ τὸ τῆς ἡμέρας μέσον.]

Μεσιτεύω from *μεσίτης*. [To be between two, and hence, to act as mediator, see Diod. Sic. xix. 71. Joseph. A. J. vii. 8, 5. xvi. 4, 3.] occ. Heb. vi. 17. [ἔμεσεν ὁρκῶν (God) interposed with an oath, perhaps with some allusion to the sense of witness which *μεσίτης* sometimes bears. (See below.)]

Μεσίτης, ου, δ, from μέσος the middle.—A mediator, one who mediates between two parties. Gal. iii. 20. This title is in the N. T. ascribed to Christ. 1 Tim. ii. 5. Heb. viii. 6. ix. 15. xii. 24.—to Moses, Gal. iii. 19. Josephus uses this word for a mediator or intercessor, Ant. xvi. 2. 2. τῶν παρ' Ἀγρίππα τισὶν ἐπιζητούμενων ΜΕΣΙΤΗΝ ἦν, 'he (Herod) was the intercessor with Agrippa for whatever was desired.' Theodotion applies it for an umpire, Job ix. 33. where δ μεσίτης ἡμῶν answers to the Heb. *ביןנו* between us; and Josephus, in a similar sense, Ant. iv. 6, 7. ταῦτα δὲ δυνάμεις ἐλεγον, καὶ θεὸν ΜΕΣΙΤΗΝ ὧν ὑπισχοῦντο ποιοῦναι, 'these things they confirmed with oaths, and making God the umpire or witness of what they promised—.' So Lucian, Amor. t. i. p. 1063. speaking of Pylades and Orestes, θεὸν—τῶν πρὸς ἀλλήλους παθῶν ΜΕΣΙΤΗΝ λαβόντες, 'taking a God for a witness of their mutual affection.' [Wahl on 1 Tim. ii. 5. says, (after Lobeck on Phryn. p. 122.) that μέσος δικαστής would be purer Greek, and quotes Thuc. iv. 83; but it there means a referee, an arbitrator, and I doubt if this notion can be applied to our Saviour's mediation. They also quote μεσίτιος from Aristot. Polit. v. 6.]

Μισονύκτιον, ου, τό, from μέσος the middle, and νύξ, νυκτός the night.—Midnight. occ. Mark xiii. 35. Luke xi. 5. Acts xvi. 25. xx. 7. [(On the Jewish division of the night, see *φύλαξ*.) It occurs in LXX, for *לילה* in Judg. xvi. 3. Ruth iii. 8. Comp. Ps. cxxix. 62. and for *החשך* darkness, Is. lix. 10. On the purity of the word see Lobeck, Phryn. p. 53.] The old Greek grammarians, Thomas Magister and Phrynicius, have condemned the use of *μισονύκτιον* in prose as being a poetical word: Alberti, however, on Luke xi. 5. and Wetstein and Kypke on Mark xiii. 35. have cited instances of its being used by Aristotle, Diodorus Siculus, Lucian, and Plutarch.

ΜΕΣΟΣ, η, ου.—The middle, midst, of time or place. Mat. xxv. 6. [Μέσης δὲ νυκτός, &c.; so in Xen. H. G. i. 6, 28. *περὶ μέσας νύκτας*, (which occ. also Exod. xi. 4.) Comp. Anab. ii. 2, 8. iii. 1, 33. Herod. iv. 181. In Acts xxvi. 13. *ἡμέρας μέσης* at mid-day, comp. Esdr. ix. 41. and Neh. viii. 3. (in some copies.)] John i. 26. μέσος εἰς ὑμῶν ἔστηκεν, *there standeth one* in the midst (q. d. middlemost) of you. So Mat. xiv. 24. τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, q. d. navis autem jam *medius* maris erat. The Latins, however, would say, in *medio maris*. [Or rather, in *medio mari*. Schleusner, Bretsch., and Wahl, take μέσον as the accusative case and supply κατὰ; but Parkhurst's construction of it is better, as may be seen from Fritzsche in loc. Observe also, that we must not take *βασανίζόμενον* in connexion with ἦν, (as Wahl does, who supplies *ὄν* being to μέσον,) but with πλοῖον. The μέσον and ἦν are to be construed together.] Acts i. 18. ἐλάκτισε μέσος, *he burst in sunder* in the midst or middle. So Plautus, cited by Ainsworth, *medius disrupti*. Μέσον, τό, μέρος part being understood, the middle part, the midst. Acts xxvii. 27. Hence,

1. Ἐκ μέσον, from the midst, from among, away. Mat. xiii. 49. 1 Cor. v. 2. 2 Cor. vi. 17. Col. ii. 14. [LXX for *ἵνα* Gen. xix. 29. Exod. vii. 5.

xxiv. 16. Is. lii. 11. and for *בין* Exod. xxxi. 14. Mic. v. 10—13. In Gen. xxxv. 2. Lam. i. 15. the LXX have altered the form of the sentence, and we must not take this phrase as translating *בין* or *בין*.]

2. Ἀνὰ μέσον, in, or through, the midst, between. Mat. xiii. 26. Mark vii. 31. 1 Cor. vi. 5. [LXX for *ἵνα* Ezek. xxii. 26. Judg. xv. 4. 1 Kings v. 12. and for *ἵνα* Num. xxxiii. 8. Josh. xviii. 9. Prov. viii. 20.]

3. Διὰ μέσον, through the midst. Luke iv. 20. xvii. 11. "through the confines," Campbell, whom see. [LXX for *ἵνα* Ps. cxxxvi. 14. Jer. xxxvii. 4. and for *בין* Amos v. 17.]

4. Εἰς τὸ μέσον, in or into the midst. Mark xiv. 60. Luke v. 19. vi. 8. John xx. 26. where Kypke cites from Xen. Cyrop. lib. iv. towards the beginning, concerning Cyrus going to harangue his soldiers, ΣΤΑ'Σ Εἰς Τὸ ΜΕ'ΣΟΝ. [*Εἰς μέσον* is used in LXX for *בין*, Ezek. xxxi. 10; for *ἵνα*, Exod. xi. 4. xiv. 16. 1 Sam. ix. 14; and for *בין*, Exod. xiv. 23. Josh. iv. 5.]

5. Ἐν μέσῳ, in the midst, among. Mat. xviii. 20. Luke ii. 46. viii. 7. et al. freq. [It occurs for *בין*, Deut. xi. 6. Ps. xlii. 5. or 6; for *ἵνα*, Gen. i. 6. ii. 9. Neh. ix. 11. 1 Kings vi. 27. et al. Also for *בין*, Neh. vi. 10.] The above phrases are often used by the LXX, and in their version generally correspond, the 1st to the Heb. *בין* or *בין*; the 2nd to *בין* or *ἵνα*; the 3rd to *ἵνα* or *בין*; the 4th to *בין* or *ἵνα*; and the 5th to *ἵνα* or *בין*. They are not, however, merely Hebraical or Hellenistical, being found also in the classical Greek writers. See Wolfius on Luke xvii. 11. and Scapula's Lex. in ΜΕ'ΣΟΣ.

ΜΕΣΟΤΟΙΧΟΝ, ου, τό, from μέσος, middle, and τοῖχος a wall.—A middle wall, a wall separating between two places. occ. Eph. ii. 14. where the apostle seems plainly to allude to the wall or *δυσφактὸς λίθινος* stone pallisado, as Josephus calls it, which separated the court of the Gentiles from that of the Jews, and which, he says, was furnished with pillars at equal distances, τὸν τῆς ἀγνείας προσημαίνουσαι νόμον, αἱ μὲν Ἑλληνικοῖς, αἱ δὲ Ῥωμαίοις γράμμασι, μὴ δεῖν ἀλλόφυλον ἐντὸς τοῦ ἁγίου παρεῖναι, 'inscribed some with Greek, and some with Roman letters, and notifying the purity required by the law, and that no alien must enter that holy place.' De Bel. v. 5, 2. Comp. vi. 2, 4. Ant. xv. 11, 5. See also Doddridge and Wetstein's note on Eph. ii. 14. [Schleusner will not allow that there is here the smallest allusion to the division in the Temple. This word is of very rare occurrence. It is found in Athenæus, vii. p. 281. (ed. Casaubon.) and Hesychius under κατήλιψ. See also Phavorinus.]

ΜΕΣΟΥΡΑΝΗΜΑ, ατος, τό, from μέσος middle, and οὐρανός heaven.—The mid-heaven, the middle part of the heavens, the meridian. occ. Rev. viii. 13. xiv. 6. xix. 17. Thus Sextus Empir. Astrol. cited by Wetstein: 'They say there are four signs which preside at every one's birth, and which by one common name they call centres, and more particularly, one, the horoscope, another, the μεσουράνημα, the third, the west (δώνον), and the last, the subterranean (ὑπόγειον) or ἀντιμεσουράνημα, which itself is also a

μεσουράνημα.' And Eustathius, on that verse of Homer, II. viii. 68.

Ἦμος δ' ἥελιος μέσον οὐρανὸν ὑμφεβήκει,
But when the sun gained the mid vault of heaven,

observes, that 'the time from the dawning of the day, μέχρις ἡλιακοῦ ΜΕΣΟΥΡΑΝΗΜΑΤΟΣ, till the sun's gaining the meridian, is called by Homer (see lin. 66.) the increase of the day, but from thence the day seems to decline.' So Plutarch and Strabo speak of the sun ΜΕΣΟΥΡΑΝΟΥΝΤΑ, as opposed to his rising and setting, or being in the east or west. See the passages and more in Wetstein on Rev. viii. 13. [v. Salmasii de Ann. Climacteric.]

Μεσῶ, ὦ, from μέσος middle.—To be in the middle or midst. occ. John vii. 14. τῆς ἑορτῆς μεσούσης, in the midst of the feast. So in Herodotus, iii. 104. we have ΜΕΣΟΥΣΑ ἡ ἡμέρη the middle of the day; and in Thucydides, v. 57. τοῦ θέρους ΜΕΣΟΥΝΤΟΣ, in the midst of summer. See Raphelius and Wetstein. [Exod. xii. 29. μεσούσης τῆς νυκτός. Comp. Neh. viii. 3. xv. 9.]

ΜΕΣΣΙΑΣ, ον, ὁ. Heb.—The MESSIAS, the Christ. It is plainly the Heb. מָשִׁיחַ, or Chald. מְשִׁיחָא, Messiah, with a Greek termination, which from the V. πᾶς to anoint; so it expresses one anointed, or rather instituted to a certain office or offices by unction; and as this ceremony was used in the inauguration of kings, prophets, and priests, so when spoken either in the Old or N. T. of the Lord's Christ, it imports his being anointed with the reality of the typical oil, (see Ps. xlv. 7 or 8. Heb. i. 9.) even with the Holy Ghost and with power. (See Acts x. 38. iv. 27. Luke iv. 18. Is. lxi. 1.) occ. John i. 42. iv. 25. Comp. Ps. ii. 2. Dan. ix. 25, 26. and Heb. and Eng. Lexicon in מָשִׁיחַ I., and below, Χριστός I.

ΜΕΣΤΟΣ, ἡ, ὅν, from the Chald. or Syriac מְסֻת sufficient, abundant. See Castell Lexic.—Full, replete. See John xix. 29. xxi. 11. Rom. i. 29. James iii. 8. Mat. xxiii. 28. and Wetstein. [Add James iii. 17. Rom. xv. 14. and 2 Pet. ii. 14. (on which see μοιχαλίζ.) In Ezek. xxxvii. 1. Nah. i. 10. Prov. vi. 34.]

Μεστῶ, ὦ, from μεστός.—To fill. occ. Acts ii. 13. [3 Mac. v. 1, 10.]

ΜΕΤΑ'. A preposition.

I. Governing a genitive.

1. With, together with. Mat. i. 23. ii. 3, 11. xxviii. 20. et al. freq. [Luke xv. 30. Mat. viii. 11. (in company with) et al. freq. (1.) It is sometimes used of persons accompanying any one, as Mat. v. 41. xvi. 27. xx. 20. xxv. 10. et al. pass. (2.) Of persons dwelling or remaining with others, as ἔως πότε ἔσομαι μεθ' ὑμῶν; Mat. xvii. 17. and καὶ ἦν μετὰ τῶν θηρίων, Mark i. 13. et al. freq. though perhaps here it rather means, in the same place with. vid. (6.) So (3.) οἱ μετὰ τινος are the companions of any one, as Mat. xii. 3. Mark i. 36. comp. xvi. 10. et al. freq. (4.) Εἶναι μετὰ τινος to be present with any one, so as to assist him. Mat. i. 23. xxviii. 20. Luke i. 66. John iii. 2. &c. Compare also the use of μετὰ in benedictions, as Rom. xvi. 24. 1 Cor. xvi. 23, 24. Gal. vi. 18. Ephes. vi. 24. &c. (5.) Sometimes it is joined with the things a man carries or has with him, as Mat. xxvi. 55. Mark xiv. 48. Luke xxii. 52. John xiii. 3.

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&c. (6.) Sometimes it expresses community of place, as Mark i. 20. xiv. 54. Luke xxiv. 5. John xx. 7. et al. These and other shades of difference occur in the various passages in which it is found, but the context is generally an easy guide to the nature of the association it expresses, and therefore more instances are not given. In Rev. i. 7. μετὰ τῶν νεφελῶν, Schleusner comparing Mark xiv. 62. takes μετὰ as synonymous with ἐπὶ in Mat. xxiv. 30. (comp. Dan. vii. 13.) but it cannot bear the sense of super which he gives it; it only expresses that our Saviour is accompanied or surrounded by clouds; the ἐπὶ of St. Matthew is more particular; the general idea is the same. This is one among the many instances of the mischievous endeavouring to make every word tally in two parallel passages. Μετὰ cannot be used for ἐπὶ, and there is no need to force the passage. Some few MSS. read ἐπὶ.]

2. As well as. Luke xi. 7. Comp. Mat. ii. 3. 1 Cor. xvi. 11. and see Bowyer and Campbell on Luke. [Others in Luke xi. 7. understand it to mean, in the same bed or room.]

3. With, on the same side or party with. Mat. xii. 30. So in Herodotus, ii. 152. we have ΜΕΤ' ἘΩΥΤΟΥ γενέσθαι, to be on his side; and in Aristophanes, ἦν ΜΕΘ' ἩΜΩΝ 'ΗΜΩΝ 'Η.Σ., 'if you were of our party.' See Raphelius, Wetstein, and especially Kypke.

4. Among. Luke xxiv. 5.

5. With, against. Rev. xi. 7. Comp. 1 Cor. vi. 6, 7. [Verbs which express an action performed by more than one agent, as to fight, contend, converse, &c. are followed by μετὰ, which thus couples the second agent with the subject of the verb. Thus πολεμήσω μετ' αὐτῶν, Rev. ii. 16. where the action is incomplete unless there be some one to war with. Comp. xi. 7. xvii. 14. xix. 19. et alibi. Similarly λαλεῖν μετὰ τινος in Gen. xxxi. 29. See also 2 Kings xiv. 15. Gen. xxvi. 20. The same is true of Rev. ii. 22. (τοὺς μοιχεύοντας μετ' αὐτῆς.) xiv. 14. xvii. 2. (μεθ' ἧς ἐπόρνευσαν.) xviii. 3, 9. where Bretschneider, however, supposes μετὰ to express the means, and considers the ἧς, &c. as human instruments. So κρίνεται μετὰ τινος, 1 Cor. vi. 7. should be explained; but in Mat. xii. 41, 42. it simply means together with, (and not against, as Schleusner says,) being construed with ἀναστήσονται. See Fritzsche and Walh.]

6. With, by, by means of, in the same sense as διὰ with a genitive. Acts xiii. 17. Comp. xiv. 27. xv. 4. (see ver. 12.) Mat. xxvii. 66. where see Raphelius and Kypke, who shows that it is thus used by Demosthenes, Thucydides, Xenophon, and Polybius, and in Mat. construes μετὰ τῆς κοστωδίας, with ἡσθαλίσαντο. But Qu! [Fritzsche's explanation of Mat. xxvii. seems the best. He construes μετὰ τῆς κοστωδίας with σφραγίσαντες τὸν λίθον in this sense, they made it sure, sealing the stone, as well as setting the watch; μετὰ joining thus the two precautions they used. I should construe John xix. 40. much in the same manner.] Μετὰ βίας, with or by force. Acts v. 26. ἈΦΕΙΝ ΜΕΤΑ' ΒΙ'ΑΣ is several times used by Polybius, as cited by Raphelius and Wetstein. [Μετὰ often makes a periphrasis of the adverb, as μετὰ χαρᾶς with joy, joyfully, Mat. xiii. 20. μετὰ σπουδῆς, Mark vi. 45.]

7. To, towards. Luke i. 58, 72. x. 37. Comp.

1 John iv. 17. where French translation—*la charité enuvers nous*, and Diodati's Italian—*la carità inverso noi*.

[8. *Μετὰ διωγμῶν*, Mark x. 30. which some render in *return for*; but this it can hardly bear. Bretschneider renders it *statim post*, and compares Amos iv. 2. τοὺς μεθ' ὑμῶν *your posterity*, and viii. 10. Mic. iii. 11. where he translates κρίνειν μετὰ δόρων *acceptis muneribus*.]

II. Governing an accusative.

1. Of time, *after*. Mat. xvii. 1. xxiv. 29. xxv. 19. et al. *Μετὰ ταῦτα*, John xiii. 7. *after these things*, "not hereafter, i. e. at some distant time, as rendered in our translation, but as soon as I have finished what I am now doing." Dr. Bell on the Lord's Supper, p. 147. 1st edit. p. 164. 2nd note.

2. Of time, *within*, intra. Mark viii. 31. where *μετὰ τρεῖς ἡμέρας* is the same as *τῇ τρίτῃ ἡμέρᾳ* on the third day, Mat. xvi. 21; and in this sense the phrase is used Mat. xxvii. 63. as is plain from ver. 64. So Josephus, Ant. i. 12, 2. speaking of the circumcision of Isaac, says, εὐθὺς ΜΕΤ' ὀγδόῃν ἡμέραν περιτέμνουσι, they circumcise them immediately *within* or *on* the eighth day. So the learned Hudson renders it in his version, *die statim octavo circumcidunt*. See more in Wetstein and Kypke on Mat. xxvii. 63. [See Mat. i. 12. *μετὰ ἧ τὴν μετοικεσίαν Βαβυλῶνος*, &c. which Kuinoel translates 'tempore exilii' *at the time of the exile or sojourn at Babylon*. Fritzsche however translates it 'postquam erat in Babyloniam demigratum' *after the removal to Babylon*; and in a long note, well worth reading, denies that *μετὰ* of time ever has any sense but *after*. In the above passage from Josephus he translates it 'exacta die octava,' and on Mat. xxvii. 63. he says that broken days are reckoned as entire ones.—His note should be consulted.]

3. With the neuter article τὸ and a verb infinitive, *after*, *after that*. Luke xxii. 20. *μετὰ τὸ δεῖπνῆσαι*, *after supping or supper*, or *after that he had supped*. So Mat. xxvi. 32. Mark xiv. 23. xvi. 19. et al. [*Μετὰ* is used of place in Heb. ix. 3. meaning 'behind.']

III. In composition.

1. It denotes relation, connexion, or agreement with some other person or thing, as in *μετέχω* and *μεταλαμβάνω* to *partake*.

2. *After*, as in *μεταμέλομαι* to *be concerned after* a fact, i. e. *to repent*.

3. It denotes change of place or condition, as in *μετάγω* to *turn*, *μεταβαίνω* to *pass*, *μεταμορφόω* to *transform*.

Μεταβαίνω, from *μετά* denoting change of place or condition, and *βαίνω* to go.

I. To go, or pass, from one place to another. Mat. xvii. 20. Luke x. 7. [to pass from one state to another. John v. 24. Comp. xiii. 1. and 1 John iii. 14.]

II. To go away, depart. Mat. viii. 34. [xi. 1. xii. 9. xv. 29. John xiii. 1. Acts xviii. 7. It occ. metaphorically 2 Mac. vi. 1. *μεταβαίνειν ἐκ* (or ἀπὸ) τῶν πατρίων νόμων. Comp. ver. 9, 29.]

Μεταβάλλω, from *μετά* denoting change of place or condition, and *βάλλω* to cast, put. To change. occ. Acts xxviii. 6. *μεταβαλλόμενοι* (γνώμῃν namely) *changing their mind or opinion*. Josephus often uses the 2nd aor. mid. of this V. in the

same sense, as de Bel. v. 9, 1, 3. and 11, 2; in Ant. iii. 12, 3. he has the full expression, ΜΕΤΑΒΑΛΛΕΣΘΑΙ ΤΑ Σ ΓΝΩΜΑΣ. See also Alberti, Wetstein, and Kypke. [So Joseph. A. J. v. 7, 7. ὁ Θεὸς μεταβαλλόμενος εἰς τὸ ἡμερώτερον. occ. in the act. voice 2 Mac. vi. 29. comp. Exod. vii. 17. καὶ μεταβαλεῖ εἰς αἷμα, *it shall change or turn to blood*, v. 20. Lev. xiii. 3. Ecclus. xviii. 26.]

Μετάγω, from *μετά* denoting change of place, and *ἄγω* to lead, guide.

I. To turn about, manage, as a horse by a bridle. James iii. 3.

II. Μετάγομαι, pass. to be turned about, steered, as a ship by the helm or rudder. James iii. 4. [2 Chron. xxxvi. 3. 1 Kings viii. 48. of leading away captive. Comp. 2 Chron. vi. 37. 2 Mac. i. 33. In Ecclus. x. 8. *μετάγεται* is transferred. In 2 Mac. iv. 10. of changing the habits of a people, and in Prol. to Ecclus. of translating a language. v. μεθερμηνεύω.]

Μεταδίδωμι, from *μετά* denoting change of condition, and *δίδωμι* to give.—To impart, to communicate, q. d. to transfer. occ. Luke iii. 11. Rom. i. 11. xii. 8. Eph. iv. 23. 1 Thess. ii. 8. See Wetstein on Luke, and Macknight on Rom. xii. 8. [On 1 Thess. ii. 8. comp. Wisd. vii. 13. where it is used of communicating knowledge, and Test. xii. Patr. ἃ ἡκούσατε, *μετάδοτε καὶ ὑμεῖς τοῖς τέκνοις ὑμῶν*. Comp. 2 Mac. viii. 13. In Rom. xii. 8. Schleusner, Bretsch., and Wahl understand by ὁ μεταδίδους a deacon from his office of distributing the alms. (There were similar officers in the Jewish synagogues called *ὑπηρέται*. See Lightfoot, Hor. Hebr. Mat. iv. 23.) Comp. Ephes. iv. 28. Job xxxi. 17. Prov. xi. 26. where the LXX take *ῥαψῆ* to mean breaking so as to distribute, but it is rather to sell.]

Μεταθέσεις, εως, ἢ, from *μετατίθημι* to transfer, or change.

I. A being transferred or translated from one place to another, a translation. Heb. xi. 5.

II. A removal. Heb. xii. 27.

III. A change or abrogation. Heb. vii. 12. [In 2 Mac. xi. 24. it denotes a change of manners and customs.]

Μεταίρω, from *μετά* denoting change of place, and *αἶρω* to take up or away.

I. Translative, to transfer from place to place. Thus used in the profane writers. [See also 2 Kings xxv. 11. Ps. lxxx. 8. Prov. xxii. 28.]

II. In the N. T. intransitively, to transfer oneself, remove, depart. Mat. xiii. 53. xix. 1. [Aquila, in Gen. xii. 8.]

Μετακαλέομαι, οὔμαι, mid. from *μετά* denoting change of place, and *καλέω* to call.—To call from one place to another, to call or send for. Acts vii. 14. x. 32. xx. 17. xxiv. 25. [Achilles Tat. bk. iv. p. 243. καὶ εἰρταὶ τὸν τοῦ στρατοπέδου ἱατρὸν μετακαλέσασθαι. It occ. in active v. in LXX, Hos. xi. 1, 2.]

Μετακινέω, ὦ, from *μετά* denoting change of place or condition, and *κινέω* to move.—To move away, remove, dimoveo, transmoveo. occ. Col. i. 23. Deut. xxxii. 30.

Μεταλαμβάνω, from *μετά* denoting relation, and *λαμβάνω* to take.

I. With a genitive of the thing, to partake, or

be a partaker, of. Acts ii. 46. xxvii. 33. 2 Tim. ii. 6. Heb. vi. 7. xii. 10. [Wisd. xviii. 9. Xen. Cyr. vii. 5, 18. Ælian, V. H. ix. 5.]

II. With an accusative of the thing, to get, obtain. Acts xxiv. 25. λαβεῖν καιρόν is often used in the Greek writers for taking an opportunity (see Wetstein); and Kypke has produced from Polybius, ii. 16. ΜΕΤΑΑΛΛΑΒΟΝΤΕΣ δὲ ΚΑΙΡΟΝ ἀρμόττοντα ποιούμεθα τὴν καθήκουσαν μνήμην, 'having gotten (nacti) a convenient opportunity, we will take proper notice.' [On the accusative joined with verbs of this nature, see Matth. Gr. Gr. § 363. obs. It occ. 2 Mac. iv. 21. in the sense of hearing, learning, &c. Comp. xi. 6. xii. 5. xiii. 10. xv. 1.]

Μετλήψις, εως, ἡ, from the old verb μετλήψω, —λήψω, the same as μεταλαμβάνω. —A partaking, or being partaken of. occ. 1 Tim. iv. 3.

Μεταλλάττω, from μετά denoting change of condition, and ἀλλάττω to change.—To change one thing for or into another, to transmute. occ. Rom. i. 25, 26. [Esth. ii. 20. It sometimes is used (either with or without τὸν βίον) for changing life for death, or dying, as 2 Mac. iv. 7, 37. v. 5. vi. 31. vii. 7, 13, 40. In vii. 14. Biel would read μεταλλάσσοντα τὰς ἀπ' ἀνθρώπων (i. e. ἐλπίδας) because μεταλλάσσοντας ὑπ' ἀνθρώπων (he says) would require the passive to express killed by men, as the Vulgate renders it; but if μεταλλάσσων means dying, there is no need of the passive.]

Μεταμέλομαι, or μεταμελῶμαι, from μετά after, and μέλομαι to be concerned, from the impers. μέλει it is a concern.—To repent, repent oneself, properly, to be concerned after something said or done. "Proprie significat, post rem aliquam perperam patratam anxium et sollicitum esse." Minert. Mat. xxi. 29, 32. xxvii. 3. 2 Cor. vii. 8. [It is applied ἀνθρωποπαθῶς to God, in Heb. vii. 21. comp. 1 Sam. xv. 35. and Augustin. de Civit. Dei, xvii. 7. It occ. also Prov. v. 11. xxv. 8. Ecclus. xxxv. 19. et al. In Exod. xiii. 17. the impersonal verb μεταμέλει is used.]

Μεταμορφῶ, ὤ, from μετά denoting change of condition, and μορφή to form.

I. To transform as to external appearance, to transfigure. Mat. xvii. 2. Mark ix. 2. [Ælian, V. H. i. 1. says of the polypus, that they lie under the rocks καὶ αὐτοὺς εἰς τὴν ἐκείνων μεταμορφοῦσι χροιάν, and change themselves into the colour of the rocks. Symm. in the Title to Ps. xxxiii. (where the LXX use ἀλλοιοῦν) uses this word.

II. To be transformed, or changed internally and spiritually. Rom. xii. 2. Comp. 2 Cor. iii. 18. [Senec. Epist. 5. 'Sentio non emendari me tantum, sed transfigurari.' Quintil. vi. 1.]

Μετανοέω, ὤ, from μετά after, or denoting a change of condition, and νοέω to think.

I. To understand afterwards. So Plato in Gorg. ταῦτα προνοήσας μὲν δυνατόν, ΜΕΤΑΝΟΗΣΑΣ δὲ ἀνίκατα, 'these things are indeed possible to those who understand them before, but to those who understand them afterwards irremediable.'

II. To change one's mind or opinion. So in Xenophon, Cyr. lib. i. at the beginning, ἡναγκα-

ζόμεθα ΜΕΤΑΝΟΕΙΝ, we were forced to change our opinion. See Raphelius's excellent annotations on Heb. xii. 17. [Wahl, in Acts ii. 38. iii. 19. makes it to change one's opinion of Christianity, and so receive it, and in xvii. 30. xxvi. 20. to change from idolatry to the true God; but it seems rather used in its common sense of repenting.]

111. In the N. T. to repent, i. e. either to be wise after a fact or facts committed, to return to one's wits, as we say, *resipisco*; or rather, I think, to change one's mind and sentiments, to have them really altered, so as to influence one's subsequent behaviour for the better. Mat. iii. 2. xi. 20, 21. Mark i. 15. Luke xvii. 3, 4. et al. freq. Comp. μετάνοια, and see Campbell's Sixth Preliminary Dissertation on the Gospels, part iii. p. 242. [xii. 41. Mark i. 15. vi. 12. Luke x. 13. xi. 32. xiii. 3, 5. xv. 7, 10. xvi. 30. Rev. ii. 5, 16. iii. 3, 19. xvi. 9. It is followed by ἀπό in Acts vii. 22. (μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης) and is sometimes rendered to desist, but it implies more than merely desisting—it is rather desisting in consequence of repentance. So with ἐκ Rev. ii. 21, 22. ix. 20, 21. xvi. 11. Followed by ἐπὶ before the thing repented of, it implies sorrow for it, and a consequent change of heart. So 1 Cor. xii. 21. Comp. Joel ii. 13. (It is also attributed ἀνθρωποπαθῶς to God, as Amos vi. 3, 6. Jonah iii. 10. iv. 5. and Jer. xviii. 8, 10. with περί.) Observe also that in Mat. xi. 21. xii. 41. Luke x. 13. Bretschneider takes it for 'penitentiam agere,' repenting, as shown by abstinence from indulgence, by fasting and the like. So Test. xii. Patr. p. 520. ἐπὶ τῇ μετενόησῃ ἐνώπιον Κυρίου οἶνον καὶ σίκερα οὐκ ἔπιον, καὶ κρέας οὐκ εἰσῆλθεν εἰς τὸ στόμα μου, κ.τ.λ. Seven years did I pass in repenting before the Lord. Wine and strong drink (date-wine, Lowth, Is. v. 11.) I drank not, and meat entered not into my mouth, &c. So p. 667. Comp. Joel ii. 12. Jonah iii. 16.]—In the LXX this verb almost constantly answers to the Heb. עָנָה which in like manner denotes to change the mind. [e. g. 1 Sam. xv. 29. Jer. iv. 28. xviii. 8. et al. where it is applied to God (see μεταμέλομαι). occ. also Wisd. v. 3. Ecclus. xvii. 24. &c.]

Μετάνοια, ας, ἡ, from μετανόεω.

I. A change or alteration of mind. Heb. xii. 17. 'He found no room μετανόιας for (his father Isaac's) change of mind, (or for his father to change his mind,) though he sought αὐτὴν it (this change of mind) with tears.' I think with Raphelius, that the pronoun feminine αὐτὴν, referring not to τόπον, but to μετανόιας, clearly shows, that μετανόιας means Isaac's, not Esau's, change of mind. See more in Raphelius on the place. [See Polyb. iv. 66.]

II. Repentance, change or alteration of mind, and consequently of conduct or behaviour, from evil to good. So Athanasius, Quæst. 133. de Parab. διὰ τοῦτο—λέγεται μετάνοια ὅτι μετατίθησι τὸν νοῦν ἀπὸ τοῦ κακοῦ πρὸς τὸ ἀγαθόν, 'μετάνοια is so called because it transfers the mind from evil to good.' Aretas in cap. 3. Apocal. μετάνοιά ἐστι μετάνοιας ἀπὸ τῶν χειρόνων, καὶ μεταβολὴ ἐπὶ τὸ βέλτιον, 'μετάνοια is a change from worse to better.' [Mat. ix. 13. Mark ii. 17. Luke v. 32. xv. 7. 2 Cor. vii. 9, 10. 2 Tim. ii. 25. Sometimes it is used with more especial reference to the repentance or change of heart and conduct (from

idolatry or sinfulness) required by the Christian covenant of its converts, and also to that preached by John the Baptist. See Mat. iii. 8, 11. Mark i. 4. Luke iii. 3, 8. xxiv. 47. Acts xiii. 24. xix. 4. xx. 21. xxvi. 20. In this sense it is sometimes coupled with the remission of sins obtained through the Christian covenant. See Tittmann, Prolus. ii. de Vocabulis (Economie Salutis, p. 4. and Parkhurst below.) δούναι μετάνοιαν, to give repentance, i. e. to offer terms of peace and reconciliation, Acts v. 31. "As repentance was not actually wrought in Israel by the efficacious grace of Christ, I think it evident," says Doddridge, "that δούναι μετάνοιαν here signifies to give place or room for repentance, just as the same phrase does in Josephus, (Ant. xx. 7, 7.) where he says, that the Jews rising up at Caesarea in a tumultuous manner, the wiser people among them went to intercede with the governor, (Felix,) ΔΟΥΝΑΙ ΜΕΤΑΝΟΙΑΝ ἐπὶ τοῖς πεπραγμένοις, i. e. to publish a pardon to those that should lay down their arms," or more literally, to give them room for repenting of what they had done, as Hudson renders it, *ut daret locum poenitentiae ob ea in quibus deliquerant*. Comp. Acts xi. 18. Aristotle, cited by Wetstein on Acts v., uses the expression in the same sense. So Wisd. xii. 19. and *hast made thy children be of good hope, ὅτι ΔΙΔΩΣ ἐπὶ ἀμαρτήμασι ΜΕΤΑΝΟΙΑΝ, that thou givest repentance for sins*, i. e. (as the author had expressed it, ver. 10.) ΕΔΙΔΟΥΣ ΤΟΨΟΝ ΜΕΤΑΝΟΙΑΣ, *thou givest place or room for repentance*. The phrase διδόναι μετάνοίας τόπον is applied in the same view by Clement, 1 Cor. § 7. ἐν γενεᾷ καὶ γενεᾷ ΜΕΤΑΝΟΙΑΣ ΤΟΨΟΝ ΕΔΟΚΕΝ ὁ Θεὸς τοῖς βουλομένοις ἐπιστραφῆναι ἐπ' αὐτόν, 'in every generation the Lord hath given place or room for repentance to those that were willing to turn to him.' Εἰς μετάνοιαν ἀγειν, to lead, more, incite to repentance, Rom. ii. 4. where Wetstein cites the same expression from Plutarch and Appian, and Kypke from Josephus. Εἰς μετάνοιαν χωρῆσαι, to come to repentance. occ. 2 Pet. iii. 9. So Plutarch, cited by Wetstein, Εἰς ΜΕΤΑΝΟΙΑΝ—ΧΩΡΗΣΑΣ. Compare Kypke. [Μετάνοια occ. LXX, Prov. xiv. 15. There are some remarks on this word in Morini, lib. de Sacramento Poenitentiae, i. 2. and Döderlein, Institut. Theolog. Christ. § 320. and a dissertation of Joh. Floder, de Differentia Vocum μετάνοίας καὶ μεταμελείας. Upsal, 1774. quarto.]

- Εἰς Μεταξύ. An adv. governing a genitive, from μετὰ with or after.
1. Between. Mat. xviii. 15. xxiii. 35. [Luke xi. 51. xvi. 26. Acts xii. 6. xv. 9. Apocrypha, Wisd. iv. 10. (amongst,) xvi. 19. xviii. 23.] Rom. ii. 15. μεταξύ ἀλλήλων, between or among one another, inter se *inticem*, 'between themselves,' Eng. Marg.
 2. With the article prefixed it denotes time. John iv. 31. ἐν δὲ τῷ μεταξύ, (χρόνῳ, namely,) in the mean or intermediate time. So Scapula cites from Demosthenes, 'Ο ΜΕΤΑΞΥ ΧΡΟΝΟΣ, the mean time.
 3. After, following, succeeding. Acts xiii. 42. εἰς τὸ μεταξύ σάββατον, on the following sabbath. This expression is plainly equivalent to ἐρχόμενον σάββατον, the next sabbath, ver. 44. So Josephus speaks, Διαβίων τε καὶ Σολομώντος ἐπὶ δὲ τῶν ΜΕΤΑΞΥ τούτων βασιλέων, 'of David and

Solomon, and of the kings after (i. e. who succeeded, subsequens, Hudson) these.' de Bel. v. 4, 2. And ii. 11, 4. μεταξύ is used for afterwards, as it is also by Clement twice in 1 Cor. § 44. To which from Kypke we may add Plutarch using ΜΕΤΑΞΥ for afterwards, and ΤΟΙΣ ΜΕΤΑΞΥ βασιλεῦσιν for the succeeding kings. Institut. Lacon. p. 240. [v. Kypke, Obs. Sacr. vol. ii. p. 67. Krebs, ad Decreta Rom. p. 223. and Obs. Flav. p. 220.]

Μεταπέμνω, and -ομαι, mid. from μετὰ denoting change of place, and πέμνω to send.—To send for one from another place, accessio. [In mid. voice, or 1 aor. pass.] Acts x. 5, 22, 29. [xi. 13. xxiv. 24, 26. xxv. 3. and Gen. xxvii. 45. Num. xiii. 7. 2 Mac. xv. 31.]

Μεταστρέφω, from μετὰ denoting change of place or condition, and στρέφω to turn.

I. Properly, to turn from one side to the other, convertio. [In Deut. xxiii. 5. ἔπειτα to turn away.]

II. To turn, change. Acts ii. 20. Jam. iv. 9. Thus it is often used in the LXX for the Heb. שָׁבַע. See inter al. Joel ii. 31. Amos viii. 10. [Comp. Ecclus. xi. 31. 1 Mac. ix. 41. Test. xii. Patr. p. 688. ὁ Βελιάρ τὸ ἀγαθὸν ἐν πονηρίᾳ (εἰς πονηρίαν, that is) μεταστρέφει.]

III. To pervert, or to subvert, overthrow. Gal. i. 7.

Μετασχημαρίζω, from μετὰ denoting change of condition, and σχημαρίζω to fashion, which from σχῆμα a fashion, form, or a rhetorical figure, which see.

I. To transfigure, transform. 2 Cor. xi. 13—15. Phil. iii. 31. [See Symm. in 1 Sam. x. 5. and Joseph. A. J. vii. 10, 5. μετασχηματίσας αὐτόν having changed his outward appearance. Test. xii. Patr. p. 530.]

II. To transfer figuratively, i. e. by a rhetorical figure, or figurative manner of expression. occ. 1 Cor. iv. 6. ταῦτα—μετασχηματίσας εἰς ἑμᾶνδόν καὶ Ἀπολλῶν, these things (namely what he says concerning the authority of their teachers, ch. iii. 5—8.) I have by a figure transferred to myself and to Apollos, by that figure namely, "in which I," to use the words of Quinetilian, ix. 2. "*we want the hearers to understand by a kind of suspicion what we do not express; not indeed the contrary of what we say, as in the irony, but something latent however, and to be discovered by our audience, which (adds he) is now almost the only thing called schema among us, and whence debates are called figurative.*" See more in Wetstein.

Μετατίθημι, from μετὰ denoting change of place or condition, and τίθημι to place.

I. To transfer, translate from place to place. Acts vii. 16. Heb. xi. 5. [Comp. LXX, Gen. v. 24. Wisd. iv. 10. and Joseph. A. J. i. 3, 4. Ecclus. xiv. 16.]

II. To remove. [Thus ὁ μετατίθεις ὅρια of removing boundaries. Deut. xxvii. 17. Hos. v. 10.] Pass. to be removed, changed, or perverted, spiritually or mentally. Gal. i. 6. where see Wetstein and Kypke. [It is rather middle than pass. here.

"In quo, per quamdam suspicionem, quod non dicimus accipi volumus: non utique contrarium ut in εἰπωμένη, sed aliud latens, et auditori quasi inveniendum, quod—jam serè solum schema à nostris vocatur, et unde controversie figuratè dicuntur."

Comp. 2 Mac. vii. 34. Eccclus. vi. 9. and active in 1 Kings xx. 25.]

III. *To change or turn.* Heb. vii. 12. [So Joseph. A. J. xii. 9. 7. μεταθεῖναι τὴν τιμὴν ἀπὸ ταύτης τῆς οἰκίας εἰς ἕτερον οἶκον. In Jude 4. it means *perverting*.]

Μετέπειτα, adv. of time, from μερὰ after, and εἵπειτα then.—*Afterwards.* occ. Heb. xii. 17. [Apoerypha, Judith ix. 7. καὶ τὰ μετέπειτα. Comp. Addit. Esth. xiii. 4. Xen. Cyrop. i. 5, 7. τὸν εἵπειτα χρόνον.]

Μετέχω, from μερὰ denoting relation, and ἔχω to have.—*To partake, take part, be a partaker.* It governs a genitive. occ. 1 Cor. ix. 10. (where see Bowyer.) 12. x. 17, 21, 30. Heb. ii. 14. v. 13. vii. 13. φυλῆς ἐτέρας μετέσχησεν, 'partook of, i. e. belonged to, another tribe.' [Prov. i. 18. Esdras v. 40. Wisd. xvi. 3. 2 Mac. iv. 14. v. 10, 27. On its government see Matth. Gr. Gr. 361, 4.] On this V. and its derivatives see Dr. Bell on the Lord's Supper, p. 68 of the 1st edit. or p. 72 of the 2nd.

Μετewορίζω, from μετέωρος high, which from μετὰ denoting change of place, and αἶρω to lift up. See Scapula.

I. In the Greek writers, to lift up on high. [See LXX, in Micah iv. 1. It is applied to the flight of birds, Ælian, H. A. iii. 20. vii. 30. xi. 33. See the LXX, Obad. 4. Ezek. x. 16—19. Metaphorically of pride and lofty imaginations. 2 Mac. v. 17. vii. 34. 3 Mac. vi. 5. Comp. Ps. cxxx. 1. Hence μετewορισμός ὀφθαλμῶν, Eccclus. xxiii. 4. (which, however, Bretschneider, comparing xxvi. 9. understands of lascivious rather than lofty looks,) and τῆς καρδίας, 2 Mac. v. 21.]

II. *To put a ship out to sea.* Thus Philostratus, cited by Scapula and Wetstein, ΜΕΤΕΩΡΙΣΑΙ τὴν ναὺν εἰς τὸ πλάγος; and Theuclides, vii. 16. ΜΕΤΕΩΡΙΣΘΕΙΣ ἐν τῷ πλάγι, 'being out at sea.' So the adjective μετέωροι is often in the best Greek writers applied to ships or persons in them when out at sea (the reason of which see under κατὰ γῶ II.). And because these are in perpetual agitation by the winds and waves, hence

III. The adjective μετέωρος often denotes being agitated with hopes and fears, being anxious, in anxious suspense, or the like. So Lucian, Jup. Trag. t. ii. p. 191. καὶ νῦν ΜΕΤΕΩΡΟΙ πάντες πρὸς τὴν ἀκρόασιν—, 'and now they are all anxiously solicitous to hear—.' And thus it is frequently used in Josephus, as de Bell. i. 27, 3. speaking of the condemnation of Herod's sons, Alexander and Aristobulus: ἐνθα δὲ ΜΕΤΕΩΡΟΙ ἦ τε Συρία πάσα, καὶ τὸ Ἰουδαϊκὸν ἮΝ, ἐκδεχομένων (or rather ἐκδεχόμενον) τὸ τέλος τοῦ δράματος, 'then was all Syria and Judea agitated with anxious thoughts, expecting the end of this tragedy.' So iv. 9, 2. καὶ οἱ μὲν ΜΕΤΕΩΡΟΙ περὶ τῶν ὧν ὄΝΤΕΣ, ὥς ἂν σαλευομένης τῆς Ῥωμαίων ἡγεμονίας—, 'and they being anxious for the whole, since the Roman empire was now tossed in a storm—.' Comp. ii. 21, 1. and Ant. viii. 8, 2. And in this view μετewορίζομαι in St. Luke seems to signify to be agitated with hopes and fears, with anxious, uneasy, restless thoughts, or the like, curarum fluctuare aestu. Luke xii. 29. See Doddridge, Alberti, Wolfius, and Wetstein on the place. [Bretschneider makes

μετέωρος *attentus, cupidus*, in passages similar to the above. "Metaphora," says he, "desumpta ab iis, qui de alto prospiciunt quasi speculatores, (Eccclus. xxxvii. 4.) vel quod magis placet, qui oculis sublati cupide prospiciunt, igitur magna cupiditate feruntur." He takes therefore Luke xii. 29. thus: do not be intent on these things, or be carried away by eagerness for them. But his metaphor is very far-fetched. Parkhurst's explanation seems the best. So Wahl and Schleusner. See also the Glosses in Stephens's Thes. p. 1636. ed. Valpy. On this word see Loesner, Obs. Philon. p. 116. Munthe, Obs. Philol. e Diod. Sic. p. 157. and Krebs, Obs. Flav. p. 123.]

Μετοικεσία, αἰ, ἡ, from μετοικέω to remove from one habitation to another, which from μερὰ denoting change of place, and οἰκέω to inhabit.—*A removing from one habitation or country to another, a transportation, or transplantation.* Mat. i. 11, 12, 17. [2 Kings xxiv. 16. 1 Chron. v. 22. Ezek. xii. 11. Obad. 20. Nahum iii. 10. Schleusner, after Jensius, (in Ferculo Litterario, p. 4.) says, that it is not used in Greek authors. Wahl refers to Jacobs's Gr. Anthol. vol. i. p. 175. The term μέτοικος a sojourner, of one who is settled for a time in a foreign state, is common.]

Μετοικίζω, from μερὰ denoting change of place, and οἰκίζω to cause to dwell, which from οἶκος a house.—*To cause to change his habitation, to remove from one habitation to another.* occ. Acts vii. 4, 43 or 44. where μετοικῶ is the 1st fut. Attic for μετοικίσω. [2 Sam. xv. 19. 1 Chron. v. 6, 26. Jer. xxii. 12. et al. Æl. V. H. i. 11. Thuc. i. 12.]

Μετοχή, ἡς, ἡ, from μετέχω to partake.—*A partaking, participation, agreement.* occ. 2 Cor. vi. 14. [Ps. cxi. 3. but in a different sense.]

Μέτοχος, ου, ὁ, from μετέχω to partake. I. A partaker. Heb. iii. 1, 14. vi. 4. xii. 8. [Hos. iv. 17. and for associate, Ps. cxix. 63. Eccles. iv. 10.]

II. An associate. Heb. i. 9. The correspondent Heb. word in Ps. xlv. 8. to παρὰ τοὺς μετόχους σου of the LXX and of the Apostle is ἡγῶμαι above thy associates, and by these are meant all men who believe on Christ. Comp. Heb. ii. 11. &c. Rom. viii. 17. [Schleusner understands by μετόχους other kings, as does Wahl, who says, "those of the same craft or of the same rank, as Luke v. 7. Heb. i. 9."]

III. A partner. Luke v. 7. Μετρέω, ὦ, from μέτρον.—*To measure, mete.* [It is used literally of measuring dry or liquid things, or height and length, &c. Rev. xi. 1, 2. xxi. 15—17. Exod. xvi. 18. Num. xxxiii. 5. Ruth iii. 15. and metaphorically in Mat. vii. 2. which is a proverbial phrase (comp. Luke vi. 38. Mark iv. 24.) found in the Chaldee paraphrase of Gen. xxxviii. 25, 26. vid. Vorst, de Adagiis N. T. ch. 8. p. 800. Andr. Schott. Adagia Sacra N. T. p. 16. On 2 Cor. x. 12. where it means to estimate, comp. Hor. 1 Epist. vii. 98.]

Μετρητής, ου, ὁ, from μετρέω.—*A measure of capacity.* occ. John ii. 6. It is very difficult to determine the exact quantity of the μετρητής here mentioned. In the LXX the word is used once, 1 Kings xviii. 32. for the Heb. נֶחֱסֵךְ a seah, equal to about two gallons and a half English: but as the seah is mentioned in Scripture only as a measure of things dry, it is more probable that

μετρητής in St. John means the Jewish $\pi\alpha$ bath, for which also it is once used by the LXX, 2 Chron. iv. 5. and which is generally reckoned equal to seven gallons and a half English, though Calmet reduces it to less than six gallons, Lami to less than four, and Le Clerc to less than three gallons. But if we take the largest of these computations, and consequently allow the quantity of wine furnished by our Saviour on this occasion to have been equal to about 114 gallons, this very quantity itself will prove to any ingenious mind, that it could not be intended to be drunk at one day's feast, even by a very large private company; especially considering that this miraculous supply was not given till the wine provided for the feast fell short. (Comp. John ii. 3, 10.) So large a quantity was probably designed not only to supply the new-married couple with wine during the *seven days* that the nuptial feast lasted, (Judg. xiv. 12. comp. Gen. xxix. 27, 28. Tobit xi. 19.) and to provide for their future occasions, but, what was of infinitely greater consequence, to ascertain the *reality of our Lord's miracle*. Had he exerted his miraculous power over a *small quantity* only, those who can be now so unreasonable as to charge our blessed Saviour with *encouraging drunkenness*, would, no doubt, have been ready to insinuate, that there was some *sleight of hand* in the case, or a *juggle between Jesus and the servants*; and would have asked why he did not turn all the water in the vessels into wine. Whereas now the very quantity itself, which, according to the lowest computation above-mentioned, amounts to about *forty-five gallons*, shows, that there was no room for *legerdemain* or *deception*. See Bp. Pearce's *Miracles of Jesus vindicated*, part iii. [Schl., Wahl, and Bretschneider give μετρητής as the Attic amphora containing 72 sextarii or 12 congii. The Roman amphora contained 42 sextarii. A sextarius is about an English pint.]

μετριοπαθῶς, from μετριοπαθής moderate in his passions, which from μέτριος moderate, (see μετριώς,) and πάθος passion. Hesiychius explains μετριοπαθής by μικρά πάσχωσιν suffering or bearing small things, συγγινώσκων ἐπιεικῶς, mildly pardoning; and in Plutarch in Colot, μετριοπάθεια is the same as πραότης meekness. With a dative following, to moderate one's anger towards, to pardon, or treat with mildness or gentleness. occ. Heb. v. 2. So Josephus, Ant. xii. 3, 2. speaks of Vespasian and Titus, ΜΕΤΡΙΟΠΑΘΕΣΑΝΤΩΝ, behaving with moderation and gentleness towards the Jews after such disputes and wars as they had had with them. See more in Wetstein and Kypke.

μετρίως, adv. from μέτριος moderate, which from μέτρον.—Moderately, a little. occ. Acts xx. 12. So in Josephus, Ant. xv. 8, 1. ΟΥ ΜΕΤΡΙΩΣ ἰδυσχάραον, 'they were not a little provoked.' [2 Mac. xv. 36.]

ΜΕΤΡΟΝ, ου, τό, a measure of capacity or length. In the N. T. it is generally used metaphorically. Mat. vii. 2. [where see Lightfoot and Vorst, de Adagiis N. T. ch. viii. p. 803. Comp. Mark iv. 24. Luke vi. 38. There is a similar Jewish proverb $\pi\alpha$ $\pi\alpha$ $\pi\alpha$ measure for measure. In Rev. xxi. 17. Schleusner and Bretschneider translate it amussis, a carpenter's line, so that

μέτρον ἀνθρώπου, or funis messorius may be by man's measure, to show that common cubits were meant. Others (as Hammond and Wahl) translate it stature, and refer it to the κάλαμος, verse 15. which they make 6 cubits long, comparing Ezek. xl. 5. and taking the cubit here only as a foot, instead of a foot and a half; but the construction in this case would be very awkward. In John iii. 34. ἐκ μέτρον means by measure or sparingly. It is also used for the quantity measured; and hence metaphorically is used for a share of any quality, as faith and the like. Rom. xii. 3. comp. Ephes. iv. 7. In Ephes. iv. 13. it is used much as we use the word standard. Comp. 2 Cor. x. 13. Ἐν μέτρῳ, Eph. iv. 16. is in proportion to. On Mat. xxiii. 32. comp. Zech. v. 6. Gen. xv. 16. 1 Thess. ii. 16. [Μέτρον, for $\pi\alpha$ a measure, Lev. xix. 25. Ezek. xl. 3, 5. et al.; for $\pi\alpha$ an ephah, Deut. xxv. 14, 15; for $\pi\alpha$ a bath, (Heb. measure,) 2 Chron. ii. 10; for $\pi\alpha$ a seah, 2 Kings vii. 1, 16, 18; for $\pi\alpha$ amussis, a measuring-line, Ezek. xlvii. 3. Isaiah xlv. 13.]

Μέτωπον, ου, τό, from μετά after, i. e. above, and ὤψ, ὥπις, the eye, which see.—The forehead, that part of the face which is above the eyes, "frons, q. d. pars faciei quæ est post oculos." Scapula. Rev. vii. 3. [ix. 4. xiii. 16. xiv. 1, 9. xvii. 5. xx. 4. xxii. 4. Ezek. ix. 4.]

ΜΕΨΧΡΙ, before a consonant; ΜΕΨΧΡΙΣ, before a vowel. [It appears rather, from Lobeck on Phryn. p. 14. that they are used indiscriminately.]

I. Of place, with a genitive following. Unto, even unto. occ. Rom. xv. 19.

II. Of time.

1. With a genitive following, until. It sometimes denotes the mere interval of time, so as to exclude what is beyond. Mat. xiii. 30. Acts x. 30. xx. 7. Sometimes it denotes the intermediate time, so as not to exclude what is beyond. Mat. xi. 23. [xxviii. 15. Rom. v. 14.] Μέχρις οὗ, until, for μέχρις τοῦ χρόνου ἐν ᾧ, until the time in which. Mark xiii. 30. The same elliptical expression is used also by Xenophon and Arrian. See Wetstein, Var. Lect. on the place. Comp. ἕως οὗ under ἕως I.

2. With a V. in the subjunctive mood following, until, till. Eph. iv. 13. [Comp. Ps. civ. 19. Job viii. 2.]

III. Of condition, unto. Phil. ii. 8, 30. 2 Tim. ii. 9. Heb. xii. 4. [Comp. 2 Mac. xiii. 14.]

ΜΗ. [A negative particle. The grammarians say, that οὐ denies, and μή forbids. This Hermann considers merely a consequence of their primary difference, which he conceives to consist in this, that οὐ denies a thing, while μή denies the thought of it ("cogitationem rei"); οὐ denies it therefore absolutely, while μή denies it conditionally, or as proposed under some modification of thought, with reference to some word, expressed or understood, by which thought, suspicion, or volition, (cogitatio, suspicio, voluntas,) is implied. Thus to μή ταῦτα γένηται he supplies φοβούμαι, to μή τοῦτο ἐράσκει, ἔρα, and μή κεῖθε, he translates, noli celare. He further instances οὐ τολμήσεις and μή τολμήσεις; the first of which predicates absolutely, that such a person will not dare, the second cautions one,

whom we expect to dare, against doing so. More may be seen in his notes on Viger, from No. 267 to 272. and incidentally in other parts of the work. Buttmann's remark quoted by Wahl is very just, that since there are¹ many cases in which *μή* and *οὐ* are both appropriate, we often find that even in similar passages sometimes one is used and sometimes the other. All that the limits of this work will allow is to collect some instances of each usage of *μή* in the N. T. It may be proper here to state, that the remarks made on *μή* and *οὐ* are equally applicable to their compounds, *οὐδέεις* and *μηδέεις*, &c., which are followed by the same moods, &c.]

1. Of denying, *not*. Mat. i. 19. iii. 10. et al. freq. [It occ. thus in the N. T. with a participle, as in Luke xxii. 36. *ὁ μὴ ἔχων*. John v. 23. James ii. 13. et al. On John iii. 18. see Hermann on Vig. No. 267. Also without the article, as Acts ix. 26.]

[2. Before an infinitive, as 2 Cor. ii. 1. *ἐκρίνα τοῦτο, τὸ μὴ ἔλθειν*, &c. Comp. Rom. xiv. 13. et al. freq. See Matth. Gr. Gr. § 539.]

[3. It is used with the relatives *ὅς*, *ὅσοι*, &c., with *ἐάν* and other conditional words, as Mark vi. 11. Luke viii. 18. John xv. 4. et al. freq.]

4. After verbs of contradicting or denying it is *pleonastic*, and is used in like manner by the best Greek writers. See Luke xxii. 34. xx. 27. and Wetstein and Kypke on this last-cited text, and Kypke on the former. [It sometimes follows λέγω in the sense of *denying*, as Acts xxiii. 8. λέγουσι μὴ εἶναι ἀνάστασιν, say that there is no resurrection. Comp. Luke xx. 27; but generally after λέγω it is prohibitive, as Rom. ii. 22. *ὁ λέγων μὴ μοιχεύειν* thou that commandest not to commit adultery (comp. λέγω). So also after κηρύσσω, Rom. ii. 21. χρηματίζω, Mat. ii. 13. and γράφω, 1 Cor. v. 9, 11. &c.]

5. Of forbidding, or the like, *not*, *ne*. In this sense it is often joined with an imperative, as Mat. vi. 19, 25. [This imperative is sometimes of the present, as above, sometimes of the 1st or 2nd aor., as Mat. xxiv. 18.] And sometimes with a subjunctive, as Mat. vi. 7, 8, 13. Mark x. 19. [This subjunctive is sometimes aor. 1 and 2. act. as Mat. iii. 9. v. 17. vii. 6. x. 5. Heb. x. 35. et alibi; or passive, as Mat. i. 20. v. 42; or aor. 1. middle, Mat. x. 9.] but when detestation or abhorrence is intimated, with an optative, Rom. vi. 2. ix. 14. Gal. ii. 17.

6. *Not only, μόνον* being understood. Phil. ii. 4. where see Wolfius. Comp. 1 Cor. x. 24, 33. and under *οὐ* 1.

7. After the verbs *ὁράω* and *βλέπω*, *that not, ne*; joined with an indicative, Mat. xxiv. 6; but generally with a subjunctive, Mat. xviii. 10. xxiv. 4.

8. *Lest*. Mark xiii. 36.

[9. It follows *οὐ*, and is joined in the N. T. with the following tenses. (a.) Subjunctive 2 aor. 1. pass., as Mat. xxiv. 3. *οὐ μὴ ἀφῆθῃ*, &c. these shall not be suffered or left. (b.) Subj. aor. 2. act., as Mat. v. 18. xxiii. 39. *οὐ μὴ με ἰδῇτε* ye shall not see me, et al. freq. (c.) Future indicative, Mat. xvi. 22. xxvi. 35. et al. Elmsley and Monk

would in this case subjoin a note of interrogation; thus, *οὐ μὴ ληρήσῃς*; will you not not talk nonsense? will you not cease to do so? See Quart. Rev. June, 1812. p. 453. and Monk's Hippolytus, p. 30, 76. (d.) Subjunct. aor. 1. mid., Mat. xvi. 2, 8. Mark ix. 1. Rom. iv. 8. (e.) Subj. aor. 2. mid., Mat. xxiv. 21. The three 1st constructions are used by Attic writers, the two last are not correct. See Lobeck on Phryn. p. 735. Matth. Gr. Gr. § 516. and the article on Daves's Canons in the Mus. Crit. No. 4. p. 528. et seqq.]

10. Of interrogation, and answering to the Latin *an*? *num*? *q. d. what?* or (according to the Scottish idiom) *whether?* Mat. vii. 9. Luke xi. 12. xvii. 9. John vii. 35, 41. et al. So *μὴ οὐκ*; to the Latin *an non*? *q. d. what—not?* Rom. x. 13, 19. 1 Cor. ix. 4, 5.

11. Interrogat. *μή γάρ*—; *for, what?* 1 Cor. xi. 22. where see Wetstein.

Μήγε, an adv. from *μή* *not*, and *γε* *truly*.—*Not truly*. In the N. T. it is constructed only with *εἰ* *δέ* *but if*, *εἰ δὲ μήγε*, literally, *but if not truly*, or *but if truly not*, i. e. *if otherwise, otherwise*. Mat. vi. 1. ix. 17. Luke xiii. 9. xiv. 32. et al.

Μηδάρως. An adv. from *μηδάρως* *not even one*, which from *μηδέ* *not even*, and *ἀμός* *one, some one*, a word which Eustathius says belongs to the Ionic and Doric dialects.—*By no means*. occ. Acts x. 14. xi. 8. [Used by the LXX for *ἡγῆται* *absit*, *God forbid!* (it literally means, *a profane thing, an abomination*; but see Simonis's Heb. Lex. on *ἡγῆ*, and this word.) occ. Gen. xviii. 25. 1 Sam. xx. 2. &c.]

Μηδέ. A conjunction, from *μή* *not*, and *δέ* *but, and*.—*Nor, neither, not even*, joined both to nouns and verbs. See Mat. vi. 25. vii. 6. x. 9, 10. Mark ii. 2. xiii. 11, 15. [It usually follows *μή*, as Mat. vi. 25. vii. 6. sometimes repeated, as Mat. x. 9, 10. In Acts xxiii. 8. *μή—μηδέ—μήτε*. In Rom. ix. 11. it follows *μήπω*. In Mark ii. 2. it means, *not even*. Comp. Ephes. v. 13.]

Μηδέεις, *μηδεμία*, *μηδέν*, from *μή* *not*, or *μηδέ* *not even*, and *εἷς* *one*.—*Not one, no one, none*. Mat. viii. 4. xxvii. 19. [It occurs sometimes without a substantive, as Acts xxiv. 25. in the neuter for *nothing*, and Rom. xiii. 8. both of *persons* and *things*, *μηδενὶ μηδὲν ὀφείλετε*. In Acts ix. 7. the author of the 'New Trial of the Witnesses of the Resurrection,' &c. p. 19. has translated *μηδέν* *nothing*. (It is *no person* or *no man*, as the Eng. translation properly renders it.) Sometimes with a substantive, as *ἀναβολὴν μηδεμίαν*.] *Μηδέν*, τό, neut. *nothing*, or adverbially, (*κατὰ* *being understood*), *not at all*. Mark v. 26. Luke iii. 13. iv. 35.

Μηδέποτε, an adv. from *μηδέ* *not even*, and *ποτε* *at any time, ever*.—*Never, at no time*. occ. 2 Tim. iii. 7.

Μηδέπω, an adv. from *μηδέ* *not even*, and *πω* (a word rarely used but in composition) *yet*.—*Not yet*. occ. Heb. xi. 7.

Μηκέτι, an adv. from *μή* *not*, and *ἐτι* *any more*, *yet*, the *κ* being inserted for the sake of sound.—*No more, no longer*. Mat. xxi. 19. Mark i. 45. [ii. 2. ix. 25. xi. 4. John v. 14. viii. 11. Acts iv. 17. xiii. 23. xv. 24. Rom. vi. 6. xiv. 13. v. 23. 2 Cor. v. 15. Ephes. iv. 14, 17, 28. 1 Thess. iii.

³ See Damm's Lex. col. 15.

⁴ [See the excellent 'Letters of an Oxford Layman,' in reply to this work, especially p. 62 and 106.]

¹ [There are of course many also where *only one* of them can be used.]

² [It is sometimes thus explained, *οὐ μὴ θάνωσι*, *there is not (any danger) lest they should die*, i. e. *they shall not die*.]

5. 1 Tim. v. 24. 1 Pet. iv. 2. and in no other passages in N. T. Exod. xxxvi. 6. Josh. xxii. 33. Eccles. xxi. 7. &c.]

Μῆκος, εος, ους, τό, *length*. occ. Eph. iii. 18. Rev. xxi. 16 bis. [for ἤν length, Gen. vi. 15. xiii. 17. et al. Also for ἤν height, Jerem. lii. 22.]

Μηκύνω, from μήκος.—*To lengthen, stretch out in length*. Μηκύνομαι, pass. *to be lengthened, grow up*, as a blade of corn, *assurgo*. occ. Mark iv. 27. In the LXX of Is. xlii. 14. μηκύνω signifies *to cause to grow*, as the rain doth a tree, and answers to the Heb. הָנָה in Hiph. *to make great*. [Ezek. xii. 25—28. in the sense of *delaying*. In Greek writers it is often used of *long speeches*.]

Μηλωτή, ἡς, ἡ, (i. e. δορά *a skin or hide*), from μῆλον, Doric μάλον, *a sheep*.—*A sheep's skin or hide with the wool on*. occ. Heb. xi. 37. *they wandered about ἐν μηλωταῖς* in sheep-skins, in goat-skins. So Clement in his 1st Epistle to the Corinthians, § 17. μιμηταὶ γενώμεθα κάκεινων, οἵτινες ἐν ΔΕΡΜΑΣΙΝ ΑΓΓΕΛΙΟΙΣ, καὶ ΜΗΛΩΤΑΙΣ περιπάτησαν, κηρύσσοντες τὴν ἑλευσιν τοῦ Χριστοῦ λέγομεν δὲ Ἡλίαν, καὶ Ἐλισσαῖον, ἔτι δὲ καὶ Ἰεζεκιήλ, τοὺς προφῆτας, 'let us be imitators of those who went about in goat-skins and sheep-skins, preaching the coming of Christ: we mean Elias, and Eliseus, and Ezekiel, the prophets.' That Elias or Elijah had a hairy garment appears from 2 Kings i. 8; and that this was the usual dress of the prophets seems evident from Zech. xiii. 4. where it is styled ῥῶν ἡρῶν, *a garment of rough hair*. The garment or mantle of Elijah is in Heb. called ἡρῶν. 1 Kings xix. 13, 19. 2 Kings ii. 8, 13, 14; in all which passages the LXX very remarkably render the Heb. word by *μηλωτή* a *sheep-skin*. [Μῆλον is used of *goats* as well as *sheep*, though chiefly applied to the latter. v. Schol. Callim. Hymn. in Apoll. 50. and Spanheim's notes. Jul. Poll. Onom. x. ch. 45. p. 1366. ed. Hemsterhus. ἔπλεξε δ' ἂν καὶ μηλωτὴν τὴν τοῦ προβάτου δοράν, Φιλόχομος ἐπὶ ἄνθρωπος ἐν Εὐρώπῃ Στρώμα, μηλωτὴν τ' ἔχει, *he hath a coverlet and a sheep-skin*. The Etym. M. *μηλωτή* προβάτειος δορά. In Heb. xi. 37. ἐν μηλωταῖς *clothed in sheep-skin dresses*, compare the use of ἐν, Joseph. A. J. xviii. 6, 7.]

ΜΗ'Ν, ἡνός, ὁ, *a month*. This word may be derived either from μῆνη *the moon*, by the phases of which the *month* is reckoned, (so the Eng. *month* from *moon*), or else it may be deduced immediately from the Heb. מָנָה *to number, compute*, as being a certain period of days, or space of time *numbered or computed* by the lunar phases; and μῆνη may be considered as a derivative from μῆν. [Luke i. 24, 26, 36, 56. iv. 25. Acts vii. 20. xviii. 11. xix. 8. xx. 3. xxviii. 11. James v. 17. Rev. ix. 5, 10, 15. xi. 2. xiii. 5. xxii. 2. and only once besides, i. e. Gal. iv. 10. where many take it for νομηνία, which see. occ. for ῥῶν, Gen. vii. 11. Judg. xi. 37. et al. freq.; also for ῥῶν, Exod. ii. 2. Zech. xi. 8. et al. freq.]

ΜΗ'Ν. A conjunction subjoined to many other particles. It may be derived either from μέν *truly*, or immediately from the Heb. מֶלֶךְ *truth*.—Ἥ μὲν, (ῥῶν ἀμύν.) *truly, verily, surely*. occ. Heb. vi. 14. These two particles are very frequently used together by the profane writers in the most

solemn oaths. So Eustathius in Odys. xi. ἔστιν Ἥ καὶ ὅρκιον μετὰ τοῦ ΜΗ'Ν, οἶον, Ἥ ΜΗ'Ν ποιήσω τὸδε, 'H joined with μὲν is also used in *swearing*, as ἡ μὲν *verily* I will do this.' See Raphelius and Weststein, and comp. Gen. xxii. 16, 17. in the LXX, and ἡ II. 2. above.

Μῆνῶν, to indicate, show, signify, declare. occ. Luke xx. 37. John xi. 57. Acts xxiii. 30. 1 Cor. x. 28. [2 Mac. iii. 7. vi. 11. xiv. 37.]

Μήποτε, an adv. from μή denoting *negation or interrogation*, and ποτε *at any time*.

1. *Lest at any time, lest*. Mat. iv. 6. v. 25. vii. 6. xxv. 9. "lest there be not enough for us and you, go rather to them who sell, and buy for yourselves." So Campbell, who thinks there is no ellipsis, and observes that δὲ after πορεύεσθε is wanting in some MSS. of principal note. But see the learned translator himself, also Wetstein and Griesbach, (Var. Lect.) the latter of whom rejects δὲ from the text. [Even granting δὲ to be spurious, (see Fritzsche), the government by πορεύεσθε is surely awkward. It would be better to supply οὐ *nay*, as we have in Mat. xiii. 29. Some, however, would render μήποτε in this case *perhaps*, as below. Μήποτε occ. also Mat. xiii. 15, 29. xv. 32. xxvii. 64. Luke iv. 11. xii. 58. xiv. 8, 12, 29. xxi. 34. Heb. iv. 1. In Mark iv. 2. Heb. iii. 12. it is followed by the future indicative. v. Matthie, Gr. Gr. § 520. obs. 4. In Acts v. 39. Schleusner translates it *nam tunc, or quoniam*; but it is better to refer it to something understood, either with the sense of *beware, or perhaps desist therefore*. In Acts xxviii. 27. Mark iv. 12. it denotes an *effect*, and may be construed so that *not*. It occurs LXX, for ῥῶν *lest*. Exod. i. 10. v. 3. et al. freq.] In Acts v. 39. either βλέπετε, *see, beware*, which is expressed Heb. iii. 12. may be understood before μήποτε, or else this word be connected with ἑάσατε αὐτούς, ver. 38. and the intermediate words may be read in a parenthesis. See Bowyer.

2. *Whether*. Luke iii. 15. where it signifies a doubt. [John vii. 26. and according to some in 1 Tim. ii. 25.]

3. *If so be, if perhaps*. 2 Tim. ii. 25. Or *perhaps*, as the word is used by the LXX, Gen. xxiv. 5. xxvii. 12. xliii. 12. 1 Kings xviii. 27. for the Heb. particle ἢ. Eccles. xix. 13, 14. So Arrian, Epictet. iii. 22. p. 313. ed. Cantab. τί οὖν οὐδὲν ἔχετε ἐλευθερον; ΜΗ'ΠΟΤΕ οὐδὲν, 'what then, have you nothing free? *Perhaps* nothing.' And in this sense of *perhaps*, Kypke (after Alberti) understands it in Mat. xxv. 9. and produces several other instances of its being thus applied by the Greek writers.

[4. In Heb. ix. 17. it occ. for *not then*, if read in one word.]

Μήπω, an adv. from μή *not*, and πω *yet*.—*Not yet*. occ. Rom. ix. 11. Heb. ix. 8.

Μήπως, a conjunction, from μή *lest*, and πως *by any means*.—*Lest by any means, lest peradventure*. Acts xxvii. 29. Rom. xi. 21. 1 Cor. viii. 9. ix. 27.

Μηρός, οὔ, ὁ, perhaps from μέρω *to divide*, because the body is there *divided or split*, as it were.—*The thigh*. occ. Rev. xix. 16. [Schleusner thinks the name written not on the thigh, but on the sword; but he refers to Montfaucon, Palæogr. Gr. i. 2. to show that names were written

on the garments about the thigh. v. Zornii Opuscula SS. vol. ii. p. 759. occ. Gen. xxiv. 2, 9. Num. v. 21, 22, 27. In Deut. xxviii. 57. Gen. xlix. 10. the Heb. is *hazz* foot, and this word gives the same sense ex naturâ loci. In Gen. i. 23. Ezek. vii. 17. it translates *ἡνὶ* the knee.]

Μῆτε, a conjunction, from *μή* not, and *τε* and. —Neither, nor. [*Μῆτε—μήτε*. Mat. xi. 18. &c. and after *μή*, v. 34—36. Rev. vii. 3. See also 2 Thess. ii. 2. 1 Tim. i. 7. Rev. vii. 1; *μή—μηδέ—μήτε*, Acts xxiii. 8; *μήτε—μήτε—τε*, Acts xxvii. 20; *μήτε—μήτε—δέ*, Heb. vii. 3. In Mark iii. 20. it occ. in the middle of a sentence, and means, not even.]

ΜΗΤΗΡ, *τέρος*, by syncope *τρός*, *ή*. The Greek grammarians deduce it from *μᾶω* to desire, on account of the intense *στοργή* or natural affection which mothers bear to their offspring. This word is found not only in the Greek and Latin, but, with little variation, in the northern¹ languages, and even in the Persic². In the Doric dialect it is written *μάτηρ*, whence Latin *mater*.

I. *A mother*. Mat. i. 18. ii. 11. xix. 5, 12. et al. On Mat. xii. 50. [comp. Mark iii. 34, 35. John xix. 27. and Rom. xvi. 13. where St. Paul calls the mother of Rufus *τὴν μητέρα αὐτοῦ καὶ ἐμοῦ*, probably intimating her kindness towards him. See Cuper, Obs. book i. ch. 8. and Hom. Il. vi. 429. especially.]

II. It is applied to the *Jerusalem which is above*, i. e. to the celestial society to which all true believers, as *spiritual sons*, belong. Gal. iv. 26. [*A city* was anciently called *μήτηρ*, either as a *metropolis*, (see Spanheim on Julian. Imp. p. 31.) or in regard to the colonies which it planted, (see Spanh. de Usu et Præst. Numism. vol. ii. p. 318. Achill. Tat. i. p. 3. Florus iii. 7, 4.) or in regard to the citizens considered as its sons. See Mat. xxiii. 37. also, and comp. LXX in Jerem. xv. 8. where by *μήτηρ* is understood Jerusalem, according to Biel. See Jerem. i. 12. and Isaiah l. 1.]

III.—To mystical Babylon, the mother of whores or whoredoms (for some copies read *πορνίων*), i. e. the author and promoter of idolatries. Rev. xvii. 5. See the learned Daubuz on the place. [Test. xii. Patr. p. 539. *ἡ πορνεία μήτηρ ἐστὶ πάντων τῶν κακῶν*, and p. 735. *ἡ δὲ μάχαιρα ἐπὶ τὰ κακὰ μήτηρ ἐστὶ*. As our proverb, “Necessity is the mother of invention.”]

Μῆτι, an adv. from *μή* denoting a question, and *τι* any thing.

1. It denotes a question asked, and answers to the Latin *numquid?* *num?* *an?* *What?* Mat. vii. 16. xxvi. 22, 25. Mark iv. 21. xiv. 19. Luke vi. 39. 2 Cor. xii. 18; and in this sense, and not, with our translators, as importing a negative interrogation, Campbell (whom see) understands it in the only two remaining texts, where it occurs simply; namely Mat. xii. 23. John iv. 29. But as to these Qu? For,

2. *Μῆτι γε* seems to denote, literally, *what not truly*, or —at least, i. e. *how much more?* occ. 1 Cor. vi. 3. Thus it is used also in the Greek writers. See Wetstein and Kypke.

¹ “MOTHER, mater; Anglo-Saxon, *meder*, *modor*, *moður*; *Alaman*, *muater*, *muoter*, *muder*; Dan. *moder*; Suec. *moder*; Belg. *moeder*.” Junius, Etymolog. Anglican.

² See Heb. and Eng. Lexicon in *מִתִּי*, and comp. above, under *θυγάτηρ*.

Μῆτις, —*τινος*, from *μή* denoting a question, and *τις* any one.—*Any one?* occ. John iv. 33. Comp. John vii. 48.

Μήτηρ, *ας*, *ή*, from *μήτηρ* a mother.—*The womb, matrix*. occ. Luke ii. 23. Rom. iv. 19. [Gen. xx. 18. Num. vii. 16. 1 Sam. i. 5. Ezek. xx. 26. et al. In Judith ix. 2. Grotius would read *μήτραν* after *ἐλυσαν*. v. Eichhorn, Introd. in Libr. Apocryph. V. T. p. 325. In Ecclus. i. 14. *ἐν μήτρᾳ* like the Hebr. *מִתְרָא* from the womb, means from the earliest infancy.]

Μητραλώας, *ου, ό*, Attic for *μητραλοίας*, which from *μήτηρ* a mother, and *ἀλωάω* to strike, smite, beat, and this from *ἀλοάω* to thresh.—*A murderer*, or rather, a smiter or striker of his mother. occ. 1 Tim. i. 9. Comp. Exod. xxi. 15. Anthonius, de Vocum Differentiis, Ἄριστοφάνης, Ἡ ΜΗΤΕΡ' ἩΛΟΙΨΕΝ, ἡ πατὴρς γνάθον ἐπάταξεν. Ἀφ' οὗ καὶ ΜΗΤΡΑΛΟΙΑΝ φασὶν καὶ ΠΑΤΡΑΛΟΙΑΝ, ‘Aristophanes, he hath either beaten his mother, or struck his father on the face, whence the terms *μητραλοίας* and *πατραλοίας*.’ See Wetstein.

Μία, *ας*, *ή*. The feminine of *εἷς* one, which see. But it seems properly derived from *ἴα* fem. of *ἴος* one, alone, with *μ* prefixed. [On the old form *ἴος* see Hom. Il. vi. 422. and Payne Knight on Il. ix. 320.]

ΜΙΑΙΝΩ, perhaps from the Heb. *מָצַר* to refuse, reject.—*To pollute, defile*, ceremonially, John xviii. 28. [So LXX, Lev. xi. 24, 43, 44. xxii. 5, 8. et al.] morally and spiritually, Tit. i. 15. Heb. xii. 15. Jude 8. Westein on Tit. i. 15. cites from Dionysius Halicarn. ΜΙΑΙΝΕΙΝ ΤΗΝ ΑΥΤΟΥ ΣΥΝΕΙΔΗΣΙΝ, to defile his own conscience. [See Ezek. xviii. 6. xxiii. 17. of defiling a woman, and so al.]—It is very frequently used by the LXX in both these senses, and generally answers to the Heb. *מָצַר* to pollute, defile. [Schl. says its proper sense is to colour or bedaub.]

Μίασμα, *ατος*, *τό*, from *μεμιάσμαι*, 1 pers. perf. pass. Attic of *μιαίνω*.—*A pollution, defilement*. occ. 2 Pet. ii. 20. [In LXX, Lev. vii. 18. it is used of a thing that brings legal pollution, in Jerem. xxxii. 34. an abomination. See 1 Mac. xiii. 50.]

Μιασμός, *ου, ό*, from *μεμιάσμαι*, 1 pers. perf. pass. Attic of *μιαίνω*.—*A pollution, defiling*. occ. 2 Pet. ii. 10. *ἐπιθυμία μiasmou*, lust of pollution, i. e. *polluting lust*, an Hebraism. Comp. under *διαλογισμός* l. [1 Mac. iv. 43.]

Μίγμα, *ατος*, *τό*, from *μίγνυμαι*, 1 pers. perf. pass. of *μίγνυμι* to mix.—*A mixture*. occ. John xix. 39. [Ecclus. xxxviii. 8.]

Μίγνυμι.—*To mix, mingle*. occ. Mat. xxvii. 34. Luke xiii. 1. Rev. viii. 7. xv. 2. [In Luke xiii. 1. Pilate is said to have “mingled the blood of some Galileans with their sacrifices,” which means that he caused them to be slain at the altar. Parkhurst, considering the answer of our Saviour, in verse 3. as a prophecy, has quoted Josephus, de Bell. v. 1, 3. as a fulfilment of it, and it is well worth consulting in this respect. References to other circumstances which agree with it may be found in Hammond and Whitby.

³ So Eustathius, on Hom. Il. iv. p. 385. cited by Wetstein on 1 Tim. i. 9. spells it with an α, and not *μητραλώης* with an η.

occ. Gen. xxx. 40. Ps. cv. 35. Is. xxxvi. 8. Comp. 2 Kings xviii. 23. where it means to *join*, in the sense of joining a party or side.]

MIKKOΨ, *ά, όν*, Doric MIKKOΨ.

I. *Little, small*, in size or quantity. Luke xix. 3. 1 Cor. v. 6. James iii. 5. Comp. Mat. xviii. 6, 10, 14. [Gen. xxiv. 17. xliii. 2. xlv. 25. 2 Sam. xvii. 20. Ezek. xvii. 6. et al.]

II. *Little, short*, of time. Rev. vi. 11. *Μικρόν* (*χρόνον time* namely, which is expressed John vii. 33. xii. 45.) *a little while*. John xiv. 19. xvi. 16, 17, 19. Heb. x. 37. Comp. *όσος* IV. [See LXX, Is. xxvi. 20. xxviii. 10, 13. liv. 7. 2 Chron. xii. 7. In Exod. xvii. 4. *ετι μικρόν και καταλιθοβολήσουσι με*, which Bretschn. takes of time, and as meaning "in a little while they will stone me;" Biel supplies *διάστημα χρόνον εστι*, and translates it "*parum abest quin, they are not far from stoning me.*" (See Jerem. li. 33. Hos. i. 4.) The phrase denotes an event near at hand. Comp. the use of *μικροῦ* Gen. xxvi. 10. Xen. Cyr. i. 4. In Xen. Anab. i. 3, 2. we have *μικρόν ἐξέφυγε τοῦ μή καταπερωθῆναι narrowly escaped being stoned.*] Of distance, *μικρόν, τό, a little, a little way*. Mat. xxvi. 39. Mark xiv. 35. *διάστημα distance or space* is understood.

III. *Little, small*, in number. Luke xii. 32. [So Gen. xlvii. 9. *μικραὶ και πονηραὶ γεγονάσιν αὐτῇραι, few and evil.*]

IV. *Little*, in dignity, *mean*, i. e. in appearance. Mat. x. 42. [It is here applied to the disciples of Christ.] Comp. Acts viii. 10. xxvi. 22. Heb. viii. 11. [In the passages in which it is opposed to *μέγας*, as *ἀπό μικροῦ ἕως μεγάλου*, many writers take it in the next sense (see *μέγας*). It occurs in the LXX, for *things of little consequence*, as Num. xvi. 13.]

V. *Little* in age, *young*. Mark xv. 40. See Vitrina, Obs. Sac. iii. 3, 17.

Μικρότερος, α, ον, comparative of *μικρός*. *Less*, in size, dignity, or spiritual advantages. occ. Mat. xi. 11. xiii. 32. Mark iv. 31. Luke vii. 28. ix. 48. But observe, that in all these passages *μικρότερος* is used for the superlative *μικρότατος the least*. Comp. *μειζων* I. and *ἐκτείνος*. [See under *μᾶλλον*.] On Mat. xi. 11. comp. Luke vii. 28. and see Whitby, Wolfius, and Weistein.

¶ ΜΙΛΙΟΝ, *ον, τό*.—*A mile*. occ. Mat. v. 41. It is a word formed from the Latin *mille a thousand*; for a Roman *mile* consisted *mille passuum* (see under *όργυιά*), of a *thousand paces*, each of which was nearly equal to five feet English. [v. Polyb. xxxiv. 11. 8. Strabo, Geogr. v. p. 332. vi. p. 425. vii. p. 497. See Bergier, de Viis Publicis, iii. 11. and Everard Otton, de Tutela Viar. Publicar. ii. 4.] See Raphaelus and Wolfius.

¶ Μιμέομαι, *ομαι*, from *μιμος* an *imitator*, properly of the *scurrilous kind*, a *buffoon*, a *mimic*.—*To imitate, follow*, whether a person or thing. occ. 2 Thess. iii. 7, 9. Heb. xiii. 7. 3 John 11. [Wisd. iv. 2. xv. 9. Thucyd. ii. 37.]

¶ Μιμητής, *ον, ό*, from *μιμηται*, 3rd pers. perf. of *μιμέομαι*.—*An imitator, a follower*. [1 Cor. iv. 16. xi. 1. Ephes. v. 1. 1 Thess. i. 6. ii. 14. Heb. vi. 12.] In 1 Pet. iii. 13. ten MSS., two of which are ancient, for *μιμηταί* have *ζηλωταί*, which reading is followed by the Vulg. and both the Syriac versions, and adopted by several printed editions; and Griesbach marks it as perhaps the preferable reading. [Herodian

vi. 8, 6. *ός μη μαθητάς είναι μόνον, ἀλλά ζηλωτάς, και μιμητάς τῆς ἐκείνου ἀνδρείας.*]

Μιμνήσκω, from *μνάω* to *remind*, by prefixing the reduplicative syllable *μι*, and adding the termination *σκω*, as in *ἐδιδράσκω* from *δράω*, *γιννώσκω* from *γνώω*.—*To cause to remember, to remind*. *Μιμνήσκομαι*, *pass, to be mindful, to remember*. Heb. ii. 6. xiii. 2. [(For *μémνημαι* and *ἐμνήσθην* see *μνάομαι*.] occ. LXX, Is. xii. 4. xlviii. 1. lxii. 6.]

ΜΙΣΕΨ, *ω*, from the Heb. *סָנַף* to *reject with disgust*, "*ex odio reprobavit.*" Mintert, for which the LXX use this word. Prov. xv. 32. or xvi. 3. Is. xxxiii. 15. liv. 6.

I. *To hate*. Mat. v. 43, 44. [x. 22. xxiv. 9, 10. Mark xiii. 13. Luke i. 71. vi. 27, 28. xix. 14. xxi. 17. John xii. 20. vii. 7. xv. 18—25. xvii. 14. Rom. vii. 15. Tit. iii. 3. Heb. i. 9. 1 John ii. 9, 11. iii. 13, 15. iv. 20. Jude 23. Rev. ii. 6. xvii. 16. xviii. 3.] But in Rev. ii. 15. observe that for *δ μισός* the Alexandrian and another ancient MS., with many later ones, several ancient versions, and several printed editions, read *όμοιος*; which reading is approved by Grotius, Wetstein, and Griesbach, the last of whom has received it into the text. [Gen. xxvi. 27. Exod. xviii. 21. Deut. xii. 31. 2 Sam. xiii. 15. Prov. xxii. 14. et al.]

II. *To hate*, comparatively, *to postpone in love or esteem*. Mat. vi. 24. Luke xiv. 26. (Comp. Mat. x. 37.) John xii. 25. Rom. ix. 13. Comp. Mal. i. 3. Gen. xxix. 30, 31, 33. Deut. xxi. 15—17. [See also Luke xvi. 13. Prov. xxv. 17. Eccles. vii. 26. and Vorst. de Hebraism. N. T. p. 150. ed. Fischer. Schleusner also takes it nearly in this sense, in Ephes. v. 29.]

¶ Μισθαποδόσια, *ας, ή*, from *μισθός* a *recompense*, and *αποδίδωμι* to *render*.—*A recompense*, whether of reward, Heb. x. 35. xi. 26; or of punishment, ii. 2.

¶ Μισθαποδότης, *ον, ό*, from *μισθός* a *reward*, and *αποδίδωμι* to *render*.—*A recompenser, a rewarder*. occ. Heb. xi. 6.

¶ Μισθιος, *ον, ό*, from *μισθός* a *reward, hire*.—*A hired servant, a hireling*, whose condition was, perhaps, in many respects, worse than that of a household slave¹. occ. Luke xv. 17, 19. [Job vii. 1. Levit. xxv. 50. Tobit v. 11. Eccles. xxxi. 22. xxxvii. 11.]

¶ Μισθόομαι, *ομαι*, mid. from *μισθός* *hire*.—*To hire, to engage to labour for wages*. occ. Mat. xx. 1, 7. [Gen. xxx. 16. 2 Chron. xxiv. 12. xxv. 6. Hos. iii. 2. et al. See *ΑΕΙ*. V. H. xiv. 17. Xen. de Vect. iv. 19, 20, 22. The active is used by Lysias, Orat. xxxiii. p. 444. *ΑΕΙ*. V. H. vi. 1. Pollux, Onom. i. sect. 75. says, *εἴποις δ' ἂν μισθώσασθαι και μισθῶσαι οἶκον*. In Isaiah vii. 20. it occurs in a passive sense.]

ΜΙΣΘΟΨ, *οῦ, ό*.

I. Properly, *hire, wages due for work done*. [Mat. xx. 8. Luke x. 7. Acts i. 18. (*μισθός τῆς ἀδικίας* "*merces injusta*," Schleusner; but the English translation is better, "*the reward of iniquity*," Justin, ii. 15. uses "*premium proditiōis*,") Rom. iv. 4. 1 Tim. v. 18. James v. 14. 2 Pet. ii. 15. LXX, Gen. xxxi. 7, 41.]

II. *A reward, recompense*, in a good sense, though far exceeding the merit of the receiver.

¹ See Dr. Powell's Disc. xiv. p. 231.

Mat. v. 12. x. 41. [46. vi. 1—5, 16. x. 41, 42. Mark ix. 41. Luke vi. 23, 35. John iv. 36. 1 Cor. iii. 14. ix. 17, 18. 2 John 8. Rev. xi. 18. See Prov. xi. 21. Doederlein, Inst. Theol. Christ. § 329.] "It signifies a *reward* of mere grace, as well as an *hire* or *wages*; and so the apostle useth it plainly, Rom. iv." Dr. Fulk in Leigh's Crit. Sacr. In Jude 11. construe *μισθοῦ* with *πλάνη*—in the deception of Balaam's reward. Comp. 2 Pet. ii. 15. and see Wolfius. [Others supply *χάρις* to *μισθοῦ* here.]

III. *A recompense* of punishment. 2 Pet. ii. 13. Comp. Rev. xxii. 12. See Blackwall's Sacred Classics, vol. i. p. 176. [Callim. Hymn. in Dian. v. 264. and Spanheim's notes. Ælian (V. H. Fragm. p. 937.) says of one executed for sacrilege, *τὸν μισθὸν ἡνέγκατο τούτου πικρότατον*. So Lact. de Mort. Persec. ch. 5. says "dignam seclere suo recipere mercedem."]

Μίσθωμα, *ατος*, *τό*, from *μισθώμαι*, 1 pers. perf. pass. of *μισθώω* to let out to hire.—*A hired house*. occ. Acts xxviii. 30. So Philo, cited by Wetstein, 'EN ΜΙΣΘΩΜΑΤΙ οἰκῆν. [See the notes on Thom. M. p. 617. Its proper sense, however, is *wages*, or *that which is given for the services or use of any person or thing*; thus Deut. xiii. 18. *μισθωμα πόρνης*. Comp. Ezek. xvi. 32, 33, 41. Hos. ii. 12. Micah i. 7. So Suidas, *μισθωμα* ὁ μισθὸς ὁ ἐταιρικός, and he quotes Ælian. (See vol. ii. p. 356. of Kühn's edition of Ælian.) Ælian (V. H. iv. 12.) uses it for the pay of a painter; and Isocrates (Orat. Areopag. ed. Steph. p. 145.) for the revenues arising from lands *let*.]

Μισθωτός, *οῦ*, *ὁ*, from *μισθώωται*, 3 pers. perf. pass. of *μισθώω* to let for hire.—*A hired servant, a hireling*. occ. Mark i. 20. John x. 12, 13. [Exod. xii. 45. xxii. 15. Lev. xix. 13. et al. In Judith v. 2. it is applied to mercenary troops. Comp. 1 Mac. vi. 29.]

MNA' A, *μνᾶ*, gen. *μνάας*, *μνάς*, ἡ.—The LXX use this word several times for the Heb. מָנָה *maneh*, whence it is evidently derived, and which, from Ezek. xlv. 12. seems in money to have been equal to sixty *shekels*, of which see under ἀργύριον II. [Luke xix. 13—25. Michaelis (vol. iii. ch. vi. § 2.) argues, that ten minæ being too small for the whole of a royal treasure, St. Luke has rendered מָנָה a portion by *μνᾶ*, from *mis-pointing* it. But the parable does not suppose the nobleman a king when he left his country, nor ten minæ his whole treasure. See Marsh's note, and observe, that the wrapping up in a napkin suits a *mina*, but not the tenth part of a royal treasure. LXX, 1 Kings x. 17. Ezr. ii. 69. Esdr. v. 45. 1 Mac. xiv. 24. xv. 18. The value of the mina seems uncertain; for comparing 1 Kings x. 17. with 2 Chron. ix. 16. it appears equal to 100 shekels. Prideaux reckons in money the Hebrew *mina* at 60 shekels, (as Parkhurst,) and 9l. English money. See Eisenschmidt, de Ponder. et Mensur. p. 58. and Salmas. de Usur. p. 566.]

Μνάομαι, *μνῶμαι*, from the active *μνάω*, *ῶ*, to remind, cause to remember, bring into another's memory, as the V. is used in Homer, Il. xv. 31. Od. iii. 101. et al.

[I. To remember (i. e. to retain or keep in mind or memory) or to recollect (i. e. to call to mind or remembrance). Mat. v. 23. xxvi. 75. xxvii. 63.

Luke xvi. 25. xxiv. 6, 8. John ii. 17, 22. xii. 16. Acts x. 31. (αἱ ἐλεημοσύναι σου ἐνυμνήσθησαν ἐνώπιον τοῦ Θεοῦ, are known and approved of by God. Comp. ver. 4.) xi. 16. 1 Cor. vi. 21. 2 Tim. i. 4. 2 Pet. iii. 2. Jude 17. It occurs in LXX, sometimes followed by the genitive, sometimes by the accusative, Gen. xl. 23. Deut. v. 15. viii. 2. xv. 15. Josh. i. 13. Eccclus. xv. 8. et al. In Ezek. xviii. 22. it occurs in a passive sense.]

[II. It is applied ἀνθρωποπαθῶς to God.]
[1. When he shews himself mindful of his covenants, &c. by signal acts, as Luke i. 54, 72. Comp. Gen. ix. 15, 16. Exod. vi. 5. Ps. xxv. 6. cxix. 49.]

[2. When he pardons men's sins he is said "not to remember them," and vice versâ. See Heb. viii. 12. x. 17. Rev. xvi. 19. and comp. Ps. xxv. 7. lxxix. 8. Is. xliii. 25. Jerem. xxxiii. 8. Eccclus. xxiii. 18. See also Luke xxiii. 42, 43.]

Μνεία, *ας*, ἡ, from *μνάομαι*.

I. *Remembrance*. 1 Thess. iii. 6. 2 Tim. i. 3. Comp. Phil. i. 3. On the first text Wetstein cites from Isocrates the same phrase ΜΝΕΙΑΝ ΕΞΕΙΝ.

II. *Mention*. Rom. i. 9. Eph. i. 16. 1 Thess. i. 2. Philem. 4. In all which texts it is joined with the V. ποιῆσθαι to make, as it often is in the same sense by the Greek writers. See Wetstein on Rom. i. 9. [So Ps. cxi. 4. Job xiv. 13. *Μνεία* also occurs Deut. vii. 18. Is. xxiii. 16. Jer. xxxi. 20. Ezek. xxi. 32. xxv. 10. Zech. xiii. 2.]

Μνῆμα, *ατος*, *τό*, from *μνῆμαι*, 1st pers. perf. of *μνάομαι*.—*A monument in memory of the dead, a tomb, a sepulchre*. Luke xxiii. 53. [Mark v. 5. Luke xxiv. 1. Acts ii. 29. vii. 16. Rev. xi. 9. Exod. xiv. 11. Num. xi. 34, 35. xix. 16. Ezek. xxxii. 23. et al.] On Mark v. 5. Luke viii. 27. see the following word.

Μνημεῖον, *ον*, *τό*, from *μνῆμα* the same.—*A monument, tomb, sepulchre*. See Mat. viii. 28. xxvii. 60. Luke xi. 44. John v. 28. [Mat. xxiii. 29. xxvii. 52, 53, 60. Mark v. 2. vi. 29. xv. 46. xvi. 2—8. Luke xi. 47. et al. Gen. xxiii. 6, 9. xxxv. 20. 1. 5, 13. Nehem. ii. 3, 5, &c.] The history of the demoniacs in Mat. viii. 28. &c. is well illustrated by what we are told of the philosopher Democritus by Diogenes Laert. ἐρημάζων ἐνίοτε καὶ τοῖς τάφοις ἐνδιατρίβων, that he frequented solitary places, and even lived sometimes in tombs; and by Lucian, that καθύπερθε αὐτὸν εἰς ΜΝΗΜΑ, shutting himself up in a tomb without the gates (of the city), he there continued writing and composing both night and day. Philopseud. t. ii. p. 495. See also Wetstein on Mat. viii. 28. [The sepulchres of the Jews were often in caves², (v. Gen. xxiii. et al.) with which Palestine abounded, and which often served as lurking-places. (1 Sam. xxiv. 4.) On the splendid monuments sometimes erected to the dead (Luke xi. 47.) comp. Joseph. A. J. xiii. 6, 5. and 1 Mac. xiii. 27. See Iken. Ant. pt. iii.

¹ [Schleusner (and so Hammond) understands here, consulting the apostle by letter; others, remembering and abiding by his directions.]

² [See Nicolaus de Sepulchris Hebræorum, book iii. ch. x.; and indeed the whole of the 3rd book contains curious matter on the Hebrew tombs, and the 4th on their ornaments, inscriptions, &c.]

ch. xiv. 8. Horne's Introd. pt. iv. ch. viii.—On *μνημεῖον*, which is also used for any kind of monument or memorial, (e. g. Thucyd. ii. 41.) consult Duker and Wasse on Thucyd. i. 138. and see Wisd. x. 7.]

Μνήμη, ης, ἡ, from *μémνημαι*, perf. of *μνάομαι*.

I. *Remembrance, memory.* Thus used in the Greek writers. See Scapula. [Ps. xxx. 4. (Comp. xevii. 12.) Eccl. i. 11. ii. 16. ix. 5. Wisd. viii. 13. 2 Mac. ii. 16. *ὡς μνήμης ἀναλαβεῖν* to commit to memory.]

II. *Mention.* occ. 2 Pet. i. 15. *τὴν τοῦτων μνήμην ποιῆσαι*, to make mention of these things; for thus the phrase *τινὸς μνήμην ποιῆσαι* is used in the Greek writers, particularly Herodotus; nor can I find that it is ever applied in any other sense. See Raphelius and Wetstein. To these passages they have produced, I add from Herodotus, i. 15. *ἈΡΔΥΟΣ—ΜΝΗ-ΜΗΝ ΠΟΙΗΨΟΜΑΙ*, *I will make mention of Ardy*; ii. 102. *ΤΟΥΤΟΥ ΜΝΗΜΗΝ ΠΟΙΗΣΟΜΑΙ*; and from Lucian, Pseudom. t. i. p. 359. *ἡμεῖς μὲν πολλὸ ὀμώτερον ληστοῦ ΜΝΗΜΗΝ ΠΟΙΗΣΟΜΕΘΑ*, 'we will make mention or speak of a much more horrid robber.'

Μνημονεύω, from *μνήμων* *mindful*, which from *μνήμη*.—It is construed sometimes with a genitive, and sometimes with an accusative following.

I. *To remember.* [Mat. xvi. 9. Mark viii. 18. Luke xvii. 32. John xv. 20. xvi. 21. Acts xx. 31, 35. 1 Thess. i. 3. 2 Thess. ii. 5. Heb. xiii. 7. Rev. ii. 5. iii. 3. It occurs in LXX, for *ἤ* he remembered. Exod. xiii. 3. 1 Chron. xvi. 12, 15. Is. xliii. 18. See Tobit iv. 5. Wisd. ii. 4.] On 2 Tim. ii. 8. Wetstein remarks, that both in Demosthenes [v. Reiske's ed. p. 1478.] and Isocrates, the V. governs an accusative. [In Rev. xviii. 5. Schleusner takes it (as in *μνάομαι*) *ἀνθρωποπαθῶς* for *punishing*.]

II. *To be mindful of.* Heb. xi. 15.

III. *To recollect.* John xvi. 4. Comp. Eph. ii. 11. 1 Thess. ii. 9.

IV. *To make mention.* Heb. xi. 22. It is used in this sense also by the profane writers. See Scapula's Lexicon.

[V. *To remember*, in the sense of *doing kindness to*, or *having compassion on*. v. Gal. ii. 20. Col. iv. 19. Comp. *ἤ* Ps. viii. 5. evi. 4.]

Μνημόσυνον, ου, τό, from *μνήμων* *mindful*, which from *μνήμη*.—*A memorial*, "somewhat to preserve memory." [See Herod. ii. 121.] occ. Mat. xxvi. 13. Mark xiv. 9. [Exod. xvii. 14. Deut. xxxii. 26. Ps. xxxiv. 16. Ecclus. x. 17. xxxv. 7.] In Acts x. 4. there is a plain allusion to the Levitical service. See Lev. ii. 2, 9, 16. where the LXX use the word *μνημόσυνον* for the Heb. *זָבַח* *a memorial*, which denotes *a part of the bread-offering*, including all the frankincense, which was ordered to be burnt on the altar, to be an offering made by fire for a *sweet savour unto the Lord*. [Comp. Lev. v. 12. vi. 15. Is. lxvi. 3. Ecclus. xxxviii. 11. xlv. 20.]

Μνηστεύω, from *μνάομαι* to court for a wife, as the V. is frequently used by Homer, (see Odys. i. 243. vi. 34. 284.) which from *μνάομαι* to remember, have in mind.—*To court for a wife*, nuptias ambio, sum procus. Pass. *μνηστεύομαι*, to be

courted, as the woman. Also, to be betrothed, or contracted, in consequence of being courted. Mat. i. 18. Luke i. 27. ii. 5. From Deut. xx. 7. Judg. xiv. 7, 8. it appears that it was usual among the Jews not to cohabit immediately after their espousals. In the LXX it generally answers to the Heb. *בָּרַךְ* to betroth, which see in Kircher's Concordance. [LXX, Deut. xxii. 23—28. It is also used of a man betrothing a wife, as *ὅστις μεμνηστεύεται γυναῖκα*. Deut. xx. 7. Comp. Hos. ii. 19. 1 Mac. iii. 56. Eurip. Alceest. 723. Iphig. in Aul. 841. Phavorinus says *μνηστεύω* ἐπὶ συμφωνίᾳ γάμον ὅθεν μνηστεία ἡ περὶ γάμον συμφωνία καὶ μνηστήρ, ὁ μεμνηστευόμενος καὶ μνηστήρ, ἡ μεμνηστευμένη μνηστεύω is used of a contract of marriage; whence *μνηστεία* is the espousals, *μνηστήρ* the betrothed man, and *μνηστήρ* the betrothed woman. See Ireland's Nuptiae Sacrae, p. 28. et seq.]

Μογίλαος, ου, ὁ, ἡ, from *μόγις* scarcely, hardly, with difficulty, and *λάος* speaking. *Speaking with difficulty, having an impediment in his speech, a stammerer.* occ. Mark vii. 32. where see Wolfius and Wetstein. [In LXX, Is. xxxv. 6. for *ἄβελ* dumb, as also in Aquila, Symm., and Theodot. in Exod. iv. 11. and some translate it thus in Mark vii. comparing ver. 37. Properly it is the same as *ἥρ* *ἥρ* heavy or slow of speech (*ισχνόφωνος*) in Exod. iv. 10.]

Μόγις, adv. from *μόγος* labour, toil.—*Scarcely, hardly.* occ. Luke ix. 39. [Phavorin. *μόγις* καὶ μόλις τὸ αὐτὸ ἀλλὰ τὸ μόλις μόνον τοῖς ῥήτοσι χρήσιμον. ἀναλογώτερον δὲ τὸ μόγις ἀπὸ τοῦ μογῶ, τὸ κακοπαθῶ. See Wasse on Thuc. i. 12.]

ΜΟΔΙΟΣ, ου, ὁ, from the Heb. *מֶדֶה* to measure, and as *Ns. ἦ* and *ἦρ* *a measure*; whence also Eng. *mete*, Latin *modus, moderator*, &c. and Eng. *mode, moderate*, &c. *A measure of capacity, a bushel, or rather a peck*; for the Roman *modius* did not much exceed this latter quantity. [See Eisenschmidt de Pond. et Mens. p. 164. Schil. makes it either the Roman *modius* at 16 sextarii, or the *πῆρ* at 24 sextarii.] Some have supposed that this word is formed from the Latin *modius*; but Grotius observes, that though not very common among the Greeks, it was yet derived from them to the Latins; for Dinarchus, says he, uses it. So Scapula and Wetstein in Mat. v. 15. cite *χιλιοι μόδιοι*, from Dinarchus in Demosthenes. Comp. also Kypke, who observes that the word came from the Greeks to the Latins.—For proof that the ancients used sometimes to *hide their burning lamps under bushels*, or the like, see Wolfius and Wetstein. [v. Fulgent. Mythol. book iii. ch. 6. p. 115. 'lucernamque modio tegit.']

Μοιχαλῖς, ἰδος, ἡ, from *μοιχάομαι*.

I. *An adulteress, a woman who commits adultery or whoredom.* occ. Rom. vii. 3. 2 Pet. ii. 14. *having eyes μεσσοὺς μοιχαλίδος* full of adultery, say our translators, but literally full of an adulteress. So Plato, ἀγῆς 'ΕΧΟΝΤΑ ΤΑ 'ΟΜΜΑΤΑ ΜΕΣΤΑ, *having his eyes full of light*; and σκότους 'ΑΝΑΠΛΕΩΣ ΣΧΟΙ'Η τοὺς ὀφθαλμοὺς should have his eyes full of darkness; and Moschus, coming still nearer to the expression of the apostle, Idyll. ii. 18. where he is speaking of

¹ Johnson's Dictionary.

Europa, who had seen two women so plainly in her sleep, that when awake

Ἀμφοτέρως δὲ
Εἰσέτι πεπταμένοισιν ἐν ὄμμασιν εἶχε γυναῖκας.
Still had she both the women in her eyes.

Thus Elsner, whom see. Doddridge remarks, that "there is a prodigious strength in the expression of St. Peter: it properly signifies (says he) their having an adulteress continually before their eyes." Yea, I think, it imports their having their eyes so taken up with or full of her, that they could see nothing else. Thus Eucumenius, οὗτοι γὰρ ὀφθαλμοὺς ἔχοντες οὐδὲν ἄλλο βλέπουσιν ἢ μοιχαλίδας, 'for though these men have eyes, yet they see nothing but adulteresses.' Comp. Kypke. [It is perhaps better to take it here as the concrete for the abstract, and translate it *adultery, adulterous looks*. The word occurs LXX, Ezek. xvi. 37. xxi. 45. Hos. iii. 1. Mal. iii. 5.]

II. An adulteress, in a spiritual sense, a woman who transfers her best affections from God to the world. occ. James iv. 4. And in this view the term seems to be used when applied as an adjective to the Jewish people, who are called γενεὰ μοιχαλὶς an adulterous generation. occ. Mat. xii. 39. xvi. 4. Mark viii. 38. Comp. John v. 44. xii. 42, 43. Doddridge interprets γενεὰ μοιχαλὶς 'a spurious race, degenerated from the piety of their ancestors;' but I find no proof that μοιχαλὶς ever signifies spurious. See Suicer, Thesaur. under γενεὰ IV.

Μοιχάομαι, ὦμαι, from μοιχός.
I. To commit adultery, strictly and properly so called. occ. Mat. v. 32. twice, (comp. Lev. xx. 10.) Mat. xix. 9. (latter part.) Mark x. 11, 12.

II. To be guilty of adultery, by causing another to commit it. Mat. xix. 9. (former part.) Mark x. 11. The former text runs thus, but I say unto you, that whosoever shall put away his wife, unless for whoredom, and marry ἄλλην another woman, μοιχᾷται is guilty of adultery. The adultery, in this case, could not consist merely in marrying a second wife, while the first was living; for polygamy was, without doubt, permitted to the Israelites, both before and under the law, and was accordingly practised without scruple, and without the least divine reprehension, by some of the best men that ever lived; by Abraham, Jacob, David, &c. Consider also the history of Elkanah, 1 Sam. i. and of king Joash, 2 Chron. xxiv. 1—3. Comp. 2 Kings xii. 2. Yea, the Mosaic law actually provides for cases of a supposed polygamy, without ever condemning the practice itself, see Exod. xxi. 10. Deut. xxi. 15—17; and, according to a case which must have often happened, even enjoins it. Deut. xxv. 5—10. How then was the man mentioned Mat. xix. 9. guilty of adultery? I answer, by causing his former wife to commit it; as our Saviour had explained himself, Mat. v. 32. So Clemens Alexandrinus, Strom. xi. interprets the former μοιχᾷται in Mat. xix. 9. by ἀναγκάζει μοιχευθῆναι forces to commit adultery; and indeed two Greek MSS., referred to by Wetstein, for this μοιχᾷται read ποιεῖ αὐτὴν μοιχευθῆναι makes her commit adultery; but this I take to be a gloss from Mat. v. 32. [In Mark x. 11. Parkhurst translates μοιχᾷται ἐπ' αὐτήν in the same way, but suspects the genuineness of the two last words, as not found

in the parallel passages, as omitted in three of Wetstein's later MSS. and the ancient Syriac version, and as there is a point or stop before them in the Alexandrian MS. ed. Woide. These grounds seem hardly sufficient. Griesbach leaves the words untouched. The sense of μοιχάομαι given above would require more to defend it than the passage from Clemens¹, and, even if it is Greek, hardly suits the context. For why, in that case, should our Saviour suppose the man married again, as simply divorcing his wife would be sufficient? The fact appears to be, that we must from Mat. v. and xix. supply the limitation to Mark x. and Luke xvi., and suppose our Saviour in all four passages to condemn as adultery, divorce and remarriage, except for adultery; thus restricting the liberty of divorce practised under the Jewish law to one case, and restoring, or nearly restoring, (see Ireland, Nupt. Sacr. p. 25.) the original institution of marriage. For a fuller discussion of this subject, see Dr. Ireland's Nuptiae Sacrae, the Quarterly Review of Tebb's Prize Essay, No. lv. p. 179. and the Christian Remembrancer, vol. ii. p. 738.]

Μοιχεία, ας, ἡ, from μοιχός.—Adultery. occ. Mat. xv. 19. Mark vii. 21. John viii. 3. Gal. v. 19. [Jer. xiii. 27. Hos. ii. 2. iv. 2.] The whole story of the woman taken in adultery, ἐν μοιχείᾳ, from John vii. 53. to viii. 11. inclusive, has been by many learned writers suspected as spurious. It is either not found at all in a considerable number of MSS., or not in this part of St. John's Gospel, or it is noted as dubious. Wetstein accordingly marks it as what ought to be expunged, and Griesbach as probably to be omitted. On the other hand, much the greater number of MSS. retain the passage. Mill thought it authentic, and Bp. Pearce in his notes defends it against the objections of Wetstein. And to the authors here mentioned, together with Wolfius and Campbell in his note on John viii. 1—11. I refer the reader for further satisfaction. [See, however², Nolan on the Greek Vulgate, p. 239. et seq.]

Μοιχεύω, from μοιχός.
I. To commit adultery. Mat. v. 27. xix. 18. [Mark x. 19. Luke xvi. 18. xviii. 20. Rom. ii. 22. xiii. 2. James ii. 11. LXX, Exod. xx. 13. Deut. v. 18. et al.]

II. Transitivity with an accusative, to commit adultery with, to debauch, a woman. Mat. v. 28. So Lysias, p. 4. ed. Taylor, 4to. ΕΜΟΙ ΧΕΥΕΝ—ΓΥΝΑΙΚΑ ΤΗΝ 'ΕΜΗΝ; and Lucian de Merc. Cond. t. i. p. 506. ΜΟΙΧΕΥΩΝ τοῦ ἀδελφοῦ ΤΗΝ ΓΥΝΑΙΚΑ, committing adultery with his brother's wife. Μοιχεύομαι, pass. to be debauched, commit adultery, as a woman, mechari. occ. John viii. 4; where Wetstein cites from Plutarch, τὴν μητέρα ΜΟΙΧΕΥΟΜΕΝΗΝ 'ΕΠ' ΑΥΤΟΦΩΡΩΙ ΚΑΤΑΛΑΒΩΝ; and from Ælian, ΜΟΙΧΕΥΟΜΕΝΗΝ ΓΥΝΑΙΚΑ 'ΕΠ' ΑΥΤΟΦΩΡΩΙ λαβών. [See Lev. xx. 10. Æsch. Socr. Dial. ii. 14. Thom. M. μοιχᾷται ὁ ἀνὴρ, μοιχεύεται δὲ ἡ γυνή, a distinction which is not always observed;

[¹ The reference in Parkhurst is clearly wrong. The only passage I can find is Clem. Strom. ii. last section, but he there quotes it μοιχᾷται αὐτήν, and explains it as above.]

² Titmann (Melet. Sacr. p. 318. sq.) seems on the whole against it. Staëdlin published at Göttingen, in 1806, two Commentationes in its defence, and Kuinoel admits its authenticity.

and Phavorinus says also, *μοιχεύει καὶ μοιχᾶται ὁ ἄνθρωπος, μοιχεύεται δὲ ἡ γυνὴ ὅτε ἄνδρα ἔχουσα ἐτέρῳ ἀνδρὶ μίγνυνται.*]

III. *To be guilty of adultery, by causing another to commit it.* Luke xvi. 18. former part. Comp. under *μοιχᾶσθαι* II. [See also note above on Parkhurst's sense II.] *To commit spiritual adultery, i. e. be guilty of idolatry.* occ. Rev. ii. 22.

ΜΟΙΧΟΣ, οὖ, ὁ.

I. *An adulterer.* Luke xviii. 11. 1 Cor. vi. 9. Heb. xiii. 4. [LXX, Job xxiv. 15. Ps. iv. 18. Prov. vi. 32.]

II. *An adulterer, in a spiritual sense.* James iv. 4. Comp. *μοιχαλὶς* II. [See for similar metaphors, Is. lviii. 7—9. Ezek. xvi. 15. &c.]

Μόλις, adv. from *μόλος labour*.—*Scarcely, hardly, with difficulty.* Acts xiv. 18. xxvii. [7, 8, 16. Rom. v. 7. 1 Pet. iv. 18. comp. Prov. xi. 31. It occurs also Wisd. ix. 16. Ecclus. xxvi. last verse. Diod. Sic. xvii. 55. Thom. M. says *μόλις* is *βαδῆως* and *μόγισ, μετὰ βίας*; but see Wasse on Thuc. i. 12.]

ΜΟΛΟΧ, ὁ. Heb.—*Moloch*, Heb. מֹלֶךְ *THE king*; for which the LXX use *Μολόχ*, 2 Kings xxiii. 10. Amos v. 26; *Μολόχ Βασιλεῖ*, *Moloch the king*, Jer. xxxii. 35; and *Ἀρχοντι*, *the ruler*, Lev. xviii. 21. xx. 2—4. occ. Acts vii. 43. It is the name of an idol worshipped by the Ammonites, 1 Kings xi. 7. and by the apostate Israelites, Lev. xviii. 21. xx. 2. 2 Kings xxiii. 10. who dedicated and even burnt their own children to him. See Ezek. xvi. 20, 21. xxiii. 37, 39. Jer. xxxii. 35. Comp. ch. vii. 31. "The Rabbins assure us, that this idol was of brass, sitting upon a throne of the same metal, adorned with a royal crown, having the head of a calf (or steer), and his arms extended as if to embrace any one. When they would offer any children to him, they heated the statue within by a great fire; and when it was burning hot, they put the miserable victim within his arms, which was soon consumed by the violence of the heat; and that the cries of the children might not be heard, they made a great noise with drums and other instruments about the idol. Others relate that the idol was hollow, and within were contrived seven partitions, one of which was appointed for meal or flour, in the second there were turtles, in the third an ewe, in the fourth a ram, in the fifth a calf, in the sixth an ox, in the seventh a child. All these were burned together by heating the statue on the inside." Calmet. [The worship of Moloch appears to have had some reference to the *sun*, as Theophyl. on Acts vii. says, from Cyril on Amos, that his image had λίθον διαφανή ἐπὶ μετώποις ἄκροις εἰς εὐσφόρου τύπον, a shining stone upon his forehead, like the sun. So also Alberti, Gloss. Gr. p. 212. On Moloch see also Buxtorf, Lex. Rabb. in voc. מֹלֶךְ. (These abominations were committed in the valley of Hinnom.) Selden, de Diis Syris, i. ch. 6. Brauerius, Select. Sacr. iv. 8. p. 476. Winer, Biblisch. Realwört. in voc. Nicol. de Syr. on Lev. xviii.]—With regard to that horrid, but general, custom among the heathen, of offering human sacrifices, and particularly children, to *Moloch*, Κρόνος or Saturn, the reader may, among some curious particulars, find enough to make his blood run

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cold in the authors cited in the note¹. He would also do well to consult at first hand, Porphyry de Abstinētiā, ii. 53. et seq. and Eusebius's Præp. Evangel. iv. 16, 17. The last-mentioned author quotes from Diodorus Siculus, lib. xx. a passage remarkably to our present purpose. It relates to the Carthaginians, when besieged by Agathocles, tyrant of Sicily: they imputed this calamity, says Diodorus, to Cronus or Saturn's fighting against them; for whereas they used in former times to sacrifice the best of their own children to this god, they had lately offered such children as they had privately purchased and brought up. In haste, then, to rectify their errors, they chose out two hundred of the noblest children, and sacrificed them publicly. Other persons who were accused of irreligion gave up themselves willingly (ἐκούσιως ἑαυτοὺς ἔδωσαν), to the number of no less than three hundred. For they had a brazen statue of Saturn stretching out his hands towards the ground, in such a manner that the child placed within them tumbled down into a pit full of fire.

ΜΟΛΥΝΩ. *To pollute, defile.* occ. 1 Cor. viii. 7. [metaphorically] Rev. iii. 4. xiv. 4. [on which see Dresig, de Verb. Med. N. T. i. 24. p. 203. ed. Fischer. LXX, Is. lxxv. 4. Jer. xii. 9. Lam. iv. 14. Ezek. vii. 17. xxi. 7. Zech. xiv. 2. Tobit iii. 15. Ecclus. xxi. 30 (28). Its proper meaning, says Schleusner, is *to colour, comp. μαίνω, σπιλῶ*, and Gen. xxxvii. 31. where it translates *לִבְנֵי* *to tinge or dip*, (v. Simon. Lex. Heb.) and Joseph. A. J. iii. 6. 1. ἐρία—ἀνθεσι μεμολυσμένα.]

Μολυσμός, οὖ, ὁ, from *μεμολυσμαι*, 1 pers. perf. pass. Attic of *μολύνω*.—*Pollution, defilement.* occ. 2 Cor. vii. 1. [LXX for *πρᾶξι* *profaneness or hypocrisy*. Jer. xxiii. 15. See Ezr. viii. 83. 2 Mac. v. 27.]

ΜΟΜΨΗ, ἡς, ἡ, from *μέμψα* perf. mid. of *μέμφομαι*.—*Complaint, cause of complaint, quarrel.* occ. Col. iii. 13. [Comp. Eur. Orest. 1067. (ed. Pors.) Thuc. ii. 41.]

ΜΟΝΗ, ἡς, ἡ, from *μένω* perf. mid. of *μένω* to remain, dwell.—*A mansion, habitation, abode.* occ. John xiv. 2. 23. [Comp. Thuc. i. 131. Joseph. A. J. viii. 13. 7. ποιοῦμενος ἐν αὐτῇ (σπηλαίῳ) μονήν. xiii. 2, 1. Chariton i. 11. See above μένω I.]

Μονογενής, εὖς, οὖς, ὁ, ἡ, from *μόνος only*, and *γένω* or *γείνω* to beget.

I. It denotes an *only* or *only-begotten* child. occ. Luke vii. 12. viii. 42. ix. 38. Heb. xi. 17. In which last passage Isaac is called *Abraham's only-begotten* son, in respect of his issue by Sarah. Comp. Gen. xxii. 2. [LXX, Ps. xxii. 20. xxxv.

¹ Plutarch de Superst. towards the end. Parker's Bibliotheca Biblica on Leviticus, p. 286. et seq. Jenkin's Reasonableness of Christianity, vol. i. p. 339. 3rd edit. Dr. H. More's Explanation of Grand Mystery, book iii. cap. 14. &c. Caesar's Comment. lib. vi. § 15. and Cluverius's and Montanus's Notes. Rollin's Account of the Carthaginian Religion in his Ancient History, vol. ii. Universal History, vol. xvii. p. 257, 262, 266, 268, 292. Picart's Ceremonies and Religious Customs, folio, vol. iii. p. 16, 129, 149, 150, 154, 155, 167, 168, 170, 171, 188, 199. Leland's Advantage and Necessity of Christian Revelation, part i. ch. vii. p. 181 of the 4to, and p. 167. &c. of the 8vo edit. Mallet's History of Propagation of Christianity, vol. i. p. 181. &c. 257, 262. vol. ii. p. 211, 214, 217, 220. Mallet's Northern Antiquities, vol. i. p. 132. &c. Capt. Cook's Voyage to Pacific Ocean, introduct. p. 68. vol. i. p. 351, 405. vol. ii. p. 31, 39, 53, 203. vol. iii. p. 6, 161.

17. for Heb. תָּרַךְ, and Wisd. vii. 22. (πνεῦμα μονογενής.) Tobit iii. 15. viii. 17.]

II. It is applied to Jesus Christ, the *only-begotten* Son of God. occ. John i. 14, 18. iii. 16, 18. 1 John iv. 9. Though I am not ignorant how strenuously ¹ some great and good men have insisted that this term relates to the *divinity* or *divine nature* in Christ, yet truth obliges me to declare that I apprehend it *strictly* and *properly* refers to his *humanity*, which, as it was *begotten of God*, was therefore the *Son of God*, Luke i. 35. (סִימְיָא בְּרִי Son of the ALEIM, Dan. iii. 25. Comp. John x. 36.) and as *no other man* was thus *begotten*, was the *only-begotten* Son of God². And, according to John i. 18. though *no one* (οὐδεὶς) *had seen God at any time, yet this only-begotten Son, who is in the bosom of the Father*, i. e. “not only the special object of the Father’s love, but who is admitted to his most secret counsels³,” *he hath declared him*. [Some understand by μονογενής *beloved*, as the Heb. תָּרַךְ is translated by ἀγαπητός, or ἀγαπώμενος in Gen. xxii. 2, 4, 16. Amos viii. 10. Zech. xii. 10. Prov. iv. 3; but Aquila, in the first and last passages, translates it *μονογενής*. Parkhurst gives no reason for departing from Bp. Bull, &c. except the fact of our Saviour’s miraculous birth; nor does the sense which he has substituted agree so well with the passages in which the word occurs.]

Μόνον, neut. of μόνος, applied adverbially.—[*Only*, exclusively, as ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου. Acts xviii. 25. *only that baptism and no other*. So Mat. v. 47. viii. 8. Rom. iii. 29. 1 Cor. xv. 19. et al. In Mat. ix. 21. ἐὰν μόνον ἅψωμαι *if I do but touch*, comp. x. 42. xiv. 36. With an imperative it sometimes denotes the *necessity* of any thing, as Mark v. 36. μὴ φοβοῦ, μόνον πίστευε, (comp. Luke viii. 50. Phil. i. 27. &c.) *your faith is the only condition I require*. It follows εἰ μὴ in Mat. xxi. 19. Mark vi. 8. Acts xi. 19.] It is used in elliptical expressions, Gal. ii. 10. v. 13. as Raphelius shows it is likewise by Polybius and Arrian. Comp. Wolfius.—Οὐ μόνον δὲ *and not only*, followed by ἀλλὰ καὶ *but also*, implies an amplification of what precedes, and may frequently be rendered, as in our translation, *and not only so*. See Rom. v. 3, 11. viii. 23. 2 Cor. viii. 19. So Hoogveen on Vigerus, de Idiotism. cap. viii. sect. 8. reg. 23. cites from Cebes’s Picture, ‘that fortune is wont δοῦναι πολλαπλάσια, αὐτὸς καὶ ἀφελίσθαι ὃ δίδωκεν, ΟΥ’ ΜΟΝΟΝ ΔΕ’, ΑΛΛΑ’ ΚΑΙ’ τὰ προῖπάχοντα, to give me many things, and again to take them away, *and not only these, but also what they before had*.’ Kypke on Rom. v. 3. renders the whole phrase οὐ μόνον δὲ, ἀλλὰ καὶ—by Quin imo, quod majus est—*yea, what is more*, and produces Philo and Lucian thus applying it. [Schleusner supposes μόνον omitted in many passages, as in Mat. v. 46. Comp. 47. and after οὐκ ἐμὲ δέχεται Mark ix. 36. also after μὴ φώνει Luke xiv. 12; but others suppose the sentence

rather *comparative*, so as to mean, *invite the poor rather than richer friends*. See also John xiv. 24. Acts v. 4. (after ἀνθρώποις.) Rom. iv. 9. (after περιτομῇ.) 1 Thess. iv. 8. to which Schleusner supplies μόνον, as he does γῆ Gen. xiv. 8. Exod. xvi. 8. &c. In Diog. Laert. vi. 2. οὐ μὴν (μόνον) ἐν ἄστει, ἀλλὰ (καὶ) καθ’ ὁδόν. See Duker’s Thuc. iv. 92. &c.]

Μόνος, ἡ, ον, from μέμονα, perf. mid. of μένω to remain.

I. *Alone, only, single*. Mat. iv. 4, 10. [xviii. 15. Luke iv. 4, 8. ix. 36. x. 40. (see καταλείπω.) John vi. 22. viii. 9. xvi. 32. Rom. xi. 3. xvi. 4. 1 Cor. ix. 16. xiv. 36. Col. iv. 11. 1 Thess. iii. 1. 2 Tim. iv. 11. Heb. ix. 7. 2 John 1. On John v. 44. comp. xvii. 3. Rom. xvi. 27. 1 Tim. i. 17. vi. 15, 16. Jude 4, 25. Aristoph. Acham. 814. Hesychius has μόνον τὸ ἐν. In John xii. 24. it is used of a grain of corn, αὐτὸς μόνος μένει, it remaineth single or alone, i. e. produces no other grains, or is fruitless. Μόνος almost redundantly follows εἰ μὴ, Mat. xii. 4. Comp. xvii. 8. xxiv. 36. Luke v. 21. vi. 4. Mark ix. 8. Phil. iv. 15. Rev. ix. 4. Μόνος occurs for μόνον (as in Mat. iv. 4. et al.) in LXX, Deut. vi. 13. xxxii. 12.] Luke xiv. 18. σὺ μόνος (not μόνον) παροικεῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνωσ—; *art thou alone a stranger, or, art thou the only stranger in Jerusalem, and knowest not, &c.*? So Wetstein (whom see) cites from Dio, σὺ ἄρα, εἶπε, ΜΟΝΟΣ ἀνήκους εἰ τούτων, ἃ πάντες ἴσασιν; ‘are you, pray tell me, the *only person* who never heard of what all the world knows?’

II. *Alone, without company, solitary*. Mat. xiv. 23. Mark vi. 47. ix. 2. John vi. 15. [(See LXX, Gen. ii. 18. xxi. 28, 29. Num. xxiii. 9. 2 Sam. x. 8.) On John viii. 16, 29. comp. xvi. 32. In Lament. i. 2. μόνη is used of a *deserted city* opposed to a *full one*.] So of things, Luke xxiv. 12. κείμενα μόνα, *lying by themselves*.

Μονόφθαλμος, ου, ὅ, ἡ, from μόνος *single*, and ὀφθαλμός *an eye*.—*Having but one eye*. occ. Mat. xlviii. 9. Mark ix. 47. [Ammonius (p. 60. ed. Valcken.) says that ἐτερόφθαλμος is a person *deprived by accident of one eye*, while μονόφθαλμος is a *one-eyed being*, such as the Cyclops, &c. See also Thom. M. and Pollux, Onom. ii. 62. This distinction is not always preserved. See Valck. on Ammon. ii. 1. p. 84. Perizon. on Æl. V. H. xii. 43. Alberti on Hesych. vol. i. p. 1484. Apollodor. Bibl. ii. 8. p. 443.]

Μονόμω, ὦ, from μόνος.—*To leave alone*. Μονόμω, οἶμαι, pass. to be left alone to be destitute. occ. 1 Tim. v. 5. This V. is often used in the Greek writers. See Wetstein and Kypke.

ΜΟΡΦΗ, ἡς, ἡ.—*Outward appearance, form*, which last word is from the Latin *forma*, and this, by transposition from the Doric μορφή for μορφή. occ. Mark xvi. 12. (Comp. Luke xxiv. 13.) Phil. ii. 6, 7. where the 6th verse refers not, I apprehend, to Christ’s being *real and essential God*, or JEHOVAH, (though that He is so is the *foundation of Christianity*), but to his *glorious appearances*, as *God*, before, and under, the Mosaic dispensation. See Whitby and Doddridge, and comp. under ἴσος III. [Dr. Jones, in his Greek Lexicon, refers the place to Christ’s *transfiguration*; but the present participle ὑπάρχων appears to me to form an insuperable objection to

¹ Bp. Bull, Jud. Eccles. Cathol. cap. v. p. 313—317. ed. Grabe. Dr. Waterland, Importance of Doctrine of the Trinity, p. 241. &c. 2nd ed.

² Bp. Pearce on John i. 14. explains the *only-begotten of the Father*, by “the *only-begotten Son of the Father*, ch. iii. 18.” Adding, “No man was ever born into the world as *Jesus* was,” according to Mat. i. 20. and Luke i. 35.

³ Campbell, in note on John iii. 13.

referring it to any occasional manifestations of Christ's glory. Further also, the notion of the transfiguration seems at variance with the context. Schleusner here takes μορφή by metonymy for φύσις or οὐσία, referring to Ael. H. A. iii. 24. Eur. Bacch. 54, and Plato, de Rep. ii. p. 431, who says of God κάλλιστος καὶ ἀριστος ὧν εἰς τὸ ἐν-νατὸν ἕκαστος αὐτῶν μένει αἰὲ ἐν τῇ αὐ-οὐ μορφῇ, where he translates μορφή nature. This appears preferable to Parkhurst's explanation. See also κενώ above.]—The LXX use it, Is. xlv. 13. for the Heb. תבנית fashion, form, and Job iv. 16. for תבנית a delineation, similitude. [also for תבנית Chald. splendour. Dan. v. 6, 9, 10. vii. 28. See Wisd. xviii. 1.]

Μορφώω, ὦ, from μορφή.—To form. occ. Gal. iv. 19. [Kopp observes, (says Schleusner,) that μορφοῦσθαι is peculiarly used by the Greeks of the formation of the infant in the womb, but adduces no proof. Is. xlv. 13.]

Μορφώσις, εως, ἡ, from μορφώω. [Μορφώσις is more properly the act of forming, and μόρφωμα the form or image. Hesych. μόρφωμα μορφή. But μόρφωσις is also explained σχηματισμός, εἰκόν. See Alberti, Gl. Gr. p. 95. Suidas and Hesychius.]

I. A form, delineation, sketch, draught, summary. Rom. ii. 20. where see Whitby and Doddridge. [This seems a metaphor from the notion that what we learn is formed (μορφοῦσθαι, Gal. iv. 19.) within us, and a figure of it imprinted on the mind.]

II. A form, outward appearance. 2 Tim. iii. 5. where some understand the word in sense I. See Wolfius on both texts, and Suicer Thesaur. in μόρφωσις.

Μοσχοποιέω, ὦ, from μόσχος a calf, and ποίω to make.—To make a calf. occ. Acts vii. 41. [This is said of the golden calf made by the Israelites, in imitation (as some say) of the Egyptian worship of Apis. See Selden, de Diis Syris, i. 4.]

ΜΟΨΧΟΣ, ου, ὁ, [ῥ.] Homer uses this word as an adjective, Il. xi. 105. ΜΟΨΧΟΙΣΙ λύγοις with tender flexible twigs; and this seems its primary meaning; whence it afterwards came to denote young, tender animals of the beeve kind. [Thom. M. δαμάλην ὁ ἄρῃην μόσχος δαμάλις δὲ ἡ θήλειαν μόσχος δέ, κοινόν, ἐπ' ἀμφοτέρων. Hesych. μόσχος ὁ ἀπαλὸς βοῦς. Phavor. μόσχος τὸ τῆς βοῦς ἐκγονον. See Eur. Hec. 530. and Schol. on 209. ed. Pors. The LXX never use the feminine article with this noun, but it is in apposition with αἱ βόες, Num. vii. 87.]—A calf, a steer, a young bullock. Luke xv. 23. Heb. ix. 12. (Comp. Lev. xvi. 3.) Heb. ix. 19. (Comp. Exod. xxiv. 5.) Rev. iv. 7. (Comp. Ezek. i. 10.) [This word is used by the LXX in various places for almost all the Hebrew names of animals of the ox kind, without distinction of gender or age, as e. g. בָּקָר, Exod. xxxii. 4, 8, 19. Neh. ix. 18. and תַּיִר fem. Hos. x. 5. for רֶשֶׁת juvenis, Lev. iv. 3—5. Job xlii. 8. &c. for בָּשׂוֹס eujusvis ætatis et sexus, Prov. xiv. 17. Is. lxvi. 3. et al. for רֶשֶׁת the same, Gen. xii. 16. 2 Sam. vi. 6. &c. for תַּיִר, Lev. i. 5. for רֶשֶׁת, Ezr. vi. 17. vii. 17. and in Ezek. xxxix. 18. for רֶשֶׁת a lamb. On Luke xv. comp. Jerem. xli. 21.]

Μουσικός, οὔ, ὁ.—A musician, a player on a musical instrument. occ. Rev. xviii. 22 [Schl. gives it as an adjective μουσικός, ἡ, ὄν. It occ. LXX, Gen. xxxi. 27. Ezek. xxvi. 13. Dan. iii. 5—15. Ecclus. xxxii. 4—7. xl. 22. xlv. 6. xlix. 2. 1 Mac. ix. 39, 41. Hesych. μουσικός ψάλτης, τεχνίτης; and Schleusner says, that it is used of excellence in any art.]

Μόχθος, ου, ὁ, from μόγος, labour, toil. See under μόγις.—Toil, travel, afflictive or wearisome labour. It is more than κόπος, and is therefore put after it in all the three passages of the N. T. wherein it occurs, namely, 2 Cor. xi. 27. 1 Thess. ii. 9. 2 Thess. iii. 8. [Num. xxiii. 21. Deut. xxvi. 7. Eccles. passim. Isaiah lxi. 8. Jerem. iii. 24. et al.]

ΜΥΕΛΟΣ, ου, ὁ.—The marrow. occ. Heb. iv. 12. where, as the learned Dr. Smith¹ has justly remarked, "we are to understand, not medulla ossium, the marrow of the bones, but medulla spinalis, the marrow of the back or spinal marrow; for this hath much more intimate communion and conjunction with the joints than the other hath," namely, as being the origin of those nervous fibres whereof the muscles and tendons, which direct the motions of the joints, are principally composed². Scapula observes, that Sophocles and the tragic poets use μυελὸν λευκόν for the brain, (of which the spinal marrow is the continuation,) that the medical writers call the brain μυελὸς ἐγκεφαλίτης, and the spinal marrow μυελὸς ραχίτης. The etymologist derives μυελός from μύω to hide. [See Eur. Hipp. 255. πρὸς ἄκρον μυελὸν ψυχῆς; and Valckenaer's note. Alciph. i. 23. Heliodorus iii. 7. ἄχρις ἐπ' ὁστέα καὶ μυελὸς αὐτῶν εἰσέεται. It is used for ψῆν fat, Gen. xlv. 18.]

Μύνεω, ὦ. Eustathius [on Hom. Il. p. 1356.] deduces it from μύω to shut, namely, the mouth, because the initiated were μύνειν τὸ στόμα, καὶ μὴ ἐκφαίνειν ἃ μεμνηνται, to shut their mouths, and not discover what they were taught in the mysteries. Comp. καμύνω. [This word is peculiarly used with reference to the sacred mysteries. See Poll. Onom. i. 1. § 31. Isocrat. Paneg. p. 106. ἃς οὐχ οἷόν τ' ἄλλοις ἢ τοῖς μεμνημένοις ἀκοῦεν.]—To initiate into secret mysteries. occ. Phil. iv. 12. where the apostle beautifully alludes to the sacred mysteries which were so famous among the Greeks, and to which the learned reader cannot be ignorant the term μύνεω peculiarly relates. See the passages cited by Wetstein on the place. [Theodoret and Theophylact make μεμνήμαι here πείραν ἔλαβον; Vulgat. institutus sum. See Irmisch on Herodian, i. 13, 16. p. 577.]

Μύθος, ου, ὁ, from μύνεω to instruct.

I. A word, a speech. Thus used in the profane writers. [Eustathius on Hom. Il. d'. p. 29. says, that Homer used μῦθος for λόγος simply, but that later writers used it of false stories. Diod. Sic. i. 93. μῦθους πεπλάσμενους. See Valesius ad Mausae. Adnot. ad Harpoer. p. 122.]

II. In the N. T. a tale, a fable, a fiction. [1 Tim. i. 4. (comp. Tit. i. 14.) 7. 2 Tim. iv. 4. 2 Pet. i. 16.] Wetstein on 2 Pet. i. 16. cites from

¹ King Solomon's Portraiture of Old Age, p. 29. 3rd ed.

² See Boerhaave's Institut. Medic. § 393—399. ed. 3tiaz.

Galen *πιθανοῖς*—'ΗΚΟΛΟΥ'ΘΗΣΑΝ ΛΟΓΟΙΣ,' they have followed plausible accounts,' and from Josephus, *Proöm.* in *Ant.* § 4. the very phrase τοῖς ΜΥ'ΘΟΙΣ 'ΕΞΑΚΟΛΟΥΘΗ'ΣΑΝΤΕΣ. [*Muthos* occ. *Eccles.* xx. 19. Suidas says *μῦθος* λόγος ψευδής, εἰκονίζων τὴν ἀλήθειαν.]

ΜΥΚΑ'ΟΜΑΙ, ὦμαι.—Properly to *low* or *bellow*, as a *beee*. It is plainly formed from the *sound*, like the Latin *mygio*, and the English to *moo*. All these three verbs, we may observe, begin with an *m*, which letter seems best to suit the noise of *beeres*; whence Quintilian calls it *mutigement literam*, the *mooring* or *bellowing* letter. But *μυκάομαι* is the only passage of the N. T. wherein it occurs, namely, *Rev.* x. 3. is used for the *roaring* of a *lion*; and Plutarch, *de Solert.* *Animal.* t. ii. p. 972. D. speaking of *young lions* hunting for prey, says *κἂν λάβωσιν ὀτιοῦν, ἀνακυλοῦνται, ΜΟ'ΣΧΟΥ ΜΥΚΗ'ΜΑΤΙ τὸ βρύχημα ποιοῦντες ὅμοιον*, 'if they catch any thing, they call (the old lions) by making a roar like the bleating of a calf.' Theocritus, *Idyll.* xxvi. 21. has ΜΥ'ΚΗΜΑ ΛΕΑΙ'ΝΗΣ for the *roar* of a *lioness*. And Oppian, *Cyneget.* lib. iv. seems to confound *μυκάσθαι* with *βρυχάσθαι*, which latter properly denotes a *lion's* roaring, when he says,

ΜΥΧΑ'ΤΑΙ ΒΡΥ'ΧΗΜΑ πελώριον—

A horrid roar he bellows.—

See more in Bochart, vol. ii. 287. and 732. [*Hesychius*, *μυκάσθαι* ὄνοις καὶ καμήλοις ὁμοίως βρύχσθαι καὶ βουσί.]

Μυκτηρίζω, from *μυκτήρ* the *nose*, *nostril*; which from *μύσσω* to *blow*, *clear* from *mucus* by *blowing*, *mungo*, *emungo*.—To *mock*, properly, to *sneer*, to *show contempt* by looks, and particularly by contracting the *nose* or *nostrils*; for, as it is observed by Quintilian, xi. 3. 4. ed. Rollin, *Naribus derisus, contemptus, fastidium significari solet*. 'By the *nostrils* we are apt to show scorn, contempt, disgust.' Hence Horace drolly expresses *sneering* by *naso suspendere adunco*, *l Sat.* 6, 5. (*Comp.* 3, 29, 30.) So Persius, i. 40. *Rides, et nimis unciis naribus indulgēs*. (*Comp.* v. 91.) So we speak of *turning up the nose* at a thing, in the same sense. *Μυκτηρίζομαι*, *pass.* to be *mocked*, *eluded*. occ. *Gal.* vi. 7. [*Prov.* i. 30. xv. 20. *Job* xxii. 19. *Jerem.* xx. 7. *1 Mac.* vii. 34. et al. *Hesych.* *μυκτηρίζειν* χλευάζει, καταγελάει ἀπὸ τοῦ μύζειν τοῖς μυκτηῖρσι.]

Μυλικός, ἡ, ὄν, from *μύλος*.—Belonging to a mill. occ. *Mark* ix. 42.

ΜΥ'ΛΟΣ, *ον*, ὁ, from *μύλη* a mill, or immediately from the Heb. *מל* or *מלח* to cut off or to pieces; whence also the Latin *mola*, and English mill, meal.—A mill stone. occ. *Mat.* xviii. 6. *Luke* xvii. 2. *Rev.* xviii. 21, 22. where *comp.* *Jer.* xxv. 10. and observe that "in the East they [usually] grind their corn at break of day; and that when one goes out in a morning, one hears every where the noise of the mill." See more in Harmer's *Observations*, vol. i. p. 250. &c. [*Schl.* however, after Grotius, explains the *φωνὴ μύλου* in *Rev.* xviii. of the songs of the servants employed in grinding. That it was the practice of the ancients to sing in their mills, see in *Poll.* *Onom.* vii. 33, 8. and Goetzius de *Pistrinis Veterum*, (1730. 8vo.) p. 362. The upper and moveable stone of the mill (Latin *catillus*) was called *μύλος* (404)

and also ὄνος, because, though at first they were small and worked by hand, yet afterwards they were made so large that they were turned by asses. Hence *μύλος ονικός*, *Mat.* xviii. 6. denotes a large mill-stone. It is called *מלח* the horseman (2 *Sam.* xi. 21. *Judg.* ix. 53.) as riding on the other, and translated *μύλος* by LXX. The lower stone (Latin *meta*) is properly *μύλη*, but this distinction is not always observed. See Goetzius as above, p. 123. *Meurs.* on *Lycophr.* *Cass.* 233. *Hesychius*, *μύλη* οὕτω λέγεται καὶ ὁ κάτω τῆς μύλης λίθος, τὸ δὲ ἄνω ὄνος. *Μύλος* was also used for the whole mill. It occ. *Exod.* xi. 5. *Deut.* xxiv. 6. *Is.* xlvii. 2. for *מלח*.]

Μύλων, *ωτος*, ὁ, from *μύλη*. See under *μύλος*.—A place where corn is ground with a hand-mill. occ. *Mat.* xxiv. 41. [*Jerem.* lii. 9. Others write it *μυλών*,—*ὄνος*. See Jungermann on *Poll.* *Onom.* iii. 5, 78.]

Μυριάς, *ἀδός*, ἡ, from *μύριοι*.

I. A *myriad*, i. e. ten thousand. *Acts* xix. 19. *Comp.* xxi. 20. [*Ezr.* ii. 64, 69. *Nehem.* vii. 71, 72. See also *Rev.* ix. 6.]

II. A vast or indefinitely great multitude. *Luke* xii. 1. *Comp.* *Heb.* xii. 22. *Jude* 14. with his holy myriads, of angels namely, as in the preceding text. [See *Luke* xxi. 20. *Rev.* v. 11. *Gen.* xxiv. 60. *Ps.* iii. 6. *Eccles.* xlvii. 6. et al.]

Μυρίζω, from *μύρον*.—To anoint with aromatic or odoriferous ointment. occ. *Mark* xiv. 8. This V. is used both by Aristophanes and Athenæus. See Wetstein. [*Aristoph.* *Plut.* 529. *Lys.* 937. *Athenæus* xv. p. 691. Hence *μυρισμός*, *Judith* xvi. 6.]

Μύριοι, *αι*, *a*. It is derived from *μυρίος*, which, with the difference only of a grammatical accent, signifies infinite, immense, innumerable.—Ten thousand. occ. *Mat.* xviii. 24. *1 Cor.* iv. 15. *xiv.* 19. On *1 Cor.* iv. 15. Wetstein and Kypke show that the word is, by the Greek writers, used, like the Latin *sexcenti*, six hundred, for an indefinitely large number. Wetstein cites from Philo, ΜΥΡΙ'ΟΙ ΔΙΑΔ'ΣΚΑΛΟΙ. [See *Cic.* de *Div.* ii. 14. *Terent.* *Phorm.* iv. 3, 63. *Æschin.* *Socr.* *Dial.* iii. 12. μυρίων θανάτων χεῖρων ἀπότηνεις. *Μύριοι* is used by LXX for *מלח* *מלח*, ten thousands, *Esth.* iii. 9. and for *מלח*, the same, *1 Chron.* xxix. 7. *Dan.* vii. 10. for *מלח* *Judg.* xx. 10. Suidas says, *μυρία* πολλὰ καὶ ἀναριθμητα.—*μύρια* δὲ ὁ ἀριθμός.]

ΜΥ'ΡΟΝ, *ον*, τό, an aromatic, odoriferous ointment. Galen, cited by Wetstein on *Luke* vii. 46. says *μύρον* is properly oil, in which any aromatic is mixed. The name seems to be from the Heb. *מירר*, which was a principal ingredient in such compositions. [Others derive it, but not so well, from *מירר* to flow. See Foesii *Æcon.* *Hipp.* p. 254. *Plin.* H. N. xiii. 2. *Mat.* xxvi. 7—12. *Mark* xiv. 3. 4. *Luke* vii. 37, 38, 46. *xxiii.* 56. *John* xi. 2. *xii.* 3, 5. *Rev.* xviii. 13. *Exod.* xxx. 25. *Prov.* xxvii. 9. Song of *Sol.* i. 3. iv. 14, 16. v. 1. et al.] *Comp.* under *ἀλάστρον*, and see Campbell on *Mat.*

Μυστήριον, *ον*, τό, from *μυστής* a person initiated in sacred mysteries, which from *μύνειν* to initiate.—A mystery.

I. It denotes in general somewhat hidden or not fully manifest. Thus, 2 *Thess.* ii. 7. we read

1. of τὸ μυστήριον τῆς ἀνομίας, the mystery of iniquity, which began to work in secret, but was not then completely disclosed or manifested. Josephus has a similar phrase, ΜΥΣΤΗΡΙΟΝ ΚΑΚΙΑΣ, a mystery of wickedness, which he applies to Antipater's crafty conduct to ensnare and ruin his brother Alexander, de Bel. i. 24, 1. Menander, p. 274. lin. 671. ed. Cleric. uses μυστήριον for a secret. ΜΥΣΤΗΡΙΟΝ σου μὴ κατέειπες τῷ φίλῳ, tell not your secret to a friend.

11. 'Some sacred thing hidden or secret', which is naturally unknown to human reason, and is only known by the revelation of God.' Thus 1 Tim. iii. 16. great is the mystery of godliness; 2. God was manifest in the flesh, justified by the Spirit, &c. The mystery of godliness, or of true religion, consisted in the several particulars here mentioned by the apostle; particulars, indeed, which it would never have entered into the heart of man to conceive, (comp. 1 Cor. ii. 9.) had not God accomplished them in fact, and published them by the preaching of his gospel; but which being thus manifested are intelligible, as facts, to the meanest understanding. When the apostle styles this mystery of godliness μέγα great, he seems plainly to allude to the famous Eleusinian mysteries², which were distinguished into μικρά καὶ μεγάλα, small and great, the latter of which were had in the highest reverence among the Greeks and Romans. See Wolfius on the place, and comp. Eph. v. 32. and Suicer, Thesaur. in μυστήριον II. 2. a. b. In like manner the term μυστήριον, Rom. xi. 25. 1 Cor. xv. 51. denotes what was hidden or unknown till revealed; and thus the apostle speaks, 1 Cor. xiii. 2. of a man's understanding all mysteries, i. e. all the revealed truths of the Christian religion, which is elsewhere called the mystery of faith, 1 Tim. iii. 9. And when he who spake in an unknown tongue is said to speak mysteries, 1 Cor. xiv. 2. it is plain that these mysteries, however unintelligible to others on account of the language in which they were spoken, were yet understood by the person himself, because he thereby edified himself, ver. 4. (Comp. Acts ii. 11. x. 46.) And though in 1 Cor. ii. 6. we read of the wisdom of God in a mystery, even the hidden wisdom, which (ver. 8.) none of the princes of this world knew, yet, says the apostle, we speak or declare this wisdom; and (ver. 10.) he observes, that God had revealed the particulars whereof it consisted to them by his Spirit. So when the apostles are called stewards of the mysteries of God, 1 Cor. iv. 1. these mysteries could not mean what was unknown to them; because to them it was given to know the mysteries of the kingdom of God, Mat. xiii. 11: yea, the very character here ascribed to them implies not only that they knew these mysteries themselves, but that, as faithful stewards, they were to dispense or make them known to others. See Luke xii. 42. 1 Pet. iv. 10. In Col. ii. 2. St. Paul mentions his praying for his converts, that their hearts might be com-

forted, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ, καὶ Πατρὸς καὶ τοῦ Χριστοῦ, 'to the knowledge of the mystery of God, even of the Father and of Christ;' for thus I think the passage should be translated (comp. ἐπίγνωσις). But if with our translators we render ἐπίγνωσιν acknowledged, still the word μυστήριον can by no means exclude knowledge; for this is life eternal, saith our Lord, John xviii. 3. that they may know thee, the only true God, and Jesus Christ, whom thou hast sent. And lastly, whatever be the precise meaning of the mystery of God, mentioned Rev. x. 7. yet it was something he had declared εὐηγγέλισε to his servants, the prophets. Comp. Amos iii. 7.

III. The word μυστήριον is sometimes in the writings of St. Paul applied in a peculiar sense to the calling of the Gentiles, which, Eph. iii. 3—9. he styles the mystery, and the mystery of Christ, which in other generations was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit, that the Gentiles should be fellow-heirs, and of the same body, (with the Jews, namely,) and partakers of his promise in Christ, by the Gospel. Comp. Rom. xvi. 25. Eph. i. 9. iii. 9. vi. 19. Col. i. 26, 27. iv. 3.

IV. It denotes a spiritual truth couched under an external representation or similitude, and concealed or hidden thereby, unless some explanation be given. Thus, Rev. i. 20. the mystery, i. e. the spiritual meaning, of the seven stars. The seven stars are the angels of the seven Churches. So Rev. xvii. 5. and upon her forehead a name written, Mystery, Babylon the Great, i. e. Babylon, in a spiritual sense, the mother of idolatry and abominations; and, ver. 7. I will tell thee the mystery or spiritual signification of the woman. Comp. Mat. xiii. 11. Mark iv. 11. Luke viii. 10. Eph. v. 32. and their respective contexts. I think proper to observe, that I have carefully taken notice of all the passages of the N. T. in which the term μυστήριον mystery occurs; and this I have the rather done, because a most unscriptural and dangerous sense is but too often put upon this word, as if it meant somewhat absolutely unintelligible and incomprehensible. A strange mistake! since in almost every text wherein μυστήριον is used, it is mentioned as something which is revealed, declared, shown, spoken, or which may be known or understood. Theodotion uses this word, Dan. ii. 18, 19, 27—30, 47. iv. 9. for the Chald. ἔκρυπτον denotes not a thing unintelligible, but a secret. In the same sense it is applied in the apocryphal books. See Tobit xii. 7. Judith ii. 2. Ecclus. xxii. 22. xxvii. 16, 17, 21. 2 Mac. xiii. 21; and is also used for sacred or divine mysteries, Wisd. ii. 22. vi. 22; and for the mysterious rites or ceremonies of false religion, xiv. 15, 23. The passages just cited are all wherein the word occurs, whether in the common Greek version of the O. T., or in the Apocrypha³. [There is a dissertation on the word μυστήριον, by J. S. Kuln, 4to, Quedlinb. 1771. and some remarks upon it in Casaubon, Exercitt. Antibarbarian. xvi. N. 43.]

Μυωπάζω, from μύειν τὰς ὥπας, shutting

¹ "Rem occultam seu arcanum sacrum, quæ naturaliter rationi humanæ incognita est, nec scitur, nisi ex revelatione et patefactione Dei." Suicer, Thesaur. in μυστήριον II. 2.

² For a good account of the heathen mysteries, and particularly of the Eleusinian, see Leland's Advantage and Necessity of the Christian Revelation, part i. ch. 8 and 9. and Macknight's Pref. to Ephesians, sect. 7.

³ Long since the above was written, in the first edition, I saw Dr. Campbell's comment on this word, in his Prelim. Dissertation. ix. part i., which the reader may do well to consult.

the eyes. See *μνέω* and *καμνύω*.—To shut, wink, or close the eyes against the light. Thus the word is explained by the learned Bochart, vol. ii. p. 31, 32. where the reader may find this interpretation defended and illustrated at large. See also Suicer's Thesaur. on the word. occ. 2 Pet. i. 9.

Μώλωψ, *ωπος*, ὁ, from *μῶλος* a battle, fighting, and *ῶψ* an appearance. *Μώλος* is from *μόλος* labour, particularly of a military kind, fighting, which see under *μόλις*.—A wound made in war, also a *wale*, *wcal*, or *whelk*, i. e. the mark left on the body by the stripes of a scourge. So the etymologist, *μῶλωψ*—ἡ ἐκ πολλέμου γενομένη πληγή—*κυρίως γὰρ μῶλωπες λέγονται αἱ ἐκ βοείων λώρων πληγαί*. In the latter sense it is plainly used Ecclus. xxviii. 17. *πληγή μάστιγος ποιεῖ μῶλωπας*, 'the stroke of the whip maketh marks in the flesh,' Eng. Trans. Thus also it is applied by the Greek writers. See Wetstein. occ. 1 Pet. ii. 24. [The LXX use *μῶλωψ* for *πληγή*, Gen. iv. 22. Exod. xxi. 25. Ps. xxxviii. 18. Is. i. 6. liii. 5. and in the Apocrypha it occ. Judith ix. 13. Ecclus. xxiii. 9. xxviii. 18. Hence Aquila, in Song of Sol. v. 8. uses the verb *μῶλωπέω*, where the LXX have *τραυματίζω*.]

Μωμέομαι, *οὔμαι*, from *μῶμος*.—To play, find fault with. occ. 2 Cor. vi. 3. viii. 20. [Prov. ix. 7. Wisd. x. 14. *Μώμημα* (al. *μώκημα*). Ecclus. xxiv. 18.]

ΜΩΜΟΣ, *ου*, ὁ, from the Heb. *מָוֶם* a spot, for which the LXX have frequently used this Greek word.—A spot, blemish, disgrace. occ. 2 Pet. ii. 13. [where St. Peter calls certain evil-doers *σπίλοι καὶ μῶμοι*, as if a blemish or disgrace to the human race. In the LXX this word occ. of blemishes properly in Lev. xxi. 16—23. xxii. 20—25. Deut. xv. 21. Song of Sol. iv. 7. et al., and metaphorically in Ecclus. xx. 24. In xviii. 15. for blame. See also xi. 31, 33. xlvii. 22.]

Μωραίνω, from *μωρός* insipid, foolish, which see.

I. *Μωραίνομαι*, pass. spoken of salt.—To lose its savour, to become insipid. occ. Mat. v. 13. (where see Wetstein.) Luke xiv. 34. Comp. Mark ix. 50. "Our Lord's supposition of the salt's losing its savour is well illustrated by Mr. Maundrell¹, who tells us, that in the Valley of Salt, near Gebul, and about four hours' journey from Aleppo, there is a small precipice, occasioned by the continual taking away of the salt. In this, says he, you may see the veins of it lie: I brake a piece of it, of which the part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savour, as in Mat. v. The innermost, which had been connected with the rock, retained its savour, as I found by proof." Macknight's

Note on Mat. vi. 13. Dr. Shaw, Travels, p. 148, takes notice of a similar circumstance in Barbary: "Jibbel Had-deffa," says he, "is an entire mountain of salt, situated near the eastern extremity of the Lake of Marks. The salt of it is of a quite different quality and appearance from that of the *Salinae*, being as hard and solid as stone, and of a reddish or purple colour. Yet what is washed down from these precipices by the dews attains another colour, becomes as white as snow, and loses that share of bitterness which is in the parent rock salt; it may very properly be said to have lost, if not all, yet a great deal at least, of its original savour."

II. To make foolish, infatuate. occ. Rom. i. 22. 1 Cor. i. 20. [Chrysostom, on 1 Cor. i. 20. paraphrases it thus, *ἐδιέξεν αὐτὴν μωράν*. *Μωραίνω* occ. LXX. 2 Sam. xxiv. 10. Is. xix. 11. xlv. 25. Jer. x. 14. Ecclus. xxiii. 16.]

Μωρία, *ας*, ἡ, from *μωρός*.—Foolishness, folly. occ. 1 Cor. i. 18, 21, 23. ii. 14. iii. 19. [Ecclus. xx. 31. xli. 18.]

Μωρολογία, *ας*, ἡ, from *μωρός* foolish, and *λόγος* a word, speech.—Foolish talking. occ. Eph. v. 4. [Heinsius (ad loc.) and Elsner (Obs. Sac. vol. ii. p. 221.) understand by it not only foolish but indecent conversation, from the usage of the words *ἀφροσύνη* (Deut. xxii. 21. Judg. xix. 23, 24. &c.) and *μωρία* in a similar sense. See Schol. on Eurip. Hippol. v. 642. *μωρίαν ἦτοι τὴν πορνείαν*. So *ἄνοια* (Eur. Hipp. 398.) and *μωραίνω* are used also, as *μωραίνουσα γυνή*, Eur. Androm. 674. See Monk on Hippol. 640.]

Μωρός, ὁ, ὄν.

I. Tasteless, insipid. Thus it is used by Hippocrates, lib. ii. de Diet. cap. 27. *ὁκόσα ὑγρὴν φύσιν ἔχει, καὶ ψυχρὴν, καὶ ΜΩΡΗ'Ν*, 'such as are of a moist, cold, and insipid nature.' So Dioscorides, iv. 18. p. 122. *ρίζαι γευσάμενῳ ΜΩΠΑΙ'*, 'roots insipid to the taste.'

II. By an obvious and easy transition from the bodily taste to the mind, foolish, silly, stupid, insulsus. See Mat. vii. 26. xxv. 2, 3, 8. 1 Cor. i. 27. iii. 18. Tit. iii. 9. *Μωρόν, τό*, foolishness, folly. 1 Cor. i. 25. [*Μωρός* occ. Deut. xxxii. 6. Is. xiv. 11. xxxii. 5, 6. Jer. v. 21. Ecclus. viii. 22. xxi. 15—28. et al.]

III. It denotes a wicked, graceless, abandoned wretch. This is agreeable to the style of the Old Testament, where fools frequently mean wicked, profligate persons. See 2 Sam. iii. 33. xiii. 13. Ps. xiv. 1. occ. Mat. v. 22. Comp. xxii. 17, 19. and observe, that in these latter passages our blessed Saviour spake in his prophetic character (comp. ver. 14, 15); and therefore, in whatever sense we take the word *μωροί*, he was guilty of no violation of the former precept, which was levelled against bitter expressions of causeless anger in our ordinary conversation.

¹ Journey to the Euphrates.

N, ν, nu. The thirteenth of the more modern Greek letters, but the fourteenth of the ancient; whence, as a numeral character, ν is used for the fifth decade, or *fifty*. In the old Cadmean alphabet it answered to the Hebrew and Phœnician nun in name, order, and power; but in both its forms, N and ν, it rather resembles the Phœnician than the Hebrew letter, though indeed not very like either.

Ναζωπαῖος, ov, ὁ.

I. A Nazarene, i. e. a native or inhabitant of the town of Nazareth, and also, a Nazarite. Both these senses of the word are, I apprehend, referred to in that famous passage of St. Mat. ii. 23. *and he (Joseph) came and dwelt at Nazareth, that it might be fulfilled which was spoken by the prophets, He (Christ) shall be called*¹, i. e. he shall not only be esteemed and called, but he shall really be Ναζωπαῖος. Now there is no prophecy in the O. T. wherein it is foretold, that Christ should be so much as an inhabitant of Nazareth, and it was expressly predicted that he should be born at Bethlehem: but as Nathanael objected, John i. 47. *can any good thing come out of Nazareth?* (comp. John viii. 41, 42, 52.) so we find the Jews calling our Saviour Ναζωπαῖος or Nazarene in contempt, John viii. 5. Acts vi. 14. Comp. John xix. 19. And their taking occasion, from our Lord's abode at Nazareth, to apply the epithet of Ναζωπαῖος to him in this opprobrious sense, was, indeed, agreeable to those many prophecies in which it was foretold that the Messiah should be treated in a contemptuous and reproachful manner². But this is not all; for by the observation in St. Matthew, somewhat further and more determinate seems to be intended than merely that Christ should thus meet with contempt and reproach. And accordingly in the greater number of passages wherein the title Ναζωπαῖος or Ναζαρηνός is ascribed to Christ, it is plain that nothing opprobrious was intended. See Mark i. 24. xvi. 6. Luke iv. 34. xxiv. 19. John xviii. 5. Acts ii. 22. iii. 6. iv. 10. xxii. 8. The Vulgate renders Ναζωπαῖος in Mat. ii. 23. by Nazareus, which is used for a Nazarite, in Judg. xiii. 5, 7. xvi. 17. Lam. iv. 7. of that version; and the Greek word answering to the Heb. נָזִירִים and to the Eng. Nazarites, is spelt with an ω, Ναζωπαῖος, in Theodotion's version of Amos ii. 12. as in Mat. The Nazarite, the particulars of whose vow we have Num. vi. is, I think, by all Christians allowed to have been a lively and striking representative of Christ; and³ many of the qualifications ascribed to the Redeemer in the prophets may be reduced to the correspondent typical qualifications of the legal Nazarite. It was then in effect foretold, not by one, but by the prophets in general, (διὰ τῶν προφητῶν, as St. Matthew says,) that Christ should not only be despised and rejected of men, but also that, notwithstanding this contempt and ill-treatment, he should be the real⁴ Nazarite, the great antitype

of that emblematic character. "So⁵ that whilst the Jews and Romans were calling him in contempt Ναζωπαῖος and Ναζαρηνός, the Nazarean and Nazarene, the providence of God was at the same time pointing him out as the true Nazarite, from the circumstance of his dwelling in that city or town which had been prophetically, with a view, no doubt, to this important event, called Nazareth, or the city of the Nazarite: even as Pilate by the title on our Lord's cross proclaimed him both to Jews and Gentiles to be Jehozah the Saviour, ὁ Ναζωπαῖος, the expected King of the Jews, though doubtless he intended by this inscription to deride and blast his pretensions. See John xix. 19, 20." Dr. Clarke, on the Gospels, thus paraphrases Mat. ii. 23: "And there (i. e. in Galilee) he dwelt in the city Nazareth. From whence Jesus was called a Nazarite: as the prophets had foretold that he should be, in several senses of that word; and particularly as it was prophesied in those words, Judg. xiii. 5. which were spoken of Samson, as a type of Christ: he shall be a Nazarite from the womb." On which text of Judges the Doctor subjoins this note: "This place, though scarce taken notice of by commentators, seems to be more immediately respected by the evangelist than those where only the word נָזִיר or נָזִירָה is used in different senses." Thus Dr. Clarke. Diodati, however, not to mention others, had, in his Italian translation, taken very particular notice of Judg. xiii. 5; and on the expression, by the prophets, Mat. ii. 23. has the following annotation, which I submit to the reader's consideration and judgment: "These words," says he, "are not found any where else, except in Judg. xiii. 5. concerning Samson; who in many particulars of his life was a figure of Christ: and it is credible that the prophets, in their teaching, taught that the true Samson of the Church and the Nazarite of God, should be the Messiah, whose perfect sanctification had been prefigured by the ancient Nazarites, Numb. vi. 2. And because Christ was mystically possessed of the truth of this character, the providence of God moreover willed that he should bear its name, which was unwittingly and equivocally imposed on him through popular scorn, from the name of the despicable city where he dwelt."

II. Ναζωπαῖοι, οἱ, Nazarenes or Nazareans. A name given to the Christians, from their Blessed Master, in contempt. Thus the Jews and Mahometans still call Christians Nazarenes to this day. occ. Acts xxiv. 5.

NAI. An adverb.

1. Of affirming, verily, indeed, yea, Mat. v. 37. [*Let your yea be really yea, i. e. a sincere affirmation.* Others would explain it to mean *use no stronger affirmations*, &c. as levelled against taking oaths on ordinary occasions. xi. 9, 26. Luke vii. 26. x. 21. xi. 51. xii. 5. 2 Cor. i. 17—20⁶. James v. 12. Rev. i. 7. xiv. 13. xvi. 7. xxii. 20.]

2. Of assenting, yea, yes. Mat. ix. 28. [xiii. 51. xvii. 24. xxi. 16. John xi. 27. xxi. 15, 16. Acts

⁵ See Heb. and Eng. Lexicon under נָזִיר II.

⁶ [Schleusner suggests here τὸ ναὶ καὶ τὸ οὐ, a phrase which occurs in verse 18. and denotes variability and deceit, as in English, 'a yea and nay person.']

¹ Comp. καλέω IV.

² See Whitty on Mat.

³ See an ingenious treatise entitled, *The Creation the Ground-work of Revelation*, &c. printed at Edinburgh, 1750. p. 60. et seq.

⁴ See Wetstein on Mat. ii. 23. and the learned Spearman's Letters on the LXX, &c. Let. iii. p. 257. et seq.

v. 8. xxii. 27. Rom. iii. 29. Followed by ἀλλά or καί, *it may be so, but yet*. Mat. xv. 27. Mark vii. 28. See Plut. Themist. p. 117. and de Virtut. Mul. p. 258. Arrian, Epict. iv. 6. p. 396. Wesseling on Diod. Sic. xiii. p. 561. Demosth. p. 310. ed. Reiske. Others, however, take *vai* in the sense given below by Parkhurst, (3.) v. Philost. Vit. Sophist. ch. v. § 2. p. 574. Hom. Il. K. 169—172.]

3. Of beseeching, *I pray*, or *beseech thee*. Mat. xv. 27. Mark vii. 28. Philom. 20. In this last sense *vai* is used in the purest Greek writers. "*Nai prós tōn theōn*, I entreat you by our gods," says Blackwall, Sacred Classics, vol. i. p. 143.

Ναός, οὔ, ὁ, from *vaiw* to dwell, inhabit, which from Heb. נָח the same. The Heb. N. נָח is used for God's habitation, 2 Sam. xv. 25.

I. (1) *A temple*, [Ezra vi. 5. Acts vii. 48. xvii. 24.] properly the building where God dwelt, or was present, in a peculiar manner. See Mat. xxiii. 21. Luke i. 9. and Campbell there. Comp. 1 Kings viii. 13. Ps. xxvi. 8. cxxxii. 14. and κατοικεῖ III. and Kypke on Mat. xxvii. 5. [Especially the temple of Jerusalem, Mat. xxiii. 16—21. xxvi. 61. xxvii. 40. Mark xiv. 58. xv. 29. John ii. 20. 2 Thess. ii. 4. Rev. xi. 1, 2. In Rev. vii. 15. xi. 19. xiv. 15. xv. 6, 8. xvi. 1. xxi. 22. it is used of the heavenly temple, and in some of these passages is followed by ἐν τῷ οὐρανῷ. (Comp. Wisd. iii. 14. Rev. iii. 12.)] It is also used for part of the temple of Jerusalem, as (1.) the court, Mat. xxiii. 35. comp. 2 Chron. xxiv. 12. and see Grotius. Mat. xxvii. 5. In the LXX, it often translates מִזְבֵּחַ the porch of Solomon. 1 Chron. xxviii. 11. 2 Chron. viii. 12. xv. 8. xxix. 7, 17. See Simon. Heb. Lex. voc. מִזְבֵּחַ.]

[(2.) *The Holy*. Luke i. 9. comp. Exod. xxx. 7, 21, 22. Rev. xi. 1. 1 Kings vi. 3, 5.]

[(3.) *The Holy of Holies*. (See 1 Kings vi. 5. Ps. xxviii. 2.) Mat. xxvii. 51. Mark xv. 38. Luke xxiii. 45. 3 Mac. i. 10. ii. 1.—Generally with the Greeks ἱερόν is the whole sacred enclosure, while ναός is the sacred recess. See Larcher on Herod. i. 181.]

II. The silver ναοί of Diana, mentioned Acts xix. 24. seem to have been a kind of models made in silver of her famous temple at Ephesus. See Raphaelius, Wolfius, Wetstein, and Doddridge on the place. [See Lederlin. Meletem. Philol. de Templ. Argent. Dian. Ephes. (Argentor. 1714. 4to.) Herod. ii. 63. Theophr. Char. c. 16. Wesseling. Diod. Sic. xx. 14. Salmas. ad Solin. cap. 53. p. 803. and J. H. a Seelen. Meditt. Exeg. pt. i. p. 507. The Scholiast on Aristot. Rhet. i. 15. says, that ναοί are εἰκονοστάσια, little chapels with images in them.]

III. *The body of Christ* is called a temple, not only because in it dwelt all the fullness of the God-head bodily, (Col. ii. 9.) but also because that indwelling of the Divinity, and its blessed effects in reference to man, were typified by the furniture of the Jewish tabernacle and temple. Use this latter point particularly proved in Catcott's Sermons, entitled, The Tabernacle of the Sanctuary a Type of the Body of Christ¹. occ. John ii. 19,

¹ [Schleusner says that the body of Jesus (John ii. 19.) and the bodies of men (1 Cor. iii. 16, 17. vi. 19.) are called the temples of God, because by all Christ's bodily actions

21. Comp. John ii. 20. Mat. xxvi. 61. xxvii. 40. Mark xiv. 58. xv. 29.

IV. *The Church of Christ* is termed a temple, because an habitation of God through the Spirit. Eph. ii. 21. (comp. 22.) 2 Cor. vi. 16. 2 Thess. ii. 4. where see Macknight. So Christians are called the temple of God, because the Spirit of God dwelleth in them, or because their body is the temple of the Holy Ghost, which is in them. See 1 Cor. iii. 16, 17. vi. 19.

ΝΑΨΔΟΣ, ον, ἡ, from the Heb. נָח² the same, for which the LXX have used it in the only three passages wherein it occurs, Cant. i. 12. iv. 13, 14. — "*Spikenard*, or *nard*, a plant that grows in the Indies, whose root is very small and slender: it puts forth a long small stalk, and has several ears or spikes even with the ground, which has given it the name of *spikenard*." Thus Calmet. And Brookes³, describing this aromatic as it comes to us, says, "*Indian spikenard* is a hairy root, or rather a congeries of slender capillaments adhering to a head about as thick as the finger, and as long, and of the colour of rusty iron; the taste is bitter, acrid, and aromatic, and the smell agreeable." See Mark xiv. 3. (where see Wetstein.) John xii. 3. [See Spanheim, Callim. p. 70. Hiller, Hierophyt. pt. ii. ch. 15. p. 64. et seq. and Olai Celsii Hierobot. pt. ii. ch. 1. Schleusner takes it in the N. T. for the oil or ointment made from the plant, as *nardus* in Latin. Hor. Epod. v. 59.]

Ναυαγίω, ὦ, from ναῦς a ship, and ἀγνυμι to break.—*To suffer shipwreck*. occ. 2 Cor. xi. 25. 1 Tim. i. 19. The Greek writers likewise apply this word in a metaphorical sense. Thus Cebes in his Picture, p. 33. ed. Simpson, says of foolish and wicked men, ΝΑΥΑΓΟΥΣΙΝ ἐν τῷ βίῳ, they suffer shipwreck in life. See other instances in Wetstein and Kypke. [In Latin naufragium is used for loss of property or reputation, e. g. Cic. de Invent. i. 5. Orat. pro Sull. 14. see Galen de Rat. Med. 19. and Philo de Somniis, vol. i. p. 678, 26.]

Ναύκληρος, ον, ὁ, from ναῦς a ship, and κλῆρος a lot.—*An owner of a ship*. occ. Acts xxvii. 11. This word is common in the Greek writers. See Wetstein. [Xen. Anab. vii. 2, 7. de Vectig. iii. 4, 12. v. 3. de Rep. Lac. vii. 1.]

ΝΑΥΣ, αός, ἡ, accus. ναῦν.—*A ship*. occ. Acts xxvii. 41. [1 Kings ix. 26. x. 11, 22. 2 Chron. ix. 21. Job ix. 26. Prov. xxxi. 14. It is sometimes to be supplied, as Acts xxvii. 40. κατεῖχον (i. e. τὴν ναῦν).]

Ναύτης, ον, ὁ, from ναῦς a ship.—*A sailor*, q. d. a ship-man. occ. Acts xxvii. 27, 30. Rev. xviii. 17.

Νεανίας, ον, ὁ, from νέος new, young.

[(1.) *A young man*, a youth. Acts xx. 9. xxiii. 17—22. Ruth iii. 10. 2 Sam. vi. 1. x. 9. Judg. xvi. 26. xvii. 7, 11. (al. παιδάριον.) Prov. vii. 7. Zech. ii. 4. v. Polluc. Onom. ii. 1. Herodian iii. 11, 1.]

he promoted the worship of God, and we are bound to do the same. How tame and insipid this explanation is, need not be pointed out. He calls in proof only 1 Cor. vi. 20. "glorify God in your bodies."

² Comp. under κινῆμαον.

³ Nat Hist. vol. vi. p. 16.

⁴ For a further account of the Nardus Indica, or *spikenard*, which is a kind of aromatic grass, see Dr. Blane, in Philosophical Transactions, vol. xxx. part 2.

[(2.) In Greek, men in their prime are called νεανία, νεανίσκοι, and νέοι, even when past thirty. See Joseph. A. J. vii. 9, 2. Casaubon, Exercit. Antibar. i. 18, 34. (In Latin *adulescentes* and *adulescentulus* are so used. v. Cic. Phil. ii. 21. Senec. Epist. 30. Sallust, Bell. Catil. 49. (where see Curtius.) Manut. Animadv. ad Cic. Epist. Fam. ii. ep. 1.) Hence it is used of Paul, Acts vii. 58.]

Νεανίσκος, οὐ, ὁ. See νεανίας.

[(1.)] *A young man, a youth.* [Mark xvi. 5. Luke vii. 14. Acts ii. 17. (opposed to πρεσβύτεροι) v. 10. comp. ver. 6. 1 John iii. 13, 14. Gen. xix. 4. xxv. 27. Exod. x. 9. xxiv. 5. Deut. xxxii. 25. Judg. xiv. 10. Ezra x. 1.] In Mark xiv. 51. οἱ νεανίσκοι probably means *the soldiers*, as Campbell renders it, and as the Greek word often signifies in Polybius and the correspondent N. *juvenes* in the Latin writers. See Raphelius and Leigh's *Crítica Sacra*. The LXX use οἱ νεανίσκοι for the Heb. נְעָרִים in the sense of *soldiers*, Gen. xiv. 24. But in Mark xiv. 51. three ancient MSS., with the Syriac, Vulg., and other ancient versions, omit οἱ νεανίσκοι. Mill was inclined to think them a Scholion, and Griesbach has marked them as what ought probably to be omitted. Michaelis, however, Introduct. to N. T. vol. i. p. 311. ed. Marsh, defends their genuineness on account of the peculiar harshness of St. Mark's usual style.

[(2.)] *A man in his prime* ("from 23 to 34 or 41." Phavorin.) used for ἀνὴρ. Xen. Cyr. viii. 3, 12, 13. comp. 11. Anab. vii. 7, 3. comp. § 1. Diog. Laert. viii. 10. See Mat. xix. 20, 22. and comp. Luke xviii. 18. Gen. xli. 5. Herod. v. 12, 13.]

Νεκρός, ὁ, ὄν, from νέκρς the same, which from the Heb. נָקַח to smite, kill; whence also the Latin *neco* to kill, *necovo* to hurt.

I. *Dead*, naturally. Mat. x. xi. 5. et al. freq.¹ But observe, that in Mat. x. 8. νεκροὺς ἐγείρετε are wanting in very many MSS., so that Weststein marks them as words that ought to be expunged, and Griesbach omits them in his text. "This part of Jesus's instructions to his twelve apostles," says Bp. Pearce, "is omitted in a multitude of Greek MSS., and probably it never came from Matthew's pen; because this circumstance of raising the dead is not mentioned here at ver. 1. Nor is it in Mark vi. 15. where that evangelist gives an account of what great works they had done upon their mission. Luke likewise, in ch. ix. 1. takes no notice of it. See also Mark xvi. 18. and Luke x. 19, 20." [It is used of one that *had been dead* and was just restored to life in Luke vii. 15. Comp. also 2 Tim. iv. 1. 1 Pet. iv. 5. 'Ο νεκρός is used of a *dead body* or *carcase*. Deut. xxviii. 16. 2 Chron. xx. 24. Isaiah xxiv. 3. Jer. vii. 33. xxxiii. 5. See Mat. xxiii. 27. So also in Greek writers, both in the masc. and neut. vid. Æl. V. H. iv. 6, 8. (where see Gronovius and Perizonius.) Paleph. Incred. c. 12. Dion. Hal. lib. iii. p. 158. In Wisdom of Solomon, xiii. 10, 18. *idols* are called νεκρά, i. e. *lifeless* or *powerless*; also xv. 17.]—On Luke xv. 24. see Kypke.

II. *Dead*, spiritually, *dead in sin*, separated from the vivifying grace of God, or, more distinctly,

having one's soul separated from the enlivening influences of the Divine Light and Spirit, as a dead body is from those of the material light and air, and in consequence having no hope of life eternal. Mat. viii. 22. Eph. ii. 1, 5. v. 14. Col. ii. 13. Comp. John v. 25. 1 Tim. v. 6. And in this view *sinful practices* are called *dead works*, i. e. such as are performed by those who are *dead in sin*. Heb. vi. 1. ix. 14. [See Rom. vi. 13. Rev. iii. 1. Schol. on Arist. Ran. 423. and Clem. Alex. Strom. book v.]

III. Νεκρός τῇ ἀμαρτίᾳ, *dead unto, or by, sin*. Rom. vi. 11. Comp. under ἀποθνήσκω II. [So in Latin a man is called *dead to that with which he has no communion*. v. Plaut. Cistell. iii. 1, 16. See Rom. viii. 10. and Philostr. Vit. Soph. ii. 1. p. 547.]

IV. *A dead faith*, James ii. 17, 20, 26. is a faith unaccompanied with good works, and therefore unprofitable, 16, 17; and unable to justify, 20, 21; and save, 14.

V. Sin is said, Rom. vii. 8. to have been *dead* without the law, i. e. *apparently dead* and inoperative.

Νεκρῶ, ὦ, from νεκρός.—To make, as it were, *dead*, to mortify, eneco. occ. Rom. iv. 19. Col. iii. 5. Heb. xi. 12.

Νέκρωσις, εως, ἡ, from νεκρῶ.

I. *A putting to death*, 2 Cor. iv. 10. *always carrying about in the body τὴν νέκρωσιν* the putting to death of the Lord Jesus, i. e. being exposed to cruelties resembling those which he sustained in his last sufferings. Comp. ver. 11. and 1 Cor. xv. 31. and see Suicer, Thesaur. under νέκρωσις II. 4.

II. *Deadness*. Rom. iv. 19.

Νέος, α, ον.

I. *Young*, in age. [Tit. ii. 4. Gen. xxxvii. 2. Exod. xxxiii. 11. Deut. xxviii. 50. Prov. i. 4. xxii. 15. Is. lxx. 20. *The man of 100 years shall be young*, i. e. shall be as strong as a young man. In Zech. ix. 9. it is used with πᾶλος for a young ass. See Æsch. Socr. Dial. i. 7, 11, 12. ii. 16. μεράκιόν τι σφόδρα νέον. Xen. de Ven. ix. 8.]

II. *New*, as wine. [Mat. ix. 27. Mark ii. 22. Luke v. 37–39. Is. xlix. 26. It is used also by the LXX for the *new fruits*, &c. of the year, as Lev. ii. 14. xxvi. 10. Hence in Exod. xiii. 4. ἐν τῇ μῆνι τῶν νέων, i. e. καρπῶν, (or χιθῶν spikes of corn according to Bochart, Hieroz. pt. i. 2, 50.) is used for נָחַץ, which see in Simon's Heb. Lex. Also in Num. xviii. 26. the day of firstfruits is called ἡ ἡμέρα τῶν νέων. Comp. Ecclus. xxiv. 25. 1. 8. Josh. v. 11.—*New* seems more properly this word's primitive sense than *young*.]

III. *The new man*, as opposed to the old, Col. iii. 10. denotes that *Christian temper and disposition* which is the consequence of a man's being renewed in knowledge after the image of his Creator, and which is called by St. Peter a *divine nature*, 2 Eph. i. 4. So a *new mass*, 1 Cor. v. 7. signifies a *mass*, i. e. a society of men, different from, and more excellent than, a former; and the *new dispensation*, Heb. xii. 24. means the *Christian*, in contradistinction from the old, Mosaic, or Sinaistical one.

Νεοσσός, οὐ, ὁ, from νέος *young*.—*A young bird, a chicken*. occ. Luke ii. 24. Comp. LXX in Lev. xii. 8. where δύο νεοσσούς περιστερῶν

¹ [Schleusner, in Acts xx. 9. most unjustifiably translates it "as if dead." The intention of this is to explain away one of the miracles of the apostles.]

answers to the Heb. $\text{נָּחִי} \text{בָּנֵי} \text{נֶחֱ}$, literally *two sons of a pigeon*. [Lev. v. 7. Deut. xxxii. 11. Job xxxviii. 41. xxxix. 30. &c.]

Νεότης, ητος, ή, from νέος *young*.—*Youth, age or time of youth*. So Hesychius, ή τῶν νέων ήλικία. occ. Mat. xix. 20. Mark x. 20. Luke xviii. 21. Acts xxvi. 4. 1 Tim. iv. 12. where see Wetstein. [In 1 Tim. iv. 12. Bretschneider says it may mean *newness*, in allusion to Timothy's recent circumcision or his recent appointment to his office. The other explanation seems preferable. LXX, Gen. viii. 21. Lev. xxii. 13. 1 Sam. xii. 2. Job xxxi. 18. et al. It is used by Greek writers for *rashness and the like, as incident to youth*. See Plat. Apol. Socr. § 14.]

Νεόφυτος, ου, ό, from νέος *new* and φυτός *planted*, from φύω, which see.—*Properly, newly planted*; hence in the N. T. it denotes *one who is but lately converted from Judaism or heathenism to Christianity, and newly implanted in the Church*. Chrysostom explains it by νεοκατήχητος *newly instructed*, i. e. in the Christian religion. occ. 1 Tim. iii. 6. [In Alberti Gloss. Gr. N. T. p. 157. it is explained by νεοπροσηλυτος. It occ. in LXX, in its proper sense of *newly planted*. Job xiv. 9. Ps. cxxviii. 3. cxliv. 12. Is. v. 7.]

NEYΩ.—*To beckon, nod, make a sign by moving the head or eyes*. occ. John xiii. 24. (where see Doddridge.) Acts xxiv. 10. [Prov. iv. 25. Hom. Il. α'. 528. ε'. 223. &c.]

Νεφέλη, ης, ή, from νέφος the same.—*A cloud*. See Mat. xvii. 5. xxiv. 30. xxvi. 64. Rev. i. 7. Acts i. 9. 2 Pet. ii. 17. Jude 12. On Luke xii. 54. comp. 1 Kings xviii. 41. &c. and see Harmer's Observations, vol. iii. p. 16. &c. On 2 Pet. ii. 17. observe that fifteen MSS., three of which are ancient, for νεφέλη read και διχλμλαι *and mists*, which reading is approved by Mill, and received into the text by Griesbach. On 1 Cor. x. 1. see below σκηνώ III. and Heb. and Eng. Lex. in נָּחַ. [On 1 Cor. x. 1. see also ὑπό below, and comp. Exod. xiii. 21. xiv. 19. Num. ix. 15. xii. 5, 10. Ps. lxxviii. 14. Neh. ix. 12, 19. Νεφέλη is used by LXX for נָּחַ *a cloud*. Gen. ix. 13—16. et al.—for נָּחַ *a vapour*. Job xxxvi. 27.—for נָּחַ *a light cloud*. Ps. xxvi. 5. Is. xlv. 8. and for נָּחַ *a vapour or an elevated cloud*. Jer. x. 13. li. 16.]

ΝΕΨΟΣ, εος, ους, τό. The Greek lexicon writers derive it from νε *not*, and φάος or φῶς *light*; which derivation, Scapula observes, is confirmed by Plutarch.

I. *A cloud*, properly so called. [Eccles. xi. 3. Job xxvi. 8, 9. xxxviii. 37. Wisd. v. 21.]

II. *A vast or infinite multitude or number*. occ. Heb. xii. 1. Comp. Is. lx. 8. So in Hom. Il. iv. 274. (comp. xvi. 66. xxiii. 133.) we have νέφος *πεζῶν*, and in Virg. Æn. vii. 793. nimbus *pe-ditum*. So Herodotus, viii. 109. cited by Raphaelius, ΝΕΨΟΣ τοσούτων ἀνθρώπων, so great a *cloud*, i. e. *multitude* of men. See more in Wetstein, Kypke, and Suicer Thesaur. in νέφος. [See also Ezek. xxx. 18. Eur. Phœn. 1332. Hec. 908. Porphy. de Abst. An. i. 25. Potter ad Lycophr. Cass. p. 569.]

ΝΕΦΡΟΣ, οῦ, ό.—*A rein or kidney*. Exod. xxix. 13, 22. Lev. iii. 4, 10, 15. iv. 9.] As experience shows that the workings of the mind, particularly the passions of joy and fear, have a very remarkable effect on the reins or kidneys, (see Ps. lxxiii. 21. Prov. xxiii. 16.) so from their retired situation in the body, and their being hidden in fat, νεφροί is used in the N. T. for the most secret thoughts and affections of the soul. occ. Rev. ii. 23. where the manner of expression is exactly conformable to that of the Hebrew Scriptures. See Ps. vii. 9. or 10. xxvi. 2. Jer. xi. 20. xvii. 10. xx. 12.

Νεωκόρος, ου, ό, ή, from νεώς Attic for ναός, a temple, and κορεῖν *to sweep clean*.—*Properly, a person dedicated to the service of some god or goddess, and whose peculiar business it was to sweep the temple and keep it clean*. [See Xen. Anab. v. 3, 7. Suid. νεωκόρος· ό τὸν ναὸν κοσμῶν καὶ εὐτρεπίζων, ἀλλ' οὐχ ό σαρῶν, the person who decked or dressed the temple (i. e. with garlands), but not the sweeper of the temple. Hesych., however, says, ό τὸν ναὸν κοσμῶν. Κορεῖν γὰρ τὸ σαίρειν ἐλεγον. Alberti, Gloss. Gr. νεωκόρον, κοσμήτορα, ὑπηρέτην. Schleusner says also that they held the aspergillum (or instrument for persons to sprinkle themselves with) at the entrance of the temple. See the notes on Thom. M. voc. Ζακόρος, p. 404.] Raphaelius observes, that not only the city of Ephesus, but other cities also, were by the heathen actually entitled νεωκόροι of their gods or goddesses. Josephus in like manner tells his countrymen that God delivered their fathers εἰς αὐτὴν ΝΕΩΚΟΡΟΥΣ, to take care of his temple. De Bel. v. 9, 4. occ. Acts xix. 35. See also Doddridge and Wetstein on the text.—I add from An Essay on Medals, printed for Dodsley, and cited in the Critical Review for September, 1784. p. 201, 2. "Perhaps the most remarkable feature in the legends and inscriptions of Greek imperial medals is the addition, almost perpetual, of the title ΝΕΩΚΟΡΟΣ to the names of certain cities. The word is equivalent to the Latin *Ædibus*, and will, in spite of my reader's smile, bear the English interpretation of *churchwarden*. It implies that the cities who adopted that appellation looked upon themselves as guardians of the shrine of some celebrated deity, whose devoted worshippers they were, and consequently blessed in the immediate and peculiar protection of such heavenly power." [See more on this subject in Græv. Thes. Antiq. Gr. et Lat. vol. xi. p. 229. Selden. ad Marm. Arund. p. 170. J. H. a Seelen, Meditatt. Exeg. pt. i. p. 522.]

Νεωτερίκος, ή, όν, from νεώτερος.—*Youthful, incident to youth*. occ. 2 Tim. ii. 22; where the Vulgate juvenilia *youthful*, and Syriac version

ܢܝܘܬܝܪܝܟܝܐ, of youth. And though the adj. νεωτερίκος be a word of rare occurrence in the Greek writers, yet Wetstein on the text cites Josephus applying it in the sense here assigned, Ant. xvi. 11, 7. where he speaks of the αὐθαδείας ΝΕΩΤΕΡΙΚΗΣ, καὶ βασιλικῆς οὐήσεως of the youthful insolence (juvenili arrogantia, Hudson) and royal pride of Herod's sons, which occasioned his putting them to death. Comp. Suicer Thesaur. in ἐπιθυμία, and Wolfius on 2 Tim. ii. 22. where "the apostle," says Macknight, "does not mean

sensual lusts only, but ambition, pride, love of power, rashness, and obstinacy; vices which some teachers, who are free from sensual lusts, are at little pains to avoid." [Others explain it, but not so well, of a zeal for innovation. The word occurs also 3 Mac. iv. 8. 4 Mac. iii. 21. Joseph. Ant. iv. 4, 2. Polyb. x. 24, 7.]

Νεώτερος, α, ον. Comparative of νέος *young*.

I. *Younger*. [Luke xv. 12, 13. 1 Tim. v. 1, 2, 11, 14. Tit. ii. 16. 1 Pet. v. 5. LXX, Gen. ix. 24. xxvii. 15. &c. In Luke xxii. 26. it seems to mean *less in dignity or inferior*.]

II. *Young*, i. e. in comparison of the age of man. John xxi. 18. The LXX use it in this latter sense, 2 Chron. xiii. 7. Job xxiv. 5. Jer. i. 6, 7. et al. for the Heb. *נַיִן* a young man, a youth; and so Cebes in his Picture. [So Acts v. 6. οἱ νεώτεροι is the same as οἱ νεανίσκοι in ver. 10.]

ΝΗ'. An adverb.

1. Of affirming or affirmative swearing, with an accusative following, *by*, per. occ. 1 Cor. xv. 31. where see Wetstein and Kypke, who remarks that in the Greek writers *νή* is generally followed by *Δία Jupiter*, or the name of some other of their gods. [So in the LXX, Gen. xlii. 15, 16. *νή τὴν ὑγιάν Φαραώ*. v. Aristoph. Acharn. 751. Aristan. Ep. xi. Ὁν *νή* and *μά* used in adjurations, see Brunck on Arist. Lysistr. 465.]

2. Of denying, *not*. It is thus used only in composition.

Νήθω, [the same as νέω, like πλέω and πλῆθω.] *To spin*. occ. Mat. vi. 28. Luke xii. 27. [Exod. xxxv. 19. &c.]

Νηπιάζω, from *νήπιος*.—*To be a child or infant*. occ. 1 Cor. xiv. 20.

Νήπιος, ου, ό, from *νή not*, and *ἐπω to speak*, just as the Latin *infans* from *in not*, and *fans speaking*. It is used by Homer as an adjective in the expressions *νήπιος υἱός*, *νήπιος παῖς*, *an infant son*: *νήπιος παῖς* occurs also in the prose writers.

1. Properly, *an infant, a child not yet able to speak plain*. Mat. xxi. 16. Comp. 1 Cor. xiii. 11; and see Macknight on Heb. ii. 6. [The LXX use this word for *נָנִי* a child (perhaps a suckling, from *נָנָה*, see Sim. Heb. Lex.) Ps. viii. 2. 1 Sam. xv. 3. xxii. 19. Job iii. 16. Ps. cxxxvii. 9. Lam. i. 5; for *נָנִי* a child, Jerem. xliii. 6. Ezek. ix. 6; for *נָנִי* a boy, Prov. xxiii. 13. Hos. xi. 1; and for *נָנִי* a suckling, Is. xi. 8.]

II. *A child, a young person under age*, whom our law likewise calls *an infant*. Gal. iv. 1. Comp. ver. 3.

III. *A child, a babe*, in ignorance and simplicity. Mat. xi. 25. Luke x. 21. Rom. ii. 20. The LXX use it in this view, Ps. xix. 7. or 8. cxvi. 6. cxix. 130. for the Heb. *נָפִי* simple. So Didymus's Scholion in Homer, Il. ii. 31. explains *νήπιος* by *ἄφρων, ἀνόητος, unwise, foolish*. (Comp. Kypke on Mat.) [See Hesiod, Opp. 131. Hom. Od. θ'. 429, 442. The Jews used to call novices in sacred or other literature *נְהִיָּה* or *sucklings*.]

IV. *A babe in Christ, a person weak in faith, and but a beginner in the divine life*. 1 Cor. iii. 1. Eph. iv. 14. Heb. v. 13.

Νησίον, ου, τό. A diminutive from *νήσος*. *A small island, an islet*. occ. Acts xxvii. 16.

Νήσος, ου, ή, from *νέω to swim*. To this etymology of *νήσος* from *νέω* Dionysius seems to allude in his Periegesis, lin. 7, 8. ed. Wells,

Εἰ δὲ πέδον τυτθὸν παραφαίνεται εἰνὶ θαλάσῃ, ἥτε ΝΗΧΟ ΜΕΝΟΝ κικλήσεται οὐνομα ΝΗΣΟΣ.

But if a small country appears swimming, as it were, in the sea, it is called *νήσος*.

So the Latin name *insula* is derived from being in salo, in the sea.—*An island*. Acts xiii. 6. xxvii. 26. [xxviii. 1, 7, 9, 11. Rev. i. 9. (where see Wetstein.) vi. 14. xvi. 20. LXX, Gen. x. 5. Is. xx. 6. li. 5. et al. In Rev. xvi. 20. Schl. understands *an insulated house*, as the Latin *insula* is sometimes used. He refers to Sueton. Nero 38. Tacit. Ann. xv. 43. Grev. Prefat. vol. iv. Thesaur. Ant. Rom. Gesner, Thes. Ling. Lat. voc. *insula*, &c.; but the notion does not seem appropriate here.]

Νηστεία, ας, ή, from *νηστεύω*.

I. *A fasting, an abstaining from food*. Mat. xvii. 21. [Mark ix. 29. Luke ii. 37. Acts xiv. 23. 2 Cor. vi. 5. xi. 27. 2 Sam. xii. 16. Neh. ix. 1. Tobit xii. 8. 2 Mac. xiii. 12. et al.] In 1 Cor. vii. 5. twelve MSS., six of which are ancient, together with the Vulg. and several old versions, omit the words *τῇ νηστείᾳ καὶ*, which omission is approved by Mill, Bengelius, and Bp. Pearce, and those words are by Griesbach rejected from the text.

II. *A solemn fast, a time of solemn fasting*. occ. Acts xxvii. 9. where it seems to mean *the fast of the great day of atonement*, which was kept on the tenth day of the seventh month, nearly answering to our September O. S. Comp. Lev. xvi. 29. xxiii. 27. Num. xxix. 7. Jer. xxxvi. 6. and see Wolfius, Doddridge, Wetstein, and Kypke on Acts. [This fast was called *נֶזְדַּיִם*, or in Chald. *נֶזְדַּיִם* the great fast. It was (says Wahl, referring to Winer, Biblisch. Realwört. p. 218.) the only public fast enjoined by the Mosaic Law; but after the captivity, fasting and days of abstinence became very frequent, and it was customary, especially for the Pharisees, to fast twice a week. (Mat. ix. 14, 15. Luke xviii. 12.) The reader will find a list of the public fasts of the Jews and the occasions of them in Iken. Ant. Hebr. pt. i. ch. xii. § 50, 51. See Hooker, Eccles. Polity, book v. § 72. &c. Sparke's *θυσιαστήριον* sive *Scintilla Altaris*, p. 169—205. (3rd edition, 1663.) Nelson's Companion to the Fast, in init.—*Νηστεία* occ. LXX, for a public fast or a fast-day. Ezr. vii. 2. Joel i. 14. Is. lviii. 3—5.]

Νηστεύω, from *νηστis*.—*To fast, abstain from food*. See Mat. iv. 2. vi. 16, 17. ix. 14, 15.

[1.] As a religious act of mortification, Mat. iv. 2. vi. 16—18. Luke v. 33. xviii. 12. Acts x. 30. xiii. 2, 3. LXX, Judg. xx. 26. Neh. i. 4. Jerem. xiv. 12. When used of protracted fasting, it means partial abstinence, an abstinence during day-time, (see Lightfoot on Luke iv. 2.) or from

¹ [Schleusner, Wahl, &c., also explain our Saviour's fast of forty days thus. Observe, however, that St. Luke, iv. 2. says that *he ate nothing*, which must mean, *ate very little*, if we adopt their interpretation. If entire abstinence (as seems to be the case) be intended, no doubt our Saviour's life was miraculously preserved; but he was not the less alive to the pains of hunger.]

certain food, as meat and wine. See Test. xii. Patr. p. 701. ἐνῆσπευον ἐν τοῖς ἐπτά ἔτεσιν ἐκείνοις καὶ ἐγενόμην—ὡς ἐν τρυφῇ διάγων, 'I fasted during those seven years, and yet I appeared as if living in luxury.' *ibid.* p. 710.]

[(2.) In token of grief, under any calamity. Mat. ix. 15. Mark ii. 20. Luke v. 34, 35. See 1 Sam. xxi. 13. 2 Sam. i. 12. xii. 16, 21—23.]

☞ Νῆστις, εως, ὁ, ἡ, from νῆ not, and ἐσθίω to eat. ["Declined with gen. νήστις, Hom. II. xix. 207. Od. xviii. 369. νήστιδος, Athen. vii. 79, 126. Plur. νήστεις, (as in N. T.) Dion. Hal. Rhet. ix. 16. ὁ, ἡ, νήστις. Plut. Cato Maj. § 23. See Lobeck on Phryn. p. 326." Wahl. In some copies of the LXX, νήστις is read for ἀδείπωνος in Dan. vii. 18.]—Fasting. *occ.* Mat. xv. 32. Mark viii. 3.

☞ Νηφάλιος, or νηφαλῆος, ου, ὁ, ἡ; for in the several texts where the word occurs, the MSS. vary. See Wetstein, and Griesbach, who prefers the former spelling. It is derived from νήφω, which see.—Sober both in body and mind, vigilant. [See Chrysostom, de Sacerd. iii. 12. vi. 5.] *occ.* 1 Tim. iii. 2, 11. Tit. ii. 2. Hesychius explains νηφάλιοι by νήφοντες, μὴ πεπωκότες, sober, not having drunk.

☞ Νήφω, from νή not, and πῖω or πῶω to drink.

I. To be sober, as opposed to drunkenness. [Soph. *Ed. Col.* 100. Νήφων ἀντίους. Xen. Cyr. vii. 5, 25.] *occ.* 1 Thess. v. 6, 8. 1 Pet. v. 8; and as in the preceding text it is joined with γρηγορεῖν to watch, so it sometimes signifies,

II. To be watchful, vigilant, attentive; because as sleep is the usual companion of drunkenness, so is vigilance of sobriety. *occ.* 2 Tim. iv. 5. 1 Pet. i. 13. iv. 7. [See the maxim of Epicharmus, (Lucian. *Hermotim.* p. 541. and Cic. ad Att. i. Ep. 19.) νήφε καὶ μέμνησο ἀπιστεῖν—Joseph. de Bell. ii. 13, 1.]

ΝΙΚΑΨΩ, ὦ, from Heb. נָקַץ to smite, which in the O. T. often implies victory in war.

I. To conquer, overcome, properly in an outward and temporal sense. See Luke xi. 22. [See Rev. vi. 2. xi. 7. xvii. 14.]

II. To overcome, spiritually. See John xvi. 33. Rom. xii. 21. where see Kypke. [Comp. Test. xii. Patr. p. 681. νικᾶν τὸ μῖσος.] 1 John ii. 13. v. 5. Rev. ii. 7. (here et al. of perseverance and conquest in the Christian's warfare.) ii. 17, 26. iii. 5, 12, 21. xii. 11. xxi. 7. See Prov. vi. 25. Wisd. iv. 3. Thuc. i. 76. ii. 60. In Rev. xiii. 7. Bretschneider explains it to injure, and compares Wisd. xvi. 10. xviii. 22. 2 Mac. iii. 5. In Rev. ii. 26. iii. 12, 21. the nominative ὁ νικῶν is put absolutely, as other nominatives likewise are in the N. T. See Mat. vii. 24. xii. 36. John vii. 38. Acts vii. 40. Nor is this construction uncommon in the best Greek writers. See Raphaelius and Wolfius. I add from Plato's *Apol. Socrat.* § 6. ed. Forster, καὶ ΔΙΑΛΕΓΟΜΕΝΟΣ αὐτῷ, εδοξε ΜΟΙ οὗτος ὁ ἀνὴρ, and talking with him, this man seemed to me." Plædon, § 29. speaking of the soul, οὐ ἈΦΙΚΟΜΕΝΗ, ὑπάρχει ΑΥΤῇ, 'whither coming, it happens to her.' See Forster's Index, under NOMINATIVUS.

III. To overcome, in a judicial sense, to gain or carry one's cause. Rom. iii. 4. (This application of the word is usual in the purest Greek writers.

See Wetstein.) [The passage is καὶ νικήσας ἐν τῷ κρίνεσθαι σε. It is taken from the LXX, Ps. li. 4. or 6. where νικήσας translates נִצַּחְתָּ thou shalt be pure or innocent, i. e. before the judge. The word נִצַּח signifies also in Syriac (according to Bretschneider) to conquer. Bretschneider also explains Rev. xv. 2. τοὺς νικῶντας ἐκ τοῦ θηριον those who have preserved themselves pure from idolatry, taking νικῶντας as a Syriac idiom for to be pure. See נִצַּח in Simon. Heb. Lex.]

IV. To prevail. Rev. v. 5. where see Vitringa. [Comp. ver. 4. ἄξιός ἐστιν ἀνοῖξαι.]

Νίκη, ης, ἡ, from νικᾶω.—Victory. *occ.* 1 John v. 4. where it signifies the means or instrument of victory. [1 Chron. xxix. 11. 1 Mac. iii. 19. 2 Mac. x. 28. xiii. 15. xv. 8, 21.]

Νίκος, εος, ους, τό, from νικᾶω.—Victory. *occ.* Mat. xii. 20. 1 Cor. xv. 54, 55, 57. [On Mat. xii. 20. see κρίσις and ἐκβάλλω. In 1 Cor. xv. 54. κατεπόθη ὁ θάνατος, εἰς νίκος, Schleusner translates it, is swallowed up for ever, a sense which εἰς νίκος sometimes bears in the LXX translation of the word נִצַּח. v. 2 Sam. ii. 26. Job xxxvi. 7. Lam. v. 20. Amos i. 11. viii. 7. It appears, however, that נִצַּח has also the sense of victory. Comp. LXX, and Heb. 1 Chron. xxix. 11. Lam. iii. 18. Simon. Heb. Lex. in voc. and Buxtorf, Lex. Rabbin. &c. and also Buxtorf, Lex. Heb. in voc. St. Paul has quoted and translated here Is. xxv. 8. The LXX translation is quite different. The sense for ever seems preferable to in victory. See Pole's Syn. in loc.]

☞ Νικτήρ, ηρος, ὁ, from νίπτω to wash.—A large ever or cistern for washing the feet. *occ.* John xiii. 5. [Called also ποδανιτήρ (pelvis). Poll. Onom. x. 78.]

Νίπτω, mid. νίπτομαι, to wash. It is spoken of some part of the body, as of the hands, Mat. xv. 2. Mark vii. 3; the feet, John xiii. 5—14. 1 Tim. v. 10; the face, Mat. vi. 17. (comp. Gen. xliii. 31. in LXX.); the eyes, John ix. 7. (where comp. ver. 6. and see Campbell,) 11, 15. Homer applies this word to the hands, Od. ii. 261. et al.; to the feet, xix. 356. 376. τῷ σε ΠΟΔΑΣ ΝΙΨΩ. [Exod. xxx. 18—20. Deut. xxi. 6. Judg. xix. 21. for γῆρ and is applied to the hands and feet; also for ἡρῶ. Lev. xv. 11. applied to rinsing the hands, and ver. 12. to rinsing a wooden vessel. Observe, that generally in Greek νίπτομαι is used for washing the hands before meals, and ἀπονίπτομαι after meals.]

Νοῶς, ὦ, from νόος the mind.

I. To agitate, revolve, or turn about in the mind, mente agito, to consider, ponder. 2 Tim. ii. 7. Comp. Mat. xxiv. 15. Mark viii. 17. xiii. 14. [v. Prov. xxiii. 1.]

II. To understand [or perceive. Mat. xv. 17. xvi. 9, 11. Mark vii. 18. John xii. 40. Rom. i. 20. Ephes. iii. 4. 1 Tim. i. 7. Heb. xi. 3.]

III. To think, conceive. Eph. iii. 20.

☞ Νόημα, ατος, τό, from νοῶς.

I. A thought, conception of the mind. 2 Cor. x. 5. [comp. Baruch ii. 8;] where Kypke, however, understands it, according to sense II., of the counsels or contrivances of the enemies of the gospel.

II. A device, contrivance. 2 Cor. ii. 11.

III. *The understanding, the mind.* 2 Cor. iii. 14. iv. 4. xi. 3. Phil. iv. 7.

νόθος, οὐ, ὁ, ἡ.—*A bastard, spurious, of illegitimate birth.* occ. Heb. xii. 8. [Wisd. iv. 3.]

Νομή, ἡς, ἡ, from νένομα, perf. mid. of νέμω to distribute, feed, as a shepherd his flock.

I. *Pasture, properly of cattle,* [as in LXX, Gen. xlvii. 1. 1 Chron. iv. 39, 40. Hos. xiii. 6. Jerem. x. 25. et al.] occ. John x. 9. where it is spoken figuratively of the sustenance of God's holy word and Spirit, by which the soul is nourished to everlasting life and happiness. [Comp. Ezek. xxxiv. 14. Ps. lxxiv. 1. lxxix. 13. xcv. 7.]

II. Νομὴν ἔχειν, to eat, as a gangrene or mortification: literally to have pasture or food. occ. 2 Tim. ii. 17. Raphaelius shows, that Polybius applies ΝΟΜΗ'Ν ποιέσθαι to ulcers in the same sense; and Galen, cited by Weststein, says, that the Greek physicians usually called σηπεδονώδη ἔλκη gangrenous ulcers, ΝΟΜΑ'Σ. I add from Josephus, de Bel. vi. 2, 9. speaking of the Jews burning part of the portico by which the castle of Antonia communicated with the temple: καθάπερ σηπεδονοῦ σώματος, ἀπικοπτον τὰ προειλημένα μέλη φθάνοντες τὴν εἰς τὸ πρόσω ΝΟΜΗ'Ν, 'they did, as it were, from a body now putrefying, cut off the limbs which were first seized, to stop the eating or spreading of the mortification.' [See Polyb. i. 81, 6. and i. 48, 5. where he uses νομὴν λαμβάνειν also of a fire.]

Νομίζω, from νόμος law.

I. To establish by law. [Æl. V. H. iii. 18.]

II. Because what the legislator thinks right and fit is established by law, hence it signifies to think, be of opinion. Mat. v. 17. [x. 34. xx. 10. Luke ii. 44. Acts vii. 25. viii. 20. xiv. 19. xvi. 27. xvii. 29. xxi. 29. Apocrypha, Wisd. xiii. 4.] On 1 Tim. vi. 5. we may observe, that Josephus has a similar expression, de Bel. ii. 21, 1. ἀρετὴν ἡγοούμενος τὴν ἀπάτην, 'thinking deceit virtue.' Νομίζομαι, to be thought, supposed. occ. Luke iii. 23. where see Campbell.

III. Since what is established by law soon becomes customary, hence νομίζομαι, pass. to be customary, or agreeable to custom. occ. Acts xvi. 13. οὐ ἐνομιζέτο προσευχὴ εἶναι, where an oratory was accustomed to be, or rather where there was an oratory according to the custom, namely, of the Jews. The profane writers frequently use the V. in this sense of being accustomed or usual. See Whitby, Elsner, and Wolfius. But Bp. Pearce on Acts xvi. 13. says, "the word νομιζέσθαι often signifies, as it seems to do here, what the laws or magistrates of a country allow;" and he accordingly renders the Greek words, "where an oratory was by law allowed to be." For an instance of such allowance, see under προσευχὴ II.

Νομικός, ἡ, ὁν, from νόμος.

I. Of or concerning the law, legal. occ. Tit. iii. 9.

II. Νομικός, οὗ, ὁ, a lawyer, a person who professed to be skilled in the law of Moses, and to resolve any difficulties concerning it. See Mat. xxii. 35. (comp. Mark xii. 28.) [Luke¹ vii. 30.

x. 25. xi. 45, 46, 52. xiv. 3.] "Whether there be any difference between lawyers and scribes, or whether they are words perfectly synonymous, I cannot say: perhaps some were chiefly employed in the schools, and others usually spoke in public in the synagogues," says Lardner, Credibility of Gospel History, bk. i. ch. 4. § 3. And that these two terms are not entirely coincident, Campbell, [Diss. vii. pt. ii. § 2, 3. and Diss. xii. pt. v. § 12.] whom see, appears very justly to infer from Luke xi. 45, 46. [See Reland, Diss. Misc. pt. ii. p. 90. Trigland, de Karæis, p. 66. Some suppose that the γραμματεῖς explained the law publicly in the synagogues, and the νομικοὶ privately in schools.]

III. In Tit. iii. 13. Macknight observes, that νομικός may mean a Roman lawyer. [Diog. Laert. vi. 54. uses it for a lawyer.]

Νόμιμος, adv. from νόμος lawful, which from νόμος.—*Lawfully, according to law.* occ. 1 Tim. i. 8. 2 Tim. ii. 5. On this latter text see Raphaelius and Weststein, who cite the same phrase ΝΟΜΙ'ΜΩΣ 'ΑΘΑΓΙ'Ν, from Arrian, Epictet. iii. 10. [See Lydii Agonistica Sacra, ch. 2. p. 5. Xen. Mem. iv. 4. 1. Νόμιμος occ. 2 Mac. iv. 11. and τὰ νόμιμα for the laws or customs of a people, 1 Mac. i. 14. 3 Mac. i. 4. So νόμιμον is often used for a law, statute, or custom. e. g. Exod. xii. 24. xxix. 28. et al. freq.]

Νόμισμα, ατος, τό, from νενόμισμαι perf. pass. of νομίζω to establish by law.—*Money, coin, whose value is settled by law, q. d. lawful money.* [See Aristot. Ethic. v. 5.] occ. Mat. xxii. 19. [Neh. vii. 71. 1 Mac. xv. 6. Aristoteli. Ran. 708. et seq. It occurs for a decree, Ezra viii. 36; a custom, Æsch. S. c. T. 274. (ed. Butler).]

Νομοδιδάσκαλος, ον, ὁ, from νόμος a law, and διδάσκαλος a teacher.—*A doctor or teacher of the law of Moses.* occ. Luke v. 17. Acts v. 34. 1 Tim. i. 7. [See Lightfoot, Hor. Heb., and Talm. on Luke xi. 45. and Campbell as above, under νομικός. In 1 Tim. i. 7. Schleusner and Bretschneider understand assertors of the Mosaic law; Wahl more generally, teachers or guides. The former seems best.]

Νομοθεσία, ας, ἡ, from νόμος a law, and θέσις an appointing, establishing.—*An appointment or ordaining of a law.* occ. Rom. ix. 4; where Kypke remarks, that "all the prerogatives of the Jews, here enumerated by the Apostles, are universal, and extend to the Jews, of all times, especially to those then living; and that therefore by νομοθεσία is here to be understood, not so much the promulgation of the law, which belonged only to the Mosaic age, as the law itself, i. e. the whole system of his laws. And he shows that this is not an unusual sense of νομοθεσία, which is so applied by Dionysius Halicarn. and Diodorus Sic., as we add it likewise in 2 Mac. vi. 23. [v. Kypke, Obs. Sacr. vol. ii. p. 173. Joseph. de Mac. ch. 5. νομοθεσίας ἐπιστήμη.]

Νομοθεῖω, ῶ, from νόμος a law, and τίθημι to establish, ordain.

¹ [Bretschneider remarks that St. Matthew calls those νομικοὶ whom the other evangelists call νομοδιδάσκαλοι and γραμματεῖς, and then gives the above references to the chapters and verses, vii. 30. &c. (of St. Luke,) as belonging to St. Matthew. The edition of Schmidt's Concordance

(Goth. and Lips. 1717.) which I use, by the omission of Luc. at the top of column 2. page 426. gives these references apparently to St. Matthew. I suppose Bretschneider used the same edition. He would have done better to use his own eyes.]

I. *To make, establish, or ordain a law, to ordain by law.* Thus Josephus applies the V. active, cont. Apion. i. 31. Νομοθετοῖμαι, οὐμαι, pass. *to be established*, as it were, *by law.* occ. Heb. viii. 6. So Lucian, Timon. t. i. p. 85. ταῦτα—ΝΕΝΟΜΟΕΤΗ'ΣΘΩ, 'let these things be fixed, as it were, *by law.*'

II. Νομοθετοῖμαι, οὐμαι, pass. *to receive or be instructed in a law.* occ. Heb. vii. 11. [Ὁ λαὸς γὰρ ἐπ' αὐτῇ (i. e. ἱεροσύνῃ) νευομοθετήτο, (for ἐνενομ., the augment being omitted, see Wyssii Dialectologia Sacra, p. 291.) 'for the people was taught (or received) the law under the Levitical priesthood.' On this construction, see Matth. Gr. Gr. § 421. observing that the constructions νομοθετεῖν τι τινι and τινὶ τι both occur, e. g. Exod. xv. 12. Ps. cxix. 33. See Deut. xvii. 9. Ps. xxv. 8, 12. xxvii. 11. Schleusner thinks that in this place of Hebrews the verb is *to be ruled*, and translates *was ruled by the priesthood.* Bretschneider translates it *was bound to the Levitical priesthood.*]

Νομοθετής, ου, ὁ, from νομοθετέω.—*A legislator, lawgiver.* occ. Jam. iv. 12. [Ps. ix. 20. Xen. Mem. i. 21, 3.]

Νόμος, ου, ὁ, from νένομα perf. mid. of νέμω, either in the sense of *distributing, assigning*, because the law assigns to every one his own; or in that of *administering*, because it administers all things either by commanding or forbidding.

I. *A law in general.* Rom. iv. 15. v. 13. [In both these verses νόμος occurs twice, and in both, the first time is limited to the law of Moses, the 2nd time is *general.* Comp. Rom. ii. 14. Gal. v. 23. 1 Tim. i. 9. Heb. viii. 10. x. 16. In John xviii. 31. it seems to mean a *code of laws*; in xix. 7. a *single penal statute*, (which see in Deut. xviii. 20. Lev. xxiv. 14—16.) or generally the *whole Jewish code.* Comp. Grot. on Acts xxi. 28. and 1 Cor. xiv. 34. where ὁ νόμος means a *traditional law.* (See Vitrina de Synag. Vet. bk. iii. pt. i. ch. 8. and Braunius, Selecta Sacra, p. 64.) Also comp. John vii. 51. Acts xxiii. 3. xxiv. 6. xxv. 8. Schleusner takes it for a *single precept*, &c. of Moses, in Luke ii. 22. John vii. 23. In Rom. vii. 1—3. he explains it of the *law relating to matrimony.* The LXX frequently apply it to single ordinances of Moses, as Exod. xii. 49. xiii. 9. xvi. 4. &c. like the Heb. תורה, which was afterwards applied to the whole Mosaic institution. See Num. xv. 15. Deut. i. 5. iv. 844. In Heb. ix. 19. Schleusner translates κατὰ νόμον *by divine command.*]

II. And most frequently, *the divine law given by Moses*, and that whether moral, ceremonial, or judicial. See Mat. v. 17. vii. 12. [xxii. 36, 40. xxiii. 23. John i. 17. vii. 19, 49. Acts vi. 13. vii. 53. xv. 5, 24. xviii. 13, 15. xxi. 20—28. Rom. ii. 13, 14. (1st time,) 15, 17, 18, 20, 23. iii. 21. ὑπὸ τοῦ ν. iv. 13—16. vii. 5, 6—21. (on the above chapters of Rom. see note below ¹.)

¹ [The following remarks from Bp. Middleton on the Gr. Article, (p. 438, &c.) may be useful, as the above selection of passages is made chiefly on his principles. Νόμος is used (says Middleton) by St. Paul of every rule of life, of every revelation, and especially of the Mosaic law, and even of the moral and ceremonial observances, inculcated by any νόμος. St. Paul's object was to show that all these are equally unavailing for justification, which comes only

viii. 3, 4. ix. 32. xiii. 8, 10. 1 Cor. ix. 20. xv. 56. Gal. ii. 16, 19, 21. iii. 2, 5, 10—24. iv. 4, 5, 21. v. 3, 14, 18. Ephes. ii. 15. Phil. iii. 6, 9. 1 Tim. i. 8. Heb. vii. 5, 12, 19, 28. viii. 4. ix. 22. x. 8. James ii. 9—11. On the phrase ἔργα νόμου, Rom. iii. 28. et al., see Bull, Harm. Apost. ch. vi—ix. et al.] Hence it sometimes signifies the *Book of Moses*, or the *Pentateuch containing that law*, Luke xxiv. 44. Acts xiii. 15. Gal. iv. 21, 22. (comp. Gen. xvi. 1, 2, 15. xxi. 3.) but sometimes the *Old Testament*, in general, as John x. 34. (comp. Psalm lxxii. 6.) John xii. 34. (comp. Ps. cx. 4.) John xv. 25. (comp. Ps. xxxv. 19.) 1 Cor. xiv. 21. (comp. Isaiah xxviii. 11.) Rom. iii. 19. [It occurs for the Pentateuch, Mat. xi. 13. Luke ii. 23, 24. xvi. 16, 17. John i. 46. viii. 5, 17. Acts xxiv. 14. xxviii. 23. Rom. iii. 21. 1 Cor. ix. 8, 9. Neh. viii. 2. Joseph. B. J. vii. 5, 7. Philo, de Vitâ Mos. lib. ii. p. 637. &c. In Luke xvi. 17. the phrase means that the law of Moses (spiritually understood) shall all be fulfilled, i. e. all that was really meant to be binding in it shall endure.]

III. *The Gospel, or Gospel method of justification*, is called the *law of faith*, as opposed to the *law of works*, Rom. iii. 27; and the *law of the spirit of life*, in opposition to the *law*, i. e. *power, dominion* (comp. sense IV.) of sin and death, Rom. viii. 2. The Gospel is also styled by St. James, i. 25. the *perfect law of liberty*, (comp. ii. 12.) as opposed to the Mosaic law, which made nothing perfect (see Heb. vii. 19. ix. 9); and as freeing believers from the yoke of ceremonial observances, and from the slavery of sin. [On Rom. ix. 31. see δικαιοσύνη. In Phil. iii. 5. since νόμος sometimes means a *rule of life*, Schleusner takes it for a *sect*, κατὰ νόμον Φαρισαῖος 'in sect a Pharisee.'] St. James, ch. ii. 8. calls that divine command, *thou shalt love thy neighbour as thyself, the royal law.* "Not so much," says Whithy, "because it is a law of Christ our king, it being a law of the O. T., as because it is the law which, of all laws that concern our neighbour, is most excellent, and which governs and moderates other laws, especially the ceremonial and positive laws, which are to give

by the Gospel. Now Middleton defends the old remark, "that νόμος, used for the law of Moses, and even for the whole body of Jewish Scripture, generally (though not universally) has the article." He thinks it subject to no exceptions but those to which (as he shows throughout his work) words the most definite are liable. The two chief sources of exception are the two following principles]

(A) A noun, though used definitely and κατ' ἑξοχήν, is often without the article after a preposition, as κατὰ πόλιν the city (Athens). Plat. Theæt. &c. Middleton, pt. i. ch. vi. § 1.]

(B) When one noun governs another in the gen. case, either both have the article or neither, though used definitely; e. g. Rom. viii. 4. x. 4. xiii. 10. &c. Middleton's interpretations are here subjoined to several passages of Rom. ii.—vii. Thus, ii. 13. he retains τοῦ (by (b)) against Griesbach, and understands the Mosaic law; 17. the Mosaic law (retaining τῷ); iii. 20. a general sense; v. 20. a rule of life ("the law of nature," Macknight); for the Mosaic law did not enter privately, but with pomp and splendour; vi. 14, 15. any law or rule of life not offering mediation nor atonement, and thus opposed to grace (others of the law of Moses, see (a)); vii. 1. law generally; 7. the Mosaic law, see (a). In ii. 25. iii. 21. (1st time); 31. he understands moral obedience. These, with Rom. xiii. 8. Gal. vi. 13. I leave to the reader's consideration. Comp. Ecclus. xxxii. 1 I Mac. ii. 21. In Gal. ii. 19. Bishop M. says, "for I through law (i. e. the imperfection belonging to law of every kind, in not providing an atonement) died unto law, (i. e. renounced the harsh conditions on which alone it offered me salvation,) that I might live to God."]

place to that of *charity* and *mercy*." See Kypke, and comp. Gal. vi. 2. v. 14.

IV. *A force or principle of action*, equivalent to a law. Rom. vii. 21, 23, 25. viii. 2. Theophylact explains νόμος τῆς ἀμαρτίας, Rom. vii. 23, 25. by τὴν δύναμιν, τὴν τυραννίδα τῆς ἀμαρτίας, the power or tyranny of sin. See Locke on the above passages. [Νόμος is most frequently used by the Greeks in the sense of a law or the law, as κατὰ τὸν νόμον legally. Xen. Hell. ii. 3, 22. and it is thus used both sing. and plur., e. g. in the phrases ἐκ τοῦ νόμου and ἐκ τῶν νόμων, (see Stephens's Thes. in voc.) as we say both by the law, and by the laws. It occ., however, also in the following senses. (1.) *Custom*, Xen. Cyr. i. 4, 29. 3 Mac. vii. 5. (2.) *A musical air* (from νέμω in its sense of *divide*, quasi *modulate*). See Deut. xxxii. 46. Herod. i. 24. Aristot. Probl. xix. 28. Spanheim, Callim. p. 510. Schol. Arist. Equit. v. 9. &c. &c. (3.) *A district*, and then more properly accented νομός. See Herod. ii. 164. Sturz, de Dial. Mac. p. 92. comp. 1 Mac. x. 30. xi. 34, 57.]

Νόος, οὐ, ὁ, see νοῦς.

Νοσέω, ὦ, from νόσος.

I. *To be sick*, properly in body.

II. *To be sick, sickly, infirm*, in mind, to dote. occ. 1 Tim. vi. 4. where Vulg. languens, sick. Wetstein cites from Plato, ΝΟΣΕΙΝ ΠΕΡΙ' λόγων ἀκοήν; and from Plutarch, ΠΕΡΙ' σφραγίδων, and ΠΕΡΙ' δόξων ΝΟΣΕΙΝ. [Comp. Perizon. on Æl. V. H. iii. 47. Pollux, Onom. x. 30. νοσῶν εἰς ὀνομάτων χρῆσιν.]

Νόσημα, ἀτος, τό, from νοσέω.—*A disease, sickness*. occ. John v. 4.

ΝΟΣΟΣ, οὐ, ἡ, *a disease, distemper*, properly of a more grievous kind, hence joined with μαλακία, which denotes a slighter infirmity. Theophylact, on Mat. iv., explains νόσον by τὴν χρονίαν κακοπάθειαν *a chronic disease*; and μαλακίαν by τὴν πρόσκαιρον ἀνωμαλίαν τοῦ σώματος, *a temporary disorder of the body*. So Markland, Append. to Bowyer's Conject., "νόσος is a disease of some standing; μαλακία an indisposition or temporary disorder of the body, (Mat.) x. 1; our version is not distinct enough." Mat. iv. 23, 24. [ix. 35. x. 1. Mark i. 35. iii. 15. Luke iv. 40. vi. 17. vii. 21. ix. 1. Acts xix. 12. On Mat. viii. 17. see βασιτάω, and comp. Is. liii. 4. Eccles. vi. 2. where ἡγ is used of a sinful propensity. LXX, Deut. vii. 15. xxviii. 59. Exod. xv. 26. &c.]

Νοσσία, ἄς, ἡ, from νοσός, by syncope νοσός, *a chicken*, which from νέος young. [Atticé νεοσσία (or νεοττία). v. Aristoph. Av. 641. Lobeck on Phryn. p. 207.]—*A brood of young birds*. occ. Luke xiii. 34. [Deut. xxxii. 11. It properly signifies the nest itself (or ἡ καλιά. See Suidas). So LXX, Ps. lxxxiv. 2. comp. Gen. vi. 14. Deut. xxii. 6. Pausan. ix. 30. In Prov. xvi. 16. it is used of a habitation. Comp. Obad. 4. Num. xxiv. 21.]

Νοσσιον, οὐ, τό. See νοσσία. *A chicken*. Νοσσία, τά, *chickens*. occ. Mat. xxiii. 37. [Atticé νεοσσίων. v. Lobeck, Phryn. p. 206. Ps. lxxxiv. 3.]

Νοσφιζω, from νόσφι apart, separated, seorsim.

I. *To separate*. Thus used in the profane writers.

II. Νοσφιζομαι, mid. *to secrete, purloin, steal, intervert*, clam subducta in commodum nostrum convertito, *to embezzle*, which last Eng. word seems very nearly to answer to the Greek. occ. Acts v. 2, 3. Tit. ii. 10. where see Wetstein, who shows that the word is thus applied by the Greek writers, particularly to *peculation* or *robbery of the public treasure*. To the passages he has produced to this purpose Kypke, on Acts v. 2. adds several others. The LXX use the word in this latter sense, Josh. vii. 1. (comp. 11.) and thus it is also applied, 2 Mac. iv. 32. [See Polyb. x. 16. Dresig. de Verb. Med. N. T. i. 92. p. 354.]

ΝΟΤΟΣ, οὐ, ὁ.

I. *The south, or south side*. Rev. xxi. 13. [Comp. LXX, Ez. xl. 27, 23, 44, 45.]

II. *A southern country, or the southern part of the earth*. Mat. xii. 42. Luke xi. 31. xiii. 29. [On Mat. xii. and Luke xi. (βασιλισσα νότον,) comp. 1 Kings x. 1. Arabia is generally understood, of which Saba was the capital. Josephus calls her, (A. J. viii. 6, 5. 6.) queen of the Egyptians and Ethiopians, but see Whiston's notes. Νότος occ. for νότι, Eccles. i. 5. xi. 3. &c. for νότι, Judg. i. 9, 15, 16. for νότι, Job ix. 9.]

III. *The south wind*. Luke xii. 55. Acts xxvii. 13. xxviii. 13. On Luke xii. 55. see Harmer's Observations, vol. i. p. 60. &c. I add from Volney, "In March appear (in Syria) the pernicious southerly winds with the same circumstances as in Egypt," that is to say, their heat "is carried to a degree so excessive, that it is difficult to form an idea of it, without having felt it; but one may compare it to that of a great oven, at the time when the bread is drawn out." Voyage en Syrie et en Egypte, t. i. p. 297. comp. p. 55.

Νουθεσία, ἄς, ἡ, from νοῦς the mind, and θέσις a putting, regulating.

I. *A regulating of the mind, instruction, admonition*. 1 Cor. x. 11. Eph. vi. 4. [Judith viii. 27. Wisd. xvi. 6. Phil. Vit. Mos. vol. ii. p. 99.]

II. *An admonition*, as implying reproof. Tit. iii. 10.

Νουθετέω, ὦ, from νοῦς the mind, and τίθημι to put, regulate.

I. *To regulate the mind, instruct, warn, admonish*. Acts xx. 31. Rom. xv. 14. 1 Cor. iv. 14. Col. i. 28. iii. 16. 1 Thess. v. 12. [Comp. Job iv. 3. xxxvii. 14. xxxviii. 18.]

II. *To admonish, importing reproof*, as it frequently, but not generally, does in the profane writers. See Wetstein on Rom. xv. 14. and Kypke on 1 Thess. v. 14. 2 Thess. iii. 15.

Νουμηνία, ἄς, ἡ, q. νευμηνία, which is several times used in the LXX, from νέος new, and μήνη the moon, which see under μῆν.—*The new moon*. occ. Col. ii. 16. Νουμηνία is frequently used in the LXX for the Heb. הַיּוֹם הַרְּאשִׁית הַיּוֹם הַשֵּׁנִי *the first day of the Jewish artificial month*, which was, according to the law, to be celebrated with peculiar solemnities. See Num. xxviii. 11. &c. x. 10. Ps. lxxxii. 4. and Heb. and Eng. Lexicon under הַיּוֹם הַרְּאשִׁית II. [On the determination of the νουμηνία by the Sanhedrim and its proclamation, see Iken, Ant. Heb. pt. i. ch. xii. 6—10. Νουμηνία occurs Exod. xl. 2, 17. Ezra iii. 5. &c.]

Νουνεχῶς, adv. from νουνεχής *wise, discreet*, which from νοῦς *a mind*, and ἔχω *to have*.—*Wisely, discreetly, sensibly*. occ. Mark xii. 34. This adverb is frequently used by the Greek writers, particularly by Polybius. See Wetst. and Kyprke. [Polyb. v. 83, 2. xvii. 29. Νουνεχόντως in the same sense occ. Iso. r. ad Philipp. iii. 118. Dio Cass. lxxviii. 23. 1336. Plat. de Legg. iii. p. 126. divides it εὖ καὶ ἐκόντως νοῦν. So Lobeck on Phryn. p. 604. which see. Phavorin., voc. νουν-έχοντας, says, νουνεχὲς ὅφ' ἐν, ἀπὸ τοῦ νοῦν ἔχω σύνθετον ῥῆμα; i. e. 'νουνεχὲς in one word, compounded of νοῦν ἔχω.']

Νοῦς, gen. νοός, dat. νοί, acc. νοῦν, ὁ, from νόος, νοός, οὔ, ὁ.

I. *The mind, understanding*. Luke xxiv. 45. Rom. i. 28. Phil. iv. 7. Rev. xiii. 18. where observe, that νοῦν ἔχειν is a common phrase in the Greek writers for *having understanding*. Comp. Rev. xvii. 9. and see Vitringa on this text. [In Rom. i. 28, sense II. seems more appropriate. In Phil. iv. 7. (comp. Ephes. iii. 19.) ὑπέρχουσα πάντα νοῦν is, that surpasseth man's power to comprehend its full extent. In Luke xxiv. Wahl supplies λόγων to αὐτῶν, and explains νοῦν their meaning; but it is better to refer αὐτῶν to the disciples. Νοῦς occ. LXX, for בֵּן or בִּן, the heart, Exod. vii. 23. Josh. xiv. 7. Job vii. 17. Is. x. 7, 12. xli. 22. and for פֶּה, Is. xl. 13. In 2 Mac. xv. 8. ἔχοντας δὲ κατὰ νοῦν is, *keeping in mind or remembering*.]

II. *The mind*, as including the affections and will, Rom. vii. 25. (comp. 22.) Rom. xii. 2. Eph. iv. 23. Comp. Col. ii. 18. 1 Tim. vi. 5. 2 Tim. iii. 8. Tit. i. 15. [Wisd. iv. 12. ix. 15.]

III. *The mind, intention, design, sentiments*. 1 Cor. ii. 16. Comp. 1 Cor. xiv. 14. where ὁ νοῦς μου seems to denote the meaning of what I say or pray, which not being understood, is with respect to others, unfruitful. See Bp. Pearce and Macknight. [Haminond makes ὁ νοῦς μου my faculty of thinking upon and explaining to others the meaning of what I utter in an unknown tongue. And thus also nearly Schleusner. This seems the better sense. Comp. verses 15, 19. though in ver. 15. some take τῷ νοί as a datus commodi, and translate it *that others may understand*.]

IV. *Judgment, sentiment, opinion*. Rom. xiv. 5. Comp. 1 Cor. i. 10.

[V. *Counsel or intentions*. Rom. xi. 34. Comp. 1 Cor. ii. 16. Isaiah xl. 13. Hom. II. H'. 143. Joseph. A. J. vii. 4, 4.]

ΝΥΜΦΗ, ης, ἡ. Eustathius derives it from νέον *newly*, and φάνειν or φαίνεσθαι *to appear*, because τὰ πρὶν θαλαμνομένη νέον φαίνεται, ὅτε τὸ τῆς ἡλικίας ἔαρ αὐτῇ ἐπαυθεῖ, 'she who was before confined to her chamber newly appears, being now in the flower of her age.' So νύμφη is, as it were, νέμφη.

I. *A bride, a woman lately married*. John iii. 29. Rev. xviii. 23. Hence it denotes spiritually the Church of Christ. occ. Rev. xxi. 2, 9. xxii. 17. On Rev. xxi. 2. the learned Daubuz writes thus: "Νύμφη signifies properly a woman betrothed to a husband till such time as the marriage is consummated; and this is the title of the Church whilst the faithful are in this mortal state, as may be seen in this exact book, xxii. 17; whereas in the

state of the resurrection she is called his (the Lamb's) wife, γυνή; so that the Holy Ghost speaks cautiously here ὧς νύμφην 'as a bride.'—Among the Greeks the title of νύμφη was given to the *new-married woman* for some time, as appears by Hesychius, νύμφη, ἡ νεωστὶ γαμηθεῖσα. But where it is set in contradistinction to γυνή wife, it shows a state antecedent to the full marriage; and as it is set in this place, (xxi. 2.) implies the very time when that marriage is just perfected, that is, the wedding-day." [In Rev. xviii. 23. Bretschneider says, φωνὴ νυμφίου καὶ νύμφης is the song in honour of the bride and bridegroom. Comp. LXX, Jerem. vii. 34. xvi. 9. xxv. 10. Is. lxi. 10. Joel i. 8. Wisd. viii. 2. et al.]

II. *A son's wife, a daughter-in-law*. Mat. x. 35. Luke xii. 53. This seems an Hellenistical sense, taken from the similar use of the Heb. חַתָּן, which signifies both a bride and a daughter-in-law. Thus the LXX use νύμφη, answering to חַתָּן for a daughter-in-law. 1 Sam. iv. 19. 1 Chron. ii. 4. [See Gen. xi. 31. Comp. xxxviii. 24. Lev. xviii. 15. Ruth i. 6—8. (So νυμφίος is a son-in-law. Judg. xix. 6. Neh. xiii. 28.) The proper Greek term for a daughter-in-law is νόος or ἐννοος.]

Νυμφίος, ου, ὁ, from νύμφη.

I. *A bridegroom*. John ii. 9. Rev. xviii. 23. Comp. John iii. 29. [Jerem. vii. 34. Is. lxi. 10. lxii. 5.]

II. It denotes Christ, the spiritual Bridegroom of his Church. Mat. ix. 15. Mark ii. 19, 20. Luke v. 34, 35. Comp. Mat. xxv. 1, 5, 6, 10.

Νυμφών, ὄνος, ὁ, from νύμφη.—*A bridal chamber, thalamus*. occ. Mat. ix. 15. Mark ii. 19. Luke v. 34. οἱ υἱοὶ τοῦ νυμφῶνος, the sons of the bride-chamber, is an Hebraism, and seems to denote the friends (comp. John iii. 29.) and companions of the bridegroom, who attended him during the nuptials, and had free access to the bridal chamber; such the חַבְדִּים companions of Samson, mentioned Judg. xiv. 11. appear to have been. But in the above-cited passages of the N. T. the expression figuratively denotes the disciples, who were the friends and companions of Christ. Comp. νυμφίος, and John iii. 29. Νυμφών is used in the same sense in Tobit vi. 13, 16. [In Joel ii. 16. some copies read νυμφῶνος for κοιτῶνος.]

ΝΥ'Ν. A particle.

I. An adv. of time.

1. *Now, at this present time*. Mat. xxvii. 42, 43. Mark x. 30. et al. freq. [It is sometimes joined with past tenses, as Acts vii. 52. Rom. v. 11. vi. 19; sometimes with future tenses, as John xii. 31. Comp. xvi. 5. Acts xxvi. 17.] Raphaelius observes, that in Luke xi. 39. νῦν implies somewhat of admiration, or rather of indignation, and that Arrian, Epictet., applies it in the same manner. With the article prefixed it is used as an adjective. Thus, οἱ νῦν οὐρανοί, the heavens that now are, 2 Pet. iii. 7; ζωῆς τῆς νῦν, the present life, or the life that now is, 1 Tim. iv. 8; ἐν τῷ

¹ [They were perhaps rather the guests during the days of the bridal festivities, (see Iken, Ant. pt. iii. ch. i. § 22.) and not the same as the νυμφαγωγοὶ and παρανύμφοι, for whose office see Potter, iv. 11. and Reiske's Plutarch, t. vii. p. 304. The Hebrew marriages are described in Calmet, Fragments, pt. ii. No. 167. and pt. iii. p. 85. and following.]

vñv καὶ νῦν, in or at the present time, 2 Cor. viii. 14; so, ἕως τοῦ νῦν, καὶ ποῦ being understood, till the present time, or till now, as we say, Mat. xxiv. 21. [See LXX, Gen. xviii. 12. xxxii. 4. xli. 35. Dent. xii. 9.] Ἀπὸ τοῦ νῦν, καὶ ποῦ namely, from the present time, Luke xxi. 69. Acts xviii. 6. [see LXX, Gen. xli. 31. Is. ix. 7. Dan. x. 17. Mic. iv. 7]; with the neut. article plur. τὰ νῦν for κατὰ τὰ νῦν, πράγματα, things, circumstances, or the like, being understood, now, according to, or in, the present circumstances. Acts iv. 29. v. 38. et al. Τὰ νῦν is often applied in the same manner by the Greek writers, as may be seen in Elsner and Wetstein on Acts iv. 29.

2. But now, just now, lately. John xi. 8. where Kypke shows that *vñv* is used in this sense, not only by Josephus, but by Aristophanes. To the passages produced by him may be added from Josephus, cont. Apion. ii. 37. ΝΥΝ μὲν γὰρ τινα ἰέεσιν ἀπέκταναν, 'for they (the Athenians) have now lately put to death a certain priestess.'

II. A conjunction used in the assumption of an argument, or in the second proposition of a syllogism, as the English *now*, and French *or*.—Νῦν δέ, but now. John xviii. 36. 1 Cor. vii. 14. Comp. John viii. 40. [When used also with the imperative, it has the sense of *now*, as in James iv. 13. v. 1. Acts xiii. 11. &c.]

Νῦν, Attic for *vñv*.—Now. See Rom. vi. 22. vii. 6. xv. 23. Heb. xi. 16. [et al. LXX, Exod. xxxii. 33. Num. xi. 5. et al.]

ΝΥΞ, νυκτός, ἡ.

I. A, or the, night, properly so called, Mat. ii. 14. iv. 2. xxiv. 31. et al. freq. [Νυκτός by night. occ. Mat. ii. 14. xxvii. 64. xxviii. 13. See also xxv. 6. John vii. 50. xix. 39. Νυκτός καὶ ἡμέρας. Mark v. 5. Luke xviii. 7. 2 Thess. ii. 9. 2 Tim. i. 3. Rev. iv. 8. et al. Νύκτα καὶ ἡμέραν constantly. Luke ii. 37. Acts xxvi. 7. 2 Thess. iii. 8. Νύξ occ. LXX, Job iii. 3, 4. Ps. i. 2. et al.]

II. It figuratively denotes a time of ignorance and dissoluteness. 1 Thess. v. 5. Comp. 7. See σκόρος II. [Schleusner translates, οὐκ ἐσμὲν νυκτός οὐδὲ σκόρος, we are not children of the night or darkness, i. e. our deeds are not evil ones that shun the light¹.]

III. It signifies the time of this present life, as being a state of darkness and ignorance in comparison of the clear light and knowledge of which the saints shall be partakers in the eternal day of a better state. Rom. xiii. 12; where see Wolfius and Doddridge, and comp. Rev. xxi. 25. xxii. 5. and ἡμέρα III.

¹ [Schleusner also says, that the Greeks called every thing "quod non apparet et diligenter absconditur" νύξ. He quotes only Herod. ii. 150. ὅπως γένοιτο νύξ; but this cannot mean that it might be secret, but simply, when night came on, every night.]

IV. It denotes death. John ix. 4. So Horace, Carm. i. 4, 16.

———— Jam te premet Nox.

Soon will the night o'ertake my friend.

And Ode xxviii. 15.

———— Omnes una manet Nox.

One night remains for all.

Comp. under κοίμῳ III.

Νυστάζω, from νυστάζω, which in Homer, Il. xx. 162. Od. xviii. 153, 239. signifies to nod, as the head, from νύω to nod.

I. To slumber, properly to nod with the head, as persons falling asleep. Mat. xxv. 5. Wetstein shows that the Greek writers use it in this sense. To the instances produced by him I add from Plato, Apol. Socr. § xviii. p. 94. ed. Forster, ἀχθόμενοι, ὥσπερ οἱ ΝΥΣΤΑΖΟΝΤΕΣ ἐγειρόμενοι, 'being displeased, like persons who when nodding are roused.' [LXX, Ps. cxxi. 3, 4. Is. v. 27. for נָדַם to slumber, and Ps. lxxvi. 7. for נָדַם to be overwhelmed by sleep. See also Prov. vi. 10. xxiv. 33. So νυσταγμός is sleep, Jerem. xxiii. 31. On 2 Sam. iv. 6. where the Hebrew text has nothing corresponding to ἐνύσταζε καὶ ἐκάθευδε, comp. Joseph. A. J. vii. 2, 1.]

II. To slumber, delay, linger. 2 Pet. ii. 3. where Wetstein cites from Plato ΝΥΣΤΑΖΟΝΤΟΣ δικαστοῦ, 'while the judge delays.'

ΝΥΤΤΩ.—To stab, pierce, as with a spear. occ. John xix. 34. [Hom. Il. A. 252. et al. In 3 Mac. v. 14. it is used for poking a person so as to wake him. See also Eccus. xxii. 19.]

Νυχθήμερον, ον, τό, from νύξ, νυκτός, a night, and ἡμέρα a day. See Grammar, sect. i. 17, 10.—A day and a night, a muchthemeron. occ. 2 Cor. xi. 25.

Νωθρός, á, óν, from νωθός the same, which from νῶ for νη not, and θέω to run. [Others from νῶ and θορεῖν to leap, v. Alberti, Gloss. Gr. N. T. p. 174.] Νωθός is used by Homer, Il. xi. 558. ὄνος νωθός, a sluggish ass.

I. Slothful, sluggish. Heb. vi. 12. Comp. Eccus. iv. 29. [xi. 12.]

II. Slow or dull of hearing. Heb. v. 11. where Wetstein (whom see) cites from Heliodorus ΝΩΘΡΟΤΕΡΟΣ ὢν τὴν ἈΚΟΗΝ. [Dull of hearing here means dull in comprehension, the same as νωθοκαρδός, Prov. xii. 8. Νωθός occ. also Prov. xxii. 29.]

ΝΩΤΟΣ, ον, ό.—The back of a man. occ. Rom. xi. 10. [Phrynichus, &c. determine that the Attics always used τὸ νῶτον and τὰ νῶτα, and not the masculine for men's backs. See Fischer, Prol. xxx. de Vitiis Lex. N. T. Lobeck on Phryn. p. 290. The LXX use the masculine, Ps. cxxix. 3. Is. i. 6. Νῶτος or νῶτον, occ. also Gen. ix. 23. xlix. 8. Josh. xviii. 12. Jer. ii. 27. et al.]

Ξ, ξ, Xi. The fourteenth of the more modern Greek letters, but the fifteenth of the ancient.

Ξενία, ας, ἡ, from ξένος.—*A lodging.* occ. Acts xxviii. 23. Philem. 22. [On the phrase ἐπὶ ξενία *ad mensam hospitalem*, see Perizon. on Æl. V. H. iii. 37. ix. 15. The full phrase ξενὴν τράπεζα occ. Hom. Od. xiv. 158. &c. In the N. T., however, the word is only applied to a *lodging*. See Hesych. ξενία ὑποδογή, &c. In 2 Sam. viii. 2, 6. ξένια is from ξένιον a *gift*. Comp. Ecclus. xx. 29.]

Ξενίζω, from ξένια or ξένος.

I. To receive a stranger into one's house, to lodge and entertain him. occ. Acts x. 23. xxviii. 7. Heb. xiii. 2. [Æl. V. H. xiii. 26. Herod. vii. 27. Ecclus. xxix. 25.] Ξενίζομαι, pass. or mid. to be lodged, or lodge in a neuter sense. Acts x. 6, 18, 32. xxi. 16.

II. Ξενίζω, to be strange. Acts xvii. 20. So Diodorus Siculus, τῷ ΞΕΝΙΖΟΝΤΙ τῆς λέξεως ἐξέπληξε τοὺς Ἀθηναίους. (Gorgias) by the 'strangeness of his speech astonished the Athenians.' See more in Wetstein. [Hesychius and Etym. M. explain ξενίζειν to use a foreign language or foreign and strange manners, i. e. to be strange; hence τὰ ξενίζοντα are strange things. Comp. 2 Mac. ix. 6.]

III. Ξενίζω, to make to wonder, to surprise, (the same as ἐκπλήττω, according to Thom. M.) and hence ξενίζομαι pass. is to be amazed as at a strange thing. "Raphelius (Annot. ex Polyb. in loc.) and others have observed, that this word is very emphatical, and expresses a perfect amazement and consternation of mind." Doddridge. occ. 1 Pet. iv. 4, 12; in which latter verse it governs a dative, as it likewise does in Polybius, i. p. 32. ΞΕΝΙΖΟΜΕΝΟΙ ΤΑΙΣ τῶν ὀργάνων ΚΑΤΑΣΚΕΥΑΙΣ, astonished at the apparatus of engines. See Kypke on 1 Pet. iv. 4. and Wetstein on ver. 12. [M. Antonin. vii. 58. viii. 11. αἰσχρὸν ξενίζεσθαι, εἰ ἡ σукη σῦκα φέρει. So in Joseph. A. J. i. 4. ξενίζω is to make to wonder, to surprise.]

Ξενοδοχέω, ὦ, from ξένος a stranger, and δέχομαι to receive, entertain.—To receive and entertain strangers. occ. 1 Tim. v. 10. So Herodotus uses the Ionic ξενοδοκέω, vi. 127. ΞΕΙΝΟΔΟΚΕΩΝ πάντα ανθρώπους, receiving all men hospitably. See Raphelius, Wetstein, and Kypke. [Ξενοδοκέω is a more approved form. v. Lobeck on Phryn. p. 307.]

ΞΕΝΟΣ, ου, ὁ.

I. Properly, a person who belonging to one country dwells or sojourns in another, a stranger, foreigner. Acts xvii. 21. Comp. Heb. xi. 13. [See 2 Sam. xii. 4. where it is used of a traveller sojourning at the house of another, uniting the sense of stranger and guest. (see IV. below.) Comp. Job xxxi. 32.]

II. In a more general sense, a stranger, a person of another nation or religion. Mat. xxv. 35, 38, 43, 44. Comp. xxvii. 7. 3 John 5. [Ruth ii. 10. 2 Sam. xv. 19. et al.]

III. It is applied to the Gentiles, who before their conversion to Christianity were strangers from the covenants of promise. Eph. ii. 12. Comp. 19.

IV. A host, one who lodges and entertains a (418)

stranger. Eustathius says it is plain from the ancients, that ὁ ποιῶν τὴν ξενίαν καὶ ὁ πάσχων αὐτήν, ΞΕΝΟΣ ἀλλήλους ἐλέγοντο, 'both he who entertained and he who was entertained were called ξένος, in respect of each other.' Wetstein, on Rom. xvi. 23. produces some instances of the former sense from the Greek writers. So the Latin *hospes* signifies both the stranger and the person entertaining him. Thus Ovid, Met. i. 144.

— non hospes ab hospite tutus.

Rom. xvi. 23. [In 1 Sam. ix. 13. οἱ ξένοι are the guests.]

V. As an adjective, ξένος, η, ον, strange, foreign. Acts xvii. 18. where comp. under δαιμόνιον II. and see Wetstein and Kypke, and Josephus, cont. Apion. ii. 37. [In 2 Mac. ix. 28. ἐπὶ ξένης is used for on a foreign land (supplying γῆς). For strange or novel in Wisd. xix. 5. Comp. xvi. 2, 3, 16.]

VI. Strange, wonderful. 1 Pet. iv. 12. Thus applied also in the profane authors. See Wetstein on Acts xvii. 20.

Ξέστης, ου, ὁ, Lat.—A kind of pot. occ. Mark vii. 4, 8; in which texts ξεστῶν is from the singular ξέστης, which Wetstein, on Mark vii. 4. clearly proves from Galen and others to be a word formed from the Latin *sectarius*, a measure of liquids equal to about one pint and a half. [Erasmus, however, deduced ξέστης here from ξεστός polished, so as to mean a wooden vessel, turned and polished. The Attic ξέστης contained two cotylæ. Some consider the Heb. שֵׁ to be the same measure. v. Eisenschmidt de Pond. et Mens. sect. ii. ch. 3. p. 80. and Goodwin, Mos. and Aar. vi. ch. 9.—Josephus (A. J. viii. 2, 9.) says that the Heb. Bath (the measure) contained 72 ξεστῶν. See Pocock ad Port. Mos. ch. 9. p. 404. Epiphanius (de Mensuris, in Le Moyne, Varr. Sac. p. 484.) says that the Alexandrian ξέστης contained as much oil as would weigh two pounds.]

Ξηραίνω, from ξηρός.

I. To dry up, as water. Rev. xvi. 12. [As an issue of blood. Mark v. 29. LXX, Is. xix. 5. Ps. cvi. 9. Hos. xiii. 9. &c.]

II. To dry up, wither, as the grass. James i. 11. [Comp. LXX, Job xii. 15. (where it means to scorch up.) Ezek. xvii. 24. Xen. Mem. iv. 3, 8.] Ξηραίνομαι, pass. to be dried up, withered, as a plant or tree. Mat. xiii. 6. xxi. 19. [Mark xi. 20, 21. (on ἐξηραῖναι 3rd pers. sing. perf. pass. see Matth. Gr. Gr. § 184. Obs.) Luke viii. 6. John xv. 6. LXX, Ps. cii. 4, 11. &c.]—To be wasted away, as the hand. Mark iii. 1, 3; as a person, ix. 18. So Syriac version ܕܡܝܬܐ. Comp. ξηρός III.

III. Ξηραίνομαι, pass. to be dry or ripe, as the corn-harvest. Rev. xiv. 15. [Some give it here the sense of to be ripe for punishment. Wahl seems to take it in the sense of withering. Bretsch. is with Parkhurst, and this agrees best with the passage itself.]

ΞΗΡΟΣ, ὁ, ὄν.

I. Dry. Luke xxiii. 31. where, however, the

dry tree means the Jewish people *destitute of God's Holy Spirit, and of the fruits of righteousness*, (comp. Ezek. xx. 37. Mat. xxi. 19, 20.) and, by consequence, proper *fuel* for the divine vengeance, as *dry wood* is for the fire. [The phrase seems to imply, if an innocent man is thus treated, what shall be done to the wicked? See Schott's Adagia Sacra, p. 85. and ξύλον and ὑγρός below.]

II. Ξηρά, ἡ, *the dry land*. It is properly an adj. agreeing with γῆ understood, and is sometimes used in this sense by the profane writers, (see Casaubon, Wetstein, and Kypke on Mat. xxiii. 15.) as it often is by the LXX, answering to the Heb. יָבֵשׁ or יָבֵשָׁ, which are in like manner fem. adjectives, signifying *dry*, and agreeing with γῆ *the earth*, or πεδῖον *the ground*, understood. occ. Mat. xxiii. 15. Heb. xi. 29. [Comp. Gen. i. 9, 10. Jonah i. 10. 1 Mac. viii. 32. &c. Τὸ ξηρὸν occ. Exod. iv. 9. (comp. xiv. 16.) and so Aristot. de Mirabil. p. 784. says of some fish, ἐν τῷ ξηρῷ πλανᾶται καὶ πάλιν ἀνατρέχει εἰς ποταμόν. Thus ὑγρόν and ὑγρά are for *the waters or the sea*. Hom. II. Ξ. 308. Strabo i. p. 12.]

III. *Withered, having some part of the body withered*. John v. 3. Applied particularly to the hand. Mat. xii. 10. Luke vi. 6, 8. Comp. 1 Kings xiii. 4. in LXX.

Ξύλινος, η, ον, from ξύλον *wood*.—*Wooden, made of wood*. occ. 2 Tim. ii. 20. Rev. ix. 20. [Lev. xi. 32. xv. 12. Deut. x. 1. Ezra vi. 4. Dan. v. 4, 23.]

Ξύλον, ου, τό. Eustathius and the Etymologist derive it from ξύω *to scrape*, (which from ξέω the same,) because wood is a kind of substance very fit for *being scraped*, and we may add frequently worked in this manner.

I. *Wood*. Rev. xviii. 12. Comp. 1 Cor. iii. 12. where *wood, hay, stubble*, seems to denote such weak or worthless persons, as being built into the Temple of God, i. e. the Christian Church, cannot abide the fire of persecution. See under πῦρ V. [In Ezra v. 8. ξύλα are *beams or timber*. Comp. 1 Kings v. 15. In 2 Sam. xxiii. 7. the Complutensian edition has ξύλων, others ξύλον. In Ezek. xx. 32. ξύλα are *wooden idols*. Ξύλον is used of a *ship*, as made of wood, Wisd. xiv. 7. comp. v. 5. and x. 4.]

II. It denotes something made of wood, as the *stocks* in a prison, which, however, were so contrived as to make the punishment of being put into them much more severe and painful than that of the *stocks* among us. occ. Acts xvi. 24. where see Elsner, Wolfius, and Doddridge, to whom add Valesius's notes on ξύλω, &c. in Eusebius's Eccles. Hist. p. 174, 203. ed. Reading. Aristophanes uses ξύλον in the same sense. [See Bergler's note on Aristoph. Equit. 366. The Scholiast says that it was a *wooden thing with five holes*, into which the prisoner's feet, hands, and neck were thrust. It was also called ποδοκάκη. See Phavorinus and Poll. viii. 72. Lysias, Orat. ix. p. 128. Comp. Herod. vi. 75. and the LXX in Job xxxiii. 11. and Aquila, Job xii. 27. Other names were κάλον, ξυλοπέδη, κώλυμα, and στρεβλωτήριον; *Nervus* by the Latins, and ῥα in Heb. Job ut supra. See Hesych. in voc. ἐγκαλοσκελεῖς, and Fisch. de Vit. Lex. N. T. Prolus. xix.] See Wetstein, who also cites from Plutarch ΤΟΥΤ' ΕΠΟ΄ΑΣ ΕΝ ΤΩΙ ΞΥΛΩΙ δεδεμένοι.

III. Ξύλα, τὰ, *staves, or rather clubs*; for Campbell on Luke observes, that ῥάβδος signifies a *staff* for walking with, ξύλον a *club* for offence or defence, and that these words are never in the gospels used promiscuously. Mat. xxvi. 47, 55. Luke xxii. 52. Ξύλον is thus applied by the Greek writers produced by Wetstein. [See Herod. ii. 63. Lucian, Fugitiv. p. 598. (ed. Vossii, 1687.)]

IV. *The cross of Christ*. Acts v. 30. x. 39. 1 Pet. ii. 24. Comp. Gal. iii. 13. and Deut. xxi. 23. in LXX. [In Deut. xxi. 23. it may perhaps mean a *tree*. Comp. Aristoph. Ran. 726. See κατάρα and Pearson on the Creed, note on art. iv. vol. ii. p. 245. ed. 1816.]

V. *A tree*. Though ξύλον often answers in the LXX to the Heb. עֵץ when denoting a *tree*, yet this is not a merely Hellenistical or Hebraical application of the word; for Aristotle uses it in the same sense. [See LXX, Gen. i. 11. Ezek. xvii. 24. &c. Theophr. H. P. v. 9. Eur. Cycl. 569.] See Wolfius on Rev. xxii. 2. and the authors there cited. occ. Luke xxiii. 31. Rev. ii. 7. xxii. 2. 14. Ὕγρῳ ξύλω, *the green tree*, in St. Luke, means Christ, considered as *watered* with the continual influence of God's Holy Spirit, and bringing forth the blessed fruit of perfect holiness and righteousness. The Redeemer is described at large under the same image in the first Psalm. Comp. Ezek. xx. 47. xxi. 3. and see Suicer, Thesaur. in ξύλον I. 2. [It appears to have been common to describe the righteous as *green and flourishing trees*. See Ps. i. 3. Ezek. xx. 47. which, however, Parkhurst applies solely to the Redeemer.] In Rev. ξύλον τῆς ζωῆς, *the tree of life*, denotes Christ as being the *Author of eternal life* to all that obey him. For the general promise of our Lord, Rev. ii. 7. *to him that overcometh will I give to eat of the TREE OF LIFE, which is in the midst of the Paradise of God*, seems nearly similar to the particular declaration made by Christ to the penitent thief: *This day shalt thou be with ME in paradise*, Luke xxiii. 43. Comp. Vitringa on Rev. ii. 7. The phrase ξύλον τῆς ζωῆς is taken from the LXX, Gen. ch. ii. and iii. where it answers to the Heb. עֵץ הַחַיָּה. And when Adam and his wife, after their transgression, were removed from the Edenic paradise, and thus from the outward emblematic tree, the Cherubim were set up, Gen. iii. 24. to preserve the way to the true *Tree of Life*, i. e. Christ, who not only in Rev. ii. 7. but also in Rev. xxii. 2. is described under this character by St. John, in his delineation of the heavenly Jerusalem: *in the midst of the street of it, and of either side of the river, was there the Tree of Life, which bare twelve (manner of) fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations*. Comp. ver. 14. [Other interpretations are given in Pole's Synopsis.]

Ξυράω, ᾧ, from ξυρός *a razor*, which from ξύω *to scrape*, and this from ξέω the same. *To shave*, as with a *razor*. occ. Acts xxi. 24. (where see Doddridge.) 1 Cor. xi. 5, 6. [Num. vi. 9, 19. Deut. xxi. 12. Ezra xlv. 20. On 1 Cor. xi. 5. observe that it was the custom to shave the heads of adulteresses and immodest women. See Barth. on Claudian. p. 1186.]

O, o, Omicron, O μικρόν, i. e. O small, or short, in sound namely, so called to distinguish it from Omega. O is the fifteenth of the more modern Greek letters, but the sixteenth of the ancient, among which it answered in order to the Hebrew or Phœnician Oin: whence also its name O or ov was probably taken, by dropping the *n*, as in the Greek names *Nu* and *Xi* from *Nun* and *Shin*. It is certain that the old Greeks had but one character for their O, whether pronounced *long* or *short*. This appears from ancient inscriptions still extant, one of which the reader may find transcribed under the letter H. And though it be very difficult, if indeed possible, to determine the manner, or rather the various manners, in which the Hebrews and Phœnicians pronounced their Oin, yet that it sometimes had the sound of the Greek O appears not only from this letter's corresponding to it in the order of the Cadmean alphabet, but from the LXX translators often substituting o or ω, for the Heb. v in proper names, as in 'Οδολλάμ for עֲדֹלָאִם, 2 Chron. xi. 7; 'Ολά for עֲלָא, 1 Chron. vii. 39; 'Οζά for עֲזָא, 2 Kings xxi. 26; 'Οδῆδ for חֲדָא, 2 Chron. xv. 8; 'Ογ for אֵג, Num. xxi. 3. As for the form O, it is not so like to the Hebrew as to the Phœnician Oin, which latter is a kind of irregular triangle, and is sometimes written almost circular.

'O, 'H, TO'. The prepositive article of the Greeks¹.

I. Definite, *the, that, this*. Mat. ii. 10, 11. xxi. 7. TH'N ὄνον καὶ TO'N πῶλον, *the ass and the foal*. John vi. 10. 'Εν Τῷ τόπῳ, *in the, or that, place*. John vii. 40. TO'N λόγον, *this saying*. Gal. v. 8. ἡ πειμονή, *this persuasion*. Col. iv. 16. ἡ ἐπιστολή, *this letter*. Rom. xvi. 22. 1 Thess. v. 27. 2 Thess. iii. 14. Comp. 1 Cor. v. 9. 1 Thess. iv. 6. TH'Σ ὁδοῦ, *of this or that way*, Acts ix. 2. xix. 9, 23. xxiv. 22. Comp. xxii. 4. The neuter article TO' is often applied in a similar sense. Luke xxii. 2. *and the high priests sought TO', πῶς ἀνέλωσιν αὐτόν*, *this, how (q. d. the how) they might destroy him*. Comp. ver. 4. Acts iv. 21. Luke ix. 48. Luke ix. 46. εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, TO', *τίς ἂν εἴη μείζων αὐτῶν, a reasoning arose among them, (namely) this, who should be the greatest of them; where see Kypke, and comp. Luke i. 62. xxii. 24. Mark ix. 23. ὁ δὲ 'Ιησοῦς εἶπεν αὐτῷ TO', Εἰ δύνασαι πιστεῦσαι, κ. τ. λ. and Jesus said unto him this, or thus, If thou canst believe, &c.* Majus quoted by Wolfius observes, that the neuter article is elegantly prefixed to answers, and produces an instance from Polyænus: 'Ἰφικρατὴς ὑπολαβὼν εἶπὲν TO', *τίς ἂν ἡλπισε τοῦτο εἶσθαι; 'Iphicrates answered thus, Who could have hoped that this would happen?'* Comp. Mat. xix. 18. and Wetstein on Luke i. 62.

¹ [On the difficult subject of the Greek Article I have been unable to satisfy myself, and I have therefore left Parkhurst's article untouched, though full of errors. But in the Appendix the reader will find a remedy for this in an analysis of Bishop Middleton's work, with some remarks, intended to point out where that learned and admirable person carried his theory too far.] (See Mr. Rose's Preface, for the explanation why this analysis was not inserted.)

II. Emphatic, ἡ παρθένος, THE Virgin, Mat. i. 23. 'Ο υἱὸς μου, ὁ ἀγαπητός, *My son, (even) THE beloved*. Mat. iii. 17.

III. It is (like the Heb. ה prefixed to the nominative, when used for the vocative case, as Luke viii. 54. Mark v. 41. Rom. vii. 15.

IV. Explanative, or exegetical, Rom. viii. 23. νιοθεσίαν—TH'N ἀπολύτρωσιν, κ. τ. λ. *the adoption, that is to say, or even, the redemption of our body*. Comp. Phil. iii. 9.

V. It is often prefixed to proper names, as *le* and *la* in French, as ὁ 'Ιησοῦς *Jesus*, ὁ 'Ιωάννης *John*, TH'Σ Γαλιλαίας *Galilee*. See Mat. iii. 13, 14. So in the French *le Tasse, la Fosse, la France, l'Angleterre, &c.*

VI. The article of any gender is prefixed to adverbs, which are then to be construed as nouns, as ὁ ἔσω, *the inner*; ὁ ἔξω, *the outer*; ὁ πλησίον, *the, or a, neighbour*; TA' ἅνω, *the things above*. Comp. below XII. 1.

VII. Indefinite, *a or an, i. e. any one, some*. Mat. xiii. 2. TO' πλοῖον, *a ship*. But Qu.?

VIII. Before verbs it is frequently used in the nominative for αὐτός *he*, as Mat. xiii. 28, 29. ὁ δὲ εἶπεν, *but he said*. And it is sometimes thus applied in other cases, particularly by the poets. Thus Acts xvii. 28. TOΥ~ (for αὐτοῦ) γὰρ καὶ γένος ἔσμεν, *for we his offspring are*.

IX. Repeated with the particles μέν and δέ subjoined, ὁ μέν—ὁ δέ denote *the one—and the other*, and in the plur. οἱ μέν—οἱ δέ, *some or the one—and the others*. Acts xxvii. 44. Phil. i. 16, 17. Comp. Mat. xiii. 8, 23.—'Ο δέ, in the latter part of a distributive sentence, answers to δέ μέν in the former part. Rom. xiv. 2. So Polybius, cited by Wolfius, "ΑΣ ΜΕΝ προσήγετο, ΤΑ'Σ ΔΕ" κατεστρέφετο τῶν πόλεων, *'of the cities he conciliated some, and destroyed others.'*

X. Οἱ δέ is used absolutely for *some*, without οἱ μέν preceding. Mat. xxviii. 17. οἱ δέ ἐδίστασαν, *but some doubted*. Raphaelus on the place shows, that Xenophon applies οἱ δέ in the same manner. See Hutchinson's note 3. in Cyri Exp. lib. i. p. 82. 8vo. &c. and comp. Mat. xxvi. 67. John xix. 29; and for other instances of the like use of οἱ δέ for τινὲς δέ in Strabo, Plutarch, Diogenes Laert. and Arrian, see Kypke on Mat. xxviii. 17.

XI. With a participle it may generally be rendered by *who, that, which*, and the participle as a V. Thus 1 John ii. 4. ὁ λέγων, *he who saith*, i. e. *the (person) saying*. John i. 18. ὁ ὢν, *who is or was*.

XII. It is used elliptically.

1. It often implies the participle ὢν, especially before a preposition or adverb, as Mat. vi. 9. ὁ ἐν τοῖς οὐρανοῖς, *who art in heaven*; Mat. v. 12. TOΥ'Σ πρὸ ὧν (ὄντας namely) *who were before you*; Col. iii. 2. TA' ἄνω (ὄντα) *the things which are above*; Acts xiii. 9. Σαῦλος, ὁ καὶ Παῦλος (i. e. ὢν or λεγόμενος) *Saul who (is or is called) also Paul*. Comp. Mark iii. 21. Rom. xvi. 5. Phil. iv. 22. Col. iv. 8. 1 Thess. iv. 12.

2. With a proper name in the genitive following, it often denotes consanguinity or affinity. Mat. x. 3. 'Ἰακώβου ὁ τοῦ 'Αλφαίου (υἱός namely) *James the son of Alphaeus*; Mark xvi. 1. Μαρίας ἡ τοῦ 'Ιακώβου (μήτηρ) *Mary the mother of James*;

(comp. Mark xv. 40.) Acts vii. 16. Ἐμμορ τοῦ (πατρὸς) Συχέμ, *Emmor* the father of *Sychem*; John xix. 25. Μαρία ἡ τοῦ Κλωπᾶ (γυνὴ), *Mary* the wife of *Cleopas*; Mat. i. 6. Τῆς τοῦ Οὐρίου, the wife of *Uriah*. Ἰός, πατήρ, μήτηρ, γυνή, are in like manner dropped in the best Greek writers, the article implying them, as may be seen in Bos, Ellips., under these nouns.

3. The neuter article with a N. in the genitive implies possession, property, or relation, as Mat. xxii. 21. ΤΑ Καίσαρος (χρήματα namely) the things of *Cæsar*; Rom. vii. 5. Τῆς σαρκὸς (i. e. ἔργα) the works of the flesh. Comp. Mat. xxi. 21. 1 Cor. vii. 32—34. 2 Pet. ii. 22. Similar applications of the article are common in the Greek writers.—Luke ii. 49. ἐν τοῖς τοῦ πατρὸς, at my Father's, house namely, as the Syriac version, ܐܒܝܐ. So the LXX (Alexand.)

Esth. vii. 9. have ἐν τοῖς Ἀμάν for Heb. ܐܡܢܐ. The Greek writers use the same elliptical expression. See more in Doddridge, Wetstein, Bp. Pearce, and Campbell.

4. The neuter article singular ΤΟ' is used in several adverbial phrases, the preposition κατὰ, and the N. πρᾶγμα, or the like, being understood, as Acts iv. 18. ΤΟ καθόλου, at all, for κατὰ τὸ πρᾶγμα or χρήμα καθόλου. So Luke xi. 3. ΤΟ καθ' ἡμέραν for κατὰ τὸ καθ' ἡμέραν χρήμα, according to our daily need. Rom. ix. 5. ΤΟ κατὰ σάρκα for κατὰ τὸ κατὰ σάρκα χρήμα, in respect of the flesh.

Ὅγδοῦντα, οἱ, αἱ, τὰ, undeclined, from ὄγδοος the eighth, and ἑκοντα the decimal termination. See under ἑβδομήκοντα.—Eighty. occ. Luke ii. 37. xvi. 7. [Gen. v. 28.]

Ὅγδοος, η, ον, from ὀκτώ eight, the tennes κ and τ being changed into their media γ and δ. Comp. ἑβδομος.—The eighth. occ. Luke i. 59. Acts vii. 8. Rev. xvii. 11. xxi. 20. 2 Pet. ii. 5. where the expression ὄγδοον Νῶε—ἐφύλαξε, he preserved Noah the eighth (person), meaning with sense others, is quite agreeable to the manner of using the ordinal numbers in the purest Greek authors, except that these latter generally, though not always, subjoin αὐτός he or himself to the numeral noun. See Raphelius, Wetstein, and Kypke on 2 Pet. ii. 5. and Hoogveen's last note on Vigerus, de Idiotism. cap. iii. sect. 2. An exactly parallel phrase is used in the French language by their best writers; and thus I find the text in St. Peter is rendered in Martin's French translation, mais a gardé Noé, lui huitième. Compare 1 Pet. iii. 20. [See Hom. Il. H. 223. Athen. x. 5. 2 Mac. v. 27. Thuc. i. 61. ii. 15. D'Orville ad Charit. i. 10. Kypke ii. p. 442.]

ὄγκος, ον, ὁ.

I. A tumour, swelling. [Diod. Sic. ii. 36. iv. 33. Ælian, v. H. ix. 13.]

II. In the N. T. a weight, an incumbering weight. occ. Heb. xii. 1. where this seems the true sense of the word, because the apostle is there speaking of our Christian course under the similitude of a race. So Suidas and others explain ὄγκος by βάρος a weight, in which sense the word is also used in the profane writers. See Scapula Lexicon, and Suicer Thesaur. in ὄγκος, and Wolfius on Heb. [The word is used absolutely for weight (421)]

in Ælian, xiv. 7. (weight of the body or flesh,) and so in ix. 13. Schl. thinks there is a metaphor here taken from racers, who avoid every thing which can hinder their active motion, and reduce the weight of flesh by temperance and exercise. See Fabr. Agonist. ii. 3. Lyd. Agon. S. c. 19. p. 71. Some take it to be pride here, as it is in Isocr. ad Dem. p. 8. Joseph. de Bell. iv. 5, 2. It is swelling speech in Philo Alleg. p. 69.]

Ὅδε, ἥδε, τόδε, from the prepositive article ὁ, and conjunction δέ.—This, this here, he, she, it. See Luke x. 39. xvi. 25. James iv. 13. [It occurs also Acts xv. 23. xxi. 11. Rev. ii. 1, 8, 12, 18. iii. 1, 7, 14. and perhaps nowhere else in the N. T.]

Ὅδεύω, from ὁδός a way.—To journey, travel. occ. Luke x. 33. [Tobit vi. 5. Symm. Job xxix. 25. LXX, 1 Kings vi. 12. metaphorically. Joseph. Ant. xiv. 4. 2. Herodian, vii. 3, 9.]

Ὅδηγέω, ὦ, from ὁδηγός.

I. To lead or guide in a way. Mat. xv. 14. Luke vi. 39. Comp. Rev. vii. 17.

II. To lead or guide, in a spiritual sense, to instruct. John xvi. 13. Acts viii. 31. Comp. Mat. xv. 14. Luke vi. 39.—The LXX frequently use it, both in its proper sense, as Exod. xiii. 17. xxxii. 34. Num. xxiv. 8. Deut. i. 33; and in its figurative one, Ps. v. 9. xliii. 3. xxv. 5, 9. lxxvii. 20. et al. [So Wisd. ix. 11.]

Ὅδηγός, οὔ, ὁ, from ὁδός a way, and ἡγέομαι or ἄγω to lead.

I. A guide in a way, or to a place. Acts i. 16. [It is here used of Judas, but Schl. thinks it means rather the guide and adviser of the plans for taking Jesus.]

II. A guide, an instructor. Mat. xv. 14. xxiii. 16, 24. Rom. ii. 19. [Wisd. vii. 15. The word occurs Ezra viii. 1. as a guide apparently; but the meaning does not suit the original.]

ὁδοιπορέω, ὦ, from ὁδός a way, and πείρω to pass through.—To pass through a way, to journey, travel. occ. Acts x. 9. [Ælian, v. H. x. 4. Herodian, vii. 9, 1. The substantive ὁδοιπόρος occurs Judg. xix. 17. 2 Sam. xii. 4. Prov. vi. 11. Ecclus. xxvi. 13.]

ὁδοιπορία, ας, ἡ, from ὁδοιπορέω.—A journey, journeying or travelling. occ. John iv. 6¹. 2 Cor. xi. 26. [Inc. Job vi. 19. Wisd. xiii. 19. 1 Mac. vi. 41. Herodian, ii. 15, 11. iii. 6, 31. Xen. Cyr. i. 27.]

Ὁδός, οὗ, ἡ, either from the Heb. ܐܕܝܐ or Chald. ܐܕܝܐ to pass, pass away.

I. A way, properly so called, a road in which one travels. Mat. ii. 12. viii. 28. et al. freq. Comp. Mat. iv. 13. x. 5. [It is often put with a gen. following for the road leading to a place, as in Mat. iv. 15. ὁδὸς θαλάσσης the road leading to the sea or coast; Mat. x. 5. and Heb. ix. 8. ἡ τῶν ἀγίων ὁδὸς the road to the sanctuary. So Gen. iii. 24. Prov. vii. 27. Jer. ii. 18. See Gesen. ad Is. viii. 23. Sturz, Lex. Xen. t. iii. p. 239. In the phrase ἐροῦμάζην ὁδὸν allusion is made to the custom of the eastern monarchs, who in their progresses sent persons before them to make roads, level

¹ [On the purity of the phrase here used see Pfochen. de Ling. G. N. T. Purit. § 84. and Gataker de Stylo N. T. c. 30. p. 229.]

hills, and fill up hollows. See Arrian, Exp. Alex. iv. 30, 13. Diod. Sic. ii. 13. Bergier, de Publ. Viis Pop. Rom. in Thes. Ant. Rom. x. et Schwarz, Comm. p. 959. Joseph. Bell. J. iii. 6, 2. Justin ii. 10. occ. Mat. iii. 3. Mark i. 3. Luke i. 76. iii. 4; and so of other forms, as κατασκευάζειν τὴν ὁδόν. Luke vii. 27. Mark i. 2. Mat. xi. 10. and εὐθύνειν, John i. 23. See Isaiah xl. 5.]

II. *A journey.* [Mat. x. 10. xv. 32. xx. 17. Mark vi. 8. viii. 3, 27. ix. 33, 34. x. 52. Luke ix. 3. x. 4. xxiv. 32, 35. Acts ix. 17, 27. xxv. 3. xxvi. 13. 1 Thess. iii. 11. It also is often used as a measure of distance in this sense, as Luke ii. 44. *a day's journey*; Acts i. 12. *a sabbath-day's journey*; eight stadia according to some, (see Josh. iii. 4.) seven according to others. (In Mark ii. 23. ὁδὸν ποιεῖν is judged to be a Latinism answering to *iter facere* by Schl., for the meaning of this phrase in good Greek is to *prepare or make a road*. See Xen. Anab. iv. 8, 6. v. 1, 7; and the middle is used in the sense of St. Mark.)] So Herodotus, cited by Raphaelius, 'HME'PHΣ 'ΟΔΟ'Ν; and Lucian, where he is imitating the style of that author, 'ΟΔΟ'Ν 'HME'PHΣ, de Syr. Dea, t. ii. p. 880. Josephus in like manner has 'ΟΔΟ'Ν τριῶν 'HMEPQN, *a journey of three days*. Ant. xii. 8, 3. xv. 8, 5. μιᾶς 'ΟΔΟ'Ν 'HMEPAΣ, '*one day's journey*.' And it is well known that in the eastern countries they still reckon distances by hours' and days' journeys.

III. *A way, manner of life or acting, custom.* See Acts xiv. 16. Rom. iii. 16. Jam. i. 8. 2 Pet. ii. 15. Jude 11. [Gen. vi. 12. Ps. i. 1. Job xxiii. 10. Xen. Cyr. i. 3, 4. Mem. i. 7, 1. Æsch. Socr. Dial. iii. 8. And it is used of *God's manner of acting or providence*. See Rom. xi. 33. Acts xiii. 10. Heb. iii. 10. (the miracles probably in the desert.) Rev. xv. 3. Ps. xviii. 31.]

IV. Particularly with a genitive following, *a way leading to, a method or manner of obtaining.* Rom. iii. 17. Acts ii. 28. xvi. 17. (comp. Mat. xxi. 32.) 2 Pet. ii. 2, 21. But in these two last texts the Christian religion is called *the way of righteousness and truth*, not so much because it leads to righteousness and truth, as because it is itself a *discipline* of righteousness and truth. [See John xiv. 4. Luke i. 79. Mat. vii. 13, 14. 1 Cor. xii. 31. Is. lix. 8. Prov. iv. 11.]

V. *A way or manner of religion.* Acts xxiv. 14. See under 'O I. Comp. Acts ix. 2. (where see Wolfius.) xix. 9, 23. xxiv. 2.

[VI. *Doctrine, law of life, religion.* Here Θεοῦ, Κυρίου, &c. generally follow, and the meaning is, *the doctrine or law of God leading to life eternal*. Mat. xxii. 16. Mark xii. 4. Luke xx. 21. Acts xviii. 25. So Job xxiii. 11. Ps. xxv. 4. cxix. 151.]

VII. Christ calls himself *the way*, John xiv. 6; *because no one cometh to the Father, or can approach the Divine Essence in a future state of happiness, but by him.* Comp. Heb. x. 19, 20. and see Suicer, Thesaur. in ὁδός II. 1.

'Οδοῦς, ὄντρος, ὁ, q. ἔδοῦς, from ἔδω to eat; so the Latin dens *a tooth*, q. edens *eating*.—*A tooth*. Mat. v. 38. et al.

[Ὀδυνάω, ὦ, from ὀδύνη, which see.]

[1. *To inflict pain or sorrow.* Hence]

Ὀδυνάομαι, ὠμαί, pass. to feel sorrow or grief, to be grieved. Luke ii. 48. Acts xx. 38.

II. *To be tormented.* Luke xvi. 24, 25. Here ὀδυνᾶσαι is 2nd pers. indic. by the Doric dialect for ὀδυνᾷ. [The σ is here retained as in κανχᾶσαι.] See κανχάομαι. [The verb occurs in the passive only in the N. T. Lucian, Lexiph. § 13. Æsch. Dial. S. iii. 7. Aristoph. Ran. 650. Is. xl. 29. Zech. ix. 5.]

Ὀδύνη, ης, ἡ.

[1. *Pain of body.* Gen. xxxv. 18. Jer. xxii. 23.]

II. *Grief, sorrow.* occ. Rom. ix. 2. 1 Tim. vi. 10. The Greek etymologists deduce it from ἔδω to eat, consume, because it consumes both body and mind. So in Homer, Il. xxiv. 128, 9. Thetis says to Achilles, when overwhelmed with sorrow and concern,

Τέκνον ἐμὸν, τέο μέγχις ὀδυρόμενος καὶ ἄχεων,
Σὴν 'ΕΔΕΑΙ κραδίην;—

How long unhappy shall thy sorrows flow,
And thy heart waste with life-consuming woe?

POPE.

On the latter line Pope remarks from Eustathius, that "the expression in the original is very particular: were it to be translated literally, it must be rendered, how long wilt thou eat or prey upon *thine own heart* by those sorrows? And it seems it was a common way of expressing a deep sorrow, and Pythagoras uses it in this sense, μὴ ἐσθίειν καρδίαν, that is, *grieve not excessively, let not sorrow make too great an impression upon thy heart.*" Comp. Ecclus. xxx. 21—24. In like manner, Odys. ix. 75. Homer describes persons in great anxiety and distress, as θυμὸν 'ΕΔΟΝΤΕΣ; and Il. vi. 202. of a melancholy man he says, ὃν θυμὸν ΚΑΤΕΔΩΝ, '*preying upon his own mind*.' So Horace, epist. i. 2, 38, 39. speaking of corroding passions, si quid est animum, literally, '*if any thing eats (your) mind.*'

'Οδυρμός, οῦ, ὁ, from ὀδύρομαι to lament, bewail.

—*A lamentation, weeping.* occ. Mat. ii. 18. 2 Cor. vii. 7. [The verb ὀδύρομαι is used in Greek to express weeping, (as Paus. viii. 12.) and also the cry of birds for the loss of their young, as in Homer, Il. B. 315. See also Æsch. Soc. D. iii. 4. It therefore expresses, perhaps, *passionate weeping* in Mat. ii. 18. See Jer. xxxi. 15. 2 Mac. xi. 6. Ælian, V. H. xiv. 22. Themist. x. 133. In 2 Cor. vii. 7. the consequent is put for the antecedent, and the sense is *sorrow or mourning*.]

*ΟΖΩ, to smell, emit an odour, good or bad; for though in John xi. 39. the only passage of the N. T. wherein it occ., it is used in the latter sense, yet the V. itself is of an indifferent meaning, and in the profane writers applied to sweet, as well as to disagreeable, odours. [The verb is used of sweet smells, Aristoph. Ach. 196. Hermipp. ap. Athen. i. p. 29. E. Hom. Od. E. 60. of bad ones, Aristoph. Ach. 852. where κακόν is added, as ἡδύ in Plut. 1020. See Exod. viii. 14. Arrian, Diss. Ep. iv. 11, 15.]

Ὅθεν, from the relative pronoun ὅς, and the syllabic adjectionθεν, denoting from or at a place.

I. As an adverb.

¹ [Schl. says, *a divine doctrine*. Wahl says, *in a just way*. But Parkhurst is right, *a way leading to righteousness and justification*.]

1. *Whence, from which place.* Mat. xii. 44. Acts xiv. 26. [Thuc. iii. 69. Deut. ix. 28.] Comp. Mat. xxv. 24, 26. where it signifies *from the place in which.*

2. *Whence, from which fact or circumstance.* 1 John ii. 18.

3. *Where.* Mat. xxv. 24. Kypke observes that Homer and Theocritus in like manner use ἐγγύθεν, with the termination usually denoting from a place, for *near to*; so that ὅθεν in Mat. is for ὅπου, as indeed the Cambridge, and another MS. cited by Mill and Wetstein, read. [Kuinoel, Schleusner, and Rosenmuller, put Acts xiv. 26. under this head, observing that the expression *whence they had been commended to the grace of God*, is harsh. Indeed Hemsterhuis wished to read ἦσαν for ἦσαν, and so to translate *whence they had set out, having been commended.* Wahl and Bretschneider agree with Parkhurst.]

II. As a conjunction, *where, wherefore, for which reason.* Mat. xiv. 7. Acts xxvi. 19. Heb. ii. 17. [iii. 1. vii. 25. viii. 3. ix. 18. xi. 19. Xen. Mem. i. 1, 2.]

ὅθον'NH, ης, ἥ, from Heb. מֵצַח *fine linen*, or *fine linen thread*, which from סָבַח to *spin*. See Heb. and Eng. Lex. in מֵצַח.—*A piece of linen, linteum, a sheet, wrapper, or the like.* occ. Acts x. 11. xi. 5. [Herodian v. 6, 21. of a sail. Test. xii. Patr. p. 639.]

ὀθόνιον, ου, τό, from ὀδόνη.—*A linen swathe or roller*, such as the Jews used to swathe up their dead in. occ. Luke xxiv. 12. John xix. 40. xx. 5—7. [On this custom of the Jews, see Deyling, Obs. S. ii. 37. Chiffet, de Linteis Sepulchr. Christi, c. 6. Salmas. ad Script. Hist. Aug. p. 347. Cuper, Observ. ii. 9. Fischer, Prol. de Vit. Lex. N. T. p. 79. The word occurs Judg. xiv. 13. Hos. ii. 5.]

Οἶδα, perf. mid. of εἶδω to *know*, which see.

Οἶκος, α, ου, from οἶκος a *house*, or *household*.

1. *A person of or belonging to a certain [family or] household.* occ. 1 Tim. v. 8. [Is. xxxi. 9. 1 Sam. x. 14—16. (an uncle.) Again, see Levit. xviii. 6. and Is. lviii. 7. which for construction compare with the place of Galatians quoted in sense II.]

II. [One connected with another in any way. In the N. T. it occurs of those connected in religion, as Gal. vi. 10. οἰκείοι τῆς πίστεως, connected with us in Christian belief, Christians. See Wessel. ad Diod. Sic. xiii. 91. Strab. i. 13. οἰκείοι τοῦ Θεοῦ, they who are of the family of God, which is often called οἶκος Θεοῦ.] occ. Eph. ii. 19.

Οἰκίτης, ου, ὅ, from οἶκω to *dwell in a house*.—[Any one belonging to a house, whether servants or not¹, but especially a household servant, and probably one born in the house from servants.] occ. Luke xvi. 13. Acts x. 7. Rom. xiv. 4. 1 Pet. ii. 18. where see Macknight. [See Gen. ix. 25, 26. Exod. v. 15, 16. Xen. Mem. ii. 1, 9, 12. Schl. suggests (after Morus) that this word or οἰκείου should be read in Heb. iii. 3. for οἶκον.]

Οἰκῶ, ῶ, from οἶκος.

1. *To dwell, inhabit.* See Rom. vii. 17, 18, 20. viii. 9, 11. 1 Cor. iii. 16. 1 Tim. vi. 16. Followed

¹ [So Hesychius, Suidas, Thom. M. p. 644. Athenæus v. p. 261. See Herod. viii. 106.]

by μετά with, to *dwell with*, or *cohabit*, as man and wife. occ. 1 Cor. vii. 12, 13. The above are all the passages in the N. T. wherein the verb occurs. [See Gen. iv. 16, 20. xvi. 3.]

II. Οἰκουμένη. See below.

Οἶκημα, ατος, τό, from οἰκῶ to *dwell*.

1. Properly, *a house, a dwelling.* [Thucyd. iv. 115. Ezek. xvi. 24.]

II. *A prison*, so called from a superstitious practice usual with the Greeks, particularly with the Athenians, of giving to bad things auspicious names². See under ἀπιστερός. The Attic writers often use the word in this sense. occ. Acts xii. 7; where see Wetstein, Bp. Pearce, and Kypke. [See Athen. xiii. 3. Ælian, V. H. vi. 1. Thucyd. iv. 48. Valck. ad Ammon. iii. 4. Dem. 789, 2.]

Οἰκητήριον, ου, τό, from οἰκῶ. *A habitation, dwelling-house.* occ. 2 Cor. v. 2. Jude 6. [Jer. xxv. 30. Schleusner strangely misquotes the first place, τὸ ἐξ οἴκου, for which he has τὸ ἐν τοῖς οἴκουσι. As to the place of Jude, (which Cudworth, vol. iv. p. 46. explains rather of the angel's heavenly body, than merely the place of abode,) Wahl and Bretschneider, after Jurieu (Hist. Crit. Dogm. i. 4. p. 24.) and Cappellus, think that the apostle alludes to the angels who are said in Jewish tradition³ to have been connected with women before the flood, thus leaving their own abode. It appears more probable to others, that the apostle refers only to other traditions existing among the Jews, of a great change and fall in some of the angels. Thus (Medrasch. Sohar. fol. 46. p. 2. col. 2.) Aza and Azazel murmur against God and are thrown down from heaven. R. Menachem. on Gen. vi. 2. also mentions angels who fell from heaven. See Sohar. on Exod. fol. 8. col. 32. (quoted in Schoettg. Hor. Heb. p. 1078.) where God is about to send the sinful angels into a fiery river, and choose others in their place. But if we read the book of Enoch, (lately translated by Archbishop Lawrence,) it would seem that the Jewish tradition was, that the rebellion of the angels first showed itself by their choosing leaders in order to go on earth and live with women, and teach mankind all evil arts⁴; so that these traditions are consistent⁵. It is not, however, necessary here that St. Jude, in saying that they left their own dwelling, should refer especially to their living with women on earth; but generally to their losing their first estate.]

Οἶκία, ας, ἡ, from οἶκος.

1. *A house.* Mat. ii. 11. vii. 24, 26. et al. freq.

² [This is the remark of Helladius, Chrestom. p. 22. and see Plutarch, de Vit. Solon.]

³ [See the Book of Enoch, Cod. Pseudepig. V. t. i. p. 179—199. Test. xii. Patr. p. 529. Joseph. Ant. i. 3, 1. The sons of God, mentioned Gen. vi. 2. probably gave rise to this story. Bretschneider calls these angels the tutelary angels.]

⁴ [It is not quite clear whether Azaryel was reckoned one of those who married a mortal. He is not mentioned among them in ch. vii. 9; and from ch. x. 6 and 12. and ch. xiii. 4. there seems to be a distinction made, as if his rebellion had arisen from another source.]

⁵ [Cyprian's expressions are, I suppose, collected from this book and Tertullian (de Cult. Fœm. Opp. p. 150). He says, speaking of the evil arts of ornamenting the person, &c. "quæ omnia peccatores et apostatæ angeli suis artibus prodiderunt, quando ad terrena contagia devoluti, a cœlesti vigore recessere."]

[Any dwelling-place, as the heavens considered as the dwelling of God. John xiv. 2.]

II. *A household, family.* John iv. 53. 1 Cor. xvi. 15. [Perhaps Mat. x. 13. xii. 25. Phil. iv. 22. on which last Schl. is doubtful. Gen. xxiv. 2. l. 8, 21. Xen. Mem. ii. 7, 6.]

III. *Goods, means, facultates.* Mat. xxiii. 14. Mark xii. 40. Luke xx. 47. Comp. under *κατεσθίω*. [Hom. Od. B. 237. Xen. Mem. iv. 1, 2. See Taubmann on Plaut. Most. i. 1, 11.]

IV. St. Paul applies the term to our mortal body, and to the glorious state of saints after death. 2 Cor. v. 1. Comp. John xiv. 2. Josephus, de Bel. iii. 7, 5, says, that "they who depart out of this life according to the law of nature, and repay the boon which they have received of God when he is pleased to demand it, enjoy κλέος μὲν αἰώνιον, Οἱ ΚΟΙ δὲ καὶ γενεαὶ βέβαιοι, 'eternal glory, houses, and ages of security—'."

Οἰκατικός, ἡ, όν, from οἰκία.—*A person belonging to a household, a domestic.* occ. Mat. x. 25, 36. [Some MSS, read οἰκατικός¹.]

Οἰκοδεσποτέω, ώ, from οἰκοδεσπότης.—*To govern or manage a household or the domestic affairs of a family,* occ. 1 Tim. v. 14. [Plut. de Plac. Phil. v. 18. It is a recent word, according to Lobeck on Phryn. p. 373.]

Οἰκοδεσπότης, ου, ό, from οἶκος a house, and δεσπότης a lord, master.—*The master of a house.* See Mat. x. 25. xx. 1, 11. Mark xiv. 14. [It seems often put for master, simply as in the first passage, and Luke xiii. 25. It occurs in Mat. xiii. 27, 52. xxi. 33. xxiv. 43. Luke xii. 39. xiv. 21. xxii. 11. Plut. Quæst. Rom. 30. Joseph. c. Apion. 2, 11.]

Οικοδομέω, ώ, from οἶκος a house, and δομέω to build, which from δέδομα perf. mid. of δέμω the same.

I. *To build*, as a house, tower, town, sepulchrē, &c. See Mat. vii. 24, 26. xxi. 33. Luke iv. 29. xi. 47. On John ii. 20. comp. Bp. Pearce and Campbell; and on Mat. xxiii. 29. see Harmer's Observations, vol. iii. p. 424. &c. [Gen. ii. 22. Xen. Mem. iii. 8, 8.]

II. *To rebuild.* Mat. xxiii. 29. and Luke xi. 47, 48. Mat. xxvi. 61. xxvii. 40. and Mark xv. 29. John ii. 20. Josh. vi. 26. Amos ix. 14. Is. xlv. 26.]

III. *To build*, in a spiritual sense, as the Church. Mat. xvi. 18. Comp. 1 Pet. ii. 5. See also Mat. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7. In which latter passages the term οἰκοδομοῦντες builders is applied to the priests, Scribes, and Pharisees, among the Jews, because they professed to be teachers, and ought to have built up the Jewish Church in the true faith of a glorious but suffering Redeemer.

IV. *To profit spiritually, conduce to spiritual advantage, to edify.* 1 Cor. viii. 1. [x. 23.] xiv. 4, 17. [1 Thess. v. 11.]

V. Οικοδομέομαι, οὔμαι, pass. in a bad sense, to be built up, emboldened, encouraged, in an evil notion or practice. 1 Cor. viii. 10. [Compare Luc. ii. Chron. xxxii. 5. where the verb is to strengthen, and κατισχύω is used in the LXX.] See Black-

wall's Sacred Classics, vol. ii. p. 104, 5. who remarks, that "Mons. Le Clerc has paralleled this passage with Mal. iii. 14, 15. where the Heb. *הבנות* are built up, is well rendered by the Greek interpreters ἀνοικοδομοῦνται, namely ποιοῦντες ἀνομα, in doing iniquity." See Plautus in Trinum. i. 2, 95. qui sedificaret, or exedificaret, suam inchoatam ignaviam, 'who would build up his beginning worthlessness.' See Wolfius and Wetstein².

Οικοδομή, ἡς, ἡ, from the same as οἰκοδομέω.

I. Properly, *the act of building.* It is not, however, used in this sense in the N. T.; but see LXX, in 1 Chron. xxvi. 27. [1 Mac. xvi. 23.]

II. Metaphorically, *the act of edifying, edification, spiritual profit or advancement.* Rom. xiv. 19. xv. 2. 1 Cor. xiv. 3, 5. 2 Cor. [xii. 19.] xiii. 10. et al. And so in 1 Tim. i. 4. Beza's, or the Cambridge, MS. reads οἰκοδομήν, which reading is partly adopted by Griesbach. See also Mill and Wetstein.

III. *A building, edifice.* Mat. xxiv. 1. Mark xiii. 1, 2. Comp. 1 Cor. iii. 9. 2 Cor. v. 1. Eph. ii. 21. [In these three last places the word is used metaphorically. In the 1st and 3rd it is said to be applied to the body of Christians, considered as a temple of God, and sacred to him. But in the 1st, it appears to me clearly to be, that which is built or improved by God, ye are God's husbandry, ye are God's building, i. e. ye are that which has been cultivated by God, which has been built up to the faith by him.]

Οικοδομία, ας, ἡ, from the same as οἰκοδομέω.

[I. Building. Thucyd. ii. 65.]

II. *Edification, spiritual advancement.* occ. according to some printed editions, 1 Tim. i. 4. where οἰκονομίαν, the reading of almost all the MSS., three of which are ancient, seems the true one. See Mill, Wolfius, Wetstein, and Griesbach. Comp. οἰκοδομή II.

Οικονομέω, ώ, from οἰκονόμος.—*To act as a steward.* occ. Luke xvi. 2. [Diod. Sic. xii. 15. Xen. Mem. iii. 4, 12. and in a metaphorical sense, to dispense, in Ps. cxii. 5.]

Οικονομία, ας, ἡ, from οἰκονόμος.

I. Properly, *a dispensation, administration, or management of family affairs, a stewardship.* occ. Luke xvi. 2, 3, 4. [It is power in Is. xxii. 21. place or office, ibid. 19³. So in 1 Cor. ix. 17. and Col. i. 25. it appears to be an office.]

II. *A spiritual dispensation, management, or economy.* occ. 1 Cor. ix. 17. Eph. i. 10. iii. 2. Col. i. 25. 1 Tim. i. 4. οἰκονομίαν Θεοῦ, the dispensation of God, i. e. of divine grace or favour to man through Christ. On Eph. iii. 9. see under κοινωνία II. [The word seems to be rather plan, counsel, in some cases. In Eph. i. 10. the words are εἰς οἰκονομίαν τοῦ πληρώματος τῶν καρῶν, ἀνακεφαλαιώσασθαι. Rosenmüller, Wahl,

² [Bretschneider says, it is rather to be prepared, (as the people prepare for building, by getting every thing necessary,) as in Ps. lxxxix. 2. where the answering clause εἰσιμάω occurs. The example is good; the explanation is a specimen of what men say when they are determined to find a reason for their whims.]

³ [Schl. says, that Tertullian translates it very elegantly in Luke xvi. 4. by ab actu summo. The elegance of a technical phrase is not very conspicuous.]

¹ [It is here used in an Attic sense. See Hesychius and Ælian, V. II. vi. 1.]

and Schl., all agree that this is for τοῦ ποιῆσθαι ἐν τῷ πληρ. τῶν κ., ὥστε ἀνακ. i. e. in order to produce this arrangement in the fulness of time, viz., that all things may be collected in Christ. Bretschneider says, 'ut dispensaret, ut daret quod decreverat tempore constituto.' I should translate, *for or with a view to* (see εἰς II. 3.) *the plan of the fulness of time, i. e. the plan relating to the fulness of time; namely, the plan of bringing all things together in Christ in the fulness of time*¹. This sense of *plan* or *contrivance* occurs often in Polybius, as Hist. ii. 47. v. 34 and 40. In Eph. iii. 2. when I compare it with Col. i. 25. I can hardly doubt that the writer meant, if not to use the same words, to express the same sense, and that he used one of those licences not uncommon in Greek, of attaching the participle or adjective to a different word from that to which it strictly belongs. Thus, τὴν οἰκονομίαν τῆς χάριτος τῆς δοθείσης μοι εἰς ὑμᾶς, is for τὴν οἰκ. τ. χ. τὴν δοθείσαν. Then the proper translation of οἰκονομία is the *office*; as so Schleusner, who translates very loosely, *audivisti quomodo mihi demandatum fuerit munus apostolicum quo etiam inter eos functus sum.*

Οἰκονόμος, ον, ὁ, from οἶκος a house, and νέ-
νομα, perf. mid. of νέμω to administer.

I. A person who manages the domestic affairs of a family, a steward. Luke xvi. 1, 3, 8. 1 Cor. iv. 2. Comp. Gal. iv. 2. where it denotes those who manage the affairs of a minor.—Οἰκονόμος τῆς πόλεως, a steward, treasurer, cofferer, or chamberlain of a city. So Vulg. *arcarius*. Rom. xvi. 23. on which passage Elsner produces an ancient inscription, where mention is in like manner made of the οἰκονόμος of the city of Smyrna². [Is. xxii. 15.]

II. It is applied in a spiritual sense, not only to the apostles and ministers of the Gospel, 1 Cor. iv. 1. Tit. i. 7, (comp. Luke xii. 42.) but also to private believers, who had received any miraculous gift of the Spirit, 1 Pet. iv. 10. [and were to use the gift, and impart it to others, thus acting as ministers of God.]

Οἶ' ΚΟΣ, ον, ὁ.

I. A house, properly so called. Mat. ix. 6, 7. xi. 8. et al. freq. [ἐν οἷκῳ is at home. 1 Cor. xi. 34. xiv. 35. κατ' οἶκον or κατ' οἴκους, in private houses, privately, Acts ii. 46. v. 42. xx. 20. On Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15. Philem. 2. see ἐκκλησία. The word is often used of a royal house or palace, though not absolutely, Mat. xi. 8. Luke xxii. 54. (palace of the high priest.) Gen. xii. 15; and for a house of God, or temple, as Acts vii. 47, 49. generally with Θεοῦ added, as Mat. xxi. 13. Mark xi. 17. Luke xix. 46. John ii. 16, 17. of the temple of Jerusalem. In Mat. xii. 4. Mark ii. 26. Luke vi. 4. it is the sanctuary, and is put absolutely in that sense, Luke xi. 51. (though Kuinoel on Mat. xxiii. 37. says, it is the

temple; but I think without reason.) See 2 Chron. xxxv. 5. The word προσευχῆς is added in the same sense in Mat. xxi. 13. Mark xi. 17. Luke xix. 46. In John ii. 16. with ἐμπορίον (traffic) it means a place of traffic, or shop. It expresses (and this sense is mentioned by Hesychius, see also Hom. Od. H. 356.) various parts of the house, as (1) the chamber on the top of the house for retirement, Acts x. 30. xi. 13. according to Schleusner, Wahl, and Bretschneider. In Acts ii. 2. (as Josephus mentions, Ant. viii. 3, 2. that there were thirty of these οἶοι or chambers round the temple,) Krebs and Bretschneider choose to imagine that the apostles were assembled in one of them; but it appears absurd to think that the rulers of the temple would have given them permission to assemble there. Wahl takes it for the upper chamber of the house, as in the places just quoted. Something depends on the meaning of κάθημαι in this place, which may be either to sit or to dwell; and Rosenmüller, taking the last sense, construes the house where they dwell. Schl. avoids the difficulty, saying, *replevit totum edificium, quo contenerunt*. Wahl's sense appears the most satisfactory. (2) The word denotes an eating-room, as in Luke xiv. 23. Xen. Symp. ii. 18.—In Mat. xxiii. 38. Luke xviii. 35. (your house is left unto you desolate) it is doubted whether the sense is your dwelling-place, (i. e. here Jerusalem and Judæa,) or your nation and power, or country, your temple. The first sense obtains in Luke i. 23, 56. xiii. 35. Mat. xii. 44. and this is preferred by Schleusner; the second, which is that of Grotius, Elsner, and Loesner, is defended by Mat. x. 6. xv. 24. et al. See Loesner in Comment. Theoll. a Vellhusen, Ruperti, and Kuinoel, ii. p. 49. The prediction then is, that the power and honour of the Jewish nation shall be utterly destroyed. The last interpretation is embraced by Olearius, Wolfius, and others, and latterly by Kuinoel. Wahl thinks ὑμῶν against it.]

II. A household, family dwelling in a house. Luke xix. 9. Acts [vii. 10.] x. 2. [xi. 6. xvi. 15. xviii. 8.] 1 Cor. i. 16. et al. On Tit. i. 11. [1 Tim. iii. 4, 5, 12. v. 4. 2 Tim. i. 16.] Kypke cites the phrase Οἶ' ΚΟΥΣ—'ΑΝΑΤΡΕΨΘΑΙ from Josephus. [Gen. vii. 1. Xen. Mem. iii. 6, 14. Thucyd. i. 22.]

III. A family, lineage. Luke i. 27. ii. 4. where Doddridge, after Grotius, justly I think, refers οἶκον to the family, and πατριά to the household or descendants of David, according to the division of the tribes into families and households. Comp. Num. i. 18. &c. Josh. vii. 17, 18. [1 Kings xii. 16, 19.] and see Doddridge on Luke ii. 4. In this view it is spoken of a whole nation sprung from a common progenitor. Mat. x. 6. xv. 24. et al. [Luke i. 33. Acts ii. 36. vii. 42. Heb. viii. 8, 10.]

IV. The house of God denotes either the material temple at Jerusalem, Mat. xxi. 13. Luke xi. 51. John ii. 17. (comp. Mat. xxiii. 38.) because God dwelt therein, or was peculiarly present in it, as Mat. xxiii. 21; or the Christian Church, 1 Tim. iii. 15. Heb. iii. 6. x. 21. 1 Pet. ii. 5. iv. 17. which is the temple or habitation of God through the Spirit. Comp. ναός IV.

Οἰκουμένη, ης, ἡ. Properly the participle pass. pres. fem. contract. from οἰκῶ to inhabit.

I. τῇ the earth being understood, the inhabited or habitable earth or world. Mat. xxiv. 14. (where

¹ [Under καρὸς I have said that the final consummation of all things is the time here intended, on the ground that the writer had in his mind the completion of this plan of union. If he looked to its commencements, the publication of Christianity is the proper meaning here.]

² [The office was one of some consequence; for in Josephus, Ant. xi. 6, 12. it is mentioned with the ἀρχοντες. The word ταμίης is more common. Its use as applied to the curators of the public money in the temple of Minerva at Athens is well known. I have given instances in Græcæ Inscr. Vetust. p. 212.]

see Doddridge's excellent note,) Rom. x. 18. Comp. Luke xxi. 26. Acts xvii. 6, 31; in which last text it denotes the *inhabitants* of the world. [Sehl. thinks it is put for the *whole world* in these passages, without respect of its inhabitation, or capability of inhabitation. Add Heb. i. 6. Rev. xvi. 14. So Ps. xviii. 15. It is put for the inhabitants also in Acts xix. 27. Rev. iii. 10. xii. 9. Ps. ix. 3.]

II. *The Roman empire.* Luke ii. 1. Acts xi. 28. xxiv. 5. Rev. iii. 10.—*The Roman empire* might well be called by the evangelists *πάσα*, or *ὅλη*, *ἡ οἰκουμένη*; since near two hundred years before their time Polybius had observed, vi. 48. 'Ρωμαῖοι ἐν ὀλίγῳ χρόνῳ ΠΑΨΑΝ ὅφ' ἑαυτοὺς ἐποίησαν ΤΗΝ ΟἰΚΟΥΜΕΝΗΝ, 'the Romans in a short time subdued the *whole inhabited world*;' and Plutarch, Pomp. p. 631. F. mentions πολλά χωρία τῆς ὑπὸ 'Ρωμαίων ΟἰΚΟΥΜΕΝΗΣ, 'many countries of the Roman world.' [Polyb. iv. 38, 1. Herodian, v. 2, 4.] See more in Wetstein on Mat. xxiv. 14. and Luke ii. 1; and on this latter text see Dr. Campbell's excellent note, and on Rev. iii. 10. Vitringa; and observe, that the LXX in like manner use *ἡ οἰκουμένη ὅλη* for the *Babylonish empire*, Is. xiii. 11. xiv. 17; and *ἡ οἰκουμένη*, for the *Syrian*, Is. xxiv. 4¹. [This interpretation of Parkhurst is far too positively stated. In Luke ii. 1. many interpreters, for example, Keuchen, Bynæus, (de Natali J. C. p. 305.) Fabricius, (Cod. Apol. i. p. 103.) Lardner (Credib. vol. i. p. 240.) Fischer, (Prol. iii. 2.) Kuinoel, and many others conceive, that only *Judea* is meant, as there is not any record of a general census of the Roman empire in the Roman historians at the time spoken of. So again, in Acts xi. 28. the dearth in the whole world spoken of, is referred by most persons to *Judea alone*, especially as it is known by Josephus (Ant. xx. 5, 2.) that such a dearth existed there at the time noticed. In Luke iv. 3. most persons also understand *Palestine* (though Wahl as well as others think the whole world is meant); and this sense is found in Josephus, Ant. viii. 13, 4. xiv. 7, 2. The Jews also called *Judea the earth*, or *all the earth*. See Ruth i. 1. 2 Sam. xxiv. 8. Parkhurst has omitted Acts xvii. 6. where the Roman empire is clearly meant. In coins it is so designated. See Zoega, Num. Æg. Imp. p. 23.]

III. *Οἰκουμένη ἡ μέλλουσα*, the world to come, Heb. ii. 5. seems to denote the state of the world under the *Messiah*, or the kingdom of the *Messiah*, which began at his first advent, and shall be completed at his second and glorious coming. The Jews in like manner call the kingdom of the *Messiah* *עֲוֵלָה עֲוֵלָה* the world to come, probably from the prophecy of Isaiah, lxxv. 17 where it is represented by *new heavens and a new earth*. It is observable that St. Paul uses this phrase only in this passage of his Epistle to the Hebrews or *concerted Jews*, as being, I suppose, a manner of expression familiar to them, but not so intelligible to the gentile converts. See Whitby and Doddridge on the place; and comp. Heb. vi. 5.

[*Οἰκουρόγος*, οὗ. See the following word.]

Οἰκουρός, οὗ, ὁ, ἡ, from *οἶκος* a house, and *οὔρος* a keeper, which see under *κηπουρός*.—A keeper at home, to look after domestic affairs with prudence and care. "Elsner has shown, in a learned note on this place, that the word *οἰκουρός* is used by several of the best authors to express both these ideas²." Hesychius explains *οἰκουρός* by *ὁ φροντίζων τὰ τοῦ οἴκου καὶ φυλάττων*, one who takes care of the things belonging to the house, and keeps them. It is a pretty observation of Leigh, that our English word *housewife* answers the Greek *οἰκουρός*. See also Wetstein. occ. Tit. ii. 5. where observe from Wetstein and Griesbach, that six ancient MSS. read *οἰκουροῦς* workers at home. [The word occurs in its proper sense in Artemid. ii. 11; in that of the N. T. in Eur. Hec. 1261. See Fessel. Advers. SS. ii. 17. *Οἰκουρέω* occurs in Lucian, Nigrin. c. 18. Liban. in Orest. p. 293. *Οἰκουρία* Plut. t. v. p. 119. vi. p. 538. ed. Reiske.]

Οἰκτιρέω and *οἰκτίρω*, from *οἶκος* compassion. Comp. under *ἐλεός*.—To compassionate, have compassion upon, tenderly pity. It is more than *ἐλεῶ* to pity. occ. Rom. ix. 15. which is a citation from the LXX of Exod. xxxiii. 19. in which text, as in many others, this V. answers to the Heb. רַחֵם, which is likewise a very strong word, properly denoting to have one's bowels yearn, as with love, pity, &c. Comp. Phil. ii. 1. Col. iii. 12. where *σπλαγχνά* bowels, and *οἰκτιροὶ* mercies, are joined together. See also James v. 11. [Ex. xx. 19. Mic. vii. 19. Ælian, V. H. iii. 22.]

Οἰκτιρμός, οὗ, ὁ, from *οἰκτίρω*.—Mercy, tender mercy, compassion. occ. Rom. xii. 1. 2 Cor. i. 3. Phil. ii. 1. Col. iii. 12. Heb. x. 28³.—This word, when used in the LXX, almost constantly answers to the Heb. רַחֲמִים bowels of mercy, yearnings of the bowels from compassion. [See 2 Sam. xxiv. 14. Is. lxiii. 15. Zech. i. 16.]

Οἰκτιρῶν, ονος, ὁ, ἡ, from *οἰκτίρω*.—Merciful, tenderly merciful, compassionate. occ. Luke vi. 36. James v. 11.—The word in the LXX most commonly answers to the Heb. רַחֵם, properly one whose bowels yearn with pity. Comp. under *οἰκτίρω*. [Exod. xxxiv. 6. Nehem. ix. 17, 34. Ecclus. ii. 11.]

Οἶμαι, by syncope from *οἶομαι*, which see.—To think, suppose, judge. occ. John xxi. 25.

Οἶνοπότης, ου, ὁ, from *οἶνος* wine, and *πότης* a drinker, which from *πῶω* to drink.—A drinker of wine, a wine-bibber. occ. Mat. xi. 19. Luke vii. 34.—In the LXX of Prov. xxiii. 20. it answers to the Heb. שֹׁכֵל a swiller of wine. [Polyb. xx. 8, 2. The verb *οἶνοποτέω* occ. Prov. xxxi. 4.]

Οἶνός, ου, ὁ, from the Heb. יַיִן wine, which from *נָץ* to press, squeeze, as being the expressed

² Doddridge.

³ [This word usually occurs in the plural. Fischer, in his 6th Proslution, accounts for the use of the plural in this and similar cases, by saying, that that number seems fitter than the singular to betoken the dignity of certain persons, and the excellence of certain things; and that it is used not as an intensive of the excellence of that which is spoken of, but merely an indication of its excellence. Stock says the contrary of this word, viz., that it indicates the infinity of God's love; but Fischer says, that that would be equally expressed in the singular, as all God's attributes are infinite, and that the plural is only used as more fitting his great goodness and love.]

¹ [So Alexander's empire is called in Ælian, V. II. iii. 29; and the Greek dominion in Demosth. de Cor. c. 15 and 19.]

juice of grapes. It may be worth observing, that the name is with little variation retained in many other languages, as in the Latin *vinum*, whence the Italian and Spanish *vino*, and the French *vin*; in the Gothic *wein*, Welsh *gwin*, Cimbrie *uin*, old German *utin*, Danish *væn*, Dutch *wiin*, Saxon *pin*, and English *wine* and *vine*¹.

I. *Wine*. Mat. ix. 17. 1 Tim. v. 23. et al.

II. From the *intoxicating effects of wine*, and the *idolatrous abuse of it* among the heathen, (see Hos. iii. 1. Amos ii. 8. 1 Cor. x. 7, 21.) *wine* signifies *communion in the intoxicating idolatries of the mystic Babylon*. Rev. xiv. 9. Comp. Jer. li. 7. [Οἶνος has not this sense *alone*, but in union with other remarkable words, as θυμός, or πορνεία. Under the word θυμός, with which οἶνος is joined in this place of Revelation, and also in xviii. 3. and which denotes *poison* or *medicaments of a stupefying and intoxicating nature*, Parkhurst interprets the phrase as denoting such *inflammatory philtres or love-potions* as were given by prostitutes to their lovers. See θυμός. And I presume that here he means to compare the idolatries of Babylon to such medicated drinks in their intoxicating effects. In the last passage, indeed, we have οἶνος τοῦ θυμοῦ τῆς πορνείας, and in Rev. xvii. 3. again οἶνος τῆς πορνείας simply; and Rosenm. observes on Rev. xiv. 8. that the words describe a city using all sorts of arts to bring other nations under her power, as prostitutes used philtres to entice lovers; and that Babylon is said to have intoxicated all nations with the wine of her fornication, i. e. of her idolatry. See πορνεία. Wahl, Bretschneider, Gataker, (Adv. Misc. v. p. 47.) Blackwall, (Sacred Class. ii. p. 187.) and Vitranga also understand the phrase much in this sense. Hammond takes θυμός in its stronger sense of *absolute poison*, and interprets Rev. xiv. 8. of a *bitter poisonous cup of fornication*, looking to its evil consequences, and not simply to its inebriating quality.]

III. From the Jewish custom of giving to condemned criminals, just before their execution, a cup of *medicated wine*, to take away their senses, (comp. under κερῶν II. and σμυρνίζω,) it denotes figuratively the *dreadful judgments of God upon sinners*. Rev. xiv. 10. xvi. 19. Comp. Is. li. 17, 21, 22. Jer. xxv. 15. [Schl., Bretsch., and Wahl say, that the metaphor is taken from the confusion and dismay of the sinner under God's hand, which is similar to that of drunken men, and amounts to madness, and leads them to ruin.]

Οἶνος, Οἶνοφλυγία, ας, ή, from οἶνοφλυξ, υγος, ό, a drunkard, a person habitually or frequently heated with wine, which from οἶνος wine, and φλύω or φλύωω to be hot, boil.—A being heated, or a debauch, with wine, excess of wine. occ. 1 Pet. iv. 3.—The Greek writers often use this word in the same sense. See Wetstein. [Andronicus Rhodius (περι Παθων, p. 6.) defines οἶνοφλυγία to be ἐπιθυμία οἶνον ἀπληρος an insatiable desire for wine. Hesychius says οἶνοφλυγία, μέθαι (fits of drunkenness). It occurs in Philo, de Op. Mundi, p. 36. and de Temul. p. 272. Xen. de Rep. Lac. v. 4. Eccl. i. 22. Ælian, V. H. iii. 14. Poll. Onom. vi. 22. See also Eustath. ad Il. φ. p. 1330, 26.

οἶνοφλυγίω occ. Deut. xxi. 20. and Is. lvi. 12. Οἶνοφλυξ (which Hesychius calls a drunkard, or great lover of wine, and the Etym. M. 618, 34. one that rushes into wine, or drunkenness) occ. Æsch. Soc. Dial. ii. 40. Ælian, V. H. iii. 14.]

Οἶομαι [or contracted οἶμαι, to think, be of opinion, suppose. Hesychius explains it by νομίζω, ὑπονόω, and ὑπολαμβάνω. It occurs only thrice in the N. T. John xxi. 25. For similar examples of the infin. of the aor. instead of that of the fut. see Lobeck ad Phryn. p. 751. Phil. i. 16. The infin. pres. after νομίζω occurs in Iamblich. de Vit. Pyth. v. 61. and after οἶομαι in Xen. Hell. v. 1, 15. Lobeck on Phryn. p. 753. makes some remarks on the necessity of supplying δειν, θέλειν, or δύνασθαι, in such cases. James i. 7. Gen. xli. 1, 17. Job xi. 2. Aristot. Rhet. ii. 13.]

Οἶος, α, ον, from ὥς as.

I. Such as, qualis. Mat. xxiv. 21. Mark ix. 3. xiii. 19.

[II. Of what sort, without reference to any particular object as a point of comparison. Luke ix. 55. 1 Thess. i. 5. Test. xii. Patr. p. 741. Add 1 Cor. xv. 48. 2 Cor. x. 11. xii. 20. Phil. i. 30. 1 Thess. i. 5. Rev. xvi. 18. Æsch. Soc. Dial. ii. 2. Gen. xlv. 15. In 2 Tim. iii. 11. it occurs twice. In the 2nd place, οἶους διωγμούς, Schl. refers it to this head; but it is difficult to construe it with this sense. It may be perhaps, *what persecutions have I endured*. Erasmus has, *scis quam graves calamitates, &c. sustinuerim*. In the other place οἷά μοι ἐγένετο, Schl. says it is simply *which*, and so Erasmus. See Esth. ii. 1. Dan. xii. 1.]

[III. Οἶος (or more usually οἶός τε) is joined often with εἰμί, and a verb in the infin. following, in the sense of *to be able*. Hermann (on Viger, n. 79.) says it is for τοιοῦτός εἰμι ὥστε. The verb εἰμί is often omitted (as in Plat. Rep. iii. p. 386. ed. Serr. Arrian, Exp. Al. i. 13. Xen. Cyr. vi. 1, 4). Many examples will be found in Matthiæ, § 479. obs. 2. or the Notes on Viger, iii. 8, 9. Whether, instead of a verb in the infin., ὄντι and a verb may follow, seems doubtful, though after δυνατός, &c. such a construction is allowed. See Matthiæ, § 531. However, Schleusner, Rosenmüller, and Wahl conceive that οἶον ὄντι is to be taken in that sense in Rom. ix. 6. Rosenmüller adds, that others think it is as *if, as though*, and so Parkhurst.]

Οἶ'Ω, 1 fut. οἶσω.

To bring, carry. occ. John xxi. 18. Rev. xxi. 20. I do not find that the verb in this sense is ever used in the Greek writers in any other form than that of the 1st fut. οἶσω, οἶσεως, &c.

Οκνέω, ὤ, from ὀκνος sloth, idleness, which the Greek grammarians derive from οὐ κινεῖν, not moving.—To delay, be loth, think much, as we say. occ. Acts ix. 38. where see Wetstein and Kypke. [Judg. xviii. 5. Num. xxii. 16. Eccus. vii. 35. Polyb. i. 14, 7. Xen. Mem. ii. 3, 14.]

Οκνηρός, ἄ, ὄν, from ὀκνέω.

I. Slothful, idle. occ. Mat. xxv. 26. Rom. xii. 11. [Prov. vi. 6, 9. xx. 3, 4. Herodian viii. 5, 1.]

II. Tedious, troublesome. Phil. iii. 1. [Theocr. xxiv. 35.]

¹ See Junius's Etymol. Anglican. in WINE.

Ὁκταήμερος, ου, ὁ, ἡ, from ὀκτώ *eight*, and ἡμέρα *a day*. [Lasting *eight days*, or] of the *eightth day, performed on the eighth day*. occ. Phil. iii. 5. [There is some doubt whether περιτομῇ or περιτομή is the right reading. Schl. is for the latter, Wahl and Bretschneider for the former; and Wahl defends it by a passage cited by Wetstein from Greg. Naz. Or. xxv. 465. D. Χριστὸς ἀνίσταται τριήμερος, Δάδαρος τετραήμερος¹.]

ὉΚΤΩ, οἱ, αἱ, τά, undeclined. A noun of number, *eight*. Luke ii. 21. et al.

Ὁλεθρος, ου, ὁ, from ὀλέω.—*Destruction* ². occ. 1 Cor. v. 5. 1 Tim. vi. 9. 1 Thess. v. 3. 2 Thess. i. 9. where see Macknight. [Prov. xxi. 7. Jer. xlviii. 3. Obad. 13. Diod. Sic. xiv. 66. Xen. Anab. i. 2, 26.]

Ὁλιγόπιστος, ου, ὁ, ἡ, from ὀλίγος *little*, and πίστις *faith*.—*Of little faith, having but little faith*. occ. Mat. vi. 30. viii. 26. xiv. 31. xvi. 8. Luke xii. 28.

ὈΛΙΓΟΣ, η, ου, *small or little*.

[(1.) In number, (ὀλίγος ἀριθμῷ, Deut. iv. 27. i. e. when used in the plural, *few*), as Mat. vii. 14. ix. 37. xv. 34. xx. 16. xxii. 14. xxv. 21, 23. Mark vi. 5. viii. 7. x. 2. xii. 48. (where understand *πληγὰς*, and see Bos and Matthiæ, § 413 and 420.) xiii. 23. Acts xv. 28. xvii. 4, 12. Heb. xii. 10. 1 Pet. iii. 20. v. 12. (understand *λόγων*. Thucyd. iv. 95. uses the singular in the same sense.) Rev. ii. 14, 20. iii. 4. xii. 12. In Eph. iii. 5. ἐν ὀλίγῳ is by some (as Schl. and Bretschn., after Camerarius) said to be a *little time* before; by others to be *shortly, in few words*, (διὰ βραχείων,) and in this way Parkhurst and Wahl, after Chrysostom, take it.]

[(2.) In quantity, of place or time. It is used as to *space* in Mark i. 19. Luke v. 3. (where Schl. calls it an adverb, and says we must understand κατὰ ὀλίγον μέρος τοῦ τόπου,) as to *time* in Mark v. 31. James iv. 34. Comp. Joseph. Ant. xii. 10, 5. 1 Pet. i. 6. v. 10. Rev. xvii. 10. (where also Schl. calls it an adverb, and understands κατὰ ὀλίγον μέρος τοῦ χρόνου; why not χρόνον at once?)]

[(3.) In quantity simply. Thus 1 Tim. v. 23. οἶνον ὀλίγῳ is probably a *small or moderate quantity of wine*, though some have fancied it was a *light or weak wine*. See Wolf's note. Again, 2 Cor. viii. 15. (referring to Exod. xvi. 18.) a *small quantity of manna*. And so perhaps Luke vii. 47. ὀλίγον ἀγαπή, i. e. *his love is little in quantity*, and ὀλίγον ἀφίεται.]

[(4.) In magnitude. Acts xii. 18. xv. 2. xix. 23. And so] ἐν ὀλίγῳ, *within a little, almost, well nigh*, propemodum. Acts xxvi. 28, 29. So Chrysostom, παρὰ μικρόν; though I am well aware that in the Greek writers (see Wetstein) ἐν ὀλίγῳ generally signifies *a little or short time*, χρόνῳ being understood: but its being opposed in verse 29. to ἐν πολλῷ, determines its

meaning; and see Raphelius, Wolfius, and Dodridge on Acts xxvi. 28. and Plato, Apol. Socrat. § 7. p. 71. ed. Forster, where ἐν ὀλίγῳ may mean *almost, nearly*, as τοιοῦτόν τι following seems to show. See Forster's note. I add, that in ver. 29. the modern Greek version explains ἐν ὀλίγῳ by παρ' ὀλίγον. [Comp. Strab. v. p. 372. Παρ' ὀλίγον in Prov. v. 14. and ὀλίγῳ or ὀλίγον has the same sense. See Pausan. i. 13. Thucyd. iv. 129. Ælian, V. H. iv. 28. Abresch, Diluc. Thucyd. p. 483. Ὀλίγος is *small in magnitude* also in Acts xxvii. 20. and perhaps in 1 Tim. iv. 8. (see Diog. L. vi. 70.) though some may understand χρόνον, James iii. 5. There is no doubt that ὀλίγος and μικρός are often interchanged in good Greek. See Theodor. Idyll. i. 47. Hom. Hymn. in Merc. 245. Eustath. ad Hom. Il. E. p. 464, 46. Valck. ad Eur. Hippol. 530.]

Ὀλιγόψυχος, ου, ὁ, ἡ, *feeble-minded, weak-hearted*.—From ὀλίγος *small*, and ψυχὴ *the mind*; or perhaps this word should be deduced from ὀλίγος *small*, and ψυχὴ *breath*, and so may strictly denote one who *fetches his breath short and weakly*, as it is well known *low-spirited and sorrowful* persons do. Thus the LXX, Num. xxi. 4. have ὀλιγοψύχησεν ὁ λαός for the Heb. כַּחֲזָקָה נָפְתָה, literally, *the breath of the people was shortened* ³. So Judg. xvi. 17; and in the LXX of Exod. vi. 9. the N. ὀλιγοψυχία answers to the Heb. חַיִּיזוּת *shortness (weakness) of breath*, i. e. *low-spiritedness*; and in Is. lvii. 15. the adjective ὀλιγόψυχος to חַיִּיזוּת *low, depressed in breath*. occ. 1 Thess. v. 14. [Add Prov. xiv. 29. xviii. 14. Is. liv. 6.]

Ὀλιγωρέω, ᾧ, from ὀλίγος *little*, and ὠρέω *to care*, which from ὦρα *care*.—*To neglect, despise*. occ. Heb. xii. 5. [The verb occurs in the sense of *neglecting* in Ælian, V. H. ii. 23. Thucyd. ii. 62. Herodian i. 1, 1. Xen. Mem. ii. 4, 3. and so it is explained in the lexicographers. Schleusner here makes it *to refuse or reject*, because the words are taken from Prov. iii. 11. where the Heb. is דָּרַשׁתִּי.]

Ὀλοθρευτής, οὔ, ὁ, from ὀλοθρεύω.—*A destroyer*. occ. 1 Cor. x. 10. [The passage has a reference to the murmuring of the Jews in Num. xiv. 2. The word signifies the same as ὁ ὀλοθρεύων in Heb. xi. 28. where it signifies the *destroying angel* mentioned Exod. xii. 23⁴, as ὁ ὀλοθρεύων. This destroying angel is mentioned also in 1 Chron. xxi. 12. (ἄγγελος Κυρίου ἐξολοθρεύων.) He was called by the Jews Sammael, and so some explain the word here. But as we do not find that the murmuring Jews were destroyed by the immediate intervention of the destroying angel, like the first-born in Egypt, Rosenmüller and Schleusner understand here the *plague*, by which the murmurers were destroyed, in Num. xvi. 41. and following. Wahl and Bretschneider do not decide for either opinion.]

Ὀλοθρεύω, from ὀλεθρος *destruction*.—*To destroy*. occ. Heb. xi. 28. [See the last word. Exod. xii. 23. Deut. xx. 20. Jer. ii. 30. v. 6. xxv. 36. et al. It seems in the LXX a strong word, and to denote entire destruction.]

³ [The verb occurs also in Ps. lxxvii. 3. where it is *to be dejected*, in Jonah iv. 9. *to faint*. See likewise Judith vii. 19. viii. 9. Eccus. iv. 9.]

⁴ [This answers to the Hebrew דַּחֲשָׁק.]

¹ [Bp. Middleton is for περιτομή; and observes justly, that adjectives in ημερος are usually applied to persons; and also that, in this place, the structure of the whole passage would be disturbed by supposing the nominative used; for the apostle, both before and after this phrase, is himself the subject of the discourse; yet, if the nominative is used, how awkward would it be to restore ἐγώ in the next clause?]

² [The proper meaning of this word is perhaps *destroyer*. See Demosth. 119, 8. and 582, 1. ed. Reiske, and Valck. ad Ammon. c. 10.]

'Ολοκαύτωμα, ατος, τό, from ὀλοκαυτώω to burn the whole, spoken of sacrifices by Xenophon¹ and Plutarch [t. viii. p. 772. ed. Reiske]; and this from ὅλος all, the whole, and ἐκκαύται, 3 pers. perf. pass. of καίω to burn.—A burnt-offering, the whole of which was burnt on the altar, and no part of it eaten either by priests or people. See Lev. i. 9, 13, 17. occ. Mark xii. 33. Heb. x. 6, 8. This word in the LXX most commonly answers to the Heb. קָרַב a burnt-offering, so called from the V. קָרַב to ascend, because it ascended in flame and smoke towards heaven. [See Exod. x. 25. xxiv. 5. xxxii. 6; and it is for קָרַב in Exod. xxx. 20. Levit. iv. 35. v. 12. xxiii. 8, 25, 36. The word ὀλοκαυτώω occurs in Josephus, Ant. iii. 9, 1. ix. 7, 4. and the noun, Test. xii. Patr. p. 569. The victim was all burnt except the skin or hide.]

'Ολοκληρία, ας, ή, from ὀλόκληρος, [integrity or entirety of all the parts].—Perfect soundness, as opposed to lameness or bodily weakness. occ. Acts iii. 16. Comp. ver. 2. and ch. iv. 9. [The Vulg. has integram sanitatem.] In the LXX of Is. i. 6. this word is used nearly in the same sense for the Heb. שָׁלֵם.

'Ολόκληρος, ου, ό, ή, from ὅλος all, the whole, and κλῆρος a part, share. [Schleusner derives the word from κλῆρος an inheritance, and makes its primary signification an heir to the whole property, which he got from Budæus; but I doubt this use of it. It is, as Wolfius says, "quod omnibus suis partibus constat," entire or perfect, and is so used of victims, (in Joseph. iii. 12, 2.) which by the law were to have no defect. See Poll. i. 29. Plut. vi. p. 660. ed. Reiske. Deut. xxvii. 6. Josh. viii. 31. In 1 Mac. iv. 47. it is used of unheven or untouched stones; in Ezek. xv. 5. of a tree not cut. See also Alcip. iii. 22. Diodor. i. 4. Then it means the whole, like ὅλος, but is a stronger word, the whole in the full integrity of its parts. Aristot. Eth. iv. 1. And this is the sense in 1 Thess. v. 23. It is used of sanity of body by Lucian, Macrob., and Arrian, Diss. Ep. iii. 26. and thence, I presume, transferred to sanity of mental qualities, as in James. See Wisd. xv. 3. Lucian, Am. c. 24. and Hemsterh. ad Lucian. t. i. p. 17.]—Whole, having all its parts sound, perfect, integer. Neut. used as a substantive, ὀλόκληρον ὑμῶν, 'your whole,' compositum, frame, constitution or person, namely, consisting of the three several particulars immediately mentioned. 1 Thess. v. 23. where see Whitby, Wetstein, Doddridge, and Macknight. In the Greek writers it is spoken of the soul, as well as of the body; and in Jam. i. 4. the only other text of the N. T. wherein it occurs, is applied spiritually, but not without allusion to that bodily soundness and perfection which was required by the Mosaic law in the typical priests of God.

'ΟΛΟΑΥΤΩ, either from the Heb. הָלַךְ in Hiph. הָלַךְ to hovel, yell, to which this word when used in the LXX [Is. xiii. 6. xv. 3. Ezek. xxi. 12. Jer. iv. 8.] generally answers; or else it may be, like the Hebrew, formed immediately from the sound.

—To 'hovel, yell. occ. Jam. v. 1. where see Wolfius and Wetstein. [It is properly expressive of women's shouting or howling. See Blomf. ad Æsch. Sept. Theb. 254. Both Pollux and Suidas restrict it to women. In Greek it is often expressive of acclamations of joy or festivity made by women in honour of the gods. See Casaub. ad Theophr. Char. c. 21. Spanh. ad Call. H. in Del. 258. and ad Julian. Imp. p. 234. Hemsterh. ad Lucian. Somn. c. 4. However, it is used also, not only in the LXX as above, but in Greek authors, as in the N. T., to express yells of sorrow. The noun ὀλοθυγμός (not the verb, as Schleusner says) so occurs in Æsch. Choeph. 384. and Sept. Theb. 254. See also Soph. El. 751.]

'ΟΛΟΣ, η, ου, from the Heb. כָּל all, every, the asperate breathing being substituted for כ, which in sound it resembles when pronounced gutturally, after the oriental manner.—All, the whole. Mat. iv. 23, 24. ix. 26. et al. freq. On John vii. 23. Wetstein very pertinently cites from Hippocrates, 'ΟΛΟΣ ἈΝΘΡΩΠΟΣ ἐκ γενετῆς νοσήσας ἐστι, 'the whole or entire man is a disease (i. e. a heap of diseases) from his birth;' and from Aretæus, τὸ κακὸν—ἐνδοθὶ τε 'ΟΛΩΙ ΤΩΙ ἈΝΘΡΩΠΩΙ ἐνοικεῖ, καὶ 'ΟΛΟΝ ἔξωθεν ἀμπέχει, 'within the malady resides in the whole man, and without wholly surrounds him.' "Circumcision," says Jesus, "is a painful thing, and concerns a part of the man: I have restored a man to ease, and a whole man." Markland in Bowyer's Conject. ὅλην τὴν ἡμέραν, all the day. Rom. viii. 36. This seems an Hellenistical phrase; it is used by the LXX, Ps. xlv. 22. where, as in Rom., it answers to the Heb. כָּל־יָמַי, and denotes always. This word in the LXX generally answers to the Heb. כָּל. [Gen. xxv. 25. Lev. iv. 12. See Diod. Sic. xi. 71. Herodian viii. 4, 3. Xen. Cyr. ii. 1, 24.]

'Ολοτελής, εος, ους, ό, ή, καὶ τὸ -ές, from ὅλος all, the whole, and τελέω to complete.—All (or the whole), completely or entirely. occ. 1 Thess. v. 23. ['Ολοτελής Aq. Deut. xiii. 17.]

'Ολυνθος, ου, ό, from ὀλλυμαι to be destroyed, perish.—An early fig, which in the warmer climates is very apt to fail. occ. Rev. vi. 13. where see Wetstein, and comp. Is. xxxiv. 4. The word is used in the same sense by the LXX in Cant. ii. 13². for the Heb. זֵי, which is in like manner derived from זָבַל to fail. Accordingly the Vulgate hath grossos both in Cant. and Rev., which, says the old dictionary, quoted by Martinus, (Lex. Philol. in Grossus,) are properly³ the first figs, which easily fall off by the wind. Comp. Heb. and Eng. Lexicon in זָבַל.

'Ολως, adv. from ὅλος.

1. At all, omnino. occ. 1 Cor. xv. 29. Mat. v. 34. where "the person who signs himself R. in Bowyer's Conjectures, (i. e. the late learned Markland, whom see,) proposes to reject the colon after ὥως, for which we might substitute a comma. According to this arrangement the passage would be, but I command you by no means to swear either by heaven, &c. The command of

¹ ὈΛΟΚΑΥΤΩΣΑΝ τοὺς ταύρους.—'ΟΛΟΚΑΥΤΩΣΑΝ τοὺς ταύρους. Xenophon, Cyrop. viii. p. 464. ed. Hutchinson, 8vo (vii. 3, 24.) ὀλοκαυτέω occurs Xen. An. vii. 8, 4 & 5. according to Schneider's ed. Joseph. Ant. iii. 8, 6.]

² [Schl. quotes Nahum iii. 12. but the LXX has σκαῖ. "Ολυνθος is found in one of the minor versions.]

³ "Grossi sunt ficus immature, inhabiles ad comedendum et propriè primitivæ, quæ ad pulsum venti faciliè cadunt. Vet. Dict." [See Theoph. H. P. ii. 9.]

Christ therefore applies particularly to the abuse of oaths among the Pharisees, who on every trivial occasion swore, by the heaven, the earth, the temple, the head, &c.; but it implies no prohibition to take an oath in the name of the Deity on solemn and important occasions." Michaelis, *Introduct.* to N. T. by Marsh, vol. ii. p. 516. *Comp. Mat.* xiii. 16, 18. and Bp. Pearce on *Mat.* v. 34.

2. Affirmative, *indeed, by all means*, *sanè*. occ. 1 Cor. v. 1. vi. 7. It is sometimes used in this sense by the profane writers. But see Elsner and Wetstein on 1 Cor. v. 1. [Wahl and Bretschneider translate these two passages like the first by *omnino*, and give no other meaning. Schleusner just mentions the sense *inmo vero* as given by some to 1 Cor. v. 1. In 1 Cor. vi. 7. the sense appears to me to be decidedly, as our E. T. has it, *utterly or entirely*. In 1 Cor. v. 1. Salmasius de Fœn. *Trap.* p. 161. explains it rightly by *ἀρα*, i. e. *in good truth*. I cannot see how Parkhurst's *by all means* applies to it.]

*Ομβρος, ον, ὁ, from ὁμοῦ εἶναι to flow together. So the etymologist, ὁμβρος ὁ 'ΟΜΟΥ' ΠΕ'ΩΝ καὶ κατερχόμενος, ὁ βαρέως φερόμενος. "Ομβρος, what flows together and comes down, what falls heavily."—*A heavy shower, a storm of rain*, imber. occ. Luke xii. 54. [It is put for ὄμβρος in Deut. xxxii. 2. See *Wisd.* xvi. 16. *Xen. Ec.* v. 18.]

[Ὁμείρομαι. The same as ἰμείρομαι. This word is found in some MSS. of 1 Thess. ii. 8. and is acknowledged by Phavorinus, Hesychius, and other authorities.]

*Ομιλέω, ὦ, from ὄμιλος a multitude.

I. Properly, to be in a multitude or an assembly of people.

11. To be in company with any one, be conversant with. [See *Prov.* xv. 13.]

III. To converse, talk with, colloquer. occ. Luke xxiv. 14, 15. Acts x. 11. xxiv. 26. [See *Dan.* i. 19. (see *Chish.*) *Susan.* v. 53. *Joseph.* Ant. x. 11. 7. iv. 2. 2. xi. 5. 6. The word occurs twice in *Prov.* xxiii. 30. but the first place appears an interpolation, and the second is used in the sense of *ambulo*, or *continenter ambulo*. See *Abresch, Lectt.* *Aristæn.* p. 50.]

*Ομιλία, ας, ἡ, from ὄμιλος.—*Communication, conversation, discourse*. occ. 1 Cor. xv. 33. Hence *Eng.* *Homily*. [Parkhurst has here, as elsewhere, joined two different meanings under one head, so that it is not clear what meaning he intended to give the word in the passage quoted. The meanings should be thus divided:]

[I. *Communication, association with, familiarity, commerce with.* *Ælian.* V. H. xiii. 1. *Æsch. Socr.* *Dial.* i. 2, 1. It is used de *congressu tenero*, *Exod.* xxi. 10. *Joseph.* Ant. ii. 4, 2.]

[II. *Discourse, conversation.* *Wisd.* viii. 18. *Joseph.* Ant. xi. 3, 2. xv. 3, 6. *Bretschneider* refers 1 Cor. xv. 33. to sense I.; *Schleusner*, to sense II., but says it may be referred to I.; *Wahl* makes it *consortium et sermones*. *Alberti* and *Wolf* say it means not only *conversation*, but generally *all association*.]

*Ομιλος, ον, ὁ, from ὁμοῦ together, or ὁμοῦ εἰσῆσθαι being crowded together [or from ὁμοῦ and

ἰλη, a band, a crowd'].—*A multitude, company, crowd*. occ. *Rev.* xviii. 17; where for the words ἐπὶ τῶν πλοίων ὁ ὄμιλος, the Alexandrian and another ancient MS., with fourteen later ones, have ὁ ἐπὶ τόπον πλέων who saileth to the place, and this reading is embraced by *Wetstein*, and by *Griesbach*, who receives it into the text. [1 Kings xix. 20. *Thucyd.* iv. 112. *Herodian.* i. 1, 1.]

*Ομμα, ατος, τό, from ὀμμα 1 pers. perf. pass. of the V. ὀπτομαι to see.—*An eye*. occ. *Mark* viii. 23. [*Prov.* vi. 4. vii. 2. *Xen. Mem.* i. 2, 17.]

[Ὁμνῶ, or ὀμνῶμι, fut. ὀμόσω, perf. ὤμοκα, from ὁμός, which see.]

[I. To swear, i. e. to declare by an oath. *Mark* xiv. 71. (with ὅτι), or to promise or threaten with the confirmation of an oath, (with a dat. of the person and infin.) *Heb.* iii. 18. (acc. with πρὸς and infin.) *Acts* ii. 30. *Luke* i. 73. (dat. and fut. indic.) *Mark* vi. 23. *Heb.* iii. 11. iv. 3.]

[II. To swear by any person or thing. (1.) With the accusat. *James* v. 12. *Is.* lxxv. 16. So *Isocr.* ad *Demon.* § 12. *Diod. Sic.* i. 29. *Demosth.* p. 622, 22. *Joseph.* Ant. v. 1, 1. *Xen.* An. vii. 6, 18; or (2.) With κατὰ, *Heb.* vi. 13, 16. So 1 *Sam.* xxviii. 10. *Is.* xlv. 23. lxii. 8. *Amos* vi. 8. *Demosth.* p. 852, 19. 1306, 21. *Æsop.* *Fab.* 68; or (3.) With ἐν, as *Mat.* v. 34—36. xxiii. 16, 18, 20, 21. xxvi. 74. *Mark* xlv. 71. *Rev.* x. 6. So *Jer.* v. 7. and *Ps.* lxii. 11. for ὁμῶς, and *Eur.* *Hippol.* 1025. *Aristoph.* *Pax*, 138. See *Spanh.* ad *Aristoph.* *Plut.* 129. *Drakenb.* ad *Sil.* Ital. viii. 105.]

*Ὁμοθυμαδόν, adv. from ὁμόθυμος unanymous, which from ὁμός alike, and θυμός mind.

I. With one mind, with unanymous affection, unanimsously. *Acts* i. 14. ii. 1, 46.

II. With one accord. *Acts* iv. 24. vii. 57. xix. 29.—This word is also used by the purest of the Greek writers. See *Wetstein* on *Rom.* xv. 6. [Schl. makes no distinction of sense in these passages. *Wahl* says (1.) *With one mind.* *Rom.* xv. 6. *Acts* i. 14. viii. 6. *Xen.* *Hell.* ii. 4, 17. (2.) *Together.* *Acts* ii. 1. iv. 24. v. 12. vii. 57. xii. 10. xv. 25. xviii. 12. xix. 29. So *LXX.* *Lam.* ii. 8. *Job* xvii. 16. The word occurs also *Num.* xxiv. 24. xxvii. 21. *Job* xvi. 10. xxi. 26. *Aristoph.* *Av.* 1016. *Joseph.* Ant. xv. 8, 2.]

☞ *Ὁμοίῳ, from ὅμοιος.—*To be like*. occ. *Mark* xiv. 70. [Supply τῇ τῶν Γαλιλαίων.]

☞ *Ὁμοιοπαθής, ἑός, οἷς, ὁ, ἡ, from ὅμοιος like, and πάθος affection.—*Liable to be affected in a like manner, of like infirmities, subject to like infirmities*. occ. *Acts* xiv. 15. *James* v. 17. See *Wetstein* on *Acts*, and *Campbell's Prelim. Dissertat.* p. 131. &c. [*Wisd.* vii. 3. *Arist.* *Eth.* viii. 13. *Theophr.* H. P. v. 8. *Themist.* xxvi. p. 318. *Macrobi.* *Sat.* iv. 6.]

*Ὁμοιος, α, ον, from ὁμός.—*Like, similar*, in whatever respect. *Mat.* xi. 16. *Gal.* v. 21. et al. freq. [It is followed by a dative, as *Mat.* xi. 16. xiii. 31. or a gen. *John* viii. 55. (but this is the only example in the N. T.) It is found in the classical writers, as *Xen.* An. iv. 1, 17. See *Matthiæ*, § 386. *Schleusner*, *Wahl*, and *Bretschneider* say that in *Mat.* xxii. 39. (where Christ is

1 [Hesychius gives both derivations.]

speaking of the two great commandments) the word means *equal*. Thus the second commandment is made *equal* to the first. Kuinoel is silent¹. Rosenmüller is *expressly* against this opinion, and so is Waterland, Sermon ii. (vol. iv. p. 23. 8vo ed.) The word, no doubt, sometimes expresses *parity of nature*, as in Ecclus. xiii. 15. et al.; but if the equality of these two commandments were here intended, doubtless a more positive form would have been found. The word occurs Dan. iii. 25. Is. xiii. 3.]

Ὁμοιότης, ητος, ἡ, from ὅμοιος.—*Likeness, resemblance.* occ. Heb. iv. 15. [of parity of nature.] vii. 15. [in Christ's human character. Gen. i. 11. Wisd. xiv. 19. Polyb. xiii. 7, 2.]

Ὁμοίω, ὦ, from ὅμοιος.

I. *To make like, assimilate.* Mat. vi. 8. vii. 26. Heb. ii. 17. Acts xiv. 11. where observe, that it was an ancient opinion among the Gentiles (derived, no doubt, from the *real appearances* of *Jehovah* under the Old Testament, see Gen. xviii. 1. xxxii. 24. Josh. v. 13. Judg. xiii. 6, 22.) that their gods used to visit the earth under a *human form*. See Alberti on the place, Hom. Od. xvii. 485, 6. and Duport's Gnomologia on that passage, and the authors by him cited. [Rom. ix. 29. Is. i. 9. xl. 18. Thuc. iii. 82. Diod. iii. 63.]

II. *To liken, compare.* Mat. vii. 24. xi. 16. Mark iv. 30. et al. [Schleusner and Wahl put all the expressions where the word is used to introduce a parable, as *the kingdom of heaven is likened* (i. e. *may be compared*) *to ten virgins*, viz. Mat. xiii. 24. xiii. 23. xxii. 2. xxv. 1. under sense I. Bretschneider with more propriety places them under the present head. Add Luke vii. 31. Lam. ii. 13. Wisd. vii. 10.]

Ὁμοίωμα, ατος, τό, from ὁμοίωμα perf. pass. of ὁμοίω.—*A likeness, resemblance.* occ. Rom. i. 23. v. 14. vi. 5. viii. 3. Phil. ii. 7. Rev. ix. 7. [In this last passage it is rather *form or figure*, as in Deut. iv. 16—18. Josh. xxii. 28. Aristot. Eth. viii. 10. It is *likeness* in 2 Kings xvi. 10. 2 Chron. iv. 3. Is. xl. 18. In Rom. i. 23. ὁμοίωμα εἰκόνος is explained by Schl. as put for ὁμοίωμα εἰκονικόν, i. e. *simulacrum iconicum*, as Suetonius, Vit. Calig. 22. expresses it. The phrase ἀγάλμα εἰκονικόν occurs Athen. v. p. 205.]

Ὁμοίως, adv. from ὅμοιος.—*Likewise, in like manner.* Mat. xxii. 26. xxvi. 35. et al. [In Luke xvi. 25. Schleusner says, *contra*, on the other hand. So Bretschn. *cicissim*, in (his) turn; a sense which he likewise gives to Luke vi. 31. 1 Cor. vii. 3, 4, 22. 1 Pet. iii. 7. The word occ. Prov. i. 27. iv. 18. Ezek. xiv. 10. Æsch. Socr. Dial. ii. 32, 36.]

Ὁμοιώσις, εως, ἡ, from ὁμοίω.—*A likeness, resemblance.* occ. James iii. 9. Comp. Gen. i. 26. where the LXX have used καθ' ὁμοίωσιν for the Heb. כְּצֶלְמֵנוּ according to our likeness. [Ezek. i. 10. xxviii. 10.]

Ὁμολογέω, ὦ, from ὁμοῦ together with, or ὁμός like, and λόγος a word, speech.

I. *To assent, consent.* Thus used in the profane writers. [Thuc. iv. 69. Strabo, viii. p. 524.]

II. [To profess, publicly declare, or declare assent to. Mat. vii. 23. John i. 20. ix. 22. xii. 42. Acts

xxiii. 8. xxiv. 13. Rom. x. 9, 10. Tit. i. 16. Heb. xi. 13. 1 John iv. 2, 3, 15. 2 John 7. In Mat. x. 32. Luke xii. 8. ὁμολογεῖν ἐν ἡμοῖς appears to me undoubtedly to be in this sense, *shall profess his belief in me, shall acknowledge or declare me for his master, I will acknowledge him as my disciple.* Parkhurst cites Ps. xlv. 8. ἐν τῷ ὀνόματι σου ἐξομολογησόμεθα, and Vorst (de Hebr. p. 662.) and Gataker (de Stilo N. T. p. 183.) have shown that this is an Hebraism for the acc. In Hebrew, the verb הָתִיר is construed both with נָשָׂא (Gen. xxix. 35), ו (Job xl. 14), ו (1 Chron. xv. 35), and הָרָא (Neh. i. 6, 9, 12.) So Schl., Kuinoel, and Bretschn. Wahl says, ἐν ἡμοῖς is for the simple dative, (see Matthiæ, § 382.) and that the meaning is, *if any one assents to me, (i. e. to what I say, viz. that I am the Messiah,) I will assent to what he says, viz. that he is one of my disciples.* But this is harsh, and not probable. In 1 Tim. vi. 12. Schl. says, that the verb signifies *to promise*; but others more rightly refer it to this head. In 1 John i. 9. the verb means *to confess sins*, which may be referred to this head. Ecclus. iv. 29.]

III. *To promise, q. d. to speak the same with, or consent to the desire of, another.* occ. Mat. xiv. 7. Plutarch uses the word in the same manner. See Wetstein. [See Plat. Crit. c. 10. Phæd. c. 64. Xen. An. vii. 4, 13. Polyb. ii. 95, 1. Ind. Reisk. ad Lys. in voce. Jer. xlv. 25.]

IV. *To confess, celebrate with public praises.* Heb. xiii. 15. [Job xl. 9.]

Ὁμολογία, ας, ἡ, from the same as ὁμολογέω.

[I. *Assent, agreement.* Thuc. iii. 90. vi. 94. Polyb. iii. 15, 18.]

II. *A confession, profession.* occ. 1 Tim. vi. 12, 13.² Heb. iii. 1. [The meaning of τὸν ἀρχιερέα τῆς ὁμολογίας is variously taken. Schl., after Luther, Wolf, and many others, says, that the High Priest of our profession is the H. P. *whom we profess, or own, as our Master.* Camerarius and Deyling (Obs. S. i. p. 371.) say that ὁμολογία here is a law-word, signifying *pledge, undertaking, or promise*, and that the meaning is, *the High Priest* (not only *whom we own as the promised Messiah*, but) *who undertook or promised to pay the price of our redemption.* The other is simpler, and more in analogy with the other places where the word occurs in the N. T. It is found for a *vow* in Lev. xxii. 18. Jer. xlv. 25. for a *voluntary and promised sacrifice.* Deut. xii. 16, 17.] Heb. iv. 14. x. 23. 2 Cor. ix. 13. ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον, for the obedience of your confession to the gospel, i. e. for your obedient confession or profession of the gospel.

III. Ὁμολογουμένως, adv. from ὁμολογοῦμενος particip. pres. pass. contract. of ὁμολογέω.—*Confessedly, by the confession of all.* occ. 1 Tim. iii. 16. Xenophon [Ec. i. 11. Hell. ii. 3, 18.] and Plutarch apply the word in the same sense. See Raphaelius and Wetstein. [Polyb. i. 40. and one of the minor versions in Hos. xiv. 5. 4 Mac. vi. 31.]

IV. Ὁμότεχνος, ου, ὁ, ἡ, from ὁμός like, and τέχνη art, trade.—*Of the same trade or handicraft.*

² [To this place Schl. gives the sense of *promise*, as he does to the verbs in the same passage. See sense II. of the verb. He also gives this meaning to Heb. iv. 14; but this gives a worse sense.]

¹ [Hammond has *like*; Doddridge, *much like*; Clarke, *like in excellence and dignity*; Erasmus, *simile*.]

occ. Acts xviii. 3. This word is used in the same sense by Herodotus, ii. 89. So Prometheus in Lucian, t. i. p. 108, calls Mercury 'OMOTEXNΩ, of the same trade with himself, as being likewise a thief; and Demonax, Id. p. 1007, says to a pretended conjuror, *καὶ γὰρ αὐτὸς* 'OMOTEXNΩΣ εἰμὶ σοι, 'for I myself am of the same trade as you.' [Demosth. p. 611, 4.]

'Ομοί, adv. the genitive of ὁμός like, q. d. ἔφ' ο'μοῦ τόπου or χρόνου, upon or at the like place or time.—Together, whether of place or time. occ. John iv. 36. xx. 4. xxi. 2. where Kypke cites Xenophon, Cyrop. lib. iii. using ὁμοῦ εἶναι, in like manner, for being gathered together. [Æsch. Dial. iii. 1. Job xxxiv. 29.]

Ὅμοφρων, ονος, ὁ, ἡ, from ὁμός like, and φρήν mind.—Of like mind, unanimous. occ. 1 Pet. iii. 8. [Hesiod, Theog. 60.]

'ΟΜΟΛΩ, ὤ.—To swear. An obsolete V. whence in the N. T. we have the 1 aor. ὤμοσα, Heb. iii. 11. et al. Subj. 2nd and 3rd pers. ὁμόσῃς and ὁμόσῃ, Mat. v. 36. xxiii. 16. infin. ὁμόσαι, Mat. v. 34. Heb. vi. 13. particip. ὁμόσας. Mat. xxiii. 20, 21. †See ὁμνυμι.†

Ὅμως, [“Ὅμως, a conjunction.]

[Yet, as in 2 Mac. ii. 27. xv. 5. Wisd. xiii. 6. Joseph. Ant. viii. 3, 6. Hesiychius says, ὅμως πάλιν. With μέντοι it seems to be like *attamen*, but yet or nevertheless; and it so occurs Herod. i. 129¹, and Demosth. adv. Nausim. p. 991. Gal. iii. 15. is referred by Schleusner and Wahl to this head, though I cannot see with what meaning. Bretschneider says, *vel, eten*, and so our E. T. in sense, *though it be but a man's covenant*, and Bengel, *etsi hominis tantummodo*. Luther has, *Verachtet man doch eines Menschen Testament nicht*. Where doch seems to be, *indeed*, as we use it in English sometimes, in a sense not very different from *even*, as thus, *however*, or *indeed*, a man's testament is not annulled. There is exactly the same difficulty with the word in 1 Cor. xiv. 7. where Parkhurst renders it, *in like manner*, so also, as he seems to do in the place of Galatians. And Wetstein and others, to introduce that meaning, read ὁμῶς (which Hesiychius explains by ὁμοίως) for ὅμως. The French translation has *de même*, the E. T. *even*. Luther, *ſolte ſich doch auch alſo in den Dingen, die da lauten*. For ὅμως, see Æsch. Socr. Dial. ii. 33, 34. Eur. Or. 679. 2 Mac. ii. 28. Inc. 1 Sam. xxi. 5. for ὁμῶς. Hom. Il. i. 196. v. 535. ix. 312. There is a good note by Mr. Tate on Soph. (Ed. T. 1326. on the connexion between the meanings of ὁμῶς.)

'ONAP, τό, undeclined.—A dream. occ. Mat. i. 20. ii. 12, 13, 19, 22. xxvii. 19. in all which texts we have the phrase *κατ' ὄναρ*², which, though condemned by [Suidas], Phrynichus, [and Thom. M. p. 650.] as unusual, is however used by Plutarch, Parallel. t. ii. p. 305, D. and 307, B. and by Iamblichus. [De Myst. Æg. iii. 3.] See Wetstein and Kypke. [Add Strabo, iv. 1, 4. Diog. L. x. 32. Artem. i. 13.]

Ὀνάριον, ου, τό. A diminutive of ὄνος

¹ [“Ὅμως γε μέντοι. Aristoph. Ran. 61. Vesp. 1345. where Hermann (ad Vig. p. 337) says, *attamen certe*.]

² [They say that ὄναρ simply should be used as Plut. Philob. p. 76. Diog. L. i. 117. Xen. Symp. iv. 33. See Lobbeck ad Phryn. p. 422, 423.]

an ass.—A young ass, an ass's colt. occ. John xii. 14. [Athen. xiii. p. 582, C.]

'Ονειδίζω, from ὀνειδος.—To upbraid, reproach, whether unjustly, as Mat. v. 11. xxvii. 44. [Mark xv. 32. Luke vi. 22. Rom. xv. 3. 1 Tim. iv. 10. 1 Pet. iv. 14; in which passages it may be rendered, to revile, or abuse. And so Judg. viii. 15. Neh. vi. 13. Prov. xxv. 10. Is. xxxvii. 6. Diod. Sic. xiii. 17.]—or justly, as Mat. xi. 20. Mark xvi. 14. In Mat. xxvii. 44. almost all the MSS., ancient and later, after ὀνειδίζον read αὐτόν, which is accordingly embraced by Wetstein and Griesbach. Kypke remarks that ὀνειδίζειν τινά generally signifies to upbraid or revile any one, but ὀνειδίζειν τινὶ to reproach one with something. He further explains τὸ δ' αὐτὸ adverbially for κατὰ τὸ αὐτό, in the same or like manner, likewise, and shows that ταυτὸ, and τὸ δ' αὐτό are thus used by Josephus. [The word occurs in this second sense in Xen. Mem. ii. 9, 8. Ælian, V. H. xiv. 28. Prov. xx. 4. In James i. 5. it is to throw in one's teeth (a favour conferred), and so Ecclus. xviii. 18. xx. 15. Ælian, V. H. xiii. 39. Polyb. ix. 31, 4. See Eustath. p. 66, 10.]—On James i. 5. see Wolfius and Wetstein.

'Ονειδισμός, οῦ, ὁ, from ὀνειδίζω.—A reproach, either which one casts on another, Rom. xv. 3; or which oneself sustains. 1 Tim. iii. 7. Heb. x. 33. xi. 26. xiii. 13. In these two latter passages the reproach of Christ seems to denote reproach borne on account of Christ, and in the last ὀνειδισμὸν αὐτοῦ moreover intimates, that by being reproached we are rendered conformable to him. [In 1 Tim. iii. 7. Schl. (after Heumann) takes the word (as also κρίμα, in v. 6.) in the sense of a judgment past, or reproach cast on another, and joins it with Διάβολος, which he thinks (with Erasmus and Luther on v. 6.) means, the adversary or calumniator, translating, *lest he should experience the hard judgments of the adversaries of Christianity, or lest his former evil life be brought against him*. Wolf observes, that if ὀνειδισμός as well as παγίς were to be referred to διάβολος, the verb would not be placed between them, and therefore he conceives ὀνειδισμὸν here to be human reproach, infamy, and the παγίς τοῦ διαβόλου the arts by which the devil betrays men to sin. So Calov and many others. In Heb. xi. 26. xiii. 13³ there is some doubt. Chrysostom explains it τὸν ὀνειδισμὸν ὃν ὁ Χριστὸς ὑπέμεινε, the reproach which Christ bore, and so Wahl and Bretschneider. Wolf agrees with Parkhurst. Schleusner gives Chrysostom's explanation, but says that there is ambiguity. I agree with Parkhurst; for the phrase in Heb. xi. 26. appears to be the same as θλίψεις τοῦ Χριστοῦ in Col. i. 24. The word occurs Is. xliii. 28. (insult, reproach,) and see also Ezek. xxvi. 6. Josh. v. 9.]

*Ονειδος, εος, ους, τό.—Reproach, disgrace. occ. Luke i. 25. [1 Sam. xi. 2. Neh. ii. 17. Lev. xx. 17. Prov. xviii. 13. Is. xxx. 3. Micah ii. 6.]

Ὄνημι, †and ὀνίνημι,† from ὀνώ the same.—To help, profit, benefit. Pass. ὀνημαι or ὀναμαι, to be helped, profited, benefited, to receive advantage, pleasure, or joy from. occ. Philem. ver. 20. ἐγὼ σου ὀναίμην, may I, or let me, have joy of

³ [In this place Schl. cites Χριστοῦ, but the text has αὐτοῦ.]

hee. The phrase *δυναμὴν τινός* is used in the same way by the best Greek writers. See Elsner and Wetstein. [Ælian, V. H. xii. 25. Herodian, v. 1, 2. Xen. An. iii. 1, 38. Aristoph. Thesm. 469. Soph. Trach. 569. Tobit iii. 8. in the Alex. MS.]

123 *Ὀνικός*, ἡ, ὄν, from *ὄνος* an ass.—*Belonging to an ass*, asinarius. occ. Mat. xviii. 6. Luke xvii. 2. where *μύλος ὀνικός* means such a millstone as was turned about by an ass, being too large to be managed by the hand. That the Greeks and Romans¹ used *asses* for the same purpose may be seen abundantly proved in Bochart, vol. ii. 188. See also Wetstein.

ὈΝΟΜΑ, *ατος*, *τό*, from *ὀνῆμι* to help, because the name helps us to know the thing; or from *νέμω* to attribute, because a peculiar name is attributed or given to every thing. Thus say the Greek etymologists. But I should rather deduce the noun *ὄνομα* from the Heb. *דָּבַר* to declare, with the *π* emphatic prefixed; so the Gothic and Saxon *nama*, and Eng. *name*, are evidently from the same Hebrew root. Comp. *ὀνομάζω*.

I. *A name*. See Mat. i. 21, 23. x. 2. Mark xiv. 32. Luke i. 26.

II. *A name, character described by a name*. Mat. x. 41, 42. Comp. Mat. xxiv. 5. (where see Campbell.) Mark xiii. 6. Luke xxi. 8.

III. *Name, fame, reputation*. Mark vi. 14. Comp. Rev. iii. 1. and see Wetstein on Phil. ii. 9. and Suicer, Thesaur. in *ὄνομα* III. [Num. xiv. 15. 2 Chron. ix. 1. Josh. vi. 28. ix. 9. Ælian, V. H. ii. 13. Plat. Apol. c. 29. ed. Fisch. Virg. Æn. ii. 89. and so in Heb. Gen. xi. 4. et al. See too the Syriac in 1 Mac. iii. 41.]

IV. *Name*, as implying *authority, dignity*, Eph. i. 21. Phil. ii. 9. *Ὀνομα* is sometimes used in this view by the Greek writers. See Wolfius. [Wahl says, *glory*. See 1 Chron. xvii. 8. Xen. Cyr. iv. 2, 3. Thuc. vii. 64.]

V. As a name is the substitute or representative of a person, hence *ὄνομα* is used for the person himself. Acts i. 15. Rev. iii. 4. xi. 13. Longinus in like manner uses *ἐν ὀνόματι* for one person, de Sublim. sect. xxiii. p. 138. ed. 3tie. Pearce. See Raphaelius, and comp. Num. i. 2. xxvi. 30. [John v. 43.] Acts iv. 7, 12. and Kypke there. [Ælian, V. H. xiii. 20. Eur. Phoen. 425. Liv. i. 10². Stat. Theb. vi. 373. Cic. de Am. c. 5.]

VI. [In the same way, when joined with *Θεοῦ*, *Χριστοῦ*, or *τοῦ Ἁγίου Πνεύματος*, this word designates the *divine persons* of the Trinity, in compliance with the Heb. idiom, where *יְהוָה*, *עֲלֵינוּ* are used for *God*. See Deut. xii. 11. Ps. xx. 1. lxxv. 2. Is. xxx. 27. It is especially used thus, (1.) When prayer, praise, &c. is addressed to God, as Rom. x. 13. xv. 9. Heb. xiii. 5. Is. lxiv. 6. Joel iii. 5.]

(2.) When the *majesty* of God is alluded to, as Mat. vi. 9. Luke i. 49. John xii. 25. xvii. 6³.

¹ [Ovid, Fast. vi. 318.

Et quæ punicæ versat asella molas.

But Hesychius says, that *ὄνος* is the upper millstone.]

² [See Vechner, Hellenol. ii. 8. p. 338. Raphael. Obs. Polyb. p. 297. Coteler. Monum. Gr. p. 814. Canter. Nov. Lect. viii. 10.]

³ [Parkhurst wishes to show that *ὀνομα σου* (i. e. Θεοῦ) is applied to Jesus in this place, and he does it by alleging,

Rom. ii. 24. 1 Tim. vi. 1. See Exod. ix. 16. Ps. viii. 1.]

[(3.) Where a delegation of the power of the Sacred Person whose name is used, is claimed. Mat. vii. 22. xxiv. 5. Mark ix. 38, 39. xiii. 5. xvi. 37. John v. 43. x. 25. Acts iii. 6. iv. 7. So I understand the passages *ἐυλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου*, where Wahl would join *εὐλ.* with *ἐν ὀνόμ.* Mat. xxi. 9. xiii. 39. Mark xi. 9.]

[(4.) When any thing is said to be done through the authority of the person named, as Acts xvi. 18. 1 Cor. i. 10. v. 4. 2 Thess. iii. 6. Joseph. Ant. iv. 1, 1. vii. 1, 5. viii. 13, 8. Comp. the Heb. and LXX in Esth. viii. 8.]

[(5.) Where, as in sense V., there is a simple periphrasis of the person, as Luke xxi. 12. John i. 12. iii. 18. 1 John iii. 23. Acts x. 43. 1 Cor. vi. 11. (by Jesus Christ.) In Acts iv. 10. *ἐν ὀνόματι* Ἰ. Χ. is explained by *ἐν τούτῳ*, and in ver. 12. *ὄνομα* is *person*. Acts xxvi. 16.]

[(6.) Where any thing is said to be done for the sake of the person, as Mat. x. 22. xviii. 5. xix. 29. xxiv. 9. Mark ix. 37. Luke ix. 48. John xiv. 13, 14, 26. xv. 16, 21. xvi. 23, 24. Acts v. 41. ix. 16. xxi. 13. Rom. i. 5. 1 Pet. iv. 14.]

[(7.) Where the life, actions, doctrine, &c. of the person are spoken of, as Acts iv. 17, 18. viii. 12. ix. 16, 27, 28. xxvi. 9. and in two places, viz. Eph. v. 20. and Col. iii. 17. it seems to imply the *will*, though Vitringa (Obs. iii. 9, 20. p. 327.) says that it is to the *glory* of Christ in the second passage.]

[(8.) Where baptism is spoken of, it appears to denote the *profession* of belief in the person named, and communion with him, as Mat. xxviii. 19. Acts ii. 38. viii. 16. x. 48. See ἐπὶ II. 6. Parkhurst says, *into the faith and confession*, or *in token of one's faith*, and *of one's openly confessing*. St. Paul uses *ὄνομα* of himself in the same sense, 1 Cor. i. 16. saying, that he had baptized no one into a *confession of faith in him*. I should say also, that in 2 Tim. ii. 19. to *name the name of the Lord*, means, to *profess the religion of Jesus*; and so Schleusner. Wahl says, it is to *call on God in prayer*. See also 1 Cor. i. 2. which Wahl explains in the same way, but which Schleusner, I think rightly, puts here.]

VII. [The word *ὄνομα* implies the *cause*, or *ground* of any action, as Mark ix. 41. *ἐν ὀνόματι ὅτι Χριστοῦ ἔστε* on the ground that *ye are Christ's* (disciples). *Εἰς ὄνομα*, with a person following, is the most usual form. Mat. x. 41. *on the ground that he is a prophet, a just man*. So the Hebrews *עַל שֵׁם*. See Vorst. Phil. Sacr. ii. p. 260. and Buxtorf. Lex. Talm. v. *עַל שֵׁם*. Wahl says, *he who receives a prophet for the sake of a prophet*, as, for example, *Elisha for the sake of Elishah*; but the other is better.]

VIII. [A false name, or name without corresponding reality. Rev. iii. 1. So Aristoph. Plut. 159. Herod. vii. 138. Chariton, v. 7. Polyb. xi. 6, 4. It need hardly be added, that the lexicographers differ widely as to a word applied to so many purposes, but the various cases seem to

that Chrysostom explains the place by saying *ἀγαγέ με λοιπὸν πρὸς τὸν σκῆπτρον*. But Chrysostom obviously only wished to show how God was to be glorified, i. e. by the death of our Lord, and never meant *με* to explain *ὀνομα σου*.]

range themselves satisfactorily enough as above, except a few. In Mat. xviii. 20. *where two or three are gathered together* εἰς τὸ ἐμὸν ὄνομα, Schl. says, *vel mea auctoritate, vel mei et doctrinae meae causa.* Wahl says, *propter Jesum.* John xvii. 11. If *ὃ* be the reading, Bretschneider says, *ὄνομα σου* must be *the doctrine* by which Jesus manifested the glory of the Father; if *ὄν*, he translates it as *the worship of God.* This last is Wahl's opinion.]

IX. [A word. Acts xviii. 15. 2 Chron. i. 9.]

Ὁνομάζω, from ὄνομα.

I. [To mention.] 1 Cor. v. 1. Eph. v. 3. [Schl. says, it is to *be* or *exist* in the pass., like καλέομαι, and adds Eph. iii. 15. (*from whom the whole family springs*).]—Observe, that in 1 Cor. v. 1. six ancient and two later MSS., as also the Vulg. and two other old versions, omit *ὀνομάζεται*, which is accordingly dropped by Griesbach in his edition; and to the critics referred to by Wetstein, as rejecting this word, add Bp. Pearce.

II. To name, mention [with reverence, worship.] Eph. i. 21. Rom. xv. 20. (where see Kypke.) 2 Tim. ii. 19. in which last text to name the name of Christ denotes *professing his religion.* Comp. Is. xxvi. 13. in the LXX, where the phrase τὸ ὄνομα ὀνομάζειν is used in a similar sense for the Heb. שֵׁם יִזְכֹּר to make mention of a name.

III. To name, impose a name, denominate. occ. Luke v. 13, 14. [1 Cor. v. 11.] Comp. Eph. iii. 15. [Polyb. ix. 33, 9. Xen. Mem. iv. 5, 12.]

*Ονος, ον, ὁ, ἡ, an ass, he or she. Mat. xxi. 2. Luke xiii. 15. et al. In Luke xiv. 5. very many MSS., six ancient, for *ὄνος* of the printed editions, read *νός*; so both the Syriac versions; and this reading is approved by Wetstein.—Some derive *ὄνος* from ὀνημι to help; so Latin jumentum a beast of burden, properly an ass, (Mintert,) from juvo to help, assist, because it helps or assists man in his labours. [For the oriental use of these animals, see Ex. iv. 20. Num. xxii. 21. Judg. v. 10.]

*Οντως, adv. from ὢν, ὄντος, being, particip. pres. of εἶμι to be.—Really, in reality, in truth, truly. Mark xi. 32. Luke xxiii. 47. John viii. 36. et al. In 2 Pet. ii. 18. the Alexandrian, Vatican, and three or four later MSS., for *ὄντως* read *ὀλίγως* a little; which reading is favoured by the Vulg., both the Syriac, and several other ancient versions, and received into the text by Griesbach. [Num. xxii. 37. Jer. iii. 23. Xen. Symp. ix. 5.]

*Οζος, εος, ους, τό, from ὀξύς sharp.—Vinegar, which English word is in like manner from the French vin aigre, sharp wine. Mat. xxvii. 34, 48. et al. [There seems to be reason (from St. Mark xv. 23. and 36.) to think that this was rather the thin sour wine used by the soldiers as their common drink. For such an use of the word, see Galen. de Simpl. Med. fac. (i. 17.) and to show the common use of such drink, see Ulpian, Leg. ix. 1. and others cited by Deyling, Obs. i. p. 257. LXX, Ruth ii. 4.]

*ΟΞΥΣ, εια, ὅ.

I. Sharp, having a piercing point or keen edge. Rev. i. 16. xiv. 14. et al. [Is. v. 28. Xen. Ven. v. 20.]

II. Swift, nimble. Rom. iii. 15. [Amos ii. 15. Prov. xxii. 28. xxvii. 4.] The word is used in (343)

this latter sense also by the profane writers; [as Hom. Il. E. 312. Herodian, i. 9, 20. v. 15, 11. Diod. Sic. i. 32.] See Wetstein.

*Οπή, ἥς, ἡ, from ὀπτομαι to see.

I. A peep-hole. See Aristoph. Plut. 714.—So a hole or cavern is called in Hebrew קַרְקַר from קָרָא the light, which it admits.

II. A hole or cavern in the earth. Heb. xi. 38.

III. A hole or opening whence a spring of water issues. James iii. 11. [Ælian, V. H. iv. 28. Athen. xiii. p. 569. B. Exod. xxxiii. 22. Song of Sol. v. 4. Obad. 3. Lam. xii. 3. The Greek lexicographers and grammarians seem to make ὀπή a hole bored, so as to see through. See Etym. M. Suid. and Poll. ii. 55.]

*Οπισθεν, adv. q. ὀπίσθωθεν from ὀπίσω behind, and the syllabic adjection θεν denoting from or at a place.—Behind, after. Mat. ix. 20. Luke xxiii. 26. Rev. iv. 6. et al. On Rev. v. 1. we may observe, that Lucian, Vit. Auct. t. i. p. 366. in like manner mentions 'ΟΠΙΣΘΟΓΡΑΦΩΝ βιβλίον, books written on the back or outer side. [See also Plin. Epp. iii. 5.] Comp. Ezek. ii. 10 or 14. and see Wetstein and Vitrina on Rev. and Heb. and English Lexicon under אַחֲרָי II. 1. [Gen. xviii. 10. Polyb. i. 51, 8. Herod. iv. 60.]

*ΟΠΙΣΩ, adv. [It is used,]

I. [Absolutely, and means behind, Luke vii. 38. whence, (assuming with the article the force of a noun,) in Phil. iii. 14. τὰ ὀπίσω means the things behind, i. e. former advantages; or back, either simply or in the phrase εἰς τὰ ὀπίσω, Mat. xxiv. 18. (where Schl. says it is redundant; and Parkhurst cites Herod. ii. 103. ἐπιστρέψας ὀπίσω.) Mark xiii. 16. (Luke xvii. 31.) and again, Luke ix. 62. John xviii. 6. xx. 14. See Gen. xix. 17. It is used metaphorically of those who, having followed a teacher, go back or desert him. John vi. 66.]

II. With a genitive following.]

[1.] Behind, Rev. i. 10. xii. 15. Num. xxv. 8. The phrase *Get thee behind me*, i. e. *be gone*!, occ. Mat. iv. 10. xvi. 23. Mark viii. 33. Luke iv. 8.]

[2.] After, of place, as (a) to go, follow, &c. after any one as a teacher, it being the Jewish custom that the disciples should attend their master. Mat. iv. 19. x. 38. xvi. 24. Mark i. 17, 20. viii. 34. Luke ix. 23. xiv. 27. xxi. 8. John xii. 19. And so 1 Tim. v. 15. In Rev. xiii. 3. Schleusner thinks ὀπίσω redundant, but it may come under this head, understanding ἀπελθούσα. In Acts v. 37. xx. 30. we have the phrase to draw men away (to follow) after one. See Jer. ii. 5. Ecclus. xlvii. 10; or (b) to go after a thing to get it, as 2 Pet. ii. 10. Jude 7.]

[(3.) After, of time. See Mat. iii. 11. Mark i. 7. John i. 15, 27, 30. Neh. xiii. 19. Dan. ii. 19. Eccl. x. 14. Wahl refers Luke xix. 14. (to send a message after one) to this head.]

✠ *Οπλιζω, from ὀπλον, which see.—To arm. *Οπλιζομαι, mid. to arm oneself, in a figurative sense. occ. 1 Pet. iv. 1. So Sophocles, Electr. 999. cited by Wetstein, τοιοῦτον ὅΡΑ'-ΣΟΣ αὐτῇ θ' *ΟΗΑΙ'ΖΗΙ, 'you both arm yourself with such courage.' Comp. Kypke. [The word is used in the same metaphorical sense in Joseph. Ant. vi. 9, 4. de Mac. 13. Liban. Ep. 551. p. 268.]

1 [This form is explained by Fischer, Prol. xv. p. 377.]

Hom. Od. B. 289. The apostles frequently use terms relating to military arms in respect of the Christian warfare, as Rom. xiii. 12. Col. iii. 10. et al. The word is found in its proper sense in Herodian, i. 13, 5. in the active; and vi. 9, 5. in the middle.]

“Ὀπλον, *ov, τό*. The learned Damm, Lex. Nov. Græc., deduces it from ὁμοῦ *together with*, and πέλω *to be*, because it is *with* or *assists* a man in his works. [It is most used in the plural.]

1. “Ὀπλα, *τά, arms, armour*, whether offensive, John xviii. 3. 2 Cor. x. 4; or defensive, Rom. xiii. 12¹. 2 Cor. vi. 7. Thus generally used in the profane writers. See Homer, II. xviii. 613. xix. 21. In 2 Cor. vi. 7. it seems to refer to arms both *offensive* and *defensive*, the former being carried in the *right hand*, the latter in the *left*. See Virgil, *Æn.* ix. 806, 7. and *Ælian* in Wetstein. Comp. also Wolfius. [Parkhurst’s distinction of *offensive* and *defensive* arms has little truth. Schleusner observes, that in 2 Cor. vi. 7. the apostle probably alludes to the *full* or heavy armed soldier, who was called by the Greeks ἀμφοῖς ἄριος, i. e. *right-handed on both sides*, or possessing all possible helps and arms. Schleusner ranges Rom. xiii. 12. 2 Cor. vi. 7. (with some inconsistency, after the observation cited above,) and x. 4. under head II. They are all metaphorical. The word is used in the sense of *arms* generally in 2 Kings x. 2. Ez. xxxix. 9; and for a *shield*, 1 Kings x. 17; a *lance*, Nah. iii. 3; a *breastplate*, Jer. li. 3. See Diod. Sic. v. 33. Polyb. xiii. 9, 3. Xen. Cyr. ii. 1, 14.]

II. *Instruments*, Rom. vi. 13. Thus Homer uses ὅπλα for Vulcan’s *tools*, II. xviii. 409; so 412, 413. “Ὀπλὰ τε πάντα—τοῖς ἐπονείτω, ‘all the *tools* with which he worked;’ ὅπλον and ὅπλα, plur. for the *rope* or *tackling* of a ship, Odys. xi. 390. ii. 339, 390. πάντα “Ὀπλὰ—τὰ νῆες φορέουσι, ‘all the *tackling* which ships carry.’ [See Eustath. ad II. Δ. 325. and Hesychius, for this meaning of ὅπλα. Jer. xxi. 4. Ez. xxxii. 27. Herod. vii. 25, 36. Spanh. ad Callim. H. in Del. v. 325.]

“Ὅποιος, *α, ov*, from ὅπως, *how*, and οἷος *of what sort*.

Of what sort or *manner*, qualis. occ. 1 Cor. iii. 13. Gal. ii. 6. 1 Thess. i. 9. James i. 24. [Herodian, vi. 1, 1. Xen. Mem. iv. 4, 13.] τοιοῦτος ὁποιος καί, *such as*, Vulg. *talīs qualis et*, occ. Acts xxvi. 29. So the profane writers use *καί* for *as* after κατά ταῦτα *in the same manner*, after ἴσως *equally*, and ὁμοίως *like*. See Vigerus, *Idiotism.* cap. viii. sect. 7. reg. 8.

“Ὅποτε, *adv. When*. occ. Luke vi. 3. [Hom. II. i. 339. *Æsch.* S. Dial. iii. 14. Is. xvi. 14.]

“Ὅπου, *adv. where*.

1. *Where, in which place*. Mat. vi. 19, 21. Rev. ii. 13. [Add Mat. xxviii. 6. (ὁ τόπος ὅπου.) So Mark xvi. 6. John iv. 20. and with a similar reference to a preceding substantive, Mark ii. 4. The substantive is omitted Mark v. 40. John vi. 62. xx. 12, 19. It refers to ἐκεῖ also, as Luke xvii. 37. John xii. 26, 36. xiv. 3. and in Col. iii. 11. το ὁ νέος ἀνθρώπος. See also Mat. xxvi. 57.

¹ [Schleusner makes it here *dress*, and refers for authority to Deyling, iii. p. 328. where I can find nothing of the sort, nor in the volume. At p. 308. Deyling says, that ὅπλα means *instruments in general*.]

‘Εκεῖ or a substantive is omitted John vi. 62. vii. 34, 36. xi. 32²; and is redundant Mark vi. 55. Rev. xii. 14. This, says Parkhurst, is an Hebraism, used likewise Judg. xviii. 10. Ruth iii. 3. et al. for the corresponding Heb. שָׁמָּה, literally, *which there*. ‘Επ’ αὐτῶν is similarly redundant in Rev. xvii. 9. See Gesen. p. 743, 744. Schleusner, however, says, that in Mark vi. 55. ὅπου is *quoniam*, *since* or *because*, as in Dio Cass. xxxix; but this is not necessary. When ἂν or ἐάν is added, this word is *wheresoever*, as in Mat. xxiv. 28.]

2. *Whither, to what place*. John viii. 21, 22. [Add John xiv. 4. With ἂν or ἐάν it is *whithersoever*, as Mat. viii. 19. James iii. 4. Rev. xiv. 4. This generalizing force of ἂν is well known. On the change of ποῦ for ποῖ see Lobeck ad Phryn. p. 43, 128.]

3. *When, whereas*. 1 Cor. iii. 3. 2 Pet. ii. 11. “The best classics use it in the same sense: “ΟΠΟΥ γὰρ ἔξεστιν ἐν ὑστέρω—ἀγωνίασθαι, ‘for *when* (or *whereas*) hereafter there might be an opportunity of engaging.’ Thuc. viii. 27. Xen. Cyr. p. 519.” Blackwall’s *Sacred Classics*, vol. i. p. 147. It may be worth adding, that the Eng. *where* is used in this sense by our old writers. [Luc. Dial. Deor. xviii. 3. Herodian, ii. 7, 5. Xen. Cyr. ii. 3, 11.]

“Ὀπᾶνω, from ὅψ *the eye*. See under ὀπτομαι. —*To see, behold*. “Ὀπᾶνομαι *to be seen*, occ. Acts i. 3. [or *to offer one’s self to be seen*, as Schl. and Wahl think, from Hesychius and other authorities.]—The LXX have used this V. in the pass. for the Heb. הִתְבַּיַּר, 1 Kings iii. 5. [See also 1 Kings viii. 8. Tob. xii. 19.]

“Ὀπτασία, *ac, ἡ*, from ὀπᾶνω.—*A vision*. occ. Luke i. 22. xxvi. 23. Acts xxiv. 19. 2 Cor. xii. 1. [Dan. ix. 23. x. 1, 7.]

“Ὀπτομαι, *mid. and pass. from the obsolete active ὀπτω*, and this from ὅψ or ὥψ *the eye*³.

1. *To see*, Mat. xxviii. 7. Mark xvi. 7. John xvi. 17. et al. freq. But ὥφθην in the form of a 1st aor. pass. is used in a passive sense, *to be seen, appear*. Mat. xvii. 3. Luke i. 11. Acts ii. 3. et al. [We have the fut. pass. in the passive sense in Is. xl. 5. the meaning perhaps being rather *shall be shown or made to appear*; and in Acts xxvi. 16. we have the same tense with that meaning, but used actively, ὀφθήσομαι *I will make to appear or will show you*. In Acts vii. 26. ὥφθην is said by Schl. and Kuinoel to be for ἐπίστην *I came upon unexpectedly*, (whence in 1 Kings iii. 16. the verb translates נִבֵּא) and so Luther translates the place. It is hardly necessary to say that the verb is sometimes used in a metaphorical sense, as Rom. xv. 21. *to see God* is *to be admitted to his presence and joy*. It was an especial favour to be admitted to see a royal personage in the East, whence perhaps the expression (see Esth. i. 14.) Mat. v. 8. Heb. xii. 4. and see 2 Kings xxv. 19. The word occ. Exod. iii. 2, 16. Job v. 1. et al. Xen. Cyr. i. 4, 10.]

II. *To see to, look to, take care*. Mat. xxvii. 4, 24,

² [Schleusner says of these places, *præmittitur ἐκεῖ, which is, I presume, a misprint for ἀντιτίθεται*.]

³ Which from the Heb. הָרָא or הָרָאָה *to move quickly*, particularly as the *eye*, see Prov. xxiii. 5; whence as a N. masc. plur. רְעֵי עֵינַי denotes the *eyelids*. So the *Æolio* dialect uses ὅππα for ὄμμα *the eye*.

Acts xviii. 15. Grotius observes on Mat. xxvii. 4. that the phrase *σὺ ὀψεί* is taken from the Latin idiom: for the Romans, when they mean to cast off the care of any thing from themselves upon another, used to say *tu videris, see thou (to it)*, which the Greeks, says he, expressed by *σοὶ μέλειτω*: and thus far may be true. But Stockius goes further, and positively¹ asserts that the verb *ὀπτομαι* is never thus used by any prose Greek writer. But what then shall we say to the following passage in Arrian, Epictet. iii. 10. at the end? *Οὐκ ἔδει οὕτω μοι προσενεχθῆναι τὸν ἀδελφόν. Οὐ, ἀλλὰ τοῦτο μὲν ἐκείνος* "ΟΥΕΤΑΙ. 'My brother ought not to have behaved to me in such a manner. True; but this he himself must look to:' and again, iii. 18. at the end, 'Such an one blames you, αὐτὸς "ΟΥΕΤΑΙ πῶς ποιεῖ τὸ ἴδιον ἔργον, 'he himself must see to it how he does his own business.' Comp. also iv. 5. p. 395, 7. vii. p. 403. viii. p. 409. ed. Cantab. 1665. [For other examples see Soph. Phil. 839. Marc. Antonin. v. 17. ix. 24. xi. 12. xii. 1. Schwarz. Monum. Ing. i. p. 125. So *video* is used frequently, as Ter. Andr. ii. 6, 25. Cic. ad Brut. Ep. ii. ad Att. v. 1. xiv. 11.]

III. *To see, experience, be made a partaker of.* John iii. 36. Comp. Ps. xxxiv. 13. [2 Chron. xxxiv. 28.] *Εἶδω* III. and *θεωρῶ* III. [Lyc. Cass. 1019. In a sense not very different we must take the phrase *to see the day or times of any one*, i. e. *to live in them, to attain to them.* Luke xvii. 22.]

'ΟΙΠΤΩΣ, ἡ, ὄν.—*Roasted, broiled, dressed by fire.* occ. Luke xxiv. 42. [Ex. xii. 8, 9. Diod. Sic. ii. 9. Xen. An. ii. 4, 12.]

'ΟΙΠΩΠΑ, ας, ἡ.

[I. The autumn. [Xen. Hell. ii. 4, 25.]

[II. *Autumnal fruit.*] Rev. xviii. 14. The most probable of the Greek derivations of this word seems to be from *ὀρός juice*, and *ὥρα time, season*; since autumn is the *season* when fruits in general are full of *juice*, and when the *juices of grapes, apples, &c.* are pressed out for the use of man. [See Jer. xl. 10, 12. xlviii. 32. where the Hebrew *יָצַק*, which has the same double signification, is translated by *ὀπώρα*. Refer also to Is. i. 8. xxiv. 20. Herodian, i. 6, 3. Xen. Hell. ii. 4, 16. Foes. Ec. Hipp. p. 277. Anacr. Od. l. 8. In this place of Rev. which the Vulg. translates *poma desiderii*, some think that the fruits used as delicacies after meals are intended. So Rosenm., Schl., Wahl, and Bretschm. Wolf seems to think that it refers to all the things mentioned before, *thus have perished all the fruits thou most desiredst.* Grotius and others say, *thou wilt no longer be able to enjoy vernal pleasures.* Others, the *mature time of the desire of thy soul hath perished.*]

"Οπως, from πῶς how.

I. An adverb, *how, in what manner, by what means.* Mat. xxii. 15. Luke xxiv. 20. [The last is a true example. The first I conceive to belong to II. l. Wahl and Schl., however, add to it Mat. xxvi. 59. and Wahl (consistently) Mark iii. 6; but this is wholly unnecessary, and though Hermann's 254th note on Viger justifies the construction, it is certainly rare, and here not so simple. The word occurs in this sense 2 Mac.

xvii. 22. Xen. Hell. i. 4, 5. iv. 1, 14. Æsch. Socr. Dial. ii. 1, 5. iii. 3.]

II. A conjunction. [Construed in good Greek with the subjunctive, when a *thing present* is considered; with an optative, if a thing is mentioned as the *thought or intention of any one*, which is especially the case *after verbs in past tenses.* In the N. T., however, the optative never occurs, but uniformly the subjunctive, except in one or two cases noticed below.]

1. Denoting the *final cause.* [To the end that. (1.) After a present, Mat. vi. 2, 5. Luke ii. 35. 1 Pet. ii. 9. (2.) With the aor. not in the indicative, Mat. ii. 8. v. 16. vi. 4, 18. Luke xvi. 28. et al. (3.) After a preterite, and therefore for the optative, Acts ix. 2. Heb. ii. 9. et al.]

2. Denoting the *event.* *So that, and thus.* [(1.) After a fut., Mat. xxiii. 35. et al. (2.) After an aor. not in the indic., Acts iii. 19. according to Wahl. Schl. makes it *when*, referring to Hom. Il. M. 208. Od. F. 373. d. 109. X. 22. and Parkh. and Bretschm. make it denote the final cause. (3.) After a preterite (for the opt.) Luke xvi. 26. To this belong Mat. ii. 23. xiii. 35. Rom. iii. 4. [where see in LXX, Ps. li. 4.]]

[3. With verbs of praying, &c. (1.) After the pres., Philem. 6. (where it depends on *ποιούμενος* in ver. 4.) (2.) After an aor. not in the indic., Mat. ix. 38. Luke x. 1. (3.) After a preterite, Mat. viii. 31. Luke vii. 3. xi. 37.]

"Οραμα, ατος, τό, from ὄραμαι perf. pass. of ὁράω to see.—*A sight, a vision*, presented to a person waking, Mat. xvii. 9. Acts vii. 31. x. 3.—to a person in a trance or ecstasy, (comp. *ἑκστασις* II.) x. 17, 19. xi. 5. Comp. ix. 10, 12. xii. 9.—to a person asleep, xvi. 9, 10. xviii. 9. [It appears to denote always something *extraordinary* in the N. T. Comp. Xen. de Re Eq. ix. 4. Ælian, V. H. ii. 13. Gen. xlv. 2. Ex. iii. 3. Dan. viii. 2. Phavorinus says, *ὀράματά εἰσι προφητῶν, ὅσα ἐργηγορότες βλέπουσιν οἱ προφῆται εἴτε ἐν νυκτὶ, εἴτε ἐν ἡμέρᾳ ἐνύπνια δὲ, ὅσα καθέυδοντες φαντάζονται.*]

"Ορασις, εως, ἡ, from ὁράω.

[I. Properly, the act of seeing. Arr. Diss. Ep. i. 6, 8.]

II. *A vision.* Acts ii. 17. Rev. ix. 17. [Joseph. Ant. ii. 2, 1. Zech. x. 2. Dan. ii. 28.]

III. *Appearance.* Rev. iv. 3. twice. [Ez. xliii. 10.]

'Ορατός, ἡ, ὄν, from ὁράω.—*Visible, to be seen.* occ. Col. i. 16. [Job xxxiv. 26. Xen. Cyr. i. 6, 2. Mem. iii. 10, 3.]

'ΟΡΑΩ, ὦ.

I. *To see, behold.* Mat. viii. 24. Luke ix. 36. xxiii. 49. et al.

II. *To perceive, see mentally.* Acts viii. 23. Compare [Col. ii. 18.] Heb. ii. 8. [James ii. 24.] and εἶδω II.

III. In the imperat. *see, take heed, beware.* [(1.) With verbs of the same signification,] Mat. xvi. 6. Mark viii. 15. [Luke xii. 15. (2.) With μή or its compounds,] Mat. viii. 4. ὅρα (ὥπως being understood) μηδὲν εἰπερς, see, or take heed (that) thou tell no man. So Mat. ix. 30. [xviii. 10. xxiv. 6.] Mark i. 44. [1 Thess. v. 15.] But Rev. xix. 10. xxii. 9. ὅρα μή (ποιήσῃς namely) see (thou do it) not. [In Heb. viii. 5. it is *take care you do it*,

¹ "Certè à nullo prosaice orationis scriptore usquam ita (ut Mat. xxvii. 4. scilicet) usurpatum verbum reperitur." (436)

(as in Exod. xxv. 40. Xen. Cyr. i. 4, 8.) and in Acts xxii. 26. *consider*. See Epict. Enchir. c. 26. Xen. Cyr. iii. 1, 2, 7. There is often an ellipse of *ὅρα* in this sense. See Mat. xxv. 9. Acts v. 39.]

Ὁργή, ἥς, ἡ, from *ὀρέγομαι* to desire earnestly. Ὁργεῖται γάρ, says Theodoret, who gives this derivation, ὁ ὀργιζόμενος ἀμύνασθαι τὸν ἐχθρόν, for the angry person *eagerly desires* to be revenged of his enemy. So Aristotle, Rhet. lib. ii. says *ὀργή* anger is ὀρεῖς μετὰ λύπης, *vehement desire* accompanied with grief, and in the stoical definitions it is defined “a desire of punishing him who seems to have hurt us in a manner he ought not.”

I. *Anger, wrath*, of man, Eph. iv. 31. Col. iii. 8. James i. 19, 20.—or of God, Heb. iii. 11. iv. 3. Comp. Mark iii. 5. [Num. xi. 1. Is. x. 5. et al.]

II. *The effect of anger or wrath*, that is, *punishment*, from man. Rom. xiii. 4, 5;—from God, ii. 5. iii. 5. [Mat. iii. 7. Luke iii. 7. John iii. 36.] Eph. v. 6. 1 Thess. i. 10. v. 9. et al. [See Ecclus. vii. 18.]

Ὁργίζω, from *ὀργή*.—To provoke to anger, irritate. [Æsch. Dial. Soc. ii. 1.] Ὁργίζομαι, pass. to be provoked to anger, to be angry. [With a dative, Mat. v. 22. (Xen. Symp. iv. 64. Polyb. xxii. 14, 7. Lys. Or. i. p. 7.) with ἐπὶ and a dative, Rev. xii. 17. (Herodian, vii. 10, 2) absolutely, Mat. xviii. 34. xxii. 7. 1 Kings xi. 9. Neh. iv. 1. Gen. xl. 2.]

Ὁργίλος, η, ον, from *ὀργή*.—Prone to anger, passionate. ecc. Tit. i. 7. where see Wetstein. [Prov. xxii. 24. xxix. 22. Aristot. Eth. iv. 5. Xen. de Re Eq. ix. 7.]

Ὁργυιά, ᾧς, ἡ, from *ὀρέγω* to extend (which see), and *γυῖα* the limbs. [See Eustath. in Odys. i. 325.]

I. *The clasp or grasp of a man*, i. e. when his two arms are stretched out to clasp as much as possible. So the Etymologist, Ὁργυιά σημαίνει τὴν ἑκτασιν τῶν χειρῶν, σὺν τῷ πλάτει τοῦ στήθους, Ὁργυιά signifies the extent of the hands, together with the breadth of the breast. Josephus, (Ant. xv. 11, 5.) speaking of the pillars belonging to the royal portico, which Herod built along the southern front of the temple, says, καὶ πάχος ἦν ἐκάστου κίονος ὡς τρεῖς συναπτόντων ἀλλήλοις τὰς ὈΡΥΓΙΑΣ περιλαβεῖν, ‘and the thickness or circumference of each pillar was as much as the grasp of three men laying hold of each other could encompass.’ [See also Schol. on Hom. II. E. 33. Ψ. 327. and on Lyc. Cass. 26.]

II. *A fathom*, a measure of length of about five feet English, being equal to a man’s grasp, or to the distance between the two hands stretched out, including the breast. So Grotius, “spatium quantum passæ manus patet;” whence, says he, is derived the Roman passus, a pace. So Xen. Mem. ii. 3, 19. χεῖρες μὲν γάρ, εἰ δεοὶ αὐτὰς τὰ πλεον ὈΡΥΓΙΑΣ διέχοντα ἅμα ποιῆσαι, οὐκ ἂν δύναιντο πόδες δ’ οὐδ’ ἂν ἐπὶ τὰ ὈΡΥΓΙΑΝ διέχοντα ἔλθοιεν ἅμα, ‘the hands, if you should want to employ them both together at a greater distance than a fathom, would not answer your

purpose; and the feet would not, at the same time, reach even so far as a fathom.’ occ. Acts xxvii. 28. twice, where see Wetstein. [Polyb. i. 22, 4. Herod. ii. 5.]

ὉΡΕΤΩ.

I. *To stretch out*, as the hands. Thus it is frequently applied in the profane authors, particularly in Homer. [Soph. Œd. C. 839. Eur. Phœn. 103.]

II. Ὁρέγομαι, mid. to stretch out oneself, or one’s hands, for, [as Hesiod, Scut. Herc. 456. Eur. Orest. 303. and then metaphorically] to desire eagerly, long after. occ. 1 Tim. iii. 1. vi. 10. Heb. xi. 16. Ὁρέγομαι in the same sense is construed with a genitive in the Greek writers. See Wetstein on 1 Tim. [In 1 Tim. vi. 10. the word rather means being entirely given to. Comp. Xen. Mem. i. 2, 15. De Rep. Lac. ii. 14. Symm. Job viii. 20.]

Ὁρεινός, ἡ, ὄν, from ὄρος a mountain.—Mountainous, hilly, ὀρεινὴ (χώρα namely) a mountainous or hilly country. occ. Luke i. 39, 65. Raphaelius remarks, that in Polybius ὀρεινὴ is often thus used by itself for a mountainous country. [Gen. xiv. 10. Josh. ii. 16. Diod. Sic. ii. 38.]

Ὁρεῖς, εως, ἡ, from ὀρέγομαι.—Lust, concupiscence. occ. Rom. i. 27. [Evil desires. Ecclus. xix. 30. Wisd. xiv. 2. See Herodian, iii. 13, 14. vi. 1, 12. Ælian, V. H. x. 9.]

Ὁρθοποδεῖν, ὦ, from ὀρθός right, and ποῦς, ποδός, a foot.—To walk uprightly. Gr. “Foot it aright, or walk with a right foot.” Leigh.—In the N. T. it is used in a figurative and spiritual sense only. occ. Gal. ii. 14. [See Tan. Faber ii. Ep. 29. Schoettg. Adag. N. T. p. 125.]

Ὁρθός, ἡ, ὄν, from ὄρω, to excite.

I. *Upright* in posture. Acts xiv. 10. [Æsch. S. Dial. i. 4. Xen. de Ven. iv. 1.]

II. *Straight*. Heb. xii. 13. [Prov. iv. 26. xxi. 8.]

Ὁρθοτομέω, ὦ, from ὀρθός right, straight, and τέτομα, perf. mid. of τέμνω to cut.—To cut aright or straight. occ. 2 Tim. ii. 15. ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. No doubt the Vulgate has given in general the true sense of this expression by rendering it rectè tractantem verbum veritatis, rightly handling the word of truth: but it is not so easy to determine whence in particular the metaphorical word ὀρθοτομοῦντα is taken. Some [as Luther, Melancthon, Calov, Gerhard, Beza, Bochart, (Hieroz. pt. i. lib. ii. p. 324.) H. Stephens, and Grotius] suppose it alludes to the cutting up and dividing the sacrifices by the Levitical priests, [to which it is objected that the word is not used of cutting up victims, and that (as in Rom. xii. 1.) not the gospel, but those who obey it are compared with victims]; others [as Leigh, Arnold, &c.] to the dividing and dispensing food at a table, [like a good father giving to each child the food fittest for him,] or to “the distribution made by a steward in delivering out to each person under his care such things as his office and their necessities required.” (Dodrbridge.) [And so Vitringa, Archæsyn. xiii. p. 273. and Syn. Vet. i. 3, 8. p. 714.] Comp. Luke xii. 42. Priceus (Price) refers it to the exact cutting or polishing of stone or marble. Chrysostom, Theophylact, [p. 813.] and Œcumenius, [p. 773.] and after them Erasmus, explain it of cutting off

¹ [In Rom. iv. 15. Schleusner says that ὀργή is divine punishment; but that he does not be much against translating it sins causing God’s anger, as in Job vi. 2; and he thinks that the words next following give a colour to this.]

all superfluous and useless matter in preaching God's word, as *carriers* do in skins they are preparing for use, comp. ver. 16: but Theodoret [Opp. iii. p. 498.] thinks it a metaphor taken from husbandmen; *ἐπαινοῦμεν καὶ τῶν γεωργῶν τοὺς εὐθείας τὰς ἀδικίας ἀνατίμοντας* οὕτω καὶ διδάσκαλος ἀξίειπαινος, *ὁ τῷ κανόνι τῶν θείων λογίων ἐπόμενος*. 'We commend even those husbandmen who cut straight furrows; so that preacher is worthy of praise who follows the rule of the divine oracles.' And to this last interpretation I must confess myself most inclined; because our Blessed Lord himself illustrates the duty of a minister of his gospel by a similar allusion, Luke ix. 62. (comp. under *ἀποτρον*); because St. Paul has just before called Timothy *ἐργάτην*, which, though applied to other workmen, properly signifies an *husbandman*¹; and also because *ὀρθοτομεῖν* in the LXX signifies to *cut* or *make straight* in the only two passages of that version where it occurs, namely, Prov. iii. 6. xi. 5. To all which we may add, that though it may be doubted whether the verb *ὀρθοτομεῖν* be ever in the Greek writers applied to *husbandmen's ploughing*, yet in Theocritus, Idyll. x. 2. we have *ΟΓΜΟΝ' ΑΓΕΙΝ' ΟΡΘΟΝ*, to *draw* or *make a straight furrow*. [Deyling (iv. p. 633.) rightly observes, however, that this expression does not entirely defend the other, and that *ὀρθοτομεῖν* is, as Parkhurst observes, *not* applied to ploughing. But this interpretation is not very different from that approved by Elsner, Schleussner, and others, viz. that the metaphor is taken from those who walk in a *straight path*. *Τέμνειν ὁδὸν* or *κέλευθον εὐθείαν* is to *go straight*, says Elsner²; and in Prov. xi. 5,³ we have *δικαιοσύνη ἀμύμον ὀρθοτομῇ ὁδοῦς* directs his ways, keeps all his goings straight (not as Deyling says, holds the straight path, for the verb is active, as appears from the next citation); and again in Prov. iii. 6. *ἵνα ὀρθοτομῇ τὰς ὁδοὺς σου* that she may direct thy goings. We have in the Rhesus 422, of one who speaks the truth, *τῷ εὐθείαν λόγων τέμνοντι κέλευθον*. And it appears that they who treated of the law were by the Hebrews called *תורתא דאורייתא* or *τέμνοντες τὸν νόμον*. See also the quotation from Megillah, fol. 24, 1. in Schoettgen, H. H. and T. p. 888; and Fuller, Misc. Sac. iii. 16.]

Ὁρθίζω, from *ὀρθριος*⁴.—To rise early in the morning, to do any thing, or to come to or be with any one early in the morning, diluculare. occ. Luke xxi. 38. where see Wolfius and Wetstein. In the LXX it is often used for the Heb. *בִּצְחָר* to rise in the morning, and particularly in Gen. xix. 27. where it denotes to come or go early to a place. [See Gen. xx. 8. Josh. iii. 1. Ecclus. xxxix. 6.]

Ὁρθρινός, ἡ, ὄν, from *ὀρθρος*.—Of or belonging to the morning, matutinus. occ. Rev. xxii. 16.

¹ See the learned Duport on Theophrastus, Eth. Char. p. 269.

² [So *viam secare* in Latin. Virg. *Æn.* vi. 899. where Servius even says, *secare est recta via ire et ad lineam viam ducere.*]

³ [Deyling cites this on ver. 3. and afterwards cites ver. 5. as a separate place. On referring to Mill's edition (1725), I observe a different reading, viz. *ἀμύμον*, and that ver. 4. is wholly omitted.]

⁴ [Ὁρθρίεν *Ἀττικῶς*, *ὀρθρίζεν Ἑλληνικῶς*. Mæris. See Salmas. de Ling. Hell. p. 101. and Schwarz. ad Olear. de Stylo N. T. p. 314.]

But the true reading is *ὁ πρωῒνός*, which see, and comp. Rev. ii. 28. The LXX use *ὀρθρινός*, Hos. vi. 4. xiii. 3. for the Heb. *בִּצְחָר* forward, early. [The grammarians (Thom. M. p. 656. Phrynichus, p. 16. and others) condemn this word, and say that the next is the proper one. But this occurs in Posidipp. ap. Athen. xiii. p. 596. and several other writers quoted in Sturz. de Dial. Alex. p. 13.]

Ὁρθριος, α, ον, from *ὀρθρος*.—Early, doing any thing early in the morning. occ. Luke xxiv. 22. [It may be translated as an adverb; and so in Job xxix. 7. It occurs in Hom. H. in Merc. 143. Theogn. 843. Plat. Prolog. 313, B.]

ὉΡΘΟΣ, ον, ὁ. The Greek lexicographers derive it from *ὀρθῶ* to erect, raise, because the morning raises men to their work.—The day-break, or dawning of the day, the early morn, diluculum. occ. Luke xxiv. 1. John viii. 2. Acts v. 21. [Salmasius (de Ling. Hell. p. 100.) says it is not a classical word; but it occurs in Plato, Crit. c. i. Polyb. iii. 73, 3. xii. 26, 1. Xen. An. ii. 2, 21. Ven. vi. 6. Diod. Sic. xiv. 104. It occurs frequently in the LXX, as Esth. v. 14. Prov. vii. 18. Joel ii. 2. &c. Thomas M. makes it the time before daylight, when you can still use a light; Phrynichus says it is the time of cock-crowing, beginning at the ninth hour and ending at daylight.]

Ὁρθῶς, adv. from *ὀρθός*.

I. Rightly, well. Luke vii. 43. x. 28. xx. 21. *Ὁρθῶς λέγειν*, to speak rightly or justly, is a phrase used both by Herodotus and Polybius. See Raphelius and Wetstein on Luke xx. 21. [Deut. v. 28. Num. xxvii. 7.]

II. Applied to utterance, rightly, properly, plainly. Mark vii. 35.

Ὁρίζω, from *ὄρος*, ον, ὁ, a bound, limit.

I. To bound, limit. In this sense it occurs not in the N. T., but in the profane writers and in the LXX, Num. xxxiv. 6. Josh. xiii. 27. et al. for the Heb. *גָּבַל* a bound, limit. [Schl. quotes Acts xvii. 26. as an instance, thus, *ὁρίσας τὰς ὁροθεσίας*, &c. but the passage is *ὁρίσας προπεταγμένους καιροὺς καὶ τὰς ὁροθεσίας*; and in the first application it is clearly to be referred to the second sense; nor is there any reason to change it as applied to the second noun. God may be well said to decree the bounds of space as well as time. Compare with this place of the Acts, Diod. Sic. i. 41. xvi. 29.]

II. To determine, decree, appoint, set, because what is determined or decreed is, as it were, limited and confined by certain bounds. In this sense it is applied either to men, Acts xi. 29;—or to God, Luke xxii. 22. Acts ii. 23. x. 42. xvii. 26, 31. Heb. iv. 7; on which last text Wetstein shows, that *ἩΜΕΡΑΝ ΟΡΙΖΕΙΝ* is a phrase used likewise by the Greek writers. [Prov. xvi. 30.]

III. To mark out determinately. Rom. i. 4. where see Elsner, and comp. Acts xvii. 31. x. 42. [Chrysostom says *δεχθέντος, ἀποθανέντος, κριθέντος*, and nearly so Zonaras, Lex. col. 1473.]

Ὁριον, ον, τό, from *ὄρος*, ον, ὁ.—A coast, bound of a territory or country. Mat. ii. 16. iv. 13. Mark vii. 31. et al. [Schl. says it is hence used for the country itself, and he considers this as its constant sense in the N. T., and so Wahl. Bretschneider

considers it as *the confines* in Mark x. 1.¹ Gen. x. 19. Exod. xxxiv. 24. and as *neighbouring country* in Mat. xix. 1. There Kuinoel agrees with Schl. and Wahl. It is a *country assigned by lot* in Josh. xv. 1 and 2. and also in the first verse *ὁρίων* is *boundaries*.]

Ὀρκίζω, from ὄρκος.

I. *To adjure, cause to swear, to lay under the obligation of an oath.* Thus it is used by the LXX, for the Heb. קָנַן *to cause to swear*, Gen. xxiv. 37. 1. 5, 25. et al.; but not, I think, in the N. T. Comp. ἐξορκίζω.

II. *To beseech in the name of God, to conjure, obsecro.* occ. Mark v. 7. where observe, that τὸν Θεόν is put for νῆ τὸν Θεόν, *by God*, and that the correspondent words in Luke viii. 28. to ὀρκίζω σε τὸν Θεόν are *διδουαί σου, I beseech thee*. See Grotius and Campbell on Mark v. 7. *To charge solemnly*, as in the name of the Lord Jesus, Acts xix. 13. 1 Thess. v. 27; in which texts Ἰησοῦν and Κύριον are governed by νῆ understood, as under sense II. [The same construction with ἐξορκίζω obtains in Gen. xxiv. 3. With the simple verb in the LXX, the person sworn by is generally governed by a preposition. See 2 Kings xi. 4. Neh. xiii. 25. Xen. Symp. iv. 10.]

Ὀρκος, ου, ὁ, from ἔρκος *a fence*, which from εἶργω *to enclose, include*; or else ὄρκος (according to Ainsworth and others) may be deduced immediately from the Heb. קָרַח *the thigh*, in allusion to that ancient patriarchal custom of putting the hand under the thigh in swearing. See Gen. xxiv. 2, 9. xlvii. 29.

I. *An oath*, i. e. says Stockius, "*a religious assertion of a man, imprecating the divine vengeance on himself if he speaks not the truth.*" Mat. xiv. 7. 9. xxvi. 72. Mark vi. 26. Heb. vi. 16. Jam. v. 12. [See Thuc. ii. 73. iii. 83.]

II. *A thing promised with an oath.* Mat. v. 33. Comp. Deut. xxiii. 21, 23. Num. xxx. 2.

III. It is applied to God, who, in *condescension to our capacities, and to confirm our hopes*, (see Heb. vi. 18, 19.) is frequently in the O. T. represented as *swearing*, and who, *because he could swear by no greater, swore by himself*, Heb. vi. 13. Luke i. 73.¹ (where see Elsner and Wolfius.) Acts ii. 30. Heb. vi. 17.

Ὀρκωμοσία, ας, ἡ, q. ὄρκον ὁμοσις (from ὁμός) *the swearing of an oath.* See Acts ii. 30.—*An oath.* occ. Heb. vii. 20, 21, twice, 28. [Ezek. xvii. 18, 19. for an oath threatening evil, 3 Esdras viii. 93. for an oath of promise.]

Ὀρμᾶν, ᾶν, from ὀρμῆν.—*To rush violently or impetuously.* occ. Mat. viii. 32. Mark v. 13. Luke viii. 33. Acts vii. 57. xix. 29. [Jer. xlviii. 40. Hab. i. 8. 2 Mac. ix. 2. x. 16. xii. 20. In good Greek it very often is *to go*, without any notion of violence, as in Xen. Cyr. i. 6, 1. Hell. i. 3.]

Ὀρμή, ἡς, ἡ, from ὀρμαι perf. pass. of ὀρᾶν *to excite*.

I. *An impetus, or impetuous motion.* Thus used by the profane writers. [Xen. An. iii. 1, 8. Prov. iii. 25. Jer. xlvii. 3.]

¹ [Ὀρία, says Schleiermacher, (Critical Essay on St. Luke, p. 235) is always followed in the N. T. by a genitive of the whole of which it is a part, so that Ὀρία τῆς Ἰουδαίας can only be a part of Judæa, not of Peræa, and every one knew that no part of Judæa lay beyond Jordan.]

² [Ὀρκον here is referred to μνησθῆναι, which in the LXX takes an acc. occasionally.]

II. *A violent attempt or assault.* Acts xiv. 5. where see Wetstein, and comp. ὄρμησαν, Acts vii. 57. [Schleusner, Wahl, and Bretschneider take ὄρμη both here and in St. James iii. 4. to mean *a plan*, as in Thucyd. iv. 4. Xen. Mem. iv. 4, 2. and so Hesychius, ὄρμη βουλῆς, ἐπιθυμία.]

III. *Inclination, will.* Jam. iii. 4.

Ὀρμημα, ατος, τό, from ὀρμᾶν.—*A violent or impetuous motion.* occ. Rev. xviii. 21. [On the dative in this sense see Matthiæ, § 404. occ. Deut. xxviii. 49. Amos i. 11.]

Ὀρνεον, ου, τό, from ὄρνις.—*A bird, fowl.* occ. Rev. xviii. 2. xix. 17, 21. [Deut. iv. 17. et al. sæpe.]

Ὀρνις, ιθος, ὁ, ἡ, from ὄρνυμι *to excite*, which from ὄρω.

I. *A bird*, in general, so called from its *rapid motion*, as in Heb. עוֹף *a bird*, from עָף *to fly*. Athenæus and Galen, cited by Wetstein on Mat. xxiii. 37. observe, that ὄρνις is in the ancient Greek writers applied to any kind of *bird*, and that whether male or female. [1 Kings iv. 23. Is. xlii. 11.]

II. Ὀρνις, ἡ, *a hen*, i. e. *the female of the house-cock*, gallina. occ. Mat. xxiii. 37. Luke xiii. 34. In this appropriated sense only the word is used in the later Greek writers. [See Aristoph. Vesp. 811. Eur. Herc. F. 71. Xen. An. iv. 5, 19.]

Ὀροθεσία, ας, ἡ, q. d. ὁρον θέσις, *a setting of a boundary or limit*.

[I.] *A setting of a boundary.* [Xen. Ven. vi. 22.]

[II.] *A bound set.* occ. Acts xvii. 26.

Ὀρος, εος, ους, τό, from the Heb. הָר the same.—*A mountain, hill*, Mat. v. 1, 14. et al. On Mat. iv. 8. see Maundrell's Journey, at March 29, and Hasselquist's Voyages, p. 128. and note under δεικνυμι I. [In Mat. v. 1. Middleton thinks that *the mountain country* is meant, as in Gen. xix. 17. and Josh. ii. 22, 23. and elsewhere, as the Jews divided the country into mountain, valley, and plain. Reland, i. p. 306. And Middleton thinks that many things show that the sermon on the mount was delivered further to the north than Tabor. In Mat. xxiv. 16. Mark xiii. 4. the hilly country beyond Jordan is probably meant, according to Schleusner, i. e. Peræa. In Mat. xvii. 1, 9. he does not think Mount Tabor is meant, as it was too far distant from Cæsarea, near which Jesus then was. See Reland's Palestine, i. 51. Lightfoot and others think it was a mountain called Panceus, near Cæsarea. See Lami Harm. p. 365. In Heb. viii. 5. et al. Sinai is called *the mountain κατ' ἐξοχήν*. In Mat. xvii. 20. there is a proverbial mode of speaking probably, on which consult Vorst de Adag. N. T. c. xi. p. 814. Lev. ix. 3.]

ὈΡΟΣ, ου, ὁ.—*A bound, boundary, limit.* This word occurs not in the N. T., but frequently in the profane writers, and is here inserted on account of its derivatives.

ὈΡΥΣΣΩ, or ὈΡΥΤΤΩ.—*To dig.* occ. Mat. xxi. 33. xxv. 18. Mark xii. 1. [Gen. xxi. 30. Prov. vi. 27. Xen. de Vect. ii. 7.]

ὈΡΦΑΝΟΣ, ου, ὁ.

I. *An orphan, a child bereaved of one or both parents, a fatherless child.* James i. 27. [Schl. refers this to sense II. and compares Ps. lxxviii. 6. Jer. xvi. 5. xxii. 13. in Hebrew.]

II. *Desolate, destitute*, like a helpless orphan. John xiv. 18. where Campbell, whom see, "*Orphans*." Comp. 1 Thess. ii. 17. in the Greek. Lucian, in his account of the death of Peregrinus, t. ii. p. 760. applies to him the expression 'ΟΡΦΑΝΟΥΣ ἡμας καταλιπόν, *leaving us orphans*, in which he seems to be sneering at the very text in St. John. [The word in Greek applies to destitution in all the relations of life, parents, children, guardians, friends, &c. See Xen. Anab. vii. 2, 32. De Rep. Ath. iii. 4. De Vect. ii. 7. Dion. Hal. i. p. 69. Dem. 1320, 19.]

'ΟΡΨΕΩ, ὦ. Eustathius derives it from ὀρέγω *to stretch forth*, namely, the hands and feet; others of the Greek grammarians, from ἔρχομαι *to go*, because *dancing* is a certain orderly manner of *going*¹.

I. Athenæus informs us (lib. i.) that ὀρχέω and ὀρχήσθαι were used by the ancient Greeks for *moring*, or *being moved*. See Scapula.

II. [In the middle.] *To dance*. occ. Mat. xi. 17. xiv. 6. Mark vi. 22. Luke vii. 32. [2 Sam. vi. 16. Xen. Cyr. i. 3, 10.]

"ΟΣ, "Η, "Ο.

I. A relative pronoun, *who, which*, frequently occ. [We may observe here, (1) that in Greek, the relative in *gender* is often referred to the *sense* of the antecedent, as Gal. iv. 19. or (2) to some word *following* which explains the antecedent, as Gal. iii. 16; and that (3), *in case*, it is often attracted into the same case as the antecedent, instead of being (whether expressed or understood) determined by the verb or adjective to which it belongs, as Luke xxiii. 41. xxiv. 25. John iv. 14. Acts i. 1. xvii. 31. xxii. 15. In Rom. ix. 23, 24. ὅς is said by Schl. to be for *qualis, of which kind*, by Wahl for *ούτος δέ*: in either case it is referable to obs. (1). In the expressions οὗ—αὐτοῦ and similar ones, αὐτός is redundant. See Callim. Ep. xlv. Soph. Phil. 315. Viger. iv. 13. Hermann. ad Vig. not. 28. and Jensus ad Lucian. t. i. p. 296. But see Gesenius, p. 743. and refer to Mark i. 7. and Ps. xix. 3. The neuter ὅ is often put by itself, like the Latin *quod*, for *quod attinet ad*. Rom. vi. 10. Gal. ii. 20.]

II. Repeated, ὃς μὲν—ὃς δὲ *one—and another*. 1 Cor. vii. 7. xi. 21. "Ὁν μὲν—ὃν δὲ—ὃν δὲ *one—and another—and another*. Mat. xxi. 35. Comp. xxv. 15.

Ῥῶς, ὅσακις, an adv. from ὅσος *how great, how many*, and —κις the numeral termination, which see.—*As often as*. occ. 1 Cor. xi. 25, 26. Rev. xi. 6. [Xen. Mem. iii. 4, 3.]

"ΟΣΙΟΣ, α, ον.

[I. *Holy*. (1.) Of God, implying *sanctity*, Rev. xv. 4. xvi. 5. (2.) Of men, implying *piety and integrity*, as Acts ii. 27. xiii. 35. 1 Tim. ii. 8. Tit. i. 8. (Comp. Porphy. de Abst. ii. 60.) Heb. vii. 26. See also in LXX, Deut. xxxii. 4. Prov. xvii. 26. xx. 11. Amos v. 10. Æsch. Soc. D. iii. 2. Josephus, Ant. viii. 9. Perizon. ad Ælian. V. H. viii. 1. D'Orville ad Charit. Aphr. i. 10. p. 267. Valck. ad Ammon. p. 184.]

[II. *Merciful, kind*. So used only in the neuter, τὰ ὅσια *mercies*. Acts xiii. 35. (Wahl

says *mercies sacredly promised*.) This word answers frequently in the LXX to the Hebrew רַחֵם (as Deut. xxxiii. 8. &c.) which signifies both *benignity and benevolence*, and *piety*. The apostle referred to 2 Chron. vi. 42. and especially to Is. lv. 3.]

'Οσιότης, ητος, ή, from ὅσιος.—*Piety towards God*; for as this N. occurs not in the LXX, the evangelist and apostle seem to use it in the like sense as the Greek writers. See Wetstein on both the following texts. Luke i. 75. Eph. iv. 24. [Schl. and Wahl say that ὁσιότης respects our duty to God, as δικαιοσύνη does that to man. Parkhurst has made a strange mistake in saying the word does not occur in the LXX. See Deut. ix. 5. Prov. xiii. 34. 1 Kings ix. 4. and in one MS. Judg. ix. 16. See also Wisd. ix. 3. Xen. Cyr. vi. 1, 47. In Xen. de Ven. i. 11. it is *reverence to parents*.]

Ῥῶς, ὁσίως, adv. from ὅσιος.—*Kindly*. occ. 1 Thess. ii. 10. [Schl. and Wahl say *holily*, i. e. with *pious and just reverence to God*. So in Wisd. vi. 10. Eccles. iii. 22.]

'Οσμή, ης, ή, from ὤσμαι, perf. pass. of ὀζω *to smell*.

I. *Smell, odour*. occ. John xii. 3. [Like ὀζω, this word is applied to *good and bad smells*. In the latter sense it occurs Is. xxxiv. 3.]

II. *Odour*, in a figurative sense, as of knowledge. occ. 2 Cor. ii. 14. Comp. 16. Elsner and others think that the apostle in this passage alludes to the *perfumes* which used to be censed during the triumphal processions of the Romans. Plutarch, on an occasion of this kind, describes the streets and temples as being θυμιαμάτων πλήρεις *full of incense*, which might, as Elsner has remarked, be not improperly called an *odour of death* to the vanquished, and an *odour of life* to the victors. It is certain, however, that the expressions *odour of death* and *odour of life* are agreeable to the Jewish phraseology (see Whitby): the latter they call רִיחַ חַיִּים, which they use for a *wholesome perfume* (see Wetstein on 2 Cor. i. 16); the former they style רִיחַ מוֹת, which denotes a *deadly poison*, Targ. Jonathan on Jer. xi. 19. and Targ. Ben Uziel on Gen. xl. 1. Considering St. Paul's rapid transitions, it may seem, that at the 14th verse he had in his view the *incense fumed in the Roman triumphs*; and that having there mentioned ὀσμή, he was reminded of the Jewish phrases ὀσμή θανάτου and ὀσμή ζωῆς, which he applies at verse 16. But comp. Macknight. [In Eph. v. 2. Phil. iv. 18. we have ὀσμή εὐωδίας (where εὐωδία acts as an adjective, and makes the sense, a *very pleasant smell*. See Gesen. 643.) answering to the Hebrew רִיחַ נִיחָן (see Gen. viii. 21. Levit. i. 9. et al.) and referring to that pleasure which the ancients imagined the Deity took in their sacrifices. The sacrifice of our Lord is compared to that of a victim of *sweet smell*, i. e. *acceptable to God*, in Eph. v. 2; and in Phil. iv. 8. the gifts sent by the Philippians are in the same way recognized as *acceptable*. See Deyling, ii. p. 58.]

"Οσος, η, ον.

I. [As *much, as great, how much, how great*. In this sense τσούτος either goes before or is understood, as in John vi. 11. and Rev. xxi. 16.

¹ [Phavorinus, from ὄρχοι the ranks of vines, where originally, at the vintage, the dancing in chorus took place.]

(Comp. Ælian, V. H. i. 4. Xen. H. Gr. ii. 3, 6.) Sometimes both the antecedent and ὅσος have a comparative with them, as in Heb. i. 4. Xen. Mem. i. 4, 10. (see Matthiæ, § 455); sometimes ποσούτηρ is omitted in the 1st member, as Heb. viii. 6. Polyb. iv. 42, 5; and sometimes the compar. after ὅσος is omitted, as Heb. x. 25. Matthiæ, § 455. In Mark vii. 36. both irregularities occur. It is applied in this sense with χρόνον to time, how much time, i. e. how long. Mark ii. 19; with ἐπὶ in Rom. vii. 1. 1 Cor. vii. 39; and without χρόνον in Mat. ix. 15. 2 Pet. i. 13. Xen. Cyr. v. 5, 8. And so we are to understand μικρὸν ὅσον ὅσον in the N. T.] Μικρὸν ὅσον, a little or small quantity, is a phrase frequently met with in the Greek writers¹. But in Heb. x. 37. ὅσον is doubled; and we have μικρὸν ὅσον ὅσον for a very little quantity, namely, of time, a very little while. The LXX use the same expression, Is. xxvi. 20. for the Heb. עַד עַד, literally, as it were the little space of an instant; and the repetition of ὅσον in this phrase has been by some supposed Hellenistical, and to be taken from the Hebrew manner of doubling words in emphatical expressions. But Aristophanes, cited by Wolfius and Wetstein, repeats ὅσον in like manner, Vesp. 213.

Τί οὐκ ἀπεκοιμηθῆμεν "ΟΣΟΝ "ΟΣΟΝ στίλην;

Why should we not sleep a very little while?

where the Scholiast explains ὅσον ὅσον στίλην by ἐλάχιστον a very little. [Ἐφ' ὅσον, inasmuch as, is found in Mat. xxv. 40, 45. Rom. xi. 13.] Καθ' ὅσον, by how much. Heb. iii. 3. Also used for καθώς, as. Heb. ix. 27. where Kypke confirms this sense by remarking that it answers to οὕτως so, ver. 28. ["Ὅσα is used adverbially for the sing. in Rev. i. 2. xviii. 7.]

II. In plur. ὅσοι, ὅσαι, ὅσα, as many as, who- or what-soever. Mat. xiv. 36. 2 Cor. i. 20. Mat. vii. 12. et al. freq. [It is often preceded by πᾶς, as Mat. xiii. 44, 45. xviii. 25. et al. Xen. Anab. vii. 6, 36; and ἄλλος, John xxi. 15; and followed by ὁδός, expressed, as Gal. vi. 12. Jude 10. or understood, ibid. 1 Tim. vi. 1. et al.]

III. How great, or how many. Mark v. 19, 20. Luke vii. 39. Acts ix. 13, 16. xiv. 27. et al.

["Ὅσπερ, ἡπερ, ὅπερ, whosoever, whatsoever, occ. Mark xv. 6. Thuc. ii. 10. Lucian, Dial. Deor. viii. 1. x. 4.]

ὍΣΤΕ'ΟΝ, οὖν, ἐόν, οὖ, τό. This word, like the Latin os a bone, may be deduced from the Heb. כֹּחַ strength, or קָצֶה firmness, or perhaps from עֶצֶם a bone, to which last it most commonly answers in the LXX. A bone, occ. Mat. xxii. 27. Luke xxiv. 39. John xix. 36. Eph. v. 30. Heb. xi. 22. [Gen. ii. 23. Xen. de Re Eq. i. 4.]

Ὅστις, ἡτις, ὅ,τι. (The neut. is thus written with an inserted comma to distinguish it from the conjunction ὅτι.) It is a compound of ὅς the pron. relative, and τις who.

I. Relative, who, which, what. Mat. ii. 6. vii. 15, 24. Acts v. 16. et al. freq.

II. Universal, whosoever. Mat. v. 39, 41. xiii. 12. et al. freq.

Ὅστράκιος, η, ον, from ὄστρακον a fish's

shell, a pot made of earthenware, (as Ecclus. xxii. 7.) which from ὄστρεον a shell-fish.—Of earthenware, earthen. occ. 2 Cor. iv. 7. 2 Tim. ii. 20. Comp. Jer. xxxii. 14. Lam. iv. 2. in LXX. In 2 Cor. it implies the frailty of our mortal nature, particularly of our earthly mortal bodies. See Wolfius, and comp. Macknight on both texts. [Levit. vi. 28. Diod. Sic. iii. 8².]

Ὅσφρησις, εως, ἡ, from 2nd pers. perf. pass. of ὀσφράσμαι + or ὀσφραίνομαι + to smell.—The smelling, the sense of smelling. occ. 1 Cor. xii. 17. [Ὅσφρασία occ. Hos. xiv. 7. See Herodian, i. 12, 4. Epict. i. 20. See Lobeck on Phryn. p. 117.]

ὍΣΦΥ'Σ, ὅσος, ἡ.

I. The loins of the human body, comprehending the five lower vertebrae of the back. [It is used in this sense both in the singular and plural, Job xxxviii. 3. xl. 2. Is. v. 27. Exod. xii. 11. et al. It denotes sometimes the whole spine.] Mat. iii. 4. Mark i. 6.

II. The Scriptures represent children as being in, and proceeding from, the loins of their father or progenitor, Heb. vii. 5, 10. (comp. Gen. xxv. 11. 1 Kings viii. 19); and this with physical propriety, since in the loins are situated the spermatic arteries, which convey the blood from the aorta to the testicles to be secreted, and prepared into seed: and hence καρπὸς τῆς ὀσφύος, the fruit of the loins, is used for offspring. occ. Acts ii. 30. Comp. under καρπός II. [Comp. with this phrase those which occur Gen. xlv. 26. Exod. i. 5. Judg. viii. 30; and again, Gen. xv. 6. xvii. 6, 16. and 2 Sam. xvi. 11; and see Vorst. Phil. Sacr. c. 39. On Heb. vii. 10. see Schwarz. ad Olear. de Stylo N. T. p. 254.]

III. The garments of the ancients being loose and flowing, it was necessary to gird them about their loins when they wanted to exert their strength and activity; hence being girded about, or girding up, the loins, are expressions denoting readiness for motion or action, and are applied spiritually, Luke xii. 35. 1 Pet. i. 13. Comp. ἀναζώννυμι. And because being thus girded was eminently the military habit, hence it is applied to the soldiers of Christ, Eph. vi. 14. Comp. περιζώννυμι II. [See 1 Sam. ii. 4. Jer. i. 17.]—The above-cited are all the texts of the N. T. wherein ὀσφύς occurs.

Ὅταν, a conjunction, from ὅτε when, and the indefinite ἄν.

1. Whensoever, when. Mat. v. 11. vi. 2, 5. et al. freq.

2. Whilst, as long as. So Vulg. quamdiu. John ix. 5. Comp. 1 Cor. iii. 4.

[3. After. Mat. ix. 15. xxiii. 15. Jer. xxix. 10. xxiv. 14.]

[4. It seems to be little more than a conditional particle, if, in Mark xiv. 7. Luke xvii. 10.]

[5. Since. Rom. ii. 14. 1 Cor. iii. 4.]

ΟΤΕ, an adv. of time.—When. Mat. vii. 28. ix. 25. et al. freq. [It has usually an indicative, showing that the action spoken of actually is, has been, or will be; but in Luke xiii. 35. there is the subj. for the future; a proof of bad Greek, according to Lobeck on Phryn. p. 722.]

Οὔτε, ἡ, τε, τό, τε. The prepositive article com-

¹ [See Lucian, Hermot. i. p. 591. and also ὀλίγον ὅσον in p. 590 and 593. So τυτθὸν ὅσον in Theocr. i. 45.]

² [For other places in Greek authors see Triller's Obs. Crit. iv. 6. p. 328. Testa has the double meaning of shell and vessel of earthenware in Latin.]

pounded with *τε* and, also, both. See Luke xxiii. 12. Acts xxvi. 30. Rom. i. 20. Acts xxi. 25. "Ο, *τε* and *τό, τε* are thus written with an intervening comma, to distinguish them from the adverbs *ότε* when, and *τότε* then.

["OTI, a particle, compounded of *ὁ* the neuter of *ὅς* (which is used for it, Hom. II. A. 120. E. 433.) and *τι*. It properly begins an explanatory sentence, and is in that way dependent on *τοῦτο*, as in Rom. x. 8. 1 John iv. 10. Jude 5. Hence it is]

[1. *Narrative*, and is used where the Latins have an acc. and infin., and the English *that*, especially after verbs of *saying, knowing, perceiving, remembering*, and the like, as Mat. ii. 16. vi. 5, 16. et al. freq. To this head Wahl refers John vii. 35. supposing *λέγων* understood; and Hoogeveen thinks the particle is used in its causal sense, translating, *where, is he about to go? for*, as he says, *we shall not find him*. Either of these are admissible; and there is no occasion, as Hoogeveen observes, to coin a new sense, as Schl. and others do, translating *so that*. Schleusner alleges 1 John iv. 17. and Mat. xxiii. 13; but these passages are against him, for in each, *ὅτι* is clearly dependent on *τοῦτο*. There is a large class of passages which Wahl refers, and I think rightly, to this head, supposing an ellipsis of some of the words mentioned at the beginning, as *οἶδα* or *οἶδαμεν, δῆλον, &c.* Mat. v. 45. vi. 5, 13. 1. (Comp. Luke xii. 24.) xi. 29. Luke xxiii. 40. Acts i. 17. x. 14. Rom. ix. 20. 1 Cor. xi. 15. In the above expressions, as the writer speaks in his own person, the acc. and infin. *might* be used also in Greek; but not if he gives the words of another, for then he begins in fact a new sentence, which is introduced very often by *ὅτι*. See Mat. ii. 23. xxvi. 72. xxvii. 43, 47. Mark i. 15. vi. 35. xii. 6. xiv. 26, 58. Luke xvii. 10. xix. 42. Acts v. 23, 25. James i. 13. et al. See Epict. Enchir. c. 14. Xen. Cyr. viii. 3, 26. In John xi. 56. there is an ellipse perhaps of *δοκεῖ*. See 2 Thess. ii. 2. Buttman, § 136. Matthiæ, § 507.]

[2. This particle signifies *because, for*, and is thus *causal*; but, as Hoogeveen says, it is even here more properly declarative, for it depends on *διὰ τοῦτο*, expressed, as in Mat. xiii. 13. John viii. 47. et al. (Xen. Hell. viii. 1, 34.) or understood. This sense is very common. Mat. v. 3, 4, 5. et al. freq. Hoogeveen observes, that *διότι* seems only an abbreviation of *διὰ τοῦτο ὅτι*, and is used for *ὅτι*. (See Plat. Phæd. t. x. p. 315.

1 On Mat. vi. 13. observe, that several learned critics, among whom Wetstein and Griesbach, have not only doubted the genuineness of the doxology, *ὅτι σου ἔστιν, κ. τ. λ.*, but have even rejected it as spurious. But though omitted in the Cambridge and two other Greek MSS., (except the concluding word *ἀμήν*), it is found in all the other Greek MSS. and in the ancient Syriac version. And as for the opinion advanced in the Complutensian note, that the doxology was received from the Greek liturgies into the text, it is well remarked by Wolfius, that it is more probable that it should have been taken from the text of Matthew into the liturgies, than vice versa. Else how came it not to be likewise inserted into the text of Luke xi. 4? In Mat. vii. 14. no fewer than eighty-seven MSS., six of which are ancient, for *ὅτι* have *τι* how? So, besides several other old versions, the first Syriac has *ܢܘܬܝܐ*, and Vulg. *quam?* *τί* is also the reading of several ancient editions, and is approved by Wetstein, and received into the text by Griesbach. Mill, however, Prolog. p. 41. prefers *ὅτι*.

ed. Bip.) Sometimes in this sense there seems an ellipse of *τι ἔστι*, before *ὅτι*, as in Mark ix. 11 and 28. *Τί ὅτι* is very often the interrogation *what is the cause that—?* Acts v. 4, 9. Comp. John xiv. 22. There is a double use of the causal *ὅτι* in 1 John iii. 20. Hoogeveen removes the difficulty by taking away the stop at the end of v. 19. reading in the first case *ὅτι ἐάν*, and making it *whatsoever*, and then the second *ὅτι* depends on *ἐκ τούτου*. Then we translate in fact, "And by this (viz., that God is greater than our hearts) we know that we are of the truth, and shall calm and assure our hearts before him, of whatever crime our hearts may condemn us." Wahl also takes away the stop at the end of ver. 19. and reads thus, *πείθομεν τὰς καρδίας ἡμῶν ὅτι, ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδιά, ὅτι μεῖζων, κ. τ. λ.*, observing, that *ὅτι* is repeated in a similar manner in Xen. An. v. 6, 19. vii. 4, 5. See Matthiæ, § 507 and 529.] In Luke vii. 47. it is not strictly causal, but denotes an inference of the antecedent from the consequence: "Wherefore, since she has shown so great a regard to me, *I say unto thee*, it is plain that *her many sins are forgiven, ὅτι* for or because *she hath loved much*: her great love to me is the sign (not the meritorious cause) of her many sins being forgiven." I am aware that some learned men render *ὅτι* in this passage by *therefore*, and produce other texts of the New Testament to confirm this interpretation; but it does not appear to me that *ὅτι* ever signifies *therefore*, either in the inspired, or any other Greek writer; and the learned reader may see the explanation of the text here given abundantly vindicated in Chemnitius's Harmonia Evangelica, cap. 57. See also Wetstein. [Schleusner takes the view objected to by Parkhurst, and alleges 1 John iii. 14. and John viii. 44. twice, and some passages from the LXX; but the first of these passages, which is the only one of moment, makes against him. St. John there clearly means, that "our love for our Christian brethren is a sign of our Christian state." And Hoogeveen is entirely with Parkhurst on this passage of St. Luke, where the emphasis seems to be on *πολλὰί*, as Hoogeveen observes. Thus the reasoning is, "It is clear that she has been forgiven many sins, for you see that she loves much; while he to whom little is forgiven loves little."]

[3. There is a remarkable use of *ὅτι* before the infinitive in Acts xxvii. 10. as in Xen. Hell. iv. 3, 1. Diod. Sic. iv. 26. Polyb. i. 4, 1.]

"*Oron*. It is used in the Attic dialect for *οὔτινος*, the genitive of *ὅστις* who, which; hence *ἕως ὅτου* for *ἕως χρόνου ἐν ᾧτινι* (the relative *ὅτου* being put in the same case with the antecedent by an Atticism) is *until* or *during the time in which*. It either *excludes* the time following, as Mat. v. 25. Luke xiii. 8. xv. 8. John ix. 18; or not, Luke xxii. 16, 18. Comp. *ἕως οὗ*, under *ἕως* 1.

1. *Until*. Luke xiii. 8. xv. 8. xxii. 16, 18. John ix. 18.

2. *Whilst*. Mat. v. 25.—The above cited are all the passages of the N. T. wherein the phrase *ἕως ὅτου* occurs.

"*Or*", an adv. Before a consonant *ὃ* is used; before a vowel with a smooth breathing *ὃς*; before a vowel with a rough breathing *ὄς*.

1. Negative, *not*. Mat. i. 25. ii. 13. v. 14. xii. 43. [With Rom. ix. 25. that (people) *which is not my people*. Comp. Deut. xxxii. 21. Hos. ii. 25.] With *μή* following, the negation is made more intense, *οὐ μή*, *in no wise*, *by no means*, Mat. v. 18, 20. Heb. xiii. 5. et al. [And so with other negatives. See Mark iii. 27. v. 37. xv. 4. Luke iv. 2. x. 19. xii. 27. xiii. 13. xiii. 53. Acts vii. 5. viii. 39. Rom. iii. 10. 1 Cor. vi. 10. Rev. xiii. 8. xiii. 14. xx. 4. xxi. 4.]

2. *No*. John i. 21. *ὄχι γάρ, nay verily, no truly*, *non sanè*, *minimè verò*. Acts xvi. 37. where Kypke cites Lucian and Athenæus using these two particles in the same sense.

3. Prohibitive, *not*, *ne*. Mat. v. 21, 27. xix. 18. [Acts xiii. 5. Rom. vii. 7. xiii. 9. It must be observed, that this is contrary to the rules of good Greek, as Zeune (on Viger. vii. 12, 3. not. 26.) rightly observes. *Μή* ought to be used in these cases. The true difference between *οὐ* and *μή* is this, that *οὐ* denies a thing itself, *μή* the thought or intention of it. Hence, *οὐ* can be used absolutely, while *μή* depends on another verb expressed or understood. *Μή ταῦτα γένηται* (sc. φοβοῦμαι)—*μή τοῦτο δράσῃς* (sc. ἔρα). Sometimes not so much a verb of this sort, as the thought and plan itself is understood, as *μή κεύθε* *be unwilling to conceal*. This difference is rigidly observed. But there may occur cases where it is difficult to tell which should be used. The following, however, are easy to make out: *οὐ πολήσεις* *you will not dare*, said of one whom we know not to be daring enough to make such or such an attempt; *μή πολήσῃς* *do not dare*, of one whom we think to be sufficiently daring for it. Hermann on Viger. not. 267.—Here then *οὐ* is used for *μή*. See Matthiæ, § 601. Vorst. Phil. Sac. 222. ed. Fischer.]

4. Interrogative, *Not?* *annon*, *nonne?* Mat. vi. 26, 30. vii. 3.

5. Pleonastic, after the verbs of *denying*. 1 John ii. 22. Comp. under *μή* 2.

6. *ὀυ—ἀλλά*—used elliptically for *οὐ μόνον—ἀλλά*—*Not only—but*—See John [vii. 16.] xii. 44. Acts v. 4. Rom. ii. 28, 29. Eph. vi. 12. 1 Thess. iv. 8. 1 Pet. iii. 21. Comp. Exod. xvi. 8. 1 Sam. viii. 7. Jer. vii. 22. in LXX, and see Bp. Pearce's note on John xii. 44. Or, *not so much*—as—1 Cor. i. 17. where also see Bishop Pearce. [Ὁυ, after the Hebrew, has the same sort of force in Mat. ix. 13. *I will have mercy, and not merely sacrifice*, which Kuinoel has explained very ill, by making the force of the sentence turn on the meaning of θέλω. See Mede's Works, p. 352. for other examples of this comparative negation.]

ΟΥ, an adv. of place, from *ὅθι* the same, which from the pron. relative *ὅς*, and the syllabic adjection *θι*, denoting *in* or *at* a place; or rather *οὐ* is elliptical for *ἐφ' οὐ τόπον*, *in what place*. See Bos, Ellips.

1. *Where, in what place*. Mat. xviii. 20. Luke iv. 16, 17. Comp. Rom. iv. 15. v. 20. Heb. iii. 9. where see Wolfius, and Macknight. Ἐπάνω οὐ, *above (the place) where*, Mat. ii. 9.

2. *Whither*. Luke x. i. xxi. 10. xxiv. 28.

3. *Οὐ ἐάν, whithersoever*. 1 Cor. xvi. 6.

ΟΥ'Α'. An interjection, or natural exclamation of derision or insult.—*Ah, aha!* occ. Mark xv.

29. In Arrian [Diss. Ep. iii. 23.] and Dio [lxiii. 20.] it denotes *admiration* or *applause*.—See Raphaelus and Wetstein.

ΟΥ'ΑΙ'. An interjection of *grief* or *concern*.—It is joined with a dative,

1. In denouncing misery or evil, *woe, alas!* See Mat. xi. 21. xviii. 7. xxiv. 19. 1 Cor. ix. 16. Luke vi. 24, 25, 26. and Campbell on this last passage. [Is. i. 4. Arr. Diss. Ep. iii. 19.]

2. Used as a noun, *a woe*. Rev. ix. 12. xi. 14. as it is also in the LXX of Ezek. ii. 10. for the Heb. participle *grief* γ. In the LXX it generally answers either to *ἡ* a particle of *grief*, or to *ἡ* a particle of *grieving* or *threatening*, from either of which it may be derived.

Οὐδαμῶς, an adv. from *οὐδαμὸς* *not even one*, which from *οὐδέ* *not even*, and the Ionic or Doric *ἀμὸς one*. See under *μηδαμῶς*.—By *no means*. occ. Mat. ii. 64. [Οὐδαμῶς occ. 1 Kings i. 37. Prov. xxiii. 5.]

Οὐδέ. A conjunction, from *οὐ not*, and *δέ* a conjunction copulative.

1. *Neither*, nor. Mat. v. 15. vi. 15, 20, 26. et al.

2. *Not even*. Mat. vi. 29. viii. 10. Gal. ii. 3, 5. [Mark vi. 31. xiv. 59. Luke vii. 9. Οὐκ—οὐδέ are used in this sense Luke xviii. 13. The formula *οὐδέ τις* is *not even one*. See Mat. xxvii. 14. John i. 3. et al.]

3. Interrogative, *not so much as?* Mark xii. 10. Luke vi. 3.

4. In some cases *οὐδέ* is little more than a simple negation, *not*. John viii. 42. Acts iv. 34. Gal. vi. 13. So *ἔν* in Heb. as Ex. xl. 37. et al. and *nec* in Latin, as in Cic. Ep. ad Fam. x. 1.]

Οὐδέεις, οὐδεμία, οὐδέν, from *οὐδέ* *not even*, and *εις, μία, ἓν, one*.

1. *Not one, no one, none, nothing*. See Mat. v. 13. vi. 24. xvii. 8. Mark vi. 5. et al. freq. Acts xxi. 24. ὧν κατήχησται περί σου οὐδέν ἐστιν, "So I point it: the construction I take to be this: *ὅτι οὐδέν [τούτων] ὧν [for α] κατήχησται περί σου, ἐστιν*: for what reason can be given why *ὧν* is in the genitive case, but that it is drawn into that case by the preceding word *τούτων* understood? *That none of those things which they have heard concerning thee is, or exists, i. e. is real or true*. The version is good sense, but the construction can only show the reason of it. It may be so, or otherwise, Acts xxv. 11. because *κατηγορεῖν* governs a genitive, which *κατηγορεῖσθαι* does not." Markland in Bowyer's Conjectures. [Markland has explained this quite rightly. He should have added, that the phrase *οὐδέν ἐστι* in this sense is used in other writers, as *οὐκ ἐστι τούτων οὐδέν*, (where the gen. antecedent spoken of by Markland is expressed) in Polyb. p. 1397. See Raphael. in loc. This instance should therefore be perhaps referred to sense II.]

II. Οὐδέν, neut. *nothing*, i. e. *ineffectual, insignificant, of no worth*. Mat. xxiii. 16, 18. John viii. 54. 1 Cor. vii. 19. viii. 4. Comp. *εἰδωλον* III. and 1 Cor. xiii. 2. *οὐδέν εἰμι* is used in a like view by Arrian, Epictet. iv. 8. See Raphaelus, Wolfius, and Wetstein. [2 Cor. xii. 11. Eur. Iph. in Aul. 968. Aristoph. Eq. 158. Olear. ad Philost. Vit. Apoll. iii. c. 30. *εἰς οὐδέν* is used in the same sense, *of no account*, in Acts v. 36. Is. xiv. 23.]

[III. Οὐδέεις is used sometimes where *very few*,

rather than absolutely *no one*, is used. See John iii. 32. 1 Cor. xiv. 2.]

Οὐδέποτε, an adv. from οὐδέ *not even*, and ποτέ *ever*. [See Exod. x. 6. 1 Kings i. 6. Thucyd. iv. 61. In Mat. xxi. 16, 42. Mark ii. 25. the word is interrogative.]—*Never*. Mat. vii. 23. xxi. 16. et al. freq.

Οὐδέπω, an adv. from οὐδέ *not*, and πω *yet*, which from Heb. הֵן or הֵּנָּה *here*.—*Not yet, never yet*. occ. Luke xxiii. 53. John vii. 39. xix. 41. xx. 9. 1 Cor. viii. 2. [Ex. ix. 30. Xen. Mem. iii. 6, 1.]

Οὐθείς, οὐθεμία, οὐθέν, from οὔτε *not, not even*, and εἷς, μία, ἓν, *one*.

I. *Not one, no one, nothing*.

II. Οὐθέν, neut. *nothing, of no value, or worth*. Comp. οὐδείς II. occ. 1 Cor. xiii. 2. according to many MSS. and some printed editions. See Wetstein's Var. Leet.

Οὐκ. See under οὐ.

Οὐκέτι, an adv. from οὐκ *not*, and ἔτι *any more*.—*No longer, no more*. Mat. xxii. 46. Mark ix. 8. x. 8. xv. 5. (where see Campbell.) Luke xv. 19. et al. [It is constantly joined with other negatives, as Mark iv. 25. Acts viii. 39. Ez. xvi. 41, 42. See Xen. Cyr. i. 4, 5.]

Οὐκοῦν and οὕκουν, from οὐκ and οὖν.—[This word is usually said by the grammarians to be *therefore* or *not*, according as the accent is laid on the first or second syllable. But the case seems to be that it is always *negative*, but is frequently used in interrogations; and as οὕκουν τοῦτο δεῖ ποιεῖν; *ought we not to do this?* is very nearly the same as δεῖ ἄρα τοῦτο ποιεῖν, *therefore we ought to do this*, (and the Greeks we know constantly draw conclusions in this form,) the grammarians neglected the interrogation, and gave the sense of *therefore* to this particle. The change of accent arises from the Greeks drawing back the accent in interrogations, and from the natural propriety of accenting the emphatic word, according to Hermann on Viger, not. 261. See Elmsley on Eur. Med. 860. There is one peculiar use of this particle to be noticed. The Greeks constantly place the interrogation on the first word, and the rest follows without an interrogation, as in Soph. Ant. 91. Οὕκουν, ὅταν δὴ μὴ σθένω, πεπαισμένοι; i. e. *When in truth I have no power, I shall be quiet, shall I not?* So in St. John xviii. 37. οὕκουν, βασιλεὺς εἰ σύ, i. e. *You are a king (then), are you not?*

Οὐ'Ν, a conjunction.

1. Illative or argumentative, *therefore, then*. Mat. iii. 8, 10. vii. 11. x. 16. et al. freq.

2. *Now, but*. Mat. xii. 12.

3. It is used in continuing a subject, or passing from one part of it to another, *then*, as Luke xxii. 36. John xviii. 16, 17. 1 Cor. xiv. 23. Comp. John xx. 30.

4. In resuming an argument or subject which has been interrupted, it may be rendered, *then, therefore*. Thus Eph. iv. 1. the Apostle resumes the exhortation which he had begun at the first verse of the preceding chapter; compare also ver. 17. So Heb. iv. 6. comp. ver. 1; John xviii. 19. comp. ver. 15; Mark iii. 31. comp. ver. 21; 1 Cor. viii. 4. comp. ver. 1.

Οὐπω, an adv. from οὐ *not*, and πω *yet*.

Not yet. Mat. xv. 17. xxiv. 6. et al. freq. [In the following places, it refers to transactions *past* at the time of the narration, but not *past* with respect to the action narrated. John iii. 24. vii. 30. 1 Cor. iii. 2. The word occ. Gen. xviii. 12.]

Οὐρά, ἄς, ἡ. The Greek lexicographers derive it from ὅρος, *ov, ó, a bound, extremity*. So the Eng. ¹ *a tail*, may be related to the Greek τέλος *end, extremity*.—*And, or the, tail* of an animal, occ. Rev. ix. 10², 19. xii. 4. [Is. xix. 15. Xen. de Re Eq. v. 7.]

Οὐράνιος, *ov, ó, ἡ, from οὐρανός*.—*Heavenly, of or belonging to heaven*. occ. Mat. vi. 14, 26, 32. xv. 14. Luke ii. 13. Acts xxvi. 19. Comp. οὐρανός. [Dan. iv. 23. Xen. Mem. i. 1, 11.]

Οὐρανόθεν, an adv. of place, from οὐρανός *heaven*, and *θεν* denoting *from a place*.—*From heaven*. occ. Acts xiv. 17. xxvi. 13. [Lobeck (on Phryn. p. 93.) reckons this a word of a low age. Wahl quotes it from Iambl. Vit. Pyth. xxxii. 216. Niceph. Greg. x. 1, 287. Æschin. 73, 5.]

ΟΥ'ΠΑΝΟ'Σ, *ov, ó*. Aristotle, de Mundo, says, οὐρανὸν ἐν τῷ μῶς καλοῦμεν ἀπὸ τοῦ ὅτι ὀρον εἶναι τῶν ἄνθ, οὐρανός is so called from being the *boundary of things above*.

I. *The heaven*³, that immense aerial fluid which, in its several conditions of fire, light, and gross air, is diffused throughout the created universe, and actually⁴ fills every part of it which is not possessed by other matter. [Thus *heaven and earth* make up the *universe*. Mat. xi. 25. Acts iv. 24. xvii. 24. See Col. i. 16. Heb. i. 10. The Jews in our Lord's time divided heaven into *three* regions, the first containing the atmosphere and clouds, the second the starry firmament, the third the dwelling-place of God. And the word occurs in all these senses. Schleusner suggests, that the use of the plural number of the noun arises from this division, while Fischer (see note on οἰκτιρμός) attributes it to the greater propriety and adaptation of the word to the dignity of God; and Parkhurst considers it as an Hebraism, the plural עֲרָבָא being constantly used. We may observe, that the more recent Jews adopted a different division, into *seven* regions.]

[II. *The heaven, or atmosphere*. Mat. xvi. 1, 2, 3. Luke iv. 15. James v. 18. et al. Here the fowls of the air τὰ πετεινά τοῦ οὐρανοῦ fly, Mat. vi. 26. viii. 20. xiii. 32, et al. Comp. Gen. i. 20.—and the clouds are supported, Mat. xxiv. 30. xxvi. 64. Luke xii. 56. In Luke x. 18. some join Σατανᾶν with ἐκ τοῦ οὐρανοῦ, and conceive the phrase is to be *properly* taken, as Satan and other demons were supposed to dwell in the air, (see Elmsen on Eph. ii. 1.) while others, as Kuinoel⁵, take it in a figurative sense for

¹ See Junius, Etymol. Anglican. in TAIL.

² [See Bochart, Hieroz. t. ii. p. 475.]

³ So Suicer, Thesaur. "οὐρανός propriè notat Totum illud fluidum corpus à terrâ usque ad extima mundi extensum."

⁴ That the ancient Greeks were well acquainted with this physical truth appears from the Orphic verses cited from Stobæus, ed. Eschenbach, p. 246,

οὐκ ἔστιν τόπος
οὐ μή 'στιν ἄηρ.

⁵ There is no place where AIR is not.

⁶ [This remark of Kuinoel's affords a curious specimen of the loose way in which he and others of the same school

losing all power; others again join ἀστραπὴν ἐκ τοῦ οὐρ.]

[111. *The heaven, or starry firmament.* Mark xiii. 25. οἱ ἀστέρες πεσοῦνται ἀπὸ τῶν οὐρανῶν (comp. in Heb. Deut. i. 10. x. 22. Is. xiii. 10.) Acts vii. 42. (comp. Jer. viii. 2. xix. 13. xxxiii. 22.) Heb. xi. 12. See Gen. i. 16, 17. The expression ἕως τοῦ οὐρανοῦ ὑψωθῆναι, Mat. xi. 23. to be exalted to heaven, a figurative description of great eminence and superior advantages, may be referred to either this or the last sense. The prophets use similar expressions, Is. xiv. 13. Jer. li. 53. Lam. ii. 1. The sins of Babylon are said to reach to heaven, to intimate their number and greatness. Rev. xviii. 5. Comp. Jer. li. 9. Heb. vii. 26.]

IV. It is used for *that heaven* where is the peculiar residence of God, called by the Psalmist *the holy heavens, or heavens of holiness*, i. e. of separation. Ps. xx. 6; and by Solomon, 1 Kings viii. 30, 39, 43, 49. *God's dwelling or resting place*—הַמָּקוֹם הַזֶּה, or —הַמָּקוֹם הַזֶּה. Mat. v. 16, 45, 48; where the blessed angels are, Mark xiii. 32; whence Christ descended, John iii. 13, 31. vi. 32, 33, 36, 50, 51. (comp. 1 Cor. xv. 47); where after his resurrection and ascension he sitteth at the right hand of the Majesty on high, Heb. viii. 1. and appeareth in the presence of God for us, Heb. ix. 24; and where a reward is reserved for the righteous, Mat. v. 12. 1 Pet. i. 4.

V. As the *material heavens* eminently declare the glory of God, Ps. xix. 1. and as each of the three divine Persons and their economical acts are described to us in Scripture by the three conditions of the heavens and their operations, so not only the Heb. שָׁמַיִם and Chald. שְׁמַיָּא the heavens are used as a name of God in the Old Testament, 2 Chron. xxxii. 10. (comp. 2 Kings xix. 14, 15. Isa. xxxvii. 14, 15.) Dan. iv. 23 or 26, but οὐρανός is applied to the same sense in the New, as Mat. xxi. 25. Mark xi. 30, 31. Luke xv. 18, 21, xx. 4, 5. John iii. 27. So βασιλεία τῶν οὐρανῶν, the kingdom of heaven, or of the heavens, is synonymous with βασιλεία τοῦ Θεοῦ, the kingdom of God. See under βασιλεία III. The Talmudists in like manner frequently use heaven for God, and oppose heaven in this view to men, as may be seen in Wetstein on Mat. xxi. 25. Comp. 1 Mac. iii. 18. (Alexandr.) 19, 60. iv. 10. [See Fischer de Vitiis Lex. N. T. p. 96.]

ΟΥ'Σ, ὠτός, τό, immediately from the old word οὐας, οὐατος.

I. The ear, properly so called, the organ of hearing. Mat. vii. 33. Luke xxii. 50. et al. [On Mat. x. 27. (what ye hear in the ear) Schl. observes that the phrase to whisper in the ear was in use among the rabbis to express the esoteric doctrines which they delivered to their disciples. But comp. Gen. i. 4. and Josh. viii. 35.]

II. It denotes the ear of the mind, i. e. the faculty of understanding and attentively consider-

ing. Mat. xi. 15. xiii. 9, 15, 43. Luke ix. 44. et al. See Wetstein on Mat. xi. 15. [In Acts vii. 51. (uncircumcised in their ears, a phrase taken from Jer. vi. 10.) the meaning obviously is, (as circumcision was a command of God, and the neglect or refusal of it implied disobedience,) disobedient to the commands of God, shutting as it were their ears to his voice.]

III. Ears are, in condescension to our capacities, ascribed to God, and denote his attention both to the cries of the poor oppressed, Jam. v. 4. and to the prayers of the righteous, 1 Pet. iii. 12.

Οὔσα. The particip. pres. fem. of the V. εἰμί to be, which see.

Οὐσία, ας, ἡ, from the preceding οὔσα.—Substance, wealth, goods. occ. Luke xv. 12, 13. [Tobit xiv. 18. Aq. Eccl. ii. 8. Ælian, V. H. x. 17. Xen. Mem. ii. 8, 3. Aristoph. Plut. 754. Theoph. Char. xvii. 2.]

Οὔτε, a conjunction, from οὐ not, and τε and.—Neither, nor. Mat. vi. 20. xii. 32. et al. freq. [In Mark iii. 5. Luke xii. 26. 1 Cor. iii. 2. it seems to be not even. It occurs Num. xxiii. 25. Deut. v. 21.]

Οὔτος, αὐτή, τοῦτο, from the prepositive article ὁ the, and αὐτός he.—[This, used]

[(1.) Either of things actually before one's eyes, as Matt. iii. 9, 17. iv. 3, 9. et al.]

[(2.) Of things actually doing, or of which one is actually speaking, Matt. iii. 3. v. 19. et al. and so of time present, Mat. xxiv. 34. xxvi. 34.]

[(3.) Of things immediately preceding, as Mat. vii. 12. Mark xii. 30. et al., or following, as Mat. x. 2. Mark xvi. 17. et al.]

[(4.) Οὗτος is used emphatically, to give some dignity to the persons or things mentioned, as Mat. v. 19. οὗτος μέγας. x. 22. et al. Xen. Cyr. ii. 1. Dem. 522, 20. et al. freq. See Weiske Pleonasm. Gr. p. 76.]

[(5.) It is used, like iste, to express contempt, as Mat. xiii. 55. οὗχ οὗτος ἐστὶν ὁ τέκνονος υἱός; is not this fellow the carpenter's son? xxvii. 48. Mark iii. 7. and vi. 2. (perhaps) Luke vii. 39. Acts vii. 34. Ecclus. xiii. 27. Neh. iv. 2. et al. Xen. Cyr. i. 3, 11. Anab. iii. 1, 30.]

[(6.) It is used in phrases inserted parenthetically for explanation, and serves as a strong connexion. Acts viii. 26. Γάζαν, αὐτὴ ἐστὶν ἐρημος. x. 36. Diod. Sic. v. 58.]

[(7.) With καὶ this word serves, says Schl., as the relative, as Luke xvi. 1. xix. 2; but I think Matthiæ far more correct in saying that it is put as in Latin, et is, isque, in the sense and truly, and indeed, or and also. So Luke vii. 12. καὶ αὐτὴ χήρα¹. See Luke xx. 30. 1 Cor. ii. 2. Herod. i. 147. vi. 11. And it is so used especially in the neut. plur. when conveying a more accurate definition or application of some previous entire proposition, as in 1 Cor. vi. 8. ἀδικεῖτε—καὶ ταῦτα ἀδελφοί, ye act unjustly, and that too towards brethren. In the N. T. the neut. sing. is also so used, Rom. xiii. 11. 1 Cor. vi. 6. Eph. ii. 8. Phil. i. 28. See Soph. El. 613. Xen. Mem. ii. 3, 1. The English phrase and that too, seems nearly to convey the sense of these Greek ones.]

¹ [The meaning is, besides her other sufferings (losing her son) she was also a widow, so that the phrase refers to the whole of the previous proposition.]

cite passages to prove any point in hand. Kuinoel says, that the phrase ἐξ οὐρανοῦ πίπτειν occurs in the sense he gives it in Mat. xi. 23. John xii. 31. Rev. xii. 7. Is. xiv. 12. Now the last is the only place where it occurs. In the first there is a different phrase of the same meaning, and in the two others there is not the most distant connexion with it. Indeed these places must, I conceive, have been copied without examination from some note relating to a different part of the same verse.]

(8.) Τοῦτο, neut. used adverbially, *κατά* being understood. Thus τοῦτο μὲν—and τοῦτο δὲ answer one another in *distribution*, and may be rendered *partly*—and *partly*, Heb. x. 33. This use of τοῦτο is very common in the best Greek writers. See Raphelius, Wetstein, and Kypke.

Αὐτή feminine in Mat. xxi. 42. Mark xii. 11. is, I apprehend, a mere Hebraism for the neut. τοῦτο, used, as likewise by the LXX, for Hebrew pronoun *feminine* הִיא, Ps. cxviii. 23.—In Mark iv. 18. the latter οὗτοί εἰσι are words so plainly superfluous, and wanting in such a great number of MSS., that they are rejected by Mill, Wetstein, and Griesbach, and no doubt, ought to be omitted. Διὰ τοῦτο, in John vii. 22. are by Theophylact joined with the preceding V. θαυμάζετε, *ye all wonder* because, or on account, of it: this construction is evidently preferable to the common one, and is accordingly embraced by Beza, Doddridge, Worsley, Kypke, Griesbach, Campbell, and other modern critics and translators. So Martin's French translation, *et vous vous en êtes tous étonnés*. Comp. Mark vi. 6.—[Wahl gives the sense of τοῖος or τοιοῦτος, *such*, to this word, in Luke ix. 48. John iv. 15. vii. 4. 2 Tim. iii. 5. 2 John 7; but this sense is rather an *inference* from the whole context, than the sense of the word itself.]

Οὕτω before a consonant, οὕτως before a vowel, an adv. from οὗτος.

1. Declarative, *thus, in this manner, so*. Mat. i. 18. ii. 5. iii. 15. v. 12. et al. freq.

2. Comparative, *so, in the same or like manner*. See 1 Thess. ii. 8. Rom. v. 15, 18. John iii. 14. Comp. Mat. vii. 17. xii. 45. Jam. iii. 6. where οὕτως is omitted in the Alexandrian and another Greek MS., and in the Vulg. version; and the author of the ancient Syriac seems to have considered it as belonging to the preceding clause, ὁ κόσμος τῆς ἀδικίας, and either read the Greek differently from the printed editions, or has added explanatory words; for thus runs that version of the beginning of ver. 6, *and the tongue is a fire, and the world of iniquity is as a wood, and the tongue, &c.* It must be confessed that this supplement (comp. ver. 5.) greatly clears this otherwise perplexed and difficult text. [Is. xvi. 17.]

3. *So, to such a degree*. Mark [ii. 7.] iv. 40. Gal. iii. 3. Comp. Mat. xxvi. 40. 1 Cor. vi. 5. [where it is rather used as a reproachful question, *So then, is this the case?*]

4. *So, in this, or the present state*. 1 Cor. vii. 26, 40. [Schl. adds Luke xii. 21. 2 Pet. iii. 4.]

5. *So, so then, therefore*. Rev. iii. 16.

6. *So, thus, accordingly*. Phil. iv. 1. John iv. 6. "Accordingly, like a person so wearied." Harmer's Observations, vol. iii. p. 252. where see more. But Kypke observes, that it is usual with the Greek writers to use οὕτως after a participle, as in John *pleonastically*, of which he produces instances from Josephus, Pausanias, and Plutarch. [So Elsner and Krebs¹.]

7. *Then, then at length, and so, ita demum, tum demum*. See Acts xx. 11. xxvii. 17. [2 Pet. i. 11.] et al. Raphelius on Acts xx. 11. shows that

Herodotus, Xenophon, and Polybius use οὕτως in the same sense. [And we have it with *καί*.]—*Καὶ οὕτως, and so, and then*. Acts xxviii. 14. 1 Cor. xi. 28. Epictetus applies these two particles in the same manner, Enchirid. cap. 35. 'Consider what must go before, and what may follow, *καὶ οὕτως, and so, or and then, attempt the business.*' So in cap. 34. In 1 Cor. xiv. 25. *καὶ οὕτω* at the beginning of the verse are omitted in ten MSS., four of which are ancient, in the Vulg. and several other old versions, and is accordingly ejected from the text by Griesbach. [Add Acts xvii. 33. 1 Cor. xiv. 25. Heb. vi. 15. 2 Pet. i. 11. And it appears to me that it is so used of *time* in Acts vii. 8. *and then* (i. e. after knowing the promise) *he begot Isaac* (where Wahl puts *Jacob*, and translates *ita, ut nosset præceptum—genuit Jac.*; but he allows the sense to be *post legem de circumcissione datam*). See further Rom. xi. 26. 1 Thess. iv. 17. Rev. xi. 5.]

Οὐχ. See above in οὐ.

Οὐχί, an Attic adv. from οὐχ.

1. *Not*, generally with an interrogation, as Mat. v. 46, 47. et al. freq. [2 Chron. xx. 6.] but sometimes without, as John xiii. 10, 11.

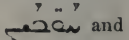
2. *No, nay, not so*. Luke i. 60. xii. 51. xiii. 3. Rom. iii. 27. [Luke xvi. 30.]


ὀφείλειτης (for ὀφειλήτης), ου, ὁ, from ὀφείληται, 3 pers. perf. pass. of ὀφείλω, or obsol. ὀφείλω to owe.

I. *A debtor, one who is indebted to another*. Mat. xviii. 24.

II. *A debtor, one who is obliged to do something, &c.* Rom. i. 14. viii. 12. Gal. v. 3. Comp. Rom. xv. 27. [Soph. Aj. 590.]

III. *An offender, a trespasser, one who is a debtor, or obliged either to reparation or punishment*. Mat. vi. 12. (comp. 14, 15. Luke xi. 4.) Luke xiii. 4. (comp. ver. 2.) So in Dan. i. 10. ܕܢܝ, which properly signifies to make a debtor, is used for making guilty, liable or obnoxious to punishment. And in Mat. vi. 12. the ancient Syriac version

for ὀφειλήματα and ὀφειλάταις uses  and

 the former of which signifies both debts

and trespasses, and the latter both debtors and trespassers. See Castell, and comp. Heb. and Eng. Lexicon in ܕܢܝ. [In the Targums too these Hebrew words are often used, where the text has *sinner* or *offenders*. See Ps. i. 1, 5. Gen. xviii. 23. Vorst. de Hebr. iii. p. 75.]

ὀφειλή, ἡς, ἡ, from ὀφείλω.

I. *A debt*. Mat. xviii. 32. [Lobeck on Phryn. p. 90.]

II. *A due*. Rom. xiii. 7. [1 Cor. vii. 3.] †See εὐνοια.†

ὀφειλημα, ατος, τό, from ὀφείλωμαι, 1 pers. perf. pass. of ὀφείλω to owe.

I. *A debt properly*. Deut. xxiv. 10. 1 Mac. xv. 8.]

II. *A debt, somewhat strictly due*. Rom. iv. 4. on which text Wetstein cites Thucydides, [ii. 40.] opposing in like manner χάριν to ὀφειλημα.

III. *An offence, a trespass which obliges to reparation*. Mat. vi. 22. Comp. ὀφειλέτης III. [and Targ. on Ps. xxv. 18. Ez. xviii. 7.]

¹ [Schl. is with Elsner and Krebs. See Arrian. Exp. ii. 10. But he thinks it may be for *ὥς ἐτυχεν*. See Abresch. ad Æsch. p. 597. Alberti makes it *afterwards*, others *therefore*.]

'ΟΦΕΙ'ΛΩ.

I. *To owe money, goods, &c. to be indebted.* Mat. xviii. 28, 30. Luke vii. 41. xvi. 5, 7. Rom. xiii. 8. [Philem. 18. Deut. xv. 2. Xen. An. i. 2, 11. Ages. iv. 4. The pass. Rom. xiii. 8. is referred by Schl. and Wahl to sense II.]

II. *To be obliged to do or suffer any thing, so that one ought, on some account or other, to do or suffer it.* See Luke xvii. 10. John xiii. 14. xix. 7. Acts xvii. 29. Rom. xv. 1, 27. Heb. ii. 17. Comp. Mat. xxiii. 16, 18. [Add 1 Cor. xi. 10. 2 Cor. xii. 14. Eph. v. 23. 2 Thess. i. 3. ii. 13. 1 John ii. 6. iii. 16. iv. 11. 3 John 8. But in John xix. 7. Heb. ii. 17. as well as in 1 Cor. v. 10. vii. 36. the sense is rather to *behave, to be under some necessity.* In Acts xvii. 29. 1 Cor. xi. 7. 2 Cor. xii. 11. Heb. xi. 12. the sense is, *it is right, it is proper, one ought.*]

III. *To be indebted, i. e. bound to make reparation to another whom one has injured.* occ. Luke xi. 4. Comp. ὀφειλέτης III.

"Ὀφελον.—I wish. It is properly the 2nd aorist, according to the Ionic dialect, which drops the augment, of the V. ὀφείλω *to owe* [but was adopted subsequently as the usual form in common Greek]: hence, being declined ὀφελον, ες, ε, &c. and agreeing with a noun or pronoun in number and person, it is often used by Homer in *wishing*, either with the particles ὥς or αἰθε prefixed, or not, as II. iv. 315. Ὡς ὈΦΕΛΕ'Ν τις ἀνδρῶν ἄλλος ἔχειν, literally, 'how ought some other man to have it (your great age)! i. e. I wish some other man had it.' II. iii. 40. Αἰθ' ὈΦΕΛΕ'Σ ἀγῶνός τ' ἔμεναι—"Oh! thou oughtest to be unborn! or, I wish thou wert so." II. xix. 59. τὴν ὈΦΕΛ' ἢ νήσου κατακτάνειν Ἀρτεμις ἰφ', 'whom Diana should have killed, or whom I wish she had killed with an arrow at the ships.' Many other instances of the like kind the reader may find in the learned Damm's Lexicon, col. 643, 644; and in this manner ὀφελον or ὀφελον is in Homer, I believe constantly, declined by persons, singular or plural, (see II. xxiv. 253, 4.) and joined with a V. infinitive. But the later Greek writers¹, probably in conformity with the vulgar language, frequently apply ὀφελον in the first person singular, or as it were adverbially, for *I wish*, and make the following V. agree with the noun or pronoun spoken of in number and person. So LXX in Job xiv. 13. Ps. cxix. 5. And thus St. Paul, 1 Cor. iv. 8. καὶ ὀφελόν γε ἐβασιλεύσατε, and truly I wish ye did reign, which in Homer's style would be expressed, καὶ (ὥς or αἰθ') ὀφέλετε, or ὠφέλετέ γε βασιλεύσαι. Comp. 2 Cor. xi. 1. Rev. iii. 15. As to Gal. v. 12. the only remaining passage of the N. T. where ὀφελον occurs, we may perhaps, with the learned Elsner, explain ὀφελον καὶ ἀποκόψονται, I wish they were or may be even cut off (preciderentur) or deprived of all further opportunity or capacity of disturbing you; for the word ἀφορμὴν or the like may be understood, (see 2 Cor. xi. 12.) and this accusative N. be construed, according to a very common idiom, with the V. of a passive signification ἀποκόψονται. Comp. 1 Cor. ix. 17. and see more in

Elsner.—But, after all, it may be doubted whether the Greek language will admit of ὀφελον being construed with a V. future. Lucian in his Solœcista², and the ancient grammarians cited by Wetstein on 1 Cor. iv. 8. give us reason to think that it will not; nor do I know that any one instance of such a construction has been yet produced from any approved Greek writer. And the uncouthness of the phraseology in Gal. v. 12. is further increased by the insertion of the particle καὶ before ἀποκόψονται. Some therefore have proposed the placing of a point after ὀφελον to separate it from καὶ ἀποκόψονται. I wish—and they shall be cut off. "Paul," says Schwarzius in Wolfius, "had begun to wish, but dropping his wish he declares that destruction hung over those who disturbed the Galatians." But Beugelius in Gnomon, "is then the scandal of the cross taken away? I wish it was, and they shall be cut off that trouble you." Let the reader consider, and judge for himself. [Hermann (on Viger, not. 190.) says, that ὀφελον is used only in wishing that something had been which certainly was not, that something may be now, which certainly is not, and that something may be in future, which certainly will not be. As ὀφελον θανεῖν I wish I had died, but I did not; ὀφελον μὴ ζῆν I wish I were not alive, but I am; μὴ γὰρ ὀφελον ἀθάνατος εἶσθαι I wish I were not to be immortal, but I shall be. The uncertainty of future events, of course, as he justly observes, would necessarily make the last a very rare form of expression. Εἴθε is used, he says, in the same way, except that it implies rather a probability than certainty of the non-completion of the wish—a distinction apparently a little strained—while the opt. expresses a wish which may be accomplished. The difficulty in the passage of Galatians is not merely whether ὀφελον can be joined with the fut. indic., but whether it can be joined with any mood but the infinitive³. However, although this construction is rare, Markland (on Eur. Suppl. 796.) cites an instance (of the 1 aor. pass.) from Arrian, Diss. ii. 18. Zeune on Viger (v. 9, 6.) quotes Callim. Ep. xviii. (2 aor. mid.) and Schwarz de Solœcismis Disc. J. C. p. 115. quotes the future from Aristænetus, 1 Ep. 6.—Ὀφελον occurs 2 Kings v. 3. Num. xiv. 2. xx. 3. Ex. xvi. 3.]

"Ὀφελος, εος, ους, τό, from ὀφάλλω *to heap up, increase, profit.*—Profit, advantage. occ. 1 Cor. xv. 32. James ii. 14, 16. Wetstein on 1 Cor. xv. 32. shows, that the phrase τί μοι τὸ ὀφελος is agreeable to the style of the best Greek writers. [See Gen. xxxvii. 25. Job xv. 3. Æsch. Soer. D. ii. 7. Arrian, Diss. Ep. iv. 1, 167. Polyb. iii. 36, 6.]

Ὀφθαλμοδουλεία, ας, ἡ, from ὀφθαλμός *the eye*, and δουλεία, *service.*—Eye-service. "It implieth a mere outward service only, to satisfy the eye of man." Leigh. occ. Eph. vi. 6. Col. iii. 22. [Theophylact on the first place says, "not only when their masters are present and see them, but when they are absent."]

ὈΦΘΑΛΜΟΣ, οὔ, ὁ. The Greek lexicon writers derive it from ὀπτομαι *to see*; but this

¹ See Vigerus de Idiotism. cap. v. sect. ix. reg. 4.—6. [Viger says that ὀφελον is not used adverbially, but joined to its proper person and number. On ὀφελον and ὀφελον see Fisch. on Well. iii. p. 147. and the Interpp. on Mœris, p. 285.]

² Tom. ii. p. 978. D. he produces this as a solœcism, ἐπεὶ ὈΦΕΑΟΝ ΚΑΙ ἔνν ἰκοιουθῆσαι ΔΥΝΗ'ΣΗ, where he is perhaps sneering at the very text in Gal.

³ [Thom. M. p. 665. says, only the opt. or a past tense. He quotes Ps. cxix. 4. as an instance of the first, and Greg. Or. xxviii. t. i. p. 484. of the second.]

derivation seems defective. Perhaps as the Latin *oculus the eye* is derived from *oculo to hide*, because *hidden by the eyelids*¹, so the Greek ὀφθαλμός may be from the Heb. עַיִן or עֵינָא *to move swiftly*, (whence עֵינָא *the eyelids*), and עֵינָא *to hide*.

I. *The eye, the organ of seeing.* Mat. v. 38. ix. 29, 30. et al. freq.—On Mat. xxi. 42. Elsner shows that the Greek prose-writers apply ἐν ὀφθαλμοῖς in the same manner. To the instances produced by him, I add from Herodotus, ix. 119. τὸν δὲ παῖδα ἔΝ ὈΦΘΑΛΜΟΓΊΣΙ τοῦ Ἀρτακτεω κατέλευσαν, ‘and they stoned Artayctes’ son before his eyes.’ [The phrase ἀνοίγειν τοὺς ὀφθαλμούς is used in the N. T. to denote the restoration of the faculty of sight, but not in good Greek, where the phrase is rather ποιεῖν βλέπειν πάλιν, (as Aristoph. Plut. 401. 451.) and where this phrase when used has its literal meaning. Schl. says the use of it in this sense is an Hebraism, and refers to Is. xxxv. 5. and Vorst. Phil. Sacr. c. 37, 6. p. 698. See Mat. ix. 29, 30. xx. 33. John ix. 10, 14. et al. In Acts ix. 8 and 40, however, the phrase occurs in the natural sense of the words, while in Acts xxvi. 18. Eph. i. 18. (comp. Jer. xxxv. 6.) the meaning is figuratively to open the eye of the mind, i. e. to instruct.—The eye being one of the most precious parts, is put for the man himself. See Mat. xiii. 16. Luke x. 23 Rev. i. 7. Heb. iv. 13. From the exceeding value of the eye, too, arises the expression in Gal. iv. 15. *ye would have dug out your own eyes and given them to me*, i. e. *you would have given me any thing, however dear*; or, according to Schl., *ye would have borne any suffering for my sake*, which is not, I think, so satisfactory.] Πονηρός ὀφθαλμός, an evil eye. This is an Hebraical or Hellenistical expression. Thus in LXX of Deut. xv. 9. καὶ ΠΟΝΗΡΕΥΣΗΤΑΙ Ὁ ὈΦΘΑΛΜΟΣ ΣΟΥ answers to Heb. עַיִן עָרָא. Comp. Tobit iv. 16. Ecclus. xiv. 8, 10. xxxi. 13. in which two last passages we have the very phrase ὈΦΘΑΛΜΟΣ ΠΟΝΗΡΟΣ. See also Prov. xxiii. 6. xxviii. 22. It denotes an envious grudging eye, or that malignant look², that “jealous leer malign,” as Milton calls it, which usually accompanies envy or grudging; and so it is applied Mat. xx. 15. Mark vii. 22; but in Mat. vi. 23. Luke xi. 34. I think, with Doddridge, that it means a bad distempered eye, i. e. an eye overgrown with a film or speck. So Theophylact explains ὀφθαλμὸς πονηρὸς in Mat. vi. by ὀφθαλμὸς νοσώδης a distempered eye. Comp. ἀπλὸς II. and Wolfius and Kypke in Mat. vi. 23. [Schl. considers the eye spoken of in this phrase as the eye of the mind. In Ecclus. xxxii. 8. ἀγαθὸς ὀφθαλμός seems to denote readiness and cheerfulness in giving.]

II. *The eye of the mind, i. e. the intellectual faculty or understanding.* Mat. vii. 3—5. xiii. 15. Eph. i. 18. So Lucian, Vit. Auct. t. i. p. 373. τυφλὸς γὰρ εἰ τῆς ΨΥΧΗΣ τὸν ὈΦΘΑΛΜΟΝ, for you are blind in the eye of your soul; and Cle-

ment, 1 Cor. § 19. has ὈΜΜΑΣΙ ΤΗΣ ΨΥΧΗΣ, the eyes of the soul.

III. *The eyes of God* denote his exact and intimate knowledge in general, Heb. iv. 13; and particularly his knowing and attending to the concerns of the righteous, 1 Pet. iii. 12.

“Οφίς, εως, ὁ, from ὅπτομαι to see; so the Greek δράκων a species of serpent, from δέρkw to behold, and Heb. עֶרֶךְ a serpent, from the V. עֵרַךְ to eye, view acutely. Serpents in general are so remarkable for their acutely eyeing of objects, that a serpent’s eye³ became a proverb among the Greeks and Romans, who applied it to those who viewed things sharply and acutely⁴.

I. A natural serpent. Mat. vii. 10. Mark xvi. 18. 1 Cor. x. 9. [Ex. iv. 3. vii. 15.]

II. An artificial serpent. John iii. 14.

III. The devil, who deceived our first parents in the form of a serpent; hence called that old serpent, Rev. xii. 9. xx. 2. Comp. 2 Cor. xi. 3. And on Luke x. 19. comp. Ps. xci. 13. and see Doddridge. “Οφεις καὶ Σκορπίοι, οἱ τῶν Δαιμόνων φάλαγγες—the armies of demons, says Theophylact. [In Sohar, fol. 27. col. 105. the following remark is made on Gen. iii. 1. “It was Sammael who appeared under the form of a serpent; and that image of a serpent was Satan.” Schleusner seems to take serpents in the literal sense in Luke x. 19. referring to Psalm xci. 13; but the phrase used there is generally understood figuratively, to designate the power of overcoming your enemies; and so Schleusner explains it under πατιέω. See Bos, Obs. Crit. p. 103.]

IV. Our Saviour calls the Scribes and Pharisees serpents, on account of their cunning, insidious, malicious, and even diabolical dispositions. Mat. xxiii. 33. Comp. ἐχιόνα II. ἀλώπηξ II. and Λύκος II. [Ἐχιόνα is so used, Soph. Ant. 350.]

ὈΦΡΥΣ, ὄος, ἦ.

I. Properly, the brow of the human forehead, “the arch of hair over the eye.” Johnson. Thus sometimes used in the profane writers. [See Levit. xiv. 9. Xen. Mem. i. 4, 6.]

II. A brow or projection of a hill. occ. Luke iv. 29. where Wetstein and Kypke show, that the Greek writers apply it in this sense also.—“We went out to see the hill from which the inhabitants of Nazareth were for throwing down Christ when he preached to them. This is a high stony mountain, situated some gunshots from Nazareth, consisting of the lime-stone common here, and full of fine plants. On its top, towards the south, is a steep rock, which is said to be the spot for which the hill is famous; it is terrible to behold, and proper enough to take away the life of a person thrown from it.” Hasselquist’s Voyages, p. 159. Comp. Maundrell’s Journey at April 18, 19. [See Homer’s Iliad γ. 151. Mosch. Idyll. ii. 48. Strabo, v. 3, 7. Liv. xxvii. 20. Virg. Georg. i. 108.]

Οχλῶ, ὦ, from ὄχλος. — To disturb, trouble, vex, harass, infest. occ. Luke vi. 18. Acts v. 16. See Wetstein on Luke. [See Diod. Sic.

¹ What an admirable fence these are to the eyes, and how gloriously the wisdom of the Creator is displayed in their form and texture, was observed long ago by Cicero in the person of Balbus the Stoic, de Nat. Deor. ii. 57; and is further illustrated by Dr. Derham, Physico-Theol. bk. iv. ch. 2.

² See Spectator, No. 19.

³ “Serpentis oculus.—De his dici consuevit qui acribus et intentis intuerentur oculis. Ab animante sumptā metaphorā.”—ERASMI Adag.

⁴ Comp. Heb. and Eng. Lexicon in עֵינָא IV.

v. 10. Herodian, ii. 15, 7. iii. 11, 1. Tobit v. 7. 2 Mac. xi. 31. and Inc. Hab. ii. 15. Ἐνοχλῶ occ. 1 Sam. xix. 15. Diod. Sic. v. 10. Xen. An. ii. 5, 13. See Salmas. de Modo Us. p. 788.]

Ὀχλοποιέω, ὤ, from ὄχλος *a multitude*, and ποιέω *to make*.—*To make or raise a mob*. occ. Acts xvii. 5.

*ΟΧΛΟΣ, ον, ὁ.

[I. *A crowd, a multitude collected*. Used in the singular and plural, which latter is the case also in other Greek, as Herodian, v. 6. vii. 10. Mat. iv. 25. v. 1. vii. 28. viii. 1. ix. 23. xiii. 2. xiv. 22. xxvi. 47. Mark ix. 14. et al. Num. xx. 20. 1 Kings xx. 13. Is. xliii. 7. Ez. xvi. 39. Ecclus. vii. 8. Elian, V. H. xiv. 8. Xen. de Re Eq. ii. 5. It is obviously used for *some of such a crowd* in Luke iii. 10. John vii. 20. xiii. 34.]

[II. *A multitude, a great number*. Luke v. 29. vi. 17. (where it is clearly used just as πλῆθος is in the next clause.) Acts i. 15. vi. 7. xi. 4. xix. 26. et al. Eur. Phœn. 150. Joseph. Ant. iii. 4, 1.]

[III. *The common people*, as opposed to the higher classes. Mark xii. 37. John vii. 12, 32, 49. Elian, V. H. ii. 6. Xen. de Rep. Ath. ii. 10. See Ruhnk. ad Tim. p. 283.]

[IV. *A tumult*. Luke xxii. 6. Acts xxiv. 18.]

Ὀχύρωμα, ατος, τό, from ὀχύρωμαι perf. pass. of ὀχυρόω *to fortify*, which from ὀχυρός *strong, fortified*, and this from ὀχυρός the same, which from ἔχω *to hold fast*.—*A stronghold, a fortification*. [Xen. Hell. iii. 2, 3.] In the LXX it is frequently used in its proper sense for the Heb. צָרָה the same. (See especially [Josh. xix. 29.] Prov. xxi. 22. and 1 Mac. v. 65.) But in 2 Cor. x. 4. the only passage of the N. T. wherein it occurs, it denotes *spiritual strongholds*, such as inveterate superstition, obstinate prejudices, perverse reasoning, habitual vices, and the like, which are opposed to the reception of Christ's gospel.

Ὀψάριον, ον, τό. A diminutive from ὀψων, which signifies in general *whatever is eaten with bread*, and was anciently so used, but afterwards¹, as Plutarch, Athenæus, [Phavorinus in voce,] and Eustathius remark, came to be applied particularly to *fish*. So the LXX use ὀψων (al. ὀψος) Num. xi. 22. for the Heb. דָּג. The word may be derived either from ὀπρᾶω *to roast or broil*, or from ἔψω *to boil*.—*A little fish*. occ. John vi. 9, 11. xxi. 9, 10, 13. That ὀψάρια in these passages means *fishes* is evident, because what St. John expresses by this word, ch. vi. 9, 11. St. Matthew calls ἰχθύας, ch. xiv. 17, 19. So St. Mark, ch. vi. 38, 41. and St. Luke, ch. ix. 13, 16; and what St. John styles ὀψαρίων, ch. xxi. 10. are in the next verse called ἰχθύων μεγάλων, *great fishes*; which latter passage especially proves that ὀψάριον is not always to be confined to a *diminutive* sense. See under βιβλίον¹².—Athenæus, ix. 8. shows that Plato, Pherecrates, Philemon, and Menander, use ὀψάριον for a *fish*; and in Athenæus it is particularly spoken of as a *great fish*, ἰχθύος μέγαλον. See [Elian, V. H.

i. 28.] Suicer, Thesaur. in ὀψάριον, and Wetstein on John vi. 9.

*Ὀψέ. An adverb.

I. In Homer it signifies *after some time, late, at length*. See Damm's Lexicon.

II. In the N. T. absolutely, *in the evening*. occ. Mark xiii. 35. With a genitive following, occ. Mat. xxviii. 1. ὅψε δὲ Σαββάτων, 'in the evening of the Sabbath.' Comp. ἐπιφώσκω II. [The versions of the word in this passage are various. Schleusner says, *the Sabbath being nearly finished*, i. e. *late on the Sabbath*; others, (and lately Tittmann of Dresden, Wahl, and Bretschneider,) *after the Sabbath*, because in Mark xvi. 1. the expression is *the Sabbath being passed*. Others, *the week being finished*. In Philostratus (Vit. Apoll. iv. c. 18.) ὅψε μυστηρίων means, *the mysteries being finished*, while in Elian (V. H. ii. 23.) ὅψε τῆς ἡλικίας is *late in life*, and in Xen. (Hell. ii. 1, 14.) and Thucydides (iv. 93.) ὅψε τῆς ἡμέρας is *late in the day*. This indeed seems the usual force of ὅψε with the genitive. See other passages collected by Zeune on Viger. vii. 1, 1. not. 26. But perhaps the passage in Philostratus, with the distinct meaning of the parallel passage in St. Mark, may justify Tittmann's translation, which certainly avoids the difficulties pressing on the others. See Casaubon, Exerc. Antibaronn. p. 673. D'Orville ad Charit. i. 14. p. 287.] It is used as a noun. occ. Mark xi. 19. ὅτε ὅψε ἐγένετο, 'when the evening was come, when it was evening.' [So Xen. de Ven. vi. 25. Thucyd. iii. 108. The word occ. Gen. xxiv. 11. for *the evening*, and in Is. v. 11. for *the twilight*. It is used in a peculiar sense, Ex. xxx. 8. *between the two evenings*. See ὀψιμος.]

*Ὀψιμος, ον, ὁ, ἡ, from ὀψέ *late*.—*Late, latter*. occ. James v. 7. where it is spoken of the latter rain, which falls in Judea and the neighbouring countries, sometimes in the middle, sometimes towards the end, of *April*³. The LXX apply the word in the same sense for the Heb. מִטְרֵי, the rain which prepares the fruits for *gathering*, from מִטְרֵי *to gather*, Deut. xi. 14. et al. [Ex. ix. 33. Joel ii. 23. Zach. x. 1. Diod. Sic. vii. 10. Theophr. Hist. Plant. i. 15. ii. 4. Aristot. H. A. v. 19, 227. Xen. Œc. xvii. 4. Hom. Il. ii. 325. Lobeck on Phryn. p. 52. says this is not so Attic a word as the following.]

*Ὀψιός, α, ον, from ὀψέ.—*Of or belonging to the evening*. Mark xi. 11; where ὀψίας is joined with ὥρα *time*; so ὥρα being understood, ὀψίας by itself is often used for *the evening*, as Mat. viii. 16. Mark i. 32. John xx. 19. et al. freq. [It must be observed, that the Hebrews had two evenings; the one from the ninth hour to sunset; the other from sunset to the beginning of night. See Ex. xii. 6. xxx. 8. Wahl refers Mat. viii. 16. xiv. 13. xxvii. 57. (comp. Mark iv. 35.) to the first; and Mat. xiv. 23. (comp. Mark vi. 47.) xvi. 2. xx. 8. xxvi. 20. Mark i. 32. John vi. 16. xx. 19. to the second. Bretsch. gives xvi. 2. Mark i. 32. iv. 35. xv. 42. John vi. 15. to the first, as well as those assigned by Wahl; and to the second he adds Mark vi. 47. xiv. 17. The word occurs Aristot. H. A. ix. 27,

¹ See Wetstein on John vi. 9. Xen. Mem. Socr. iii. 14. [Bochart, Hieroz. i. 1, 6.]

² [Fischer (Prol. i. 5. or x. 2.) observes, that many nominatives have the form of diminutives in Greek.]

³ Shaw's Travels, p. 335. 2nd edit.

472. Polyb. vii. 16, 4. Xen. Anab. vi. 3, 31. Thuc. viii. 26. In the places of Polybius and Thucydides δειλὴ ὄψια denotes the *later evening*.]

*Ὀψις, εως, ἡ, from ὠψαι, 2nd pers. perf. of ὀπτομαι to see.

[I. It is used in good Greek for *the eye*, or *that with which we see*, as Ælian, V. H. vi. 12. Longin. x. 3. xvii. 3. See Foës. Œc. Hippoc. p. 287.]

[II. *The faculty of sight*. Aristot. Meteor. iii. 3. Polyb. iii. 99, 7.]

III. *A countenance, face*. John xi. 44. Rev. i. 16. [See Gen. xxiv. 16. 1 Kings i. 6. Jer. iii. 3, 4. Æl. V. H. iv. 28. Demosth. 413. penult. In this and the next sense the word is almost the same as πρόσσωπον.]

IV. *An appearance*, John vii. 24. [*Face, surface, outward appearance*. The meaning of the phrase is, *do not judge by a person's outward appearance*, which is elsewhere expressed by πρόσσωπον λαμβάνειν. The Syriac has, *do not judge in acceptance of faces*. Our Lord probably meant to reproach the Jews for making a distinction, groundless in itself, between him and Moses. See, for this sense, Thucyd. vi. 46. Lysias 583. ult. These various meanings of the word are recognised by the Greek lexicographers. In

Ex. x. 5. it is *surface*. See also Num. xxii. 5, 11. Lev. xiii. 55.]

*Ὀψάριον, ου, τό, from ὀψον, which see under Ὀψάριον.

I. Properly, *any thing that is eaten with bread*, especially *fish*.

II. Because the Roman soldiers were paid not only in money, but in *victuals*, and particularly *corn*; hence it is used for the *military pay* or *wages* by the Greek writers, as by Josephus, Ant. xii. 2, 3, and by Polybius, (vi. 6. p. 484. A. ed. Paris, 1616.) who gives a particular account of the pay and *corn* distributed to the Roman soldiery. Luke iii. 14. (where see Wetstein.) Comp. 1 Cor. ix. 7. [See Cæsar, de B. G. i. 23, 1. Polyb. i. 66. Μισθός καὶ τροφή in Demosthenes (Phil. i. p. 47.) is the same thing. There are two tracts in the tenth vol. of the Antiq. Rom. expressly on *military pay*. The word occ. in this sense, 1 Mac. iii. 28. xiv. 32. 3 Esdr. iv. 56.] Whence,

III. *Wages, or reward*, in general. Rom. vi. 23. 2 Cor. xi. 8. Observe, that in the former text τὰ ὀψώνια τῆς ἀμαρτίας are the *wages paid by Sin*, considered as a person, and so are opposed to τὸ χάρισμα τοῦ Θεοῦ, *what is given by God*. See Locke on the place.

Π.

Π, Ι, π, ω, *Pi*. The sixteenth of the more modern Greek letters, but the seventeenth of the ancient, among which it plainly answered to the oriental *Pe* in name, order, and power; but its forms may be better referred to the Hebrew than to the Phœnician character. Thus the ancient form Π has a manifest resemblance to the Heb. פ final, or rather is that very letter turned to the right hand. The form Ι and π seem variations from Π, as ω is from π.

Παγιδεύω, from παγίς, ἰδος, ἡ.—*To ensnare*, applied figuratively. occ. Mat. xxii. 15. [1 Sam. xxviii. 9. Cic. Acad. iv. 29.]

Παγίς, ἰδος, ἡ, either from ἔπαγον, 2nd aor. of πῆγνυμι, or of the old V. πῆγω to fix.

I. Properly, *a net or snare*, in which birds or wild beasts are taken. Luke xxi. 35. It is thus applied by the LXX, Prov. vii. 23. Eccles. ix. 12. So Eccles. xxvii. 20. [Prov. vi. 5. Jer. v. 27. Wahl conceives that here the *suddenness* of falling into a snare is the point alluded to.]

II. *A snare*, in a figurative sense, *what ensnares or entangles one to destruction*. Rom. xi. 9. 1 Tim. iii. 7. vi. 9. 2 Tim. ii. 26. [Josh. xxiii. 13.]

Πάγος, ου, ὁ, from ἔπαγον, 2nd aor. of πῆγνυμι, or of the obsol. πῆγω to fix, *compinge*.

I. *A hill*, which is usually composed of very fixed or solid materials.

II. *Ἀρειος Πάγος, *Areopagus*, or *Mars' hill*.—This hill was situated in the midst of the city of Athens, opposite the citadel.—So Herodotus, viii.

52. speaking of the time of Xerxes' invasion, mentions τὸν καταντίον τῆς Ἀκροπόλεως ὄρθον, τὸν Ἀθηναῖοι καλεοῦσι ἈΡΗΤ'ΟΝ ΠΑΤ'ΟΝ.—Here the famous senate, or court of the *Areopagites*, instituted by Cærops, the founder of that city, used anciently to assemble². Both the place and tribunal were³ probably called by this name from a famous judgment there passed on ἈΡΗΣ, a Thessalian prince. Though this tribunal did indeed take cognizance of religious matters, yet, as Doddridge well observes, it does not appear that St. Paul was carried to the place of their assembling in order to undergo a *formal trial*, but only to satisfy the *curiosity* of those who wanted to inquire what was that *strange doctrine* he taught. occ. Acts xvii. 19, 22. For a more particular account of this famous court see Wetstein's note on Acts xvii. 19. Archbp. Potter's Antiquities of Greece, book i. ch. 19. and Goguet's Origin of Laws, pt. ii. book i. ch. 4. art. i. vol. ii. p. 21. ed. Edinburgh.

*Πάθημα, ατος, τό, from πάσχω to suffer.

I. *A suffering, affliction*. Heb. ii. 9. Rom. viii. 18. Col. i. 24. 2 Cor. i. 5; in which last text the sufferings of saints are called the *sufferings of Christ*, because they are endured for the sake of Christ, and in conformity to his suffering⁴. Comp. Phil. iii. 10. 1 Pet. iv. 13. 2 Cor. iv. 10. [In

² According to Mons. Goguet and the French Academicians, the tribunal of the *Areopagus* was afterwards removed to a part of Athens called the King's Portico. Origin of Laws, &c. vol. ii. p. 22. edit. Edinburgh.

³ So Pausanias in Atticis, cap. xxviii. p. 68. cited by Wolfius, ὅστι δὲ ἈΡΕΙΟΣ Πάγος καλούμενος, ὅτι πρῶτος ἈΡΗΣ ἐνταῦθα ἐκρίθη.

⁴ [Schleussner has cited from Lysias, p. 111. τιμωρίαι τῶν θεῶν, punishments for violating the majesty of the gods, and from Cic. pro Rosc. 24. pœnæ parentium, in the same sense.]

¹ It may not be amiss, especially for the sake of public readers, to observe with Dr. Clarke on Homer, II. iv. lin. 185. that the syllable πα in ἔπαγον, whence πάγος *a hill* is derived, is *short*, and consequently that the last syllable but one in *Areopagus* is *short* likewise.

1 Pet. i. 11. τὰ εἰς Χριστὸν παθήματα, Wahl says, and I think rightly, that we are to understand ἐλευσόμενα, and so Erasmus, Schmidt, and Wolf. The word occurs in this sense in Eur. Phoen. 60. Xen. Hier. v. 1, 3.]

II. *A passion, an affection.* Rom. vii. 5. Gal. v. 24; in which latter text παθήματα denotes the irascible and malignant passions, ἐπιθυμίαι the concupiscible. [In the sense of affections of mind, it occ. in Xen. Cyr. iii. 1, 10. Æsch. Soer. Dial. iii. 15. Plat. Phæd. c. 43. ed. Fisch.]

Παθητός, οὐ, ὅ, ἡ, from πάσχω.

I. *Possible, that can suffer.* [Plutarch, de Plac. Philos. c. 16. Philo de Spec. Legg. p. 805. C. nearly in this sense.]

II. *That should suffer, or having suffered.* occ. Acts xxvi. 23. Comp. Luke xxiv. 26, 27. [Parkhurst is at a loss between two different interpretations. The last is Schleusner's, with little support from analogy. The first is Wahl's, Kuinoel's, and Bretschneider's.]

Πάθος, εος, ους, τό, from πάσχω.

I. *A suffering or misfortune.* Eur. Phœn. 1361. Ælian, V. H. iii. 32. Prov. xxv. 20.]—2. *A passion, affection,* [as Ælian, V. H. xii. 1. τὸ ἐκ τῆς λύπης πάθος; but more usually] *lust.* occ. Rom. i. 26. Col. iii. 5. 1 Thess. iv. 5. [See Xen. Cyr. v. 5, 10.]

Παιδαγωγός, οὐ, ὅ, from παῖς, παιδός a child, and ἀγωγός a leader, which from ἄγω to lead.—Rendered in our translation *instructor, school-master*, but among the Greeks properly signified a servant whose business it was constantly to attend on his young master, to watch over his behaviour, and particularly to lead (ἄγειν) him to and from school and the place of exercise. These παιδαγωγοί were generally slaves, imperious and severe², and so better corresponded to the Jewish teachers and Jewish law, to which the term is applied by St. Paul. occ. 1 Cor. iv. 15. Gal. iii. 24, 25. where see Elmsner and Wolfius; and observe, that Xenophon [de Rep. Lac. ii. 1. and iii. 2.] and Plutarch, de Lib. Educ. t. ii. p. 4. A. B. expressly distinguish between παιδαγωγούς and διδασκάλους teachers. [See Perizon. ad Ælian, V. H. iii. 21. xiv. 20. and Cic. ad Att. viii. 4.]

Παιδάριον, ου, τό. A diminutive from παῖς, παιδός, a boy.—*A little boy, a child.* occ. Mat. xi. 16. John vi. 9. But in Mat., Wetstein and Griesbach, on the authority of very many MSS., six of which are ancient, read παιδίοις. [Schl. rightly observes, that diminutives in Greek have often the force of their primitives, and therefore this word is often simply for παῖς. Galen uses it for a boy of fifteen, (de Comp. Med. per Gen. v.) See Xen. Cyr. i. 4, 12. Hell. iv. 4, 17. It occurs often in LXX for a boy, as Gen. xxii. 5; for a servant, in 1 Sam. xxi. 7. Ælian, V. H. ii. 2. and so perhaps it should be taken in St. John vi. 9. In Aristoph. Thesm. 1203. it is put for a girl; in Plutarch, (t. vii. p. 11. ed. Hutten,) of a son and daughter.]

Παιδεία, ας, ἡ, from παιδεύω.

I. *Institution, discipline, instruction, particularly*

¹ [Rosenmüller translates, Christum debuisse pati, and says, παθητός pro eo qui debet pati, ut apparet ex Luc. xxiv. 25. But at the end of this note he says, Paulus tradit eventum vaticinium; unde patet παθητός esse eum qui revera passus sit.]

² Comp. Sueton. in Claud. cap. 2.

of children. occ. Eph. vi. 4. 2 Tim. iii. 16. [in which latter text it is applied to persons in general. See Prov. i. 2, 7. vi. 23.]

II. *Discipline, correction, chastisement.* occ. Heb. xii. 5. [from Prov. iii. 11.] 7, 8, 11. [So Prov. xv. 10.]

Παιδευτής, οὐ, ὅ, from παιδεύω.

I. *An instructor.* Rom. ii. 20. [Hos. v. 2. Ecclus. xxxviii. 22.]

II. *A corrector, chastiser.* Heb. xii. 9.

Παιδεύω, from παῖς, παιδός, a child.

I. *To instruct, particularly a child or youth.* Acts vii. 22. xxii. 3. [—and generally] 2 Tim. ii. 25. Comp. Tit. ii. 12. Thus it is used in the purest Greek writers. See Wetstein on Acts vii. 22. On Acts xxii. 3. Kypke remarks, after Alberti, that ἀνατρεφόμενος relates to the bringing up, strictly so called, and πεπαιδευμένος to the instruction. This he confirms by a very similar passage from Appian, B. C. lib. iv. p. 1008. where Cassius, who had been bred up at Rhodes, complains of the Rhodians that 'assistance was denied to him ὑπὸ τῶν ΠΑΙΔΕΥΣΑΝΤΩΝ καὶ ΟΡΕΨΑΝΤΩΝ, by those who had instructed and brought him up;' and that to him they preferred Dolabella, ὃν οὐκ ἔΠΑΙΔΕΥΣΑΝ οὐδὲ ἄΝΕΟΡΕΨΑΝ, 'whom they had neither instructed nor brought up.' [See Herodian, i. 2, 2. Ælian, V. H. xiii. 1. Diod. Sic. i. 70. Xen. Cyr. i. 2, 3.]

II. *To chastise or correct,* (as a necessary part of education,) Heb. xii. 7, 10. See Prov. xix. 18. xxix. 17; of chastisement by the scourge, Luke xxiii. 15, 22; of correction by calamities sent by God, 1 Cor. xi. 32. 2 Cor. vi. 9. (where some refer the word to chastisement by the magistrate.) Heb. xii. 6. (see Prov. iii. 12.) Rev. iii. 19. Wisd. iii. 5. Ecclus. x. 28. Schleusner refers 1 Tim. i. 20. to the sense of chastising by ecclesiastical punishment. Wahl says simply, to learn, (i. e. to be instructed.) See Hos. x. 10.]

Παιδιόθεν, an adv. from παιδίον a little child, and the syllabic adjection θεν denoting from a place or time.—*From a little child or infant, from infancy.* occ. Mark ix. 21³. So Lucian, Philopatr. t. ii. p. 1005. ΠΑΙΔΟΘ'ΕΝ, [and Synes. de Prov. p. 91. C.]

Παιδίον, ου, τό. A diminutive of παῖς, παιδός.

I. *A little child, an infant.* Mat. ii. 8, 9, 11. Luke i. 59, 66, 76. et al. [Is. lxvi. 12.—Mat. xviii. 3. unless ye become like children, i. e. unless ye renounce all pretensions to merit as much as children must, according to Michaelis and Bp. Middleton; but perhaps infants are here intended, and their freedom from actual sin is proposed for imitation. Our Church says, "How he exhorteth all men to follow their innocence."]

II. *A child of more advanced age*⁴. Mark v. 39, 40, 41. ix. 24. Comp. 1 Cor. xiv. 20. Heb. xi. 23.

III. *Παιδιά, vocat. plur., is a term of familiarity, affection, or kindness in calling or speaking to, as the sing. child is often used in English, John xxi. 5. 1 John ii. 18.*

[IV. The sense is extended occasionally. *Disciples*, as Heb. ii. 13. (from Is. viii. 10.) and 14.]

³ [The LXX have a more classical expression, ἐκ παιδίου, Is. xlii. 3. So Xen. Mem. ii. 2, 8.]

⁴ Comp. under βιβλίον I.

Παιδίσκη, ης, ἡ, from παῖς, παιδός, a boy.

I. A damsel, a young woman. Thus used by the ancient Greeks, according to Phrynichus, (see Wetstein on Mat. xxvi. 69.) and by the LXX, Gen. xxxiv. 4. Ruth iv. 12. and perhaps in Acts xii. 13, [and so Elian, V. II. xii. 58. See Alberti, p. 248.]

II. A maid-servant, a female slave. Mark xiv. 66. Gal. iv. 22. et al. freq. [So Gen. xx. 17. Deut. v. 14. et al. Lysias 14, 12. 496, 1. Isæus 134, 3. Herod. i. 93. See, for more, Kypke on Mat. xxvi. 69. and the Commentary on Thom. M. p. 671. To reconcile St. Matthew with St. Mark, Michaelis observes, that St. John says, (xviii. 25.) they said; whence it appears that several spake, and that all which is said by the three first evangelists may be exact: there might be more than the three named; but St. Peter, in relating the matter to St. Mark, might have said the maid, referring to that one who had questioned him before, and made the deepest impression on him.]

Παίζω, from παῖς a child.

[I. To play, like children. 2 Sam. ii. 14. Prov. xxvi. 19. Eccles. xlvii. 3. Theophr. Char. 27.]

II. To dance. occ. 1 Cor. x. 7. which is a citation of the LXX version of Exod. xxxii. 6. where the correspondent Heb. word to παίζειν is רָקַץ, which, it is evident from ver. 18, 19. includes the shouting, singing, and dancing, in honour of their idol. Homer uses this verb for dancing, Odys. viii. 251.

Ἄλλ' ἄγε Φαίγκων βητάρμων ὅσσοι ἄριστοι
ΠΑΪΣΑΤΕ—

Ye choicest dancers of Phæacia's isle,
Come forth and play.—

So Odys. xxiii. 147.

Ἀνδρῶν ΠΑΙΖΟΝΤΩΝ—

Elsner, on 1 Cor. x. 7. shows that Hesiod, [Scut. Herc. 95.] Herodotus, and Aristophanes, [Ran. 410.] apply παίζειν in the same sense. But Kypke (whom see) remarks, that in 1 Cor. x. 7. it is not to be confined to dancing, but comprises also singing and music.

ΠΑΙΨ, παιδός, ὁ, ἡ.

I. A child, whether a young child, an infant, as Mat. ii. 16; or a child more advanced, a boy or girl. Mat. xxi. 15. Luke ii. 43. viii. 51, 54. Acts xx. 12. Comp. ver. 9.

II. A child, in respect to his father, without regard to age, a son. Acts iii. 13, 26. iv. 27, 30. [Polyb. iv. 35, 15. Xen. Cyr. i. 5, 4. So used of Christ as the Son of God, and in Mat. xii. 18. Acts iii. 13. iv. 27, 30. From this sense it comes to signify a dear or beloved object, as Luke i. 54; and some refer Acts iv. 25. to this, others to the following sense.]

III. A servant, attendant. Mat. viii. 6. (comp. Luke vii. 7.) Mat. xiv. 2. Luke xii. 45. Elsner on Luke vii. 7. and Kypke on Mat. viii. 6. have shown that the Greek writers¹ use it also in this sense. [Is. xlv. 26. Gen. ix. 25.]

IIAΨ.—To strike or smite, as with fists or sticks. occ. Mat. xxvi. 68. Luke xxii. 64. [Num. xxii. 28. Is. xiv. 29. Dioid. Sic. ii. 8. Xen. Cyr.

¹ [See Poll. On. iii. 8, 78. Hesych in voce. Eustath. ad Hom. Iliad. Δ. p. 438, 38. ed. Rom. Aristoph. Ran. 192.]

vii. 3, 6.] with a sword, Mark xiv. 47. John xviii. 10; with a sting, occ. Rev. ix. 5.

ΠΑ΄ΔΑΙ, an adv. of time, [which, like the Latin *dudum* and the English *long*, refers either to long or short spaces of past time, according to the subject in hand². *Long ago*, *long*. Mat. xi. 20. and Luke x. 13. they would long ago have repented in sackcloth and ashes, where the reference is really to ancient times. Mark xv. 44. whether he had been long dead. This is Pilate's question to the centurion, and can therefore only mean a few hours. He meant, probably, whether he had been apparently dead long enough to make it clear that his death was real. Some, however, construe it as *just*, a sense which Valckenæer (quoted in the note) has shown to belong to πάλαι. The word occurs also Heb. i. 1. Jude 4. and 2 Pet. i. 9. where it is put with the article, and means the former, or the old.]

Παλαιός, ὁ, ὄν, from πάλαι.

I. Old, ancient. See 1 John ii. 7. Luke v. 39. So Lucian, de Merc. Cond. t. i. p. 485. ΠΑΛΑΙΟΤΑΤΟΝ ΟΙ' ΝΟΝ πινόντων, 'drinking the oldest wine.' See more in Wetstein. [Mat. xiii. 52. Lev. xxv. 22. Josh. ix. 4, 5.]—The Old Man, as opposed to the New, Eph. iv. 22. Col. iii. 9. (comp. Rom. vi. 6.) means that corrupt nature which every man by natural birth derives from fallen Adam. Comp. under καινός I. νέος III. For παλαιά ζύμη, 1 Cor. v. 7, 8. see under ζύμη III. For παλαιά διαθήκη see under διαθήκη I. 4.

II. Old, worn by age. Mat. ix. 16, 17. et al.

Παλαιότης, ητος, ἡ, from παλαιός.—Oldness. occ. Rom. vii. 6. [Eur. Hel. 1062.]

Παλαιώ, ὦ, from παλαιός.

I. To make old, [and then] παλαιόμαι, ὄμαι, pass. to grow old, occ. Luke xii. 33. Heb. i. 11. Comp. παλαιός II. [So Deut. xxix. 5. Is. i. 9. li. 6.]

[II. To antiquate or abrogate. Heb. viii. 13. So antiquare in Liv. v. 30. viii. 37. Cic. de Leg. iii. 17.]

Πάλη, ης, ἡ, from πᾶλλον to shake.—A wrestling, contending. occ. Eph. vi. 12. where it is applied spiritually. See Macknight. [Xen. de Ven. x. 12. Anab. iv. 8, 27.]

Παλιγγενεσία, ας, ἡ, from πάλιν again, and γένεσις a being born, a birth.—A being born again, a new birth, regeneration, renovation. occ. Tit. iii. 5. where see λουτρόν. Mat. xix. 28; on which latter text observe, that if the words ἐν τῇ παλιγγενεσίᾳ be construed as in our translation with the preceding ἀκολουθήσαντες, they will denote that great spiritual renovation which began to take place on the preaching of John the Baptist, (see Mat. xi. 12—14. Luke xvi. 16.) and was carried on till the end of our Lord's personal ministry on earth; but³ if those words be connected, as the following context seems to require, with the subsequent ones ὅταν καθίσω, &c. they

² [See Valck. ad Eur. Hipp. 1085. Fischer ad Plat. Phæd. § 27. Schol. Aristoph. Plut. 1040. This too is the express doctrine of Eustathius on Iliad. H. p. 677, 23.]

³ This connexion is the same as in Mark xii. 20. ἐν τῇ ἀναστάσει ὅταν ἀναστήσονται. And in Hebrew it is common. See Josh. ii. 3. Comp. Mark vii. 13. xiii. 19. Middleton so takes the words in this place of St. Matthew.]

may then be most easily and naturally referred to that greater and more signal renovation, which commenced after the resurrection and ascension of the Redeemer to the throne of his glory at the right hand of God, and which was demonstratively exhibited by the unparalleled effusion of the Holy Spirit on his disciples; when God had exalted that Jesus, whom the Jews had crucified, to be a prince and a Saviour, making him both Lord and Christ, (see Acts v. 30, 35. ii. 32–36.) and seating his apostles on twelve thrones to judge, i. e. rule under him, the twelve tribes of Israel, namely, the whole Christian Church. Comp. under κρίνω II. [This is the opinion of Wahl and Fischer, (who has a long dissertation on the passage in his 20th Prolusion,) after Hammond and others. That our Lord must refer to some reward to be bestowed on his disciples is clear; and that the time here fixed on for bestowing it, is that meant by our Lord, I am inclined to believe from two causes. (1.) Παλιγενεσία is used by Cicero (ad Att. vi. 6.) to denote the recovery of his rank and fortune; by Josephus, (Ant. xi. 3, 9.) for recovery of country after exile; by Philo, (Vit. Mos. lib. ii. t. ii. p. 114, 31.) for the renewal of the earth after the deluge; and thus it is clear that it will express restoration and renewal. Then (2.) we know that the belief of the Jews as to Messiah was, that in his time there was to be a renewal, that when he came, the world would be purified, and restored to the same state of excellence as it possessed before the fall. Schleusner doubts between this sense and the resurrection of the dead; an interpretation opposed by the fact that our Lord always uses ἀνάστασις of the resurrection¹.]

Πάλιν, an adv.

1. Back again. Mark v. 21. vii. 31. John xiv. 3. Acts xviii. 21. Gal. iv. 9. et al. This seems its genuine and ancient sense, in which it is generally used by Homer. So πάλιν ἐλθεῖν is to return to a place, John iv. 46. where Kypke shows that Thucydides, Xenophon, and Dionysius Halicarn. apply the phrase in the same sense.

2. Again. [(1.) With respect to time, i. e. nearly in the sense of after that, or in addition. Mat. iv. 8. xix. 24. xx. 5. xxi. 36. xxii. 1, 4. xxvi. 42–44, 72. xxvii. 50. comp. 47. Mark ii. 13. iii. 1, 20. John xvi. 16. Acts x. 15. xvii. 32. 2 Cor. xiii. 2. Heb. v. 12. vi. 6. et al. See Jer. xviii. 4. Xen. Cyr. i. 3, 15. (2.) In this sense also it joins things which belong to the same matter, and is nearly the same as also, likewise. Mat. v. 33. xiii. 44, 45, 47. xviii. 19. xix. 24. John xii. 22. xxi. 16. Rom. xv. 10–12. 1 Cor. iii. 20. xii. 21. 2 Cor. x. 7. Heb. i. 5, 6. ii. 13. Polyb. ix. 28, 8. Xen. Cyr. iii. 1, 18. (3.) It implies somewhat of opposition, and is nearly on the other hand. Mat. iv. 7. Gal. v. 3. James v. 18. 1 John ii. 8. et al. Xen. Cyr. ii. 3, 18.] Comp. 2 Cor. xiii. 2. On Acts x. 15. Alberti observes that Homer and Aristophanes use a like pleonasm, ΠΑΛΙΝ αὐθις; and that Plutarch in Philopon. has the very expression ΠΑΛΙΝ ἘΚ ΔΕΥΤΕΡΟΥ. [See also John xxi. 16. Acts xviii. 21. Gal. iv. 9.]

Παμπληθεΐ, an adv. from πᾶν all, and

¹ [Philo, however, (Leg. ad Caium, p. 1037.) has the word in this sense.]

πληθος a multitude.—With all their multitude, all at once, all together. occ. Luke xxiii. 18. [Παμπληθής occ. 2 Mac. x. 24. Xen. An. iii. 11.]

Πάμπολυς, -πόλλη, -πολυ, from πᾶν all, and πολὺς many.—Very many, very great in number, very numerous. occ. Mark viii. 1. This word is often used by the Greek writers. See Weststein. [Symm. Job xxxvi. 31. Xen. Cyr. i. 1, 3.]

Πανδοχείον², ου, τό, from πᾶν all, and δέχομαι to receive.—A public inn, which receives all comers. occ. Luke x. 34. The Vulg. renders it stabulum, the stable; and Campbell, on Luke ii. 7. takes it to denote the worst kind of eastern inn, which Busbequius also, Lit. Turc. i. p. 38. calls stabulum, at one end of which he says, there was a fire and a chimney, but the other end served for the cattle; so that men and beasts lodged under the same roof. But Harmer, Observations, vol. iii. p. 248. thinks the πανδοχείον in Luke x. 34. to have been a better furnished resting-place; since our Lord supposes that the good Samaritan committed the poor wounded man to the care of the keeper of it, and promised at his return to pay him for whatever things the man's state required, and he should furnish him with, ver. 35. [Schleusner says, "bene Vulgatus stabulum; nam stabulum est quo recipiuntur viatores." And he adds, that this is the use of the word in the Roman law, (l. 1. in ff. D. furti adv. nautas,) and in ecclesiastical writers. Jerome, Apol. iii. contra Rufin. and Fulgent. Ep. 7. ad Venant. p. 568.]

Πανδοχεύς³, έως, ό, from πᾶν all, and δέχομαι to receive.—The master of a public inn, who receives all comers, an host. Comp. πανδοχείον. occ. Luke x. 35. [Polyb. ii. 13, 6. 15, 16.]

Πανήγυρις, εως, ή, from πᾶν all, and ἄγνυρς an assembly, which from ἀγείρω to assemble.—A general assembly, particularly on some festival or joyful occasion, [as public games, sacrifices, &c.] (see Raphelius, Alberti, Wolfius, Weststein, and Kypke,) whence it is obvious to remark the beautiful propriety with which it is applied in the only passage of the N. T. in which it occurs, namely, Heb. xii. 23. where see Doddridge. It is also used, according to Hesychius, for πανηγυρικὸς λόγος, an eulogy pronounced on any one in a public assembly; hence the Eng. panegyric, &c. [It is put for the games (as the Olympic) in Ælian, V. H. ix. 5 and 34. and for festival days in Ezek. xlvi. 11. See also Hos. ii. 11. Amos v. 21. Hesychius explains it as εὐορτή, and also as denoting any spectacle, by θέατρον. A fair or market is expressed by πανηγυρισμός in Wisd. xv. 12. Parkhurst explains rightly the origin of the word panegyric, and Hesychius says, πανήγυρις ἔπαινος; but the word is also used in Greek for pleasure, any thing pleasant. See Ælian, V. H. iii. 1, 7. and Julian, Or. i. p. 38. So πανηγυρίζω in LXX, Is. lxvi. 10. See on the word Irmisch on Herodian, i. 9, 4. Spanheim on Julian, p. 258.]

² [This form occ. Polyb. ii. 15, 5. Epict. Enchir. c. 11; but πανδοκείον is thought the better form, (see Phryn. p. 307. ed. Lobeck,) and occurs Palaph. fab. 46. Ælian, V. H. xiv. 14.]

³ [Or πανδοκεύς. Ælian, V. H. xiv. 49. Arrian, Diss. Ep. i. 24. See Eustath. ad Odys. 6. p. 300, 36. Pollux ix. 50, defines it as one who sells every thing.]

Πανοικί¹, an adv. from πᾶν *all*, and οἶκος *a house*, q. d. σὺν παντὶ οἴκῳ.—*With all one's house or family*. occ. Acts xvi. 34. Josephus (as Wetstein has remarked) uses this word, Ant. iv. 4, 4. ὥστε αὐτοὺς ΠΑΝΟΙΚΙΉ στείσθαι ἐν τῇ ἱερᾷ πόλει, 'so that they with all their families might eat it in the holy city.' [Exod. i. 1. Æsch. Socr. iii. 1. Philo de Vit. Mos. i. p. 603. C.]

Πανοπλία, ας, ἡ, from πᾶν *all*, and ὅπλον *armour*.—*Complete armour, a complete suit of armour*, properly, such as was used by the *heavy-armed infantry*, both offensive and defensive. The Roman *πανοπλία*, as including both kinds of armour, is particularly described by Polybius, vi. 21. which passage is cited by Raphaelius on Eph. vi. 11. occ. Luke xi. 22. Eph. iv. 11, 13. In the two latter texts it is applied spiritually. Josephus uses the phrase ΠΑΝΟΠΛΙΑΝ ἈΝΑΛΑΒΟΝΤΑΣ, Ant. xx. 5, 3. Comp. iv. 5, 2. [2 Sam. ii. 21. Job xxxix. 20. Judith xiv. 3. 2 Mac. iii. 25. Aristoph. Plut. 952. Thuc. iii. 114.]

Πανουργία, ας, ἡ, from πανούργος.—*Craft, craftiness, cunning, subtlety*. In the N. T. it is always used in a bad sense. occ. Luke xx. 23. 1 Cor. iii. 19. 2 Cor. iv. 2. xi. 3. Eph. iv. 14. [In the LXX it is used in a good sense occasionally, for *prudence* or *wisdom*, as Prov. i. 4. viii. 5. In Josh. ix. 4. it is however for *cunning*. See also Theoph. Char. c. 1 and 6. Xen. An. vii. 5, 11. Herodian ii. 9, 15.]

Πανούργος, ου, δέ, ὅ, q. παντοῦργος, (dropping the τ, and οἰ being contracted into ου) from πᾶν, παντός, *all, any*, and ἔργον *work*.—*Crafty, cunning, subtle, clever*, q. d. *qualified to do any thing or for any work*. In the N. T. it is used only in a bad sense. Comp. under δόλος. occ. 2 Cor. xii. 16. [Suidas, the Etym. M., and Phavorinus, mention the double meaning of the word. The LXX have it in a good sense, as *clever*, Prov. xiii. 1. xviii. 2. (see also Ecclus. vi. 34.) and in a bad sense, Job v. 12.]

Πανταχόθεν, an adv. of place, from πανταχό *every where*, (which see,) and θεν denoting from a place.—*From every place or quarter, from all parts*. occ. Mark i. 45. [Thucyd. i. 17. Xen. Mem. ii. 1, 25. 4 Mac. xiii. 1.]

Πανταχοῦ, an adv. of place.

I. *Every where*. Acts xvii. 30. xxviii. 22. where see Doddridge's note. [Schleusner refers this place to sense II.]

II. *Everywhere*, in a qualified sense, i. e. *in many places*. Mark xvi. 20. et al. [The word occurs only four times more in the N. T. Luke ix. 6. Acts xxi. 28. xxiv. 3. 1 Cor. iv. 17.—Is. xlii. 22. Ceb. Tab. c. 7. Xen. Mem. i. 4, 18.]

Παντελής, ἑος, οὗς, δέ, ὅ, from πᾶν *all*, and τέλος *end, perfection*.—*Perfect, complete*; whence εἰς τὸ παντελές, (χρῆμα being understood,) *to perfection, perfectly, completely*. Heb. vii. 25. Also, *at all, in any wise*. Luke xii. 11. So Aristides, cited by Elsner, παράδειγμα εἶς τὸ ΠΑΝΤΕΛΕ'Σ οὐκ ἔχει, 'has no example at all.' See also Wetstein on Luke. [The same phrase

occurs in Ælian, V. II. vii. 2. xii. 20. The word has an active sense in Æsch. Sept. Theb. 118. and a passive one in Herod. iv. 95.]

Πάντη, an adv. from πᾶς, παντός.—*By all means, or always*; so Vulg. *semper*. occ. Acts xxiv. 3. [See Ecclus. i. 22. Xen. Cyr. i. 1, 1. Ælian, V. H. iii. 46. Sometimes it means *in all places*, as Xen. Ven. iv. 5.]

Πάντοθεν, an adv. of place from πᾶς, παντός *all*, and θεν denoting from or at a place.

I. *From every place, from all parts*. It occurs, according to many printed editions, John xviii. 20; but eight MSS., three of which are ancient, the Vulg., former Syriac, and several other old versions, with some printed editions, there read πάντες; and many other MSS., of which two are ancient, the Complutensian, and several other editions, read πάντοτε; the former of which two readings is preferred by Wetstein, the latter by Griesbach.

II. *On all sides, on every side, round about*. occ. Luke xix. 43. Heb. ix. 4. [2 Sam. xxiv. 14. Jer. xx. 9. Xen. Hier. vi. 8.]

Παντοκράτωρ, ορος, ό, from πᾶν *all*, and κράτος *strength*.—*Almighty, omnipotent*. 2 Cor. vi. 18. Rev. i. 8. [iv. 8. xi. 17. xv. 3. xvi. 7, 14. xix. 6, 15. xxi. 22. It is always used in the N. T. of the Deity, and, except in Rev. xvi. 14. and xix. 15. is joined with Κύριος, as it is also frequently in the LXX, as in 2 Sam. v. 10. vii. 8, 27. Micah iv. 4. See Ecclus. xlii. 23. 1. 16, 20. Suicer ii. p. 562.]

Πάντοτε, an adv. of time, from πᾶν *all*, and τότε *then*.

I. *Always, ever, [constantly]*. Heb. vii. 25. 1 Thess. v. 16. [Mat. xxvi. 11. Mark xv. 7. Luke xv. 31. John vi. 34. et al.]

II. *Always*, in a qualified sense, *very often, very frequently, continually*. John xviii. 20. 1 Cor. i. 4. Col. i. 3. et al. On Luke xviii. 1. Kypke well observes, that πάντοτε is opposed, not to *intercals*, by which prayers must certainly be interrupted, but to ἐκκαεῖν; and he produces some instances of a like qualified use of πάντοτε from the Greek writers. [So διαπαντός in Luke xxiv. 53. Exod. xxviii. 30.]

Πάντως, adv. from πᾶς, παντός.

I. *By all means*. Acts xviii. 21. 1 Cor. ix. 22. where observe, that for πάντως τινάς four ancient Greek MSS. have πάντας *all*; and this reading is confirmed by the Syriac and Vulg. versions, and embraced by Mill, Bengelius, and Bp. Pearce, whom see.

II. *Surely, certainly*. Luke iv. 23. Acts xxi. 22. xxviii. 4.

III. *Entirely, altogether*. 1 Cor. v. 10. [xvi. 12.] So Rom. iii. 9. τί οὖν προεχόμεθα; οὐ πάντως, 'what then? have we (Jews) the advantage? not entirely, not in every respect.' We have it "as to the benefit mentioned, ver. 2. but not as to justification." Whitby.

IV. *Principally, on the whole*. 1 Cor. ix. 10.

ΠΑΡΑ΄. A preposition.

I. With a genitive. [It denotes the *origin, source, or cause* of any thing, and therefore in the sense]

[1. *Of or from*, is put after verbs expressive of *coming, getting, hearing, asking, telling, &c. &c.*

¹ [This form is condemned by Thom. M. p. 676. See also Morris, p. 320. Πανοικσία or -σία is preferred, (see Duker on Thuc. ii. 16. iii. 57.) or πανοικεί, which occurs in Philo de Joseph. p. 562. See Wessel. ad Diod. Sic. xiv. 115.]

Mat. ii. 4. ἐπυνθάνετο παρ' αὐτῶν *asked of them*. They were the source whence his information was to come. Mark viii. 11. Luke i. 43. ii. 1. John i. 6. Acts xxii. 30. et al. freq. In Mat. xxi. 42. Parkhurst construes it *by*, but we may say, without altering the sense, *this thing came from the Lord*. Hence comes sense]

2. Οἱ παρ' αὐτοῦ, *his friends or kinsmen, those who belonged to him*. Mark iii. 21. Raphelius observes, that the phrase denotes those who are in *any manner connected with or related to another*, and shows that Polybius applies it in this sense. See also Wetstein, Campbell, and Kypke. [Τὰ παρὰ τινος are in the same manner the things belonging to any one, or his property. Mark v. 26. (comp. Luke viii. 43.) This is, perhaps, the meaning in Luke x. 7. and so Schl.; but Wahl refers it to sense 1., and supplies παρατιθέμενα. Some refer Phil. iv. 18. to this sense; others translate τὰ παρ' ὑμῶν, *sent by you*. Schl. suggests that as by this sense *presence, property*, or any connexion is signified, we may, by referring Acts vii. 16. (παρὰ τῶν νιῶν Ἐμμὸρ τοῦ Συχέμ) to this head, and translating *near the land of the Hemorites, viz. at Sichem*, prevent a contradiction to Gen. xxiii. 16. and i. 13. But it would be difficult to find authority for such an use of παρὰ. We may observe that ὁ παρὰ σου, and similar expressions, are used for the possessive pronouns in good authors. Xen. Cyr. v. 5, 13. vi. 1, 42. Dem. 593. 8. and see Matthiæ, § 588.]

II. With a dative [*at, with, among* (apud). It often expresses actual proximity, as Mat. xx. 15.¹ (living) *among us*. Acts ix. 43. Rev. ii. 13. et al. Hence παρ' ἐαυτῶ means *at home*, 1 Cor. xvi. 2. and see Lucian, Dial. Deor. xxvi. 3. Xen. Cyr. i. 2, 8. But often too the sense is, as Wahl has well observed, metaphorical, as Mat. xix. 26. *impossible with men*. Luke i. 30. *found favour with God*. ii. 52. Rom. ii. 11. et al. Sometimes we may translate it well by *before, in the sight of, in the judgment of*, as perhaps 1 Cor. iii. 19. *the wisdom of this world is folly in the judgment of God*. So 2 Pet. iii. 8. *one day in God's sight is as a thousand years* (i. e. these differences do not affect his designs or actions). 2 Pet. ii. 11. *a reviling accusation against them before the Lord* (as judge). Rom. xi. 25. xii. 16. *be not wise in your own judgment*. comp. Prov. iii. 7. In 1 Cor. vii. 24. παρὰ τῷ Θεῷ is somewhat difficult. Wahl says *maneat apud Deum*, i. e. *colat Deum porro*; Schleusner, *maneat coram Deo*. Hammond and Macknight seem to think that the words mean *in his Christian state*.]

III. With an accusative,

[1. *To or at after verbs of motion*. Mat. xviii. 29. ἦλθε παρὰ τὴν θάλασσαν. So Mat. xv. 30. Mark ii. 13. Acts iv. 35. v. 2. &c. Xen. Cyr. i. 3, 14. Anab. i. 2, 12.]

[2. *At or near, by the side of*. Mat. xiii. 1, 4. Luke v. i. viii. 5. et al. Xen. An. i. 2, 13. In these cases it is put after verbs of rest; but it has the signification *by the side of, or along, in*. Mat. iv. 18. after a verb of motion. See also Pausan. i. 22, 2. x. 33, 4. Xen. An. iii. 5, 1. v. 10, 1.]

3. *Above, in preference to, præ*. [Luke xiii. 2.]

Rom. xiv. 5. Heb. i. 9. iii. 3. ix. 23. Comp. Rom. i. 25. [xii. 3. Xen. Mem. i. 4, 14. iv. 4, 1.]

4. [After a comparative] *than*. Luke iii. 13. Heb. i. 4. [ii. 7. iii. 3. xii. 24. Thuc. i. 23.]

5. *Beside, except, save*. 1 Cor. iii. 11.² 2 Cor. xi. 24. where see Kypke, [and with which comp. Herodot. ix. 23. Aristoph. Nub. 698.]

6. *Beside, i. e. in deviation from, or transgression of*. Acts xviii. 13. Rom. [i. 26.] iv. 18. [xi. 24.] xvi. 17. [Gal. i. 8, 9. et al. Xen. Mem. i. 1, 18. Polyb. ii. 38, 5. To this sense I should refer Heb. xi. 11. παρὰ καιρὸν ἡλικίας, *out of or beyond the (usual) time of life*.]

7. *On account of, for*. Thus 1 Cor. xii. 15, 16. παρὰ τοῦτο, *on account of this, for this reason*. So Polybius [i. 32, 4. Dem. 545, 22. Æsch. Dial. Socr. iii. 4. Lament. i. 4.]

IV. In composition it denotes,

1. *To, at, as in παραγίνομαι to come to, παραλαμβάνω to take unto*.

2. *Near, by, as in παραλέγομαι, which see*.

3. *Beside, trans, as in παραβαίνω, to go beside, transgress*. Comp. sense III. 5.

4. *Transition, as in παράγω to pass from one place to another*.

5. *Neglect or carelessness, (comp. above III. 5.) as in παρακούω to neglect, to hear, παραβουλεύομαι to disregard*.

6. It adds an *ill* sense to the simple word, as in παραυατριβή, which see.

7. It inverts the meaning of the simple word, as in παραινώ to deprecate, excuse. Comp. I. 1.

8. It signifies intensesness, (comp. III. 9.) as in παρακαλύπτω to hide entirely.

Παραβαίνω, from παρὰ besides, and βαίνω to go.

I. *To go beside, or deviate from*, a particular course, *prævaricor*. Hesiychius explains παραβαίνοντας by ΜΗ' ΕΥ'ΘΕ'ΩΣ ΒΑΙΝ'ΟΝΤΑΣ, *not going rightly*: and in Ælian, μὴ ΠΑΡΑΒΑΙΝΕΙΝ ΤΑ'Σ ΑΡΜΑΤΟΧΥ'ΑΣ is spoken of a charioteer who drove so exactly as not to deviate from the tracks before made by his chariot-wheels. See more in Alberti on Mat. xv. 3. But in this sense it is not used in the N. T.

II. *To deviate from, transgress, in a moral or spiritual sense*. 2 John 9. Mat. xv. 2, 3. where Wetstein cites from Demosthenes and Herodotus, ΝΟΜΟΝ ΠΑΡΑΒΑΙΝΕΙΝ; and from Arrian, ΠΑΡΑΒΑΙΝΕΙΝ ΘΕΟΥ ΤΑ'Σ ΕΝΤΟΛΑ'Σ. [Num. xiv. 41. Josh. vii. 11. Is. xxiv. 5. Ælian, V. H. x. 2. Thuc. iv. 97. Xen. Mem. iv. 4, 3. De Rep. Lac. v. 2.]

III. *To fall [depart from or desert] one's station or office*. oce. Acts i. 25. where it is followed by the preposition ἐξ. So Exod. xxxii. 8. in LXX, ΠΑΡΕΒΗΣΑΝ—ΕΚ τῆς ὁδοῦ. "Exorbitavit, è rectâ viâ deflexit." Wetstein.

Παραβάλλω, from παρὰ near, and βάλλω to cast, put.

I. *To cast or put near, objicere, ut aliquid edendum bestiis*. Thus used [Ruth ii. 16. and] in the profane writers [Xen. de Ven. xi. 2. Polyb. i. 84, 8.]

II. As a term of navigation, *to arrive or touch at, properly, to bring the ship or ships near or*

¹ [Parkhurst cites Mat. xv. 29. but the dative does not occur there.]

² [In this case it comes after ἄλλος, as in Plat. Phæd. c. 42. ed. Fischer, and therefore has some relation to the last sense.]

close, *ναῦν* or *ναῦς* being understood, which is expressed by Thucydides, iii. 32. though more usually omitted in the Greek writers, [Diod. Sic. i. 12. Polyb. xii. 5, 1.] as by St. Luke. See Wetstein. occ. Acts xx. 15.

[III. *To compare, confer*, i. e. in the exact sense of the word, *to put one thing by the side of the other* (βάλλω παρά) *to compare them*. Mark iv. 30. Xen. Mem. ii. 4, 5. Polyb. i. 2, 1. See Ælian, V. H. vii. 2. xii. 14.]

Παράβασις, *εως, ἡ*, from παραβαίνω.

[I. Properly, *a passing over*. Plut. t. vi. p. 466. ed. Reiske.]

II. *A deviation, transgression*. In the N. T. used only in a moral or spiritual sense. [It is put either with νόμου, as Rom. ii. 23. (and see Porphyry. de Abst. ii. extr. Diod. Sic. xviii. 32. 2 Mac. xv. 10.) or absolutely, as Rom. iv. 15. v. 14. Gal. iii. 19. 1 Tim. ii. 14. Heb. ii. 2. ix. 15. Ps. ci. 3.]

Παραβάτης, ου, ὁ, from παραβαίνω.—*A transgressor*. [with νόμος] Rom. ii. 25, 27. [James ii. 11. Without νόμος] Gal. ii. 18. James ii. 9. [Symm. Ps. xvi. 5.]

Παραβιάζομαι, from παρά intens. and βιάζω *to force, use force*.—*To press, or compel*, [as Polyb. xxvi. 1, 3.] But in the N. T. it refers to *no other force* but that of *friendly and urgent importunity*. occ. Luke xxiv. 29. Acts xvi. 15. Comp. ἀναγκάζω II.—The LXX use the word in the same sense. [Gen. xix. 9.] 1 Sam. xxviii. 23. 2 Kings v. 16.]

Παραβολεύομαι, from παράβολος *rash, bold*. (Diod. Sic. xix. 3. xx. 3.)—*To expose one's self to danger*. This word occurs in many MSS. in Phil. ii. 30. See below παραβουλεύομαι.]

Παραβολή, ἥς, ἡ, from παραβέβολα perf. mid. of παραβάλλω. [See sense III. of that verb.] See Campbell on Mat. xiii. 3.

I. *A comparison, similitude, or simile*, in which one thing is compared with another (see Mark iv. 10); and particularly spiritual things with natural; by which means such spiritual things are better understood, and make the deeper impression on the honest and attentive hearer, at the same time that they are concealed from the gross, carnal, and inattentive. See Mat. xiii. 3. (comp. ver. 9, 11, 15.) xxiv. 32. Mark iv. 30, 33, 34. [Aristotle (Rhet. ii. 20.) and Quintilian (Inst. Or. v. 11.) distinguish a παραβολή from a μῦθος or αἶνος or *fable*, and take it generally, says Schl., for any example of comparison and similitude; but in the N. T., like the Heb. חֲפֻזָּה (Ezek. xvii. 2. xxiv. 3.) it sometimes means a *fable*, or *apologue*. See Bochart, Diss. Epict. ii. 1179. Olear. Add. in not. in Philost. p. 953. Glass. Philol. Sacra. p. 1305. (ed. Dath.) and Vorst. Phil. Sacra. p. 136. ed. Fischer. Suidas defines a *parabole* to be an *enigmatic and hidden discourse leading to advantage*; (see Theodoret on Ps. lxxvii. 2.) and again a *narrative, likeness, speech, example*. The Etym. M. also calls it "an enigmatic discourse, showing something not immediately from itself, as obvious

from the words, but having a hidden meaning within." The word is used in many of the significations of the Heb. חֲפֻזָּה. Add to Parkhurst's instances Mat. xxi. 33, 45. xxii. 1. Mark iii. 33. xii. 1, 12. xiii. 28. Luke iv. 10. v. 36. vi. 39. viii. 9. xxi. 29. et al.]

II. Because these *comparisons* have in their very nature somewhat of *obscurity*, παραβολή is used to denote a *speech* [arophthegm], or *maxim* which is *obscure* to the person who hears it, even though it contains no comparison. Thus it is used, Mat. xv. 15. Mark vii. 17. [where Theophylact explains it by σκοτεινὸς λόγος.]

III. Since short *parables* or *comparisons* often grow into *proverbs*, or *proverbs* often imply a *simile* or *comparison*, hence παραβολή denotes a *proverb* or *by-word*, Luke iv. 23. Comp. vi. 39. [See I Sam. x. 12. xxiv. 14. Wisd. v. 3. Ez. xii. 23.]

IV. It is by some interpreted to mean merely a *special doctrine*, or a *weighty, memorable speech*, Luke xiv. 7. But I think it there means a *comparison* or *similitude*; and that our Lord in that passage intended, not only to regulate men's outward behaviour, but principally to inculcate humility as to their spiritual concerns. Comp. Mat. xxi. 1. and Luke xiv. 11. with ch. xviii. 14.

V. *A visible type or emblem*, representing somewhat different from and beyond itself. Thus, Heb. ix. 9. the Mosaic tabernacle, with its services, was παραβολή *a type, emblem, or figurative representation* of the good things of Christianity. Comp. Heb. viii. 5. and ὑπόδειγμα. So Abraham received Isaac from the dead, Heb. xi. 19. καὶ ἐν παραβολῇ, *even in, or for, a figure, or as a type of Christ's resurrection*; where see Wolfius and MacKnight, and comp. John viii. 56. with Gen. xxii. 14. [This passage of Heb. xi. 19. is very variously interpreted. Wahl says, *in like manner*; Schl. says, *in imminent danger of his life*, or, what comes to the same thing, *contrary to all hope and expectation*. To justify this he appeals to known senses of παραβάλλομαι, (as in Xen. Cyr. ii. 3, 5. 2 Mac. xiv. 38. et al.) παράβολος and παραβόλος. But he cannot adduce any instance of παραβολή being ever used in any such sense. Scaliger says, "*In a sort of image (of a resurrection)*, because as he was devoted to death and then restored, he seems as it were to have risen;" and Rosenmüller adopts this.]

Παραβουλεύομαι, from παρά denoting *neglect* (as in παρορώ, παραφρονῶ), and βουλεύομαι *to consult*.—With a dative, *to disregard, overlook, neglect*, minus alicui rei consulere. occ. Phil. ii. 30; where, however, observe, that six ancient Greek MSS. read παραβουλεύσμενος, which word Hesychius explains by εἰς θάνατον ἐαυτὸν ἐκδούς, *exposing himself to death*; and this reading is confirmed by some of the ancient versions and commentators, and embraced as the genuine one by Grotius, Mill, Wetstein, and other learned men among the moderns, and particularly by Griesbach, who admits it into the text. The eloquent Chrysostom (as cited by Wetstein, whom see) has used both the verb παραβουλεύσμεθα and the participle παραβουλεύσμενος.

Παραγγλία, ας, ἡ, from παραγγέλλω. I. *A commandment, command*. occ. Acts v. 23. [where it is a *prohibitory command*.] xvi. 24. 1 Thess. iv. 2. 1 Tim. i. 18.—In 1 Tim. i. 5. it

¹ [As they do the simple verb, Gen. xxxiii. 12. Judg. xiii. 15, 16. See Eur. Alc. 1116. Poll. Onom. i. 3, 25. Other compounds are also so used. See Ælian, V. H. i. 13. Aristoph. Plut. 16. So ἀναγκάζω Luke xiv. 23.]

denotes the *charge* to be delivered by Timothy to the Ephesian teachers. Comp. ver. 3. and see Macknight.

Παραγγέλλω, from παρά intens. and ἀγγέλλω to tell.—To command, charge, give in charge. See 1 Cor. xi. 17. 1 Tim. i. 3. iv. 11. [With μή and subj. Mat. x. 5; ἵνα μή and subj. Mark vi. 8; with ἵνα and subj. 2 Thess. iii. 12; with inf. of aor. Mark viii. 6. Luke v. 14. viii. 29, 56. Acts xxiii. 22. 1 Cor. vii. 10; with inf. of present, Luke ix. 21. Acts i. 4. iv. 18. v. 28, 40. xvi. 23. 1 Tim. i. 3. With an acc. of the thing charged, 1 Tim. iv. 11. It implies a solemn call, charge, or obtestation, in 1 Tim. vi. 13. occ. 1 Sam. xv. 4. xxiii. 8. Diod. Sic. ii. 29. Polyb. i. 25, 1. Xen. An. i. 8, 16.]

Παραγίνομαι, from παρά to, at, and γίνομαι.—To come to, arrive. Mat. ii. 1. iii. 1, 13. Luke [iv. 4. viii. 19. Acts ix. 26.] et al. [See Polyb. vi. 6, 10. Xen. An. i. 2, 3. It is to come forth, or appear, in Mat. iii. 1. Heb. ix. 11—to come against (but with ἐπὶ), in Luke xxii. 52—to return (from the context), in Luke xiv. 11. and so Num. xiv. 36. Josh. xviii. 8. 3 Esdr. vi. 8.]

Παράγω, from παρά denoting transition, and ἄγω to go [lead] away. Comp. ἄγω VI.

I. To lead by, across, along, away, as Xen. Hell. iii. 1, 8. vii. 5, 22. Demosth. 805, 14. 3 Esdr. v. 78. Then in the middle, to go away, pass away, 1 John ii. 17.]

II. To pass, pass forth, away, or along from one place to another. Mat. ix. 9, 27. John viii. 59. Comp. Mark ii. 14. John ix. 1. [1 Sam. xvi. 9, 10.]

III. To pass by. Mat. xx. 30. Mark xv. 21. [Ps. cxxix. 8.]

IV. To pass, vanish away. 1 Cor. vii. 31. where see Macknight.

Παραδειγματίζω, from παράδειγμα an example, a public example, (thus used in the profane writers, and by the LXX, Nah. iii. 6. Jer. viii. 2. et al.) which from παραδείκνυμι perf. pass. of the V. παραδείκνυμι to show near, show, a compound of παρά near, and δείκνυμι to show.—To make a public example of, or expose to public infamy. occ. Mat. i. 19. Heb. vi. 6. Raphaelus has clearly shown, that in Polybius, who is almost the only profane Greek writer that has used this V., it frequently signifies to expose to public infamy, or punishment, as an example to others; and thus likewise it is applied in the LXX, Num. xxv. 4. Jer. xiii. 22. Ezek. xxviii. 17. and in the apocryphal Esth. ch. xiv. 17. But in Mat. i. 19. παραδειγματίζω is opposed not simply to ἀπολύσαι, but to ἀπολύσαι ἈΔ'ΘΡΑ, and therefore can mean no more than exposing his wife by declaring openly to the witnesses of his intended divorce, the reasons he had for it; namely, her supposed adultery. So the Vulg. renders παραδειγματίζω by traducere, to expose to public shame. See more in Whitby, Wetstein, and Campbell. [Schleusner in his Lex. of the N. T. seems to quote Ezek. xxviii. 17. Jer. xiii. 22. as if not taken in a bad sense; but he has rightly altered his opinion in his rifacimento of Biel. In fact, in the LXX the word παραδείγμα (except when used as a pattern or plan of something material, as in Ex. xxv. 9. 1 Chron. xxviii. 11, 12, 18, 19.) is always taken in a bad sense. See Deyling, Obs. Sacr. iv.

pt. ii. Ex. ii. § 23. p. 611. Polyb. ii. 60. xxix. 7, 5. and Heinsius, Grotius, and Wetstein on the passage. So exemplum is used in Latin. See Ter. Adelph. v. 1, 10. Tacit. Annal. xii. 20, 4. On Heb. vi. 6. Schl. observes that this word was especially used of persons crucified or hanged, as exposed to the most infamous punishment. See Num. xx. 4. in the Heb. and LXX.]

ΠΑΡΑΔΕΙΣΟΣ, ov, ὅ. This is without controversy¹ an oriental word. The Greeks² borrowed it from the Persians, among whom it signified a garden, park, or inclosure full of all the valuable products of the earth. Both these particulars are evident from a passage in Xenophon's Economics, where Socrates says, that 'the king of Persia, wherever he is, takes particular care, ὅπως κήποι τε ἔσονται, οἱ ΠΑΡΑΔΕΙΣΟΙ καλοῦμενοι, πάντων καλῶν τε καὶ ἀγαθῶν μετοί, ὅποσα ἡ γῆ φύειν ἐθέλει, to have gardens or inclosures, which are called paradises, full of every thing beautiful and good that the earth can produce.' And in this sense the word is applied by Herodotus, Xenophon, [Cyr. i. 3, 12.] and Diodorus Siculus, [xvi. 41.] The original word עֲדֵן *pardes* occurs Neh. ii. 8. Eccles. ii. 5. Cant. iv. 13.³

I. The LXX have rendered the Heb. עֲדֵן by παράδεισος in all the three passages of the O. T. just cited.

II. The LXX almost constantly render עֲדֵן, when it relates to the Garden of Eden⁴, by παράδεισος. [Gen. ii. 10.] Hence

III. Παράδεισος is in the N. T. applied to the state of faithful souls between death and the resurrection, where, like Adam in Eden, they are admitted to immediate communion with God in Christ, or to a participation of the true tree of life, which is in the midst of the paradise of God. Luke xxiii. 43. Rev. ii. 7.⁵ Of this blessed state St. Paul had a foretaste, 2 Cor. xii. 4. [Some persons, as Kuinoel and Wahl, make this passage and Rev. ii. 7. relate to heaven, the seat of God, while they understand Luke xxiii. 43. with Parkhurst. Schleusner, in the face of all evidence, also understands that passage of heaven. Tertullian says, (Apol. c. 47.) Si paradisum nominamus, locum divine amoenitatis recipiendis sanctorum spiritibus destinatum maceria quadam igneae illius zonee a notitia orbis communis segregatum, Elysii campi fidem occupaverunt⁶. Clement Alex., Just. Martyr, Tertullian, and most ancient, except Origen, and, again, Bull, Whitby, Bengel, &c.

¹ [Not without controversy, for Suidas derives it from παρά and δένω to water or irrigate. Others say it is Hebrew, others Arabic.]

² So Jul. Pollux, Onomast. ix. 12. οἱ δὲ ΠΑΡΑΔΕΙΣΟΙ, βαρβαρικὸν εἶναι δοκοῦν τὸννομα, ἥκει καὶ κατὰ συνήθειαν εἰς χρῆσιν Ἑλλησικῶν, ὡς καὶ πολλὰ ἄλλα τῶν Περσικῶν, 'paradise seems to be a barbaric name; but, like many other Persic words, came by use to be admitted into the Greek language.'

³ Comp. Heb. and Eng. Lexicon in עֲדֵן.

⁴ [And of any garden, Num. xxiv. 6. Is. i. 30. See Ezech. xxiv. 31. Reland, Diss. Misc. pt. ii. p. 210.]

⁵ See Leland's Advantage and Necessity of the Christian Revelation, part iii. ch. ix. p. 402. 8vo.

⁶ [Kuinoel quotes this from Wetstein, not indicating the section, and, instead of all the words after spiritibus, reads non cælum intelligimus. There must be some strange blunder here; for from the context it appears, that there never can have been any reading of this sort. Tertullian is enumerating all the fables of the heathens borrowed from the truths of revealed religion.]

think that in 2 Cor. xii. 4. two visions, one of the *third heaven* (see *ὁὐρανός*), the other of paradise, or the intermediate state, are referred to.]—The three texts just cited are all wherein the word occurs in the N. T. And it may perhaps be worth observing, that the Jews likewise use *עֵדֶן* or *עֵדֶן* *paradise*, and *גֶּן* *the garden of Eden*, for the intermediate state of holy departed souls. See Grotius and Wetstein on Luke xxiii. 43. and Campbell's Prelim. Dissert. p. 233. [See Josephus, Ant. xviii. 1, 3. Chagiga in Cohel, 7, 15. as quoted by Kuinoel, Deus creavit justos et impios. Singuli habent duas partes, unam in horto Edenis, alteram in Gehenna. Ruth. R. i. 1.]

Παράδεχομαι, from *παρά* at or to, and *δέχομαι* to receive.

I. To receive, admit. [Mark iv. 20.] Acts xvi. 21. xxii. 18. 1 Tim. v. 19. [Ex. xxiii. 1. Arrian, D. E. i. 7.]

II. To receive or embrace with peculiar favour. Heb. xii. 6. which is a citation from the LXX version of Prov. iii. 12. where *παράδεχεται* answers to the Heb. *הִשְׁמִינִי* *loeth, delighteth in*. Comp. Isa. xlii. 1. in the LXX.

ⲓⲥⲱⲩ *Παράδειριβή*, ἡς, ἡ, from *παρά* implying *ill*¹, and *δαιριβή* a spending time (from *δαιριβω*, which see); also a being employed in any business; and especially the meetings, discourses, and disputations of the philosophers, were called *δαιριβαί*, to which sense of the word St. Paul plainly alludes in his application of *παράδαιριβαί*.—A perverse, evil, or unprofitable dispute, disputation, or debate. occ. 1 Tim. vi. 5; where observe, that very many MSS., four of which are ancient, read *διαπαράδαιριβαί*, a word of nearly the same import; and this reading is embraced by Wetstein and Griesbach, and by the latter received into the text; see also Wolfius. [See Suicer, ii. 573.]

Παράδιδωμι, from *παρά* denoting transition, and *δίδωμι* to give.

I. Properly, to deliver from hand to hand, or from one to another, tradere per manus. See Mat. xi. 27. Luke iv. 6. x. 22. [Deut. i. 8.]

II. To deliver, yield, or give up, [or back,] as the spirit or ghost. John xix. 30. [1 Cor. xv. 24. Xen. Mem. iii. 3, 2.]

III. To deliver or give up, [as (1) to a magistrate, to be tried and condemned. Mat. v. 25. μήποτέ σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ. x. 17. xx. 18. (probably ver. 19. also) xxvii. 18. Mark xv. 10. John xix. 11. Acts iii. 13. See Demosth. 515, 6. 781, 2. Xen. Hell. i. 7, 3.—Or (2) to officers or guards, to be kept, or punished, Mat. v. 25. xxvii. 26. Mark xv. 15. Acts viii. 3. xii. 4. xxii. 4. And so, probably, Mat. iv. 12². Mark i. 4. See Xen. Hell. ii. 4, 54.—Or (3) to death and misery. Mat. x. 21. 2 Cor. iv. 11. where εἰς θάνατον is expressed. And those words must be understood in Acts xv. 26. Rom. iv. 25. viii. 32. Comp. Is. liii. 6. and 12. Eph. v. 25. See Mat. xxiv. 9. and comp. Herodian, i. 9, 15.]

[IV. To betray. Mat. x. 4. xxvi. 2, 15, 22, 46, 48. xxvii. 3, 4. Mark xiv. 10, 11, 13, 42. Luke xxii. 21, 22, 48. John vi. 64, 71. xiii. 11, 21. 1 Cor. xi. 23. See also Mat. xvii. 22. xxvi. 45.

¹ [See examples in other compounds in Zeune's note, marked with an asterisk, on Viger ix. 6, 16.]

² [See Cic. Div. i. 2, 24. and Cat. iii. 6.]

Ceb. Tab. c. 9. Xen. Cyr. v. 4, 51. Xen. Hell. vii. 3, 8.]

V. *Παραδύναμι τῷ Σατανᾷ*, to deliver to Satan, was, by an act of extraordinary and apostolic authority, to give a person up to be afflicted with bodily disease by the devil. 1 Cor. v. 5. 1 Tim. i. 20. See Macknight. [So Chrysostom, Theophylact, and Eusebius; and Macknight observes, that this power seems alluded to in 1 Cor. iv. 21. 2 Cor. xiii. 1, 2, 10. The Latin fathers and Beza, by the destruction of the flesh, understood only the destruction of the offender's evil passions. To which Macknight replies (in meaning) that there must have been some visible effect to terrify the offenders. Others again say, that only excommunication (i. e. banishment from the church and kingdom of God, which would put the offender into the power of Satan) is meant here.]

VI. To deliver or commit in trust, to intrust. Mat. xxv. 14, 20, 22.

VII. To commit, commend to. See Acts xiv. 26. xv. 40. 1 Pet. ii. 23. where see Kypke.

VIII. To give up, give over, abandon, to some wickedness. Acts vii. 42. Rom. i. 24, 26, 28. [In all these cases, by God's giving men up to wickedness is meant only, we presume, that he permits this, or that he withdraws the help of his Spirit. Comp. Job xvi. 11. Parkhurst adds here Eph. iv. 19. of which the sense is a little different; it is to indulge in, to give one's self up to.] See Suicer, Thesaur. in *παράδιδωμι*.

IX. To expose, hazard. Acts xv. 26.

X. To deliver by information, teaching, or enjoining. Luke i. 2. Mark vii. 13. Acts vi. 14. xvi. 4. [Rom. vi. 17.] 1 Cor. xi. 2. xv. 3. [2 Pet. ii. 21. Jude 3.] On 1 Cor. xi. 23. Kypke shows that Euripides, Polybius, [x. 28, 3.] and Dionysius Halicarn. apply the V. in like manner, particularly to historical facts. [Diod. Sic. i. 3.]

XI. To be ripe, q. d. to yield itself, (ἐαυτὸν being understood,) as the fruit of corn. Mark iv. 29. Wolfius says the phrase is pure Greek; but I know not that such an use of *παράδιδωμι*, as a V. neuter, has ever been produced from any Greek writer.

ⲓⲥⲱⲩ *Παράδοξις*, ον, ὁ, ἡ, from *παρά* beyond, and *δόξα* opinion, expectation.—Exceeding one's opinion or expectation, wonderful, strange. occ. Luke v. 26. [Ecclus. xliii. 30. Wisd. v. 2. 2 Mac. ix. 24. Ælian, V. H. ix. 21.] Hence the English paradox, paradoxical.

Παράδοσις, εως, ἡ, from *παράδιδωμι* to deliver in teaching.—A tradition, a doctrine, or injunction delivered or communicated from one to another, whether divine, 1 Cor. xi. 2. 2 Thess. ii. 15. (where it is applied to written as well as oral instructions, see Macknight.) iii. 6; or human, Mat. xv. 2, 3, 6. Gal. i. 14. Col. ii. 8. Josephus, Ant. xiii. 10, 6. observes, νόμιμα ΠΟΛΛΑ ἔτα ΠΑΡΕΔΟΣΑΝ τῷ δήμῳ οἱ Φαρισαῖοι ἐκ ΠΑΤΕΡΩΝ διαδοχῆς, ἅπτερ οὐκ ἀναγέγραπται ἐν τοῖς Μωϋσείως νόμοις, καὶ διὰ τοῦτο ταῦτα τὸ Σαδδουκαίων γένος ἐκβάλλει, λέγον ἐκείνα δεῖν ἡγείσθαι νόμιμα τὰ γεγραμμένα, τὰ δ' ἐκ ΠΑΡΑΔΟΣΕΩΣ ΤΩ'Ν ΠΑΤΕΡΩΝ μὴ τηρεῖν. 'The Pharisees have delivered to the people, by tradition from the fathers, many injunctions which are not written in the laws of Moses; for which reason the sect of the Sadducees rejects them, saying, that what are written should be esteemed

obligatory, but that they ought not to observe those which come by such tradition.' These words of Josephus perfectly agree with what is said of the Pharisees in the New Testament, particularly in Mark vii. 3, 4. &c. Stockius, to illustrate Mat. xv. 2. cites two passages from the Jerusalem Talmud, in which the apostate Jews expressly prefer the sayings of their Scribes and Elders to the word of God. Berachot, fol. 3. 2. חֲכָמֵינוּ דְּבָרֵינוּ סוֹפְרֵינוּ דְּבָרֵינוּ. 'The words of the Scribes are more amiable than the words of the Law; for the words of the Law,' add they, 'are weighty and light, but the words of the Scribes are all weighty.' חֲכָמֵינוּ דְּבָרֵינוּ סוֹפְרֵינוּ דְּבָרֵינוּ. 'The words of the Elders are more desirable than the words of the Prophets.' See more in Prideaux, Connex. vol. i. p. 323. 1st edit. 8vo. anno 446. and in Whitby's Parallel at the end of 2 Thess. under *Infallibility*, 2ndly. [The word occurs in Jer. xxxii. 4. in a sense derived from sense III. of παραδίδωμι.]

Παραζηλώω, ὦ, from παρά to, and ζηλογ jealousy, emulation, anger, which see.

I. To provoke to jealousy. Rom. x. 19. xi. 11, 14.

II. To provoke to jealous anger. 1 Cor. x. 22. [Deut. xxxii. 21. Ps. xxviii. 1.]

Παραθαλάσσιος, α, ον, † and ὁ, ἡ, † from παρά near, and θάλασσα the sea.—Situating near the sea, by the sea-side, on the sea-coast. occ. Mat. iv. 13. [2 Chron. viii. 17. Jer. xlvii. 7. Thucyd. i. 5.]

Παραθεωρέω, ὦ, from παρά near, and θεωρέω to behold, contemplate.

I. To behold or contemplate one thing near another; so to compare in beholding or contemplating. Thus the V. is used in Xen. Mem. Soer. iv. 8, 7. πρὸς τοὺς ἄλλους ΠΑΡΑΘΕΩΡΩΝ ἑμαυτὸν, 'attentively comparing myself, or contemplating myself in comparison with others.'

II. [In the N. T. the verb is used in a different sense, παρά having, as it often has in compounds, the sense of negligence or carelessness. See note on παραδιατριβή. It occurs in this sense in Diod. Sic. x. p. 139. ed. Bip. Dem. 1414, 22.] To overlook or neglect. occ. Acts vi. 1. See Rapphelius, Wetstein, and Kypke.

Παραθήκη, ης, ἡ, from παρτίθημι.—A deposit, somewhat committed or entrusted to another. occ. 2 Tim. i. 12. where I think it refers to St. Paul's own soul. See Whitby, and 1 Pet. iv. 19. Comp. under παρακαταθήκη². [Levit. vi. 2. 4. 2 Mac. iii. 15. Herod. vi. 73. Schwarz. ad Olear. de Stylo N. T. p. 284.]

Παραίνεω, ὦ, from παρά intensive, and αἶνος a speech, narration, properly of the enigmatical kind, or such an one as relates to somewhat beyond itself; thus used by Homer, Odys. xiv. 508. where it denotes the preceding story from lin. 468 to lin. 504; in which Ulysses had enigmatically, and under covert of a well-told tale, desired some clothes.—To admonish, exhort. occ. Acts xxviii. 9, 22. [See Polyb. i. 80, 3. Ælian, V. H. xii. 62. Xen. Mem. i. 3, 8. 2 Mac. vii. 25, 26.]

Παραίνεω, ὦ, from παρά inersive, and αἰτέω to ask, beg.

I. Παρατίθεμαι, οὔμαι, mid. to deprecate, to beg or entreat against a thing. occ. Heb. xii. 19; on which text Wetstein shows it is in like manner followed by a negative word in the Greek writers. Comp. Acts xxv. 11. where, as St. Paul says, οὐ παραιτούμαι τὸ ἀποθανεῖν. So Josephus, in his Life, § 29. ΘΑΝΕΙΝ μὲν—ΟΥ ΠΑΡΑΙΤΟΥΜΑΙ. See also Wetstein. [Polyb. x. 40, 6. Thuc. v. 63.]

II. Mid. to excuse oneself, make excuses, Luke xiv. 18. Pass. to be excused, 19. [Joseph. Ant. viii. § 2. Ælian, V. H. viii. 17. Schleusner translates Luke xiv. 8. to refuse, understanding the invitation to the supper, and quotes Diog. Laert. vii. 1. τὰ πλείστα αὐτὸν δέιπνα παραιτῆσθαι, and the phrase in ver. 18, 19. he thinks a mere Latinism. In the O. T. this verb seems usually only to beg, as 1 Sam. xx. 27. though in Est. iv. 8. it is, perhaps, not very far from sense I.; viz., to entreat the king to change his purpose. See 2 Mac. ii. 32.]

III. To reject, refuse. 1 Tim. iv. 7. v. 11. 2 Tim. ii. 23. Tit. iii. 10. Heb. xii. 25. [Diog. Laert. iv. 42. vi. 6, 82.]

Παρακαθίζω, from παρά at, and καθίζω to sit down, which see.—To sit or sit down at. occ. Luke x. 39. [Job ii. 13. Xen. Cyr. v. 5, 3.]

Παρακαλέω, ὦ, from παρά to or intens. and καλέω to call.

I. To send for, q. d. to call to oneself. Acts xxviii. 20. Comp. 17. [Ex. xv. 13. Thuc. i. 119. Xen. de Rep. L. vi. 3.]

II. To beg, entreat, beseech. Mat. viii. 5, 31, 34. [xviii. 29, 32. Acts xxi. 12.] et al. freq. Comp. Rom. xv. 30. 1 Pet. ii. 11. [Est. vii. 7. Xen. Hell. ii. 4, 10. 1 Mac. ix. 35.]

III. To exhort, admonish. Luke iii. 18. Acts ii. 40. xi. 23. et al. freq. [Xen. Cyr. i. 4, 15. Polyb. i. 61, 1. 2 Mac. xv. 9. In two places, Acts xvi. 39. and 1 Cor. iv. 13. Schl. translates, to address with kind and friendly words; perhaps, to exhort in a friendly manner. In the 2nd passage some translate to pray; but it seems, as Schleusner says, opposed to βλασφημῶ.]

IV. To console, comfort, properly in words, as Acts xvi. 39, 40. 1 Cor. xiv. 31. Hence, to comfort, in whatever manner. Mat. v. 4. Luke xvi. 25. Acts xx. 12. 2 Cor. i. 4. ii. 7. et al. freq. [Deut. iii. 28. Is. xxxv. 3. lvii. 18. In some passages, Schleusner gives the sense to make happy, give pleasure; and then, in the passive, to be happy.]

Παρακαλύπτω, from παρά near, and καλύπτω to hide.

I. To hide, as by putting somewhat near or upon, to veil, cover with a veil. Thus used in the profane writers.

II. To veil, hide, conceal, in a moral or spiritual sense. occ. Luke ix. 45. [See Ez. xxii. 26.]

Παρακαταθήκη, ης, ἡ, from παρά with, apud, and καταθήκη a deposit, (which from κατατίθημι to lay down,) or immediately from the V. παρακατατίθημι, which is used by Xen. Mem. Soer. iv. 4, 17. for committing in trust. [Jer. xl. 7. 2 Mac. xiii. 15.] A deposit left with or entrusted to one, occ. 1 Tim. vi. 20. 2 Tim. i. 14. But in both these texts very many MSS. (of which in the former five, in the latter six, are ancient ones) have παραθήκη, which reading is accordingly embraced by Wetstein, and received by

¹ See Dr. Bell on Lord's Supper, p. 80 of the 1st, and p. 84 of the 2nd edit.

² [On the change of these words, see Wass. on Thucyd. ii. 72.]

Griesbach into the text. The word refers to the Gospel deposited *with*, or *entrusted* to, Timothy. [Ex. xxii. 8. Philo Bybl. apud Euseb. P. E. i. p. 25, 26. This word is said by Mæris to be the Attic, the other the Hellenic form.]

Παράκειμαι, from *παρά near, with*, and *κείμαι to lie*.—With a dative, *to lie near, be at hand, be present with*. occ. Rom. vii. 13, 21. See Wolfius and Kypke. [It occurs in the sense *to be near*, in Symm. Zach. xiv. 5. Eccles. xxx. 17. 2 Mac. iv. 4. Polyb. iv. 38, 7. Xen. An. vii. 3, 22. metaphorically.]

Παράκλησις, *εως, ή*, from *παράκαλέω*, which see.

I. *Entreaty, importunity*. 2 Cor. viii. 4. [I should add, with Schleusner, ver. 17. of the same chapter, which Parkhurst gives in sense II., for see verse 6. So Jer. xxxi. 9. 1 Mac. x. 24. Joseph. Ant. iii. 1, 5.]

II. *Admonition, exhortation*. Acts xiii. 15. 2 Cor. vii. 17. 1 Thess. ii. 3. Comp. Acts ix. 31. So Acts iv. 36. *υἱὸς παρακλήσεως*, *ἡγέρτης*, a son of exhortation, i. e. an eminent exhorter or speaker. Comp. *βοανεργής*. [In the passage of Acts, Schleusner translates *παράκλ.* as *consolation*. Add 1 Tim. iv. 13. Heb. xii. 5. xiii. 22. and perhaps Acts xv. 32. though there it may be *comfort* derived from the decision of the Church. Thuc. viii. 92. Most commentators understand the word in Rom. xii. 8. in this sense, but Theophylact takes it as *consolation*.]

III. *Consolation, comfort*. Luke vi. 24. Rom. xv. 4. et al. [Add 2 Cor. i. 3. vii. 4, 13. Job xxi. 2. Is. lxvi. 11. Jer. xvi. 7. The following passages have nearly the same meaning, 2 Cor. vii. 7. Philem. 7. (These Schleusner translates by a *feeling of joy*.) Luke vi. 24. Acts ix. 31. Heb. vi. 18. 2 Thess. ii. 16. (These he renders by *prosperity, happiness*.) In Luke ii. 25. most commentators say, that *παράκλησις* is put for *παράκλητος a comforter*, as in Nahum iii. 7. So, as Fischer (Prol. viii. p. 217.) observes, *λύτρωσις* is for *λυτρωτής* in Acts ii. 33.]

Παράκλητος, *ου, ό*, from *παράκλῃται*, 3rd pers. perf. pass. of *παράκαλέω to call to oneself, implore the assistance of*; also *to admonish*.

I. *One who is called, or sent for, to assist another in a judicial proceeding* (ad-vocatus).—*An advocate, a patron, one who pleads the cause of another*. In this view the word is applied to Christ, our intercessor, who pleads the cause of sinners with his Father. occ. 1 John ii. 1. [Such was often the meaning of the word in classical Greek, in coincidence with the Latin *advocatus*. See Demosth. 313, 10. Budæus Annot. in Pandect. lib. ii. p. m. 242. and Salmas. de Jure Att. and Rom. p. 885. But Pearson on the Creed, art. viii. not. U, suggests, that besides the hired advocates, there were friends called also *παράκλητοι*, whose office it was to *intercede* for the accused by *prayer and entreaty*; and this he shows from Greek authors. His opinion therefore, as well as that of Lampe and many other trustworthy commentators, after most of the oldest Greek and Latin fathers, is, that the meaning of the word in the places in St. John's Gospel, xiv. 16. xv. 26. xvi. 7. is *intercessor*. The reader must by all means consult his admirable note, and Suicer in voce. The Greek word had, as is well

known, passed into Syriac and Chaldaic, (see Buxtorf. Lex. Talm. voce *ܥܝܢܝܬܐ*, and Cartwright Mellif. Heb. ii. c. 6¹.), though there used in a somewhat wider sense, as a *patron* generally; and Lampe and Ernesti (Opusc. Phil. p. 567.) agree in thinking that our Saviour probably used this very word in the places in St. John's Gospel.]

II. It is applied to the Holy Spirit, and denotes, according to Campbell, a *monitor, instructor, guide*. See his excellent note on John xiv. 16. occ. John xiv. 16. xv. 26. xvi. 7.

Παρακοή, ής, ή, from *παρήκοον*, 2nd aor. of *παράκοῦω*.—*Disobedience*. occ. Rom. v. 19. 2 Cor. x. 6². Heb. ii. 2.

Παρακολουθέω, ώ, from *παρά with*, and *ἀκολουθεῖω to follow*.

I. *To follow any one, or follow close*, as an attendant or companion, *εἰς τῆς ἰστορίας*. So Raphaelius cites from Plutarch, Pericles, *ἀπ' αὐτοῦ οὕτως οἴκαδε, ΠΑΡΑΚΟΛΟΥΘΟΥΝΤΟΣ τοῦ ἀνθρώπου*, 'he went modestly home, the man following or accompanying him.' To which I add from Josephus, Ant. xiv. 15, 7. ΠΑΡΑΚΟΛΟΥΘΩΝ δ' ὁ Μαχαίρας ἐδίδοτο μένειν, 'but Machæras following (him) besought him to stay.' [Xen. Symp. viii. 23. Dem. 281, 22.]

II. In the N. T. *to follow, accompany*, as miraculous works did the apostles and first believers. occ. Mark xvi. 17. In the profane writers also it is applied to things as well as persons. See Raphaelius and Kypke on Mark. Thus also in 2 Mac. viii. 11. we have *μέλλουσιν ΠΑΡΑΚΟΛΟΥΘΗΣΕΙΝ ἐπ' αὐτῷ ΔΙ΄ ἑκκλῆν*, *the vengeance that was about to follow upon him*.

III. *To trace or search out, investigate*, so as to attain the knowledge of, or as Raphaelius on Luke i. 3. whom see, "mente atque intelligentiâ consequi, intelligere, cognoscere, to attain in mind and understanding, to understand, know;" of its being used in which sense he produces examples from Æschines, Galen, Josephus, and Polybius [i. 12, 7]. occ. Luke i. 3. 1 Tim. iv. 6. 2 Tim. iii. 10; on which two last texts see Macknight; also Wetstein and Kypke on Luke i. 3. where comp. Campbell's note. [In 2 Tim. iii. 10. Schleusner and Wahl say, *to follow or imitate*. In 1 Tim. iv. 6. *to follow or embrace*, and they are clearly nearer the meaning than Parkhurst. To the instances adduced by Raphaelius, add Plat. Phæd. § 38. Dem. 285, 21. 1210, 11. Theophr. Char. proem. 4. Philo i. 10. ed. Pfeifer. See Ellis, Fort. Sacr. p. 72. Gataker on M. Antonin. v. 5. p. 114.]

Παρακούω, from *παρά* denoting neglect, and *ἀκούω to hear*.

[I. *To hear carelessly*. Aristot. Eth. vi. 7. Polyb. ii. 8. Athen. xi. p. 468. E.]

II. With a genitive, *to neglect to hear, hearken, or obey, to disregard*. occ. Mat. xviii. 17. twice. It is used in the same sense with a genitive in Epictet. Enchirid. cap. 39. ΤΙΝΩΝ ΠΑΡΑΚΟΥΣΗ; *whom will you disregard?* and in Lucian, Prometh. t. i. p. 105. ΠΑΡΑΚΟΥΣΑΝΤΑΣ ΤΟΥΤ' ἘΠΙΤΑΓΜΑΤΟΣ, *disregarding the command*. [Is. lxv. 12. Est. iii. 6.]

¹ [Drusius, Præterit. iv. p. 144. J. Cameron, Myrothec. Evang. p. 352. Knapp, Comm. de Spiritu Sancto, Hall. 1790.]

² [It is here put, by metonymy, for the disobedient. See Lobeck on Phryn. p. 469.]

Παρακύπτω, from παρά to, and κύπτω to bend, stoop.

I. To stoop down or forward, in order to look at something. occ. Luke xxiv. 12. (where see Kypke.) John xx. 5, 11. Comp. Eccles. xxi. 23. [Ἐαυτὸν seems always suppressed in this use of the verb. Arrian, D. E. i. 1, 16.]

II. To look into or at. occ. Jam. i. 25. 1 Pet. i. 12. Comp. Eccles. xiv. 23. It is used in both senses by the profane writers, particularly Lucian. See the passages in Wetstein and Kypke on Luke xxiv. 12. In the LXX it answers to the Heb. רָאָה to view attentively, Cant. ii. 9. and to רָאָה to look, to look towards, Gen. xxvi. 8. [Judg. v. 28. Prov. vii. 6. et al.]

Παραλαμβάνω, from παρά to, with, and λαμβάνω to take, receive.

I. [To take, receive, as in Xen. Mem. iv. 7, 2.]

II. To receive, obtain. Heb. xii. 28. The phrase ΒΑΣΙΛΕΙΑΝ ΠΑΡΑΔΕΙΝ is not only used 2 Mac. x. 11. but is common in the profane writers. Comp. Dan. vii. 18. [Col. iv. 17. Aelian, V. H. xii. 47. Xen. Mem. iv. 7, 2.]

III. To receive by tradition or communication, as a doctrine. Mark vii. 4. 1 Cor. xi. 23. xv. 1, 3. Gal. i. 9, 12. et al. Thus Herodotus, v. 58. speaks of the Ionian Greeks, οἱ ΠΑΡΑΔΕΒΟΝΤΕΣ διδάχῃ παρὰ τῶν Φοινίκων τὰ γράμματα, 'who received letters by instruction, or learnt letters from the Phœnicians.' So ii. 19. twice. [Diod. Sic. i. 6. Polyb. xii. 22, 5. Xen. Mem. iii. 5, 22.] On 1 Cor. xi. 23. Kypke shows that Polybius and Dionysius Hal. use the V. for receiving or being informed of historical facts.

IV. [To take to or with one, to take as a companion.] Mat. ii. 13, 14, 20. iv. 5, 8. xii. 45. xviii. 16. Luke ix. 10. et al. On Mat. iv. 5¹, see Elsner, Alberti, and Wolfius, who show that the LXX and the profane writers use it in like manner for taking as a companion with one to some place. [Add Mat. xvii. 1. xx. 17. xxvi. 37. xxvii. 27. Mark v. 40. ix. 2. x. 32. xiv. 33. Luke ix. 10, 28. xi. 26. xviii. 31. John xiv. 3. xix. 16. Acts xv. 39. xvi. 33. xxi. 24, 26, 32. xxiii. 18. Num. xxii. 41. Arrian, Exp. Al. vii. 4, 11. Aelian, V. H. ii. 18. Lucian, Dial. Deor. xii. 2. Xen. Cyr. i. 1, 4. To these passages, I should add Mat. i. 20. which with John xiv. 3. Parkhurst says is, to take or receive to one's self; while Schleusner makes it to lead a wife home; in support of which sense, he quotes Arrian, Exp. Al. vii. 4. which has been adduced above as an example of the sense to take with one. The passage is that where Arrian, relating the marriages of Alexander and his generals, says, that at the marriage-feast after supper, the brides came in and sat down, and then οἱ παραλαβόντες ἀπήγον τὴν ἑαυτοῦ ἑκάστον. I have brought this passage to show that Schleusner's citations are not to be entirely trusted. The simple verb has, however, this sense.]

V. To receive, acknowledge, with faith. John i. 11. Col. ii. 6.

VI. To seize, take, as a captive in war. [Mat.

xxiv. 40.] Luke xvii. 34, (where see Elsner,) 36. [See Thuc. i. 19. Polyb. iii. 69, 2.]—as a criminal to be punished, John xix. 16.

Παραλέγωμαι, from παρά near, and λέγω to collect, which from the Heb. לָקַח to take. As a term of navigation, to sail near a place or shore, but properly to collect or shorten the ropes that hold the sails, in order to pass safely. So Servius on Virgil, Aen. iii. 127.

— crebris legimus freta consita terris.

We pass'd the seas with islands interspersed,

explains legimus by præterimus, and says, "tractus autem sermo à nautis, quòd funem legendo, id est, colligendo, aspera loca prætereunt," "the expression is borrowed from sailors, who pass through dangerous places by gathering up their ropes." Comp. lin. 292, 532. Diodorus Siculus, [xiii. 3.] cited by Elsner and Wolfius, uses the Greek V. in the same manner, ΠΑΡΕΛΕΤΟΝΤΟ τὴν γῆν. occ. Acts xxvii. 8, 13.

Παράλλος, ου, ό, ή, q. παρὰ τῇ ἀλὶ near the sea. It is properly an adjective signifying near the sea, maritime; but παράλλιος, ή, is used as a substantive for the sea-coast, (χώρα country or γῆ land, namely, being understood,) not only by St. Luke, but also by the best Greek writers, as by Thucydides, Aristotle, Plutarch, Josephus, Isocrates, and Strabo, whom see in Wetstein. Josephus, cont. Apion. i. 12. has ΠΑΡΑΛΙΩΝ ΧΩΡΩΝ, and Thucydides, ii. [56.] ΠΑΡΑΛΙΩΝ ΓῆΝ. occ. Luke vi. 17. [Polyb. iii. 39, 3. Diod. S. iii. 16. Gen. xlix. 13. Deut. i. 7. Josh. ix. 1. xi. 2.]

Παραλλαγή, ης, ή, from παρήλλαγα perf. mid. of παραλλάττω to change alternately, q. d. to pass from one change to another, which from παρὰ denoting transition, and ἀλλάττω to change.—Change, variableness. occ. Jam. i. 17. Comp. Mal. iii. 6. [In 2 Kings ix. 10. it is madness.]

Παραλογίζομαι, from παρά giving an ill sense, and λογίζομαι to reckon.

I. To reckon falsely. [Dem. 822, 25.]

II. To deceive or impose upon. occ. Col. ii. 4. Jam. i. 22. This word is common in the Greek writers, particularly in Galen, and especially the phrase παραλογίζεσθαι σφᾶς αὐτοὺς, to deceive themselves by false reasoning. See Wetstein. [Gen. xxix. 25. Josh. ix. 22. Judg. xvi. 10. Diod. Sic. xx. 8. Polyb. xxxi. 9, 10. Arrian, D. E. ii. 20, 7.]

Παραλυτικός, οῦ, ό, ή, from παραλύω.—A paralytic, a person sick of the palsy. Mat. iv. 24. viii. 6. et al. Comp. παραλύω II. [See Cels. ii. 1. iii. 27. Aurelian, Morb. Chron. ii. 1. p. 342. Bartholin. de Morbis Publicis, Fasc. v. Opusc. Phil. p. 357.]

Παραλύω, from παρά intensive, and λύω to loose.

[I. Properly, to dissolve or separate. Thus Lev. xiii. 45. where the meaning is to cut asunder. See 2 Sam. viii. 4. Xen. Ven. vi. 14; to separate, Diod. Sic. xiii. 106.]

II. To enfeeble, weaken. So Josephus, de Bel. iii. 7, 6. speaking of the Jews who were going to kill him in the cave, but relented, τῶν δὲ καὶ παρὰ τὰς ἐσχάτας συμφορὰς ἐτι τὸν στρατηγὸν

¹ [Many commentators, as Hammond, Simon, and others, have fancied, that in this place the verb meant, to take up through the air; but the word does not admit such a meaning, nor does the context require it. See Deyling, Obs. Sacr. ii. 27, 12, p. 362.]

αἰδουμένων, ΠΑΡΕΑΥΟΝΤΟ αἱ δεξιάι, 'but of those who yet revered their general in this extreme distress, the hands *failed*.' occ. Heb. xii. 12. which is an allusion to Is. xxxv. 3. where γόνατα παραλελυμένα answers in the LXX to the Heb. נִשְׁבָּה נִשְׁבָּה, *stumbling or tottering knees*. Feeble or bending knees are often mentioned in the O. T. as marks of a weak habit of body; see Job iv. 4. Ps. cix. 24. Ezek. vii. 17. See Theocr. Idyll. xiv. lin. last, and Horace, Epod. xiii. 6. See Wetstein on Heb. [In Jer. vi. 24. and i. 43. it is used of the hands in the same sense, and Hesychius explains παραλύθησαν by ἡσθένησαν. Comp. Aristoph. Lys. 216. Hom. Od. E. 297. Hence] παραλελυμένος part. pass. perf. "resolutus," Cels., [signifies] one who is afflicted with the παράλυσις or palsy, a disease in which the muscles are relaxed, and incapable of action. See Solomon's Portrait of Old Age, by Dr. Smith, p. 187. 3rd edit. occ. Luke v. 18, 24. Acts viii. 7. ix. 33.

Παραμένω, from παρά *with*, and μένω *to remain*.

I. *To remain, stay, abide*. 1 Cor. xvi. 6. [See Gen. xlii. 33. Judith xii. 3. Thucyd. i. 65. Parkhurst puts James i. 25. under this head, but the sense seems rather to be, as the German lexicographers say, *to persevere in, observe constantly*. See Diod. S. ii. 29. Polyb. ii. 30, 7.]

II. *To remain alive*. Heb. vii. 23. [So Herod. i. 30. according to most critics. Perhaps the meaning rather arises from the context. See also Artem. ii. 27 and 72.]

Παραμυθεῖσθαι, οὔμαι, from παρά *to*, and μυθεῖσθαι *to speak*, which from μῦθος *a word, a speech*.

I. *To speak to, exhort, advise*. Thus used in the profane writers. Comp. 1 Thess. ii. 11. [Thuc. viii. 72. In this place of Thucydides it seems to be, *to address gently*; and so the following noun is used in Greek.]

II. *To comfort in words, speak comfortably to*. occ. John xi. 19, 31. 1 Thess. ii. 11. v. 14. So Æschines in Ctesiph. has γυναῖκα—πενθοῦσαν ΠΑΡΑΜΥΘΕΙΣΘΑΙ, 'to comfort a weeping woman.' In Thucydides [ii. 44. iii. 75.] also the V. signifies *to comfort*. See Wetstein on John. [Symm. Job ii. 11. Is. xl. 2. Xen. Cyr. iii. 1, 13.]

Παραμυθία, ας, ἡ, from παρά and μῦθος. See under παραμυθεῖσθαι. [Gentle speech. Xen. Ages. v. 3¹.]—*Comfort, consolation given by words*. occ. 1 Cor. xiv. 3. [Æsch. Socr. Dial. iii. 3. Ælian, V. H. xii. 1. Wisd. xix. 12.]

Παραμύθιον, ου, τό, from the same as παραμυθία.—*Comfort or consolation afforded by words*. occ. Phil. ii. 1. [Wisd. iii. 18. Thuc. v. 103. Soph. El. 129. The passage in Philippians is by some rendered, *if love has any power to win or bend your minds*, i. e. *winning address*; by others, *if there is any exhortation to love*. Bretschneider says, *if there is any consolation from my love to you*.]

Παρανομία, ὦ, from παρά *beside*, and νόμος *a*

law.—*To transgress the law*. occ. Acts xxiii. 3. Xenophon uses the V. in the same sense, Mem. Socr. iv. 4, 21. καὶ γὰρ ἄλλα πολλὰ, ἔφη, ΠΑΡΑΝΟΜΟΥΣΙΝ, 'but, says he, they *transgress the laws* in many other instances.' [See Ps. exix. 51. Xen. de Rep. Lac. viii. 4. Ælian, V. H. xiv. 29. Thuc. iii. 65. Poll. Onom. viii. 9, 14.]

Παρανομία, ας, ἡ. See παρανομέω.—*A transgression, offence*. occ. 2 Pet. ii. 16. [Prov. v. 22. 3 Mac. iii. 4. Thuc. iv. 98. Polyb. i. 7, 4. Dem. 808, 7.]

Παραπικραίνω, from παρά *intensive*, and πικραίνω *to make bitter, embitter*.—*To provoke to bitter anger, to exasperate, exacerbate*. occ. Heb. iii. 16. So in the LXX it generally answers to the Heb. נָקַח *to embitter*, i. e. *provoke to bitter anger*. [Ps. lxxvi. 7. lxxviii. 6. 3 Esdr. vi. 15. Ez. ii. 5—8. Deut. xxxii. 16.]

Παραπικρασιμός, οὔ, ὁ, from παραπικρασιμαί perf. pass. Attic of παραπικραίνω.—*A bitter provocation, exasperation*. occ. Heb. iii. 8, 15. [This is a quotation from Ps. xcv. 8. Schleusner thinks it may be the name of a place, so called from the sedition of the Israelites there. See Ex. xvii. 7.]

Παραπίπτω, from παρά *intensive*, and πίπτω *to fall*.—*To fall off or away*. Heb. vi. 6. In the LXX it is used for the Heb. נָפַח *to fall or fail*, Esth. vi. 10. for נִשְׁפָּח *to be guilty*, Ezek. xxii. 4; and with παράπτωμα or παραπτώματι added, for the Heb. חָטָא *to trespass a trespass*, i. e. *to trespass grievously*, Ezek. xiv. 13. xv. 8. xviii. 24. xx. 27; in the two last, if not in all, of which passages, it plainly denotes *apostasy* from the true God. [Polyb. xii. 7, 2. Xen. Hell. i. 6, 4.]

Παραπλέω, ὦ, from παρά denoting *transition*, and πλέω *to sail*.—*To sail by, to pass by in sailing*. occ. Acts xx. 16.

Παραπλήσιος, ου, ὁ, ἡ, from παρά *to or intensive*, and πλησίος *near*.—*Near to, very near to, like*. [Arrian, Exp. Al. vii. 1, 9.] Παραπλήσιον, neut. used adverbially. occ. Phil. ii. 27. [Thuc. vii. 19.]

Παραπλήσιως, adv. from παραπλήσιος.—*Likewise, in the same manner*. occ. Heb. ii. 14. where Chrysostom, cited by Raphelius, urges this word against the heretics in the sense of οὐ φαντασία οὐδὲ εἰκόνη ἀλλ' ἀληθεία, 'not in show, nor in appearance, but *in truth*.' And so in the Greek writers it signifies not *in like, or nearly the same manner*, but *in absolutely the same manner*, as may be seen in Raphelius, Wolfius, and Wetstein on the place. [See Diod. Sic. v. 45. Xen. Æc. iii. 5. Polyb. i. 42, 1.]

Παραπορεύομαι, from παρά *near, by*, or denoting *transition*, and πορεύομαι *to go, pass*.

I. *To walk by the side of*. Polyb. ii. 27, 5. Josh. viii. 33.]

II. *To pass or go by*. Mat. xxvii. 39. Mark xi. 20. xv. 29.

III. *To pass through*. Mark ii. 23. ix. 30. [It is *to go or walk in* Prov. ii. 19. Deut. ii. 14.]

Παράπτωμα, ατος, τό, from παραπέτωμαι

¹ [Allocutio signifies consolation in Sueton. Tib. c. 23. And for a somewhat similar use of *alloquor*, see Senec. Troad. 620. Val. Max. ii. 7. iv. 6.]

² [It occurs in Greek in a different sense, *to fall near, to light upon, meet with*, as Xen. Cyr. i. 2, 10.]

perf. pass. of παραπίπτω, (which see,) or rather of the obsolete V. παραπτῶ the same.

I. Properly, *a fall*; but in the N. T. it is used only in a moral or spiritual sense.

II. *A fall* from a state of favour with God. Rom. xi. 11, 12.

III. *An offence, trespass*, whether against God, Mat. vi. 15. Mark xi. 25, 26. 2 Cor. v. 19. Eph. ii. 1. where see Macknight, in which view it is particularly spoken of Adam's *transgression* or *fall*, Rom. v. 15, 17, 18. (comp. Wisd. x. 1.) or against man, Mat. vi. 14, 15. xviii. 35. Comp. Jam. v. 16. [It occ. for ἡρ Ez. iii. 20. ἡρ Ez. xv. 8. xx. 27. See Polyb. ix. 10, 6.]

Παραρρέω, or παραρρέω, from παρά denoting *ill*, and ῥέω to *flow*, which from ῥέω the same.

[I. *To flow by*, as a river. See Xen. Cyr. iv. 5, 2. The same sense is expressed by παραρρέω. Is. xlv. 4. See Vitringa, Obs. S. i. Diss. iii. 7, 3.]

[II. *To recede*,] to *fall off*, *fall away*, namely, from the true religion and saving grace. occ. Heb. ii. 1. This interpretation, which is that of Chrysostom, Schoettgenius, Elsner, and Wolfius, appears to me, after attentive consideration, the best. It is observed that Plutarch applies this V. in a like view to a ring, ὥς μὴ ΠΑΡΑΡΡΗΤΙ, *decius*, 'fearing lest it should fall.' See more in Elsner, Wolfius, and Wetstein. In the LXX this V. answers to the Heb. הָרַחֵק לְךָ לִפְנֵי הָרַחֵק, *depart*, Proverbs iii. 21. where the Hebrew הָרַחֵק לְךָ לִפְנֵי הָרַחֵק, *my son, let them not depart from thine eyes*, is in that version rendered, *νῆ, μὴ ΠΑΡΑΡΡΗΤΙΣ, my son, decline not, or fall not off, from them*; those translators applying that to the *person*, which the original does to the *thing*. But in Prov. iv. 21. Symmachus renders almost the same Heb. words by μὴ ΠΑΡΑΡΡΗΣΑΤΩΣΑΝ ΕΞ ὀφθαλμῶν σου, *let them not depart, or slip away, from thine eyes*. But comp. Eng. Transl. and Marg. in Heb. ii. 1. [Biel says, that *properly* that place by which a river flows is said παραρρέεισθαι; and that *metaphorically* the word παραρρέεισθαι is used of any thing *passed by* or *omitted*. See Luc. Diss. cum Hesiod. p. 489. εἰ τι ἐν τῷ τῆς ποιήσεως δρόμῳ παραρρέιν λάθῃ. It is especially used of scholars by whom their masters' precepts pass like water, (Quintil. ii. 5. xi. 2.) or who *let these precepts pass by* and pass away from them. Hence in the LXX it is the same as ἀμελεῖν and παρακοῦειν, i. e. *to neglect*. The lexicographers explain παραρρένεις differently, and say that in these places of Proverbs (iii. 21.) and Hebrews, it is *to fall away* (like ἐκπεσεῖν, &c. see Hesychius and the Lex. Cyrilli MS. Brem. et Alberti Gloss. in N. T. p. 169). These interpretations, however, suit the active παραρρένειν rather than the passive παραρρένισθαι; therefore, in the passage of Proverbs, Biel would rather read with Bos παραρρένῃ, understanding ἀπὸ τῶν ὀφθαλμῶν σου. Both in Hebrews and Proverbs the part used is the subj. of the 2nd aor. pass.]

Πάρασημον, ου, τό, from παρά *to, at*, and σῆμα *a sign*.—*A sign* or *ensign* of a ship, by which it was distinguished from others. occ. Acts xxviii. 11. "It was the custom of the ancients," says Doddridge, "to have *images* on their ships, both at the *head* and *stern*; the first of which was called *πάρασημον*, the *sign*, from which the ship

was named¹; and the other was that of the tutelar *deity* to whose care the ship was committed: there is no doubt that they had sometimes *deities* at the *head*, and then it is most likely if they had any figure at the stern it was the same, as it is hardly probable the ship should be called by the name of one deity, and be committed to the care of another." Archbishop Potter further informs us, that the *πάρασημον* was sometimes *carved*, and sometimes *painted*; and it is well known, that our modern ships have usually some carved figure at the head, as a *lion*, a *seahorse*, an *unicorn*, &c. from which the ship is named. Herodotus, iii. 37. mentions the *παταικοί* or *graven idols*, (from the Heb. חָצַב *to engrave*,) τοὺς οἱ Φοίνικες ἐν τῇσι πρώρῃσι τῶν τριήρων περιάγουσι, which the Phœnicians carry in the forepart of their galleys, and which he there says were of a human form, but of a pigmeian size. See Bochart, vol. i. 712. Selden, de Diis Syris, Syntag. ii. cap. 26. Suicer, Thesaur. *πάρασημον*, and Alberti, Wolfius, [Biscoe, Boyle Lectures, i. p. 326.] and Wetstein on Acts xxviii. 11. [The construction of this passage of the Acts does not seem to have called forth any remark; yet *πλοῖον παρασῆμου*, *a ship with a sign*², is at least a very singular phrase. Schleussner and Wahl seem to have felt this, and, after Stephens, (vide Thes. in voce,) derive *παρασῆμου* here from the adjective *πάρασημος*, thus translating the passage *a ship marked Dioscourioi*. But for such an active use of the adj. *πάρασημος*, my limited reading and library furnish no example, though the construction, if defended by examples, is perfectly admissible. The word is used of various marks, 3 Mac. ii. 29. Diod. Sic. i. 88. iii. 3. Dion. Hal. Ant. ii. 67. Artem. ii. 44.]

Παρασκευάζω, from παρά *intens.* and σκευάζω *to prepare*, which from σκεύος *an instrument, furniture of whatever kind*.—*To prepare, make ready*. 2 Cor. ix. 2, 3. [in which place the meaning is, that "the people of Achaia had their collection of money ready in the former year," and the perfect pass. is used, according to Schl., in the middle sense, *hath prepared itself*; but Wahl takes it in the passive sense, *hath been prepared*—particularly *to prepare for food*. Acts x. 10; thus applied likewise by the profane writers, as may be seen in Elsner and Kypke, [see Herod. ix. 15.—Δεῖπνον (Athen. iv. p. 183.) σιτία καὶ ποτά (Xen. Cyr. iv. 2, 37.) συμπόσιον (2 Mac. ii. 28.) or κλίνη (Ælian, V. H. xii. 51.) are sometimes

¹ "The *tutela* (or *tutelar deity*) and *πάρασημον* are frequently distinguished in express words, that being always signified by the *image of a god*, this usually of some creature or feigned representation. Hence Ovid, (Trist. El. i. 9, 1.)

Est mihi, si que, precor, flavæ tutela Minervæ,
Navis et à pictâ casside nomen habet.

Where the *tutelar deity* was Minerva, the *πάρασημον* a *helmet*. Potter's Antiquities of Greece, book iii. ch. 15. which the reader may consult for further satisfaction. [It may, however, be observed with Doddridge in the text, that beyond all doubt in some cases the *tutela* and *πάρασημον* were the same. See Heinsius, Drakenborch, and Rupert on Sil. It. xiv. 410. Salmas. ad Solin. p. 403. Bochart, Geog. Sac. ii. 3. p. 712. Meurs. ad Lycophr. 110, 1299. Burmann ad Petron. c. 105. ad Val. Flacc. i. 301. Heyn. ad Virg. Æn. x. 171. Schutz. ad Æsch. Sept. Theb. 210.]

² [The ellipse of *σὺν* here is not admissible, nor is the expression defended by such phrases as *κινήσεις τῷ σύματι*, (Plat. Leg. i. p. 18.) as the *mean* or *instrument* is there intended.]

added]; for *battle*, 1 Cor. xiv. 8; so also the Greek authors cited in Wetstein. It occurs only in these three texts. [The middle sense of the verb, which obtains in 1 Cor. xiv. 8, is found also in Jer. xii. 5 (where, as in l. 41. it refers to *war*.) Thucyd. i. 114. Herodian, ii. 14, 12. v. 4, 13. Herod. i. 71. See Dresig. i. 99. p. 365. Comp. Polyb. i. 25, 7. Xen. Cyr. i. 5, 9.]

Παρασκευή, ἡς, ἡ. See παρασκευάζω.

I. *A preparation.* In 2 Mac. xv. 21. it is applied to the *preparation* of arms. [In Judith ii. 8. Thucyd. i. 1. ii. 17. iv. 75. it is *war-equipments* in general. See Exod. xxxv. 24. xxxix. 43.]

II. *A preparation-day.* Παρασκευή, ὃ ἐστὶ προάβατον, the *preparation-day*, which is the day before the Sabbath, says St. Mark expressly, xv. 42. occ. Mat. xxvii. 62. Luke xxiii. 54. John xix. 31, 42. So in a decree of Augustus Cæsar cited by Josephus, Ant. xvi. 6, 2. the day before the Sabbath is called τῇ πρὸ τῶντος (ἡμέρας τοῦ Σαββάτου namely) ΠΑΡΑΣΚΕΥΗ. [Parkhurst, thinking with Bynæus (iii. de Mort. J. C. p. 117.) and Baronius (see Casaubon, Exerc. Antib. xvi. 17. p. m. 342.) that only the Sabbath had its *parasceve*, refers John xix. 14. to the last sense; but that feasts had their *eves* or *preparation-days* is quite clear from Rabbinical writers. See Deyling, Obs. Sacr. i. 52. §§ 2, 3, 4.]

Παρατείνω, from παρά intens. and τείνω to stretch out.—To stretch out, prolong. occ. Acts xx. 7. where Wetstein shows that the Greek writers in like manner apply ἀποτείνω and ἐκτείνω to discourses; but I cannot produce an instance of their using παρατείνω in this sense. [To stretch along, Num. xxiii. 28. 2 Sam. ii. 29. Thucyd. iv. 8. Xen. An. i. 7, 12; to be wearied, in the passive, Xen. Mem. iii. 3, 5; to be tortured, Xen. Cyr. i. 3, 10.]

Παρατηρέω, ὦ, from παρά intens. or denoting ill, and τηρέω to keep, observe.

I. To observe or watch narrowly, as the gates of a city. Acts ix. 24.

II. To observe or watch a person insidiously. Thus it is often used in the Greek writers. See Raphelius and Wetstein on Mark iii. 2. and Elsner on Luke vi. 7. occ. Mark iii. 2. Luke vi. 7. xiv. 1. xx. 20. [See Polyb. xvii. 3. 2. ix. 25, 6. Wahl and Schl. quote it also in Ps. x. 8; but Schl. does not repeat the quotation in his edition of Biel, and I cannot find the word either in Bos or in the Basle edition (1545). It occ. in this sense Ps. xxxvii. 12. The word occurs in a good sense Theophr. Char. vii. 2. Xen. Mem. iii. 14, 4.]

III. To observe or keep, as days or times, scrupulously and superstitiously. Gal. iv. 10.

Παρατήρησις, εως, ἡ, from παρατηρέω.—Observation. occ. Luke xvii. 20. μετὰ παρατήρησεως, with observation, i. e. in such a manner that it needs to be accurately watched or observed. Comp. ver. 21, 23, 24, 26, 30. and see Elsner and Kypke, who show that παρατήρησις is thus used by the Greek writers. [Schl. construes this word, splendour, what strikes the eye, and says that even if we construe the passage as Parkhurst, Wahl, and almost all the commentators do, that the meaning is the same, viz. "that the Messiah's kingdom does not come so as to catch observation by its external appearance." The

word occurs both in a good and bad sense in classic writers. See Polyb. xvi. 22, 8. Arrian, D. E. iii. 16, 15. Plut. Quæst. R. p. 266.]

Παρατίθημι, from παρά near, and τίθημι to put. I. To put or set somewhat near or before persons to eat. Mark vi. 41. viii. 6, 7. Luke [ix. 16. x. 8.] xi. 6. [1 Cor. x. 27.] Comp. Acts xvi. 34. It is thus used likewise by the profane writers. See Wetstein on Mark vi. 41. [Prov. xxiii. 1. Ælian, V. H. ii. 17. Xen. Cyr. ii. 1, 30. v. 2, 16. Diod. Sic. i. 45. Schl. quotes Thuc. i. 130. where, however, the sense is the proper and original one of the verb, to put near, as in Xen. An. vi. 1, 4. Ælian, V. H. viii. 16.]

[II. To lay before, propose, teach, prove and set clearly before one by argument, Mat. xiii. 24, 31; and especially, to prove by citations from writers. Acts xvii. 3. where "it refers," says Parkhurst, "to St. Paul's alleging or citing the words of the O. T. Comp. Exod. xix. 7. in LXX." See the Schol. on Pind. Ol. x. 83. Athen. vi. p. 269. ix. p. 375. Xen. Cyr. i. 6, 12. Hemsterh. ad Aristoph. Plut. 720. Schl. and Wahl take 2 Tim. ii. 2. ταῦτα παραθόν πιστοῖς ἀνθρώποις in the sense of teaching or proving.]

III. To commit, commend, entrust to any one's care and fidelity. Luke xii. 48. 1 Tim. i. 18. 2 Tim. ii. 2. Luke xxiii. 46. (comp. Ps. xxi. 6.) Acts iv. 23. xx. 32. 1 Pet. iv. 19. [It is to commit as a deposit, Levit. vi. 4. Xen. de Rep. Ath. ii. 16. See Vales. ad Harpoc. p. 16. Polyb. xxxiii. 12, 3.]

Παρατυγχάνω, from παρά near, and τυγχάνω to be.—To be or come near [by chance], to meet. occ. Acts xvii. 17. [Diod. Sic. iii. 48. Polyb. x. 15, 4. Xen. Apol. S. 11.]

Παρανῦκα, adv. from παρά at, and αὐτῖκα immediately, or at this present time.—Immediately, or at this present time. With the neut. article, παρανῦκα, τό, applied as a N. present, instant. occ. 2 Cor. iv. 17. Raphelius shows that Xenophon in like manner uses τὸ ΑΥΤΙΤΙΚΑ ἡδὺ and τὰς ΠΑΡΑΥΤΙΤΙΚΑ ἡδονὰς for present pleasure. See other instances of the same kind in Wetstein. [Schl. offers two translations of 2 Cor. iv. 17. (1.) Our affliction which lasts for a moment and is soon gone, and is very light, as if the apostle had said, ἡ θλίψις ἡμῶν, ἡ παρανῦκα καὶ ἑλαφρά, and (2.) our present affliction, being very trifling. See for the word Ps. lxx. 3. Job iv. 18. Xen. Mem. iv. 7, 2. Cyr. ii. 2, 24. Æc. xix. 18. Polyb. iv. 32, 1.]

Παραφέρω, from παρά and φέρω to carry. [This verb, like other compounds of παρά, has very different meanings, according to the sense in which παρά is taken.]

I. To bring to one. Xen. Cyr. i. 3, 6. To set by one, as food, like παρατίθημι sense I. See Athen. ix. p. 380.]

II. To take from one, make to pass away, remove. Mark xiv. 36. Luke xxii. 42¹. In Ezra x. 7. it is to carry abroad.]

¹ [Some consider παρενεγκέν here as used for the imperative, a very common Grecism; and Raphelius, as Parkhurst observes, quotes many instances from Arrian, de Exp. Al. (as v. 2, 5. and 27, 12 and 14. vii 16, 10. et al.) where it is used in petitions, and even with εἰ βούλει. See also Hom. Il. A 582. Herod. i. 55. iii. 134. Others, with Grotius, consider εἰ as meaning *utinam*, and construe, "Oh! that thou wouldest be pleased to take this cup from me."]

[111. *To hurry away, carry this way and that, abripere.* (1.) Properly, Jude 12. (of clouds tossed by the winds) according to Mill, (Prol. p. cxxxi.) Wetstein, and Griesbach. Others read *περιφερόμεναι*. See Diod. Sic. xvii. 56. xviii. 35. Xen. de Ven. v. 27. (2.)] Figuratively, *to carry away*, as by various and strange doctrines. Heb. xiii. 9. where likewise very many MSS. read *παράφερεσθε*¹; and this reading also is approved by Mill (Prolegom. p. cxxxi.) and Wetstein, and received into the text by Griesbach. And Kypke cites Plutarch in Timoleon, p. 238. using the V. in a like figurative sense. 'The resolutions of men, unless they assume firmness and strength from reason and philosophy, with regard to the conduct of affairs, *σειόνται καὶ ΠΑΡΑΦΕΡΟΝΤΑΙ ῥόδιως ὑπὸ τῶν τυχόντων ἐπαίνων καὶ ψόγων*, are easily shaken and carried away by the praises or censures they meet with.' The ancient Syriac version (which does not contain the epistle of Jude) renders the V. in Heb.

xiii. 9. by *ܕܡܝܕܝܬܬܐ* which from *ܕܡܝܬܐ* "duxit, abduxit," (Castell.) rather favours the reading *παράφερεσθε*, than *περιφέρεσθε*. So Vulg. nolite abduci. [This verb is used of demoniacal possession: Hesychius has *παρεφέρετο* ἰδαμονιζέτο: see 1 Sam. xxi. 13. and *παράφορος* is madness, *παράφορος* mad: Hesychius, *ἑξεστηκώς*.]

Παραφρονέω, ὤ, from *παρά* inversive, or denoting *ill*, and *φρονέω* to be wise.—*To be unwise, foolish, or a fool.* occ. 2 Cor. xi. 23. This word is used both by Aristophanes [Plut. 2.] and Isocrates, [de Pace, p. 396.] See Elsner, Wolfius, and Wetstein. [The Etym. M. p. 651, 30. and 652, 44. says *παρὰ σημαίνει τὴν ἐξω σχέσιν*. See Soph. El. 472. (Ed. C. 525. for similar senses of *παρά*. We say to be beside one's self. The Schol. on Aristophanes, Plut. 2. repeating the words of the etymologist above cited, explains the word as either (1) *mad*, and not knowing what to do, or (2) *foolish*, thinking contrary to what is right and probable. So Thom. M. p. 691. In Zech. vii. 11. it seems to be to *despise* or *reject*.]

Παραφρονία, ας, ἡ, from *παράφρων* mad, out of his senses or mind, q. d. *παρὰ τὴν φρένα beside his mind*.—*Madness, want of wisdom.* occ. 2 Pet. ii. 16.

Παραχειμάζω, from *παρά* at, and *χειμάζω* to winter.—*To winter, spend the winter at a place.* occ. Acts xxvii. 12. xxviii. 11. 1 Cor. xvi. 6. Tit. iii. 12. [Dem. 909, 14. Polyb. ii. 64, 1.]

Παραχειμασία, ας, ἡ, from *παραχειμάζω*.—*A wintering, spending the winter at a place.* occ. Acts xxvii. 12. [Polyb. iii. 34, 6. Diod. Sic. xix. 68.]

Παραχρήμα, adv. from *παρά* at, and *χρήμα* a thing, q. d. in ipsâ re, dum ipsa res agitur.—*Immediately, instantly.* Mat. xxi. 19, 20. Luke i. 64. [Num. vi. 9. Is. xxx. 18. Thucyd. i. 22. ii. 17.]

Πάρδαλις, εως, ἡ.—*A leopard*, [the *felis pardus* of Linnæus,] from the masc. *πάρδος*, which may be derived either from the Heb. *פרד* to divide, separate, dispart, on account of the animal's dis-

tinged spots, or from the Greek *πέρθω* to destroy², a derivative from the same Heb. V. *פרע*, or from *פרץ* to break, break through, or burst forth with violence. occ. Rev. xiii. 2.—In the LXX *πάρδαλις* answers to the Heb. *פרד*, an animal in which the prophets remark its spotted skin, Jer. xiii. 23; its cruelty and insidiousness, Is. xi. 6. Jer. v. 6. Hos. xiii. 7; its swiftness or activity, Hab. i. 8. All which properties seem to be alluded to in the emblematic beast mentioned Rev. xiii. 1. For a more particular account of this animal, and an illustration of the passages of the O. T. where it is mentioned, I with pleasure refer to the learned Bochart's Hierozoic. iii. 7.

Παρέρευναι, from *παρά* and *ἔδρα* a seat or sitting.—*To sit by or near, assidere*, and thence to be assiduous or constantly occupied on any thing. So some MSS. read in 1 Cor. ix. 13. See Prov. i. 21.]

Πάρεμι, from *παρά* near, with, and *εἰμι* to be. [To be come and be present. Mat. xxvi. 50. Luke xiii. 1. John vii. 6. xi. 28. Acts x. 21, 33. xii. 20. xvii. 6. xxiv. 19. (to appear). 2 Cor. x. 2, 11. Col. i. 6. (the doctrine which is come to you, which you have received. Comp. Herod. vi. 24. Polyb. xviii. 1, 1.) In the following places the participle seems used simply for being present, without any notion of coming. 1 Cor. v. 3. Gal. iv. 18, 20. 2 Pet. i. 12. Perhaps also in 2 Cor. x. 2, 11. cited above, the notion of presence is predominant. This verb, like the simple one and *sum* in Latin, is used impersonally to express possession or property. 2 Pet. i. 9. *he who has not these things*. See Wisd. xiii. 1. Xen. Symp. iv. 43. and Cyr. i. 4, 19; and hence the participle *τὸ παρόν, τὰ παρόντα*, is used for a man's actual property, what he has. It generally implies, however, trifling and small possessions, and it distinguishes, says Raphaelius, what a man has himself from the property of others, and from what is grand or sumptuous. See Xen. Apol. Soc. 16. Conviv. iv. 42. Mem. i. 6, 9. Anab. vii. 7, 21. occ. Heb. xiii. 5. Comp. 1 Tim. vi. 8. Again, the participle is used in the common sense of the verb, in Heb. xii. 11. *πρὸς μὲν τὸ παρόν*, where Parkhurst understands *πράγμα*; but Schl. and Wahl more correctly understand it of time. Suppl. μέρος τοῦ χρόνου. See Xen. Cyr. iii. 1, 29. Lucian, t. iii. p. 247. Diod. Sic. iv. 22. Dion. Hal. p. 668. and see Schäfer on Bos v. *καίρος*.]

Παρεισάγω, from *παρά* denoting *ill*, and *εἰσάγω* to bring in, introduce.—*To bring in craftily or privily, to introduce by stealth*, as it were. occ. 2 Pet. ii. 1; on which text Raphaelius produces a passage from Polybius, where the V. is plainly used in this sense, though he observes that it does not always import *privily* or *subtly*. See also Wetstein. [Polyb. i. 18, 3. Diod. Sic. xii. 41.]

Παρεισάκτος, ον, ὁ, ἡ, from *παρεισάγω*.—*Brought in privily, introduced by stealth, that had crept in.* occ. Gal. ii. 4. [Prol. Eccles.]

Παρεῖσδω, from *παρά* denoting *ill*, and *εἰσδω* to enter in, which from *εἰς* in, into, and *δω* to enter.—*To enter in craftily or privily, to creep in.* occ. Jude 4; where Wetstein has given many instances of this use of the verb in the

¹ [The old reading is *περιφέρεσθε*.]

² [Schl. derives it from *παρά* and *ἀλλομαι*.]

Greek writers. Comp. also Kypke. [Herodian, i. 6, 2. vii. 9, 18. Demad. 263. last line.]

Παρεισέρχομαι, from παρά *ill.*, εἰς, and εἰσέρχομαι.—To enter in *by stealth*; [νόμος δὲ παρεῖσθαι, Rom. v. 20.—Most commentators, with Schl., understand νόμος here of the Mosaic law; and as it was ushered in with pomp and solemnity, deprive this verb of its ordinary sense, translating it simply to *enter*. But Macknight contends¹ that νόμος here means the law of nature, or, as Middleton better puts it, a rule of life. The two instances from Philo (i. p. 104. and iii. p. 240. ed. Pfeifer) given by Schl. to prove that the verb has the plain sense to come in, seem to me, especially the last, rather to favour the translation here given. In Gal. ii. 4. Chrysostom expressly says that this word describes the crafty entrance of the spies. See for this sense Polyb. i. 7, 3. ii. 55, 3. Diod. Sic. xii. 27.]

Παρεισφέρω, from παρά *besides* or in addition, εἰς, and φέρω to bring.—To contribute to, confer *besides*, “conjunctum in vel ad aliquod conféro, adinfero.” Mintert. occ. 2 Pet. i. 5. where Piscator observes, that παρά in this composition refers to the gifts of God mentioned ver. 3, 4. q. d. contributing our diligence to the divine grace, or concurring with God’s gifts by our diligence. Wetstein cites from Diodorus Siculus and Josephus, Ant. xx. 8, 2. the similar phrase ΠΑ-ΣΑΝ ΕΙΣΕΝΕΓΚΑΤΟ ΣΙΟΥΔΑΨ’ΗΝ, he employed the greatest diligence. See other instances in Kypke.

Παρεκτός, adv. from παρά *at*, and ἐκτός *without, except*.

I. Without, as opposed to *within*. 2 Cor. xi. 28; where Raphaelius seems most inclined to refer χωρὶς τῶν παρεκτός, *besides those things that are without*, to those external inconveniences the apostle had just enumerated; “(and) beside (these) outward (troubles).” Worsley’s Translat. Chrysostom, however, whose interpretation is embraced by Wolfius, explains τὰ παρεκτός by τὰ παραλειφθέντα, the things which were omitted or not expressly enumerated by the apostle. Comp. Bowyer’s Conject. [Schl. says, that the apostle means here “the things which happened in addition to the ordinary labour of his office from other quarters.” Wahl says, quæ præterea eveniunt; Bretschneider, ut taceam quæ præterea eveniunt, videlicet, &c. supposing τὰ παρεκτός to refer to what follows, which from the construction seems impossible. The word occurs in Aq. Deut. i. 36. (where Wahl wrongly quotes it from LXX.) Pamphil. in Geopon. xiii. 15, 7. Inc. Lev. xxiii. 38. sec. Coisl.]

II. With a genitive following, *except, save*. Mat. v. 32. Acts xxvi. 29. [Test. xii. Patr. p. 631.]

Παρεμβολή, ἥς, ἡ, from παρεμβέβολα perf.

¹ [If νόμος meant the law of Moses, it would be difficult to make sense of the passage. It cannot, as Macknight justly observes, be contended that no offence abounded in the world which could be punished with death till the law of Moses was promulgated, nor that grace did not superabound till the offence against that law abounded (see Rom. i. 30). The apostle therefore means, that after the offence of Adam and Eve, as God gave them a respite of punishment, the law of their nature took place anew, or entered silently into the world. This interpretation of νόμος accords also with Middleton’s canon as to the article. See νόμος.]

mid. of παρεμβάλλω to insert near somewhat else², and hence to place or pitch tents in rows, and in proper order, and at due distance from each other, to encamp, [Gen. xxxiii. 18. Exod. xiv. 9.] from παρά *near*, and ἐμβάλλω to put or place in, which see.

I. A regular encampment, a camp. Heb. xiii. 11. (comp. ver. 13.) Rev. xx. 9. [Schl., Bretschn., and Wahl say, that in ver. 13. it is used for the city of Jerusalem, which was to be the Jews what their camp in the desert was. The meaning, says Schl., is, let us follow him even to death; while Bretschn. makes it, let us quit the church and rites of the Jews, who have expelled Jesus ignominiously; though he adds, that perhaps παρεμβολή may here be the uncertain habitations of this world³ opposed to τὴν μένουσαν πόλιν in ver. 14; and then the sense is, let us be ready to suffer as Christ did. The word occ. in this sense Judg. vii. 9, 10. Joseph. Ant. vi. 6, 2.]

II. A castle, a fortress where a garrison is kept. So Hesychius explains it, inter al. by κάστρον, a word evidently made from the Latin castrum, which signifies a castle or fortress. occ. Acts xxi. 34, 37. xxii. 24. xxiii. 10, 16, 32. In all which passages it denotes the castle Antonia, which was built by Herod the Great, on a high rock, at the angle formed by the western and northern porticoes of the outer court of the temple, and which communicated with each of those porticoes by stairs, comp. Acts xxi. 35, 40. In this fortress a Roman legion constantly kept guard. It is more fully described by Josephus, de Bel. v. 5, 8. from whom the above circumstances are taken. The reader may also consult Prideaux, Connex. part ii. book v. anno 107. and Lardner’s Credibility of Gospel History, vol. i. book 1. ch. 2, § 14. Tacitus, Hist. v. 11. informs us, that the fortress was called by Herod Antonia, in honour of Marc Antony, who, we learn from Josephus, was Herod’s particular friend.

III. An army. Heb. xi. 34. This last sense seems Hellenistical, and to be taken from the LXX, who use παρεμβολή for the Heb. צְבָא, not only in the sense of a camp, but of an army, as Judg. iv. 15, 16. [viii. 11.] 2 Kings vi. 24. Ps. xxvii. 3. So in Ecclus. xlviii. 21. 1 Mac. iv. 30. vi. 40. et al. freq. [Ælian, V. H. xiv. 47.]

Παρενοχλέω, ὧ, from παρά denoting *ill.*, and ἐνοχλέω to disturb, which see.—Governing a dative, to disturb, disquiet, give uneasiness to. occ. Acts xv. 19. [In Judg. xiv. 17. xvi. 17. Jer. xvi. 26. et al. it takes an acc.; in Job xvi. 3. Micah vi. 3. et al. a dative⁴. See also 1 Mac. x. 63. xii. 14. Dem. p. 242, 16. Arrian, D. E. i. 9.]

Παρεπίδημος, ου, ὅ, ἡ, from παρά to, at, ἐπί in, among, and δῆμος a people. Comp. ἐπίδημew.—A stranger, sojourner. occ. Heb. xi. 13. 1 Pet. i. 1. ii. 11. [Gen. xliii. 4. Ps. xxxix. 12. Polyb. xxxii. 22, 4. (of Greek exiles at Rome.)]

Παρέρχομαι, from παρά denoting *transition, by*, near to, or beyond, and ἐρχομαι to go.

² [Or to insert between, mix in, as Demosth. p. 1026, 20. and Æsch. c. Ctes. p. 403. has παρεμβολή for a throwing in or mixing in.]

³ [Philo (3 Leg. Alleg. p. 89.) on the word in Deut. xxiii. 12. interprets it of the body which the soul must leave.]

⁴ [The simple verb has both acc. and dative. See Matthiæ, § 382.]

I. *To go or pass by.* Mat. viii. 28. Luke xviii. 37. [So Acts xv. 8. and Mark vi. 48. where, however, it is rather *to pass by* so as *to get before*. Ps. xxxvii. 36. (which Schl. and Wahl, I know not why, refer to sense II.) Ceb. Tab. c. 9. Ælian, V. H. ii. 30, 35. Xen. Cyr. ii. 2, 7. Anab. i. 4, 4.]

[II. *To pass by*, as time. Mat. xiv. 15. Acts xxvii. 9. 1 Pet. iv. 3. Ælian, V. H. xiv. 6. Polyb. iii. 31, 4. and metaphorically (1.) *to pass by* or *away*, *fail*, *perish*, as of the heaven and earth. Mat. v. 18. xxiv. 35. Mark xiii. 31. Luke xvi. 17. xxi. 33. 2 Pet. iii. 10. Rev. xxi. 1; of a generation, Mat. xxiv. 34. Mark xiii. 30. Luke xxi. 32; of a flower, James i. 10; old things, 2 Cor. v. 17. See Aristen. ii. 1. Theocr. xvii. 8. Hom. Od. θ. 230. (2.) *To fail*, or *become void*, of the law, Mat. v. 18; of Christ's words of prophecy and warning, Mat. xxiv. 35. Mark xiii. 31. Luke xxi. 33.]

III. *To come forth*, [forward, come, approach.] Luke xii. 37, on which text Wetstein shows, that the purest Greek writers use the 2nd aor. both of the verb and participle in the sense of *coming forth*. Comp. Acts xxiv. 7. [It is used of orators who come forward to address the people. See Ælian, V. H. ii. 1 and 16. vii. 20. Xen. Hell. vii. 1, 3. It is *to approach* or *come in* in Luke xvii. 7. as in Xen. An. ii. 4, 6. vii. 1, 20. Arrian, de Exp. Al. i. 8. ii. 1; and Xenophon uses it especially of coming into that part of the house where they ate their meals. Conviv. i. 7. ix. 3.]

IV. *To pass by* in a moral sense, *to neglect*. Luke xi. 42. xv. 29. where Kypke shows that it is thus applied by the Greek writers. [Dan. vi. 12. Jer. xxiv. 18. Dion. H. Ant. i. 58.]

Πάρεσις, εως, ή, from παρίημι, which see. —A remission of sins, or rather a *passing* of them by (Eng. Marg. “*passing over*”) without punishment. occ. Rom. iii. 25. where comp. Acts xvii. 30. Heb. ix. 15. and see Wolfius and Vitringer, Obs. Sacr. iv. 3, 2. On the above text Macknight remarks, “God’s *righteousness* or *justice* might have appeared doubtful, on account of his having so long *passed by* the sins of men, unless, in the mean time, he had made a sufficient display of his hatred against sin. But such a display being made in the death of Christ, his justice is thereby fully proved.—That the phrase διὰ τὴν πάρεσιν is rightly translated in *passing by*, or *with respect to passing by*, may be gathered from Micah vii. 18¹. The word πάρεσιν is found no where else in the LXX, nor in the New Testament. But we have a word similar to it, Ecclus. xxiii. 2. μὴ παρῇ τὰ ἁμαρτήματα, which is translated, *pass not by my sins*.”

Παρέχω, from παρά near, and ἔχω to have, hold.

I. *To have* or *hold near*. This seems the primary and proper sense of the V. So Eustathius explains it by παρά ἔχω, i. e. ἐγγύς ἔχω; and thus it is used in Homer, Od. xviii. 316.

Αὐτὰρ ἐγὼ τοῦτοισι φάος πάντεσσι ΠΑΡΕΞΩ.

But I *near* all of these will hold the light.

II. In the N. T. *to hold near*, *offer*, *present*, as the cheek to be smitten. Luke vi. 29. [See

Lucian, Dial. Deor. iv. 5. Diod. Sic. v. 70. Athen. vi. 13.]

[III. *To afford*, *confer*, *show*, be the cause of. Thus Luke vii. 4². worthy of having this favour shown or conferred on him. 1 Tim. vi. 17. (to confer or bestow. Comp. Ps. xxx. 7.) Acts xvi. 16. xix. 24. (where we may observe that the act. and mid. are used in the same sense³), *to afford* or be the cause of profit (παρέχειν or παρέχεται ἐργασίαν). So 1 Tim. i. 4. *to afford* or be the cause of contentions. Comp. Wisd. xvii. 3. Herodian, v. 3, 1. Polyb. iv. 33, 7. Xen. Cyr. ii. 2, 13. And the same meaning may be clearly traced through all the following phrases.] Σαυτὸν παρέχόμενος τύπον, *affording* or *showing* *himself* a pattern. Tit. ii. 7. Xenophon applies the verb in like manner, Cyr. lib. vii. at the end, ὡς βέλτιστα ΠΑΡΑΔΕΙΓΜΑΤΑ ἩΜΑΣ ΑΥΤΟΥΣ ΠΑΡΕΧΕΙΝ, *to make* or *show* *ourselves* as good examples as possible. So viii. 1, 13. ΠΑΡΑΔΕΙΓΜΑ μὲν τοιούδε ΕΥΑΥΤΟΝ ΠΑΡΕΙΧΕΤΟ, *he showed* *himself* such an example. Comp. Kypke.—Παρέχειν φιλανθρωπῶν τινι, *to afford* or *show* *kindness* to one. occ. Acts xxviii. 2. So Homer, Il. iii. 354. ΦΙΛΟΪΤΗΤΑ ΠΑΡΑΣΧΗ—*isōdeta equity*. Col. iv. 1.—Παρέχειν κόπους τινι, *to give* *any one* *trouble*. Mat. xxvi. 10. Mark xiv. 6. Comp. κόπος II. [Luke xi. 7. xviii. 5. Gal. vi. 17. Ecclus. xxix. 4. Aristoph. Plut. 20⁴.]—Παρέχειν ἡσυχίαν, *to keep* *silence*, *be still*, that another may be the better heard in speaking, Acts xxii. 2. So Dionys. Hal. ii. 32. cited by Wetstein on the place, τοῖς περιστάσι διασημῶς ἩΣΥΧΙΑΝ ΠΑΡΑΣΧΕΙΝ, λέγει τοιαύτε, ‘*having beckoned* to those who stood about him *to keep* *silence*, he speaks thus.’—Παρέχειν πίστιν τινι, *to give* *a proof* or *demonstration* *to* *any one*, fidem facere alicui. occ. Acts xvii. 31. That this is the true sense of the phrase, Raphaelus has abundantly shown in his notes on this text, particularly by parallel instances from Polybius. To the passages he and Wetstein have produced I add from Josephus, de Bel. vii. 1, 1. where he is speaking of the Romans totally demolishing the city and temple of Jerusalem, except three towers and a small part of the wall, τὸν δ’ ἄλλον ἅπαντα τῆς πόλεως περίβολον οὕτως ἐξωμάλισαν οἱ κατασκάπτοντες, ὡς μὴδὲ πώποτ’ οἰκηθῆναι ΠΙΣΤΙΝ ἂν ἔτι ΠΑΡΑΣΧΕΙΝ τοῖς προσελθούσι, ‘the persons employed did so entirely rase to the ground all the rest of the city, that it could no longer afford any proof to those who came thither that it had ever been inhabited.’ And Cont. Apion. ii. 30. ΤΟΥΤ’ ΘΕΟΥ τὴν ΠΙΣΤΙΝ ἰσχυρὰν ΠΑΡΕΣΧΗΚΟΤΟΣ, ‘God having given strong proof.’

Παρηγορία, ας, ή, from παρηγορέω to advise, comfort⁵, from παρά to, near, and ἀγορεύω to speak. See ἀγορεύω, and comp. παραμυθόμαι. —A comfort, consolation. occ. Col. iv. 11. where see Kypke. [4 Mac. v. 12. vi. 1. Plut. t. i. p. 48. vi. p. 205. ed. Reiske.]

Παρθενία, ας, ή, from παρθένος.—*Virginity*, *state of virginity*. occ. Luke ii. 36. [Schleusner,

² [The word is παρέξει, 2nd pers. sing. of the 1st fut. middle, used, it would seem, for the fut. act. (see Matthiae, § 496.) and also put in the indic. instead of the subj. See Matthiae, § 197.]

³ [See Herod. ii. 35.]

⁴ [See also Alciop. i. 30. and Bergler's note.]

⁵ [See Spanheim on Julian. Op. p. 148. Æsch. Socr. Dial. iii. 2.]

¹ [The phrase there is, ὑπερβαίνων ὑπερβείας.]

in his new edition of Biel, suggests, in observing on the phrase in Ecclus. xv. 2. *γυνή παρθένας*, (which in his Lex. of the N. T. he observes is the same as our phrase here,) that *παρθένα* probably here means *youth*, and that such is a common application of *παρθένος*. But he gives no satisfactory examples. *Παρθένα* occ. Deut. xx. 14, 17, 20. Jer. iii. 4. Diod. Sic. iii. 69. Apol. Rhod. ii. 504. Herodian, iv. 6, 9.]

Παρθένος, *ου, ή*. The word may, I think, be best derived from *παρθεῖναι* to *lay up, set apart*, and so allude to the *retired* life of *virgins* in the eastern countries, and among the ancient Greeks¹. Thus the Heb. name for a *virgin* *פָּרְזָה*, (to which *παρθένος* several times answers² in the LXX,) refers to the *secluded, concealed* state in which she lived. So in 2 Mac. iii. 19. are mentioned *αἱ κατάκλειστοι τῶν παρθένων*, the *virgins who were shut up*, i. e. says the Gloss, who went not out of their parents' houses from regard to virgin modesty and purity. And 3 Mac. i. 15. we read of *αἱ κατάκλειστοι παρθένοι ἐν θαλάμοις*, the *virgins who were shut up in the chambers*. Comp. Ecclus. xlii. 9. where, with Grotius and others, we may perhaps best apply *ἀπόκρυφος* *hidden* to *θυγατήρ*.

I. A person in a virgin state. The word plainly includes both *sexes*, 1 Cor. vii. 25. (comp. Rev. xiv. 4.) [and so Suidas expressly says in voce]; but generally denotes the *female*, a *virgin*, a *maiden*, a *maid*. Mat. i. 23. Acts xxi. 9. 1 Cor. vii. 28, 36. where see Doddridge; and observe, that several ancient MSS. for *γαμίζωσαν* read

γαμέτω. And so the Syriac version *ܥܘܠܝܬ* let her be married.—On 1 Cor. vii. 36. Kypke remarks, that *τὴν παρθένου αὐτοῦ* is an elegant phrase for *his virgin-daughter*; and from Euripides Iphig. in Aul. 714. cites Clytemnestra saying to Agamemnon, *ἐκεῖσ' ἀπάξει ΣΗ'Ν ἙΜΗ'Ν τε ΠΑΡΘΕΝΟΝ*; 'will he carry away both *thyrs* and *his virgin-daughter*?' and from Sophocles, Œd. Tyr. † 1449. + *ταῖν δ' ἀθλίαν οἰκτρὰν τε ΠΑΡΘΕΝΟΙΝ ἙΜΑΙ'Ν*, 'my two miserable and pitiable *virgin-daughters*.' [On this difficult passage Locke gives it as his opinion that by the phrase *ἡ παρθένος αὐτοῦ* is meant his *virgin state*, though he knows of no instance of such an use of the word. His argument rests upon what is doubtless true, namely, the difficulty of applying the expressions in verse 37. (*μὴ ἔχων ἀνάγκην, ἔχουσαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος*) to the feelings of any one but the party spoken of directly. Le Clerc, however, has written in answer to Locke, and thinks that the 37th verse may relate to the power a father has of disposing of his marriageable daughter or not, as he may think best.]

II. It is spoken of the Church of Corinth, considered as pure from *corrupt doctrines* and *practices*. 2 Cor. xi. 2.

III. It is applied to believers as *unpolluted* by *idolatrous abominations*. Rev. xiv. 4. Elsner observes, on the authority of Suidas, that this word is applied to *men* as well as *women*.

Παρήμι, from *παρά* denoting *ill*, and *ἔμμι* to *send*³.—To *remit, relax*. Hence *παρίεμαι*, pass. to be *relaxed, enfeebled, fatigued*. Comp. *παράλθω*. occ. Heb. xii. 12. *χεῖρες παρειμέναι* and *γόνυα παραλελυμένα* are in like manner mentioned together, Ecclus. ii. 12. xxv. 23. Josephus also, Ant. xiii. 12, 5. has the expression, *αὐτοῖς*—Αἱ ΧΕΙΡΕΣ ΠΑΡΕΙΘΗΣΑΝ, 'their hands were tired.' Comp. Wetstein. [See Jer. xx. 9. 2 Sam. iv. 1. Zeph. iii. 16. Ecclus. ii. 13. Eur. Phœn. 869.]

Παρίστημι, or *παριστάνω*, from *παρά* *near*, and *ἵστημι* to *place, stand*.

[I. Transitiuely, to *place near, juxta sistere*. Mat. xxvi. 53. Acts xxiii. 24. (in both which places there is the notion of *placing near for one's service*. See Polyb. xxx. 9, 3.) and hence to *present*. Acts ix. 41. xxiii. 33. Rom. vi. 16. 2 Cor. iv. 14. xi. 2. Eph. v. 27. 2 Tim. ii. 15. Ælian, V. H. xii. 2. Herodian, v. 5, 11. Parkhurst adds Acts i. 3. to this head; Schl. and Wahl refer it to sense IV. The next sense is only a particular application of this.]

II. To *present, offer* to God, Luke ii. 22; as a sacrifice, Rom. vi. 13. xii. 1. So Lucian, Deor. Concil. t. ii. p. 958. *κὰν μυριάς ἑκατόμβας ΠΑΡΑΣΤΗΨΗΤΙ*, 'though he should offer ten thousand heatombs.' See more instances in Elsner, Alberti, and Wetstein. [Ælian, H. A. vii. 44.]

III. To *commend, recommend*. 1 Cor. viii. 8. So Wolfius cites from Josephus, Ant. xv. 7, 3. *ἐξιόντι δὲ Μαριάμνη ΠΑΡΑΣΤΗΘΕΝῆΝ ἑὸν Σόεμον*—; 'but Mariamne, when he was going, recommending to him Soemus—' But in 1 Cor. viii. 8. Bishop Pearce, with the Alexandrian and four other MSS., reads *παραστήσει*, which he renders *will bring—in judgment*, and observes, after Ulpian, that the word *παριστάναι* is a law term used by Demosthenes in the sense of *bringing a man before a tribunal*. Comp. sense VIII. The bishop adds, 'Our English translation, which runs thus, *meat commendeth us not to God*, &c. is (I think) very improper, for then these words can relate only to one part of the following words in this verse, I mean to the first.' [Schl. and Wahl, however, agree with Parkhurst, and cite Arrian, D. E. i. 16.]

IV. To *prove, show, demonstrate, to present*, as it were, to the eyes of the understanding. Acts xxiv. 13. [Joseph. Ant. viii. 2, 5. Arrian, D. E. ii. 2, 26. Lysias 417, 18. Xen. Œc. xiii. 1. M. Antonin. vi. 21.]

V. Intransitiuely, to *stand by* or *near*. See Mark xiv. 47, 70. Luke i. 19. Acts ix. 39. xxiii. 2, 4. Comp. Acts xxvii. 23. in which text it is applied to a *divine vision*, as Elsner and Wetstein show it is likewise in the Greek writers. Comp. Acts i. 10. and under *ἐπιστημι* I. [Add Mark xv. 35, 39. John xviii. 22. xix. 26. Acts iv. 10. See Diod. Sic. xvii. 43 and 99. Ælian, V. H. ii. 17. Philost. Vit. Soph. i. 10. Herodian, viii. 3, 6. Xen. Mem. iii. 11, 2. To this head, too, Wahl refers Acts iv. 26. He would translate, I suppose, *came near* (i. e. to one another). Schl. says, to *stand by, enter into alliance*; and Parkhurst, to

¹ See Potter's Antiquities of Greece, book iv. ch. 10. and Dupont's Gnomologia Homerica, p. 186. note g.

² [See Gen. xxiv. 14, 16. xxxiv. 3. 1 Kings i. 2. Is. vii. 4. On the Hebrew *פָּרְזָה* used in this prophecy, see Kidder's Demonstration of a Messiah, pt. ii. p. 97.]

³ [Like other compounds of *παρά*, this verb has different meanings; as, to *pass by, to neglect*, (Xen. Cyr. vi. 2, 35.) to *deliver over to*, (Eur. Phœn. 521.)]

stand up, as the word answers to the Heb. הָקָם in Ps. ii. 2. whence it is quoted.]

VI. *To stand before a judge, or a tribunal for judgment.* Acts xxvii. 24. Rom. xiv. 10. So in 1st aor. to *present* for judgment. Acts xxiii. 33. [Herodian, i. 4, 1.]

[VII. *To stand near*, as an attendant. Luke i. 19. xix. 24. Acts xxiii. 2. See 1 Kings x. 8. Esth. i. 5. Exod. xxiv. 13. Lucian, Dial. Deor. xx. 17. xxiv. 1 and 2.]

VIII. *To assist.* Rom. xvi. 2. Comp. 2 Tim. iv. 17. [Epict. Enchir. 32. Demosth. 366, 20. 1120, 26. Xen. Cyr. v. 3, 19.]

Παρόδος, *ov, ἡ*, from παρά *by or through*, and ὁδός *a way, journey.*

[I. Properly, *a way or pass to any place.* See Thuc. iii. 21. Xen. An. iv. 7, 3. Gen. xxxviii. 13.]

II. *A passing by or through*, occ. 1 Cor. xvi. 7. *ἐν παράδῳ, by the way, en passant.* [So Thuc. i. 126. Xen. An. iv. 2, 15.]

Παροικίω, *ω̄*, from παρά *at*, and οἰκίω *to dwell* ¹. — *To be a stranger, to dwell or sojourn as a stranger, to dwell at a place only for a short time.* occ. Luke xxiv. 18. Heb. xi. 9. In this sense it is often used in the LXX for the Heb. נָזַח, and thus Wetstein cites from Dio Chrysostom [xlv. p. 521. D.] ΠΑΡΟΙΚΕΙ' Ν ἐπὶ ξενίῃς *to sojourn in a foreign country.* [Gen. xii. 10. xix. 9. xxiv. 37. Isoc. Paneg. c. 43.]

Παροικία, *ας, ἡ*, from παροίκος. — *A sojourning, temporary dwelling in a strange or foreign country.* occ. Acts xiii. 17. [See Ezra viii. 34. Zech. ix. 12. Wisd. xix. 10. But it is often used simply for *inhabitation*, (as is παροικίω, see Suicer ii. p. 598.) as Hab. iii. 15. Ps. lv. 15. et al. It is used for *man's life*, considered as a *sojourning*, in 1 Pet. i. 17. Comp. Gen. xlvii. 9. Heb. xi. 13. On the word παροικία in Ps. lv. 15. (Ps. lv. 16.) Theodoret, p. 610. says, παρούσα ζωὴ παροικία ἐστὶν ἐν αὐτῇ γὰρ παροικοῦμεν, οὐ κατοικοῦμεν.]

Πάροικος, *ov, δ, ἡ*. See under παροικίω. — *A sojourner, one who dwells in a foreign country, a temporary dweller, not having a settled habitation in the place where he now is.* Acts vii. 6, 29. Applied spiritually. Eph. ii. 19. 1 Pet. ii. 11. [Comp. Gen. xxiii. 4. for the direct, and (the same phrase in) Ps. xxxix. 12. for a metaphorical use of the word.]

Παροιμία, *ας, ἡ*, from παρά *by*, and οἶμος *a way, highway*, which perhaps from εἶμι *to go*.

I. *A by-word, a proverb, a common saying, such as one often hears in the highways and streets.* So Basil, Homil. 12. on the beginning of Proverbs: τὸ τῶν παροιμιῶν ὄνομα ἐπὶ τῶν δημωδεστέρων λόγων παρὰ τοῖς ἔξωθεν τέτακται, καὶ ἐπὶ τῶν ἐν ταῖς ὁδοῖς λαλουμένων, ὡς τὰ πολλὰ οἶμος γὰρ παρ' αὐτοῖς ὁδὸς ἐνομάζεται, ὅθεν καὶ τὴν παροιμίαν ὀρίζονται, ῥῆμα παρόδιον, τετριμμένον ἐν τῇ χρήσει τῶν πολλῶν, καὶ ἀπὸ ὀλίγων ἐπὶ πλείονα ἕμοια μεταληφθῆναι δυνάμενον. 'The name of παροιμία is given by those who are without (i. e. the heathen) to popular sayings, and commonly to such as are used in the public ways: for οἶμος with them signifies a way; whence they define παροιμία a by-word, become trite by

frequent use, and such as may be transferred from some few things to many similar ones.' So Hesychius, παροιμία: λόγος παρὰ τὴν ὁδὸν λεγόμενος, οἷον παροιμία, οἶμος γὰρ ἡ ὁδός. 'Παροιμία is a saying used on the highway, q. παροιμία, for οἶμος signifies a way.' See more in Suicer, Thesaur. on the word. occ. 2 Pet. ii. 22; where see Wetstein, who cites Lucian and Sophocles [Aj. 673.] using παροιμία in this sense; and in one of the passages which he quotes from Lucian, there is the same phrase as that in 2 Pet. ΤΟ' ΤΗ' Σ ΠΑΡΟΙΜΙΑΣ, *that of the proverb*, which is again used by Lucian, Dial. Mort. [viii. 1.] t. i. p. 228. produced by Kypke.

II. Because *proverbs* are often expressed by way of *simile or comparison*, (comp. παραβολή III.) as in the instance just cited from St. Peter, hence the word denotes a *comparison, similitude, parable.* John x. 6.

III. On account of the *obscurity* which frequently attends *proverbial* and *paraboli- cal* expressions, παροιμία seems to mean an *obscure saying, not easily understood.* John xvi. 25, 29. where it is opposed to παρρησία, *plainly.* Comp. παραβολή II., and see Suicer, Thesaur. [The Etym. M. defines παροιμία as a λόγος ὠφέλιμος μετ' ἐπικρύψεως μετρίας, αὐτόθεν ἔχων τὸ χρήσιμον καὶ πολλὴν τὴν ἐν τῷ βάθει διάνοιαν, and refers to this place of John. Phavorinus and Suidas say λόγος ὠφέλιμος—λόγος ἀπόκρυφος, δι' ἑτέρου προδηλοῦν σηματοῖνον. See John xiv. 5, 9. xvi. 18. Prov. i. 1. xxv. 1.]

Πάροινος, *ov, δ, ἡ*, from παρά, *near, by*, and οἶνος *wine*. — *A tippler, one who sits long at the wine*, whether to *drunkenness* or not, οἶνω πολλῶ προσέχων. So Lucian, Timon. t. i. p. 94. mentions a person, μεθύσων καὶ ΠΑΡΟΙΝΟΣ, οὐκ ἄχρως φῶδης καὶ ὀρχηστῆος μόνον, ἀλλὰ καὶ λοιδορίας καὶ ὀργῆς πρόσετι, 'drinking and tripping, not only till he sings and dances, but till he becomes abusive and enraged.' occ. 1 Tim. iii. 3. (comp. ver. 8.) Tit. i. 7. (comp. ii. 3.) See Raphaelus and Wolfius on 1 Tim. iii. 3. where comp. Kypke. [From Hesychius, (vocc. πάροινος and παροιμία ²), Thom. M. p. 693. Philostr. Vit. Soph. xi. 2. p. 591. and the Scholiast on Aristoph. Acharn. 978. it appears that πάροινος denotes rather *one who is drunk and abusive, or abusive like a drunkard.* And so of the substantive above noticed, and of παροινίω, which occurs in the sense of *being insolent* in one of the versions of Is. xli. 12. Xen. Anab. v. 8, 2. where see Morus in Ind. Græc. in voce.]

Παροίχομαι, from παρά denoting *trans- ition*, and οἶχος *to go, go away*. — *To pass away, pass.* occ. Acts xiv. 26. So Wetstein cites from Plut. Camill. t. i. p. 135. D. 'ΕΝ ΤΗ' ΠΑΡΩ- ΧΗΜΕΝΗ νυκτί, *in the night past.* [Xen. An. ii. 4. 1. Hom. Il. K. 252. Joseph. Ant. viii. 12, 3.]

Παρομοιάζω, from παρόμοιος. — *To resemble, be like.* occ. Mat. xxiii. 27. [4 Mac. xviii. 16.]

Παρόμοιος, *α, ov*, from παρά *near*, and ὅμοιος *like*. — *Nearly resembling, similar, like.* occ. Mark vii. 8, 13. [Polyb. vi. 3, 11. Demosth. p. 12, 8. Xen. Hell. iii. 4, 13. Thuc. i. 80.]

¹ [It is used in the sense of *living near*, in Xen. Vect. i. 5.]

² [Παροιμία occurs in Xen. Conviv. vi. 1 and 2. where is defined as τὸ παρ' ὁλόν λυπεῖν τοὺς συνόντας.]

Παροξύνω, from παρά intensive, and δξύνω to whet, make sharp, which from δξύς sharp.

[I. Properly, to sharpen, as in Deut. xxxii. 41. of sharpening a sword.]

[II. Metaphorically, to incite, stir up. Xen. Mem. iii. 3, 13. Diod. Sic. xi. 11. Polyb. ii. 1, 14. To this head Parkhurst refers Acts xvii. 16.]

[III. To irritate, provoke to anger.] Acts xvii. 16. "The word παροξύνετο signifies that a sharp edge was, as it were, set upon his spirit, and that he was wrought up to a great eagerness of zeal." Doddridge. Comp. 1 Mac. ii. 24, 26. 1 Cor. xiii. 5. where Theodoret thus explains the apostle's expression: *κάν τι λυπηρόν παρά τινος γένηται, φέρει μακροθύμως δι' ἣν ἔχει φιλοστοργίαν*, 'and if any thing grievous is done (to it) by any one, it bears it patiently from its affectionate temper;' and Theophylact, *οὐκ ἀναπνῶ εἰς ὀργήν*, doth not burst out into anger: to the same purpose our translators, *is not easily provoked*: "but οὐ παροξύνεται signifies rather," says Bp. Pearce, "is not embittered, (the English Bible of 1568 has, is not bitter,) or is not highly provoked, as Dr. Hammond renders it, i. e. though it be angry upon a just occasion, yet it is never outrageously angry." Diodati translates it, non s'innasprisce, *is not exasperated*; so the French, ne s'aigrit point. [See Num. xiv. 11, 23. Is. v. 24. lxx. 3. Deut. ix. 18. et al.]

Παροξυσμός, οὐ, ὁ, from παρώξυσμαι perf. pass. Attic of παροξύνω.

I. In a good sense, a stirring up, an inciting. Heb. x. 24. On which text Wetstein very appositely cites from Isocrates, ad Demon. cap. 20. *μάλιστα δ' ἂν ΠΑΡΟΞΥΝΘΕΙΗΣ ὀρεχθῆναι τῶν ΚΑΛΩΝ* 'ΕΡΓΩΝ, 'but you will be most excited to the love of good actions.' Comp. Kypke.

II. In a bad sense, a sharp fit of anger. Acts xv. 39. It is used in the medical writers for the fit or paroxysm of a distemper. [Deut. xxix. 28. Jer. xxxii. 37. Demosth. 1105, 24.]

Παροργίζω, from παρά intensive, and ὀργίζω to anger, irritate.—To provoke to violent or bitter anger, to irritate, exasperate. occ. Eph. vi. 4. Rom. x. 19; where παροργίω is the 1 fut. Attic for παροργίσω, and the correspondent Heb. word to παροργίζω of the apostle and of the LXX in Deut. xxxii. 21. *יִסְתַּחֲזֹק* for which V. the LXX have in many other places used παροργίζω. [Schleusner translates the verb in Rom. x. 19. to excite emulation, and in Eph. vi. 4. to treat with harshness, observing, that ἐρεθίζω, to provoke, has the same meaning in Col. iii. 21. Add Ecclus. iii. 16. The word occ. 1 Kings xv. 30. Jer. vii. 18. 2 Sam. xii. 4. Is. i. 4. et al.]

Παροργισμός, οὐ, ὁ, from παρώργισμαι, 1 pers. perf. pass. of παροργίζω. [Properly, a provoking to anger, as in 2 Kings xix. 3. Neh. ix. 18, 22. and thence anger excited. Eph. iv. 26. 1 Kings xv. 30.]

Παρορύνω, from παρά intensive, and ὀρύνω to urge, excite, which the learned Damm, Lex. col. 1765. derives from ὀρω to excite; ὀρω, ὀρίνω, ὀρύνω, inserting τ.—To stir up, excite. occ. Acts xiii. 50. [Lucian, Concil. Deor. § 4. Plut. t. viii. p. 153. ed. Reiske.]

Παρουσία, ας, ἡ, from παρόν, παρούσα,

παρόν, particip. pres. of the verb πάρεμι, which see.

I. *A being present, presence.* 2 Cor. x. 10. Phil. ii. 12. [Schleusner adds here Phil. i. 26. *διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς*, and I am inclined to think, from the context, rightly. Πρὸς is often so used, as 2 Thess. ii. 5. *ἐτι ὢν πρὸς ὑμᾶς*. Wahl (citing it erroneously, as Phil. i. 12.) refers it to the next head.]

II. *A coming to a place.* 1 Cor. xvi. 17. 2 Cor. vii. 6, 7. In this view it is applied to Christ's coming to the destruction of Jerusalem, Mat. xxiv. 3, 27, 39. Jam. v. 7, 8. where see Macknight. Comp. Mat. xvi. 28. John xxi. 22. and much more frequently to his second and final advent, 1 Cor. xv. 23. 1 Thess. ii. 19. iii. 13. iv. 15. [v. 23. 2 Thess. ii. 1, 8. 2 Pet. iii. 12. It is used of the coming of the man of sin. 2 Thess. ii. 9. See 2 Mac. viii. 13. xv. 21.]

III. Παροψίς, ἰδος, ἡ, from παρά with, and ὄψον, (which see under ὀψάριον,) q. d. σκεῦος ἐν ᾧ ΠΑΡΑΤΙΘΕΤΑΙ τὸ ὄψον, 'a vessel in which the victuals are set before the guests.' Comp. παρτίθω I.—*A dish or platter*, in which victuals are brought to table. occ. Mat. xxiii. 25, 26. This word in the Greek authors generally signifies the victuals, but is sometimes, even by the Attic writers, used for a dish, as παροψίς is also applied in Latin. See Westein and Wolfius, [Petron. c. 34.] and Juvenal, Sat. iii. 142. [Phrynichus (p. 176. ed. Lobeck) and Thomas M. condemn this use, but it is found in Athen. ix. p. 368. Arrian, D. E. ii. 20. Plut. t. vii. p. 173. ix. p. 388. xii. p. 173. ed. Hutten. Alciphron ii. 20. Xen. Cyr. i. 3, 4.]

Παῤῥησία, ας, ἡ, from παρά intensive, (or πᾶν, παντός, all,) and ῥήσις a speaking.

I. *Freedom or freeness in speaking, saying freely* all that a man thinks, or that he pleases. [Acts iv. 13. and (the dative adverbially, see Matth. § 404.) John vii. 13, 26. So in the phrases μετὰ παῤῥησίας, Acts ii. 29. iv. 29, 31. xxviii. 31. ἐν παῤῥησίᾳ, Eph. vi. 19. Phil. i. 20. Diod. Sic. i. 53. xii. 63. Polyb. ii. 38, 6. ii. 42, 4. Elian, V. H. viii. 12. See Reiske, Ind. Gr. Demosth. p. 581. To this head are referred the expressions in Prov. i. 20. xiii. 5. Job xxvii. 10.]

II. *Confidence or boldness.* Eph. iii. 12. Comp. 1 John ii. 28. iii. 21. iv. 17. v. 14. Heb. iii. 6. and Macknight there. [Add 2 Cor. vii. 4. Heb. iv. 16. x. 19, 35. Joseph. Ant. v. 1, 13. Wisd. v. 1. Schleusner puts 1 Tim. iii. 13. under this head, while Wahl (erroneously, I think) refers it to the last. It appears to me to be boldness. In Philemon 8. it has even a stronger meaning, licence. See Zosim. iii. 7. p. 255.]

III. *Plainness, perspicuity of speech.* John x. 24. xi. 14. xvi. 25, 29. 2 Cor. iii. 12. [To this head Schleusner and Wahl, rightly, I think, refer Mark viii. 32.]

IV. It denotes being public or publicly known, in opposition to being concealed. Thus John vii. 4. ἐν παῤῥησίᾳ εἶναι, to be in public, to be publicly known, comp. ver. 10. οὐκ ἐτι παῤῥησίᾳ περιπατεῖ, John xi. 54. he no longer walked openly or in public. Comp. Col. ii. 15. [Add John xviii. 20. for which Parkhurst makes a separate head.]

¹ [Schleusner omits the passage, saying that he has given all which occur in the N. T.]

παρρησιάζομαι, from παρρησία.—To speak freely, plainly, boldly. Acts ix. 27, 28. xiii. 46. [xiv. 3. xviii. 26. xxvi. 26.] Eph. vi. 20. et al. On 1 Thess. ii. 2. see Macknight. [Prov. xx. 9. Job xxii. 26. Polyb. xii. 13, 8. Dem. 287, 13.]

ΠΑΣ, πᾶσα, πᾶν. In general, *all*, *the whole*.

I. *All, every one, the whole, universally*, Mat. ii. 3. v. 22, 28. John i. 3¹. 1 Cor. xv. 27. 2 Tim. iii. 16. On John xvii. 2. see Kypke. In Col. i. 18. Kypke, after Beza, understands ἐν πᾶσι not of things, but of *persons*, i. e. of *believers*; so as to make the expression ἐν πᾶσι πρωτεύων parallel to πρωτότοκος ἐν πολλοῖς ἀδελφοῖς, Rom. viii. 29; and he shows that πρωτεύειν ἐν or πρωτεύων ἐν, is by Plutarch several times applied to *persons*, and that Demosthenes uses the phrase τὸ ἱπποτεῦσθαι ἐν Ἀπασί, for *being pre-eminent among all*. On Col. iii. 11. we may observe, that Lucian, de Syr. Deā, t. ii. p. 892. uses πάντα in a similar view: καὶ οἱ ΠΑΝΤΑ Κομβάβος ἦν, 'and Combabus was *all things* or *every thing* to her.' So Tyranneid. t. i. p. 786. ΠΑΝΤΑ ὁ παῖς ἦν αὐτῷ, 'his son was *all things* to him.' Compare 1 Cor. xv. 28. where see Wetstein and Kypke².

II. With a cardinal N. of number, *all*, *collectively*. Mat. i. 17. Acts xix. 7. xxvii. 37; in which two last texts it may be best rendered *in all*; and thus the word is often used by Josephus, as in Ant. xii. 2. ταχίως ἐν ἐπτά ταῖς ΠΑΣΑΙΣ ἡμέραις τέλος εἰλήφει τὰ δοχθέντα τῷ βασιλεῖ, 'the king's orders were accomplished speedily in seven days *in all*;' and cap. xi. § 1. τῷ Ἰούδα δ' ἦσαν οἱ ΠΑΝΤΕΣ χίλιοι, 'Judas had *in all* a thousand men.' See also Wetstein on Acts xxvii. 37. [Hom. li. H. 161. Herod. vi. 89. Thuc. ii. 101. We may observe, after Hermann, not. 94. on Viger, that the article is necessary in this sense. See Arrian, de Exp. Al. ii. 5 and 13. Thucyd. iii. 85. Ælian, V. H. xii. 35.]

III. *Of all kinds or sorts*, without excluding any. Mat. iv. 23. Luke xi. 42. xviii. 12. Acts vii. 22. x. 12. 1 Tim. ii. 1. [See Valck. ad Herod. iv. 87.]

IV. *All*, in a qualified sense, i. e. *all*, in general, though not each individual, *most*, *a great many*, Mat. [ii. 3. iii. 5.] iv. 8, 24. x. 22. Mark i. [5.] 37. Luke vii. 29. xv. 1. John xii. 32. Phil. ii. 21. Comp. Mat. iii. 15. xxiii. 3. Luke xx. 45. xxi. 35. Acts iv. 21. viii. 1. 1 Cor. x. 33. vi. 18. *every (other) sin that a man doeth is without (ἐκτός external to) the body*, i. e. *most*, by far the greater number of, other sins are *without the body*; for it is certain that in gluttony, drunkenness, &c. a man sinneth also against his own body. [The word is also obviously often qualified by the circumstances under which it is used. On Mat. xxvii. 45. much has been written, but the prevailing opinion is, that by πᾶσα ἡ γῆ there, the land of Judæa only is meant. Again, in Acts ii. 5. ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν, the expression evidently denotes only *very many*³, i. e.

perhaps all that the writers remembered and enumerated in verses 8 and following. In John x. 8. it is clear that Christ does not mean to reflect on the prophets and teachers really sent by God; but on those, perhaps, who proposed any other way of salvation than Christ, (see v. 7.) as the doctors who depended on the law⁴. See also Mat. xvii. 11. and Acts iii. 21, 22. (where the limitation is expressed.) In several of the above instances πᾶς is used for ὅλος, and then has the article preceding it, or the word with which it is joined. We may add some more instances of the same usage, where *the whole of the thing spoken of* only is understood. Mat. xiii. 2, 41. xviii. 31, 32. Mark i. 5. οἱ ἱεροσολυμίται πάντες. iv. 13. vi. 33. John v. 28. Acts v. 21. 1 Tim. ii. 2. et al.]

V. *Any, any one, any whatsoever*. Mat. xiii. 19. xviii. 19. Acts x. 14. The LXX often use it in this sense, answering to the Heb. *ל*. See inter al. Exod. xx. 4. Lev. iv. 2. Num. xxxv. 22. Ps. cxliii. 2. Ezek. xv. 3. Dan. xi. 37. Hab. ii. 19. Joined with a negative particle, *no, none, none at all*. See Mat. xxiv. 22. Luke i. 37. xiv. 33. Rom. iii. 20. Eph. iv. 29. v. 3, 5. Heb. xii. 11. 1 John ii. 19. Blackwall, Sacred Classics, vol. ii. p. 6. proves from Theognis, 177, 8. that this is not a mere *Hebraical* phrase. [We have μὴ πᾶς, 1 Cor. i. 28. Rev. vii. 1; οὐ πᾶς, Mark xiii. 20. Rom. iii. 20. Gal. ii. 16. In Mat. vii. 21. it means, *not every one*, and in Acts x. 41. has no peculiarity; οὐδὲ πᾶς, in Rev. vii. 16. ix. 4 (*not any*); οὐδέποτε πᾶς, Acts x. 14⁵; πᾶς μὴ, John vi. 39. Eph. iv. 29; πᾶς οὐ, Eph. v. 5. 2 Pet. i. 20. 1 John ii. 21. iii. 6. Rev. xxii. 3; πᾶς οὐ μὴ, Rev. xviii. 22. and οὐ μὴ πᾶς, Rev. xxii. 27.]

VI. *Every, quilibet*. Mat. xix. 3. κατὰ πᾶσαν αἰτίαν, for every cause, however slight and trifling. Many of the Pharisees, from Deut. xxiv. 1. maintained the lawfulness of divorce for trifling causes. ΚΑΘ' ἈΣΔΗΠΟΤΟΥ'Ν ΑΙΤΙΑΣ, πολλὰ δ' ἂν τοῖς ἀνθρώποις τοιαῦτα γίνονται, 'for any causes whatsoever, and to men many such happen,' as Josephus explains the law, Ant. iv. 8, 23. And Josephus himself, a zealous Pharisee, in his Life, § 76. tells us, that "he put away his wife, though the mother of three children, because he was not pleased with her manners." See Whitby's note on Mat. xix. 3. and Wetstein's on Mat. v. 32. Polybius, cited by Raphaelus, uses πᾶς in the same sense as St. Matthew in the above text: καὶ τοὺς πρότερον, κατὰ τῶν μηδὲν ἀδικούντων, ΠΑΣΑΝ ἱκανὴν ποιούμενον πρόσθεν εἰς τὸ πολεμεῖν, διὰ τὴν πλεονεξίαν, 'those who formerly out of covetousness made every pretence (however slight) sufficient for engaging in war against those who had in no respect injured them.' So Josephus, speaking of Herod the Great, ΠΑΣΑΙΣ ΤΑΙΣ ΑΙΤΙΑΙΣ ἐτοιμώτερος εἰς τιμωρίαν τῶν ὑποπείσωντων ἐχρήτο, 'he very readily made use of all causes (i. e. however slight) to punish those who fell under his displeasure.' Ant. xv. 7, 8.

VII. *The greatest, the highest*, summus. Acts iv.

¹ [Schleusner says, that πάντα here signifies, omnes res creatas, visibiles et invisibiles, quas Græci fere τὸ πᾶν universum dicere solent.]

² [See Hermann's note 95. on Viger, where he indicates Aleiph. ii. 3. and the examples there adduced by Bergler. Herod. iii. 157. vii. 156. Τὰ πάντα, in Herod. i. 122. he justly points out to be different.]

³ [Erasmus asks, whether they who defend the opposite

opinion would affirm that there were any English or Scotch present?]

⁴ [Lampe gives the various schemes for explaining this text in the note on his commentary. See Glass.]

⁵ [If the reading be good in Acts xi. 8. we have πᾶς οὐδέποτε.]

29. v. 23. xvii. 11. xx. 19. xxiv. 3. Eph. iv. 2. Phil. i. 20. ii. 29. Jam. i. 21. Tit. ii. 10. 1 Tim. v. 2. i. 16. τὴν πᾶσαν μακροθυμίαν, the greatest long-suffering, or highest clemency. "Great," says Raphelius, "is the emphasis of the article prefixed to πᾶς, as appears from this very place." He afterwards produces a similar passage from Polybius: τὸ γὰρ τοῖς ἀνθρώποις ὀργιζόμενον εἰς τοὺς θεοὺς ἀσεβείαν, ΤΗΣ ΠΑΨΗΣ ἄλογιστίας ἐστὶ σμῆνιον, 'for that one who is angry with men should be impious against the gods is a sign of the highest madness.' So Herodotus, i. 111. cited by Raphelius, ΠΑΨΑ ἀνάγκη, 'the highest necessity, absolutely necessary,' which phrase Arrian likewise uses, Epictet. i. 19. twice. So Herodian i. 19. ed. Oxon. 'for a few years Commodus τμὴν ΠΑΨΑΝ ἐτένευ τοῖς πατράσι φίλοις, showed the highest respect for his father's friends.' So cap. 31. 'when these things were told to Commodus, μετὰ ΠΑΨΗΣ ὀργῆς καὶ ἀπειλῆς ἐπιστέλλει τοῖς τῶν ἰθύνων ἡγεμονέουσιν, he writes with the greatest anger and threats to the governors of those nations.' [Polyb. i. 15, 6. Xen. Cyr. vii. 2, 22. Pindar, Nem. viii. Aristoph. Pac. 372.]

VIII. [We may add here some notice of peculiar usages of this word. Thus πᾶς, the sing., is used for the plural in many phrases above cited. See also Mat. xv. 13. xviii. 6. Luke xvi. 16. John ii. 10. Acts iii. 23; and especially when followed by a participle with the article, as Luke xvi. 18. xviii. 14. John iii. 15. The neut. sing., by a common Grecism, is used for masc. plur., as πᾶν τὸ φανερούμενον for πάντες οἱ φανερούμενοι. See also 1 John v. 4. Plutarch, t. vii. p. 49. ed. Hutten. Xen. Cyr. v. 3, 25. Xen. Mem. i. 1, 19. The neut. plural is used in the adverbial way. Acts xx. 35. 1 Cor. ix. 25. Eph. iv. 15. Phil. iii. 8. Col. iii. 8. (according to Schleusner, but others supply μέλη.) See Hom. Il. E. 807. Aristoph. Nub. 1432. Ran. 1248. Theogn. 441, 1159. Ælian, V. H. xii. 25. Διὰ παντός, sc. χρόνον, always. Mat. xviii. 10. Acts ii. 25. x. 2. 2 Thess. iii. 16. Comp. Heb. ii. 15. Æsch. Socr. Dial. iii. 6. Soph. Aj. 705. Herod. i. 122. 'Ἐν παντί is a phrase where the context requires sometimes πρόπῃ; sometimes μέρεϊ, or καιρῷ, or τόπῳ to be understood. See 1 Cor. i. 5. 2 Cor. iv. 8. vi. 4. vii. 5, 11, 16. viii. 7. ix. 8, 11. xi. 6, 9. Eph. v. 24. Phil. iv. 6, 12. 1 Thess. v. 13.]

ΠΑΨΑ, τό. Undeclined. It is plainly from the Heb. פֶּסַח the passover², so called from the V. פָּסַח to pass or leap over, according to that of Exod. xii. 13. and the blood (of the paschal lamb) shall be to you for a sign upon the house where ye are; and when I see the blood פָּסַחְתִּי וְהִפְסַחְתִּי then I will pass over you.—In general, the passover.

I. The paschal lamb. Mat. xxvi. 17—19. Mark xiv. 12. Luke xxii. 7. et al. So the LXX frequently use πάσχα for the Heb. פֶּסַח. [The LXX have the phrase of St. Luke xxii. 7. θύειν τὸ

πάσχα, in Ex. xii. 21. and Justin. Dial. c. Tryph. p. 259. ed. Par. has θύειν τὸ πρόβατον τοῦ πάσχα.]

II. The paschal feast, or feast of the passover. Mat. xxvi. 2. Luke ii. 41. xxii. 1. John ii. 13, 23. vi. 4. Hence

III. It seems particularly to refer to the peace-offerings, which, it is plain from Deut. xvi. 2. (Heb. and LXX) compared with 2 Chron. xxx. 22. and xxxv. 7—9, 13. used to be sacrificed at the feast of the passover, or of unleavened bread, and of which the people afterwards ate. occ. John xix. 14. xviii. 28; where we find the Jews, in the morning after the paschal lamb was eaten, apprehensive, that their being defiled would prevent their eating τὸ πάσχα. Comp. under παρασκευῇ I.³

IV. It is spoken of Christ, the true paschal lamb, the great reality of all the typical ones. 1 Cor. v. 7.

ΠΑΨΧΩ. [This is one of the verbs called μέσα, from their admitting either a good or bad sense, like the word to experience for example, in English.]

[I. To be affected, either with good or evil. Εἶ πάσχειν, to be well treated, to experience favours, Xen. An. i. 3, 4 et passim. Κακῶς πάσχειν, to be ill treated, suffer injury, hurt, inconvenience, Mat. xvii. 15. and so κακὸν πάσχειν, Acts xviii. 6. See Xen. Cyr. v. 2, 25. Anab. v. 5, 7. Ælian, V. H. xiii. 17.]

[II. To suffer evil, punishment, pain, sickness, &c. Mat. xvi. 21. xvii. 12. xxvii. 19. Mark viii. 31. ix. 12. Luke ix. 22. xiii. 2. xvii. 25. xxii. 15. (where it denotes suffering death, as in Acts i. 3. and perhaps iii. 18. Heb. ix. 26.⁴ xiii. 12. 1 Pet. iii. 18.) Luke xxiv. 26, 46. Acts iii. 18. ix. 16. xvii. 3. 1 Cor. xii. 26. 2 Cor. i. 6. Phil. i. 29. 1 Thess. ii. 14. 2 Thess. i. 5. 1 Tim. i. 12. Heb. ii. 18. v. 8. 1 Pet. ii. 19—21, 23. iii. 14, 17. iv.

³ [I have not thought it worth while to alter Parkhurst's arrangement; but, in order that the reader may see the various opinions on the places where πάσχα occurs, I subjoin Wahl and Schleusner's arrangements.]

[I. Paschal lamb. Mat. xxvi. 17. Mark xiv. 12, 14. Luke xxii. 11, 15. John xviii. 28. (see 2 Chron. xxx. 17, 18. comp. Ex. xii. 43.) and again, Mat. xxvi. 19. Mark xiv. 16. Luke xxii. 7, 13. Metaphorically for Christ, 1 Cor. v. 7.]

[II. The day for eating the lamb. (14th Nisan, after sunset) Mark xiv. 1. Mat. xxvi. 18. Heb. xi. 28. (instituted the day as a feast.)]

[III. The whole feast of seven days called the passover, from the evening of 14th of Nisan, to 21st Nisan in the evening. Mat. xxvi. 2. John ii. 31. xi. 55. xii. 1. xviii. 39. xix. 14. Acts xii. 4. and with the word ἑορτή, Luke ii. 41. John vi. 4.]

[Schleusner.] [I. Paschal lamb. Mat. xxvi. 17. Mark xiv. 12, 14. Luke xxii. 7, 8, 11, 15. John xviii. 28. 1 Cor. v. 7. (metaphorically.) Heb. xi. 28. (See Ex. xii. 43. Num. ix. 10, 11. 2 Chron. xxx. 18.) all the victims sacrificed through the feast are called Pascha. Deut. xii. 2. seq.]

[II. The feast of the passover, and especially the day when the lamb was eaten. Mat. xxvi. 1. Mark xiv. 1. Luke ii. 41. John ii. 13, 23. vi. 4. xi. 55. xii. 1. xviii. 39. xix. 14. Acts xii. 4. 2 Kings xxiii. 22.]

[III. Paschal supper. Mat. xxvi. 18, 19. Mark xiv. 16. Luke xii. 13. And he translates Mat. xxvi. 17. (in sense I.) by cena paschalis also.]

⁴ [The Greek phrase is πάσχειν τι. See Diod. Sic. xiii. 98. Herodian, i. 17, 22. Diog. Laert. v. 61. Isaus v. 5. Æsch. Dial. Socr. iii. 14. Xen. Anab. vii. 2, 14. and my Inscript. Gr. Vetust. p. 69. where the phrase ἀκα πᾶσχει without τι occurs. The phrase πάσχειν was also used of the punishment of death in the Attic law. See Plat. Apol. 26.]

¹ [So Schleusner. Raphelius understands it there, and ib. 17. as mere, pure, unmixed, but unnecessarily.]

² [This derivation is doubtless the correct one; but Tertull. adv. Jud. c. 10. Ambros. lib. xl. de Myst. Pasch. c. i. derive it from πᾶσχω. Schl. cites Justin in the Dial. c. Tryphon. to the same effect, but does not give the place. I presume he refers to p. 259. ed. Par., where Justin plays on the word, but does not give this derivation.]

1, 15, 19. v. 10. Rev. ii. 10. See Amos vi. 6. Eur. Phœn. 640.]

[III. In Gal. iii. 4. Schleusner and Wahl give the sense to *experience good*, and Wahl interprets it especially of the Galatians receiving the Spirit. See Esth. ix. 26. Theocr. Idyll. xv. 138. Arrian, D. E. ii. 1.]

ΠΑΤΑΨΣΩ, from the Heb. *פָּצַץ* to smite; whence the N. *פָּצַץ* a large kind of hammer.

I. To smite, as, [gently,] with the hand. Acts xii. 7.—with a sword, Mat. xxvi. 51. Luke xxii. 49, 50. Comp. Rev. xix. 15. [Diod. Sic. iv. 31. Polyb. x. 18, 4. Thuc. viii. 92.]

II. To smite to death, to kill. Acts vii. 24. where, as also in the LXX of Exod. ii. 12. it answers to the Heb. *פָּצַץ* he smote, from the V. *פָּצַץ*, which often (as in this passage) denotes a mortal stroke. And as some persons may doubt whether Moses acted right in thus killing the Egyptian, I would observe, that the *smiting* of the Hebrew in the immediately preceding verse (Exod. ii. 11.) is expressed by *פָּצַץ* a participle of the same V. *פָּצַץ*, which consequently ought in all reason to be explained of the Egyptian's *smiting* him so as, at least, to *endanger his life*. Now it was the general law of God to Noah, Gen. ix. 6. *whoso sheddeth man's blood, by man shall his blood be shed*: and we are told by Diodorus Siculus, that by the particular law of Egypt, 'he who saw a man killed or violently assaulted on the highway, and did not endeavour to rescue him, if he could, was punished with death!.' Moses, therefore, in *smiting* the Egyptian even to death, acted agreeably to the divine law; nor did he violate the law of Egypt: he acted like a truly good and brave man; especially if it be considered, that at this time there was but little probability of obtaining public justice on the Egyptian murderer. Wolfius and Weistein cite from Plutarch, Aleib. p. 205. ΠΑΤΑΨΑΝΤΟΣ ἐγχειρίδιον καὶ διαφθείραντος, 'striking with a dagger and killing.' [Num. iii. 13. viii. 17.]

III. To smite, afflict, as Christ was smitten and afflicted. Mat. xxvi. 31. Mark xiv. 27. [Schleusner and Wahl refer these places to the last sense.]—To smite, afflict, as with a disease. Acts xii. 23.—with a plague or damage. Rev. xi. 6. [—with evil, xix. 15. See 1 Sam. xxv. 38. Deut. xxxii. 39. Gen. viii. 21.]

Πατέω, ὦ, q. βατέω, from βαίνω or βάω to go, walk, or rather perhaps from πάτος a path, a beaten-way.

I. To tread, as a wine-press. Rev. xiv. 20. xix. 15. So Anaereon, Ode iii. 5. Ἀρσένες ΠΑΤΟΥΣΙ σταφυλήν, 'the men tread the grapes,' Comp. Heb. and Eng. Lexicon in *תָּרַץ* V. [So to tread a threshing-floor. Is. xxv. 10.—a wine-press. Neh. xiii. 15. Jer. xlvi. 33. So πατηγῆς ληνοῦ in Is. lxiii. 2.]

II. To tread, trample upon, have in subjection. Luke xxi. 24. Rev. xi. 2. So 1 Mac. iv. 60. lest the Gentiles coming ΚΑΤΑΠΑΤΗΣΩΣΙΝ αὐτὰ

should tread them down, i. e. Mount Sion and its fortifications. [Wahl construes the verb in these two passages thus, to tread the land or city, for to walk or be in the land or city; and he cites Is. xlii. 5. Soph. Phil. 1060. Theocr. xviii. 20. Grotius translates in both cases, to hold by right of conquest. Schleusner agrees with Parkhurst nearly, saying, to lay waste, treat contumeliously, &c. Add Luke x. 19. where the expression to tread on serpents, probably means, to overcome enemies. See Wolf.]

ΠΑΤΗ'Ρ, πατέρος, and by syncope πατρός, ὁ. The Greek lexicons derive it, some from σπείρω to sow, q. πατήρ, others from πάω to acquire, get, or feed, because a father acquires or feeds his children, others from παῖδας τηρεῖν, keeping or preserving his children. But as this word is found not only in Greek and Latin, but with little variation in the northern languages, and even in the Persic², I would rather, with Pasor and others, deduce it from the Heb. *אָב* by transposition, and adding the termination *תהר*. Comp. *מִתְהַרֵּךְ*, and observe that Æschylus, Suppl. 899. has the word *βᾶ*, which the Scholiast there explains by *πάτερ*. In general, a father.

I. A human father, properly so called. Mat. ii. 22. iv. 21, 22. et al. freq.—Πατέρες, plur., is used for both parents, Heb. xi. 23. Thus Parthenius, Erot. 10. in Wetstein. "Cuanippus falling in love with Leucone, and παρὰ τῶν ΠΑΤΕΡΩΝ αἰρησάμενος, asking her of her parents, married her;" and so the Latin *patres* is used for both parents in two monumental inscriptions produced from Gruter by Jortin, Tracts, vol. ii. p. 157. ed. 1790. Comp. γονεὺς. [Schleusner and Wahl so understand the word in Eph. vi. 4.]

II. [A progenitor, head, or origin of a family. Mat. iii. 9. Luke iii. 8. Mark xi. 10. Luke i. 32, 73. John viii. 56. Acts vii. 2. (πατρός,) Rom. iv. 1, 17, 18. ix. 10. So Gen. xxviii. 13. And hence, in the plural, it is ancestors. Mat. xxiii. 30, 32. Luke i. 55, 72. vi. 23, 26. xi. 47, 48. John iv. 20. vi. 31, 49, 58. Acts vi. 11, 12, 19, 38, 39, 45, 51, 52. Rom. ix. 5. 1 Cor. x. 1. 1 Kings viii. 21. Thucyd. i. 4. Pind. Ol. ii. 13. Eur. Orest. 512.]

III. A person respectable, for his age or dignity. Acts vii. 2. (πατέρες,) xxii. 1. [Wahl adds 1 John ii. 13, 14. though Schleusner says, this sense does not suit these two verses. I cannot see why it does not suit them as well as the two passages of Acts. Schleusner adds 1 Tim. v. 1. where it seems to me to have the simple meaning father; treat him (with respect) as (you would your) father.]

IV. [Metaphorically, a father, i. e. one who has the affection of a father, and treats others like a benevolent parent. Thus 2 Cor. vi. 18. I will be a father to them, i. e. I will bestow every kindness on them. The writer of the Epistle to the Hebrews i. 5. (see 2 Sam. vii. 14.) interprets the same phrase of the Father's relation to Christ. Something in this sense it is put for] one who converts another to the Christian faith, and is thus the instrument of his spiritual birth, or of his becoming a child of God, 1 Cor. iv. 15. But when

¹ Ancient Universal History, vol. i. p. 464. Svo. The original Greek of Diodorus runs thus: *ἐάν δὲ τις ἐν δόρῳ κατὰ τὴν χεῖρα ἰδὼν ΠΟΝΕΥΜΕΝΟΝ ἄνθρωπον, ἢ ὃ ΚΑΘ' ὈΥ ΕἶΔΟΝ ΤΙ ΛΑΨΧΟΝΤΑ μὴ ρύσαστο, δυνάτος ὦν, θανάτῳ περιπεσεῖν ὀφείλειν.* Lib. i. § 77. ed. Westsaling.

² "Father, Anglo-Saxon *fæder*, Al. *fater*, Islandic and Danish *fader*, Belg. *vader*." Junius, Etymol. Ang.

³ See under *θεγάτηρ*.

Christ forbids his disciples, Mat. xxiii. 9. to call any man their *father* upon earth, the meaning seems to be, that they should not, with regard to matters of religion, have that *implicit faith* in any mere man which young children are apt to have in their *parents*, and which the Jews gave to their teachers and Rabbis, whom they also honoured with the title of *Fathers*¹. See Whitby on Mat. xxiii. 8.

V. *One whom another resembles in disposition and actions, as children usually do their parents.* So the murderous Jews are said, John viii. 44. to be of their *father* the devil, not of God, ver. 42. Comp. Mat. xxiii. 30—32. [Wahl adds Rom. iv. 11, 12. 1 Mac. ii. 54.]

VI. *A first author or beginner of any thing,* John viii. 44. where the devil is called the *father of lying*. [Bishop Middleton justly observes, that nothing can be harsher than to construe *ὅτι ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ* by, *he is a liar, and the father of it*, i. e. of lying; that the words cannot bear that sense, but must be construed, *he is a liar, and (so) is his father*; and that the article would be wholly improper before *πατὴρ* in the sense attributed, if there were no other objection. Such, however, is the translation of many of the ancient, and almost all the modern critics. Grotius, indeed, embraces the right construction, and suggests that the devil spoken of as the father of the Jews was not the prince of the devils, but an inferior spirit. Middleton's solution is, that there is an ellipse of *τις* after *λαλῶ*, as in Soph. (Ed. T. 315. Xen. Mem. i. 2, 55. Eccl. i. 12. Apol. 7. de Re Eq. viii. 13. Then the whole verse will run thus: *ye are of your father the devil;—when then (any one of you) speaks what is false, he speaks after the manner of his kindred; for he is a liar, and so is his father.* Wahl and Schleusner refer James i. 17. and Heb. xii. 9. to this head. See Gen. iv. 19.]

VII. It is spoken of *God*.

1. Essentially. It denotes the *Divine Essence*, or *Jehovah*, considered as the *Creator* and *Former of the lights* of heaven. James i. 17. (comp. under *φῶς* IV.) and as the *Father of men by creation*, (comp. Is. lxiv. 8. Mal. i. 6. ii. 10. Luke iii. 38.) so He is called the *Father of Spirits* or *Souls*, Heb. xii. 9. (comp. Is. lvii. 16. lxi. 16. Deut. xxxii. 6. Zech. xii. 1.)—and by *redemption*, Mat. vi. 8. 9. vii. 11. x. 29. xiii. 43. Luke xi. 13. Rom. viii. 15. 2 Cor. vi. 18. et al. Comp. Deut. xxxii. 6. Is. lxi. 16. As to the form of the Lord's Prayer in Luke xi. 2. &c. see Wetstein and Griesbach, who, on the authority of two or three MSS., and of Origen and the Vulg., are for omitting the clauses *ἡμῶν ὅ ἐν τοῖς οὐρανοῖς—γεννηθῆναι τὸ θέλημα σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς*—and—*ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*: comp. also Mill and Campbell's translation and note on Luke xi. 2. But observe, that all these three clauses are found, as in other MSS., so especially in the Alexandrian, and in the ancient Syriac version. Should they not, therefore, be retained?

2. *The Divine Essence*, considered as the *Father of the human nature of Christ*. See Mat. xvi. 17. xxiv. 36. xxvi. 39, 42, 53. Mark xiii. 32. John

v. 43. vi. 27, 46. x. 17, 18, 25, 30, 32, 36, 33. xiv. 2, 6—10, (comp. Col. ii. 9.) 11, 12, 13, 16, 20, 21, 23, 24, 26, 28, 31. 1 Cor. xv. 24. and especially Luke i. 35.

3. Personally. It denotes the *Father* in the ever-blessed Trinity, as distinguished from the *Son* (*God-man*²) and from the *Holy Ghost*. Mat. xxviii. 19. John xv. 26. xvi. 28. xx. 17. 1 John i. 2. ii. 1. Acts ii. 33. As to 1 John v. 7. see note on that text under *Λόγος* XVI.

Πατραλῶης, ου, ὁ, Att. for πατραλοίας, which from πατήρ, πατρός, a father, and ἀλοιᾶω to smite, which from ἀλοῶω to thrash.—A parricide, i. e. murderer of his father, or rather a striker of his father. occ. 1 Tim. i. 9. Comp. under Μητραλῶης. [The Attic form occ. Dem. 732, 14. Lys. 348, last line. Plat. Phæd. c. 62. Pollux (iii. 2, 13.) defines it as one who sins against his father. Hesychius, one who dishonours his father, a striker of his father; and again, one who beats or kills his father.]

Πατρά, ἄς, ἡ, from πατήρ, πατρός, a father.—A family, [tribe, nation,] descended from a common father. occ. Luke ii. 4. (comp. οἶκος III.) Acts iii. 25. Comp. Eph. iii. 15. See Job xxxviii. 7. [Gen. xii. 3. Ex. vi. 15, 17, 19. xlv. 15. Herod. i. 200. Joseph. Ant. vii. 14, 7.]

Πατριάρχης, ου, ὁ, q. πατριῦς ἀρχή³, the head of a family.—A patriarch. It is applied to Abraham, as being the head of the family of the Israelites, and of Christ. Heb. vii. 4.—to David, as being a head of Christ's family, who is accordingly called *Son of David, Son of Abraham*, (Mat. i. 1.) Acts ii. 29.—to the twelve sons of Jacob, as being heads of the twelve Israelitish tribes. Acts vii. 8, 9.—The LXX use this word for *ἡνὶς ᾤκη* a head, or chief of the fathers. 1 Chron. xxiv. 31. 2 Chron. xxvi. 12.

Πατρικός, ἡ, ὄν, from πατήρ, πατρός, a father.—Paternal, of or belonging to one's fathers or ancestors, [or rather, says Schleusner, what is received or handed down from one's fathers, and done in compliance with their customs.] occ. Gal. i. 14. So Josephus, Ant. xiii. 16, 2. mentions the institutions which the Pharisees introduced *κατὰ τὴν Πατρῴαν Παράδοσιν*, according to the tradition of the fathers. Comp. under *παράδοσις*. [See Gen. i. 8. Levit. xxii. 13. Josh. vi. 25. Eccles. xxii. 14.]

Πατρίς, ἰδος, ἡ, from πατήρ, πατρός.

I. *One's own country, the place where one's fathers or ancestors lived*, patria. Mat. xiii. 54. Luke iv. 23. where it is spoken of the town of Nazareth. Thus in Josephus *πατρίς* is often applied to a single town or city, as de Bel. ii. 21, 2. So ibid. § 7, and iii. 6, 1. and 7, 21. And in Polybius, lib. iv. p. 342. ed. Paris, 1616. *πατρίδος* is twice used for a native city. On John iv. 44. Kypke remarks that *πατρίς* is never used for a native country either in the N. T. or in the LXX (but comp. Jer. xlv. 16. in Heb. and LXX), and adds other examples of its signifying a native city from

¹ [On this custom, see Schoettg. i. p. 745. Not only disciples, (2 Kings vi. 1.) but persons of the highest rank, (21.) gave this title to prophets and teachers.]

² See an ingenious and learned pamphlet, printed for White, in 1768, and entitled, The Doctrine of the Trinity, as it stands deduced by the Light of Reason from the Data laid down in the Scriptures, p. 61, &c.

³ [See Ex. vi. 25.—or ἀρχων. See Num. xxxi. 26.]

the Greek writers, particularly Josephus. [Herodian viii. 3, 2. Achill. Tat. i. p. 11.]

11. It denotes *heaven, the proper country of holy and devout men, who are but strangers or sojourners on earth.* Heb. xi. 14.

πατρώδης, or πατρός, ὁ, ἡ, from πατήρ, πατρός, a father, ancestor, and παρὰδότης delivered, from παρὰδιδωμι to deliver.—Delivered down from one's fathers or ancestors, received by tradition from one's fathers. occ. 1 Pet. i. 18.—This word is used by the Greek writers. Diod. Sic. [iv. 8. xv. 74.] Dion. Hal. [Ant. iv. 8. v. 48. Thuc. i. 85.]

Πατρώος, or πατρός, ὁ, ὡν, from πατήρ a father.—Paternal, of or belonging to one's fathers or ancestors. [Schleusner says, what comes to a man from his parents, and also what was instituted by a man's ancestors, suitable to the customs of one's fathers, like πατρικός.] occ. Acts xxii. 3. xxiv. 14. xxviii. 17. On Acts xxiv. 14. observe, that the expression ΠΑΤΡΩΟΙ ΘΕΟΙ is used by Thucydides, Xenophon, and Josephus, Ant. xviii. 7, 7, for the gods worshipped by one's fathers. See more in Elsner, Alberti, Wetstein, and Kypke. [Comp. Prov. xxvii. 10. 2 Mac. iv. 15. v. 10. vi. 1. Thuc. vii. 69. Polyb. iii. 12, 4.]

ΠΑΥΩ. In general it signifies to put an end or termination to a thing.

1. To cause to cease or refrain, restrain. 1 Pet. iii. 10. [Xen. Mem. i. 2, 2. Cyr. v. 5, 9. Is. i. 16. Job vi. 26.]

11. Πάσθαι, pass. and mid. to cease, leave off. It is used absolutely, as Luke viii. 24. xi. 1. 1 Cor. xiii. 8. [Job vi. 9.]—with a participle following, as Luke v. 4. Acts v. 42. [vi. 43. xiii. 10. Eph. i. 16.] et al. freq. Which manner of expression, we may observe, is not only very agreeable to the English idiom, but very common in the purest Greek writers; with a genitive following, as 1 Pet. iv. 1. πᾶνταις ἁμαρτίας, hath ceased from sin. So Homer, Il. iii. 150. ΠΟΛΕΜΟΙΟ ΠΕΠΑΥΜΕΝΟΙ, having ceased from war [comp. Il. xviii. 125]; and Socrates, in Plato, speaking of the soul recollected in herself, says, ΠΕΠΑΥΤΑΙ ΤΟΥ ΠΛΑΨΘΕΝΟΥ, she ceases, or hath ceased, from error. Phædon, § 27. p. 213. ed. Forster. But Kypke, after Bengelius, prefers rendering the words in 1 Pet. by, is freed from sin, in which sense he shows, that the particip. πεπασμένοι is used by Plutarch, and the V. παύσασθαι by Diodorus Siculus, Diogenes Laert., and Hippocrates. [See Dresig. i. 101. p. 370. Xen. Cyr. i. 4, 2. de Re Eq. x. 12. Ælian, V. H. viii. 10.]

Παχύνω, from παχύς thick, gross, crass, [fat].

[1. To fatten, make thick, or fat, and so the passive is used in Deut. xxxii. 15. Eccl. xii. 5. Xen. Eccl. xii. 20. Παχύς in this sense is of constant occurrence. See Ps. cxliv. 14. Ezek. xxxiv. 3. Hence]

[11. To render stupid or dull, as if from fat. Mat. xiii. 15. Acts xxviii. 27. after Is. vi. 10.

(where the Hebrew is נָחַשׁ), which Schleusner (after Lowth) rightly translates *make fat the heart of this people*; and observes, that the meaning is, *tell this people that their heart will wax gross.* For similar examples of the use of active verbs in only declaratory senses, Lowth mentions Jer. i. 10. Ez. xliii. 3. The phrase παχύνει νοῦν, in the sense of rendering stupid, occurs Philostr. Vit. Apoll. c. 8. So παχύς τὴν διάνοιαν, &c. in Ælian, V. H. xiii. 15. Aristoph. Nub. 840. Herodian ii. 9, 15. where see Irmisch, and also Cic. de Amic. 5. and Casaubon on Persius, Sat. iii. 33. p. 351.]

Πέδη, ἡς, ἡ, from πούς, ποδός, the foot; so the Latin pes, pedis, pedica, &c. from πούς, ποδός; or else with the etymologist we may derive πέδη from ποῦς the foot, and δέω to bind.—A fetter, a chain or shackle for the feet, pedica, compes. occ. Mark v. 4. Luke viii. 29. See Wetstein. [It is used in this sense Hom. Il. μ. 36; but it often means, generally, any chain, as is observed by Blomfield on Æsch. Prom. 6. So in Eurip. ap. Athen. ix. 422. A. Lycophr. Cass. 1332. and in the LXX, Judg. xvi. 21. 2 Kings xxv. 7. et al. See Salmas. de Mod. Usur. p. 812. Polyb. iii. 82, 8. Diod. Sic. xi. 24. Herod. iii. 23. Hence πεδάω to bind. Dan. iii. 20, 21. Ps. lxxviii. 6. et al.]

Πεδιός, ἡ, ὅν, from πεδιον, a field, a plain which from πέδον, the ground, from πούς, ποδός, the foot. This derivation is intimated by the etymologist, when he says, πέδον ἔστιν ἐπ' οὐ βεβήκαμεν τοῖς ποσὶ, 'πέδον is that upon which we go with our feet.' Comp. under πέδη.—Champlain, flat, plain, as opposed to a hill. occ. Luke vi. 17. So Diodorus Siculus, [ii. 38.] cited by Wetstein, ἀπαγαγὲν τὸ στρατόπεδον ἐκ τῶν ΠΕΔΙΝΩΝ ΤΟ ΠΩΝ εἰς τὴν ὈΡΕΙΝΗΝ, 'to lead his army from the plain to the hilly country.' [Deut. iv. 43. Jer. xxi. 13. 2 Chron. i. 15. Xen. Cyr. i. 6, 43. Polyb. i. 34, 8. 1 Mac. iii. 10.]

Πεζεύω, from πεζός, which see under πεζῶ.—To go or travel on foot or by land, as opposed to going by sea. occ. Acts xx. 13. So Libanius, cited by Wetstein, on Mat. xiv. 13. opposes πεζεῖν to πλεῖν sailing. [Xen. An. v. 5, 4. Polyb. xvi. 29, 11.]

Πεζῶ, adv. It is properly the dative case fem. of the adjective πεζός, ἡ, ὅν, performed on foot, pedestris, from πεζά the sole of the foot, which from ποῦς the foot, or, according to the etymologist, παρὰ τοῦ ἐν ΠΕΔΩ. ΕΖΕΘΘΑΙ, from being set on the ground. So πεζῶ is q. πεζῇ ὁδῷ, by a journey on foot.—On foot, afoot. occ. Mat. xiv. 13. Mark vi. 33. In both which texts πεζῇ is used in opposition, not to riding on beasts, or in carriages, but to going by sea; so it denotes no more than by land. Thus in Plato, Thucydides, [iv. 32.] and Xenophon, πεζῇ is opposed to κατὰ θάλασσαν by sea; and in Homer, the nom. πεζός to coming on ship-board. Od. i. 173. Πεζός, more-

¹ [On the difference between these words, see Ammon, p. 111. and Krebs, de Deor. Rom. pro Judeis, p. 218. On their constant interchange, see Jens. Lectt. Lucian. p. 381.]

² [On the frequent use of the perfect passive as a perfect middle, see Matthiae, § 493.]

³ [Fischer (Prol. xxii. p. 515, 19.) thinks that πεζῇ has been introduced by the grammarians for πεζοί, which would more distinctly express on foot; for he adds (and truly) that we cannot doubt that the journey of the apostles and attendants of Jesus was on foot. The LXX do not use πεζῇ usually, but Mill (i. e. the MS. Vat.) has it in 2 Sam. xv. 7. where others read πεζοί.]

over, plainly includes *riding in a carriage*, Odys. iii. 324. where Nestor, after telling Telemachus that he might depart in his own ship, and with his own companions, adds,

Εἰ δ' ἐθέλεις ΠΕΖΟΨ, παρά τοι δίφρος τε καὶ ἵπποι—

But if you rather choose to go by land, a chariot and horses are ready.

Josephus also, speaking of Vespasian, de Bel. iii. 1. 3. *περάσας δὲ αὐτὸς τὸν Ἑλλησποντον*, ΠΕΖΟΨ εἰς Συρίαν ἀφικνεῖται, 'but he himself, passing the Hellespont, comes by land into Syria.' Comp. iv. 11, 1. 5. See [Diod. Sic. i. 30. Demosth. p. 1046, 13. Xen. de Rep. Ath. ii. 4, 5.] Blackwall's Sacred Classics, vol. ii. p. 204.

Πειθαρχίω, ὦ, from *πειθωμαι* to obey, and *ἀρχων* a ruler, or *ἀρχή* authority.

I. To obey, God or man. Acts v. 29, 32. particularly magistrates. Tit. iii. 1. where see Macknight. [Polyb. i. 45, 4. Xen. Cyr. viii. 1, 3. De Mag. Eq. 1, 24.]

II. To obey or conform to advice. Acts xxvii. 21. [Dan. vii. 27. Ezra x. 3. Diod. Sic. i. 27. Polyb. iii. 4, 3.]

Πειθός, ἡ, ὄν, from *πειθω* to persuade.—*Suasive, suatory, persuasive, persuatory.* occ. 1 Cor. ii. 4. Comp. ver. 13. and see Wolfius, Wetstein, Bp. Pearce, Bowyer, and Kypke. [This is a very unusual word, and probably occurs no where else. Many MSS. and Eusebius (Præp. Ev. i. 3. p. 6.) read ἐν πειθοῖ (λόγῳ) a word derived from]

Πειθώ, ὁς.]

[I. The name of the goddess of persuasion.]

II. *Persuasive speech.* Longin. i. 4. xxxix. 1. Diod. Sic. xvii. 19. Xen. Mem. i. 7, 5.]

ΠΕΙΘΩ, from the Heb. פָּתַח to entice, persuade, as Jer. xx. 7; whence also the Eng. *faith*, (comp. *πιστις*, and Latin *peto* to ask, whence Eng. *petition*, &c. [This verb has a double meaning, i. e. it signifies to use persuasion, and to use effectual persuasion, and occasionally it is not easy to know positively which sense is meant.]

[I. To use persuasion. (1.) Simply, Mat. xxvii. 20 (where *iva* follows). See Matthiæ, § 53. (and note 2.) Diod. Sic. xiii. 95. Heliod. x. 14. (2.) In the sense of *exhorting*, Acts xiii. 43. (with acc. and inf.) Xen. An. vi. 2, 8. Palæph. de Incred. 7. Herodian iii. 5, 4. (3.) In the sense of *teaching, trying to persuade one, of a truth*, Acts xix. 8. (Schl. adds ver. 26; but this may perhaps belong to the next head.) xxviii. 23. in which two examples the verb is followed, as Parkhurst notes, by an acc. both of the person and thing. In Acts xviii. 4. an acc. of the person only follows. See Diod. Sic. iv. 26. v. 60. Xen. An. v. 5, 9. (4.) In the sense of *seeking to win over, please, or conciliate*. Gal. i. 10. (comp. 1 Thess. ii. 14.) according to Parkhurst, Locke, Rosenmüller, Schleusner, Hammond, Grotius, &c., after Theophylact, though Grotius and Hammond, with Macknight and Erasmus, seem to vary a little between *seeking to please* and *pleasing* actually. Michaelis, (Paraphrase ad loc.) with Vitringa, Beza, Cocceius, Le Clerc in his French version, and others, make it, *do I teach and persuade the doctrines of men or of God?* See II. (2.)]

II. To use effectual persuasion, to prevail by persuasion. (1.) Simply, Acts xxvi. 28. and fre-

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quently in the pass. voice, as Luke xvi. 31. xx. 6. Acts xvii. 4. xxi. 14. Rom. viii. 38. xiv. 14. xv. 14. 2 Tim. i. 5. Heb. xi. 13¹, and Heb. vi. 9. with acc. of the thing, as in Xen. Cyr. viii. 7, 19. (For other uses of the passive, see head III.) See Polyb. i. 49, 4. ii. 27, 5. iv. 64, 2. Xen. Mem. i. 6, 4. iii. 6, 15. An. i. 3, 19. Diod. Sic. xi. 15. xii. 39. The passive also frequently governs a dative, (see Matthiæ, § 381.) and signifies, to obey, comply with, assent to, i. e. to be persuaded so as to obey, &c. Acts v. 36, 37, 40. xxiii. 21. xxviii. 24. Rom. ii. 8. Gal. iii. 1. v. 7. Heb. xiii. 17. James iii. 3. See also Ælian, V. H. i. 34. iii. 23. Polyb. iv. 17, 7. Xen. Cyr. i. 1, 1. (2.) In the sense of *bringing over, winning over*, Mat. xxviii. 14. Acts xii. 20. where in both cases Schleusner supposes money to have been the means of persuasion, which is expressed in 2 Mac. iv. 45. x. 20. Comp. 1 Sam. xxiv. 7. Xen. Hell. ii. 4, 20. vii. 3, 4. Plat. de Leg. x. p. 960. Some so interpret Acts xiv. 19; others say it is to stir up by persuasion. In 1 John iii. 19. Wahl and Schleusner say it is to persuade in the sense of *appeasing, tranquilizing, winning over*. Parkhurst also explains it, to assure, make confident, free from fear and doubt.]

[III. The perfect middle is used in various constructions in the sense of *I am persuaded, I am confident in, I trust to, I depend on*, &c. (1.) *I am persuaded*, thus with ὅτι, 2 Cor. ii. 3. (where ἐπὶ is respecting. See Matthiæ, § 586 and 282. Porson ad Eur. Or. 1338. Med. 518. Hermann ad Vig. p. 860.) Heb. xiii. 18. With acc. of the thing, Phil. i. 25. (ὅτι is added ver. 25.) (2.) *I am confident in, I trust to*, with acc. and inf. Rom. ii. 19; with dat. Phil. i. 14. Philem. 21. Prov. xiv. 16. Is. xxviii. 17. See Matthiæ, § 403; with ἐν and dat. Phil. iii. 3. Comp. 2 Thess. iii. 4. with the next head; with ἐν and ὅτι, Gal. v. 10. Phil. ii. 24. Judg. ix. 15. and on this pleonastic use of ἐν see Pors. ad Eur. Med. 629. Soph. Œd. T. 1112; with ἐπὶ and a dat. Mark x. 24. Luke xi. 22. xxviii. 9. 2 Cor. i. 9. Heb. ii. 13. See Job vi. 20. Is. viii. 17; with ἐπὶ and acc. Mat. xxvii. 43. Ps. cxxx. 1.]

Πεινάω, ὦ, from *πείνω, ης, ἡ, hunger*, which from *πένωμαι* to labour, prepare, particularly food, also to be poor. See under *πένω*.

I. To hunger, be hungry, in a natural sense. Mat. iv. 2. xii. 1. et al. freq. [Add Mark ii. 25. xi. 12. Luke iv. 2. vi. 3. Rom. xii. 20. 1 Cor. iv. 11. xi. 21, 34. Aristot. H. A. ix. 21. Ælian, H. A. vii. 20. By synecdoche it means generally to be in want, as in 1 Cor. iv. 11. Phil. iv. 12. Rev. vi. 16. and so Jer. xxii. 25. Schleusner adds Luke i. 53. (which Wahl explains with Parkhurst, under sense II.) observing that the phrase *he hath filled the hungry with good things*, is opposed to the rich he hath sent empty away.]

II. To hunger, in a spiritual sense, to desire earnestly. Mat. v. 6. Comp. Luke i. 53. vi. 21. John vi. 35². Rev. vii. 16. Xenophon in like

¹ [The words καὶ μεταθέτες, says Parkhurst, are omitted by many MSS. (three ancient), the Vulgate, both the Syriac, several other old versions, and almost all the ancient commentators, and are ejected by Griesbach from the text.]

² [Others (I think more rightly) say that in this place the sense is rather to feel want (spiritually) than to desire earnestly.]

manner applies this word to the *mind* as well as to the body. Thus in Econ. xiii. 9. ΠΕΙΝΩΣΙ τοῦ ἐπιάνου οὐκ ἦπτον ἐνταὶ τῶν φύσεων ἢ ἄλλαι τῶν σίτων τε καὶ ποτῶν, 'some tempers hunger after praise no less than others after meat and drink.' In which and other passages of Xenophon cited by Raphelius on Mat. v. 6. this V. is followed by a genitive, which seems to be governed by ἐνεκα, on account of, understood, as the accusative δικαιοσύνην in Mat. by the preposition εἰς on account of, after. In Plutarch, de Irâ Colhib. t. ii. p. 460. cited by Grotius, Elsner, and Wetstein, πεινᾶν and διψᾶν are used together, as in Mat. ὁ μὴ ΠΕΙΝΩΝ μηδὲ ΔΙΨΩΝ ἀν- τής, (τιμωρίας, namely,) 'he who neither hungers nor thirsts after revenge.' Comp. under διψᾶω II. and see more in Wetstein and Kypke. To the Greek πεινᾶω is related our Eng. to pine.

ΠΕΙΨΑ, ας, ἡ, from πείρω to perforate, pierce through, by doing which we make trial of the internal constitution of things, or simply to pass through. See πείρω.—Experience, trial, [attempt]. It is used [in the N. T.] in the phrase πείραν λαμβάνειν, which signifies [1.] to make a trial or attempt, periculum facere, Heb. xi. 29. [Ælian, V. H. xii. 22. Polyb. ii. 32, 2. Herodian i. 8, 10. Xen. Mem. i. 4, 18. Deut. xxviii. 56.] and [2.] to have trial or experience of evil, to experience evil or suffering, Heb. xi. 36. [2 Mac. viii. 9. Diod. Sic. iii. 36. xv. 88. Polyb. xxviii. 9, 7. Xen. An. v. 13, 15. Mem. i. 4, 18. See on this word Irmisch on Herodian i. 8, 10.]

Πειράζω, from πείρα.—In general, to make trial.

1. To make trial, try, attempt. Acts xvi. 7. xxiv. 6. [(in which last place it seems to be rather he dared, he audaciously undertook.) See Judg. vi. 39. Polyb. Frag. 60.]

[11. To try, put to the proof.]

[(1.) Generally, of those who make trial of any one's strength, opinions, disposition, condition, and this either with a good purpose, as John vi. 6. 2 Cor. xiii. 5. Heb. xi. 17. Rev. ii. 2. or with a bad one, as Mat. xvi. 1. (where Grotius has seeking occasion for calumniating him,) xix. 3. (where many critics say laying snares for him,) xxii. 18. Mark viii. 11. x. 2. xii. 15. Luke xx. 23. John viii. 6. Acts v. 9. (to try whether God will punish you, according to Hammond; or, according to Schleusner, whether the apostles have power from God.) See 1 Kings x. 1. Dan. i. 12, 24. Schleusner adds Mat. xxii. 35. to the first class, (the good sense,) otherwise I could not have hesitated to put it in the second. Luke xi. 16. is doubtful, though, from verse 29. I should put this place also in the second class.]

[(2.) To try or tempt God. They who make trial of God's power or providence distrust it, and so the expression to try God seems to me, as Wahl says, to mean, to distrust him. Schleusner makes it, to resist or rebel against him. Acts xv. 10. 1 Cor. x. 9. (Comp. Num. xxi. 5, 6.) Heb. iii. 9. Comp. Ex. xvii. 7.]

[(3.) To try one's faith and patience by calamity. 1 Cor. x. 13. Heb. ii. 18. iv. 15. (though this may refer to all sorts of trials, as well by calamity as by actual temptation to sin.) xi. 37.]

where compare Judith viii. 22, 23. Wisd. iii. 5. xi. 10.]

III. To tempt, prove by soliciting to sin. Mat. iv. 1. Jam. i. 13, 14. Hence the particip. ὁ πειράζων used as a N. the tempter, i. e. the devil. Mat. iv. 3. 1 Thess. iii. 5.

IV. To tempt effectually, to overcome by temptation. 1 Thess. iii. 5. Jam. i. 13, 14. Comp. 1 Cor. vii. 5. Gal. vi. 1. See Bp. Bull's Harmon. Apostol. Dissert. Post. cap. xv. § 20. p. 501. ed. Grabe.

Πειρασμός, οὔ, ὁ, from πειράσμαι perf. pass. of πειράζω.

I. A trial, trying, proving, i. e. of the righteous by persecutions and afflictions. 1 Pet. iv. 12. Comp. Luke viii. 13. xxii. 28. Acts xx. 19. Gal. iv. 14. Jam. i. 2, 12. [1 Pet. i. 6. 2 Pet. ii. 9. Rev. iii. 10. Deut. iv. 34.]

II. A tempting or temptation to sin. Luke iv. 13. [xxii. 40, 46.] Comp. Mat. vi. 13. xxvi. 41. [Mark xiv. 38. Luke xi. 4. 1 Tim. vi. 9.]

III. A proving or tempting, as of God by wicked men. Heb. iii. 8. [Deut. vi. 16. ix. 22.]

Πειράω, ὦ, from πείρα 2.—To try, attempt [in the middle voice]. Acts ix. 26. xxvi. 21. [2 Mac. xi. 19. Polyb. i. 20, 12. Ælian, V. H. i. 34.]

ΠΕΙΡΩ.

I. Transitive, to pierce, pierce through, as with a weapon, a spear, a spit. Thus used by Homer, Il. vii. 317. xvi. 405. xx. 479, 80. et al.

II. Intransitive, to pass through. In this sense also Homer applies it Odys. ii. 434. This simple V. occurs not in the N. T., but it is inserted on account of its compounds and derivatives.

Πεισμονή, ἡς, ἡ, from πίπεισμαι perf. pass. of πείθω to persuade.—A persuasion. occ. Gal. v. 8. [Schleusner understands the word of the Galatians, and explains it credulity, facility in being persuaded. Wahl, after Koppe and others, understands it of the Judaizing teachers, and translates it sedulity and craft in persuading. The lexicographers only find it here and in Eustathius. (Iliad A. p. 21, 46. B. p. 637, 5. Od. X. p. 785, 22.)]

ΠΕΛΑΓΟΣ, εος, ους, τό.

I. The or a sea. occ. Acts xxvii. 5. [2 Mac. v. 21. Xen. Cyr. vi. 1, 16. 4, 10.]

II. Τὸ πᾶν μέρος τῆς θαλάσσης, the depth of the sea, or the main sea. Raphelius shows that πέλαγος is used by Arrian and Polybius for the open or main sea. See also Wetstein and Kypke, who cites from Pindar and Plut. Sympos. p. 705. ἐν ΠΟΝΤΟΥ ΠΕΛΑΓΕΙ, 'in the midst of the sea.' occ. Mat. xviii. 6. See Diod. Sic. iv. 77. xiv. 54. Pind. Pyth. iv. 13. Long. de Subl. 34. Nicet. in

tempt to sinful compliances by the offer of present ease and prosperity, instead of the torments they were to suffer for persevering in their duty. See Dan. iii. 14. vi. 10. 2 Mac. vi. 21. This word, as he observes, is omitted in two Greek MSS. and the Syriac version, and the omission approved by Erasmus, Grotius, Hammond, Whitby, and others; but there is not any good ground for this. Different learned men (see Wolf) have suggested various readings, as ἐπυρόθησαν, ἐπυρίσθησαν, ἐπρήσθησαν, ἐπρήσθησαν, ἐπάρθησαν.

² [In some MSS. of Prov. xxvi. 18. this verb occurs in the same sense as πειράζω, sense III.]

¹ [Parkhurst thinks that the verb here may mean to (477)]

Manuel. Comnen. vi. 7. τοῦ ποταμοῦ τὸ πέ-
λαγος.

Πελεκίζω, from πέλεκυς *an axe*, which from the
Heb. חָבַץ *to cleave, cut*.—*To cut with an axe*, i. e. to
behead with an axe. The Greek writers [not the
older ones, says Lobeck on Phryn. p. 341.] apply
the V. in the same sense. [Polyb. i. 17, 12.
Diod. Sic. xix. 101.] So the Latins use securi
percutere *to strike with an axe, for beheading*. occ.
Rev. xx. 4¹.

Πέμπτος, η, ον, an ordinal N. of number,
from πέντε, Æol. πέμπε, *five*.—*The fifth*. occ.
Rev. vi. 9. ix. i. xvi. 10. xxi. 20. [Gen. i. 23.
Josh. xiv. 10.]

ΠΕΜΠΩ.

I. In Homer [and other Greek authors] it
sometimes signifies *to conduct*, deduco, deducendum
curo. See II. i. 390. Comp. 184. and see
Damm's Lex.

II. *To send*. See Mat. xi. 2. John i. 33. iv. 34.
v. 23, 24, 30. xiv. 26. xvi. 7. Gal. iv. 6. On
Mat. vi. 2. Wetstein cites from Xenophon,
ΠΕΜΠΕΙ—ΕΙΠΩΝ, and ΠΕΜΨΑΣ—ΕΙΨ-
ΠΕΝ. On Mat. xiv. 10. I observe, that we have
a very similar expression in Herodian, i. 28. ed.
Oxon. 'Ο Κόμμοδος ΠΕΜΨΑΣ ΑΙΟΤΕΜΝΕΙ
ΤΗΝ ΚΕΦΑΛΗΝ, Commodus *sends, and cuts off*
his head. Comp. Mark vi. 27. [Gen. xxvii. 42.
Ezra iv. 14. v. 17². We may just notice, that
the verb often in the N. T. signifies *to send forth*
to take some office or discharge some duty. See for
example John i. 22, 23. iv. 34. et al. freq.]

III. *To dismiss, permit to go*. Mark v. 12. The
profane writers, Herodotus and Homer, apply the
verb in the same sense, as Raphaelius has shown.
[In 2 Thess. ii. 11. Schl. says the verb has this
sense. Wahl classes it under the next head.
Comp. Wisd. xii. 25.]

IV. *To put forth, as a sickle into the harvest*.
occ. Rev. xiv. 15, 18. This seems an Hellenistical
sense of the word, taken from the similar use of
the Heb. חָבַץ. Comp. ἀποστέλλω III. and Heb.
and Eng. Lexicon under חָבַץ IV. [Wahl and
Schleusner translate the verb in this place by
immitto, *to send in*, quoting Apollodor. ii. 7, 1.
Ælian, H. A. xii. 5. Wahl adds 2 Thess. ii. 11.]

Πένης, ητος, ό, ή, from πίνομαι *to labour, take*
care, prepare, particularly food, (thus generally
used in Homer,) also *to be poor*.—*Poor, a poor*
man, properly such an one as gets his living by his
labour, in which it differs from πτωχός. So Am-
monius, Πένης και Πτωχός διαφέρει. Πένης μὲν
γὰρ ό από τοῦ ἐργάζεσθαι καὶ ποιεῖν πορίζο-
μενος τὸν βίον. Πτωχός δὲ ό ἐπαίτης, ό τοῦ
ἔχειν ἐκπεπτωκώς, ή από τοῦ πτώσσειν. 'Πένης
και Πτωχός differ; Πένης is one who gets his
living by work and labour, but Πτωχός a beggar,
one ἐκπεπτωκώς who has lost his goods; or it
may be derived from πτώσσειν *to fear, shrink for*
fear.¹ This distinction is authorized by Aristo-
phanes, Plut. 551—3.

¹ [Schleusner says this word does not occur in the O. T.; but in his edition of Biel he gives it in 1 Kings v. 18. where in Mill, however, I find ἐπελέκσαν from πελέκω, as Schleusner says in his Lex. N. T. {Besser πελέκω, Hom. Od. E. 244.† It is used of stones cut with the axe.}]
² [It is singular that so common a word should be so rarely used in the O. T. These three places, and a doubtful one, Gen. xix. 3. are the whole.]

ΠΤΩΧΟΥ² μὲν γὰρ βίος, ὃν σὺ λέγεις, ζῆν ἐστὶ μὴδὲν
ἔχοντα.
Τὸ δὲ ΠΕΝΗΤΟΣ, ζῆν φειδόμενον, καὶ τοῖς ἐργοῖς
προσέχοντα,
Περιγινέσθαι δ' αὐτῷ μὴδὲν, μὴ μέντοι μὴδ' ἐπιλείπειν.

'The life of a πτωχός, which you speak of, is to
live without having any thing; but the life of
a πένης is to *live sparingly, and employed in labour*,
to abound indeed in nothing, but neither to want
any thing.' occ. 2 Cor. ix. 9. [Schleusner thinks,
however, that in this place it is used for πτωχός,
as in Amos ii. 6. iv. 1. v. 12. et al. Pollux,
too, he observes, confounds these words (iii. 22.
vi. 7.)]

Πενθερά, ᾧς, ή, from πενθερός, ό, which see.—
A wife's or husband's³ mother, in this sense
a mother-in-law. Mat. viii. 14. x. 35. [Mark i. 30.
Luke iv. 38. xii. 53. twice, and nowhere else.
Ruth i. 14. ii. 11, 18. Micah vii. 6.]

ΠΕΝΘΕΡΟΣ, οὔ, ό.—*A wife's father*, in this
sense, *a father-in-law*. occ. John xviii. 13. [Gen.
xxxviii. 13. 1 Sam. iv. 19, 20.]

Πενθῶ, ᾧ, from πένθος⁴.—*To mourn, grieve*.
[(1.)] Properly upon the death of a friend.
See Mark xvi. 10. [Gen. xxiii. 2. Is. iii. 26.
(2.)] Generally, *to grieve*. Mat. v. 4. ix. 15.
Luke vi. 25. 1 Cor. v. 2. James iv. 9. Rev. xviii.
11, 15, 19. Lucian, Dial. Deor. xiv. 1. In 2 Cor.
xii. 21. Parkhurst says the sense is *to bewail*,
mourn over or for (as in Gen. xxvii. 33. 1 Sam.
xv. 35); but Wahl says *afficio dolore*, meaning *to*
cause to grieve, and Schleusner thinks the meaning
is *to cause to grieve by severe punishment*. Mac-
knight says in his paraphrase, *I shall with lamen-*
tation punish, observing in his note that excom-
munication of an offender was accompanied with
great grief on the part of the bishop and the
church, and that hence *to mourn or bewail*, in the
language of those times, means *to punish*. Schl.
explains the verb in Mat. ix. 15. *to fast*, referring
to the following words, and to Mark ii. 19. Luke
xv. 34. Joel ii. 12. and he observes that in Mat.
v. 4. and Luke vi. 25. the effect is put for the
cause, the meaning being *to have cause to mourn*,
i. e. *to be vexed, afflicted*.]

Πένθος, εος, ους, τό. The Etymologist deduces
it from πάθος *suffering*, as βένθος *depth* from
βάθος the same. *Mourning, sorrow, grief*. occ.
James iv. 9. Rev. xviii. 7, 8. xxi. 4. [See Sam.
v. 5. Gen. l. 4. Prov. xiv. 13. Hos. ix. 4. The
word properly means *grief for the death of friends*,
&c. See Diod. Sic. i. 72. Ælian, V. H. vii. 8.
Xen. Cyr. iv. 6, 2. Schleusner (as in the verb)
thinks that in these places of the N. T. *grief* is
put for the *cause of grief*, i. e. *affliction*.]

Πενυχτός, ά, όν, from πένης *poor*.—*Poor*,
miserably poor, poor and mean, pauperculus. occ.
Luke xxi. 2. [Exod. xxii. 25. Prov. xxviii. 15.
Polyb. vi. 21, 7. Demosth. 422, 14.] Theognis,
Γνωμ. 165, 181.

Πεντάκις, adv. from πέντε *five*, and κς *a nu-*
meral termination.—*Five times*. occ. 2 Cor. xi. 24.
[2 Kings xiii. 19.]

³ [The distinction may not be always observed; but
Parkhurst is here incorrect, for the word is properly only
a wife's mother. See Hesychius and Phavorinus.]

⁴ [Schleusner deduces the noun from the verb: πένθος,
quasi πόθος, from πέποιθα.]

Πεντακισχίλιοι, αι, α, from *πεντάκις*, *five times*, and *χίλιοι* a *thousand*.—*Five thousand*. Mat. xiv. 21. xvi. 9. et al. [1 Kings v. 12. Xen. Hell. i. 21. 1.]

Πεντακόσιοι, αι, α, from *πέντε* *five*, and *ἐκατόν* a *hundred*.—*Five hundred*. occ. Luke vii. 41. 1 Cor. xv. 6. [Num. i. 21. Xen. Hell. i. 4, 9.]

Πέντε, οί, αἱ, τὰ. Undeclined.—A cardinal N. of number, *five*, Mat. xiv. 17, 19. et al. freq. The learned Mons. Goguet¹ says, that "every thing inclines us to think, that the fingers were the first instruments used by men to assist them in the practice of *numeration*. We may observe in Homer², that Proteus counts his sea-calves by *fire* and *fire*, that is, by his *fingers*." Martinus derives the Greek *πέντε* *five*, from *πᾶς*, *παντός* *all*, q. *πάντε*, as the number is equal to that of all the fingers on each hand. "The Tououpinambos, (certain American Indians)," says Mr. Locke³, "had no names for numbers above *five*; any number beyond that they made out by showing their *fingers*, and the *fingers* of others who were present."—It may perhaps be worth adding, that our English *five*, and the Saxon *fir*, are from the German *fünf* or Gothic *finf*, which two latter names of *five*, as also the Welsh *pump*, Cornish and Armorice *pemp*, have a manifest resemblance to the Æolic *πέμπε* *five*.

Πεντεκαίδκατος, η, ον, from *πέντε* *five*, *καί* *and*, and *δέκατος* *tenth*.—*Fifteenth*. occ. Luke iii. 1. [1 Chron. xxiv. 14.]

Πεντήκοντα, οί, αἱ, τὰ. Undeclined, from *πέντε* *five*, and *ἑκόντα* the *decimal* termination, which see under 'Εβδομήκοντα.—*Fifty*. Mark vi. 40. John viii. 57. et al.

Πεντηκοστής, ἡ, ὅν, from *πεντήκοντα* *fifty*. I. *Fiftieth*. [Levit. xxv. 10, 11.]

II. Πεντηκοστή, ἡς, ἡ, the *feast of Pentecost*, so called because it began on the *fiftieth*⁴ day, reckoned from the first day of unleavened bread (i. e. the day after the Passover was offered) exclusive. (See Lev. xxiii. 15. Comp. ver. 11. and 7.) 1 Cor. xvi. 8. *ἡμέρα τῆς Πεντηκοστῆς* is this very *fiftieth* day, the *first day of the feast of Pentecost*. Acts ii. 1. xx. 16. See Doddridge's note on Acts ii. 1. [Some understand *ἑορτή*.]—The Hellenistic Jews, before our Saviour's time, used *Πεντηκοστή* for the *feast of Pentecost*, as appears from Tobit ii. 1. 2 Mac. xii. 32. [The feast was instituted, that as the Jews say, to commemorate the lawgiving on Mount Sinai. It was called also the feast of weeks, from being kept seven weeks after the Passover, (Joseph. Ant. iii. 10.) and the feast of harvest, because the first fruits of the finished harvest (which began directly after the Passover) were offered up in two cakes made of new wheat. See Exod. xxxiv. 25. The feast lasted only one day.]

Πεποίθης, εως, ἡ, from *πέποιθα* perf. mid. of *πείθω*, which see.

I. *Trust, confidence*. 2 Cor. i. 15. (where see Wetstein.) iii. 4. viii. 22. x. 2. Eph. iii. 12. [Joseph. Ant. i. 3, 1. iii. 2, 2. Zosim. i. 18. Sext. Pyrrh. iii. 24, 187. It would seem not to be a very pure word, from Phrynichus, p. 295. ed. Lobeck.]

II. *The object of trust or confidence, that on which one trusteth*. Phil. iii. 4. [Comp. 2 Kings xviii. 19.]

[Περ. An enclitic particle, signifying sometimes nearly the Latin *cunque*, or our *soever*, sometimes having no translatable sense. See Hermann on Viger.] †See *ἐάνπερ*, *εἴπερ*, *ἐπειπερ*, *ἐπειδὴπερ*, *καίπερ*, *ὥσπερ*, &c.†

Πέραν, an adv. governing a genitive, from *περάω* to *pass over*.

I. *Beyond, over, on the other side*. Mat. iv. 25. John [i. 28. iii. 20.] vi. [1, 17, 22, 25. x. 40. xviii. 1.] With the neut. article used as a noun, *πέραν*, *τό*, the *other* or *further side*. Mat. viii. 18, 28. [xiv. 22. xvi. 5.] Mark [iv. 35.] v. [1,] 21. vi. 45. viii. 13. [Luke viii. 22.] *Διὰ τοῦ πέραν*, *by the further side*. Mark x. 1.

II. *About, near*, Mat. iv. 15. "That *πέραν* sometimes has this signification will appear by comparing Josh. xii. 1, 7. and Num. xxiii. 19. in the LXX." Doddridge. Comp. Mat. xix. 1. and Bp. Pearce on this text, and on Mat. iv. 15. [Schleussner translates *πέραν* in Mat. iv. 15. and John i. 28. by *cis*, *on this side*, or *ad*, *at* or *by*, and in Mat. iv. 25. by *ad*. Grotius and Vitringa also, and many following commentators, translate it in the first passage by *justa*. Junius (Parall. i. 14.) says, that *כּעַר* in Hebrew (the word used in Isaiah ix. 1. whence this place of Mat. is taken) signifies any tract of ground washed by a river, or separated by its stream, whether on this side or that, and so of the Greek *πέραν*⁵. Others, to explain the difficulty, have supposed that what is here called *Galilee of the Gentiles* did literally extend beyond Jordan; and doubtless this attributing of two exactly opposite senses to the same word is so objectionable, that almost any remedy is preferable. If it could be proved, indeed, that the Hebrew word had such an ambiguity, there would be little question as to the Greek, because we might then say that the translators, without

⁵ [Glassius (Phil. Sac. i. 6. p. 469.) treats of this subject, and, after quoting Junius, gives as an instance Deut. i. 1. *These are the things which Moses spake to all Israel* [כּעַר יַרְדֵּן] *כּעַר*, i. e. says Glassius, 'on this side Jordan, for Moses never went beyond Jordan;' and so Rosenmüller, ad loc., using the words of Junius and Glass without acknowledgment. Witsius (*Misc.* i. 14, 46.) says the same; but in his proof does not attempt more than to show that the Heb. phrase means *at the passage, along*. He cites 1 Sam. xiv. 40. to prove that *כּעַר* means a *side*; and then appeals to 1 Kings iv. 24. (comp. 21.) Deut. iii. 8. Josh. v. 1. and ix. 1; and Graves on the Pentateuch adds Josh. xii. 1. and 7. to show that words translated *on the other side Jordan* and *on this side* (a translation defended by the addition of *toward the rising of the sun* in one case, and *on the west* on the other) are expressed by the same word. Fritsche (on Mat. iv. 15.) objects like myself to this double use of *πέραν*, and appears not to allow any ambiguity in the Hebrew word; for the places (Deut. i. 1. iv. 46. Josh. i. 14.) he explains with Le Clerc by the hypothesis of a later writer living in Palestine. B. Witsius observes justly, that the pseudo-Moses would then have bungled in ascribing to Moses words which he could not have used, if *כּעַר* can only mean *across*. Cocceius and Schulz do not recognize any ambiguity in the Hebrew.]

¹ Origin of Laws, &c. vol. i. book iii. ch. 2. p. 216, edit. Edinburgh.

² "Odyssey. iv. 412. Homer uses the word *πεμπάζειν*, which signifies *to assemble by five and five*. Plutarch and several Lexicographers tell us, that in the infancy of the Greek language they had no other word for *calculating*. It then signified what is now expressed by the term *ἀριθμεῖν*."

³ Essay on the Human Understanding, book ii. chap. 16. § 6.

⁴ [So Joseph. de Bell. ii. 3, 1.]

reflection, translated the Hebrew word by that Greek one which usually represents it. Schleusner, in his edition of Biel, has picked up somewhere two passages from Pausanias, by which he attempts to fix on the Greek word the sense of *near*. Why he says so, I cannot divine ¹. In Mat. xiv. 22. where Christ is said to have gone from the desert *εἰς τὸ πέραν*, (and from Mark vi. 45. it appears that he went to Bethsaida,) Casaubon says, the meaning is only *to a distance*—a more remote part of a country on the same side; for the desert and Bethsaida were on the same side. But Fischer, in a very ingenious passage, (Diss. xix. p. 441.) shows from John xii. 21. and other places, that there were perhaps two Bethsaidas, one in Galilee, and another in Gaulonitis. On John i. 28. nothing decisive can be said, it not being clear whether the reading should be Bethabara or Bethania.]

ΠΕ'ΡΑΣ, *αρος, τό.*

I. *A bound, limit, end.* Mat. xii. 42. Luke xi. 31. Rom. x. 18. *πέρατα τῆς γῆς*, the ends or extremities of the earth, is an expression frequently used in the LXX for the Heb. *פְּרָצִים*, Ps. ii. 8. xxii. 27. lxxvii. 7. lxxii. 8. et al. and for *פְּרָצֵי הָאָרֶץ*, the end of the earth, Ps. xlvii. 9. lxi. 3. and denotes the most or very distant parts of it ²; not that the phrase is merely Hebraical or Hellenistical, for Homer, Odys. iv. 563. and Hesiod, Oper. 167. in like manner, use ΠΕΙ'ΡΑΤΑ ΓΑΙ'ΗΣ, and Thuc. i. 69. 'ΕΚ ΠΕΡΑΤΩΝ ΓΗΣ. See more instances from the Greek writers in Wetstein and Kypke, on Mat. xii. 42. [Xen. Ages. ix. 4. Diod. S. iii. 52.]

II. *An end, finishing*, as of controversy. Heb. vi. 16. [Polyb. i. 41, 2. Dem. 258, 9.]

ΠΕΡΙ'. A preposition.

I. Governing a genitive.

1. *Concerning, about*, de Mat. ii. 8. iv. 6. [which Schleusner and Wahl refer to sense 3.] vi. 28. Luke i. 1. [Add Mat. xi. 10. xv. 7. (and Mark vii. 6.) xvi. 11. xvii. 3. Mark v. 16. Luke xxii. 37. John i. 7. Acts xxv. 16. Rom. xiv. 12. et al.] Comp. Mat. xx. 24. John vi. 41. 3 John 2. In the two former of which texts some interpret it *against*. [Schleusner does so, and adds other texts to them, viz. Mark vii. 6. x. 41. John vi. 41. Acts xxv. 16. but this explanation is not necessary.] On Acts xix. 40. see Markland in Bowyer's Conject. τὰ *πράγματα* namely) *περί τινος*, the things concerning one. Eph. vi. 22. Luke xxiv. 19. where Wetstein cites from Xenophon, Hellen. i. ἐφ' ὧς τὰ ΠΕΡΙ' ΕΥΕΟΝΙ'ΚΟΥ.

[2. *With respect to*. Mat. xx. 24. (and Mark x. 41.) ἡγανάνκτησαν *περί τῶν δύο ἀδελφῶν*. xxii. 31. Luke ii. 27. Acts xxi. 25. xxviii. 22. 1 Cor. vii. 1. xiii. 1. Xen. Mem. i. 3, 15. Cyr. i. 6, 15. Isocr. Evag. 4. Plat. Crat. 20. This meaning

often sinks into the last. Mat. xxiv. 36. for example, is referred to this head by Wahl; but it may belong to the preceding one. See 1 Cor. vii. 25. In Mat. ix. 36. Parkhurst and Schleusner take *περί* for *towards*, and Schleusner quotes Xen. Cyr. vi. 1, 24. In 1 Cor. vii. 37. Parkhurst says it is *over*, in respect of power. Schleusner translates it by *in* or *circa*, and the whole phrase by *and lives as he pleases*. Wahl refers the passage to this head, and translates *is free with relation to his own determinations*. This is probably right: the sense is the same in all. Wahl refers 3 John 2. to this place, and must therefore, like Parkhurst, join *περί πάντων* with *ἐβόδουσθαι*. Schleusner construes it by *above*, and must therefore join these words with *ἐβόχουμαι*.]

3. *For, because of*, propter. Luke xix. 37. John x. 33. In this sense also it corresponds to the Heb. *בְּגִבּוֹר*, Gen. iii. 17. et al. [Add Mark i. 44. (Luke v. 14.) Luke iii. 19. Acts xx. 15, 24. xxvi. 7. Heb. x. 18. et al. Diod. Sic. i. 88. Herodian i. 11, 4. Xen. Cyr. ii. 1, 22. Thuc. ii. 124.]

4. *For, on the behalf, or for the sake of*, pro. Mat. xxvi. 28. Mark xiv. 24. Comp. 1 John iv. 10. In this sense it answers to the Heb. *בְּגִבּוֹר* (see Amos ii. 6. viii. 6.) of the same import, literally in *passing*, as denoting the *transition* or *passing* from cause to effect, (see Heb. and Eng. Lexicon in *עַבַּר* XIV.) though I do not find it ever used by the LXX for that Hebrew preposition. [Add Luke iv. 38. xxii. 32. John xvi. 26. xvii. 9, 20. Acts viii. 15. Col. i. 3. iv. 3. Eph. vi. 8. Xen. Cyr. i. 2, 13. Eur. Phoen. 534. There is little reason why all these senses should not be referred to one head.]

II. Governing an accusative.

1. [*Of place,*] *about, circum*. Mat. iii. 4. [Mark iii. 34. et al. freq.]

2. *About, of time* [not fully defined]. Mat. xx. 3, 5, 6, 9. [Mark vi. 48. Acts xxii. 6. et al. freq.] It is thus frequently used in the Greek writers. [Xen. An. i. 7, 1. Thuc. iii. 39.]

[3. *About, with respect to*. 1 Tim. i. 19. vi. 4, 21. 2 Tim. ii. 8. (In Tit. ii. 7. the sense is *as to*, or *in*.) See ÆL. V. H. iii. 31, 42. Xen. An. iii. 5, 7.]

4. *Οἱ περί*—those about or with, i. e. the companions, including the person mentioned himself. Thus, *οἱ περί τὸν Παῦλον*, Acts xiii. 13. is rightly rendered in our translation, *Paul and his company*. Comp. ver. 14. So it signifies also Acts xxi. 8. Polybius, cited by Raphaelius, likewise plainly uses it in this sense—ΤΟΥΣ δὲ ΠΕΡΙ' ΤΟΝ ΓΕ'ΣΚΩΝΑ λαβόντες, *ὄντας ἐξ ἑπτακοσίων*—'taking those that were with Gescon, to the number of seven hundred.' But, what is more remarkable, *οἱ* or *αἱ* *περί* frequently in the best Greek writers mean only *one* person, namely, *him* or *her* who is expressly mentioned. Thus *οἱ περί Πλάτωνα* is *Plato*, *οἱ περί Ἀριστοτέλην*, *Aristotle*; and so in John xi. 19. *τὰς περί Μάρθαν καὶ Μαρίαν* means only *Martha and Mary*; on which text see Raphaelius and Wetstein. [On the first of these usages see Ernest. ad Xen. Mem. i. 1, 18. Fischer on Weller, p. 381. and see Ezek. xxxviii. 6. xxxix. 4: on the second compare Æsch. Soc. D. iii. 12 and 20. Hom. Il. l. 146. Xen. An. ii. 4, 1. Mor. ad Longin. p. 89. Drakenboreh. ad Liv. xxi. 49.]

¹ [The passages are Paus. ii. 20, 3. *πέραν τοῦ Νεμείου Διός, Τύχη ἔστιν ἐκ παλαιστοτάτου ναός*. Referring to the place, the reader will find that there is nothing whatever to prevent the word having its usual meaning. The other is in the same book 22, 2. and the same remark applies. Schleusner has probably copied them from some commentator; for he cites only the page, and not the chapter and section, as if he had not himself looked to the passage.]

² [Schleusner thinks that often this phrase may only signify countries out of Palestine; and he adds, that Vost (de Hebr. c. 23.) has shown that in Mat. xii. 42. and Luke xi. 13. *Sabæa*, in Arabia Felix, is meant.]

III. In composition it denotes,

1. *About, round about*, as in *περιάγω*, to lead about, *περιβλέπω* to look round about.

2. *Acquisition*, as in *περιποιέω*.

3. *For, on account of*, as in *περιμένω* to wait for. In this sense *περί* out of composition is often used by the profane writers.

4. *Above, beyond*, as in *περιούσιος* abundant, excellent. The profane writers often use it in this sense also, both in and out of composition.

5. *Intenseness*, as in *περίεργος* a busybody. But in this sense *περί* seems the adverb which denotes *very much, exceedingly*.

Περίάγω, from *περί* about, and *ἄγω* to lead, carry, go.

I. *To lead or carry about*. 1 Cor. ix. 5. [Ezek. xxxvii. 2. 2 Macc. iv. 38. Xen. Cyr. ii. 2, 28.]

II. *To go about*, used either absolutely, Acts xiii. 11; or with an accusative following, Mat. iv. 23. ix. 35. xxiii. 15. Mark vi. 6. [Ceb. Tab. 6.]

Περιαίρω, *ῶ*, from *περί* round, about, and *αἰρέω* to take.

To take away on all sides, to take entirely away. [2 Cor. iii. 16. of taking away a veil (Æl. V. H. i. 20 and 21. Xen. Cyr. viii. i. 47.); and hence to cut off.] Acts xxvii. 40. "and having cut off the anchors, they let them fall into the sea, as ver. 32. Their business was to lighten the ship (in order to run her into the creek) that she might draw as little water as possible. To this purpose they had cut off her anchors.—Hesych. *Περίλαι, κόψον—ἀφελού, cut, take away*." Markland in Bowyer. So Wetstein, 'abscederunt funes, anchoris in mari relictis.' [In Acts xxvii. 20. we have the word metaphorically used in this latter sense, to cut off all hope; an expression found in other languages. See Livy xxxv. 45. xlv. 3, 5. Again, in Heb. x. 11. the use is figurative, to take away sins, meaning to atone or make satisfaction for them. See Zephan. iii. 15.—The word occurs in the sense of removing, turning away, in Deut. vii. 15. Josh. xxiv. 14, 23.]

¶ *Περιαστράπτω*, from *περί* about, around, and *ἀστράπτω* to shine like lightning.—*To shine like lightning around, to lighten around*. It is a most beautiful and expressive word. occ. Acts ix. 3. xxii. 6.

Περιβάλλω, from *περί* about, round about, and *βάλλω*, to cast, put.

I. Transitivity, to put or cast round. Luke xix. 43. The LXX have the same phrase *περιβαλεῖν χάρακα*, Ezek. iv. 2. for the Heb. *הָרָחָק יָרַח* to pour out, i. e. raise, a bank, mount, or rampart; but this expression is peculiar to the Hellenistic style; for, as Raphelius shows on Luke, both Polybius and Arrian have used the very same. See also Wetstein. [See Prov. xxviii. 4. Ælian, V. H. vi. 12. Xen. Cyr. iii. 3, 14.]

II. *To clothe, put clothes on any one*, with an accusative of the person and another of the thing, Luke xxiii. 11. John xix. 2.—The second acc. is left out in Mat. xxv. 36, 43. Then the passive is to be clothed by any one, and takes an acc. of the thing, as Mark xiv. 51. xvi. 5. Rev. vii. 9, 13. x. 1. xi. 3. xii. 1. xvii. 4. xviii. 16. xix. 13. Instead of the accusative we find the dative in some copies of Rev. xvii. 4; and so in the active in

Herodian vi. 29. *χλαμύδι πορφυρῇ περιβάλλουσιν*, and see Matthiæ, § 394; and the dative with *ἐν* in Rev. iv. 4. and we may add Rev. iii. 5. where the second future mid. occ. in pass. sense. On this use of *ἐν* see Porson ad Med. 629. Soph. Œd. T. 1112.—Thirdly, the middle is to clothe one's self. Mat. vi. 29. Luke xii. 27. and we find it with an acc. of the thing in Mat. vi. 31. Acts xii. 8. Rev. iii. 18. xix. 8. See Æl. V. H. xii. 1. Xen. Œc. ii. 4. Herodian, ii. 8, 10.]

Περιβλέπω, from *περί* round about, and *βλέπω* to look.—*To look round*. [It is found only in the middle voice in the N. T., and] is used either absolutely, as Mark ix. 8. x. 23. or transitively, with an acc. following, as Mark iii. 5, 34. xi. 11. [Luke vi. 10. In Mark xi. 11, Schleusner says the sense is to go about, and refers to Ecclus. ix. 7. in proof that such an explanation is admissible. But it is not necessary in either passage, nor can such a sense of the word be shown in other places. It occ. Ex. ii. 12. Josh. viii. 20. Æsch. Soc. D. ii. 11.]

Περιβάλλαιον, ον, τό, from *περιβολή*, clothing, which from *περιβέβολα* perf. mid. of *περιβάλλω* to put round, clothe, which see, 1 Cor. xi. 15. [Properly, any thing thrown round another, as in Ps. civ. 6. Job xxvi. 6; and hence, specially, a veil, as being something thrown round the head. 1 Cor. xi. 5. and see Gen. xxiv. 65; and a censure, as thrown round the body. Heb. i. 12. See Judg. viii. 26. Ex. xxii. 27. Is. i. 8. Dion. Hal. Ant. iii. 61.]

Περιδέω, *ῶ*, from *περί* about, and *δέω* to bind.—*To bind about*. occ. John xi. 44. [Job xii. 18.]

¶ *Περιεργάζομαι*, from *περί* very much, and *εργάζομαι* to work.—*To be a busy-body, impertinently meddling with what does not concern one*. occ. 2 Thess. iii. 11. where observe the paronomasia. [The first meaning is to do a thing with over-care and anxiety. See Æl. V. H. ii. 44. iv. 11. then to do what is unnecessary. Herod. iii. 46. It is found in the same sense as in the N. T. in Polyb. xviii. 34, 2. Plat. Ap. Soc. c. 3. ed. Fischer. In Symm. Eccl. vii. 30. and 2 Sam. xi. 3. it has nearly the same meaning.]

¶ *Περίεργος, ον, ὁ, ἡ*, from *περί* intensive, and *εργον*, work, business.

I. In an active sense, curious or impertinently meddling into other people's affairs, a busy-body. 1 Tim. v. 13. [Xen. Mem. i. 3, 1. Arrian, D. E. iii. 1, 21.]

II. *Curious*, in a neuter sense¹. Acts xix. 19. *Περίεργα, τά, curious*, i. e. magical arts. In the old Latin version of Irenæus², i. 20. the word is used in this sense, concerning Simon Magus; and Origen³ applies the participle *περιεργαζόμενοι* in the same view, to which he opposes *ἀπερίεργον ἥθος*, a life free from these curiosities. The Greek writers also cited by Wolfius and Wetstein on Acts xix. 19. use the adjective *περίεργος* in an active sense for one who uses curious or magical arts; and from Plato, Apol. Socr. § 3. ed. Forster,

¹ [See Hor. Epod. xvii. 77.]

² "Amatoria quoque et agogima, et quid dicuntur paredri, et oniroppmi, et quæcunque sunt alia perierga apud eos studiosè exercentur."

³ See Whitby's note.

we learn, that the accusers of Socrates alleged that *ὁ Σωκράτης ἠδύκει καὶ ΠΕΡΙΕΡΓΑΖΕΤΑΙ, ζητῶν τὰ ἐκ ὑπὸ γῆν καὶ τὰ ἐπουράνια*, 'Socrates does wrong, and is *over-curious* by searching what is under the earth and what is in heaven.' "Philostratus, Chrysostom, and a variety of *more ancient authors*, quoted by many, and particularly by Mr. Biseoe, (at Boyle's Lect. ch. viii. § 1. p. 290—293.) have mentioned the *Ephesian letters* (*Ἐφέσια γράμματα*); meaning by them the *charms* and other *arts of a magical kind* which the inhabitants of that city professed: and as these practices were in so much reputation there, it is no wonder that the *books* that taught them, how contemptible soever they might be in themselves, should bear a *considerable price*." Doddridge. See also Wetstein, who cites a number of the Greek writers who have mentioned the *Ἐφέσια γράμματα*. [See Deyling, Obs. S. iii. p. 277.]

Περιέρχομαι, from περί *about*, and ἔρχομαι
to go.




[1. *To go about, or from one place to another.* 1 Tim. v. 13 (with an acc.); in the sense of *wandering*, (of persons under persecution,) Heb. xi. 37. Dion. H. Ant. vi. 86. of *leading a vagabond life*, (used of Jewish exorcists,) Acts xix. 13. In this latter place Schleusner suggests, that it *may* signify *to circumvent or trick*, as in Aristophanes, Eq. 1139.]

[II. *To go round*, in the sense of *coasting*. Acts xxviii. 13. The word occ. in sense of *surrounding* in Josh. vi. 15. xviii. 14.]

Περίεχω, from περί *about*, and ἔχω *to have*,
hold.

[I. Properly, *to surround*. Thuc. iii. 22. Dem. p. 1274, 15. Ezek. xvi. 56. Jer. xlv. 5; and hence]

[II.] *To contain*, as a writing. Acts xxiii. 25. The V. is thus applied, 1 Mac. xv. 2. 2 Mac. ix. 18. xi. 16, 22. So Josephus, Ant. xiv. 12, 2. Διάταγμα ΠΕΠΙΕ΄ΧΟΝ ταῦτα, a decree *containing* these things or orders; and xi. 4. ἡ μὲν ἘΠΙΣΤΟΛΗ ταῦτα ΠΕΠΙΕ΄ΧΕΝ.—In 1 Pet. ii. 6. seven MSS., one ancient, for ἐν τῇ γραφῇ have ἡ γραφή, so Vulg. *Scriptura*. But Er. Schmidius, retaining the common reading, supplies Θεός as the nom. case to περιέχει, *wherefore (God) saith summarily in the Scripture*. But this interpretation (though for want of a better embraced in the former edition) sounds very harsh and there seems no need either of such a supplement, or of altering the received reading. Raphaelius has observed, that the simple verb ἔχειν is very frequently used for *being, subsisting*, particularly by Herodotus; and Kypke cites Joseph. Ant. xi. 4. § 7. (ed. Hudson) applying the compound verb act. περιέχει for the pass. περιέχεται *is contained*. ‘I send to you a copy of the letter, which I found among the records of Cyrus, καὶ βολδομα γένεσθαι πάντα καθὼς ἔΝ ΑΥΤῇ ΠΕΠΙΕ΄ΧΕΙ, and I will that all things be done, *as it is contained in it*, (quemadmodum in eis prescriptum est. Hudson.)’ The ancient Syriac version

in 1 Pet. ii. 6. has ; ; 
for it is said in the Scripture. [Schleusner and
Wahl agree with Parkhurst.]

II. *To seize, possess, surround*, as astonishment. occ. Luke v. 9. ὁμαρος γὰρ περιέσχευεν αὐτόν, *for astonishment possessed or surrounded him*. Grotius observes, that the LXX apply the verb in like manner, 2 Sam. xxii. 5. Ps. xviii. 4. cxvi. 3. and that the Latins have the similar phrase, *circumstetit horror*. See Hom. II. iii. 342. iv. 79.

Περιζώννυμι, from περί *about*, and ζώννυμι *to gird*.

1. *To gird round or about*, as the Jews did their long, flowing garments with a girdle about their loins, when it was necessary to exert their activity. Comp. ἀναζώοντες. occ. Luke xii. 37. xvii. 8. Acts xii. 8. Comp. Rev. i. 13. xv. 6. Hence.

II. *The loins girded*, Luke xii. 35. denote figuratively and spiritually *readiness* to receive, and, as servants, to attend upon our heavenly Master. See Grotius on the place. And Eph. vi. 14. the Christian soldiers are directed to have *their loins girded about with truth*, i. e. with uprightness and sincerity of heart, in allusion to the "*military girdle*, which was not only an ornament, but a defence, as it hid the gaping *joints of the armour*, and kept them close and steady, as well as fortified the *loins* of those that wore it, and rendered them more vigorous and fit for action." See Doddridge and Wetstein on the place. Comp. *δορυς* III. Homer mentions the *ζωστήρ* or *girdle* among the *defensive armour* of the ancient Greeks, II. i. 186. 215. Comp. II. ii. 479. [Schleusner mentions, that from the use of the *ζωστήρ*, or *περιζώμα*, this verb in the middle meant to *arm one's self, prepare for battle*. See 1 Sam. ii. 4. Ps. xviii. 32, 39. Ec. xii. 11. 2 Kings i. 8. Polyb. xxx. 13, 10. Diod. Sic. i. 62.]

περίθεσις, εως, ἡ, from περιτίθημι, *to put about, put on*. Comp. περιβάλλω.—*A putting on*. occ. 1 Pet. iii. 3. [Περιτίθημι is used of clothing or ornamenting the person. See Dioc. Sic. xii. 21. Elian, V. H. i. 26. Comp. 1 Cor. xii. 23. The word περιθεσις occ. 1 Mac. vi. 53. in the Complutensian edition.]

Περίῃστημι, from περί *about*, and ἵστημι *to make to stand*.

[1. *To place round, make to stand round.* Xen. Cyr. vii. 5, 16. Ælian, V. H. iii. 19. Herodian, vii. 10, 13. and thence in the neuter tenses to *stand round.* John xi. 42. Acts xxv. 7. Diod. Sic. xiii. 56. Polyb. v. 42, 6. Xen. Cyr. vii. 5, 41. Thuc. viii. 15. The word occ. 2 Sam. xiii. 31.]

II. *Περιστάται*, to stand round about, and hence to restrain, *repress*. Raphaelius shows it is thus used by Polybius; and to this sense here, refers 2 Tim. ii. 16. But it is no less certain, that *περιστάται* signifies to avoid, decline, stand aloof, as it were, or at a distance. Thus Josephus, Ant. i. 1, 4. says, that 'Adam, after his transgression, φύγει πάντην καὶ ΠΕΡΙΣΤΑΤΑΙ, flies from and avoids or shuns God's company.' So Lucian, Hermotimus, t. i. p. 619. οὗτος ἐκτραπήσεται καὶ ΠΕΡΙΣΤΗΨΟΜΑΙ, ὥσπερ τοὺς λυγνῶντας τῶν κυνῶν, 'I will turn out of the way and avoid him, as people do mad dogs.' See other instances in Wetstein. And I must confess myself most inclined to this sense of *avoiding*, as being also most conformable to that of *παραιτοῦ*, 1 Tim. iv. 7. 2 Tim. ii. 23. and of *ἐκτρέφωμενος*, 1 Tim. vi. 20. (comp. i. 4. Tit. i. 14.) occ. 2 Tim.

ii. 16. Tit. iii. 9. See also Hammond on 2 Tim. ii. 16. and Suicer Thesaur. in *Περίσταιται*. [Schlesner and Wahl agree with Parkhurst. See Casaubon ad Athen. xv. p. 955. Græv. ad Luc. t. iii. p. 566. Gataker, ad M. Anton. iii. 4. p. 92.]

Περικαθάριμα, ατος, τό, from *περικαθαίρω* to *purge* or *cleanse all around*, or *thoroughly*, (used by the LXX, Deut. xviii. 10. Joshua v. 4. and by Josephus, de Bel. v. 1. 3.) which from *περί* around or intens., and *καθαίρω* to *cleanse, purge*.—*Filth*, or else, a *human expiatory victim*. occ. 1 Cor. iv. 13. *we are made, ως περικαθάρματα*, as the filth of the world, (and are) the off-scouring of all things to this day. Thus our translators. And it must be confessed, that the expressions of the Apostle in this passage seem very similar to those of the prophet Jeremiah, Lam. iii. 45. *thou hast made us* (as) the off-scouring (Heb. *חֲפָזִים*) and refuse (Heb. *סִפָּה*) in the midst of the people: but the terms *περικαθάρματα* and *περίφημα* may also refer to the *human expiatory sacrifices* which were offered among the Greeks and Romans, or, to borrow the words of Doddridge, may signify those “wretches who, being taken from the dregs of the people, were offered as *expiatory sacrifices* to the infernal deities among the Gentiles, and loaded with curses, affronts, and injuries, in the way to the altars at which they were to bleed. Suidas says, that these wretched victims were called *καθάρματα*, as their death was esteemed an *expiation*; and when their ashes were thrown into the sea, the very words *Γίνον Περίφημα*, *Γίνον Κάθαρμα*, *be thou a propitiation*, were used in the ceremony.” Comp. *περίφημα*. I do not, however, find, that these *human victims* are in any of the profane Greek writers called by the compound name *περικαθάρματα*; and therefore instead of *ως περικαθάρματα* in 1 Cor. iv. 13. I would rather, with the New College MS. cited by Mill and Wetstein, read *ὡς περ καθάρματα*, or with that of Leicester and the edition of Er. Schmidius, *ὡς περὶ καθάρματα*. See Wetstein’s Leet. Var. on the place, and comp. 1 Cor. xv. 8. In defence, however, of the common reading, it may be observed, that the LXX use *περικαθάρμα* for the Heb. *כֶּפֶר* a *ransom, expiation*, Prov. xxi. 18; and if this reading be embraced, *περικαθάρματα* will be best explained in the same sense as *καθάρματα*, concerning which the reader may not be displeased to see some further account in the note below¹. [Schl. prefers *περικαθάρματα*

(as does Griesbach) because in Diog. L. vi. 32. and Arrian, Diss. Ep. iii. c. 22, 78. p. 318. *περικαθάρματα* (as *purgamenta* in Curtius x. 2, 7.) is used for *impure and abominable persons*. He says, that *περικαθάρμα*, like *κάθαρμα*, signifies, *filth collected in cleansing and thrown away*, (see Deut. xviii. 10. Joshi. v. 4.) and that it is applied by the Greeks (1) to every thing that was *impure*, (see Schwarz on Theophr. Char. 16.) and especially (2) to *human victims offered to appease the gods* (he means, I suppose, as covered with the impurity for which they were to satisfy the anger of the gods); and he says the word is so used in Prov. xxi. 18. (where it is, I think, only *expiation*; nor does he adduce any instance of *περικαθάρμα* used elsewhere in this sense); hence, 3dly, it signified *any very wicked or vile man*, because such were the persons offered up in sacrifice. Wahl says, simply, *filth*; and metaphorically, *a contemptible or wicked person*.]

Περικαλύπτω, from *περί* about, and *καλύπτω* to *cover*.—[To *cover*, as the face, with a veil, Mark xiv. 65. In Luke xxii. 64. we have *περικαλύψαντες αὐτόν*, but the sense is the same as in St. Mark; for it was the custom to take condemned criminals to punishment with their heads covered. See Dought. Anal. V. T. Exc. 122. Esth. vii. 8. and Parkhurst’s Heb. Lex. in *פֶּה*. In Heb. ix. 4. the word is used in the sense of *covering* (wood) with a layer of metal. See 1 Kings vii. 42. viii. 7. Xen. Cyr. vii. 3, 13.]

Περικείμει, from *περί* about, and *κείμει* to *lie, be put*.

To *be put about or round*. occ. Mark ix. 42. Luke xvii. 2. [There is a common Grecism, by which verbs taking in the active a dative of the person are referred to this person as a subject in the passive, and then also take the thing in the accusative, while in other languages only the object in the active can be the subject in the passive. Thus (*ἐγώ*) *κεχειροτόνημαι ἀρχὴν* for *ἀρχὴν μοι κεχειροτόνηται*. (Aristoph. Eccl. 517.) And in Virgil, imitating the Greek, *inscripti nomina regum flores*. And after this analogy, the verb *περικείμει* takes an acc. of the object, which in the two examples from St. Mark and St. Luke was the subject. Acts xviii. 20. *τὴν ἄλυσιν αὐτὴν περικείμει*, I am surrounded with this chain. So Herod. i. 171. Athen. xv. 8. Herodian, ii. 13, 17. (in all of which it is used of *dress or ornaments*.) Joseph. de Mac. c. 12. (of a chain.) In

of keeping a man a year, and even *worshipping* him during that time, and then sacrificing him. See Picart’s Ceremonies and Religious Customs of all nations.—On these customs many reflections must occur to the intelligent and Christian reader. And I further remark with the learned Spearman, in his Letters on the Septuagint, p. 411, Note, that such sacrifices as these, being called by the Greeks *ΚΑΘΑΡΜΑΤΑ ΠΥΡΙΦΙΕΡΑ*, strangely answer to the *כֶּפֶר*, or *purification-sacrifice*, of the Hebrews; to which it may be proper to add, that as Christ is in the O. T. called *כֶּפֶר*, Isa. xlii. 6. xlix. 8; so in the New, *his blood* is said *ΚΑΘΑΡΙΣΤΕΙΝ* to *cleanse us from all sin*, 1 John i. 7; and it is declared, Heb. i. 3. *that He made ΚΑΘΑΡΙΣΜΟΝ*, a purifying or cleansing of our sins. (Comp. Heb. ix. 14, 23.) And if we suppose the Heb. *כֶּפֶר* a feminine noun, it is no more impropriety in language to call Christ, the great *purification-sacrifice*, by this name, than the Greeks were guilty of when they used the neut. noun *κάθαρμα* for their supposed *purification-sacrifices of men*, especially if it be considered that feminine nouns in Hebrew often answer to neuter ones in Greek.

¹ The Scholiast on Aristophanes, Plut. 453. speaks thus: “Those who were sacrificed to the gods for a *lustration* or *purification* of some famine, or any other calamity, were called *ΚΑΘΑΡΜΑΤΑ ΠΥΡΙΦΙΕΡΑ*. This custom likewise prevailed among the Romans. It was also called *ΚΑΘΑΡΙΣΜΟΣ* A PURIFICATION.” On the Equites, 1133. he says, “For the Athenians kept some very mean and useless persons, and in the time of any calamity, such as a plague or the like, coming on the city, they, in order to *purify* themselves from the pollution, sacrificed these, whom also they called *ΚΑΘΑΡΜΑΤΑ ΠΥΡΙΦΙΕΡΑ*.”—The people of Marseilles, originally a Grecian colony, had a like custom; for we learn from Servius on the 3d Æneid, that as often as they were afflicted with the pestilence, they took a poor person, who offered himself willingly, and kept him a whole year on the choicest food at the public expense. This man was afterwards dressed up with vervain, and in the sacred vestments, and led through the city, where he was loaded with execrations, that all the misfortunes of the state might rest on him, and was then thrown into the sea.—The Mexicans had a similar custom

Heb. v. 2. (where there is the same construction) the sense is figurative, *I am encompassed with infirmity*, i. e. *it surrounds me like a garment*. In Heb. xii. 1. it is simply *to lie round, surround*. See Xen. de Re Eq. v. 3. Herodian, ii. 11, 16.]

Περικεφαλαία, ας, ἡ, from περί about, and κεφαλή the head.—*A head-piece, a helmet, a defensive armour of the head*. occ. Eph. vi. 17. 1 Thess. v. 8. [Comp. Is. lix. 17. In both these places it is used figuratively. It occurs in its proper sense 1 Sam. xvii. 5. 2 Chron. xxvi. 14. Polyb. iii. 71, 4.]

Περικρατής, εος, οὗς, ὁ, ἡ, from περί intens. and κρατέω to lay hold of.—*That hath obtained his desire or purpose, compos, a master of*. occ. Acts xxvi. 16.¹

Περικρύπτω, from περί about, and κρύπτω to hide.—*To hide, conceal*. occ. Luke i. 24. where Campbell, *“lived in retirement.”* [Lucian, Dial. Mort. x. 8.] ἡ ἐκρυψεν τὰς ἀνθρώπους.

Περικυκλώω, ὦ, from περί about, and κυκλώω to surround.—*To surround on all sides, to compass round*. occ. Luke xix. 43. [Josh. vii. 9. 2 Kings vi. 14. Xen. An. vi. 3, 7. Aristoph. Av. 345.]

Περιλάμπω, from περί about, and λάμπω to shine.—*To shine round about*. occ. Luke ii. 9. Acts xxvi. 13. [Diod. Sic. iii. 11. and 68. Plut. t. i. p. 531. viii. p. 233. ed. Reiske.]

Περιλείπω, from περί intens. and λείπω to leave.—*To leave*. Περιλείπτωμαι, to be left, i. e. *alive, when many others are dead*. occ. 1 Thess. iv. 15, 17. So Wetstein cites from Herodian, lib. i. 16. (or lib. ii. § 4. ed. Oxon.) Μόνος τε τῶν πατρῶων ΠΕΡΙΛΕΙΠΟΜΕΝΟΣ φίλων ἔτι, ‘and being the only one of his father’s friends who was still left.’ [See Hom. Il. ix. 230. It occurs simply in the sense of *being left*. Polyb. i. 37, 2. iii. 79, 12. 2 Mac. i. 31. viii. 14.]

Περὶλυπος, ου, ὁ, ἡ, from περί intens. or about, and λύπη sorrow.—*Exceedingly sorrowful, or surrounded with sorrow on all sides*. Mat. xxvi. 38. [Comp. Ps. xlii. 5, 11. xliii. 5. Mark vi. 26. xiv. 34. Luke xviii. 23, 24. Aristot. Eth. iv. 3. Demades 274. penult. 3 Esdr. viii. 73, 74. See Foëx. Eccl. Hipp. p. 300.]

Περιμένω, from περί for, and μένω to remain, wait.—*Transitively, with an accusative, to wait for*. occ. Acts i. 4. [See Gen. xlix. 18. Wisd. viii. 13. Thuc. ii. 8. Aristoph. Plut. 643. Demad. 1314, 6. Xen. An. v. 6, 16.]

Πέριξ, adv. from περί about, round about.—*Round about*. With the prepositive article used as an adjective, *circumjacent*. occ. Acts v. 16. Thus Josephus, de Bel. ii. 19, 1. and § 4. ΤΑ ΣΤ ΠΕΡΙΞ ΚΩΡΑΣ, ‘the circumjacent villages.’ So iii. 7, 1. [Anton. Lib. Met. c. 30. Eur. Phœn. 715. (See Valek. ad 717.) Polyb. i. 45, 8. Xen. An. iv. 4, 4. See Spanh. ad Call. H. in Ap. 63. Hesychius, πέριξ κύκλω.]

¹ [The sense of this passage is not certain: some suppose the boat to have been tied to the ship, and that the mariners wished to haul it in, lest, as Grotius says, it should dash against the ship. Others seem to think it was on board, and that they wished to get it into the water, that they might go in it, and do what was required to the sides of the ship.]

Περιοικέω, ὦ, from περί about, and οἰκέω to dwell.—*To dwell round about*. occ. Luke i. 65.

Περίοικος, ου, ὁ, ἡ. See περιοικέω. [Xen. An. v. 6, 7.]—Περίοικοι, οἱ, plur. *Persons dwelling round about, neighbours, accolae, vicini*. occ. Luke i. 58. [Gen. xix. 29. Deut. i. 7. Thuc. viii. 6. Xen. de Rep. Lac. xv. 3.]

Περιούσιος, ου, ὁ, ἡ, from περιουσία abundance, from περί beyond, and οὐσία being.—*Abundant, excellent, peculiar*. I do not find that this word is used by any of the ancient profane writers. The LXX seem first to have framed it², in order to express the Heb. חֵצֶק a peculium, a peculiar treasure or property, for which Heb. word they use the adjective περιούσιος, Exod. xix. 5. Deut. vii. 6. xiv. 2. xxvi. 18; and the substantive περιουσιασμός a peculium, Ps. cxxxv. 4. Ecclus. ii. 8. λαὸς περιούσιος, ‘a supernumerary people, a people wherein God had a superlative propriety and interest above and besides his common interest to (in) all the nations of the world,’ says the learned Jos. Mede, p. 125, fol. See also Wolfius, and Suicer Thesaur. on the word. occ. Tit. ii. 14. [The four places above cited from LXX are the only ones where the word occurs; and in each case we find the phrase λαὸς περιούσιος. The sense of it is obviously a peculiar people, a people peculiarly God’s choice. Wahl explains it by περιποιηθεῖς: Schleusner says, *populus peculiaris, a reliquis segregatus, studiosè collectus et maxime gratus*. Suidas has περιούσιος λαός ὁ ἕγκλητος.]

Περιοχή, ἥς, ἡ, from περίοχα perf. mid. (if used) of περιέχω to contain.—*A passage or portion, of scripture—namely, occ. Acts viii. 32. The profane writers use it in like manner for a period or sentence in a writing or book*. See Wetstein on Acts³.

Περιπατέω, ὦ, from περί about, and πατέω to walk.

[1. To walk. Mat. iv. 18. ix. 5.⁴ xi. 5. xiv. 25. xv. 31. Mark i. 16. ii. 9. v. 42. vi. 19, 48, 49. viii.

² [From περιουσία, a good Greek word, expressing abundance. Thuc. ii. 13. v. 71. Ælian, V. H. iv. 19.]

³ [This word is by Wahl (and apparently by Schleusner) made to have a passive signification, viz. *that which is contained in any thing*; but like the other words of the same formation, προσοχή, κατοχή, ἐποχή, &c. I believe it to be active, viz. *that which goes round or contains any thing*, whence it is often used in the LXX for fortifications, as 2 Kings xix. 24. 1 Chron. xi. 7. Ps. xxxi. 21.* and for a net in Ez. xii. 13. It is used by Greek writers in the sense of *argument or contents*, (i. e. *what goes round, embraces the whole subject, or gives a summary of it*), as Stobæus, Eccl. Phys. p. 164, A.; and so Erasmus, Wahl, and Bret. make it here. Stephens (Thes. in voc.) agrees with Beza and Parkhurst, and thinks Beza’s explanation right. Περιοχή quum proprie significet complexiōnem et quantum uno ambitu contineri potest, optima ratione possunt istæ sectiones sic etiam vocari quasi partem dicas certis terminis comprehensam et a reliquis distinctam. This is, however, going from the active to the passive sense. The word *periocha* is used of the arguments to Terence’s plays by Sulpicius Apollinaris, and Cicero (ad Att. xlii. 25.) has *periochē* in the sense of *periodus* or *perfect sentence*. It occurs in an active sense for the *integument covering the seed* in Theoph. de Caus. Pl. i. 21.]

⁴ [Schleusner interprets this and other passages where the lame are miraculously healed, *to recover the power of walking*; but this is quite unnecessary. The fact that the lame walked is sufficient, and such an use of the verb is unknown.]

* [I presume this is the place which Schleusner cites as Ps. xxx. 23; and Bretschneider as Ps. xxxi. 23.]

24. x. 23. xi. 9, 10, 27. xii. 38. xvi. 12. Luke v. 23. vii. 22. xi. 44. xx. 46. xxiv. 17. John i. 36. v. 8, 9, 11. (which three passages Schleusner explains, *to go away*, as some do Mark ii. 9.) vi. 19. viii. 11. x. 23. xi. 9, 10. xii. 35. xxi. 18. Acts iii. 6, 8, 9, 12.¹ 1 Pet. v. 8. Rev. ix. 20. xvi. 15. Xen. Mem. iii. 13. 5. Dem. 1258, 22. Gen. iii. 8.]

[II. *To walk*, in a figurative sense, i. e. *to be, to live, to dwell in any place*. John vii. i. xi. 54. Rev. ii. 1. and so John vi. 66.]

[III. *To live or be*, used with reference to the condition in which one is. 2 Cor. v. 7. x. 3. Wahl refers 1 Cor. vii. 17. to this head, while Schleusner translates it (after his manner) by a new sense of *περιπατέω*, viz. *to remain in any way of life*. It appears, I think, to belong to the next head.]

[IV. *To behave, conduct one's self*. The rule or way of such conduct is expressed (1) by an adverb in Rom. xiii. 13. 1 Thess. ii. 12. iv. 12. v. 8. Eph. iv. 1, 17. Col. i. 10. Phil. iii. 17. 1 John ii. 6. See also 1 Thess. iv. 1. 2 Thess. iii. 6, 11; (2) by a dative, construed *after or according to*. Acts xxi. 21. 2 Cor. xii. 18. Gal. v. 16; (3) with *ἐν* and a dative, showing the manner, as Rom. vi. 4. 2 Cor. iv. 2. Eph. v. 2. Col. iii. 7. 1 John i. 6, 7. ii. 11. Here, the dative and *ἐν* are a periphrasis for an adverb; but in some cases it must be construed as in (2) by *after, according to, by the rule of*. Col. ii. 6. 2 John 4, 6. 3 John 3, 4. In Eph. ii. 10. Heb. xii. 9. *περιπατεῖν ἐν ἔργοις ἀγαθοῖς* is simply to be in the practice of doing. (4) With *κατά*, Mark vii. 5. Rom. viii. 1, 4. xiv. 15. 1 Cor. iii. 3. 2 Cor. x. 2. Eph. ii. 2.]—The LXX use it in this sense, 2 Kings xx. 3. Eccles. xi. 9. for the Heb. *הִלְכָה* and *הָלַךְ* to walk. See Isocrates ad Demon. p. 17. ed. Fletcher. Arrian, Epictet. ii. 19. [See also Arrian, D. E. i. 18. iii. 14 and 26. Schwarz, Comm. p. 1081. and Vitringa on Vorst. Phil. Saer. p. 217.]

Περιπείρω, from *περί* round about, and *πείρω* to pierce through. — *To pierce or stab through, properly on all sides, or all over*, from head to foot, as it were. occ. 1 Tim. vi. 10; where it is applied figuratively. In Homer also the partic. perf. pass. of the simple *Πείρω* is in like manner joined with *δδύνῃσι*, Ionic for *δδύναν*, Il. v. 399. ὈΔΥ' ΝΗΙΣΙ ΠΕΙΛΑΡΜΕΝΟΣ, *with sorrows pierced*. But Josephus uses the compound *Περιπείρω* in its proper sense, de Bel. iv. 7, 4. ΠΕΡΙΠΕΙ'ΡΟΝΤΟ δὲ τοῖς ἐκείνων βέλεσιν, 'they were pierced through on all sides (undique transfigebantur, Hudson) with the Roman darts.' [So Diod. Sic. xvi. 80. Ælian, H. A. vii. 48.]

Περιπίπτω, from *περί* round about, and *πίπτω* to fall. — [*To fall upon*, either of persons or things.]

[I. Of persons, *to fall upon or amongst*, as thieves, Luke x. 30. (in ver. 36. the same is expressed by *ἐμπίπτειν εἰς*). Diog. L. iv. 50. Artemid. iii. 5. Polyb. i. 76, 8. Joseph. B. J. iii. 9, 5.]

[II. *To light upon*, Acts xxvii. 41. of a ship being driven into a place. Raphelius, says Park-

hurst, shows that this word is used especially of ships being driven any where by force of a tempest, and cites Herod. vii. 103. Wetstein cites Arrian, *περιπίπτειν εἰς τόπους πετρώδεις*. The word occurs 2 Sam. i. 6.]

[(3.) Figuratively, *to fall upon, or meet with*. James i. 2. *of falling into trials or misfortunes*. So Demosth. p. 1417, 18. Thuc. ii. 54. 2 Mac. ix. 21. x. 4. Isocr. de Pace, p. 176, A. Some writers, as Parkhurst and Bretschneider, think the preposition in this word emphatic, so as to make the word denote, *to fall into any thing so as to be quite surrounded by it*. But Schleusner thinks that there is no emphasis in it; and certainly in the generality of cases where the word occurs it is not admissible.]

Περιποιέω, ὦ, from *περί* denoting acquisition, and *ποιέω* to make.—*To acquire, gain*. *Περιποιέομαι, οὔμαι*, mid. *to acquire, gain, purchase [for one's self]*, "aquirro, meum facio, emereo," Mintert. occ. Acts xx. 28. 1 Tim. iii. 13. [Gen. xxxi. 18. xxxvi. 6. 1 Chron. xxix. 3. Xen. Mem. ii. 7, 3. Ælian, V. H. ix. 9. Diog. L. vii. 177. 1 Mac. vi. 44. The verb means to preserve very often in the LXX, as Gen. xii. 12. Ex. i. 16. and so in Herod. iii. 36.]

Περιποίησις, εως, ἡ, from *περιποιέω*.

I. *An acquiring, obtaining, purchasing*. occ. 1 Thess. v. 9. 2 Thess. ii. 14. 1 Pet. ii. 9. where *λαὸς εἰς περιποίησιν*, a people for an acquisition or purchase, means a people acquired or purchased to himself in a peculiar manner. So the LXX in Mal. iii. 17. *ἔσονται μοι, λέγει Κύριος Παντοκράτωρ—Εἰς περιποίησιν*, they shall be to me, saith the Lord Almighty—for an acquisition; where *περιποίησιν* answers to the Heb. *קָדְשִׁי* a peculium, a peculiar property; and in this view *περιποίησις* alone, without *λαὸς*, Eph. i. 14. means, I think, the people acquired or purchased, the Church, which *περιποιήσατο* he hath purchased with his own blood, Acts xx. 28. See Wolfius and Doddridge on Eph. [Schleusner explains 1 Pet. ii. 9. to be either the same as *λαὸς περιούσιος*, or *λαὸς δὲ περιποιήσατο ἡ-σούς διὰ τοῦ ἰδίου αἵματος*, Acts xx. 28. i. e. a people peculiar to God, whom God made his own especial property, and Christ by his death acquired as it were for himself. The Christians are here so called, as the Jews were before *קָדְשִׁי*. See Mal. iii. 17. Deut. vii. 6. comp. Ex. xix. 6. Wahl and Bretschneider say simply, a people whom God has made his own. In Eph. i. 14. there is some difference of opinion. Schleusner, however, (and so Rosenmüller, Hammond, and Macknight,) agrees with Parkhurst, translating the whole *εἰς ἀπολύτρωσιν τῆς περιποίησις*, until the time when Christ shall free his worshippers (whom He made his own by his death, Acts xx. 28.) from this body. Wahl (after Koppe) thinks that τῆς περιπ. is put for the participle *περιποιηθείσαν*, and translates that the freedom prepared for us may become ours².]

II. *A saving or preserving*. occ. Heb. x. 39. Thus the word is used by the profane writers;

¹ [Parkhurst gives Bowyer's explanation of the construction of this passage. He supposes *πεινησάντων* to be for *πεινῶνται οὖσι*, and thinks the genitive in Ps. xxvii. 13. and Acts xxvii. 1. may be explained by a similar resolution of the verb into a substantive.]

² [Bretschneider has *ad redemptionem, qua vitæ (æternæ) servamur et a morte liberamur*, but does not explain how he connects this with the preceding words, whether by *quod attinet*, or *usque*. He refers *περιποίησις* to the second head.]

and in the LXX, 2 Chron. xiv. 13. for the Heb. *ὑπὸ* a *preserving*, or *preserving alive*, in which sense the V. *περιποιέω* is very frequently applied in that version [and in good] Greek writers. [So Bretschneider. Schleusner translates, *that we may get eternal life*; and Wahl tacitly refers the passage to sense I. But as *ψυχή* does not mean *eternal life*, Parkhurst seems right.]

Περὶ ῥήγνυμι, or *περὶ ῥήσω*, from *περί* about, and *ῥήγνυμι* or *ῥήσω* to break, *tear*.—*To tear off*, *strip off by tearing*. occ. Acts xvi. 22. (It was agreeable to the Roman custom for the officers to *tear off* the clothes of criminals before they scourged them, as may be seen in Grotius, Whitby, and Doddridge on the place; and in Mr. Biscoe, Boyle's Lecture, ch. ix. § 4. p. 347.) Plutarch in Public. p. 99, F. οἱ δὲ (ὑπὸ) ῥήγνυται εὐθὺς συλλαβόντες τοὺς νεανίσκους, ΠΕΡΙΕΡ- ΠΗΤΝΥΟΝ ΤΑ ἹΜΑΤΙΑ—ῥάβδοις ἐξαινον τὰ σώματα, 'but the victors immediately taking the young men, *tore off their clothes*, and beat their bodies with rods or twigs.' See also Wolfius on Acts. [2 Mac. iv. 38. Diod. Sic. xvii. 35. Herodian, viii. 8, 14. comp. Tacit. Hist. iv. 27. Aul. Gell. N. A. i. 13. The word occurs Diod. Sic. iv. 44. Xen. An. iv. 3, 8. Demosth. 403, 3. Bergler. ad Alcioph. Ep. p. 130.]

Περὶσπάω, ὤ, from *περί* about, around, and *σπάω* to draw.—[*To pull away all round*, *take away from*, *strip one of any thing*. It is often used in the same sense as the last word, as Xen. Cyr. iii. 1, 8. (in the middle.) Then (in later writers¹, see Fisch. Prol. 31. p. 706. Phrynich. p. 415. ed. Lobeck.) it signifies to *distract* or *draw all round*, i. e.] *different ways at the same time*; hence, to *distract with different cares and employments at the same time*, one *drawing*, as it were, one way, and another, another. Comp. *μίμνω*. occ. Luke x. 40. In Eccles. xli. 2. we have the phrase ΠΕΡΙΣΠΩΜΕΝΩ ΠΕΡΙ πάντων, and in Diodorus Sic. i. [74.] ΠΕΡΙ ΠΟΛΛΑ ΠΕΡΙΣΠΩΜΕΝΟΥΣ. [The word occurs in this sense Eccl. i. 13. iii. 10. v. 19. and περισπασμός is found in the sense of the *distract* occasioned by cares, Eccl. i. 13. ii. 23, 26. In 2 Sam. vi. 6. it seems to be to *distract*, to *shake*, or (as Bretschneider thinks) to *draw aside to another place*. Polyb. iv. 10, 3. Arrian, D. E. iii. 26.]

Περὶσσεύω, ας, ἡ, from *περισσεύω*.

I. *Abundance*. Rom. v. 17. 2 Cor. viii. 2. x. 15. εἰς περισσεΐαν. "So as to *abound yet more*, that is, shall, by your countenance and assistance, be enabled to keep on our courses beyond your country into Arcadia and Lacedæmon, or whithersoever else Providence may lead us." Doddridge. [Schleusner, Bretschneider, and Wahl, say, the phrase is simply *very much, abundantly*. Εἰς with an acc. sometimes is used for an adverb.]

II. *Superfluity*. James i. 21. Comp. under *κακία* I. [So Schleusner, observing after Loesner, that the metaphor is taken from trees, from which all that is superfluous is cut away; *superfluity of vice* then is, 'vice which is superfluous, and so ought to be cut away.' Bretschneider

says, the word means *gain, emolument*, and the phrase *desire of bad gain*. But such a meaning is not applicable in this place. The word occ. Eccl. i. 3. iii. 9. vi. 8. et al.]

Περὶσσεύω, ατος, τό, from *περὶσσεύωμαι* perf. pass. of *περισσεύω*.

I. *Abundance, exuberance, overflowing*. [2 Cor. viii. 14. of abundance of riches. In Mat. xii. 34. and Luke vi. 45. the meaning of the phrase *abundance of the heart*, is, *that of which the heart is full, thoughts, desires, &c.*]

II. *Somewhat remaining over and above*. Mark viii. 8.

Περὶσσεύω, from *περισσός*.

I. *To remain over and above*. Mat. xiv. 20. xv. 37. Luke ix. 17. [John vi. 12, 13.]

II. In a neuter sense, to *abound, be abundant*. [See Mark xii. 44. Luke xii. 15. and (with a genitive of relation) xv. 17. xxi. 4. Rom. xv. 13. 2 Cor. ix. 8. (2nd time) Phil. i. 26. Parkhurst makes a separate head for Luke xii. 15. making it occur there with the genitive, which it does not. He also makes it transitive in 2 Cor. ix. 8. not noticing that it is neuter the 2nd time. He refers Mat. v. 20. to this head, while Wahl and Schleusner refer it to sense V. In the one case our Lord is made to require *more*, in the other *a better* piety than that of the scribes.—Xen. Cyr. vii. 2, 30. Eccles. xi. 12.]

III. *To increase, be increased*. Acts xvi. 5. Comp. 1 Thess. iv. 10. [Schleusner adds Rom. xv. 13. 1 Cor. xiv. 12. xv. 58. Phil. i. 9, 26. Col. ii. 7; but Wahl refers 1 Cor. xiv. 12. xv. 58. Phil. i. 9. Col. ii. 7. to sense V. The difference is so very little, that a division of the senses of this word, except into neuter and transitive, is hardly worth making.]

IV. In a transitive sense, governing an accusative, to *cause or make to abound*. 2 Cor. [iv. 15.] ix. 8. [Eph. i. 8².] 1 Thess. iii. 12. So *περισσεύομαι*, pass. to be *caused or made to abound*. Mat. xiii. 12. xxv. 29.

V. *To be better*, i. e. than others in the sight of God. 1 Cor. viii. 8. where, says Bp. Pearce, "I read with the Alexandrian and some other Gr. MSS. (Wetstein and Griesbach cite but *one more*,) οὐτε γὰρ ἐὰν μὴ φάγωμεν, περισσεύομεν, οὐτε ἐὰν φάγωμεν, ὑστερούμεθα: and render it, for *neither if we eat not, are we the better; nor if we eat, are we the worse*: and the Copt. version agrees with this, as do the Lat. MSS. in general. Undoubtedly the particle *μή* belongs to the first part of the sentence, and not to the last: for none of the Corinthians (whose words these seem to be) could possibly suppose, that they were the better for eating, or the worse for not eating: all that they imagined was, that there was no harm in eating, and no merit in abstaining from meats offered to idols." [Add Rom. iii. 7. 2 Cor. iii. 9. vii. 7. ix. 12. and (according to Wahl) 1 Thess. iv. 10. 1 Cor. xiv. 12. xv. 58. Phil. i. 9. Col. ii. 7.]

[VI. With *εἰς* this verb means, to *befal in abundance, come abundantly to*. Rom. v. 15. 2 Cor. i. 5; and in 2 Cor. viii. 2. the meaning of the

¹ [Budæus, p. 424. cites from Aristotle, Eth. v. an instance of its use in the sense to *distract*, or *draw a different way*.]

² [The *ἡ* in this passage should be governed by *ἐπερίσσευσεν*, but it is attracted by its antecedent into the genitive.]

phrase, *their great poverty hath abounded to the riches of their liberality*, is, that it turned out so as to cause their liberality to be abundant.]

Περισσός, ἡ, ὄν. The Greek etymologists derive it from περί denoting *very much, exceedingly*. (See under περί III. 5.)

[I. *What is over and above*. Mat. v. 37. (So Ælian, V. H. xiv. 32. τὰ γὰρ περιττὰ τούτων.) The genitive after it in this case shows a latent comparative¹. 'Εκ περισσοῦ is *beyond, above measure*, in Mark vi. 51; and this phrase is joined with μάλλον in Mark xiv. 31², and with ὑπέρ (ὑπὲρ ἐκ περισσοῦ) in Eph. iii. 20. 1 Thess. iii. 10. v. 13. (Dan. iii. 23.) where, as Parkhurst says, the writer seems to labour for an expression sufficiently strong, *quite above measure*. Ὑπερπερισσῶς, Clem. i. ad Cor. § 20. Again, περισσότερον (used adverbially) is *moreover, besides*, in Heb. vii. 17. Closely connected with this meaning is that of *superfluous*, which is found 2 Cor. ix. 1. and see 2 Mac. xii. 44. From it comes sense]

[II. *Abundant, much, plentiful*. John x. 10. (comp. Ælian, V. H. iv. 32. Xen. Hieron. i. 19.) The comparative occ. Mat. xxiii. 13. Mark xii. 40. Luke xii. 4, 48. xx. 47. 1 Cor. xii. 23. 2 Cor. ii. 7. x. 8. in the sense of *more*; and adverbially 1 Cor. xv. 10. Mark vii. 37. It is used for μάλλον in Heb. vii. 15. See Eccl. ii. 15.]

[III. *Exceeding, excellent*. Mat. v. 47; and the compar. Mat. xi. 9. Luke vii. 26. where it is *superior*. In Rom. iii. 1. the positive has the same sense, *what is the superiority of the Jew?* i. e. *what is his advantage?* as (with a dative) in Eccl. vii. 1. The word occ. Diod. Sic. xii. 15. Isocr. Pan. c. 1.]

Περισσotέρω, a comparat. adv. from περισσότερος.

I. *More abundantly*. Mark xv. 14. 2 Cor. i. 12. et al. [Wahl translates these places, and 2 Cor. vii. 15. xi. 23. Gal. i. 14. Phil. i. 14. 1 Thess. ii. 17. Heb. ii. 1. xiii. 19. by *more vehemently*.]

II. In a superlative sense, as comparatives are often used, *very much, especially*. Thus it may be understood, 1 Thess. ii. 17. Heb. ii. 1. xiii. 19.

Περισσῶς, adv. from περισσός.

I. *Abundantly, exceedingly*. occ. Acts xxvi. 11. Mark x. 26. The correspondent word in Mat. xix. 25. is σφόδρα *very much*. [Wahl makes it *vehemently, much*, and cites 2 Mac. viii. 27. Plut. t. viii. p. 101. ed. Hulten. Diod. Sic. i. 47. See also Eccl. vii. 77. Is. lvi. 12.]

II. *More, the more*. occ. Mat. xxvii. 23.

Περιστέρα, ἄς, ἡ, a dove, a pigeon. Mat. iii. 16. x. 16. xxi. 12. et al. [Is. xxxiii. 14. Xen. An. i. 4, 9. Ælian, V. H. xii. 1.]

Περιτρέμω, from περί *round about*, and τρέμω *to cut, cut off*.

I. *To cut off round*, i. e. the prepuce, to *circumcise*. Luke i. 59. ii. 21. John vii. 22. et al. freq. [Acts vii. 8. xv. 1, 15, 24. xvi. 3. xxi. 21. 1 Cor.

vii. 18. Gal. ii. 3. v. 2, 3. vi. 12, 13.] In this sense it is not only very frequently used by the LXX for the Heb. כָּרַךְ or כָּרַח *to circumcise*, but is thus applied by Herodotus, ii. 104. and Diodorus Siculus, i. [28.] See Grotius, de Verit. Relig. Christ. i. 16. not. 70, 71. and Herm. Witsii Ægyptiaca, i. 7, 1. Comp. iii. 6, 2, 8—10. [See Strabo xvii. p. 824. Gen. xvii. 10.]

II. It denotes *spiritually, the mortification of the sins of the flesh*. Col. ii. 11.

Περιτίθημι, from περί *about*, and τίθημι *to put*. —*To put about or round*. See Mat. xxi. 33. xxvii. 28, 48. [Mark xii. 1.] xv. 17. (comp. Eclus. vi. 31 or 33.) 1 Cor. xii. 23. where Raphaelus observes, that "τιμὴν περιτιθέναι signifies in general *to show or give honour*, honorem exhibere: but in this passage, by a metonymy, *to cover over with a garment* those parts of the body which, if seen, would have a disagreeable and vile appearance, the doing of which is a kind of *honour*. Properly περιτιθέναι is spoken of raiment, Mat. xxvii. 28. but is very often in Polybius applied metaphorically, as p. 478, 13. ΠΕΡΙΘΕΝΤΑΣ ἐκείνῳ ΤΗΝ ΒΑΣΙΛΕΙΑΝ, 'investing him with the kingdom,' p. 572, 5. τὴν ὅλης τῆς Ἀσίας ἈΡΧΗΝ Σελεύκου ΠΕΡΙΘΕΙΝΑΙ, 'to invest Seleucus with the government of all Asia,' &c. The LXX use περιθήσουσι τιμὴν for the Heb. יָתַן יְהוָה shall give honour. Esth. i. 20. [The word is used in its proper sense in Gen. xxvii. 16. Lev. viii. 13. Diod. Sic. xii. 21. xx. 53. Xen. de Re Eq. v. 1. vi. 8. With 1 Cor. xii. 23. comp. Job xxxix. 19. Diod. Sic. i. 95. iii. 46. Thuc. vi. 89. Demosth. 1417, 2. Xen. de Rep. Ath. i. 2.]

Περιτομή, ἡς, ἡ, from περιτέτομα perf. mid. of περιτέμνω *to circumcise*.

I. *Circumcision, cutting off the prepuce*. John vii. 22, 23. et al. freq. οἱ ἐκ περιτομῆς, *they of the circumcision*, i. e. who had been circumcised. Acts x. 45. xi. 2. Comp. under ἐκ. [Exod. iv. 26. In Rom. ii. 25, 26. it denotes the *state of circumcision, the being circumcised*. See also Rom. ii. 28. iii. 1. 1 Cor. vii. 19. Gal. v. 6. vi. 15.]

II. The abstract being put for the concrete, *persons circumcised*, i. e. the Jews, as opposed to the *uncircumcised* Gentiles. Rom. iii. 30. iv. 12. Gal. ii. 7—9. Eph. ii. 11. Comp. Phil. iii. 5. and Bowyer there.

III. It denotes *spiritual circumcision* of the heart and affections (comp. Deut. x. 16. xxx. 6. Jer. iv. 4.) by putting off the body of the sins of the flesh³. See Rom. ii. 29. Col. ii. 11; in which latter text it is, in contradistinction from the outward Jewish circumcision, called the *circumcision made without hands*, and the *circumcision of Christ*, as being what he both requires and performs. See Macknight.

IV. *The persons thus spiritually circumcised*. Phil. iii. 3. Comp. sense II.

Περιτρέπω, from περί *about*, and τρέπω *to turn*. [It occ. often in Symmachus, as Job xii. 20.]—*Transitively, to turn about, turn [to any thing], drive*. occ. Acts xxvi. 24. [Lysias, p. 210, 2.]

[Περίτρεχω, from περί *round*, and τρέχω *to run*.—*To run round*. The 2nd aor. (from the

¹ [Wahl thinks this comparative is also shown by the genitive in Eph. iii. 20, but that might arise from ὑπέρ.]

² [Schleusner and Bretschneider make ἐκ περισσοῦ in this place to be *moreover, besides*. Wahl says, *very much*.]

³ [See Philo de Migr. Abrah. t. i. p. 450.]

obsolete *περιδρέω*) occ. Mark vi. 55. See Jer. iv. 1. Ceb. Tab. c. 14. Xen. Hell. vii. 2, 15.]

Περίφρω, from *περί* about, and *φέρω* to carry. —To carry or bear about or hither and thither, whether in a natural or spiritual sense. occ. Mark vi. 55. 2 Cor. iv. 10. [See *νέκρωσις*.] Eph. iv. 14. Heb. xiii. 9. Jude 12. on which two last texts comp. *παραφέρω*. [Either *περιφέρωμαι* or *παραφέρωμαι* gives good sense. The LXX have *περιφόρεα* and *περιφορά* for error, Eccl. ii. 12. ix. 3. Hesychius has *περιφέρεται*, *πλανᾷται*. See Prov. x. 25. Schwarz, p. 1088.]

Περίφρονῶ, ὦ, from *περίφρων* very wise (which from *περί* intensive, and *φρόν* mind, wisdom). Also a *despiser*, *contemner*; thus used by Josephus, de Mac. § 9. ἦσαν γὰρ ΠΕΡΙΦΡΟΝΕΣ τῶν παθῶν, 'for they were despisers of, i. e. they despised, sufferings.'

[I. To consider on every side, contemplate. Aristoph. Nub. 1505. Ælian, V. H. xii. 52.]

II. To despise, condemn, as persons, who think themselves very wise, are apt to do others. occ. Tit. ii. 15. There is a similar admonition 1 Tim. iv. 22. where we have *καταφρονεῖτω*; and the Scholiast on Aristoph. Nub. 225. says of *περίφρονῶ*, ἴσον τῷ καταφρονῶ, 'it is equivalent to *καταφρονῶ* to despise.' So Plutarch, cited by Scapula and Wetstein, has ΠΕΡΙΦΡΟΝΗΣΑΙ τῶν Λακεδαιμονίων, 'to despise the Lacedæmonians.' [This sense of despising comes from a different quarter from the first. There *περί* is round; here probably it is taken in the sense of over, above. To be over any one in one's thoughts, to look down on. 4 Mac. vi. 8.]

Περίχωρος, ου, ὁ, ἡ, from *περί* about, round about, and *χώρα* a country. —A neighbouring, or more strictly a *circumjacent*, country, γῆ being understood, a country round about, the environs. Mat. iii. 5. xiv. 35. [See Deut. iii. 13, 14. Neh. xii. 28. et al. Γῆ is added in Gen. xix. 28. In Mat. iii. 5. and elsewhere, the word is put for the inhabitants of the surrounding country.]

Περίψημα, ατος, τό, from *περιψάω* to scour or scrape off all around, "circumcirca abstergo vel defricco," Scapula, from *περί* about, and *ψάω* to scour or scrape off.

I. Properly, off-scouring, filth scoured off. [Hence many of the Greek lexicographers explain it as τὸ ὑπὸ τὰ ἴχνη πατοῦμενον.]

II. It was by the heathen applied to those wretched men who, after suffering all kind of indignities, were offered as expiatory sacrifices to their gods; and St. Paul applies the word to the apostles of Christ, occ. 1 Cor. iv. 13; as Ignatius doth also to himself, Epist. to the Eph. § 8, 18. Comp. *περικάθαρμα*. [It probably means, "we are so despised as to be thought like the wretched men who are made expiations." The word

occurs as *satisfaction* for in Tobit v. 18. See Symm. Jer. xxii. 28. where it is used as by St. Paul. Consult Le Moyne, Obs. ad Var. Sacr. p. 582.]

Περπερεύομαι, from *πέρπερος*, which Hesychius explains ὁ μετὰ βλακείας ἐπαυρόμενος, [and so Suidas,] *he who sets up himself, and is at the same time indolent and contemptible*. —To vaunt or boast oneself. Hesychius explains *περπερεύεται* by *κατεπαίρειται*, *sees effort, sets up itself*, and (Ecumenius (p. 465.) by *ἀλαζονεύεται*, *boasteth or vaunteth itself*. Casaubon, however, (p. 183. Casauboniana, cited by Wolfius,) observes, that *περπερεύεσθαι* has not exactly the same sense as *ἀλαζονεύεσθαι*, the latter signifying to boast falsely of excellencies which one has not, the former, to make too great an ostentation of those one really has. Wolfius further remarks, that *περπερεύεται* implies *boasting or vaunting oneself in words*, and that it is different from *φυσιοῦται*, which denotes *pride or elation of mind*. The Vulg. renders *περπερεύεται* by *perperam agit*, which seems to have led some persons into the mistake, (for such I think it is,) that *περπερεύεσθαι* was formed from the Latin *perperam*². It seems rather a pure Greek word. The adjective *πέρπερος* is found both in Polybius and Arrian, [D. E. ii. 2.] the former of whom applies it in such a connexion³ as determines its meaning to be *boasting, a boaster, bragger*, or the like; and Wetstein has produced the verb itself from Marcus Antoninus, v. 5. ἀρσεκείσθαι καὶ ΠΕΡΠΕΡΕΥΕΣΘΑΙ καὶ τοσαῦτα ῥιπτάζεσθαι τῇ ψυχῇ; and long before the time of this emperor, who lived in the second century, Cicero had used the compound verb *ἐμπερπερεύεσθαι* in his 14th Epist. to Atticus, lib. i. (ed. Gruter and Olivet,) "ego autem ipse, dū boni quomodo ἐμπερπερεύεσάμην νοβο αὐτοῖσι Pompeio?" Where, according to Dr. Middleton⁴, *ἐμπερπερεύεσάμην* signifies, that he exerted himself with all the pride of his eloquence before his new hearer, Pompey; or, as Suicer more particularly explains it, that he⁵ set himself off, and vaunted in a juvenile kind of manner; that borrowing all the ornaments and charms of eloquence, he exulted, as it were, in his oration, and studied to please his illustrious auditor. occ. 1 Cor. xiii. 4. where see Wolfius and Wetstein. [In the meaning given by Parkhurst, Heinsius, (Ex. S. vii. 10.) Muretus, (Var. Lect. xiv. 7.) Gataker, Suicer, Fessellius, (Adv. iii. 10.) and others agree; but there is another meaning adopted by Schleusner also after many writers. Πέρπερος is explained by *προπετής* in several glosses, and by (Ecumenius; and thence Chrysostom, (Hom. 33. in 1 ad Cor. p. 459.) and after him Theophylact, (p. 275.) explain the verb here by *προπετεύεσθαι* to act precipitantly; for, says he, ὁ πέρπερος is ὁ μετεωρίζμενος, ὁ κοῦφος, ὁ βλακεύμενος, i. e. one

¹ Suidas in the word *περίψημα*—οὗτος ἔλεγον τῷ κατ' ἐναντίον συνέχοντι τῶν κακῶν ΠΕΡΙΨΗΜΑ ἡμῶν γενοῦ, ἥτοι σωτηρία καὶ ἀπολύτρωσις' καὶ ἐνέβαλον τῇ θαλάσῃ, ὥσαντι τῷ Ποσειδῶνι θυσίαν ὑποτινύντες, 'they said thus to him who was every year devoted for the averting of calamities, Be thou our περίψημα, i. e. our salvation and redemption, and then they threw him into the sea, as a sacrifice to Neptune.' Comp. Photii Amphiloeh. in Wolfius, Cur. Philol. vol. v. p. 742. [For τῶν κακῶν in the above place of Suidas, Schl. reads πάντων κακῶν. Hesychius explains the word also by ἀντίλητρον, ἀντιπῶλον. See Ces. B. G. vi. 16. Lev. vii. 6. Lactant. Opp. l. c. 21.]

² [This is Schleusner's derivation, and he cites the Latin word *perperus* from Accius. Stephens, after the Etym. M., derives the verb from *περφέρεσθαι*. Salmassius makes *πέρπερος* a Cilician word (Fun. Ling. Hel. p. 132).]

³ He is drawing the character of a certain person in his Exc. Leg. 22. and says that he was κατὰ δὲ τὴν ἰδίαν φύσιν σωμαίνδος καὶ ἄλδος καὶ ΠΕΡΠΕΡΟΣ διαφέροντος, 'in his own nature remarkably noisy, talkative, and boasting.'

⁴ Life of Cicero, vol. i. p. 265. 4to.

⁵ "Me ostentavi et quasi juveniliter jactavi, omnibus adhibitis fucis et ornamentis orationi meæ, quasi exultavi, et placere illi studui." Thesaurus in *περπερεύομαι*. See also the note in Olivet's edition of Cicero.

tossed about, light, foolish; and Theodoret (p. 186.) explains the place, "love does not busy itself about what does not belong to it, as the measures of the divine substance, &c. He who loves cannot endure to do any thing rash (προπετές)." Zonaras (Lex. col. 1544.) has περιπεύεται, προπετές ποιεί· ἀτακτῇ κατεπαίρεται.]

Πέρουσι, an adv. of time, from πέρωω to pass, pass through.—The past year, last year. So Demosthenes, ΠΕΡΥΣΙ ἐπιδημῶν, 'residing last year;' and Philostratus, εἶδον αὐτὸν ΠΕΡΥΣΙ, 'I saw him last year.' See more in Mintert's Lex., and Wetstein's note on 2 Cor. viii. 10. [Lucian (Sol. vii. 220.) finds fault with ἐκ πέρουσι. Demosthenes, 467, 14, has πρὸ πέρουσι¹.] In the N. T. it is used only with ἀπὸ preceding, ἀπὸ πέρουσι, from last year, a year ago. occ. 2 Cor. viii. 10. ix. 2.

ΠΕΤΑΨ, ὦ.

I. To open, expand, stretch out. Thus used in the profane writers. See Scapula's and Hederic's Lexicons.

II. Πετᾶμαι, ὦμαι, mid. or pass. to fly, properly to be expanded, to expand himself or his wings in flying. occ. Rev. iv. 7. viii. 13. xiv. 6. xix. 17. [Prov. xxvi. 2. Job ix. 26. Diod. Sic. iv. 77. Πετᾶμαι is a better form. See Buttmann, § 101. and Lobeck ad Phryn. p. 587.]

Πετεινόν, οὗ, τό, from πέτομαι to fly.—A bird, a fowl, (which Eng. word is in like manner from the Saxon plean to fly. Mat. vi. 26. [viii. 20. xiii. 4. 32. Mark iv. 4. 32. Luke viii. 5. ix. 58. xii. 24. xiii. 19. Acts x. 12. xi. 6. Rom. i. 23. James i. 7. Deut. xiv. 19. 20. Is. xviii. 6. Hom. Il. viii. 247. Herod. ii. 123.]

Πέτομαι, the same as πετᾶμαι; see under πετᾶω.—To fly. occ. Rev. xii. 14.

Πέτρα, ας, ἡ, from πέτρος.

I. A rock. Mat. vii. 24. 25. xvi. 18. xxvii. 51. 60. Mark xv. 46. Luke vi. 48. Rom. ix. 33. (a rock of offence, a rock to stumble over, i. e. a ground of offence, spoken of Christ; the phrase comes from Is. viii. 14. or xxviii. 16.) 1 Cor. x. 4. (the spiritual rock which followed the Jews, which is interpreted by Schleusner to be the water from the rock which followed them, i. e. ran through their camp, according to Schleusner; or, according to others, ran down from Horeb to the sea, the Israelites going by it.) 1 Pet. ii. 7. Exod. xvii. 6. Jer. iv. 29. Ceb. Tab. 15. Xen. An. iv. 7. 4. Herodian viii. 1, 13.]

II. A cave in a rock. Rev. vi. 15, 16. Jer. xlviii. 28. 1 Sam. xiii. 6.]

III. Rocky ground. Luke viii. 6, 13.]

ΠΕΤΡΟΣ, ου, ὁ.

I. Homer uses it, constantly I believe, for a large stone, but such as a strong man might throw. See Il. vii. 270. xvi. 411, 734. xx. 288. [Job xli. 20. 2 Mac. i. 16. iv. 41. Xen. An. iv. 5, 8. Eur. Med. 28.]

II. Peter, the surname of Simon, translated into Greek from the oriental Κῆφας, which see. John i. 43. et al. freq. On Mat. xvi. 18. we may observe, that as our Lord himself probably used the same original word πέτρ in both parts of the

sentence, (see under Κηφᾶς,) so the French translation well expresses both Πέτρος and πέτραν by the same word *Pierre*; but Diodati, in the Italian, is able exactly to preserve the same distinction of gender as in the Greek, and renders Πέτρος by *Pietro*, and πέτραν by *pietra*.

Πετρώδης, εος, ους, ὁ, ἡ, from πέτρος a stone, or perhaps a rock. (Comp. Luke viii. 6.)—Stony, rocky. occ. Mat. xiii. 5, 20. Mark iv. 5, 16; in all which texts either χωρίον place, or χωρία places, are understood.

Πήγανον, ου, τό, from πήγνυμι or πήγω to fix. The name of a herb, rue, which Dr. Quincey observes is replete with a viscid juice, and that it is of excellent service in all nervous cases, and particularly in such as arise from the womb, as it deterges the glands, and by its viscidty bridges those inordinate motions which frequently begin there, and affect the whole constitution. occ. Luke xi. 42. [See Plin. H. N. xx. 13. Ol. Cels. Hierobot. ii. p. 251. Salm. de Homon. Hyl. Iatr. p. 43. Dioscor. iii. 52. Theophr. H. Pl. i. 15.]

ΠΗΓΗ, ἡς, ἡ. The Greek lexicographers deduce it from πήδῶω to leap up, because πηδᾶ ἐκ γῆς, it leaps or springs out of the earth (see John iv. 14).

[I.] A fountain or spring. See James iii. 11, 12. [Is. lviii. 11. Lev. xi. 36. xii. 7. Ecclus. xxi. 13. Xen. An. i. 5, 7. Diod. Sic. v. 43. It is metaphorically used Rev. iv. 17. xxi. 6. and especially John iv. 14. Is. xii. 3. Prov. x. 12. et al. freq.]

[II.] A well. John iv. 6. Comp. 2 Pet. ii. 17.]

[III.] A running, flow. Mark v. 29. ῥύσις occ. in the parallel place in Luke viii. 44. Πηγῇ is used in good Greek of other things besides water, as Soph. El. 888. of milk. See Jer. ix. 1. Achill. Tat. vi. p. 375. Stanley on Æsch. Prom. 401.]

Πήγνυμι² in the LXX answers to the Heb. נָפַץ, Exod. xv. 8. [This verb signifies, properly, to fix, to bind together, (Xen. An. iv. 5, 3.) and then to build by joining together. So it comes to be used of building or erecting tents, because, according to Schleusner, they are fixed by pins into the earth.]—To fix, pitch, as a tent. So the word is often applied by the LXX for the Heb. נָפַץ to expand, stretch out, and twice for the Heb. נָפַץ to plant, fix, pitch; and the phrase σκηνήν or σκηνάς πῆξαι is very common in the purest Greek writers. See Wetstein. occ. Heb. viii. 2. [See Gen. xxvi. 25. xxxv. 21. Polyb. iii. 46, 1. Herod. v. 82. vi. 12.]

Πηδάλιον, ου, τό, from πήδωω an oar, which from πήδῶω to leap, as an oar is made to do in the water.—A rudder of a ship. occ. Acts xxvii. 40. James iii. 4. That the ancient ships had frequently two rudders may be seen abundantly proved in Bochart, vol. iii. col. 453. in Elsner, and especially in Wetstein on Acts xxvii. 40. These rudders were a kind of very large and broad oars on each side of the hinder part of the ship. See Scheuchzer, Phys. Sac. tab. cclvii, where several such two-ruddered vessels are represented to the eye. On Acts xxvii. 49, says

¹ [See Lobeck ad Phryn. p. 47.]
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² [The verb πήγω is obsolete.]

the learned Markland in Bowyer's Conjectures, "They likewise unloosed the *rudders* (i. e. as well as *cut off the anchors*) and let them too drop. The *rudders*, *πηδάλια*, were two large heavy pieces of wood. All great ships of the ancients (of which kind were the Alexandrian corn-ships) had *two rudders*!,"

Πηλίκος, η, ον, from *ήλικος* *how great*.—*How great*, of dignity. occ. Heb. vii. 4. [See Zech. ii. 2. Parkhurst says that in Gal. vi. 11. it is used of *quantity* or *size*. In this place, St. Paul says, "Ye see *πηλίκους* *γράμμασιν* I have written to you with my own hand." Some suppose that the apostle uses the word in its sense of *what sort*, and means to apologise for the awkward writing by observing that it was his own, and not that of an amanuensis as usual. So Chrysostom, Theodoret, Jerome, Zonaras, (Lex. col. 1547.) Whitby, Doddridge, and others. This is on the supposition that *γράμμα* denotes a *letter* of the alphabet; but in Acts xxviii. 21. we have the plural used to express *epistles*, or, more probably, an *epistle*. If that sense be admitted, *πηλίκος* may have its proper meaning, *how great*, ye see in *how large a letter* I have written to you, &c. So Beza, Le Clerc, Beausobre, Wolf, Lardner, Macknight, Schleusner.]

ΠΗΛΑΪΣ, οὔ, ὅ, from Heb. *פָּלַץ* to roll oneself in dust; whence also *παλάσσω* to defile, from which V. Eustathius deduces *πλόος*.

[I. *Mud*, i. e. dust or sand, and liquid. John ix. 6. See Job iv. 19. xxx. 9. xxxviii. 14. Chariton, Aphrod. i. 3. Xen. An. i. 5, 8. Thuc. ii. 4.]

[II. *Potters' clay*. Rom. ix. 21. Is. xli. 25. Nahum iii. 14. (referred by Schl. to sense I.) Ecclus. xxxiii. 3. Polyb. xii. 15, 6. Dem. 313, 17.—It seems to be *dust*, or *earth*, in Job x. 9.]

ΠΗ'ΡΑ, ας, ή, [perhaps,] from *φέρω* to carry.—A *scrip*, a *satchel*, a *little bag* to carry provisions in². Mat. x. 10. Mark vi. 8. et al. The word is used in the same sense by the Greek writers. Thus Homer, Odys. xvii. 410. *πλήσαν δ' ἄρα ΠΗ'ΡΗΝ σίτου καὶ κρέων*, 'they filled his *scrip* with bread and meat;' and Plutarch, de Profect. in Virtut. t. ii. p. 79. E. *Διογένης δὲ τὸν πίνοντα ταῖς χερσὶν θεασάμενος ἐξέβαλε τῆς ΠΗ'ΡΑΣ τὸ ποτήριον*, 'Diogenes, seeing one drinking out of (the hollow of) his hands, threw away his pot out of his *scrip*.' See more in Wetstein.

[Πηρώω, to injure the body in any way, (Aristoph. Ran. 636.) and especially to blind. (Job xvii. 7. See Fœs. (Ec. Hipp. in voce.) Some MSS. have *πεπηρωμένην* for *πεπωρωμένην* in Mark viii. 17.]

Πήρωσις, blindness. Some MSS. so read for *πώρωσις* in Mark iii. 5. So Euseb. H. E. i. 18. Phil. t. ii. p. 432. ed. Mang. and Inc. Deut. xxviii. 28.]

¹ [See also Perizon. ad Ælian. V. H. ix. 40. Græv. ad Hesiod. Op. et D. 45. or Lect. Hesiod. 2.]

² [This word answers to *pera* and *mantica*, while *βαλάντιον* is the *crumena*, or bag for money. It is used precisely in this sense in Syriac, 1 Sam. xvii. 40. 2 Kings iv. 42. et al.]

Πήχυς, εως, ὅ.

I. Properly, the lower part of the human arm from the elbow. Thus used in Homer, Il. v. 314.

'Ἀμφὶ δ' ἰὸν φίλον υἱὸν ἐχεῖατο ΠΗ'ΧΕΕ λευκῶ.

About her much-loved son her arms she throws.

POPE.

So Odys. xxiv. 346.

'Ἀμφὶ δὲ παῖδι φίλῳ βάλε ΠΗ'ΧΕΕ.—

II. A cubit measure, equal [as Suidas says] to the length of a man's arm from the elbow to the end of his middle finger, i. e. about seventeen inches and a half. occ. John xxi. 8. Rev. xxi. 17. Thus the Heb. *קַמַּח* Deut. iii. 11. and the Latin *cubitus*, signify both the *lover part of the arm*, and a *cubit measure*. [Gen. vi. 15.]

III. It denotes a short time, as the Heb. *קִטְרָה* a *hand-breadth* does, Ps. xxxix. 5 or 6. So the English *span* is used for "any short duration." Johnson. occ. Mat. vi. 27. Luke xii. 25. The word in these two passages is plainly determined to the sense of *time* by Luke xii. 26. where our Saviour speaks of *προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ* ΠΗ'ΧΥΝ ἓνα, as being *ἐλάχιστον* a *very small thing*, whereas adding a *cubit* to a man's stature would indeed be a *great one*. For this remark I am indebted to Wetstein on Mat. vi. 27. Πηχυῖος is applied to *time* by Minnermus, [ii. 3. (in Gaisford's Poetæ Min. Græci.)]

Τοῖς ἔτελοι ΠΗΧΥΓ' ὅΝ ἐπὶ χρόνον ἀνθεσιν ἤβησεν
Τερπόμεθα, —

Like these, for a short time the spring of youth
We taste —

See Hammond on Mat. vi. 27. [This notion as to *πήχυς* is not assented to by Wahl or Schl. The latter says, however, that if *ἡλικία* be used of age, *πήχυς* may certainly well denote a *very short time*.]

Πιάζω, [Dor. for] *πιέζω*.

I. To press by laying one's hand upon. So Scapula, *inijecta manu premo*.

II. To take hold on another, as by the hand, in a friendly manner. Acts iii. 7.

III. To lay hold or hands on, to catch, apprehend, in a violent and hostile manner. John vii. 30, 32. [viii. 20. x. 39. xi. 57. Acts xii. 4. 2 Cor. xi. 32.]

IV. To take, catch, as fish. John xxi. 3, 10. [Rev. xix. 20. Song of Solomon, ii. 15².]

ΠΙΕ'ΖΩ, to press, press or squeeze down. occ. Luke vi. 38. [Micah vi. 15. Thuc. ii. 52. Xen. Mem. iii. 10, 13. Cyr. vii. 2, 7.]

Πιθανολογία, ας, ή, from *πιθανός* *persuasive*, *persuasive*, (which from *πιθῶ* to persuade, and *λόγος*, a word, speech.)—*Persuasive speech*, *plausible* or *enticing words*, or *discourse*. occ. Col. ii. 4. [Πιθανολογέω, Diod. Sic. i. 39. Πιθανολόγος, Etym. M. 729, 29.]

Πικραίνω, from *πικρός* *bitter*.

I. To make bitter [in taste], embitter. Πικραίνωμαι, pass. to be made bitter, to be embittered. occ. Rev. viii. 11.

[II. As bitterness is used to express what is

³ [Wahl and Schl. quote this word as occurring in the LXX, Job x. 16; but I do not find it in Mill. Ἀργεῖουμα is the word there, and *πιάζω* is used in one of the minor versions.]

disagreeable, hence the word has the sense to *cause trouble, inconvenience, or pain*. It is used of *causing pain* in Rev. x. 9, 10. Job xxvii. 2.]

[III. Metaphorically, to *embitter, irritate, provoke*; and hence, in the passive, to be *provoked*,] to be *bitterly severe or angry*. occ. Col. iii. 19. So in the LXX it denotes to be *bitterly angry*, answering to the Heb. פָּקַד to *foam with anger*. Exod. xvi. 20. Jer. xxxvii. 15. Philo likewise, cited by Wetstein on Col., several times uses it in the same sense; and Dio Cassius [Exc. Vales. p. 621. Schleusner, however, thinks the word is used in the *middle voice*, and translates it to *act harshly towards, treat harshly*. Comp. Job xxvii. 2. 1 Mac. iii. 7. The passive occurs in the sense to be *angry* in Theocr. Idyll. v. 120. Demosth. p. 1464, 18.]

Πικρία, ας, ἡ, from πικρός.

[I. *Bitterness*. Deut. xxxii. 32. Jer. ii. 31.]

[II. Metaphorically, *bitter anger, hatred, malice*. Eph. iv. 31. Comp. Jer. xv. 17. Lam. iii. 19. It may perhaps be *bitter invective*, (see Is. xxxvii. 29. Menander, p. 338, l. 327. ed. Cleric.) which would seem also to be the sense in Rom. iii. 14. though Schleusner suggests that the meaning there may be *fraud*, as in Ps. x. 7. whence the words are taken: the Heb. has מַרְכָּרִי, which signifies *deceit*. Bretschneider refers this passage to the last sense.]

[III. By a Hebraism, (the derivatives from מַרְכָּרִי signifying *gall and poison*, as in Job xx. 14, 25. *poisoned*, Deut. xxxii. 24.) *Poison*. It is used only metaphorically to express *vice and evil* in this sense in the N. T. Thus in Heb. xii. 15. we have ῥίζα πικρίας (i. e. by an Hebraism 1 for ῥίζα πικρά) a *poisonous root*. Referring to Deut. xxix. 17. we find, "Lest there should be among you a root, sending forth a *poisonous and bitter plant*," where the LXX has ῥίζα ἄνω φθονσα ἐν χολῇ καὶ πικρίᾳ. The meaning is, "lest there should be one who, like a *poisonous plant*, should infect others with his *poison*, i. e. should seduce them to idolatry." And so in the place of Hebrews, *lest there be any poisonous root*, i. e. *any vicious man among you*. So in Acts viii. 23. where we have εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα (i. e. ὁρῶ σε εἶναι χολὴν πικράν²), the meaning is to be explained in the same way, and perhaps by reference to the same place of Deuteronomy, *I see that you are poisonous gall*, i. e. *complete poison, entirely wicked*. Some, however, explain εἰς χολὴν as if it were ἐν χολῇ, (which is the reading of one MS.) i. e. *I see that you are (wrapped up) in the most exceeding vice*. Some, again, think that the metaphor is rather from the bitter taste given by gall to every thing it touches, than from its poisonous quality.]

ΠΙΚΡΟΣ, ᾰ, ὄν.

I. *Bitter* to the taste, *brackish*, as water. James iii. 11. where see Wetstein. Thus Herodotus, iv. 52. mentions the Scythian river Hypanis, which for some distance from its source is ΓΑΥΚΥΣ *sweet*, but afterwards becomes ΠΙΚΡΟΣ *δενικώς* excessively *bitter*, ἐκδιδοῖ γὰρ ἐς αὐτὴν κρήνην

ΠΙΚΡΗ', 'for a *bitter* spring runs into it;' and Josephus, de Bel. vii. 6, 3. speaking of the springs of water near the castle of Macherus, says, ΠΙΚΡΑΙ'—αὐτῶν τινὲς εἰσιν, αἱ δὲ ΓΑΥΚΥΤΗΤΟΣ οὐδὲν ἀπολείπουσαι, 'some of them are *bitter*, others by no means deficient in *sweetness*.' [See Hom. Od. E. 322. Ex. xv. 23. Jer. xxxiii. 15. Is. v. 20. xxiv. 9.]

II. *Bitter, cruel, malignant*. Jam. iii. 14. This word and its derivatives are applied figuratively as well in the profane as in the sacred writers. Thus Aristotle, Eth. iv. 5. cited by Scapula, οἱ δὲ ΠΙΚΡΟΙ' ἐνδοιάλυστοι, καὶ πολὺν χρόνον ὀργίζονται, 'men of a *bitter* disposition are hardly placable, and retain their anger a long time.' [Ælian, V. H. xiv. 18. Polyb. v. 41, 3. Diod. Sic. i. 78.]

Πικρῶς, adv. from πικρός.—*Bitterly*. In the N. T. it is applied only figuratively to *weeping*. occ. Mat. xxvi. 75. Luke xxii. 62. The LXX use the same phrase πικρῶς κλαίειν for the Heb. בָּרַךְ בָּרַךְ to *weep bitterly*, Is. xxxiii. 7. and for בָּרַךְ בָּרַךְ to be *bitter in weeping*, Is. xxii. 4. [Comp. also Hom. Od. Δ. 153. Aristen. i. 22. Eur. Phoen. 901. Ruth i. 20. Ez. xxvii. 30, 31. Ecclus. xxv. 20. Πικρῶς is used for *vehemently* in Menander fr. p. 4. v. 9.]

[Πιμπλάω, or πίμπλημι. See πλήθω.]

Πίμπρω, or πίμπρημι, [or πρήθω].—*To burn, inflame*. [Diod. Sic. ii. 12. Ælian, V. H. xii. 22.] Πίμπραμαι, pass. to be *inflamed, or to be swollen from inflammation*. Bochart shows, by authorities from the Greek writers, that it may be rendered either way, vol. iii. 373. &c. occ. Acts xxviii. 6. where comp. Wolfius, Wetstein, and Scheuchzer, Phys. Sacr. [Ælian, H. A. i. 57. iii. 18. and Luc. in Dipsad. p. 482. use the word in the sense of *swelling from inflammation*.]

Πινάκιδιον, ου, τό. A diminutive of πίναξ. See πίναξ II.—A *little writing-board or table, a writing-tablet*. occ. Luke i. 63. Arrian, Epictet. iii. 22. p. 318. Dr. Shaw, Travels, p. 194. informs us, that the Moorish and Turkish boys in Barbary are taught to write "upon a smooth thin board, slightly daubed over with whiting, which may be wiped off or renewed at pleasure. Such probably," adds he, "for the Jewish children use the same, as the *little board or writing-table* (as we render it, Luke i. 63.) that was called for by Zacharias." [Symm. Ez. ix. 2.]

Πίναξ, ακος, ὁ, from πίνος, ἡ, a *pine-tree*.

I. A *board, or plank*, properly made of *pine*. Thus it is used by Homer, Odys. xii. 67. for the *planks of a ship*,

ΠΙ'ΝΑΚΑ'Σ τε νεῶν.

II. A *board, or small plank of wood*, which the ancients used to smear with wax, and then write on it, a *writing-table or tablet*. Thus applied by Homer, II. vi. 169. Comp. under γράφω II. and πινάκιδιον. [These writing-tables, at first made of pine-wood, were afterwards of ivory, brass, &c. The word occurs in this sense in Demosth. 1055, 16.]

III. A *large dish, a platter, a charger*, in which

¹ [On this common Hebraism in the N. T. see Glass, Phil. Sacr. 1. i. 8, 2. Vorst. de Hebraism. p. 247.]

² [On this use of εἰς, compare Mat. xix. 5. Heb. i. 5. viii. 10.]

meat is brought to the table. So Homer, *Odyssey* i. 141. iv. 57. xvi. 49. speaks of ΠΙ'ΝΑΚΑΣ κρεῖων, dishes of flesh-meats, which were set on the table. It is highly probable, that, as the etymologist expressly affirms, the things anciently used for this purpose were pieces of board, or a large kind of flat wooden trenchers. [See also Athenæus vi. p. 228. to the same point, and Pol. On. viii. 16. x. 52.] *occ.* Mat. xiv. 18, 11. Mark v. 25, 28. Luke xi. 39.

ΠΙ'ΝΩ and ΠΙ'Ω.

[I. *To drink.* Mat. vi. 25. xxvi. 27. Mark xiv. 25. xv. 34. Luke i. 15. xxii. 18. et al. freq. It is joined with the acc. in Xen. *Cyr.* vi. 1, 10. Hell. ii. 3, 56. *Diod. Sic.* iii. 44; with ἐκ and a gen. *Ælian*, V. H. i. 4; with ἀπό in Xen. *Cyr.* iv. 5, 4. See Schäfer on *Greg. Cor.* p. 123. on the Attic construction with the genitive. These formulæ, φαγεῖν καὶ πίνειν, ἐσθίειν καὶ πίνειν, &c. denote (1.) *luxurious feasting.* Mat. xxiv. 38, 49. Luke xii. 19, 45. xvii. 27, 28. 1 Cor. xv. 32. With a negation, they imply, of course, to use no luxury, i. e. to live severely, as Mat. xi. 18, 19. Luke vii. 33, 35. See 1 Kings i. 25. Job i. 4.]

[(2.) *To live in the usual manner,* i. e. not to fast. Luke v. 33. 1 Cor. ix. 4. though both of these are by Schleusner referred to (1.)]

[(3.) Joined with μερά, these phrases mean to live familiarly with, as Mark ii. 16. Luke v. 30. xiii. 26. xxii. 30.—We may notice, that God, in his distribution of good or evil to man, is spoken of as giving a cup of a wholesome or deadly nature to him². See θυμός and οἶνος. Hence, perhaps, come the phrases in John xviii. 11. (*Shall I not undergo in patience the lot assigned to me by God?*) Mat. xx. 22, 23. Mark x. 38, 39. There is not, however, perhaps any occasion to refer this easy metaphor to any particular notion among the Hebrews. Plautus has (*Casin.* v. 2, 42.) "ut senex hoc eodem poculo quo ego bibi, biberet." Others say, that the phrase in John iv. 4. implies who shall become my disciple, because, to drink the waters given by any one was a Hebrew phrase for becoming his disciple. See Schoettgen, H. H. and Talm. p. 218.]

[II. *Figuratively, to absorb.* Of the earth drinking the rain. Heb. vi. 7. Deut. xi. 11. *Anac.* xix. 1. *Xen. Symp.* ii. 25. *Herod.* iii. 117. *Virg. Ecl.* iii. 111.]—Observe πίνειν, in Luke xvii. 8. is the 2nd fut. mid. 2nd pers. sing. according to the Ionic, or rather the ancient dialect, from πίνω, as φάγεται in the same verse from φάγω. So πίσεις plur. Matt. xx. 23. See Wetstein on both texts.

Πιότης, ητος, ἡ, from πῖος, εος, ους, τό, the fat.—*Fatness*, as of the olive-tree, to which also it is applied in the LXX, Judg. ix. 9. for the Heb.

πῶς fatness. *occ.* Rom. ix. 17. [See 1 Kings xiii. 3, 5. Gen. lxxvii. 28.]

Πιπράσκω, from πρῶω, by sync. for περῶω, [which is to make to pass over, and so to bring from a distance, as if to sell.] Thus in Homer, *Od.* xiv. 297.

Κεῖθε δέ μ' ὅς περᾶ' Σηξι.—

That he might sell me there.

[I. *To sell.* Mat. xiii. 46. xviii. 25. (where Parkhurst refers to Exod. xxii. 3. Lev. xxv. 39, 48. 2 Kings iv. 1. Neh. v. 5, 8. Is. l. 1.) xxvi. 9. Mark xiv. 5. John xii. 5. Acts ii. 45. iv. 34. (comp. Appian, B. C. v. p. 1088.) v. 4. See also Deut. xv. 12. 2 Mac. viii. 14. *Ælian*, V. H. xii. 12.]

[II. *To give up entirely to any one's power like a slave who is sold.* Rom. vii. 14. Comp. 1 Kings xxi. 25. 1 Mac. i. 16. 1 Sam. xxiii. 7. Baruch iv. 4. Demosth. 215, 6.]

Πίπτω.

I. *To fall.* [Mat. xv. 14. xvii. 15. Luke vi. 39. xvi. 21. Acts xx. 9. Rev. viii. 10. ix. 1.—of seed falling or being sown. Mat. xiii. 4, 5, 7, 8. John xii. 24. et al.]

[II. *To fall down*, used of men falling from weakness, fear, veneration, in supplication, &c. Mat. ii. 11. iv. 9. xvii. 6. xviii. 26, 29. xxvi. 39. Mark v. 22. ix. 20. xiv. 35. Luke v. 12. viii. 41. xvii. 16. John xi. 32. xviii. 6. Acts v. 10. ix. 4. xxii. 7. 1 Cor. xiv. 25. Rev. iv. 10. v. 8, 14. viii. 11. xi. 16. xix. 4, 10. xxii. 8. Comp. 1 Sam. xxv. 23. (שָׁרַף)]

III. *To fall down*,—as a house, Mat. vii. 25–27. [Luke vi. 49.]—a tower, Luke xiii. 4.—walls, Heb. xi. 30. [—a tent, Acts xv. 16.] On Rev. xiv. 8. xviii. 2. comp. Is. xxi. 9. Jer. li. 3; not that this application of πίπτω to a city or community is a mere Hebraism, for Kypke, on Rev. xiv. 8. cites from Euripides, [Troad. 1160.] Τροίαν ΠΕΣΟΥ'ΣΑΝ, Troy fallen, and from Plutarch, Σπάρτην ΠΕΣΟΥ'ΣΗν falling Sparta.

IV. With ἐπί following, to fall upon, Luke xxiii. 30. Rev. vi. 16.—as a lot, Acts i. 26.

V. *To fall, perish, be destroyed.* See Mat. x. 29. Luke xxi. 24. [Acts xxvii. 34.] 1 Cor. x. 8. Heb. iii. 17. [Rev. xvii. 10.] Comp. Rom. xi. 11. [Eur. Phoen. 1166. 1443. Hom. Od. X. 254. Herodian, i. 11, 5. Virg. *Æn.* x. 830. Cornel. Nep. Pausan. i. So ἔπε in Num. xiv. 32. 1 Chron. xxi. 14. Ez. vi. 11. The word is used to express the destruction of the heavenly bodies, i. e. their fall from heaven. See Mat. xxiv. 19. Rev. vi. 13. Comp. Job xxix. 24. Is. xxxiv. 4. Hom. Il. 9. 485. Philost. Ep. 23. ed. Morell. Virg. *Æn.* ii. 9. Manil. Astron. i. 910.]

VI. *To fail.* Luke xvi. 17. where see Wetstein. [See Josh. xxi. 45. xxiii. 14. 1 Sam. iii. 19. Eur. Hipp. 41. Iph. Taur. 121. Vorst. Ph. S. v. p. 163.]

VII. *To fall into sin and a state of disfavour with God.* Rom. xi. 22. 1 Cor. x. 12.

VIII. *To fall in judgment, to be condemned and punished.* Rom. xiv. 4. [This Schleusner refers to VII. See Rom. xi. 1. Heb. iv. 11.]

[IX. *To fall or impinge upon.* See Mat. xxi. 44. Luke xx. 8. Comp. Is. xxviii. 13. lix. 10.]

[X. It seems sometimes used like the verb to come, without expressing any fall. Schleusner

¹ To illustrate the horrid history in Mat. xiv. and show that others have been guilty of like barbarities, I add from Bayle's Dictionary in Fulvia, note (E), that "Mark Antony caused the heads of those he had proscribed to be brought to him [even] while he was at table, and entertained his eyes a long while with that sad spectacle. Cicero's head he ordered to be put on the very pulpit where Cicero had made speeches against him. Fulvia [Antony's wife] took that head, spit upon it, and putting it in her lap, she drew its tongue, which she pricked several times with her bodkin, and at the same time she uttered a thousand bitter invectives against Cicero." See also Wetstein on Mat. xiv. 11.

² [See Ps. xvi. 5. *eccl.* xiii. 13.]

thinks, however, that something sudden is implied. James v. 12. (*to fall or come into condemnation.*) Rev. xi. 11. (*fear came or fell on them.*) Comp. Job iii. 11. 1 Mac. iv. 45. Ælian, V. H. iii. 32.]

[Πιστεῖν, from πιστις belief.]

[I. *To believe, give credit to*, either of persons or things.]

[(1.) Generally, with a dative, Mark xvi. 13, 14. Luke i. 20. John ii. 22. iv. 50. v. 46. xii. 38. (Rom. x. 16.) Acts viii. 12. xiii. 41. xxiv. 14. xxvi. 27. 1 John iv. 1. Xen. Cyr. iv. 2, 8. v. 3, 17. Polyb. viii. 23, 11. Lysias, 655, 14.—with ἐπί and dative, Luke xxiv. 25. Acts xiii. 12.—with ἐν and dative, Mark i. 15. (See Matthiæ § 382.)—with εἰς, Rom. x. 14. 1 John v. 10.—with acc. and infin. Rom. xiv. 2. (where, perhaps, it is rather used of *belief* in the sense of *opinion.*) Xen. Cyr. iv. 5, 45. Symp. iv. 8. Ælian, V. H. ii. 21.—with ὅτι, Acts ix. 25. 1 Thess. iv. 14. Heb. xi. 6. James ii. 19. Herodian i. 14, 10.—with a dative and ὅτι, John iv. 21.—with περὶ, a genitive and ὅτι, John ix. 18.—with an acc. John xi. 26. 1 John iv. 16. Herodian i. 9, 13.—absolutely, Mat. xxiv. 23, 26. Mark xiii. 21. John iii. 12. xx. 8, 25, 29. Rom. x. 14. 1 Cor. xi. 18. Heb. iv. 3. Jude 5. Thuc. i. 1.]

[(2.) Of *belief* in Jesus as the Messiah, with dative, John v. 38, 46. vi. 30. viii. 45, 46. x. 37, 38.—with ἐπί and dative, Mat. xxvii. 42.—ἐπί and acc. Acts ix. 42. xxii. 19.—with εἰς, John ii. 11, 23. iv. 39. vii. 48. ix. 35, 36. x. 42. xi. 45, 48. xii. 11, 37, 42, 47. xiv. 29. xvi. 31.—with ὅτι, John vi. 69. viii. 24. x. 38. xi. 42. xvi. 27, 30. xvii. 8, 21.—absolutely, Mark xv. 32. John i. 7, 51. iv. 41, 42, 48, 53. vi. 36. ix. 38. x. 25, 26, 38. xii. 39, 47. xvi. 31. xix. 35.—And the word is similarly used of credit given to Moses as a divine messenger, John v. 40. and to John Baptist, Mat. xxi. 25, 32. Mark xi. 31. Luke xx. 5. It seems often used to express a true and cordial reception of and obedience to the Gospel doctrines;—with dative, John viii. 31. Acts v. 14. 1 John iii. 23.—with ἐπί and dative, Rom. ix. 33. x. 11. 1 Pet. ii. 6. 1 Tim. i. 16.—with ἐπί and acc. Acts xi. 17. xvi. 31.—with ἐν and dative, Acts xiii. 39.—with εἰς, Mat. xviii. 6. Mark ix. 42. John iii. 15, 16, 36. vi. 29, 35, 40, 47. vii. 38, 39. xi. 25, 26. xii. 36, 44, 46. xiv. 12. xvii. 20. Acts x. 43. xiv. 23. xix. 4. Gal. ii. 16. Phil. i. 29. 1 Pet. i. 8. 1 John v. 10.—with ὅτι, John xi. 27. (comp. the preceding verses.) xiii. 19. (the words being used here to the Apostles, who had long before signified their belief in Jesus as the Messiah, must probably refer to a higher faith.) xiv. 10. Rom. x. 9. 1 John v. 1, 5.—absolutely, Mark xvi. 16, 17. Luke viii. 13. (*for a time they have a right faith.*) John vi. 64. (The meaning could hardly be, that Iscariot did not believe that Jesus was the Messiah, but he had no sincere

faith. Wahl adds here ver. 36 of this chapter.) xi. 15. xx. 31. Acts xiii. 48. (or this may be referred to the subsequent division.) Rom. i. 18. iii. 22. iv. 11. x. 4, 10. xv. 13. 1 Cor. i. 21. xiv. 22. xv. 11. (though this may be understood of belief in the resurrection, and referred to (1).) Gal. iii. 22. Eph. i. 13, 19. 1 Thess. ii. 13. 2 Thess. i. 10. 1 Tim. iii. 16. 1 Pet. ii. 7.]—Since *believing* in Christ or in the Gospel is the distinguishing characteristic of a Christian, hence, *believing* is often put absolutely for *believing in Christ*. See Mark xvi. 16, 17. Acts ii. 44. iv. 32. viii. 13. [xi. 21.] xiii. 12. [xiv. 1. xv. 5, 7. xvii. 12, 34. xviii. 27.] xix. 2, [18. xxi. 20, 25. 1 Cor. iii. 5. xv. 2. 1 Thess. i. 7. ii. 10.] et al. freq. Comp. Acts viii. 37; but observe, that this whole verse is wanting in no fewer than thirty-four MSS., and in the ancient Syriac version, and is accordingly marked by Wetstein as what ought to be expunged, and is thrown out of the text by Griesbach. I own it sounds to me of a later age than the apostolic. [I should add to these passages Rom. xiii. 11. (*nearer than when we first believed in Christ.*) We may add, finally, some passages where this word is used of *believing in God*, as Acts xvi. 34. Titus iii. 8. 1 John v. 10; and with reference to a saving faith. Rom. iv. 3, 17, 24. Gal. iii. 16. James ii. 23. See Ps. lxxviii. 22 and 32. Is. xxviii. 16.]

[II. *To trust in, have a confidence*, with a dative, 2 Tim. i. 12. (Ceb. Tab. 7, 31. Polyb. vi. 2, 10. Æschin. 17, 21. Xen. Cyr. i. 6, 9.)—with ἐπί and acc. Rom. iv. 5.—with εἰς, John xiv. 1. and perhaps 1 Pet. i. 21.—with infinitive, Acts xv. 11. (Xen. An. vii. 7, 47.)—with ὅτι and future, Luke i. 45. Acts xxvii. 25. Rom. viii. 8. In Mark xi. 23. the present is put for the future;—absolutely, Mat. viii. 13. 2 Cor. iv. 13. See also Rom. iv. 8. 1 Cor. xiii. 7. The word is also used especially of *confidence* in the power of Jesus to aid and cure. Mat. ix. 28. Mark v. 36. ix. 23, 24. Luke viii. 50. John xi. 40.]

[III. *To trust any thing to any one, commit it to his charge*. Luke xvi. 11. John ii. 24. And in the pass. πιστεύομαι τι is *to be trusted with any thing*, as Rom. iii. 2. 1 Cor. ix. 17. Gal. ii. 7. 1 Thess. ii. 4. 1 Tim. i. 11. Tit. i. 3. See Jer. xii. 6. 1 Sam. iii. 21. Diod. Sic. i. 72. xvii. 80. xx. 19. Xen. Cyr. iv. 2, 8. Hier. v. 8. Polyb. iii. 69, 1.]

Πιστικός, ὅς, ὄν, from πίστις, *fidelity*.—*Genuine, unadulterated, pure*. occ. Mark xiv. 3. John xii. 3. Thus Theophylact says, that by νάρδον πιστικὴν is meant τὴν ἀδόλον νάρδον καὶ μετὰ ΠΙΣΤΕΩΣ κατασκευασθεῖσαν, 'Nard unadulterated and faithfully prepared.' So Jerome, *veram et absque dolo*. See this interpretation further confirmed in Suicer, Thesaur. under νάρδος, and by Kypke. I add from Menandri Fragment. p. 218, 142. ed. Cleric. ΠΙΣΤΙΚΟῦΣ λόγος, 'his discourse is genuine, or commands belief.' [The word is used in the sense of *persuasive*, or *adapted to persuade*, in Xen. Cyr. i. 6, 10. It is *faithful* or *trustworthy*, Artem. ii. 32.]

Πίστις, εως, ἡ, from πέπεισται, 3 pers. perf. pass. of πείθω *to persuade*, and in pass. *to be persuaded, believe*.

I. *A being persuaded, faith, belief*. Rom. xiv. 22, 23. where see Macknight; and Campbell's Prelim. Dissertat. p. 112. It generally implies

¹ [It must be evident to every person who considers the matter, that in many cases it must be very difficult to ascertain whether *simple belief* in Jesus as the Messiah, or a *belief of a higher order* is intended. Accordingly, the Lexicographers contradict one another unnecessarily in their arrangement of passages. I have followed Wahl in his arrangement of the senses, but not of the passages. For example, he puts John v. 38, 46. vi. 30. viii. 45, 46. with many others implying *simple belief* most clearly, under this second division. At the same time, I must beg the reader to use his own judgment.]

such a knowledge of, assent to, and confidence in, certain divine truths, especially those of the gospel, as produces good works. See Mat. viii. 10. xv. 28. Acts iii. 16. Rom. iii. 22, 25¹, 28⁴. Gal. v. 6. Heb. xi. throughout. But sometimes it means simply a knowledge of and assent to religious truths, such an one, namely, as may be without good works. See James ii. 14³, 17, 18, 24, 26.

II. *Miraculous faith, or that faith and confidence in Christ, to which, at the first propagation of the gospel, was annexed the gift of working miracles*, Mat. xvii. 20. xxi. 21. Mark xi. 22. Luke xvii. 6. 1 Cor. xii. 9. xiii. 2. Comp. Rom. xii. 3, 6. James v. 15. (where see Macknight.) Mark xvi. 17.

III. *The doctrine of faith, or of the gospel, promising justification and salvation to a lively faith in Christ*. Acts vi. 7. xiv. 27. Rom. i. 5. Gal. i. 23. Eph. iv. 5. Comp. Gal. iii. 23, 25.

IV. *The Christian religion*. See Gal. vi. 10. Col. ii. 7. 1 Tim. iv. 1. Jude 3.

V. *Fidelity, faithfulness*. Rom. iii. 3. Tit. ii. 10. 1 Tim. v. 12. where see Macknight.—On 2 Tim. iv. 7. comp. under *ῥησέω* IV.

VI. *Assurance, proof*. Acts xvii. 31. Josephus uses *πίστις* for *proof* or *evidence*, de Bel. iv. 5, 4. and 8, 4. at the end. Thus likewise Plato, Phæd. § 14. *τοῦτο δὲ ἴσως οὐκ ὀλίγης δίδται παραμυθίας καὶ ΠΙΣΤΕΩΣ*—‘but this perhaps wants no little discourse and proof.’ Comp. under *παρίχω* VIII. [Comp. Diod. Sic. i. 37. Dion. Hal. vii. 61. Polyb. iv. 33, 7. Demosth. 659, 6. Xen. An. i. 2, 26.]

VII. *Belief, or persuasion, of the lawfulness of an action*. Rom. xiv. 23⁴.

¹ See Wetstein, Griesbach, and Bowyer.

² See Randolph's Sermon on this text.

³ See Doddridge's Paraphrase and Note on this verse.

⁴ [As it may be desirable to the reader to see more than one scheme of arrangement of the senses of this word, I have allowed Parkhurst's article to stand, and I give in this note Wahl's article on *πίστις* unaltered.]

[1. *Belief given to any one, belief that what he says or professes is true*. (Diod. Sic. i. 39 and 86. Xen. Cyr. i. 6, 19.) In the N. T. it is used (1) properly, of belief given to Jesus claiming to be Messiah, Luke xxii. 32.—of belief on a clear narration, Heb. xi. 3.—belief that the doctrine taught by Jesus is divine, true, and worthy of credit, (followed by Ἰησοῦ Χριστοῦ,) Gal. ii. 16. iii. 22. Eph. iii. 12. Phil. i. 9. James ii. 1. Rev. ii. 13. xiv. 12.—(by τοῦ υἱοῦ τοῦ Θεοῦ, Gal. ii. 20.—(by ἐν Χριστῷ,) Gal. iii. 26. Eph. i. 15. Col. i. 5. 1 Tim. iii. 15.—(by εἰς Χριστόν,) Col. ii. 5.—(by πρὸς,) Philm. 5.—(by τοῦ εὐαγγελίου,) Phil. i. 27.—(by ἀληθείας,) 1 Tim. ii. 13. It is joined with ὑπακοή, Rom. i. 5. xiv. 26.—with ὑπακούω, Acts vi. 7.—with ἀκοή, Gal. iii. 2, 5. and these phrases imply an obedience to God shown by believing in Jesus. Other instances of the word in this proper sense are found Rom. i. 17. (Gal. iii. 11.) ix. 32. Gal. iii. 8, 24. v. 5. James ii. 24. In Gal. iii. 7, 9. οἱ ἐκ πίστεως ἴσθι ὅτι πιστεύοντες. In Gal. iii. 12. the meaning is, the law has nothing to do with belief; it requires not belief, but obedience. Δικαιοσύνη ἐκ πίστεως, Rom. ix. 30. x. 6. 18, God's favour arising from man's belief in Jesus, and δικαιοσύνη ἐπὶ τῇ π. God's favour on condition of belief. See also Rom. x. 8. xi. 20. xii. 3, 6. 2 Cor. vii. 7.—(διὰ τῆς π.) Gal. iii. 14. Eph. iii. 8. iii. 17. 1 Pet. v. 9.—ἡ π. ὑμῶν, Rom. i. 8. 12. 1 Cor. ii. 5. 2 Cor. i. 24. x. 15. Phil. ii. 17. 1 Thess. iii. 5, 6, 7, 10. 2 Thess. i. 3, 4. 2 Tim. i. 5.—1 Tim. i. 5.—1 Tim. i. 14. 2 Tim. i. 13.—2 Tim. iii. 8.—Gal. v. 6. Eph. iv. 13. vi. 23. Phil. i. 29. 1 Thess. iii. 2, 5. Philm. 6. James i. 3. ii. 1, 5, 14, 20, 22, 24, 26. 2 Pet. i. 5. (2.) By metonymy, *πίστις* is put for πιστεύοντες in the phrase εἰς πίστιν, Rom. i. 17.]

[11. *The thing believed, the doctrine of Jesus*. (1.) As received by men and acted on. Acts xv. 22, 27. xv. 9. 1 Cor. xvi. 13. 2 Cor. xiii. 5. Col. i. 23. ii. 7. 1 Tim. ii. 15. (2.) Generally, either absolutely, as Gal. i. 23. vi. 10. Eph. iv. 5. 1 Thess. i. 3. 2 Thess. i. 11. 1 Tim. i. 2, 4, 19. iii. 9.

Πιστός, ἡ, ὄν.

I. *Faithful, true, just, observant of and steadfast to one's trust, word, or promises*. See Mat. [xxiv. 45.] xxv. 21, 23. Luke xii. 42. xvi. 10. [xix. 17.] 1 Cor. i. 9. iv. 2. 2 Cor. i. 18. Eph. vi. 21. Rev. i. 5. ii. 10. On Heb. iii. 2. comp. 1 Mac. xiv. 41. and see Bp. Chandler's Defence of Christianity, p. 38. &c. 1st edit. [Add Col. i. 7. iv. 7, 9. 1 Thess. v. 24. 2 Thess. iii. 3. 1 Tim. iii. 11. 2 Tim. ii. 13. Heb. ii. 17. iii. 2, 5. x. 23. xi. 11. 1 John i. 9. 1 Pet. iv. 19. v. 12. Rev. xvii. 14. 2 Mac. i. 2. Diod. Sic. xviii. 58. Pol. x. 18, 15. Xen. Cyr. v. 2, 23.]

II. *Faithful, certain, worthy to be believed, true*. 1 Tim. i. 15. iii. 1. iv. 9. Tit. i. 9. et al. Thus in the profane writers it generally signifies *worthy of belief, credible*. Rapielius shows it is in this sense joined with λόγος by Polybius and Arrian. Comp. Wetstein on 1 Tim. i. 15. [In the above places (to which add Acts xiii. 34. 2 Tim. ii. 11. Titus iii. 8. Rev. xxi. 5. xxii. 6. and see Pol. iii. 9, 4. Dem. 377, 27. Thuc. v. 14.) the word is applied to things; but it is also said by Wahl and Schleusner to be used of persons. Wahl cites 2 Tim. ii. 2. Rev. i. 5. ii. 13. iii. 14; Schleusner, with more justice, refers to 1 Cor. vii. 25. 1 Tim. i. 12. 2 Tim. ii. 2. Comp. Is. viii. 51. Prov. xiv. 5.]

III. *Believing or giving credit to another*. John xx. 27. where see Campbell's note, and comp. Gal. iii. 9. [See also Fuller's Misc. Sacr. i. 19. Suicer, ii. p. 742.] Plato, according to Scapula, uses it in this sense. But Qu. ? [See Soph. Œd. C. 1031.] Hence,

IV. *One who believeth in the Gospel of Christ, a believer, a Christian*. Acts x. 45. xvi. 1. 2 Cor. vi. 15. Eph. i. 1. [Col. i. 2.] 1 Tim. [iv. 3, 10, 12, v. 16.] vi. 2. Tit. i. 6. [See 3 John 5.]

Πιστών, ὧ, from πιστός.—[To persuade one to believe. 2 Mac. vii. 24. 1 Kings i. 36. See Polyb.

iv. 1. v. 8. vi. 10. Tit. i. 1, 4, 13. ii. 2. iii. 15. 2 Pet. i. 1. Jude 3.—or with ἐν Χριστῷ, as 2 Tim. iii. 15. (3.) As requiring belief, Gal. iii. 23, twice, 25.]

[III. *Confidence, trust*. (1.) Generally, Heb. xl. 1. (Thuc. i. 120. Dem. 464, 20.) (2.) Used of certain hope, as the hope of future life, 2 Cor. v. 7. 1 Pet. i. 5, 7, 9. (3.) Of trust in God, with Θεοῦ, Mark xi. 22.—with ἐπὶ Θεῷ, Heb. vi. 1.—absolutely, Mat. xvii. 20. (Luke xvi. 6.) xxi. 20. Luke xvii. 5. xviii. 8. 1 Cor. xii. 9. (explained differently by different persons,) 2 Cor. iv. 13. (the same Spirit, the author of trust in God,) vii. 7. Eph. vi. 16. Heb. iv. 2. vi. 12. xi. 4—8, 9, 11, 13, 17, 20, 21—24, 27—31, 33, 39. xii. 2. xiii. 7. James i. 6. v. 15. 1 John v. 4. Rev. ii. 14. xiii. 10. (4.) Of trust in Jesus. (a.) As the Saviour, generally (with εἰς), Acts xx. 21. xxiv. 24. xxvi. 18.—in the promises annexed to his death (with ἐν τῷ αἵματι), Rom. iii. 25. (with Ἰησοῦ Χ.) Rom. iii. 22, 25. (b.) Absolutely, Rom. iii. 27, 28, 30, 31. v. 1, 2. 1 Cor. xiv. 14, 17. (c.) Of trust in the divine power of Jesus to work miracles, Mat. viii. 10. (Luke vii. 9.) Mat. ix. 2. Mark ii. 5. Luke v. 20, 22. Mark v. 34. x. 52. Luke vii. 50. viii. 48. xvii. 19. xviii. 42. See also Mat. xv. 28. Mark iv. 40. Luke viii. 25. Acts iii. 10. (5.) Of trust in the power of the Apostles to do miracles, Acts xiv. 9. 1 Cor. xii. 9. (6.) Of trust built on rational grounds, certain persuasions, Rom. xiv. 1, 22, 23.]

[IV. *Faith, i. e. truth, honesty, religion*. Mat. xxiii. 23. Acts vi. 5. xi. 24. Rom. iii. 3. Gal. v. 22. 1 Tim. ii. 7. iv. 12. vi. 11. 2 Tim. ii. 22. 2 Tim. iii. 10. Titus ii. 10. (Diod. Sic. i. 79. Polyb. iii. 10, 1.)]

[V. The same as Parkhurst's sense VI.]
[VI. *Faith pledged, a promise*. 1 Tim. i. 19. v. 12. 2 Tim. iv. 7. Pol. i. 43, 3. Xen. An. i. 3. 26. Cyr. viii. 8, 3.—The word does not occur elsewhere in the N. T. So far Wahl. In the LXX we find the word expressing usually honesty, firm promise, good faith, as Neh. xi. 23.]

xviii. 22, 6. *To make one trustworthy.* Thuc. iv. 88. which Wahl construes *fidem exigere*, i. e. *to bind to good faith.*—*To confirm, establish.* 2 Sam. vii. 25.] Πιστόμαι, οὔμαι, pass. spoken of a person, *to be confirmed in, assured of.* occ. 2 Tim. iii. 14. See Wetstein on the place, and Suicer Thesaur. in πιστόω. [It occurs in the passive in the sense of *being established or confirmed.* 2 Sam. vii. 16. 1 Kings viii. 26. In Ps. lxxviii. 8, 37. (in the 1 aor. pass.) it seems to mean, *to remain faithful*, not a very different sense.]

ΠΙΨΩ. See under πίνω.

Πλανῶ, ὦ, from πλάνη.

I. Properly. *To lead out of the way, cause to stray or wander.* It occurs not, however, strictly in this sense as a verb active in the N. T. [but we have] πλανάομαι, ὦμαι, pass. *to err, stray*, as a sheep. Mat. xviii. 12, 13. 1 Pet. ii. 25.—*To wander*, as men. Heb. xi. 38. where see Harmer's Observations, vol. iv. p. 518. [See Deut. xi. 28. xxi. 11. Xen. An. i. 2, 25. Arrian, D. E. ii. 12. Eur. Phœn. 429.]

[II. Figuratively, *to mislead, seduce, believe, and πλανάομαι to be misled, to err, be mistaken.* So Mat. xxii. 29. xxiv. 4, 5, 11, 24. Mark xii. 24, 27. xiii. 5, 6. Luke xxi. 8. John vii. 12, 47. 1 Cor. vi. 9. xv. 33. Gal. vi. 7. 2 Tim. iii. 13. Heb. iii. 10. James i. 16. 1 John i. 8. ii. 26. iii. 7. Rev. ii. 20. xiii. 14. Arrian, D. E. ii. 7. *To seduce from the path of virtue.* Titus iii. 3. Heb. v. 2. James v. 19. 2 Pet. ii. 15. Rev. xii. 9. xviii. 23. xix. 20. xx. 3, 8, 10. Is. xli. 8.]

ΠΛΑΨΝΗ, ης, ἡ.

I. Properly, *a wandering out of the right way.* See James v. 20. [Ez. xxxiv. 12. Ælian, V. H. iii. 29.]

II. *Error, a wandering from the way of truth and virtue.* occ. Rom. i. 27. James v. 20. 2 Pet. ii. 18. iii. 17. Jude 11. [Wahl puts 1 Thess. ii. 3. 2 Pet. iii. 17. (Diod. Sic. ii. 18.) as *error in opinion*; Rom. i. 27. James v. 20. 2 Pet. ii. 18. Jude 11. as *error in conduct.* Schleusner puts them together, as Parkhurst does, but places 2 Pet. iii. 17. under the next head. Comp. Ez. xxxiii. 10. Jer. xxiii. 17.]

III. *Deceit, imposture.* occ. Mat. xxvii. 64. 1 Thess. ii. 3. [and especially] *seduction, deceiving.* occ. Eph. iv. 14. 2 Thess. ii. 11. 1 John iv. 6. Comp. ver. 1—3. [See Prov. xiv. 8.] The above cited are all the passages of the N. T. wherein the word occurs.

Πλανήτης, ου, ὁ, from πλανάομαι *to wander.*—*A wanderer, wandering.* [See Hos. ix. 20. Xen. de Ven. v. 17.] occ. Jude 13. where, I think, ἀστέρες πλανήται can mean nothing but those five *wandering* stars which we call *planets*, namely, Mercury, Venus, Mars, Jupiter, and Saturn. (Of which see Cicero, de Nat. Deor. ii. 30.) Thus the words are used by Philo Byblius in Eusebii, Præp. Evang. i. 9. p. 33. A. (comp. p. 28. A.) by Plato, xi. 30. p. 558. C., by Diodorus Siculus, lib. i. p. 73. [Xen. Mem. iv. 7, 5. Aristot. Meteor. i. 4.] "The Jews," says Doddridge on Jude 13, "are said to have called their teachers *stars*; and they are represented under that emblem, Rev. i. 16. ii. 1. And as the *planets* seem to have a very irregular motion, being sometimes *stationary*, and sometimes *retrograde*, they are proper emblems of (495)

persons so *unsettled* in their principles, and so *irregular* in their behaviour, as these men were." [So Schleusner. See Deyling, i. Obs. 70.]

Πλάνος, ου, ὁ, from πλάνη *error, deceit.*

[I. *A wanderer.* Ælian, V. H. iii. 29. and perhaps Job xix. 4.]

[II. *A misleading, fraud.* Xen. de Ven. iii. 6. Jer. xxiii. 32. Pierson ad Mœr. p. 315. and see notes on Thom. M. p. 717.]

[III. *A deceiver.* Especially used of false teachers who *go about to deceive.* So the Latin *plannus*, Cic. Cluent. 26. Plin. N. H. xxxv. 10. Hesychius has πλάνος· πλανήτης, ἀπατεῶν. See too Aristoph. Vesp. 868. Wessel. ad Diod. Sic. Ecl. 527. occ. Mat. xxvii. 63. 2 Cor. vi. 8. 1 John ii. 18. iv. 1. 1 Tim. iv. 1. Many MSS. and some editions in this last place have πλάνης and the Vulg. has *erroris*. Others (as Parkhurst) consider the word as an adjective, and so used in this place. But Schleusner thinks there is no occasion to take it as an adjective. He translates πνεύμασι πλάνοις *teachers who are impostors*. The word, however, he admits, occurs as an adjective in Menand. fr. p. 102.]

ΠΛΑΨ, πλακός, ἡ. The Greek etymologists deduce it from πλατύς *broad*, q. πλατάξ¹.—*A table or slab of stone.* Heb. ix. 4. Hence applied to the heart. 2 Cor. iii. 3. [Schleusner explains this place, "you are not an epistle *properly*, but figuratively, i. e. you have been brought up by my ministry to the Christian religion, which now shows its power in your hearts." By the words πλαξὶ λθίναῖς, St. Paul, he thinks, refers to the stone tables of the law, or generally to the ancient custom of writing laws on tables set in public view. The form ἐν πλαξὶ καρδίας *sarckinais* is taken from Prov. iii. 3. vii. 3. and Jer. xvii. 1. xxxi. 34. whence it appears that the Hebrews said of any thing deeply infixed in the mind, that "it was written on the tables of the heart." In the LXX it is used as in the N. T. for the Heb. תבא smooth plank. See LXX in Exod. xxxi. 18. Prov. iii. 3. Jer. xvii. 1.

Πλάσμα, ατος, τό, from πέπλασμαι perf. pass. of πλάσσω *to form, fashion.*—*Somewhat formed or fashioned*, figmentum. occ. Rom. ix. 20. [Is. xxix. 16. Job xl. 14. Artem. i. 56. Dem. 1110, 18.]

ΠΛΑΨΣΩ. The Greek lexicographers deduce it from πηλός *clay*.

I. *To form, fashion, model*, as a potter doth his clay; though I know not that it hath any peculiar relation to the *potter's* business more than to the *statuary's*, &c. Comp. next sense. occ. Rom. ix. 20. Comp. Is. xxix. 16. xlv. 9. in LXX. [See Ælian, V. H. ii. 13. Lucian, Dial. Deor. i. 1. Xen. de Mag. Eq. vi. 1. Mem. ii. 6, 37.]

II. *To form*, as Adam of the dust of the ground, and Eve of his rib. occ. 1 Tim. ii. 13. This V. is applied to the formation of Adam's body, by the LXX, Gen. ii. 7, 8. for the Heb. יצר *to form, fashion.* [Wisd. xv. 11.]

Πλαστός, ἡ, ὄν, from πλάσσω *to form*,

¹ It may, I think, be better derived from πλάσσω *to form, fashion*; but best of all from the Heb. תבא *to cleave*, and as a N. a *fragment*, or *piece broken off*, see Judg. ix. 53. in Heb., whence also the Eng. *flake*.

also to *feign, devise*. [See 1 Kings xii. 33. Reiske, Ind. Gr. Demosth. p. 602.]—*Artificial, artif.* occ. 2 Pet. ii. 3. [Ἀπλάστος occurs Gen. xxv. 27. to express an *honest* or *simple-minded* man.] Plato uses the phrase ΠΛΑΤΤΕΙΝ ΛΟΓΟΥΣ for *making an artificial laboured discourse*, Apol. Socr. § 1. [Dem. 602, 1.]

Πλάτεια, ας, ἡ. See under πλατύς II.

Πλάτος, εος, ους, τό, from πλατύς broad.—*Breadth*. occ. Rev. xxi. 16. twice. Eph. iii. 18. where observe, that terms of *architecture* were familiar, and must have been peculiarly striking, to the Ephesians, on account of their famous temple of Diana. Comp. Eph. ii. 19—22. and under Ἀρεμίς. [See 2 Mac. xii. 16. Ælian, V. H. ii. 10. Xen. Cyr. vii. 5, 8. In Rev. xx. 9. πλάτος τῆς γῆς is put, according to Wahl, for *placidities, a plain part of the earth*, as in Hab. i. 6. Schl. thinks πλάτος a pleonasm, like בָּרָךְ in Hebrew.]

Πλατύνω, from πλατύς broad.

I. To make broad, widen. Mat. xxiii. 5. [See Is. liv. 2. Jer. li. 58. 1 Mac. xiv. 6. Xen. de Mag. Eq. iv. 3. Cyr. v. 5, 10.]

II. To dilate, enlarge, as the heart in tender love and benevolence¹. 2 Cor. vi. 11, 13. Comp. Is. ix. 5 and Heb. and Eng. Lex. under בָּרַךְ I. [In LXX it is hence used in the sense to *comfort*, as Ps. iv. 1. See also Ps. cxix. 32.]

ΠΛΑΤΥ΄Σ, εἶα, ὅ.

I. Broad, wide. occ. Mat. vii. 13.

II. Πλατεία, ας, ἡ, a broad place [δόδος or] (χώρα being understood) of a city, a broad street or open place, platea. Mat. vi. 5. [xii. 19.] Luke [x. 10. xiii. 25.] xiv. 21. Acts v. 15. [Rev. xi. 8. xxi. 21. See Prov. vii. 6. Is. xv. 3. Ez. vii. 19. xxvi. 11.]

Πλέγμα, ατος, τό, from πέπλεγμαι perf. pass. of πλέκω to plait. [Any thing woven, twisted, knit, braided, &c. It is used in the N. T. of hair braided or twisted in locks or curls. 1 Tim. ii. 9. Comp. 1 Pet. iii. 3. This curling of hair is said by Mart. de Roa (Sing. S. Loc. t. i. lib. 3, 15.) to have been rather practised by women of loose character than others in ancient times. But any Italian statue-gallery would refute that opinion. The apostle is exhorting the women against attention to ornament and vanity. Salmasius (Ep. de Caesarie Vir. et Mul. Coma, p. 266, 615, 651.) thinks that πλέγματα are generally any ornaments of the hair. The word occ. in Aq. and Theod. Is. xxxviii. 5.]

Πλείων, ονος, ὁ, ἡ, καὶ τὸ -ον². An irregular comparative, from πολλός many. [Plural nom. πλείους and πλείους, (Xen. Hel. iv. 2, 11.) acc. πλείους and πλείους, (Thuc. ii. 37.) neut. πλείονα.]

[I. More, greater in number. Mat. xx. 10. xxi. 36. xxvi. 53. Mark xii. 43. (and Luke xxi. 3.) where Parkhurst says *more in quantity*. Luke iii. 13. (See Lobeck on Phryn. p. 410. Xen. Ec. xxi. 43. Paus. viii. 29.) xi. 53. John iv. i. vii.

31. Acts ii. 40. iv. 22. xiii. 31. xv. 28. xxi. 10. xxiii. 13, 21. xxiv. 11. (on the omission of ἡ see Lobeck, ubi supra. Paus. viii. 21. x. 37.) 17. xxv. 6. xlvii. 20. xxviii. 23. Heb. vii. 23. 2 Tim. ii. 16. (Lobeck on Phryn. p. 280. Diod. Sic. i. 79. xii. 21. Xen. Mem. ii. 3, 1.) Οἱ πλείονες or πλείους, the greater part, most. Acts xix. 32. xxvii. 12. 1 Cor. x. 5. xv. 6. 2 Cor. ii. 6. ix. 2. In 1 Cor. ix. 19. οἱ πλ. is by so many the more. In 2 Cor. iv. 15. it is for πολλῶν, says Schleusner; and Wahl translates it *plures, several*. The neut. πλείον is used adverbially, *more*. Luke vii. 42. John xxi. 15. where Schl. translates it *more vehemently*, and cites Gen. xlv. 30. Eur. Phœn. 1667. Then ἐπὶ πλείον is used of time, longer. Acts xxiv. 4. (Xen. Cyr. i. 3, 1.) and of place, wider. The comp. seems put for the positive in 2 Tim. iii. 9. Diod. Sic. iv. 74. xvii. 30.]

II. More, greater, more excellent. Mat. vi. 25. xii. 41, 42. Mark xii. 33. [Add Luke xi. 31, 32. Heb. iii. 3. xi. 4. Rev. ii. 19. Xen. Ages. ii. 24. Wahl and Schl. add also Mat. v. 20. See περισσεύω.]

ΠΛΕΚΩ, perhaps from Heb. פָּלַף a distaff, used in spinning or twisting flax together.—To plait, plico. occ. Mat. xxvii. 29. Mark xv. 17. John xix. 2. [Ex. xxviii. 14. Is. xxviii. 5. Xen. An. iii. 3, 18.]

Πλεονάζω, from πλέων more.

[I. To become more, be increased, abound. Rom. v. 20. (see iii. 20. vii. 7—9.) vi. 1. 2 Cor. iv. 15. vii. 15. (where it is to *superabound, have more than enough*, according to Parkhurst, or to have more than others according to Schleusner. See Ex. xvi. 18.) Phil. iv. 17. 2 Thess. i. 3. and 2 Pet. i. 8. in which two last passages Schleusner thinks that the actual progress of increase is expressed, and cites 3 Esdr. viii. 77. But a very good sense is made by translating simply to *abound*. 2 Chron. xxiv. 11. Prov. xv. 6.]

II. To cause or make to abound. 1 Thess. iii. 12. Comp. 2 Cor. ix. 8. [Num. xxvi. 54. Jer. xxx. 15. 2 Mac. iv. 35.]

Πλεονεκτέω, ὦ, from πλέων more, and ἔχω to have.

I. To have more or a greater share than others, whether of good, as Thucydides, lib. vi. τῶν ὠφελίμων οὐ ΠΛΕΟΝΕΚΤΕΙ' μόνον, 'hath not only the greatest share of the benefits'; or of evil, as Xen. Cyr. i. 6, 19. ΠΛΕΟΝΕΚΤΕΙ'Ν τοῦ ψυχους καὶ πόνον, 'to have the greatest share of, or to endure the most, cold and labour.' [vii. 5, 26.]

II. In the N. T. it is used only in a bad sense. Transitiuely, with an accusative of the person, to make a gain or prey of, to defraud, aliquem questui habere. occ. 2 Cor. vii. 2. xii. 17, 18. 1 Thess. iv. 6. In which last text Theodoret, Chrysostom, Theophylact, and others of the Greek commentators, explain πλεονεκτείν of *defrauding or injuring* our brother by *adultery*; so likewise do many of the moderns, as Erasmus, Heinsius, Whitby, &c.; and indeed the context, both preceding and following, clearly proves that it relates to this sort of injustice. See more in Suicer, Thesaur. under πλεονεκτέω, and in Whitby and Kypke on the text. [Schleusner and Wahl do not notice this explanation, but class this passage under the head to defraud. See Xen. Cyr. i. 6,

¹ I cannot forbear observing, that the expression καρδία πεπλάνηται is strictly and philosophically just; the heart of man is really dilated by love and zealous affection, and in consequence, while he is under the influence of those joyful passions, his pulse becomes strong and full.

² [The neuter is both πλέων and πλείον. Thuc. vii. 63.]

31 and 33. Mem. iii. 5, 2. Polyb. vi. 56, 2. In the LXX it means to be *covetous*, to seek after more. See Ez. xxii. 27. Hab. ii. 9.]

III. To get the better, as an enemy, whether by force, conduct, or fraud. It is so applied by the Greek writers, who likewise use the passive *πλεονεκτέομαι*, οὔμαι, for being worsted. Thus Plutarch, ΠΑΕΟΝΕΚΤΟΥ ΜΕΝΟΣ ὑπὸ τῶν πολεμίων, 'being worsted by the enemies.' So 2 Cor. ii. 11. ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ σατανᾶ, lest we should be overcome by Satan, i. e. lest Satan should get an advantage of us, as it is well rendered in our translation. See Wetstein.

[I.] Πλεονέκτης, ου, ό, from πλεονεκτέω.

[1.] Properly, one having more than others.]

II. Covetous, avaricious, q. ΠΑΕ'ΟΝ "ΕΧΕΙΝ βουλήμενος, desirous of having more, than his due, namely. occ. 1 Cor. v. 10, 11. vi. 10. [Ecclus. xiv. 9. Xen. Mem. i. 5, 3. Diod. Sic. xx. 106.]

III. A person exorbitantly addicted to carnal lusts, "a lewd, lascivious libertine." Locke. occ. Eph. v. 5. [This sense is not required. See πλεονεξία.]

Πλεονεξία, ας, ή, from πλέων, ονος, more, and έχω to have. [Properly, what one has more than others. See Xen. Mem. i. 6, 12. Polyb. ii. 19, 3. Herodian i. 5, 6.]

I. Covetousness, a desire of having more than belongs to one, an inordinate desire of riches. Luke xii. 15. Mark vii. 22. where Campbell, whom see, "insatiable desires." Comp. 2 Pet. ii. 14. [Add Rom. i. 29. 1 Thess. ii. 5. 2 Pet. ii. 3. Schleusner and Wahl also add, and I think rightly, Eph. iv. 19. v. 3. Col. iii. 5. which places Parkhurst, after Locke, explains to be inordinate desire in venereal matters. Elsner (ii. p. 218.) has endeavoured to show that the word admits this sense; but Salmassius (de Fœn. Trapez. p. 121.) denies it. Parkhurst adduced two passages which prove nothing. Schleusner observes, on Col. iii. 5. (where the common explanation is "covetousness, which is as bad as idolatry,") that perhaps the words ήτις ιστιν ειδωλολατρεία were a gloss by St. Paul himself; for in the LXX πλεονεξία is used for idols and idolatry. See Ps. cxix. 36. The word occ. Jer. xxii. 17. Ez. xxii. 27. Hab. ii. 9. Xen. Cyr. i. 6, 23. Polyb. vi. 56, 3.]

II. A defraudation, extortion, a gift or kindness extorted by importunity and force, as it were, and conferred with grudging. 2 Cor. ix. 5. where see Macknight. [Schleusner says here, an action which shows avarice, and observes, that πλεονεξία is opposed to εὐλογία. Wahl says avarice.]

Πλευρά, ας, ή, q. from πῆλω to be, and εὐρύς broad, as being the breadth, as it were, of the body, or of whatever it is spoken of.—The side of the human body. occ. John xix. 34. xx. 20, 25, 27. Acts xii. 7. [Gen. ii. 21, 22. 2 Sam. ii. 16. Is. xi. 5. Dan. vii. 5. Xen. An. iv. 1, 13².] Hence the Eng. *pleurisy*, *pleuritis*.

¹ [On the application of the word to superiority in war, see Spanh. ad Julian. p. 169. Irmisch. ad Herodian. i. 5.]

² [Schleusner thinks it may be the pericardium in John xix. 34, because there is a fluid like water in that membrane; and he cites Homer, II. iv. 468. to show that πλευρά means sometimes τὰ ἐντὸς τῶν πλευρῶν. Very likely the pericardium might be pierced, but it is absurd to suppose that St. John meant to describe any thing but the outside place of the wound.]

ΠΑΕ'Ω, from the Heb. פָּרַץ to cut, cleave³ whence also the Eng. *plough*.—To sail in a ship, q. d. to cut the sea in sailing. Thus τέμνειν to cut is applied in Greek, as the words *seco*, *sulco*, &c. often are in Latin, and cut, *plough*, in Eng. See Homer, Od. iii. 174, 5. Virgil, Æn. v. 2. x. 166, 197. occ. Luke viii. 23. Acts xxi. 3. xxvii. 2, 6, 24. [Is. xlii. 10.]

Πλέων, ονος. See πλείων.

Πληγή, ής, ή, from perf. mid. πέπληγα of πλήσσω to strike.

I. A stroke, a stripe. See Luke x. 30. xii. 48. Acts xvi. 23, 33. [2 Cor. vi. 5. xi. 23. 2 Mac. iii. 26. Xen. Cyr. i. 3, 16. Polyb. ii. 33, 6. If Acts xvi. 23. belongs to this head, we must understand τὰ τραύματα or τὸ αἷμα. Others consider ἀπὸ τῶν πληγῶν as put for τὰς πληγὰς, and refer this passage to sense II.]

II. A wound. Rev. xiii. 3, 12. 2 Mac. v. 30.

III. A plague, calamity, affliction. Rev. xi. 6. [20.] xv. 1, 6. [8. xvi. 9, 21. xviii. 4, 8. xxi. 9. xxii. 18. And perhaps Deut. xxv. 2. Num. xiv. 37. xxv. 8, 9, 17. Is. x. 24. liii. 3, 4³.]

Πλήθος, εος, ονος, τό, from πλήθω to fill.

[I. A multitude, quantity, great number. Luke i. 10, 11, 13. v. 6. vi. 17. xix. 37. xxiii. 27. John v. 3. xxi. 6. Acts iv. 32. v. 14. xiv. 1. xvii. 4. xxi. 36. xxviii. 3. Heb. xi. 12. James v. 20. 1 Pet. iv. 8. Gen. xviii. 19. Xen. Mem. i. 1, 14. Diod. Sic. i. 55. iii. 22. Eur. Phœn. 732.]

[II. A multitude of people. Mark iii. 7, (on the construction see Perizon, ad Æl. V. H. xiv. 22. D'Orville on Chariton, p. 298. Matthiæ, § 301.) 8. Acts ii. 6. v. 16. xiv. 4. xix. 9. In Luke xxiii. 1. Acts xxiii. 7. we may translate the assembly; and perhaps in Acts vi. 2, 5. xv. 12. xxi. 22. the body of disciples.]

Πληθύνω, from πλήθος [a multitude].—Transitively, to multiply, increase, cause to multiply or increase. 2 Cor. ix. 10. Heb. vi. 14. [Gen. xvi. 10. 1 Pet. i. 2. 2 Pet. i. 2. Jude 2. Gen. xviii. 16.] Also, intrans., to multiply, be multiplied. Acts vi. 1. [Ex. i. 20. 1 Sam. xiv. 19. Herodian iii. 8, 14.] Πληθύνομαι, pass. to be multiplied or increased, to abound. Mat. xxiv. 12. Acts vi. 7. [ix. 31.] xii. 24; where it is applied to the word of God, considered as a divine seed bringing forth abundant increase. See Doddridge on the place, and comp. αὐξάνω III.

Πλήθω, from the obsolete V. πλάω to fill, whence the reduplicate verbs πιμπλάω and πίμπλημι the same.

³ It is obvious to derive our English word *plague* from the Latin *plaga*, which from the Doric πλαγά, πληγή; but I must confess, when I find⁴ that the Islandic *plaga* denotes a calamity, the Swedish *plaga* and Irish *plazam* to plague, the Welsh *pla*, and Dutch *plag* a plague, I am inclined to deduce not only these northern words and Engl. *plague*, but even the Latin *plaga* and Greek *πληγή*, not from the V. πλήσσω, but from the Heb. פָּרַץ to cleave, cut or break in pieces.

⁴ "PLAGUE, pestis, C. B. *pla*, B. *plæg*, Gr. *πληγή*, Dor. *πλαγά*, Islandic *plaga*, est calamitas, Suecis *plaga* to plague, Hibernis *plazam*, L." Lye's Junius Etymol. Anglican.

I. *To fill, make full*, as a sponge with vinegar, Mat. xxvii. 48. John xix. 29; a marriage-feast with guests, Mat. xxii. 10. [See also Luke v. 7. Gen. xxi. 19. Jer. li. 34.]

II. *To fill*, in a figurative and spiritual sense, as with the Holy Spirit, Luke i. 15, 41, 67. [Acts ii. 4. iv. 8, 31. ix. 17. xiii. 9.]; with fear, Luke v. 26; with madness, vi. 11; with astonishment, Acts iii. 10; with zeal, v. 17. xiii. 45; with confusion, xix. 29. [with anger, Luke iv. 28. See Gen. vi. 11, 13. Prov. xii. 22.]

III. In the pass. to be fulfilled, completed, ended, of time. Luke i. 23, 57. ii. 21. where the meaning certainly is not that the *eight days were ended*, but that the *eight day was come*. See Gen. xvii. 12. Lev. xii. 3. and comp. συμπληρώ III.

Πλήκτης, ου, δ, from πλήσσω to strike.—A striker (so Plutarch in Marcell. p. 298. C. [c. 1.] τῇ χειρὶ πλήκτης [Pyrrh. c. 30.]); or, a reviler, one who by reproachful and upbraiding language wounds the conscience of his brethren. Thus Theodoret, Chrysostom, and Eusebius understand it: but Theophylact, joining both senses of the word together, explains it, μήτε διὰ χειρὶν πλήττοντα, μήτε διὰ πικρῶν λόγων καὶ ἀποστόμων ἀκαίρους, 'neither smiting with the hands, nor unseasonably with bitter and severe words.' occ. 1 Tim. iii. 3. (where it is opposed to ἀμαχόν.) Tit. i. 7. See Suicer, Thesaur. and Elsner and Kypke on 1 Tim., the latter of whom explains the word by *vehement, impetuous, quarrelsome*. [Wahl takes the first sense, observing that the word is joined with παρόνος, because drunkenness and blows frequently go together. Schleusner agrees with Parkhurst. The word occ. Symm. B. xxxiv. 15.]

Πλημύρα, ας, ή, from πλήμῃ the flow of the sea, as opposed to the ebb, (which from πλήμι or πλάω to fill,) and μύρω to flow, which from the oriental מור the same.

I. *The flow of the sea, full or high tide*. Thus sometimes used in the profane writers.

II. *A flood, overflowing inundation*, whether of a river, a lake, or the sea. occ. Luke vi. 48. The LXX have used this word, Job xl. 18 or 23. εὐάν γένηται πλημύρα, if there be a flood, for the Heb. רָאָה בְּעֵינָי, behold the stream may press; so Plutarch and Philo cited by Wetstein apply it to rivers, and Dionysius Halicarn. by Kypke to a lake. [See Valek, ad Ammon. p. 197. Spanh. ad Callim. Hymn. Del. 263.]

Πλήν, an adverb.

1. Governing a genitive, besides, [except.] Mark xii. 32. John viii. 10. Acts viii. 1. xv. 28. xxvii. 22. [Thuc. iv. 54. Xen. An. i. 9, 9.] So with ὅτι and a verb following, except that, q. d. *more than that*. Acts xx. 23. [Xen. An. i. 8, 20. Dem. 241, 9. Comp. Is. xlv. 14, 21. 2 Kings xxiv. 14. Ex. xx. 3.]

[2. *But, yet, nevertheless*. Mat. xviii. 7. xxvi. 39. (comp. Mark xiv. 36.) Luke vi. 24. x. 11, 20. xviii. 8. xxii. 22, 42. It sometimes expresses the Latin *ceterum, but, for the rest*, and is used either in passing to a new subject or returning to an old one, as Luke xix. 27. 1 Cor. xi. 11. Eph. v. 33. (comp. ver. 25 and 28.) Phil. iv. 14. Polyb. xi.

17, 1. In Luke xii. 31. xxiii. 28. Phil. i. 18. it is *but rather*. In Phil. iii. 16. it is *however*.]

3. *Moreover, but moreover*, q. d. *what is more*. Luke xxii. 21. Comp. Mat. xi. 22. xxvi. 64. [Luke x. 14. xiii. 33.]

Πλήρης, εος, ους, ό, ή, καὶ τό —ες.

I. *Full*, in a passive sense, filled. Mat. xiv. 20. xv. 37. [Mark vi. 43. viii. 19. Lucian, Dial. Deor. v. 3. Xen. An. i. 2, 7. 5, 1. And hence it is *abounding in, richly supplied with*, as Luke iv. 1. John i. 14. Acts vi. 3, 5, 8. vii. 55. ix. 36. xi. 24. xiii. 9. xix. 28. in which passages it refers to the Holy Spirit, and to various graces with which believers are filled. In Luke v. 12. πλήρης λέπρας, full of leprosy, means *overrun* with that disease. See Neh. ix. 25. Eccles. xix. 26. Polyb. v. 15, 6. Xen. An. iii. 5, 2. Dem. 1445, 13.]

II. *Full, complete, perfect*. Mark iv. 28. So the LXX apply it to στάχυες ears of corn, for the Heb. שָׂמַל full, Gen. xli. 7, 22. [Schleusner says that in Mark the phrase means either *plentiful, copious*, or "of such size as to fill the whole follicle in which it is contained." Wahl has, "which has its full and just size." He and Schleusner refer 2 John 8. πλήρης μισθός (see Ruth ii. 8.) to this head. Parkhurst says it is *abundant, copious, ample*, in that place. Comp. Eccles. i. 6. Hor. iii. Od. 18, 5.]

Πληροφορέω, ώς, from πλήρης full, and φορέω or φέρω to carry.

[I. Properly, *to make full*², *make perfect, fulfil*, like πληρώ. It is used especially of *weights and measures* (see Alberti, Obs. Phil. p. 430.); of *trees* bearing a full measure of fruit; and in the passive, of the foetus passing its full time in the womb.]

II. *To fulfil, thoroughly accomplish*. occ. 2 Tim. iv. 5. where Chrysostom and Theophylact explain it by πληρώσον. Comp. Acts xii. 25. xx. 24. Col. iv. 17. [So Wahl and Schleusner, to satisfy or perform fully. See Pearson, Obs. ad Epp. Ignat. p. 9. Zon. Lex. c. 1567. (who explains it by πληρώσον.) Suicer ii. p. 753.]

[III. *To make certain*, used either of persons or things. (1.) *To make one certain, persuade him firmly, convince*. Rom. iv. 21. xiv. 5. both times in the passive. So Clem. 1 Cor. 42. and Ignatius Magn. § 8, 11. (cited by Parkhurst) use the word. See also Ctesias, Excerptt. c. 38. Isocr. Orat. Trapez. (p. 626, 4.) p. 360. Steph. Euseb. H. E. iii. 24. (2.) *To make a thing certain, confirm or prove it*. Wahl and Schleusner put Luke i. 1. under this head. *About things fully proved to us*. So the Syriac. Parkhurst, after Campbell, considers the word as meaning in that place *accomplished*; and he refers to Mill, Proleg. p. v. Again, Wahl refers 2 Tim. iv. 17. to this head; and Schleusner notices this explanation of the text as held by some writers, and does not give any other. But Parkhurst refers this place also to sense I., and cites the Vulg. translation *impleatur*, Chrysostom's explanation πληρωθῇ; and Theophylact's βεβαιωθῇ, ή εις πέρας ἔλθῃ καὶ πληρωθῇ, might be established, or might be brought to an end and completed. The word βεβαιωθῇ

¹ [Suidas has πλήμῃ ή πλημύρα τῆς θαλάσσης. Hesychius, πλημυρίς τὸ ὄρημα τῆς θαλάσσης, ή ἐκίρμυσις. (498)]

² [Schl. says, to go to any place quickly and vehemently, from ships, which with full sails go quickly to port.]

agrees with Wahl's and Schleusner's, which to me appear most satisfactory. The word occ. Eccles. viii. 1. Grab. Spic. Pat. i. p. 219.]

Πληροφορία, ας, ή, from the same as πληροφορέω, [which see.]—*Full conviction or assurance.* occ. Col. ii. 2. 1 Thess. i. 5. Heb. vi. 11. x. 22. [In Col. ii. 2. Heb. x. 22. Wahl thinks it put for an adjective, πλήρης, and refers to Gesen. 644, 2.]

Πληρώω, ὦ, from πλήρης *full*.

[I. *To fill, or make full.* (1.) Properly, as a net with fish, Mat. xiii. 48.—a valley with materials, Luke iii. 5. See Diod. Sic. ii. 39. xiii. 77 and 78. Thuc. i. 29. (2.) It is used of spaces filled with noises, smells, &c. John xii. 3. Acts ii. 2. (Wahl translates the verb in these cases to *penetrate*; and the phrase ἐπληρώθη ἐκ τῆς ὁσμῆς he compares with πληθύνειν ἀπὸ in Athen. xiii. p. 569. F., citing Schweigh. Addend. et Corr. p. 478. and on book ix. p. 410. C.; but this is unnecessary.) —and (3.) Figuratively, of places filled with opinions, rumours, &c., as Acts v. 28. See Liban. Ep. 721. and Justin xi. 7. Phrygiarum religionibus implevit.]

II. *To fill*, in the sense of supplying copiously, and hence in the pass. *to be filled*, or *to be full*, in the sense of *possessing a large share of*. With a gen. Acts ii. 28. xiii. 52. Rom. xv. 13, 14. 2 Tim. i. 4. Plat. Sympos. p. 316. D. Plut. in Fab. Max. c. 5. —with a dat. Rom. i. 29. 2 Cor. vii. 4. 2 Mac. vii. 21.—with ἐν and a dat. Eph. v. 18.—with εἰς and acc. for ἐν and dat. Eph. iii. 19.—with an acc. abs. Phil. i. 11. Col. i. 19.—absolutely, Eph. i. 22. iv. 10. Phil. iv. 18. Col. ii. 10. So in LXX, 1 Kings vii. 14. and impleo in Liv. vii. 7. xxxvi. 29. Ovid, Met. vii. 4, 28.—[The sense is perhaps rather to *occupy*, or *take full possession of*, in John xvi. 6. where it is used of *filling the heart*. The same phrase occurs Acts v. 3. and Wahl thinks it has the same sense; but Schleusner says it is there to *supply with advice, incite, advise, sollicit*, with a notion of *boldness*, and Parkhurst translates it to *embolden*, adding,] this is an Hebraical or Hellenistical expression, signifying to *embolden*, and corresponding to the Hebrew one, שִׁחֲזַק שִׁחֲזַק, used Esth. vii. 5. Eccles. viii. 11. and by the LXX in the former text rendered ἐτόλμησε *hath dared*, and in the latter 'ΕΠΙΛΗΡΟΦΟΡΗ'ΘΗ 'Η ΚΑΡΑΪ'Α.

III. *To fulfil, complete, accomplish, perform fully.* Mat. iii. 15. Luke ix. 31. (where see Kypke.) Acts xii. 25. Rom. xiii. 8. Col. iv. 17. where see Elsner and Wolfius. [See Herodian, iii. 11, 9. Aelian, V. H. ii. 44. Zosim. ii. c. 41. extr. Cic. Cluent. 18. Tac. Ann. iii. 53. Plin. Ep. x. 56. Schleusner adds Acts xiv. 26. xix. 21. and Wahl agrees with him in adding Rom. viii. 4. Many explain Mat. v. 17. in this sense simply, *I came to fulfil the law*, i. e. the types and prophecies of the law. Parkhurst thinks the word has a more extensive meaning, "*to fulfil the types and prophecies, to perform perfect obedience to the law of God in his own person, and fully to enforce and explain it by his doctrine.*" Schleusner takes the last clause nearly as the meaning, *to explain fully and confirm the authority of the law*. See sense IX. Wahl refers it to sense VIII. Again, most critics refer Gal. v. 14. to this sense. Schleusner trans-

lates it *to comprehend*, which is certainly a good sense there; but not borne out by other places¹.] —*To preach or explain fully.* Rom. xv. 19. Col. i. 25.

IV. *To fulfil, accomplish, or perform*, what was foretold or prefigured in the O. T. Mat. i. 22. xxi. 4. John xix. 24, 36. Acts xiii. 27. With many learned and respectable men, I was once of opinion that the expressions, ὅτε ἐπληρώθη, *then was fulfilled*, ὅπως and ἵνα πληρωθῇ, *that it might be, or so that it was fulfilled*, were in several passages of the New Testament prefixed to texts of the Old, in a sense of *allusion* or *accommodation* only. Of such instances the strongest seemed to be Mat. ii. 15, 17, 18. viii. 17. [Add to the instances of these phrases, Mat. iv. 14. xii. 17. xiii. 35. xxvi. 54, 56. xxvii. 9, 35. Mark xiv. 49. xv. 28. Luke i. 20. iv. 21. xxiv. 44. John xii. 38. xiii. 18. xv. 25. xvii. 12. xviii. 9, 32. Acts i. 16. iii. 18. James ii. 23. There have been two ways of getting rid of such citations from the Old Testament as do not seem susceptible of the sense put on them. The first is that suggested by Parkhurst, of supposing that the writers only meant to *allude to them*, but not to *cite them as actual prophecies*. The other, adopted by very many of the German rationalists, is, that the writers did mean to cite them as prophecies, because they thought that every event of Christ's life was foretold in the Old Testament, but they were mistaken. The assertion, that the Evangelists entertained such a belief is far more easily made than justified. But to me both methods appear mere cutting of the knot. Before we can possibly decide that the passages cited are not susceptible of the sense put on them, we ought at least to possess *all* the light that the most extended researches into the Scripture and Jewish writings can give; and even then we should not be too hasty in deciding that much of the knowledge which might justify the Evangelists may not have passed away in the lapse of ages. The careful examination of difficulties like these, the throwing sunshine on the shady places of Scripture, so many of which still remain, and not, after the rationalist fashion, the reconstruction of Christianity, is the proper province of modern theology.] On Mat. ii. 15. observe that Hos. xi. 1. to which it refers, runs thus, *when Israel was a child, then I loved him, and called my son out of Egypt*. This latter part of the text, St. Matthew tells us, *was fulfilled* by God's calling his son *Jesus* out of Egypt, comp. ver. 19, 20. To account for this application, let us turn to Exod. iv. 22, 23. where God commandeth Moses, *Thou shalt say unto Pharaoh, Thus saith the LORD, Israel (is) my son (even) my first-born. And I say unto thee, Let my son go, that he may serve me.* In delivering which message to Pharaoh, Exod. v. 1. Moses and Aaron say, *Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness*. Now, under the patriarchal dispensation, every *first-born son* in the holy line, reckoning from the father, i. e. every one who had the rights of primogeniture, was a type

¹ [He refers, indeed, to Eph. i. 23. translating "qui omnes communi imperio complectitur et regit," making πληρομένον the middle; to Eph. iv. 10. "ut regnum suum solenne et universum instauraret."]

of the *Great First-born*¹, even of the *Messiah*, and, no doubt, was regarded as such by the pious believers of those times. *The people of Israel* then being thus solemnly declared by God himself to be his *Son*, even his *first-born*, must (like David afterwards, see Ps. lxxix. 27.) have been considered by the ancient believers as being, in some respect, an eminent type of the same exalted personage. And let it be particularly observed, that the Lord gave to *Israel* this high title, on occasion of his calling him out of *Egypt*. Believers, therefore, might naturally expect that something similar to the calling of *Israel* out of *Egypt* would happen to him whom *Israel* represented. If *Jesus* then was indeed the *Messiah the Son of God*, the *Great First-born*, St. Matthew very pertinently applied *Hosea's* words concerning *God's calling Israel when a child* (i. e. in a political sense, as not being yet formed into an independent nation) out of *Egypt*, to his calling the antitype of *Israel*, even his beloved child *Jesus*, out of the same country. —As to Mat. ii. 17, 18², if, agreeably to St. Paul's doctrine, 1 Cor. x. 6, 11, we consider the Church and people of *Israel* as *historical types* of the Christian Church and people, and what happened to those as *types* of what should be fulfilled in these; and particularly if we regard the captivity of the former in *Babylon*, as the emblem of the more awful captivity of the latter in death and the grave, we shall see that the words of the prophet *Jeremiah*, ch. xxxi. 15—17, though in their primary, immediate, and outward sense, certainly relative to the *Babylonish captivity*, yet were, as the Evangelist asserts, *fulfilled or accomplished*, i. e. in their ultimate and highest view, by the slaughter of the infants at *Bethlehem* and its neighbourhood. Yea, the expression that *Rachel* would not be comforted, because they were not, is more properly applicable to a natural, than to a political death³. Comp. under *ἐπι* VIII. With regard to Mat. viii. 17, it is almost a literal translation of the Heb. of Is. liii. 4. which undoubtedly may, and, I think, ought to be rendered, *surely he himself took away our infirmities, and carried off our sicknesses or maladies*—an interpretation which the Greek in Mat. viii. 17. will likewise very well bear. Comp. βαρύνω III.

[V. *To fulfil, complete, of time.* Mark i. 15. Luke xxi. 24. John vii. 8. Acts vii. 23, 30. ix. 23. xxiv. 27. See Gen. xxv. 24. l. 3. Joseph. Ant. vi. 4. l. Tobit viii. 20. Plin. H. N. vii. 16. Hor. Ep. i. 20, 27. Wahl adds Luke ix. 31. to this head; but it is difficult without torture to accommodate the passage to it.]

[VI. *To complete, finish.* Luke vii. 1. Acts xix. 21. See 1 Kings i. 14. and Pallad. Jun. 2.]

[VII. *To supply, fill up what is wanting,* Mat. xxiii. 32. See Phil. iv. 19.]

[VIII. *To perfect.* John iii. 29. xv. 11. xvi. 24. xviii. 13. 2 Cor. x. 6. Phil. ii. 2. 2 Thess. i.

11. Col. ii. 10. iv. 12. 1 John i. 4. 2 John 12. Rev. iii. 2. Schleusner and Wahl add Luke xxii. 16. until I make it more perfect with you in the kingdom of God. Schleusner, until a more perfect feast (one in which we shall be disturbed by no sense of danger, as we now are) shall be instituted in the kingdom of God. Wahl.]

[IX. *To teach, explain fully.* This seems a Chaldaism, for the word מָלַא to fill or perfect is used by the Chaldee paraphrasts to express teaching, whence comes the name of the Gemara. See the paraphrase on Deut. vi. 7. Job xxii. 22. occ. Rom. xv. 19. (which passage, however, is by others referred to sense I, like Acts v. 28, and explained by an hypallage,) Col. i. 25. and according to some, Col. ii. 10. See 1 Mac. iv. 19. Heims. Ex. S. 11, 8.]

Πλήρωμα, ατος, τό, from πληρώω to fill. [Verbals in μα have both an active and passive signification⁴. And hence, πλήρωμα may be either]

[(1.) *A filling or filling up*, or (2.) *that with which any thing is filled*. In the N. T. we find the following meanings.]

[I. *That with which any thing is filled, that which is in any thing, which is contained in any thing.* 1 Cor. x. 26, 28⁵. The fulness of the earth, i. e. says Parkhurst, “all the good things with which the earth is filled.” Comp. 1 Chron. xvi. 32. Ps. xxiv. 1. xevi. 11. xeviii. 7. Again, in John i. 16. ἐκ τοῦ πληρώματος αὐτοῦ, the fulness of divine graces in Christ. (see ver. 14⁶) Comp. Polyb. i. 21, l. i. 60, l. Aristid. de Non. Ag. Com. p. 282. (of inhabitants of a city.) Thuc. vii. 4, 12. Diod. Sic. xi. 3. (Of rovers, i. e. persons with which a vessel is filled, and it is thus applied to rigging, arms, lading, &c. See Æschin. p. 488. ed. Reiske.) Casaub. ad Athen. viii. p. 612. and Lys. p. 702. ed. Reiske. It is used before a genitive for an adjective, according to Wahl, in Mark viii. 20. πόσων σπυριδων πληρώματα, for πόσας σπυριδας πλήρεις, (which place Parkhurst translates, the fulnesses of how many baskets of fragments. Schl.

⁴ [See Storr. Opusc. Acad. i. p. 144.]

⁵ Observe, that in 1 Cor. x. 28. the words τοῦ γὰρ Κυρίου ἢ γῆ καὶ τὸ πλήρωμα αὐτῆς are wanting in eleven MSS., seven ancient, and in the Syriac and Vulg. versions, that they are rejected by the most eminent critics mentioned by Wetstein, to whom we may add Bp. Pearce (whom see), and omitted in Griesbach's text.

⁶ “The expression ἐκ τοῦ πληρώματος αὐτοῦ is very observable. The Gnostics in general, and the Cerinthians in particular, were wont to talk much of the πλήρωμα or fulness, by which they meant a fictitious plenitude of the Deity, in which the whole race of Æons was supposed to subsist, and into which spiritual men (such as they esteemed themselves) should hereafter be received. It was the doctrine of the Valentinians (and probably of the elder Gnostics also) that they were themselves of the spiritual seed, had constant grace, and could not fall of being admitted into the plenitude above; while others were, in their esteem, carnal, had grace but sparingly or occasionally, and that not to bring them so high as the plenitude, but to an intermediate station only. But St. John here asserts, that all Christians equally and indifferently, all believers at large, have received of the plenitude or fulness of the divine Logos, and that not sparingly, but in the largest measure, grace upon grace, accumulated grace, or rather grace following in constant succession, grace for grace.” Thus the learned Waterland, Importance of the Doctrine of the Trinity, ch. vi. p. 260, l. 2nd edition. And indeed a person who knows a little of the history of heresy in the primitive church, can hardly doubt but St. John alluded to Cerinthus and his followers in the above expression.

¹ See πρωτότοκος below, and Heb. and Eng. Lexicon under בְּרִיךְ I.

² [I would recommend to the reader a publication by Mr. Forster of Limerick, called, Critical Essays on Gen. ch. xx. and Mat. ii. 17, 18. in which he has suggested and very ingeniously supported the opinion, that the prophecy of Jeremiah was intended as a connecting link between the type and antitype.]

³ See Mr. Lowth's Notes on Jer. xxxi. 15. and an excellent Sermon of Dr. George Horne's (late Lord Bishop of Norwich), vol. i. Disc. x.

translates it according to Wahl's explanation,) and in Rom. xv. 29. where Wahl explains ἐν πληρώματι εὐλογίας τοῦ Χριστοῦ, to be for ἐν εὐλογίᾳ πλήρει with the full blessing, omitting with Griesbach the words εὐαγγελίου τοῦ before Χριστοῦ. Parkhurst translates it in the same way, not noticing the omission. Schleusner retains the words and translates, the very plentiful fruits of the Gospel. So Eph. iv. 13. to the measure of the stature of the fulness of Christ, i. e. according to Parkhurst, "to that full stature or growth in spiritual graces which becomes the body of Christ," i. e. the Church. Thus he makes ἡλικίας depend on πληρώματος, i. e. he would make πληρώματος, if an adjective, agree with ἡλικίας. So Luther. Others make τοῦ Χριστοῦ depend on πληρώματος, and, if πληρώματος were an adjective, would make it agree with Χριστοῦ. Christ, say they, as man, grew up to perfect wisdom, as he increased in stature. (Luke ii. 40.) His people, i. e. his Church, are as far as they can to imitate him.]

[II. *Fullness, abundance, all that is possessed by the subject.* Rom. xi. 25. The fulness, complete number, abundance of the nations, i. e. all the heathen nations. And in Rom. x. 12. πλήρωμα seems to have the same meaning, and to import, as Parkhurst says, "a general conversion to Christianity" on the part of the persons spoken of. Schleusner considers it as used in contrast with παράπτωμα, and construes it, happiness, happy state, &c.; and Wall takes it in the same sense, translating it better condition. In Eph. iii. 19, the fulness of God seems to be, the fulness of the presence of God. The apostle, observes Macknight, having said that Jews and Gentiles are formed into a holy temple for a habitation of God by the Spirit, prays that this great temple may be filled with the fulness of the presence of the true God, inhabiting every part of it by the gifts and graces of his Spirit, ch. iv. 6. And so Theodoret, quoted by Parkhurst, ἵνα τελῶς αὐτὸν ἔνοικον δέχοντα, 'that they may receive him entirely for an inhabitant.' Others, however, understand the fulness of God to be the perfection of God, and suppose the apostle to pray that the Ephesians may receive from God such strength and knowledge as to make progress towards his perfection. But I think the word πληρῶ excludes the idea of progress, and denotes full possession, which is a sufficient objection to this interpretation. In Col. ii. 9. the word denotes the fulness of the Godhead in Christ, and comparing Col. i. 19¹. with it,

it can hardly be doubted that the same meaning is to be given there, though the construction is difficult in more respects than one. Schleusner says, indeed, that if the passage be taken in this sense, he does not see how to explain ἐνδόξῃ. But I do not understand his remark; for in his own interpretation he explains ἐνδόξῃ by *coluit* Pater, supplying ὁ πατὴρ or τῷ πατρί; and this is all that is required. Castalio has, *quoniam per eum visum est Patrem omnem universitatem habitare*, observing, that the infinitive after ἐνδοξέω in the N. T. always expresses the action of the person pleased. Pierce for *universitatem* would have *ecclesiam*, understanding Jews and Gentiles; and Beza explains the passage of the Church. Dr. J. P. Smith translates, "It is the good pleasure (of God) that all the fulness should dwell in him," i. e. all the perfection of blessings which the context represents as bestowed by Christ on all who believe on him. But the context does not seem to me to refer to the blessings mentioned some verses back. Why might we not construe, since the whole fulness (of God, i. e. the full and perfect Godhead) pleased to dwell in him?]

III. *Somewhat put in to fill up.* Mat. ix. 16. Mark ii. 21.

IV. Πλήρωμα νόμον, a fulfilling of the law. Rom. xiii. 10. Comp. ver. 8.

V. *Completion.* The Church is called the πλήρωμα of Christ, who filled all in all. Eph. i. 23. Ἐπλήρωσε γὰρ αὐτήν, says Theodoret, παντοδαπὸν χαρισμάτων καὶ οἰκεί ἐν αὐτῇ, καὶ ἐμπεριπατεῖ κατὰ τὴν προφητικὴν φωνήν. Τοῦτο δὲ ἀκριβέστερον κατὰ τὸν μέλλοντα βίον γενήσεται. 'For he hath filled it with all kinds of gifts, and dwelleth in it, and walketh in it, as the prophets express it. But this will be done more perfectly in the life to come.' Locke also takes the word here in a passive sense for a thing to be filled and completed. But Theophylact's interpretation seems better, who says the Church is the Πλήρωμα Completion of Christ, as the body and limbs are of the head. See his words in Suicer's Thesaurus. "Without the Church, which is his body, Christ would not be complete²." Macknight on Rom. ix. 12.

VI. *The fulness of time* denotes the completion of a particular period of time before ordained and appointed. Eph. i. 10. Gal. iv. 4. where see Raphelius and Wolfius.—The above cited are all the passages of the N. T. wherein πλήρωμα occurs.

Πλησίον, an adv. governing a genitive, from πέλας, the same.

I. *Near.* John iv. 5. [Deut. xi. 30. Josh. xv. 46. ix. 45. Eur. Phœn. 163. Xen. Cyr. v. 4, 23. Irmsch. ad Herodian. i. 7, 4.]

II. Πλησίον, with the prepositive article masc. ὁ, and sometimes without it, as Luke x. 29, 36. is used as a noun, q. d. ὁ ὢν πλησίον, one who is near, a neighbour, a friend. This character the Scribes and Pharisees seem to have confined to

to the church of Ephesus, he calls it εὐλογημένη ἐν μεγέθει Θεοῦ Πατρός, ΠΛΗΡΩΜΑΤΙ, 'blessed in the greatness of God the Father, the pleroma or fulness;' and when he salutes the church of the Trallians, ἐν τῷ ΕΠΛΗΡΩΜΑΤΙ, in the pleroma or fulness.

² [Elsner explains it another way: "Citizens live in a city, and are called its πλήρωμα (see sense I.); and so Christians live in Christ."]

¹ The word πλήρωμα in these expressions of St. Paul, as in that of St. John, [in the 2nd note on sense I.] seems likewise to glance at the fictitious πλήρωμα of Cerinthus, whom, as we learn from Jerome *, the Apostle often lashes, and who was so far from teaching that the pleroma or fulness of the Godhead dwelt bodily in Christ, that, according to Irenæus, [adv. Hier. iii. c. 11. p. 218. ed. Grabe,] a very early witness, he taught that "the Creator and the Father of the Lord were different, as were likewise the son of the Creator and Christ; the latter of whom came from above, and continued incapable of suffering when he descended into Jesus the Son of the Creator, and afterwards flew back again into his own pleroma." Ignatius also seems to allude to the Cerinthian heretics, when, in his salutation

* Speaking of the seeds of the Cerinthian, Ebionæan, and other heresies, which denied that Christ was come in the flesh, he says, "Quos et ipse (Johannes) in Epistolâ suâ Antichristos vocat, et Apostolus Paulus frequenter percutit." Prolog. in Mat.

those of their own nation and religion. See Mat. v. 43. Luke x. 29. But our blessed Saviour, in his parable of the good Samaritan, Luke x., teaches us to extend it to all mankind, as St. Paul also doth, Rom. xiii. 8, 9. where in explaining the command of *loving* our neighbour as *ourselves*, he uses *ἕτερον* another, i. e. *any other man*, as a synonymous term with *τὸν πλησίον* a neighbour. Raphaelius, on Mat. v. 43. shows from Polybius, that the heathen Greeks, in this preferable to the Pharisaical Jews, by *ὁ πλησίον* a neighbour, meant *any man*, even *ἐχθρός* an enemy. [It means *any one* in Rom. xv. 2. Polyb. iii. 42, 3. xii. 4, 13. Diog. Laert. i. 69. and with *μοῦ*, *σοῦ*, &c. in Mat. xix. 19. xxii. 39. Mark xii. 31, 33. Luke x. 27, 29, 36. Rom. xiii. 9, 10. Gal. v. 14. Eph. iv. 25. James ii. 8. See in the Hebrew (עַר) and LXX, Lev. xix. 18. Ex. xx. 17. In Mat. v. 43. however, it is more strictly a friend, as is עַר in Job ii. 11. It seems to be a relation, kinsman, countryman, in the LXX, being used to express father in Mal. iv. 6. See also Gen. xxvi. 31. Lev. xxv. 14. Joel ii. 8. In Acts vii. 27. it seems put for *ὁ ἕτερος*.]

Πλησμονή, ἡς, ἡ, from *πέπλησμαι* perf. pass. of *πληθω* to fill, of the same form as *πειρομὴ* from *πέπεισμαι*.

[I. Properly, fullness, plenty. See Prov. iii. 10. Ez. xvi. 48.]

II. A repletion, [satiety,] satisfying. occ. Col. ii. 23. The word is used by the LXX, Exod. xvi. 3. [See Hagg. i. 6. Ez. xxxix. 19. Xen. Mem. iii. 11, 14. Diod. Sic. i. 70. Alciphron, iii. Ep. 6.]

ΠΛΗΨΣΩ, or ΠΛΗΨΤΩ.—To smite, strike. [Xen. de Re Eq. vi. 1. Demosth. 320, 24. in its proper sense.] Rev. viii. 12. where it is applied to the sun, moon, and stars; and the learned Daubuz observes, that the Rabbinical Jews in like manner use the Chald. *קָרַח*, which in their style signifies to strike¹, and the noun *קָרַח* smiting, to express an eclipse of the sun or moon: in which sense also the Latins apply the verbs *percutere* and *icere* to smite, strike². Comp. Vitrina on Rev. [It occurs in the sense of afflicting in Is. i. 5. ix. 13. Ex. xvi. 3.]

Πλοῖον, ον, τό, from *πέπλοα* perf. mid. of *πλέω* to sail.—A little ship or vessel, a sailing-boat. Mark iii. 9. iv. 36³. [John vi. 22, 23. xxi. 8. Diod. Sic. ii. 55. Aristoph. Ran. 139.]

Πλοῖον, ον, τό, from *πέπλοα* perf. mid. of *πλέω* to sail.—[A sailing-vessel, (very often a vessel of burden. Diod. Sic. xiii. 78. Xen. An. i. 7, 15. Thuc. vi. 36.) Mat. iv. 21, 22. viii. 23. xiv. 22. et al. in which places it seems to denote a small

fishing-vessel. See Is. ii. 16. lx. 9. for *נַפְלִי*, and Is. xxxiii. 21. for *נַפְלִי*. *Ναῦς* is used, says Schl., for the larger order of ships.]

Πλοῖος, οῦς; ὄον, οῦ; ὁ, also *πλοῦς*, gen. *πλοός*, (comp. *νοῦς*), from *πέπλοα* perf. mid. of *πλέω* to sail.—Navigation. occ. Acts xxvii. 9. So Agrippa in Josephus, Ant. xvi. 2, 1. ΤΟ'Ν—ΠΛΟΥ'Ν, *ἐπιβαίνοντος τοῦ χειμῶνος*, ΟΥ'Κ ἐνόμιζεν ἈΣΦΑΛΗ', 'thought that, as winter was approaching, sailing was not safe.' See also Acts xxi. 7. xxvii. 10. [The form *πλοός* for the genitive is not found in the better writers. It occurs Arrian, Peripl. Eryth. p. 176. See Lobeck on Phryn. p. 453.]

Πλούσιος, α, ον, from *πλούτος* riches.

I. Rich, having or abounding in riches. Mat. xxvii. 57. Luke xii. 16. xiv. 12. et al. freq. [Add Mark xii. 41. Luke xv. 1, 19, 21, 22. xviii. 23. xix. 2. xxi. 1. 1 Tim. iv. 17. James ii. 6. Rev. vi. 15. xiii. 16. Ruth iii. 10. 2 Sam. xii. 1. Herodian. i. 8, 10. Xen. Mem. iv. 2, 37.]

II. Rich, in a spiritual sense, i. e. in faith, holiness, and good works. See James ii. 5. Rev. ii. 9. iii. 17. Comp. Luke xii. 21.

III. Rich, in glory and happiness, as Christ was before his incarnation. 2 Cor. viii. 9. Comp. John xvii. 5.

IV. Rich, abounding, as God in mercy. Eph. ii. 4.

Πλουσίως, an adv. from *πλούσιος*.—Richly, abundantly. occ. Col. iii. 16. 1 Tim. vi. 17. Tit. iii. 6. 2 Pet. i. 12.

Πλουρέω, ὤ, from *πλούτος*.

I. To be or grow rich. 1 Tim. vi. 9. [Rev. xviii. 3, 15, 19. Prov. xxvii. 22. Ex. xxx. 15.]

II. To be rich, in a spiritual sense, and that whether in imagination only, Luke i. 53⁴. (comp. Rev. iii. 17. Mat. ix. 13. Mark ii. 17. Luke v. 31, 32;) or in reality, as in good works, 1 Tim. vi. 18; in the graces of the Spirit here, and in glory hereafter, 2 Cor. viii. 9. Comp. 1 Cor. iv. 8. where it seems particularly to refer to the miraculous gifts of the Spirit. *Πλουρεῖν εἰς Θεόν*, Luke xii. 21. is, to be rich for God's glory and service in works of piety and charity. [See Vorst. de Hebraism. c. 16.] So Wetstein and Wolfius cite from Lucian, Epist. Saturn. 24. (t. ii. p. 830. B. ed. Bened.) *Ἐς τὸ κοινὸν ΠΛΟΥΤΕΙ'Ν*, 'to be rich for (the benefit of) the community;' and from Philo Byzant. ΠΛΟΥΤΕΙ'Ν Εἰς Θεὸν ΚΟ'ΣΜΟΝ, 'to be rich for the honour of the gods.' [Parkhurst has here, perhaps, mixed two meanings. Schleusner says, that this place of St. Luke is either, according to him, to abound in true and heavenly riches, or to use one's (worldly) riches as God wishes, and he cites *ἐκ τοῦ κοινὸν πλουτεῖν* from Philostr. Vit. Ap. iv. 8. where it is to use one's goods in relieving want.]

III. To be rich, abundant, as God in grace and mercy towards all men. Rom. x. 12.

Πλουρίζω from *πλούτος*.

I. To make rich, enrich. 2 Cor. ix. 11. [Gen. xiv. 23. 1 Sam. ii. 7. xvii. 25. Prov. x. 4, 23. Eccles. xi. 21. Xen. Mem. i. 5, 3.]

II. To enrich, in a spiritual sense, as with the

¹ Thus in the Talmud. Tract. Maccoth, *וְיִכְרְשׁוּן הָאֵלֶּיךָ*, "And behold these are beaten," et al. See Suicer, Thesaur. in *πλησσω*, and Castell, Heptaglot. Lexicon in *קָרַח*.

² Thus Lucan, Pharsal. i. 533, 9.

Jam Phœbe, toto cum fratre redderet orbe,
Terrarum subitâ percussa expalluit umbrâ.

And Manilius, Astron. lib. i.

Quod si plana foret tellus, simul icta per omnes
Deficeret toto pariter miserabilis orbe.

³ [The reading here is doubtful. Many good MSS. have *πλοῖα*, and Griesbach has doubted that reading.]

⁴ [Schleusner interprets the word here to be proud from wealth, and Wahl takes it of actual wealth.]

blessed truths and hopes of the Gospel. 2 Cor. vi. 10. Πλουρίζομαι, pass. to be enriched, as with the gifts of the Holy Spirit. 1 Cor. i. 5. [Xen. Mem. iv. 2, 9.]

Πλούτος, ου, ό. Eustathius says, that πλούτον is thus denominated q. πολύτεον—ὅτι εκ πολλῶν ἐτῶν ἐστὶ συνηγμένος, because it is collected for many years; or it may be so called because it will suffice for many years, as the rich fool said in the Gospel, Luke xii. 19. *Soul, thou hast much goods laid up for many years.*

1. Riches, wealth, goods. Mat. xiii. 22. 1 Tim. vi. 17. [Add Mark iv. 19. Luke viii. 14. James v. 2. Rev. xviii. 17. Is. xvi. 14. xxx. 6. Prov. xii. 7. Diod. Sic. v. 34 and 77. Ælian, V. H. iii. 18. Xen. Cyr. vii. 2, 44.]

II. Riches, in a spiritual sense, *spiritual gain or advantage*, Rom. xi. 12. Heb. xi. 26.

[III. Abundance. It serves with a gen. following as a periphrasis for the adj. *abundant, very great*. Rom. ii. 4. *the immense goodness of God*, ix. 23. 2 Cor. viii. 2. Eph. i. 7, 18. ii. 7. iii. 16. Col. i. 27. ii. 7. And so Is. xvi. 14. xxix. 5, 7, 8. Plat. Euthyphr. c. 13. Themist. Or. xviii. p. 218. It is especially used for the abundant mercy and goodness of God and our blessed Saviour. See Rom. xi. 33. Phil. iv. 19.] Eph. iii. 8. where it seems to denote that *superabundance* of grace and mercy, those treasures of love to man, which are in Christ Jesus, and which no heart can fully conceive, no tongue express.

ΠΑΥΝΩ.—To wash, properly as clothes, by plunging¹ them in water (comp. λούω). [See Gen. xlix. 2. Ex. xix. 10, 14. Hom. Il. X. 155. Od. Z. 13. Artemid. ii. 4.] occ. Rev. vii. 14. where see Wetstein.

Πνεῦμα, ατος, τό, from πίπνευμαι perf. pass. of πνέω, πνέσω, to breathe.

I. The material spirit, wind, or air in motion. So Aristotle, de Mundo, ἀνεμος οὐδὲν ἐστὶ πλὴν ἀήρ πολλὸς ῥέων, ὅστις ἅμα καὶ πνεῦμα λέγεται, 'wind is nothing else but a large quantity of air flowing, which is also called πνεῦμα.' Theophrastes, Homil. xlvii. p. 325. αὐτὸς ὁ κινούμενος ἀήρ λέγεται πνεῦμα, 'the air itself in motion is called πνεῦμα.' occ. John iii. 8. Comp. Cant. iv. 16. Baruch vi. 61. τὸ δὲ αὐτὸ καὶ ΠΝΕΥΜΑ ἐν πάσῃ χώρα ΠΝΕΙ. In this sense the word is applied, not only in the LXX, Gen. i. 2. viii. 1. Job i. 19. Ps. x. 7. or xi. 6. xlviii. 7. et al. for the Heb. רוּחַ, but frequently in the profane writers. See Scapula². To what he has observed I add, that Josephus, Ant. i. 1, 1. speaks of ΠΝΕΥΜΑΤΟΣ αὐτὴν (τὴν γῆν namely) ἀνωθεν ἐπιθίνοντος, 'the spirit which came upon the earth from above,' at the formation, namely, Gen. i. 2; and he uses ΠΝΕΥΜΑ βίαιον for a violent wind, Ant. xiv. 2, 2. and de Bell. iii. 8, 3. as Lucian also does βιαίῳ ΠΝΕΥΜΑΤΙ, Ver. Hist. lib. i. t. i. p. 714. So Plato, Phæd. § 24. ed. Forster, has μεγάλην τινὲ ΠΝΕΥΜΑΤΙ for a high wind. In like manner spiritus, from spiro to blow, breathe, is applied in Latin, as by Virgil, Æn. xii. 365.

— Boreæ cum spiritus alto
Intonat Ægæo.—

¹ See Homer, Odys. viii. 85. et seq.

² [See Eur. Phœn. 604. Paus. v. 25.]

— When the northern blast
Roars in th' Ægean.—

Comp. Acts viii. 39. with 1 Kings xviii. 12. [The word denotes the breath of life, as in Mat. xxvii. 50. Luke viii. 55. John ix. 30. Rev. xiii. 15. So Ecclus. xxxviii. 24. et al. I so understand James ii. 26. and Rev. xi. 11. which Parkhurst puts under head II. In 2 Thess. ii. 8. we have the breath of God's mouth.] And because the air is a most powerful, though subtle and invisible agent, (see John iii. 8. above,) hence πνεῦμα denotes

[II. The intellectual or spiritual part of man, the human mind or soul, distinct from the breath of life or animal soul, which is the ψυχὴ of the Greeks and the anima of the Latins, while this meaning is their animus. It is distinguished from ψυχὴ in 1 Thess. v. 23. and Jude 19; and it is opposed in this sense to σὰρξ, Mat. v. 3. xxvi. 41. Mark viii. 12. xiv. 38. Luke i. 47, 80. xxiii. 46. (where, as in some other places, it is used of Christ considered in his human character,) John xi. 33. xiii. 21. Acts vii. 59. xviii. 25. xx. 22. Rom. viii. 1, 10, 13. 1 Cor. ii. 11. vi. 20. vii. 34. xiv. 15. 2 Cor. ii. 12. vii. 13. Gal. v. 16, 18, 25. vi. 8, 18. Col. ii. 5. Eph. vi. 18. Phil. iii. 3. Again, Rom. viii. 16. (τῷ πνεύματι,) Heb. xii. 23. 1 Pet. iii. 18. where Horsley (Sermon xx.) says, οὐ θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ πνεύματι, being put to death in the flesh, but quick in the spirit, i. e. surviving in his soul the stroke of death which his body had sustained; and so Middleton. 1 Pet. iii. 19. iv. 8. See 2 Thess. ii. 13. In Heb. xii. 9. translate spiritual father; and for the Hebraism, see note on the phrase spirit of grace below. This meaning is often metaphorically used; for as in man there is the flesh and the spirit, so in the law, for example, there is the letter intelligible to all, and the spirit often eluding observation; and so of any system of instruction. See Middleton on John vi. 63. Rom. ii. 29. vii. 6. viii. 10. 2 Cor. iii. 6. bis, 8, 17. Gal. iii. 5 and 25. (πνεύματι, et passim³.) vi. 8. Eph. v. 18. do not fill your bodies with wine, but be filled spiritually, i. e. perfect your spiritual state. (Similar turns on words sometimes, sometimes on ideas, are of perpetual occurrence in St. Paul. See 1 Cor. xiv. 20.) Others, however, as Hammond, Chandler, and Macknight, refer this to the fifth sense, and say, be filled with the spirit; but was this at their own option? In 2 Cor. iii. 18. Middleton thinks this the sense, and translates with our version. Macknight and Schleusner say, the Lord of the spirit, i. e. the author of the Christian religion; but Middleton rightly says, that there is no instance of such a phrase in the N. T. In 1 Cor. xiv. 14. the spirit is opposed to the understanding or mere reasoning faculty.]

[III. By abstracting the spiritual principle from body or matter with which in man it is associated, is deduced the idea of the immaterial agent which we call a spirit. So Luke xxiv. 37,

³ [Middleton observes, that when τῷ πνεύματι means in his mind or spirit, the preposition is not used, and cites Mark viii. 12. John xi. 33. xiii. 21. Acts x. 20. Luke x. 21. Without at all disputing the truth of these instances, I must be allowed to say, that I can see no reason for this canon, and that in the phrases in my mind, we actually have the preposition, as Rom. i. 9.]

39. (where, as Parkhurst¹ says, what is called πνεῦμα is by Ignatius (ad Smyrn. § 3.) called δαιμόνιον δώματον an incorporeal demon or ghost.) John iv. 24. πνεῦμα ὁ Θεός. Acts xxiii. 8, 9. 1 Cor. xv. 32. Rev. i. 4. iv. 5². Under this head we must class the πνεύματα of the daemons, and construe πνεῦμα as] an evil spirit, a devil, whether used absolutely, Mat. viii. 16. Luke ix. 39. x. 20; or with the words *unclean*, *evil*, or other like epithets added, Mat. x. 1. xii. 43. Mark ix. 25. Luke vii. 21. viii. 2. xiii. 11. et al.—A spiritual or incorporeal substance or being. [Luke xxiv. 30.] John iv. 24. Acts xxiii. 8.—A temper, or disposition of the soul. Rom. xi. 8. Comp. Luke ix. 55. Rom. viii. 15. 1 Cor. ii. 12. iv. 21. 1 Pet. iii. 4.

IV. The third Person of the ever-blessed Trinity, (as distinguished from the Father and the Son,) whose agency in the spiritual world is described to us in Scripture by that of the air in the natural. (see John iii. 8. xx. 22. Acts ii. 4.) [Bp. Middleton says, that when used of the Holy Spirit personally, the word *always* has the article, unless it loses it by a definite rule (see Appendix, § xvi. and xvii.³); and this, because there is but one Holy Spirit, and therefore he cannot be spoken of indefinitely. The addition of τὸ ἅγιον serves only to show to what class of spirits this pre-eminent Spirit belongs. He also observes, that when an act is said to be accomplished by the agency of the Holy Spirit, some preposition is used. Thus Πνεῦμα is applied,]

1. Either absolutely, as Mat. iv. 1. [xii. 31.] Mark i. 10. [12.] Acts viii. 29. xi. 28. xxi. 4. where see Bowyer. [John iii. 34. probably. Luke ii. 27. and iv. 1. ἐν τ. Π. probably. See 1 Cor. xii. 4. See also Acts x. 19. xi. 12. (unless in this and similar phrases, as λέγειν διὰ τ. Πν. Acts xxi. 4. we are to understand, through the well-known influence of the Spirit.) Rom. viii. 16. αὐτὸ τὸ Πν. and v. 26. Rom. xv. 30. 1 Cor. xii. 4, 8, 9, 11, 13. 2 Cor. i. 22. v. 5. (where ἀρραβὼν denotes the gifts and graces bestowed.) Eph. iii. 10. In James iv. 5. Middleton thinks the personal sense is intended. See ἐπιποθῶ. 1 John v. 5. There are some doubtful passages. In Eph. v. 19. Middleton understands the person. If it be the influence, he says that the article will be in reference to that portion of it which each had received. In Luke ii. 26. the article may refer to the influence mentioned in v. 25; but as an act is imputed, Middleton thinks the person is

here intended. In Luke iv. 1. ἐν τῷ πν. see the last observation on sense II. In Eph. iii. 5. the reading is doubtful. Some MSS. have τῷ, which seems requisite. But see sense V.]

2. Or with epithets added; so he is called the Holy Spirit, not only because he is the author of sanctification to man, but because he is himself infinitely separated from and superior to all creatures. Mat. xii. 32. xxviii. 19. [Mark xiii. 11. Heb. ix. 8. Luke xii. 10. Acts i. 8. iv. 31. Eph. iv. 30. 2 Cor. xiii. 13.] et al. freq. Comp. Rom. i. 4. where see Wetstein. [In Acts v. 32. Middleton thinks the personal sense is meant, from ἡμεῖς, though the article may be inserted in reference to ὁ ἔδωκεν. The use of ἔδωκεν is no objection against the personal sense. See John iii. 16. See also Acts x. 44. xi. 15. xiii. 2. (where Schleusner most preposterously translates, 'one of these doctors and teachers of the Church of Antioch was admonished by a divine oracle.') xvi. 6. xx. 23. xxi. 11. In Acts ix. 31. I conceive the personal sense to be intended, from the similar form of the phrase τῷ φεβῷ τοῦ Κυρίου which precedes, and from the better sense thus given. Schleusner gives here a strange meaning, "the joy they felt at the progress of Christianity." I am at a loss to conceive by what rules of interpretation he could get at this explanation; and he appears to be quite doubtful as to the passage himself; for under παράκλησις he joins τῇ παρ. τοῦ ἁγ. πν. ἐπληθύνοντο, and construes, "they enjoyed in abundance the advantages of Christianity." In Rom. xv. 13. the personal sense is, I think, required, as δύναμις expresses the power or influence, and the article may be wanting† after a preposition.† In Acts ii. 33. though the article might be taken from the word being in regimen, yet, when we look to the usual construction of ὁρωεῖ, we shall see that it is followed by a genitive of the giver. Eph. i. 13. iv. 30.] The Eternal Spirit. Heb. ix. 14. where see Bp. Fell and Doddridge. The Spirit of God, or of the Lord, as being himself very God, a Person of Jehovah. See Mat. iii. 16. Acts v. 9. 1 Cor. ii. 10, 11, 14. iii. 16. vi. 11, 19. Comp. 2 Cor. vi. 16. [1 Pet. iv. 14.] Wherefore also Christ, speaking to his disciples, calls him the Spirit of your Father. Mat. x. 20. Comp. Rom. viii. 11. Eph. iii. 14, 16. The Spirit of Christ the Son of God, since his gracious assistance was, according to the plan of man's redemption, a consequence of Christ's death and suffering, and since, agreeably to the same plan, he is now sent by Christ. Gal. iv. 6. Phil. i. 19. Comp. John xv. 26. xvi. 7. Acts ii. 33. The spirit of adoption, since he endues believers with a filial loving confidence in God, as their reconciled Father in Christ. Rom. viii. 15. where he is opposed to the spirit of servitude, or that slavish fear of God which the Mosaic law, considered merely as the law of a carnal commandment, had a tendency to produce. Comp. Gal. iv. 4—7. 2 Tim. i. 7. The Spirit of Grace, [i. e. the gracious Spirit⁴,] from the miraculous

¹ [Parkhurst adds, that the leading sense of the old English word ghost is breath, (spiritus or anima, as Jensesius says,) whence it is applied to the human spirit, and also to the Holy Spirit. He thinks ghost and gust words of the same root.]

² [Some refer Heb. xii. 23. and 1 Pet. iii. 19. to this head; and if it be explained that the disembodied spirit of man, in opposition to his soul while in the body, is meant, there is no objection.]

³ [A careful reference to these rules is necessary in considering this important word. Such a phrase as ἐκ Πνεύματος ἁγίου may cause much discussion. But, as Bishop Middleton observes, it is impossible to prove incontestably that the Holy Spirit in the personal acceptation is here meant, for the preposition may have occasioned the omission of the articles. In Heb. ix. 14. διὰ Πνεύματος αἰωνίου, Middleton thinks the prep. is omitted on the same account, and that the Spirit personally is referred to. Vitringa (l. 1031.) understands it of the divine nature of Christ. Schleusner strangely construes it the eternal life or eternity of Christ.]

⁴ [The phrase τὸ πνεῦμα τῆς χάριτος is a common Hebraism. "Attributes in that and other oriental languages are often not expressed by adjectives, but as the genitives of the names of attributes made to depend on the noun to which the attribute belongs. Comp. Ps. xxiii. 2. Zech. xii. 10. Heb. iv. 16. 1 Pet. v. 10." Middleton.]

gifts and powers, which he graciously vouchsafed to the primitive believers. Heb. x. 29. Comp. ch. ii. 3, 4. vi. 4, 5. Rom. xii. 6. 1 Cor. xii. 11. and χάρις V. *The Spirit of Truth*, John xv. 17. xv. 26; because he bore witness to Christ by his miraculous operation, and led his disciples into all the truth. John xvi. 13. *The Spirit of Promise*, Eph. i. 13. principally in respect of those miraculous works he performed, agreeably to the promise of God, by the prophet Joel, ch. ii. 28. and by Christ, Luke xxiv. 49. John xv. 26. xvi. 8. &c. Acts i. 4. ii. 33.

[V. *The influence or operation of the Holy Ghost*. Here, as the influences, operations, and gifts of the Spirit are many, Πνεῦμα and Πνεῦμα ἅγιον have not the article, unless in the case of renewed mention or other reference. Mat. iii. 11¹. Luke i. 15, 35. ii. 25. iv. 1, (Πν. ἅγ. πλη-ρῆς,) 18. John xx. 22. Acts iv. 8, 31. v. 31. vi. 3. x. 38 and 47. (where the article, says Middleton, may refer to the recent dispensation of the divine gifts.) Rom. v. 5. (though this may be referred to the last head,) xv. 13, 16, 19. 2 Cor. vi. 6. Gal. iii. 2. and 1 John iv. 13. *The (well-known) gifts of the Spirit*; and so Gal. iii. 5 and 14. Heb. ii. 4. vi. 4. Rev. i. 10. In Acts xi. 28. if the personal sense is not intended, there may be reference to the gift of the Spirit implied in προφηταί in ver. 27. In Rom. xiv. 17. ἐν Πν. ἅγ. seems to be taken in this sense, *righteousness and peace and joy, produced by the influence of the Holy Ghost*. In Rom. viii. 23. Πν., if not in the personal sense, has the article as being in regimen. Titus iii. 5. 1 Thess. i. 5, 6. 1 Pet. i. 22. Jude 20. There is much difficulty as to Acts viii. 39. where we have Πνεῦμα Κυρίου ἤρπασε τὸν Φίλιππον. By Bishop Middleton's canon, the truth of which I have never seen reason to doubt, the *personal* sense is inadmissible, while if ἤρπασε is to be translated by *caught away*, it seems required. But I doubt whether any thing miraculous is here intended, from what follows, viz. "and the eunuch saw him no more, for he (the eunuch) went on his way."² Here is a natural reason assigned by the writer for the eunuch's not seeing Philip again, which would be strange if there were a supernatural one. Some MSS. have a various reading, ἄγγελος, and Hammond seems to have had an inclination to adopt this. If the present reading be correct, I should refer the passage to this head, and give as the meaning, that "Philip went quickly away under the direction and influence of the Spirit." To this head we refer many of those places where the idea of *inspiration* is conveyed. Mat. xxii. 43. Luke i. 41. Acts vi. 10. (where the article is inserted with reference to ᾧ ἐλάλει,) 1 Cor. vii.

¹ [Sometimes the concrete seems put for the abstract, and they who enjoy or pretend to these gifts of the Holy Ghost are put for the gifts themselves. At least, some passages are thus more conveniently translated, and the sense is not altered. Thus, 1 Cor. xii. 10. the διακρίσεις πνευμάτων was a gift bestowed for the purpose of knowing whether they who pretended to divine inspiration were really so inspired, or only by an evil spirit, or mere impostors. See 1 John iv. 1—3, 6. 2 Thess. ii. 2. Deyling's Dissertation xlv. (vol. iii. p. 442.)]

² [Our translators have taken a singular liberty here, for they translate "the Spirit of the Lord caught away Philip, that the eunuch saw him no more, and he went on his way rejoicing." Hammond notices the first of these liberties.]

40. xii. 3. xiv. 9. (where the meaning, in Schleusner's and Middleton's opinion, is, that "they who are divinely inspired are bound at proper seasons to give place to others, gifted with the same inspiration." Others say that the sense is, "that a really divine inspiration is under the control of those who possess it, and is not a frenzy like that spoken of in the heathen sibyls and prophets.") 2 Cor. iii. 3. 2 Pet. i. 21. If the present reading be right in Eph. iii. 5. it must be referred to this head. Middleton gives the sense of *inspiration* to 2 Cor. iii. 3.] Acts xix. 1, 2. *Paul finding certain disciples at Ephesus, said unto them, Have ye received the Holy Ghost since ye believed? and they said unto him, ἀλλ' οὐδὲ εἰ Πνεῦμα ἁγίον ἔστιν, ἠκούσαμεν*, which we translate, *we have not so much as heard whether there be any Holy Ghost*, as if the words related to the existence of that Person in the Trinity. But this cannot be the meaning of them, because, ver. 3. *they had been baptized into John's baptism*, i. e. by John himself, having been in Judaea during his ministry; and part of his doctrine, as recorded by all the four evangelists, was, that *he that should come after him*, i. e. Christ, *should baptize them with the Holy Ghost*. See Mat. iii. 11. Mark i. 8. Luke iii. 16. John i. 33. These Ephesian disciples, therefore, could not be ignorant that there existed such a divine person as the Holy Ghost; but they say, *we have not heard*, εἰ Πνεῦμα ἁγίον ἔστι, *whether the Holy Ghost be*, that is, *in action*, or *actually sent* upon the disciples of Christ. There is an exactly parallel expression, John vii. 39. οὐπω γὰρ ἦν Πνεῦμα ἁγίον, *for the Holy Ghost was not yet given*, (say our translators, rightly), *because that Jesus was not yet glorified*. Ephesus being at a great distance from Jerusalem, these disciples had not yet heard of the actual effusion of the Holy Ghost on Christ's disciples according to the Baptist's doctrine. Πνεύματα προφητῶν, 1 Cor. xiv. 32. mean the *inspirations* of the Christian prophets by the Holy Spirit (see Whitby and Doddridge); so ver. 12. πνευμάτων are *spiritual gifts*.

[VI. *The effects of the influence of the Spirit*, as *faith, virtue, religion*, and hence even *temper, disposition, or character*³. If evil dispositions are mentioned, these must be supposed to arise from the influence of the evil spirit. Luke ix. 55. οὐκ οἶδατε οἶον πνευμάτων ἐστε, *ye know not of what temper ye are*. Rom. viii. 9. πνεῦμα Θεοῦ⁴ and πνεῦμα Χριστοῦ seem to be a *godly temper, a Christian temper*, by a common Hebraism, referred to in a note on the last head. By the same Hebraism we have such phrases as πνεῦμα δουλείας, Rom. viii. 15; *πράοτης*, 1 Cor. iv. 21. and Gal. vi. 1. *δειλίας*, &c. 2 Tim. i. 7; τὸ πνεῦμα τοῦ κόσμου, 1 Cor. ii. 12. Perhaps 1 Cor. vi. 17. may be so best explained. "To be one spirit with another," says Macknight, "is to have the same views of things, the same inclinations, the same volitions." Then the meaning is, "is of one mind or disposition with the Lord." 2 Cor. iv. 13.]

VII. It refers to *human nature or man*, consi-

³ [Middleton (on 2 Cor. vi. 6.) says, he has never seen it used in these senses when joined with ἅγιος.]

⁴ [On Phil. iii. 3. Middleton says that this phrase, unless there is a reason for omitting the article, is never used for the Holy Spirit.]

dered as *regenerated or born again of the Holy Spirit*, John iii. 6. Comp. 1 Cor. vi. 17.

[There are several passages of very doubtful meaning¹. Thus, Col. i. 8. *your love ἐν πνεύματι*. This, Grotius says, is *your love on account of the spiritual gifts given to you*; Pierce, *love on a spiritual account*; Whitty, *love wrought in you by the Spirit*; Macknight, *spiritual love*; Schleusner, *love by revelation of the Christian religion*. Rom. viii. 2. ὁ νόμος τοῦ πνεύματος τῆς ζωῆς. This is opposed to ὁ νόμος τῆς ἁμαρτίας καὶ τοῦ θανάτου at the end of the verse; and Schleusner, to make the contrast more complete, without any authority, reads *καὶ ζωῆς*, and paraphrases the passage, *the Christian religion*, which corrects men's minds, leads them to virtue and happiness. Macknight says, the apostle speaks of the Gospel called *the law of the Spirit*, because given by the Spirit, and accompanied with his gifts. Others say *the law of the mind*, (see ch. vii. 30.) consisting in the superiority of conscience through the grace of Christ, by which the Christian is led to eternal life. The rules as to the article give no help here, because πν. may take the article from ζωῆς having it.]

Πνευματικός, ἡ, ὄν, from πνεῦμα spirit.

[I. *Spiritual, relating to the spirit or mind*. So Wahl and Schleusner explain Rom. i. 11. xv. 27. 1 Cor. ix. 11. Eph. i. 3. 1 Pet. ii. 5. But I think that these places may perhaps be referred, with Parkhurst, to the next sense.]

[II. *Relating to the Holy Spirit*, i. e. *proceeding from him, done by him*.] (1.) Of persons, *spiritual*. It denotes one who is endowed with *spiritual gifts*, 1 Cor. xiv. 37. comp. Gal. vi. 1. and Macknight there; or one whose mind is illuminated and sanctified by the *Spirit of God*. Thus it is opposed to ψυχικός *an animal man*, 1 Cor. ii. 15. (comp. Jude 19.) and to σαρκικός *carnal men*, 1 Cor. iii. 1. (2) Of things. It denotes *spiritual things* in general, revealed by the *Spirit of God*, 1 Cor. ii. 13; *spiritual gifts* bestowed on men by the *Holy Spirit*. See 1 Cor. xii. 1. &c. xiv. 1. Rom. i. 11; *the spiritual blessings of the Gospel*, 1 Cor. ix. 11. Rom. xv. 27; *spiritual understanding*, Col. i. 9. is understanding in *spiritual things* bestowed by the *Holy Spirit*. *Spiritual songs*, Eph. v. 19. Col. iii. 16. are songs relative to *spiritual things*, and composed under the influence of the *Spirit*. Comp. 1 Cor. xiv. 15, 26.

III. The law is said to be *spiritual*. Rom. vii. 14. as requiring not merely outward but inward *spiritual* obedience. [So Chrysostom on the place, "to be spiritual, is to lead away from all sins, &c." Comp. Rom. ii. 29. Christians are built up a *spiritual house or temple*, as opposed to the *material* one which was made with hands, and are in another view an holy priesthood to offer up the *spiritual sacrifices* of prayer, praise, and obedience, acceptable to God by Jesus Christ, 1 Pet. ii. 5. where see Doddridge's paraphrase.

IV. *Typical, emblematical, symbolical of spiritual things, mystical*. 1 Cor. x. 3, 4. Comp. πνεῦμα XI. and πνευματικῶς II.

V. It is applied to the *glorified and spiritualized* bodies of the blessed after the resurrection. 1 Cor. xv. 44, [46.]

¹ [In others the reading is doubtful, as in Eph. v. 9.] (506)

VI. Τὰ πνευματικά τῆς σουηρίας, Eph. vi. 12. mean the *wicked spirits*. So Theophylact and Eusebius explain the expression by *dæmons or devils*. Comp. πνεῦμα IV. Luke vii. 21. viii. 2. and see Wolfius on Eph. and Suicer, Thesaur. in πνευματικός II. 1. [So τὰ ἁρσικά for τοὺς ληστές, Polyæn. v. 14. and see Matthiæ, § 267. Lobeck ad Phryn. p. 242.]

Πνευματικῶς, adv. from πνευματικός.
I. *Spiritually*, by the assistance of the *Holy Spirit*. 1 Cor. ii. 14.

II. *Spiritually, emblematically, mystically*. Rev. xi. 8. Comp. Rev. xvii. 5, 7. [Wahl explains this, *which, according to the interpretation of the Holy Spirit, is called Sodom, &c.*]

Πνεῶ, 1 fut. πνεύσω, from the Heb. נָפַח to blow, breathe, for which Symmachus and Theodotion use it, Gen. ii. 7. as the LXX do the compound διαπνέω, Cant. ii. 17. iv. 6, 16.—To blow, breathe, as the wind or air. Mat. vii. 25, 27. Luke xii. 55. John iii. 8. [vi. 18. Acts xxvii. 40. Is. xl. 24. Xen. An. iv. 5, 3.]

Πνίγω, q. πνοήν ἀγω, to break, interrupt the breath.

I. To choke, suffocate, as by drowning. occ. Mark v. 13. Comp. Josephus de Bel. iv. 7, 5. [Xen. An. v. 7, 15. Diod. Sic. xiv. 70.]

II. To take another by the throat, so as almost to strangle him, or rather to twist another's neck behind him, as Wetstein, on Mat., shows merciless creditors used to do by their debtors when they dragged them before the magistrates. occ. Mat. xviii. 28. [Schleusner makes it here, to frighten, force, offer violence, extort; and says it is properly used of hard creditors, who seize debtors by the neck and drag them to trial. Ἀγχεῖν, he says, is the proper word in this sense. See Poll. Onom. iii. 25, 116. Hemst. ad Luc. Dial. Mort. 22. c. 1. In 1 Sam. xvi. 14. the word occ. in this metaphorical sense.]

Πνικτός, ἡ, ὄν, from πίπνικται 3 pers. perf. pass. of πνίγω to suffocate, strangle.—Suffocated, strangled. occ. Acts xv. 20, 29. xxi. 25. [It is used of things killed without bloodshed. Comp. Lev. xvii. 13. Athen. iv. p. 147. D.]

Πνοή, ἡς, ἡ, from πέπνοα perf. mid. of πνέω to breathe, blow.

I. A wind, a blast of wind. Acts ii. 2. So in Homer, Il. v. 697. we have ΠΝΟΗΪ (for ΠΝΟΗ7) Βορέας, 'the breath or blast of Boreas, the northwind.' [Job xxxvii. 10.]

II. Breathe, or rather the air considered as proper for breathing. Acts xvii. 25. [Gen. ii. 7. Prov. xxiv. 11. Hom. Il. xxi. 355.]

Ποδήρης, εος, ους, ὁ, ἡ, from ποῦς, ποδός, the foot, and ἄνω to fit.—Reaching down to the feet, (thus it is used as an adjective by the profane writers,) see Wetstein in Rev., and ἐσθής being understood, a garment or robe reaching down to the feet. occ. Rev. i. 13. where Christ in glory (comp. Exod. xxviii. 2.) is represented as clothed with such a garment, like the Jewish high-priest, whose outer robe, or, as it is sometimes called, the robe of the ephod, is described by the same term ποδήρης in the LXX of Exod. xxviii. 4. answering to Heb. חֲצַיִת the outer garment or robe. Comp. Heb. and Eng. Lexicon in עֵלָה XII. [See Ex. xxviii. 31. Ez. ix. 2. Zeel. iii. 4. Braun, de Vest. Sacr. Heb. iii. 5. Xen. Cyr. vi. 4, 2.]

Ποδός, ποδί, πόδα, &c. gen. dat. accus. &c. of ποῦς, which see.

Πόθεν, adv. either from ποῦ *where?* with the syllabic adjection *θεν* denoting *from* a place, or from ποῦ *where?* and ὅθεν *from whence*.

[I. *Whence*, of place, properly, Mat. xv. 33. John iii. 8. iv. 11. vi. 5. viii. 14. Rev. vii. 13. Gen. xvi. 8. xlii. 7. Ceb. Tab. c. 1. Xen. Symp. ii. 5.]

[II. *Whence*, of dignity or perfection. Rev. ii. 17.]

[III. *Whence*, of origin. Mat. xxi. 25. John vii. 27, 28. (which, according to Bp. Chandler's Defence of Christianity, p. 333. 1st ed. should be read interrogatively,) ix. 29, 30. xix. 9.]

[IV. *Whence*, of the cause or author. Mat. xiii. 27, 54, 56. Mark vi. 2. Luke xx. 7. John i. 49. ii. 9. James iv. 1.]

[V. It is used in interrogations implying admiration. Luke i. 43. Epict. Enchir. 22. Aristen. Ep. i. 22. Aristoph. Plut. 335.]

[VI. *How?* an interrogation implying difficulty or denial. Mark viii. 4. xii. 37. Ælian, V. H. xiii. 2. Arrian, D. E. i. 19.]

Ποίεω, ᾶ.

[I. *To make.*]

(1.) *To make, build, construct.* Mat. xvii. 4. Mark ix. 5. Luke ix. 33. Comp. Mat. xix. 4. Acts xvii. 26. [Add John ii. 15. ix. 6, 14. xviii. 18. xix. 23. Acts vii. 40. (of making images of gods,) 43, 44. ix. 39. xix. 24. Rom. ix. 20, 21. Heb. viii. 5. Rev. xiii. 14. Æsch. Soc. D. ii. 19. Ælian, V. H. xiii. 43. Gen. xxxiii. 17. 1 Kings vi. 19. xxii. 19. In this sense it is used of *composing a literary work*, Acts i. 1. Most writers refer Luke xi. 40. to this head. Wahl gives the verb the sense *to make a thing as it ought to be*, and therefore there translates it *to cleanse*. He cites ποιεῖν τὸν μύστακα in 2 Sam. xix. 25. which, however, might be a sort of technical phrase, as in French *faire sa barbe*.]

(2.) *To make*, as implying *creation*. Acts iv. 24. xiv. 15. xvii. 24. [Mat. xix. 4. Mark x. 6.] So in the LXX it frequently answers to the Heb. יָצַק *to create*, as Gen. i. 1, 27. et al.

(3.) *To make, prepare* [as a feast]. Mat. xxii. 2. Mark vi. 21. Luke v. 29. [xiv. 12, 15. John xii. 2. Dan. v. 1. Gen. xxi. 8.] et al.

(4.) Intransitively, *to work, labour*. occ. Mat. xx. 12. The verb is used in the same sense by the LXX, Ruth ii. 19. 2 Kings xii. 11. for the Heb. עָבַד; and Is. xliii. 13. for the Heb. עָבַד *to work*. [Them. Or. xx. p. 237.]

[II. *To effect, do, perform, bring about.*]

[I.] Properly, Mat. xxi. 21. Mark iii. 8. Luke iv. 23. ix. 10, 43. John iv. 45. v. 16, 19, 20. vi. 6. Acts xiv. 11. xix. 21. Eph. iii. 20. Xen. Cyr. iv. 4. 2. Diod. Sic. i. 15. and 30; in several of which places it is used with reference to miracles, signs, as it is more expressly in Mat. vii. 22. ix. 28. xiii. 58. xxi. 15. Mark vi. 5. ix. 39. Luke i. 51. John ii. 11, 23. iii. 2. iv. 54. vi. 2, 30. vii. 31. ix. 16. x. 41. xi. 47. xii. 18, 37. xx. 30. Acts ii. 22. vi. 8. vii. 38. viii. 6. x. 39. xv. 12. xix. 11. Rev. xiii. 13, 14. xvi. 14, 19, 20. In these latter passages there is either σημεῖον, τέρας, δύναμις, &c. or their representatives. But the same meaning is given to the word absolutely in John vii. 3. ix. 33. x. 25, 33. xi. 45, 46. xiv. 10, 12. xv. 24. xxi. 25. Acts i. 1.]

[(2.) *To bring about, complete, fulfil*, of plans, decrees, promises, Acts xiv. 28. xi. 30. xv. 17. Rom. iv. 21. ix. 28. 2 Cor. viii. 10, 11. Eph. iii. 11. 1 Thess. v. 25.]

[(3.) *To bring about, or cause*, (a.) with the infin. Mat. v. 32. Mark i. 17. vii. 37. viii. 23. Luke v. 34. (which Schl. very preposterously translates *to ask or demand*) John vi. 10. Acts xvii. 26. xxv. 3. (with a case) Xen. Cyr. i. 6, 18. Anab. v. 7, 27. Mem. i. 3, 13. Herodian, viii. 3, 22.—(b.) with ἵνα, as John xi. 37. Col. iv. 16. Rev. iii. 9. xiii. 12, (with a case) 15.—(c.) with an acc., Acts xxiv. 12. Rom. xvi. 17. 1 Cor. x. 13. Eph. ii. 15. Heb. xiii. 21. (2nd time.) Xen. Cyr. ii. 2, 11.]

[(4.) *To make, acquire, gain*. [(a.) generally] Mat. xxv. 16. Luke xix. 18. Plato and Aristotle use the V. in the same sense. See Wetstein on Mat. So we say, *to make money*, a fortune, &c. and the Latins, *facere pecuniam, rem*. [Theophr. Char. 24. Græv. Lect. Hesiod. c. 10. and ad Flor. i. 1, 9. Ter. Adelph. v. 4, 14.—(b.) *to acquire any thing for any one*. Luke xii. 30. Acts xv. 3. See Gen. xxxi. 1. Xen. An. i. 4, 17.—(c.) Of the goods acquired by one for another, or given by one to another, *to exhibit, afford, bestow, get*. Mark v. 19. vii. 12. x. 35, 36. Luke i. 49. xviii. 41. John xiv. 13. Acts vii. 24. James ii. 13. (In many of these cases we have the same phrase *to do*.)—Especially of alms *done* or given, Mat. vi. 2, 3. Acts ix. 36. x. 2. xxiv. 17. So, in a bad sense, of *evil* done to any one, Heb. xiii. 6. Acts ix. 13. Dem. 855, 15. In (b.) and (c.) the person benefited is put in the dative. But the expression ἔλεος ποιεῖν is followed by μετὰ τινος Luke i. 72. x. 37. Gen. xxiv. 12, 14. Judg. i. 24. viii. 35. Ruth i. 8. Comp. Rev. xi. 7. xii. 17. xiii. 7. xix. 19. and Gen. xiv. 2. where we have the phrase ποιεῖν πόλεμον μετὰ, meaning *to wage war against*. The phrase ποιεῖσθαι πόλεμον μετὰ means *to wage war in company with*. See Thuc. i. 57. which Parkhurst misunderstood.]

[III. *To render, make, cause to become.*]

[(1.) Properly, as *ye have made my house a den of thieves*, Mat. xxi. 13. (and Mark xi. 17. and Luke xix. 46.) xxiii. 15. xxviii. 14. John ii. 16. iv. 1, 46. vi. 23. xvi. 2. Eph. ii. 14. Rev. ii. 15. Compare also Mat. iii. 3. v. 36. xii. 16. xxvi. 73. Luke iii. 4. John v. 11, 15. Wahl makes the verb in Luke xv. 19. to be *to use as*, but I think it falls under this head as well as Heb. i. 7. Wahl refers Mat. iv. 19. to the next division (2.). I think it belongs more properly to this.]

(2.) *To make, appoint, constitute*. Mark iii. 14. John vi. 15. Acts ii. 36. Heb. iii. 2. [Rev. i. 6. iii. 12.] where see Wetstein, and comp. 1 Sam. xii. 6. in LXX. [Diod. Sic. xiii. 48. Xen. de Rep. Lac. ii. 2.]

(3.) *To make, i. e. to treat or esteem as*, 1 John i. 10. v. 10. Comp. Mat. xii. 33. where see Kypke. [Wahl says *to declare*.]

[IV. *To do.*]

[(1.) Universally, Mat. v. 46, 47. viii. 9. xii. 2, 3. xiii. 28. xix. 16. xx. 15. xxi. 23, 24. xxiii. 3, 5. xxiv. 46. xxvi. 12, 13. Mark ii. 24, 25. v. 32. x. 17. xi. 3, 5, 15, 28, 29, 33. xiv. 8, 9. Luke iii. 10—12, 14. v. 6. vi. 2, 3, 10, 33. vii. 8. ix. 15, 54. x. 25, 28. xii. 4, 17, 18, 43. xvi. 3, 4, 8. xviii. 18. xx. 2, 8, 13. xxii. 18. John ii. 18. iv. 29, 30. vi. 28. viii. 28, 29, 38—40. xi. 47. xiii. 7,

27. xv. 15. xix. 24. Acts ii. 37. ix. 6. x. 33. xii. 8. xiv. 15. xvi. 18, 21, 30. xix. 14. xxi. 13. xxii. 10, 16. xxvi. 10. Rom. xii. 20. 1 Cor. vii. 36—38. ix. 23. x. 31. xi. 25. xvi. 1. 2 Cor. xi. 12. Gal. ii. 10. Eph. vi. 8, 9. Phil. ii. 14. iv. 14. Col. iii. 17, 23. 1 Thess. v. 11. 1 Tim. i. 13. iv. 16. v. 21. Tit. iv. 5. Philem. 14, 21. Heb. vi. 3. vii. 27. xiii. 19. James ii. 12, 19. iv. 15, 17. 2 Pet. i. 19. 3 John 5, 6, 10. Rev. ii. 5.]

[(2.) *Of evil deeds*, Mat. xiii. 41. xxvii. 23. Mark xv. 7, 14. Luke iii. 19. xii. 48. xxiii. 22, 34. John vii. 51. xviii. 35. Acts xxi. 33. xxviii. 17. Rom. i. 28, 32. ii. 3. iii. 8. xiii. 4. 1 Cor. v. 2. vi. 18, 2 Cor. xi. 7. xiii. 7. James v. 15. 1 Pet. ii. 22. iii. 12. Rev. xxi. 27. xii. 15. Herodian, i. 16, 13. Xen. Cyr. v. 3, 48.]

[(3.) *To be in the habit of doing, to aim at, pursue*, John iii. 21. (1 John i. 6.) v. 29. Rom. iii. 12. James iii. 18. 1 Pet. iii. 11. 1 John ii. 29. iii. 7, 10. See also John viii. 34. 1 John iii. 4, 8. 9. This is only the case in the present and aorist.]

[(4.) The word is especially used of *doing or complying with* any precepts, commands, &c. as Mat. i. 24. vii. 21. xii. 50. xxi. 6, 31. xxiii. 23. xxvi. 19. xxviii. 15. Luke ii. 27. vi. 46. xi. 42. xii. 47. xvii. 9, 10. John vii. 19. xiv. 31. xv. 14. xvii. 4. Acts xiii. 22. xxi. 23. Rom. ii. 14. vii. 15, 16, 19—21. x. 5. Gal. v. 17. 2 Thess. iii. 4. 2 Tim. iv. 5. Heb. xiii. 17, 21. 1 John iii. 22. Rev. xvii. 17. xxii. 14.]

[V. *To deal with, do to, treat*. (1.) With *μετά*, of God, Acts xiv. 27. xv. 4. (Judg. viii. 35. Gen. xxvi. 26.) (2.) *Τινί τι*, Mat. vii. 12. John xii. 16. xv. 21. Acts iv. 16. Xen. An. v. 8, 24. (3.) *Εν τινί τι*, Mat. xvii. 12. Luke xxiii. 31. (4.) With *dat.* and *adv.* Mat. xviii. 35. xxi. 36, 40. xxv. 40, 45. Luke i. 25. ii. 48. vi. 11, 26, 31. John ix. 26. xiii. 12, 13. Gen. xxxi. 43. Deut. iii. 2. Demosth. 582, 20. (5.) With *acc.* of person and *adverb* or *pronoun* instead of *adverb*, Mat. v. 44.¹ xii. 12. Mark vii. 37. xiv. 7. xv. 12. Deut. iii. 21. Zech. viii. 15. Xen. Mem. ii. 1, 19. Cyr. iv. 3, 7.—With *dative* of person, Luke vi. 27. See Zeune ad Viger. v. 10, 16.]

VI. *To keep, celebrate*, as a religious festival. Mat. xxvi. 18. [Acts xviii. 21.] Heb. xi. 28. Thus the LXX use *ποιεῖν πάσχα*, *to celebrate the pass-over*, for the Heb. *פֶּסַח יִצְחָק*, Exod. xii. 48. Num. ix. 6, 14. Deut. xvi. 1, 2. et al. and Xen. [Hell. iv. 2, 8. vii. 4, 28.] So Kypke quotes from Plutarch, Quaest. Rom. p. 267. τὸν Τέρμινον, ᾧ ΤΑ ΤΕΡΜΙΝΑΪΑ ΠΟΙΟΥΣΙ, θεὸν νομίζοντες, 'reckoning Terminus, to whose honour they celebrate the *Terminadia*, for a god.' See also Blackwall's Sacred Classics, vol. i. p. 32, 33.

[VII. *To lead*, as in the phrase] *ἔξω ποιεῖν, to put [lead] out*. Acts v. 34. where see Elsner and Hoogeveen on Viger, cap. v. § 10. reg. 6. [Job xi. 14. xxii. 23. Xen. An. vi. 5, 4. Abresch. ad Aesch. p. 606.]

[VIII. *To pass*, of time, Acts xv. 33. xviii. 23. xx. 3. 2 Cor. xi. 25. James iv. 13. Eccl. v. 12. Prov. xiii. 23. Lucil. Epig. 16. (Anthol. t. iii. p. 32. ed. Jacobs.) Demosth. 392, 18.]

IX. *To bring forth, bear, produce*, as fruit. Mat. iii. 8, 10. vii. 17, 18. The expression *καρπὸν*

ποιεῖν, though applied by the LXX for the Heb. *יָרָא פֶּשֶׁךְ*, Gen. i. 11, 12. 2 Kings xix. 30. yet is not a mere Hebraical or Hellenistical phrase; for it is repeatedly used by Aristotle, cited by Wetstein on Mat. ii. 8. [Add Mat. xiii. 23, 26. xxi. 43. Mark iv. 32. Luke iii. 8, 9. vi. 43. viii. 8. xiii. 9. John xv. 5. James iii. 12. Rev. xxii. 2. Artem. Oneir. c. 36. Aristot. de Plant. ii. 10. Theophr. de Caus. Pl. iv. 11. Is. v. 4. Hab. iii. 17. Vorst. de Hebraism. c. 5.]

X. *To produce, send forth*, as a fountain does water. James iii. 12. I know not of any classical writer who applies the V. in this manner. However, in Theophrastus, Eth. Char. cap. 3. and in Aristophanes, Vesp. 31. *Ζεῦς, i. e. the heavens or air*, are said *ποιεῖν ὕδωρ to produce water*, i. e. *to rain*.—Ποιῖν κράτος, Luke i. 51. See under Κράτος.

[XI. *Ποιεῖν*, with a substantive, is often used as a periphrasis for the cognate verb, as with *ἐκδικῆσαι* for *ἐκδικεῖν* Luke xviii. 7, 8. Acts vii. 24. Mic. v. 15. (See Polyb. iii. 8, 10.)—τὸ *ἱκανόν* Mark xv. 15. Polyb. xxxii. 7, 13.—*κρίσιν* John v. 27. Jude 15. Gen. xviii. 25. Xen. Hell. iv. 2, 6 and 8.—*λύτρωσιν* Luke i. 68.—*μονήν* John xiv. 23.—*ὁδόν* Mark ii. 23. See Herod. vii. 42.—*συμβούλιον* Mark iii. 6. xv. 1.—*συνωμοσίαν* Acts xxiii. 13. (with *ποιεῖσθαι* Diod. S. i. 5. Polyb. i. 70, 6.)—And so with an adj. *ἤλων* Mat. xxv. 73. Xen. An. iii. 5, 17.—*ἐκθέτον* Acts vii. 19.—*εὐθείας* (τὰς ὁδοὺς) Mat. iii. 3. Mark i. 3. Luke iii. 4.—*λευκόν, μέλαν* Mat. v. 36. i. γὰρ John vi. 11, 15. vii. 23.—*φανερὸν* Mat. xii. 16. Mark iii. 12. Xen. Cyr. viii. 4, 33. So *ποιεῖσθαι* with a subs. *ἀναβολήν* Acts xxv. 17.—*αὔξησιν* Eph. iv. 16. (See Diod. S. iii. 63.)—*δεήσεις* Luke v. 33. Phil. i. 4. 1 Tim. ii. 1.—*ἐκβολήν* Acts xxvii. 18.—*καθαρισμὸν* Heb. i. 3.—*κοπετόν* Acts viii. 2. Gen. i. 10. Herod. ii. 1.—*λόγον* Acts xx. 24. Diod. Sic. xx. 36.—*μνείαν* Rom. i. 9. Eph. i. 16. 1 Thess. i. 2. Philem. 4.—*νύμην* 2 Pet. i. 15. Polyb. v. 67, 13.—*πορείαν* Luke xiii. 28. 2 Mac. iii. 8. Diod. Sic. i. 18. Xen. Cyr. v. 2, 31.—*πρόβοιαν* Rom. xiii. 14. Polyb. iv. 6, 11. Dem. 1429, 8.—*σπουδὴν* Jude 3. Polyb. i. 46, 2. v. 67, 2.—With an adj. *βεβαίαν* 2 Pet. i. 10.]

Ποίημα, ατος, τό, from *ποιεῖν* perf. pass. of *ποιεῖν* to make.—*Something made, a work, workmanship*. [See Ezra ix. 13. Neh. vi. 14. Eccles. viii. 7. It is used Rom. i. 20. of the *universe* as God's *workmanship*, and Eph. ii. 10. of *human beings*, also as the *work of God*.] Hence the Latin *poema* and Eng. *poem*; in which sense the Greek *ποίημα* also is generally applied in the profane writers.

Ποίησις, εως, ἡ, from *ποιεῖν* to act, do. [I. *A making, producing*. See Ps. xix. 1. Dan. ix. 14. Ex. xxxii. 35. Thuc. iii. 2. Dem. 702, 14.] [II. *A doing, observing*. See *ποίησις* IV. (4.) James i. 25. Ecclus. xix. 17.] Hence the Latin *poesis* and Eng. *poesy*; so the Greek *ποίησις* is often used for the *making of poems*.

Ποιητής, ου, ὁ, from *ποιεῖν* to do, make. [I. *A maker*. Xen. Cyr. i. 6, 19. and 38. Arrian, D. E. i. 9. Athenag. Apol. 26, 14.] [II. *A doer, a performer*. Rom. ii. 13. James i. 22, 23, 25. iv. 11. [1 Mac. ii. 67.]

¹ [Many MSS. here have τοῖς μισοῦσιν.]

III. *A poet, a maker of poems.* Acts xvii. 28.¹ [Ceb. Tab. 13. Xen. Mem. i. 2, 56.]

ΠΟΙΚΥΛΟΣ, η, ον.

I. *Various, of various colours.* Thus it is used not only in the LXX for the Heb. פֶּזְזָה spotted, Gen. xxx. 40. et al. פֶּזְזָה pieces, stripes, Gen. xxxvii. 3. et al. פֶּזְזָה embroidered, 1 Chron. xxix. 2. et al. but also in the profane writers. See Scapula. [Xen. An. i. 5, 8. Mem. iii. 10, 14. Ceb. Tab. 21.]

II. *Various, different, manifold.* Mat. iv. 24. [Mark i. 34. Luke iv. 40.] Heb. ii. 4. xiii. 9. James i. 2. 1 Pet. [i. 6.] iv. 10. [2 Tim. iii. 6. Tit. iii. 3. 2 Mac. xv. 21. Xen. CEC. xvi. 1. Ælian, V. H. ix. 8.]

Ποιμαίνω. The learned Damm, in his Lexicon, deduces it from πῶν a flock, (used by Hom. Il. iii. 198. xi. 695. xv. 323. et al.) and μάω to care, mind, euro, studeo.

I. *To feed or tend a flock, as a shepherd.* Luke xvii. 7. 1 Cor. ix. 7. [1 Sam. xxv. 16. Gen. xxx. 31, 36.]

II. [To take care of, look after, direct, govern. It is especially used of spiritual care and superintendence] John xxi. 16. Acts xx. 28. 1 Pet. v. 2. Rev. [ii. 27.] vii. 17. [xii. 5. xix. 15.] So Mat. ii. 6. it is spoken of Christ's *spiritual government and care* of his people. The correspondent Hebrew word to ποιμαίνει in Mat. is מְרִיב ruling. [See Ps. ii. 9. xxiii. 1. Hos. xiii. 5. and comp. the Heb. and LXX of Is. xiv. 28.] But St. Jude, 12. speaks of certain, ἐαυτοὺς ποιμαίνοντες, who fed themselves, i. e. delicately and luxuriously, taking care of their own bellies. (comp. Phil. iii. 19.) The expression is evidently taken from Ezek. xxxiv. 2, 8, 10. where the wicked shepherds of Israel are described as feeding themselves, ἐβόσκησαν—ἐαυτοὺς, LXX, whilst they neglected the flock.

Ποιμήν, ἐνος, ὁ, from ποιμαίνω, which see. I. *A shepherd, "one who tends sheep in the pasture."* Johnson. [Mat. ix. 36. xxv. 32. Mark vi. 34. xiv. 27. Luke ii. 8, 15, 18, 20. John x. 2, 11, 12. Gen. iv. 2. xxxviii. 12, 20.]

[II. *One who has the care or superintendence of any thing.* It is used of kings in Homer, as Il. A. 263. B. 245. Phil. de Agric. p. 416. Xen. Mem. iii. 1, 2. Ezek. xxxiv. 23. xxxvii. 24. It is used by our Lord of himself as the head and guide of the apostles in Mat. xxvi. 31. (the words being taken from Zech. xiii. 7.) and especially of his spiritual superintendence of his Church] John x. 11, 12, 14, 16. Heb. xiii. 20. 1 Pet. ii. 25; and of the spiritual *pastors* of his flock. Eph. iv. 11.

Ποίμνη, ης, ἡ, from ποιμήν. I. *A flock of sheep.* Luke ii. 8. 1 Cor. ix. 7. [Gen. xxxii. 17. Demosth. p. 1155, 5.]

II. *A spiritual flock of men.* Mat. xxvi. 31. John x. 16.

Ποίμνιον, ου, τό. [See the two last words.]—*A flock.* [Gen. xxxi. 4.] In the N. T. it is applied only spiritually. oec. Luke xii. 32. Acts xx. 28, 29. 1 Pet. v. 2, 3. On Luke xii. 32. Wetstein shows that the purest Greek writers likewise join

the adjective σμικρός or μικρός with a diminutive noun. [Some writers suppose ποίμνιον here to be a diminutive, but without any very strong reason. It occ. in the figurative sense Jer. xiii. 17. See Themist. Or. xxiii. p. 289.]

Ποῖος, α, ον, from οἶος, such as, of which sort, qualis.

[I. *Of what sort.* John xii. 33. xviii. 32. xxi. 19. 1 Cor. xv. 35. James iv. 14. 1 Pet. i. 11. Ceb. Tab. 12. Xen. Mem. iii. 12, 8.]

[II. The same as τις who? which? what? Mat. xix. 28. xxi. 23, 24, 27. xxii. 36. xxiv. 42, 43. Mark iv. 30. xi. 28, 29, 33. xii. 28. Luke v. 19. (See Matthiæ, § 378.) vi. 32—34. xiii. 39. xx. 2, 8. xxiv. 19. John x. 32. Acts iv. 7. vii. 49. xiii. 31. Rom. iii. 27. 1 Pet. ii. 20. Rev. iii. 3. 1 Sam. ix. 18. 2 Sam. xv. 2. 1 Mac. ii. 10. Eur. Phœn. 724.]

Πολεμέω, ὦ, from πόλεμος.

I. *To war, wage or make war.* James iv. 2. Rev. ii. 16.

II. *To fight, engage.* Rev. xii. 7. So Diodorus Siculus, Καρχηδονίων ΠΟΛΕΜΗΣΑΝΤΩΝ καὶ ἡττηθέντων, 'the Carthaginians engaging and being beaten.' See Raphaelus, and comp. πόλεμος II. [So Wahl, who adds Rev. ii. 16. xiii. 4. xvii. 14. xix. 11. 2 Kings xiv. 15. But Schl. thinks that πολεμέω, which so often occurs in this sense in the LXX, (as Jer. xxxii. 5. Josh. xi. 5. xix. 47.) is not so used in the N. T.; and he thus arranges its senses: (1.) *To contend, litigate.* Jam. iv. 2. (and so Wahl.) Rev. xii. 7. xiii. 4; and so of any hostile attack in LXX, Job xi. 19. Is. xix. 2. (2.) *To punish.* Rev. ii. 16. xix. 11. Jer. xxi. 5. (3.) *To throw off the yoke of any one.* Rev. xvii. 14.]

Πόλεμος, ου, ὁ, either from πολύς much or many, and ὀλέω to destroy, q. ποδόλεμος, or, according to Damm, Lex. from παλάμη the hand, [as the first instrument of warfare.]

I. *A war,* Mat. xxiv. 6. Mark xiii. 7. ποιεῖν πόλεμον. [Schl. and Wahl refer Luke xv. 31. to this head, and add Luke xxi. 9. Diod. Sic. iv. 50. Xen. Mem. iv. 4, 14. Schl. also adds 1 Cor. xiv. 8. Heb. xi. 34. (but Wahl agrees with Parkhurst, see sense II.) and Rev. ix. 7, 9.]

II. *A battle, an engagement.* 1 Cor. xiv. 8. Heb. xi. 34. Comp. Luke xv. 31. Rev. xvi. 14. [Add (according to Wahl) Rev. ix. 7, 9. xi. 7. xii. 7, 17. xiii. 5, 7. xvi. 14. xix. 19. xx. 8. Diod. Sic. xiii. 79. Arrian, Indic. xiv. 4. Xen. Cyr. vi. 2, 4.]

[III. *Strife, contention.* James iv. 1. Schl. puts here the places of Rev. cited in sense II., except ix. 7, 9. See Palairot, Obs. Philol. p. 501.]

Πόλις, εως, ἡ.

I. *A city or town,* urbs. Mat. ii. 23. iv. 5. (where see Wetstein,) v. 14. xi. 20. et al. freq. [With a genitive, Luke ii. 11. πόλις Δαβὶδ the native city of David. (See 1 Sam. xvi. 1.) In good Greek πόλις, even without the genitive, has this meaning, as Xen. Cyr. i. 4, 25. In Acts viii. 5. πόλις τῆς Σαμαρείας, says Schleusner, may either be some city in Samaria, (see John iv. 5.) or Samaria itself, as Troy in Latin is called *urbs Troja*. See Vechner. Hellenol. ii. 8. Πόλις is put for Jerusalem, as the metropolis, Mat. xxviii. 11. Mark xi. 19. xiv. 13, 16. Luke xxiii. 19. and

¹ [See Euseb. Pr. Ev. xiii. 12. where the passage of Aratus is more fully cited.]

ἡ ἅγια πόλις in Mat. iv. 5. Comp. Luke iv. 9. Is. xlviii. 2. lii. 1. It is used for a *place* or *habitation*, Heb. xiii. 14.]

II. *The inhabitants of a city or town.* Mat. viii. 34. xxi. 10. Mark i. 33. Acts viii. 40. [Hom. Il. II. 69. Valck. ad Eur. Phœn. 932.]

III. *Spiritually, it denotes heaven.* Heb. xi. 10, 16.

IV. *The city of the Living God* signifies the Church of Christ, even on earth. Heb. xii. 22. Comp. Gal. iv. 26. Rev. xxi. 10.

Πολιτάρχης, ου, ὁ, q. d. ὁ τῶν πολιτῶν ἀρχὴ ἢ ἄρχων, the head or ruler of the citizens.—*A ruler of a city, a magistrate.* occ. Acts xvii. 6, 8.

Πολιτεία, ας, ἡ, from πολιτεύω.

I. *A political society, state, or commonwealth,* civitas. occ. Eph. ii. 12. where, however, the following sense is also applied. [2 Mac. iv. 11. viii. 17. Diod. Sic. i. 28. Xen. Mem. ii. 1, 13.]

II. *Citizenship, the rights of a citizen, freedom of a city or state, jus civitatis.* occ. Acts xxii. 28. Josephus, Ant. xii. 3, 1. [Diod. Sic. xii. 51. xiii. 35. Polyb. vi. 2, 12. Xen. Hell. i. 1, 17. Ælian, V. H. xii. 43.]

Πολίτευμα, ατος, τό, from πεπολίτευμαι perf. pass. of πολιτεύω.—*A state, community, or political society* (as it were) to which one belongs. occ. Phil. iii. 20. See Raphaelius and Wolfius on the place, and comp. Eph. ii. 19. Heb. xii. 22. xiii. 14. Gal. iv. 26. [The sense of the word in this passage of Philippians may be either *right of citizenship, daily life and conversation*, or what Parkhurst gives, with whom Wahl agrees. 2 Mac. xii. 7. Philo de Mund. Op. p. 33. Polyb. ii. 41, 6. Casaubon, ad Greg. Nyss. Ep. ad Eustath. p. 65.]

Πολιτεύω, from πολιτής.

I. *To manage or govern a city or state.* [See Polyb. iv. 76, 2. Xen. Mem. iv. 4, 16. Thuc. ii. 65. viii. 53, 197.—or, to make one a citizen. Diod. Sic. ii. 72.—or, to be a citizen. Ælian, V. H. xiv. 28. Xen. Mem. iv. 4, 13.]

II. In the middle, *to live in a state or society according to its laws and customs, to converse.* In this view it is applied¹ Acts xxiii. 1. Phil. i. 27. the only passages of the N. T. where it occurs. So 2 Mac. vi. 1. τοῖς τοῦ Θεοῦ νόμοις μὴ ΠΟΛΙΤΕΥΕΣΘΑΙ, *not to live after the laws of God*, English translation. And Josephus in like manner says of himself, in his Life, § 2. ἠρξάμην τε ΠΟΛΙΤΕΥΕΣΘΑΙ τῇ Φαρισαίων αἰρέσει κατακολουθῶν, 'I began to live in conformity to the sect of the Pharisees'; and § 49. πύθεσθε—εἰ μετὰ πάσης σεμνότητος καὶ πάσης δὲ ἀρετῆς ἐνθάδε ΠΕΠΟΛΙΤΕΥΜΑΙ, 'inquire whether I have not (*annon*, Hudson) *lived* or *conversed* here with the greatest gravity and even virtue.' [Wahl agrees with Parkhurst, quoting also 3 Mac. iii. 4. Josephus, Ant. iii. 5, 8. and Schl. adds, Justin M. D. cum Tr. p. 281. ed. Thirlby. Eusebius, II. E. iii. 31. iv. 23; but in Acts xxiii. 1. he translates πεπολίτευμαι, *I have discharged my office*, from the sense of πολιτεύω *to govern the state*. The middle occ. in that sense in

Ælian, V. H. iii. 17. Diog. L. v. 35. x. 119. See Taylor on Lys. p. 119.]

Πολίτης, ου, ὁ, from πόλις a city.—*A citizen, an inhabitant of a city or town.* occ. Luke xv. 15. xix. 14. [Acts xxi. 39. Parkhurst thinks that in the last passage the right of citizenship is implied. See Gen. xxiii. 11. Prov. xi. 9, 12. xxiv. 28. Jer. xxxi. 34. Æsch. Dial. S. 1, 2. Xen. Mem. iv. 6, 14. Eur. Phœn. 93, 904.]

Πολλάκις, an adverb from πολὺς (neut. plural πολλὰ) many, and κίς a numeral termination (which see) denoting *times*.—*Many times, often, frequently, multoties, sæpe.* Mat. xvii. 15. Mark v. 4. [ix. 22. John xviii. 2. Acts xxvi. 11. Rom. i. 13. 2 Cor. vii. 22. xi. 23, 26, 27. Phil. iii. 18. 2 Tim. i. 16. Heb. vi. 7. ix. 25, 26. x. 11. Job iv. 2.] et al. freq.

Πολλαπλασίων, ονος, ὁ, ἡ, from πολὺς many. See ἑκατονταπλασίων.—*Manifold, manifold more, multiplex.* occ. Luke xviii. 30. [Æsop. Fab. 22. Polyb. xxxv. 4, 4.]

Πολυλογία, ας, ἡ, from πολὺς much, and λόγος speech.—*Much speaking.* occ. Mat. vi. 7. where Wetstein cites Aristotle, [Pol. iv. 10.] Galen, and Plutarch, [t. vii. p. 23. ed. Hutten.] using this word. [Prov. x. 19.]

Πολυμερῶς, adverb from πολυμερής, εὖς, οὖς, ὁ, ἡ, consisting of many parts, which from πολὺς many, and μέρος a part.—*By or in many parts or parcels.* occ. Heb. i. 1. Wetstein cites Josephus applying the word in the same sense, Ant. viii. 3, 9. to the various parts of Solomon's magnificent temple. See also Kypke. [Πολυμερής occ. Wisd. vii. 22.]

Πολυποίκιλος, ου, ὁ, ἡ, from πολὺς much, and ποικίλος various.—*Manifold, multifarious, greatly diversified, abounding in variety.* occ. Eph. iii. 10.

ΠΟΛΥΨ, πολλή, πολὺ, gen. πολλοῦ, &c.

[I. *Much, great in number*, (in the plural, many) numerous, abundant, (and thence, as applied to time, long.) Mat. iii. 7. xiii. 5. xx. 16. xxv. 19. (χρόνον) xxvi. 9. (of price.) Mark iii. 7, 8. iv. 5. vi. 35. x. 48. Luke x. 40. xii. 47, (supply πληγὰς) 48. John v. 6. (χρόνον) xii. 24. xv. 5, 8. Acts xi. 21. xv. 32. xviii. 10. Rom. iii. 1. xv. 23. James v. 16. 2 John v. 12. Rev. i. 15. Xen. Cyr. i. 4, 1. Mem. i. 2, 60. Hence, πολὺ used adverbially, *very much*. Mark xii. 27. Luke vii. 47. Rom. iii. 1. Dan. vi. 14. Hom. Il. A. 112. Xen. Mem. iii. 5, 11. Polyb. iii. 89, 2.—of time, μετ' οὐ πολὺ ἀφὸν long space of time, not long after, Acts xxvii. 14.—ἐπὶ πολὺ for a great while, Acts xxviii. 5.—with a comp. following, *by much*, 2 Cor. viii. 22. 1 Pet. i. 7. Xen. Mem. ii. 10, 2. Again, πολλῶ (before a comp.) *by much*, occ. Mat. vi. 30. Mark x. 48. Luke xviii. 39. John iv. 41. Rom. v. 9, 10, 15, 17. 1 Cor. xii. 22. 2 Cor. iii. 9, 11. Phil. i. 23. ii. 12. Xen. Mem. i. 2, 9. iv. 8, 1. The neut. plural πολλὰ is also used adverbially. (1.) *Very much, vehemently*. Mark i. 45. iii. 12. v. 10, 23, 38, 43. xv. 3. 1 Cor. xvi. 12, 19. Rev. v. 4. et al. Xen. Cyr. vii. 3, 10. Herodian, i. 10, 11. Ælian, V. H. i. 23. xii. 54. Virg. Georg. iii. 226. (2.) *Of time, frequently, often*. Mat. ix. 14. James iii. 2. Xen. Cyr. i. 5, 14. Job xxxv. 6. Πολλοί is used for

¹ [On the middle sense of the perfect passive, see Matthiæ, § 493.]

πάντες. Mat. xx. 28. xxvi. 28. Mark x. 45. xiv. 24. Rom. viii. 29. Heb. ix. 28.—With the article preceding, τὸ πολὺ occ. 2 Cor. viii. 15: Wahl translates it *much*. I think it is the *great share*, in opposition to τὸ ὀλίγον. It means the *greatest part* in Xen. Hell. vi. 2, 30. τὰ πολλὰ Rom. xv. 22. (in many ways.)] Οἱ πολλοί, the many, i. e. the multitude, or whole bulk of mankind. Rom. v. 15, 19, in which texts οἱ πολλοί are plainly equivalent to πάντας ἀνθρώπους, ver. 12, 18. Comp. Mat. xxvi. 28. 1 Cor. x. 17. [Οἱ πολλοί denotes *very many* in 1 Cor. x. 33. See Xen. An. ii. 3, 16.] On Acts i. 5. Kypke observes, that, in the words οὐ μετὰ πολλὰς ταύτας ἡμέρας, there is a remarkable change of construction; for they are put instead of οὐ πολὺ μετὰ ταύτας ἡμέρας, *not much after these days*, or for οὐ πολλὰς ἡμέρας μετὰ ταῦτα, *not many days after these things*: yet he produces two instances of a similar phraseology from Josephus.

[II. *Great, remarkable, vehement*. Mat. ii. 18. v. 12. ix. 37. John vii. 12. Acts xv. 7. Rom. ix. 22. 1 Pet. i. 3. al. Ps. xxxi. 19. in Heb. and LXX. Eccles. xv. 18. Diod. Sic. iii. 55. Xen. An. ii. 3, 14. Thuc. ii. 61.]

Πολύσπλαγχνος, ου, ὁ, ἡ, from πολὺς *much*, and σπλάγχνον α bowl, which see.—*Abounding in bowls of mercy, of tender mercy or pity, very merciful or compassionate*. occ. James v. 11. [This word, says Schleusner, is probably intended to express the Hebrew רַחֵם רַחֵם or רַחֲמָנִי, which the LXX render by πολυέλεος, as Ex. xxxiv. 6. Joel ii. 13. πολυσπλαγχνία occ. in Just. M. p. 248. ed. Thirlby.]

Πολυτελής, εος, οὗς, ὁ, ἡ, from πολὺς *much*, great, and τέλος *expense, cost*.

[I.] *Costly*. occ. Mark xiv. 3. 1 Tim. ii. 9. [So Prov. i. 13. iii. 15. viii. 12. Eccles. i. 10. Ælian, V. H. xiii. 4. Xen. Mem. i. 6, 5. See Ez. Spanh. ad Julian. Or. i. p. 53.]

[II. *Very precious, of great value, highly esteemed*. 1 Pet. iii. 4. Diod. Sic. xiv. 7. Polyb. ii. 23, 1.]

Πολυτίμος, ου, ὁ, ἡ, from πολὺς *much*, great, and τιμή *price*.—*Of great price, [costing very much]*. occ. Mat. xiii. 46. John xii. 3. [Thomas M. p. 729. explains this word to be *what costs much*, while πολυτίμος is *what is thought worthy of much honour*. See Ammon. de Diff. Voc. p. 118. and Æsch. Soer. Dial. iii. 12.]

Πολυτρόπος, adverb, from πολύτροπος *various*, which from πολὺς *many*, and τρόπος *a manner*.—*In various manners*. occ. Heb. i. 1. where see Macknight. [Schleusner says, that in this passage of Hebrews, the word refers to the various methods of divine revelation, as by visions, dreams, figures, voices, &c. See Fagius on Onkelos, in Num. xii. 8. Hotting. Thes. Phil. ii. p. 565. Πολύτροπος occ. Esth. viii. 13.]

Πόμα, ατος, τό, from πέπομαι perf. pass. of the verb πίνω *to drink*.—*Somewhat that is drunk, drink*. occ. 1 Cor. x. 4. Heb. ix. 10. [Ps. cii. 9. Ceb. Tab. 6. Xen. Mem. iv. 7, 9. Ælian, V. H. iii. 13.]

Πονηρία, ας, ἡ, from πονηρός.

[I. *Evil disposition, badness, wickedness, and especially malignity*. Mat. xxii. 18. Mark vii. 22. Luke xi. 39. Rom. i. 29. 1 Cor. v. 8. So it is used in Eph. vi. 12. where the gen. occ. for the

adjective πονηρά by a common figure. See Gesen. p. 647, 1. and Matthæe.]

[II. *Evil deeds, sins*. Acts iii. 26. So Is. i. 16. vii. 16. Jer. xxiii. 11. Xen. Mem. iii. 5, 18. H. Gr. vii. 5, 75.]

Πονηρός, ὁ, ὄν, from πόνος, labour, sorrow.

I. *Evil, bad, [faulty]*, in a natural sense. [Of a bad eye. Mat. vi. 23. and Luke xi. 34. Of bad, i. e. *worthless fruit*. Mat. vii. 17, 18. Gen. xli. 19. Deut. xvii. 1. Jer. xxiv. 18. Xen. Cyr. vii. 5, 75.]

[II. *Evil*, in a moral sense.]

[(1.) *Wicked*. Mat. v. 37, 45. ix. 4. xii. 34. (Luke xi. 13.) 35. (Luke vi. 45.)—γενεά xii. 39. (xvi. 4. and Luke xi. 29.) πνεύματα xiii. 45. (Luke xi. 6.) 49. xv. 19. xviii. 32. Luke iii. 19. vi. 22, 35. vii. 21. viii. 2. Acts xvii. 5. xviii. 14. xix. 12, 13, 15, 16. xxviii. 21. Mark vii. 23. John iii. 19. Rom. xii. 9. 1 Cor. v. 13. Col. i. 21. 1 Thess. v. 22. 2 Thess. iii. 2. 2 Tim. iii. 13. Heb. iii. 2. x. 22. James ii. 4. iv. 16. 1 John iii. 12. v. 19. 2 John 11.]

[(2.) *Ill-natured, malignant*, of words, &c. Mat. v. 11. 1 Tim. vi. 4. 3 John 10. And so perhaps Acts xxviii. 21. See Judith viii. 7 and 8. Xen. Hell. i. 5, 10. Diod. Sic. xiii. 74.]

[(3.) *Bad, idle, worthless*. Mat. xxv. 26. Luke xix. 22. Xen. Cyr. i. 4, 19.]

[(4.) *Evil, calamitous, dangerous*. Eph. v. 16. *The days are evil*, (Schleusner says, *dangerous to virtue*), vi. 13. (where Chrysostom, on the 49th Psalm, says, that ἡ πονηρά ἡμέρα is the *day of misfortunes*.) Wahl and Schleusner so understand ἀπὸ παντὸς ἔργου πονηροῦ in 2 Tim. iv. 18. and Wahl adds Gal. i. 4. and Rev. xvi. 2. (which last place Schleusner renders *malignant*, citing 2 Chron. xxi. 15. Job ii. 7.) observing that some refer Mat. vi. 13. Luke xi. 4. and John xvii. 15. to this head. See Gen. xlvii. 9. Ps. xxxvii. 19. Amos v. 13. Micah ii. 3. Eccles. li. 16. and Suidas in ἡμέρα πονηρά. Ceb. Tab. 22. Xen. An. vii. 4, 12.]

[(5.) Ὁ πονηρός, used as a substantive, the wicked one, i. e. the devil or Satan. Mat. xiii. 19. (comp. Mark iv. 15. Luke viii. 12.) 38. 1 John v. 19. where see Macknight. [Eph. vi. 16. 2 Thess. iii. 3. 1 John ii. 13, 14. iii. 12. v. 18. Some conceive that τοῦ πονηροῦ in the Lord's Prayer is to be referred to this head. So Wahl and Fischer.]

[(6.) *Unjust*. Mat. v. 39. or *injurious*. See Ex. ii. 13.]

[(7.) There is a doubt how to translate ὀφθαλμός πονηρός in Mat. xx. 15. Mark vii. 22. Wahl makes it *envious* there and in Mat. vii. 11; and so Schleusner, citing Virg. Æn. v. 654. Luke xi. 13. Eccles. xiv. 10; but adding that the meaning in this phrase may be *angry, full of indignation*, which is the sense of πονηρός in 1 Sam. xviii. 8. Neh. iv. 7.]

[(8.) According to Schleusner, in Mat. xxii. 10. the word means *mean, low*; but Wahl refers it to sense (1.)]

Πόνος, ου, ὁ, from πέπονα perf. mid. of πένομαι *to labour*, which see under πείνη.

I. *Labour*. Thus applied in the Greek writers, in the LXX of Prov. iii. 9. and perhaps in Rev. xxi. 4. [Xen. Mem. ii. 1, 20.]

II. *Pain, misery*. occ. Rev. xvi. 10, 11. xxi. 4. [Gen. xxxiv. 25. Job iv. 5. 2 Chron. vi. 28.

Ecclus. iii. 27. Ælian, V. H. v. 6. Polyb. xxx. 4, 16. Xen. Mem. ii. 2, 5.]

Πορεία, ας, ἡ, from πορεύω to cause to pass, which from πέπορα perf. mid. of πείρω to pass.

1. *A way, journey.* Luke xiii. 22. [Jon. iii. 3, 4. Neh. ii. 6. Num. xxxiii. 2. 2 Mac. iii. 8. xii. 10. Diod. Sic. iv. 19. xiv. 83. Thuc. ii. 18. Xen. Mem. iii. 13, 5.]

11. *A way, course, or manner of life.* James i. 11. [Prov. ii. 7. Jer. x. 23.]

Πορεύω, from πέπορα perf. mid. of πείρω to pass, pass over.

1. *To cause to go or pass, to carry, convey.* It occurs not, however, in the active form in the N. T. [Plat. Phæd. 57. Eur. Hec. 447. Hipp. 755.]—*To go, journey, travel,* and that whether on foot, as Mark xvi. 12. Luke ix. 51, 53. (where comp. 2 Sam. xvii. 11. in LXX.)—or in a chariot, Acts viii. 36, 39. (on which last verse Raphaelius shows that Xenophon uses the same phrase ΠΟΡΕΥΕΣΘΑΙ ΤΗΝ 'ΟΔΟΝ, and particularly applies πορεύεσθαι to a chariot; ἐτύγγανεν 'Εφ' 'ΑΜΑΞΗΣ ΠΟΡΕΥΟΜΕΝΟΣ, 'he was travelling in a chariot.' De Exp. Cyri, lib. ii.)—or by ship, Acts xx. 22. Comp. ver. 38. and ch. xxi. 1. [Add Mat. ii. 8, 9. Luke i. 39. ii. 41. xiii. 33. Acts xvi. 7. xix. 21. Rom. xv. 24, 25. 1 Cor. xvi. 4, 6. 1 Tim. i. 3. 2 Tim. iv. 10. James iv. 13.]

[II. *To go.*]

[1.] Of persons going to a person or place, as Mat. xvii. 27. xviii. 12. xix. 15. xxi. 6. xxv. 16. Acts i. 25. (which Parkhurst refers to class (3.) below.) 1 Pet. iii. 19, 22.]

[2.] Of persons departing from a person or place, (with ἀπό and gen.) Mat. xxiv. 1. xxv. 41.—absolutely, Mat. viii. 9. John xiv. 2, (see class (3.) below) 3. Acts i. 10, 11. xvi. 36. xxiv. 25. Xen. Hell. iv. 1, 15. Parkhurst thinks, that Luke viii. 14. belongs to this class, and translates it, *going away*, i. e. from hearing the word to their usual occupations. Schleusner considers it as pleonastic by an Hebraism, as he does in Mat. ix. 15. 1 Pet. iii. 19. But Wahl thinks that it is not pleonastic, but signifies a *gradual* completion of the action signified by the verb to which it is joined. So ἔφυ 1 Sam. ii. 26. 2 Sam. iii. 1. See Gesen. p. 781. not. 3. and his Gramm. § 100. not. 3.—From this sense arises another,]

[(3.) *To go away*, by death, to depart. Luke xxii. 22. So ἔφυ, and in the LXX, ἀπελθεῖν in Ps. xxxix. 13. and οἰχομαι Xen. Cyr. iii. 1, 13. An. iii. 1, 32. Schleusner and Parkhurst add John xiv. 2, 3; and Parkhurst, John xiv. 12, 28. vii. 7, 8. observing, that our Lord's ascension into heaven and sitting at God's right hand are included in these passages. Schleusner says, that τελευτᾶν, (see Gen. xxv. 32.) or ἐν ὁδῷ πάσης τῆς γῆς (1 Kings ii. 2. Job xvi. 22.) or similar forms, are to be understood. See Elsner, t. i. p. 241. Vechner's Hellenex. ii. 5. p. 483. and Palairot, Obs. Phil. p. 207.]

[(4.) Of persons returning to any place or person. Mat. ii. 20. John xiv. 28. xvi. 28. 1 Sam. i. 19.]

[(5.) With ὀπίσω and a gen., *to follow after any one*, i. e. either to take any one's part, Luke xxi. 28. Judges ii. 12. 1 Kings xi. 10. or, to pursue any thing, desire it, as 2 Pet. ii. 10. See Ecclus. xxxi. 8.]

[III. *To come* (with πρός). Luke xi. 5. Xen. Hell. vii. 3, 6.]

IV. *To go or proceed*, in a particular way or course of life; so it imports the manners, actions, conversation.

[(1.) With a dative showing the manner. Acts ix. 31. xiv. 16. Jude 11. 1 Mac. vi. 23, 59. See Matthiæ, § 404.]

[(2.) With ἐν and a dative.] Luke i. 6. 1 Pet. iv. 3. 2 Pet. ii. 10. Jude 11, 16, 18.

[(3.) With κατά. 2 Pet. iii. 3.] In the LXX it often answers to the Heb. הָלַךְ to walk, go, in this sense, as Lev. xxvi. 23, 27, 40. 2 Chron. vi. 16. Ps. xxvi. 1. et al. Not that this is a mere Hellenistical use of πορεύομαι, for Wolfius, on 1 Pet. iv. 3. shows that Plato has several times applied it in like manner.

Πορθέω, ὤ, from πέπορθα perf. mid. of πέρθω to waste, lay waste.—*To lay waste, destroy, desolate, make havoc of.* occ. Acts ix. 21. Gal. i. 13, 23. See Blackwall's Sacred Classics, vol. i. p. 234. On Acts, Kypke shows that Philo, in like manner, several times applies πορθέω to the wasting, ruining, harassing, destroying of men. See more in Kypke. [See Wessel. ad Diod. Sic. xi. 32. Munthe, Obs. e Diodoro in N. T. p. 357. The word occ. Dem. 1157, 11. (of a house.) Eur. Phœn. 505, 524. Xen. Mem. iii. 5, 4. 4 Mac. iv. 23.]

Πορισμός, οὔ, ὁ, from πεπόρισμαι perf. pass. of πορίζω, to get, gain, acquire, which from πόρος gain, which see under εὐπορέω.—*Gain.* occ. 1 Tim. vi. 5, 6. [Zonaras (Lex. col. 1563) says, that the Apostle speaks of those who ὑποκρίνονται τὴν εὐσέβειαν ἵνα δι' αὐτῆς ἐκρίνῃσιν πορισμόν, ὅσον χρημάτων καὶ κέρδους. See Wisd. xiii. 19. xiv. 2. Porphyry. de Abst. iii. 23. Phil. de Vit. Mos. t. ii. p. 167, 10. Plut. Cat. Maj. p. 351. D.]

Πορνεία, ας, ἡ, from πορνέω.

I. It denotes, in general, *whoredom*, i. e. any commerce of the sexes out of lawful marriage. [See Mat. xv. 19. 1 Cor. vi. 13, 18. vii. 2. 2 Cor. xii. 21. Eph. v. 3. Col. iii. 5. 1 Thess. iv. 3. Rev. ii. 21. ix. 21. Schleusner translates 1 Cor. vii. 2. "Let every one have his own wife, on account of the natural desire of generation." But why such a perversion of the common sense of the word? Is not the sense just as good if we say, "let every one have his own wife, on account of fornication?" i. e. that he may avoid it.]—*Simple fornication* between two unmarried persons is distinguished both from μοιχεία *adultery*, and ἀσέλγεια *lasciviousness* of other kinds, Mark vii. 21.—from both these, and also from ἀκαθαρσία *uncleanness*, Gal. v. 19. [On Acts xv. 20, 29. xxi. 25. much has been written. Some say, that promiscuous intercourse was allowed in the heathen nations, and that this is what is prohibited. Others think there is a reference to the sacrifices of the prostitutes. Bentley conjectured χοιρέας (*swine's flesh*). See Julian, Ep. 63. Some have thought the apostles meant marriage with a pagan. Michaelis, misunderstanding Julius Pollux, (on ix. 5, 34.) thought πορνεία the feminine of an adjective derived from περνάω to sell, and translated it by *flesh exposed to sale*. Wahl makes it *fornication*, and Bishop Marsh (Note on Michaelis, vol. i. ch.

iv. § 14.) says, "that as the precepts of the Pentateuch were abrogated only by degrees, it seems by no means extraordinary that the decree of the council of Jerusalem should contain a mixture of moral and positive commands." Schleusner, however, thinks that *idolatry* is meant, i. e. not full idolatry, but the attendance in an idol's temple. There is a dissertation on the passage in the Nov. Bibl. Brem. Cl. iv. Fasc. ii. Pag. 289. Gen. xxxviii. 24. Hos. i. 2.]

II. *Whoredom* in a married woman, *adultery*. Mat. v. 32. xix. 9. Comp. Ecclus. xxiii. 23. [Selden de Ux. Heb. iii. 23. Salmas. de Fœn. Trap. p. 127.]

III. It is applied to *incestuous whoredom*, or rather *incestuous adultery*. 1 Cor. v. 1. where see Macknight, and comp. 2 Cor. vii. 12.

IV. It may include all kind of *lewdness*, Rom. i. 29. according to Theophylact on this place: *πᾶσαν ἀπλῶς τὴν ἀκαθαρσίαν τῇ τοῦ πορνείας ὀνόματι περιέλαβεν*, 'the apostle comprehends absolutely all kind of uncleanness under the name of *πορνεία*.'

V. It denotes the communication of Christians in *idolatrous worship*, which was a violation of the marriage between God or Christ and his Church¹, and was often accompanied with *bodily prostitution*. (See *πορνείω* II.) Rev. ii. 21. xiv. 8. xvii. 2. 4. xviii. 3. xix. 2. [Schleusner refers John viii. 41. to this head, *we are not idolaters*, but true descendants of Abraham, who worshipped the true God; and so Wahl nearly. See Hos. ii. 2. v. 4.]

[*Πορνείω*.]

[I. *To play the whore, prostitute one's body*. So Demosth. p. 1381, 26; and thence, to *commit fornication*, (of either man or woman.) 1 Cor. vi. 18. Some interpreters here suppose an *unnatural* crime to be referred to, because Æschines (in Timarch. p. 173. ed. Genœv. 1606.) has said, that pathies εἰς τὰ ἰαντῶν σώματα ἀμαρτάνουσι, and *πορνείων* is put for a pathic in Deut. xxiii. 18. But there seems no occasion for such an interpretation. Wahl adds 1 Cor. x. 8. Rev. ii. 14, 20. and I think rightly. Schleusner refers these places to sense II. See Num. xxv. 1. Dem. 414, 1.]

[II. *To pursue idolatrous practices, or consort with idolaters*. Rev. xvii. 2. xviii. 3, 9. In xviii. 3. Schleusner says, the sense may be, *to have commercial dealings with* (comp. the use of *πρὶν* in Is. xliii. 17. and the LXX translation); and again, Ez. xvi. 29. where the LXX have *διαθήκας*, probably, says Schleusner, because they thought a treaty with a foreign nation a sort of whoredom or idolatry. See also Ps. lxxiii. 27.]

Πόρνη, ης, ἡ, from *πέπορνα* perf. mid. of *πέρνειμι* or *περνάω* to *sell*, which from *περάω* to *pass through, carry over*, particularly as merchants, and thence to *sell*. See under *πῆπράσκω*.

I. *A whore, a woman who prostitutes herself for gain*. So the Latin *meretrix*² *a whore* is from *mercor* to *earn, get money*; and our English *whore*,

from the German *huren*, Dutch *hueren*, to *hire*, which English verb likewise is of the same root. occ. Mat. xxi. 31, 32. Luke xv. 30. 1 Cor. vi. 15, 16. Heb. xi. 31. James ii. 25. [It may be doubted whether in any one of these passages *prostitution for gain* is necessarily implied. Luke xv. 30. is the strongest. With 1 Cor. vi. 16. comp. Ecclus. xix. 2. See Gen. xxxiv. 31. Xen. Mem. i. 5, 4. It may be right to mention that Schleusner interprets the word in Heb. xi. 31. James ii. 25. as *an hostess, keeper of a tavern*, because in Hebrew the word *פְּדִי*, which has that meaning, is translated by *πόρνη* in Josh. ii. 1. vi. 17, 22, 25. Probably Rahab's character is better defended by Macknight, whose note is worth reading.]

II. *A Christian Church corrupted by idolatry*. occ. Rev. xvii. 1, 5, 15, 16. xix. 2. Comp. *πορνεία* V. and *πορνείω* II.

Πόρνος, ου, ό, from the same as *πόρνη*, which see.

I. *One who prostitutes himself for gain, a male prostitute, a pathic, a catamite*. Thus Socrates in Xen. Mem. i. 6, 13. 'If one *sells* his beauty for money to any one who pleases to purchase it, they call this person *πόρνος*.' In this sense it seems to be used 1 Cor. vi. 9. where *μαλακοί* are also mentioned; the distinction between whom and *πόρνοι* seems to consist in this, that the *πόρνοι* prostitute themselves for *gain*, but the *μαλακοί* *gratis*. So Eph. v. 5. 1 Tim. i. 10. See Wolfius on 1 Cor. vi. 9. and Hebrew and English Lexicon in *σπ* V. [Schleusner and Wahl do not think that it occurs in this sense in the N. T., but understand it always of fornicators. Parkhurst's distinction between this word and *μαλακοί* seems quite fanciful; and I incline to Schl. and Wahl's opinion. The word occurs in Parkhurst's sense in Dem. p. 1489, 3. See Bentl. on Phalaris, p. 416. where he shows that this is the proper sense of the word. Salm. de Fœn. Trap. p. 141. On the extension of the sense to any impure person, see Poll. On. vi. 36, 152.]

II. *An impure or unclean person, of whatever kind*. occ. 1 Cor. v. 9—11. (comp. i. 13.) Heb. xii. 16. xiii. 4. Rev. xxi. 8. xxii. 15. See Wolfius on 1 Cor. v. 10.—This word occurs not in the LXX, but in Ecclus. xxiii. 16, 17. or 21, 22.

Πόρρω, adv. from *πρό* before.—*Far, far off, at a distance*. occ. Mat. xv. 8³. Mark vii. 6. Luke xiv. 32. [Is. xxii. 3. Jer. xxv. 26. Xen. de Rep. Lac. xii. 5; of time, Xen. Hell. vii. 2, 19.]

Πόρρωθεν, from *πόρρω* *far*, and the syllabic adjection *θεν* denoting *from* or *at a place*.—*From far, far off, at a distance*. occ. Luke xvii. 12. Heb. xi. 13. [Wahl rightly says, that in this 2nd place it is *from far*, (see Is. xxxiii. 13. in Heb. and LXX,) and in the 1st *far off*, (see Is. x. 3. in Heb. and LXX; and xlix. 12. Jer. v. 15.)]

Πορρώτερω, adv. comparative of *πόρρω*.—*Farther*. occ. Luke xxiv. 28. [Xen. Hell. vii. 5, 13. (of time.)]

ΠΟΡΦΥΡΑ, ας, ἡ.

I. A kind of *shell-fish*, remarkable for yielding

³ [The words are taken from Is. xxix. 13. Comp. Job v. 4. xxii. 18. Is. lxxv. 5.]

¹ [In the O. T., under this idea, idolatry is often described as whoredom. See Judg. ii. 17. Is. i. 21. Jer. iii. 1. Hos. ii. 2. and many other places.]

² Thuc Ovid, Amor. lib. i. eleg. 10.

Stat meretrix certo cuivis mercabilis ære,
Et miseras jussu corpore quatit opes.

that *purple colour*¹ which was so highly esteemed by the ancients.

II. In the N. T. a *purple garment or cloth*. occ. Mark xv. 17, 20. Luke xvi. 19. Rev. xvii. 4. xviii. 12. In this sense the word is frequently used also in the profane writers. See Scapula's Lex. [Wahl and Schleusner think that in Mark xv. 17. it was not a *purple*, but *scarlet* garment, from Mat. xxvii. 28, 31. On the confusion between these colours, see Braun, de Vest. Sac. i. 14. Salmas. ad Ach. Tat. p. 567. Gataker, Adv. Posth. p. 840. Bochart, Hieroz. t. ii. p. 733. The Tyrian *purple*, in short, was nearly *scarlet*. Comp. Hor. 2 Sat. vi. 102, 106. With Luke xvi. comp. Is. lxi. 6. Ex. xxv. 4. xxvi. 1. Prov. xxxi. 22.]

Πορφύρεος, οὗς; ἐν, ἡ; εὖν, οὖν; from πορφύρα *purple*, and πωλέω *to sell*.—A *seller of purple*. occ. Acts xvi. 14. [Schleusner says, "a seller of purple garments made by her servants." On the skill of Lydians in dyeing purple, see Ælian, H. A. iv. 46. Max. Tyr. xl. 2. Val. Flacc. iv. 368.]

Ποσάκις, an interrogative adv. from πόσος *how many?* and κίς a numeral termination denoting *times*, which see.—*How many times? how often?* occ. Mat. xviii. 21. xxiii. 37. Luke xiii. 34. [Ps. lxxviii. 40. Ecclus. x. 17.]

Πόσις, εὖς, ἡ, from the obsolete πῶω *to drink*.—*Drink*. occ. John vi. 55. Rom. xiv. 17. Col. ii. 16. [Dan. i. 10. Hom. Il. T. 21. Xen. Mem. i. 3, 15.]

Πόσος, η, ον, from ὅσος *as much as*.
I. *How great?* Mat. vi. 23. Luke xvi. 5, 7. 2 Cor. vii. 11. Πόσῳ, dative, used adverbially with comparatives, *by how much? how much?* Mat. vii. 11. x. 25. Heb. x. 29. [Luke xi. 13. xii. 24, 28. Rom. xi. 12, 24. Philem. 16. Heb. ix. 14. In Mat. xii. 12. πόσῳ, according to Schl., is for ἐν πόσῳ μέρει *by how much?* In Mat. xxvii. 13. and Mark xv. 4. Schleusner translates πόσα *by quanta et quum multa, (how many and how great*

things.) Wahl refers it to this head simply, Parkhurst to sense II.]

II. Πόσοι, αἱ, α, plur. *how many?* Mat. xv. 34. xvi. 9, 10. xxvii. 13. [Mark vi. 38. viii. 5, 19, 20. Luke xv. 17. xvi. 5, 7. Acts xxi. 20. See Gen. xlvii. 8. 2 Sam. xix. 34. Xen. Mem. i. 2, 35.]

[III. It is used of time. Mark ix. 21. πόσος χρόνος *how long a time?* And see also Ps. xxxiv. 17.]

Ποταμός, οὔ, ὁ, q. ποτασμός, from ποτάζω *to flow*. This derivation seems preferable to that from ποτῖμος *drinkable*, especially because Homer applies ποταμός to the *ocean*, Il. xiv. 245. xviii. 606. et al. See Scapula.

I. A *river*. Mark i. 5. Acts xvi. 13. Comp. Rev. xxii. 1, 2. [2 Cor. xi. 26. Rev. viii. 10. ix. 14. xii. 15. xvi. 4, 12. xxii. 1, 2. Gen. i. 10. xlv. 1. 1 Kings viii. 65. Xen. An. iv. 1, 2. Herodian, vii. 1, 13. It is used metaphorically John vii. 38. of *abundance*, an *abundant flow*. See Glass, Phil. Sacr. p. 1077. These words, says Schleusner, refer to Is. lv. 1. lviii. 11, 12. Zech. xiv. 8.]

II. A *flood, a torrent*. Mat. vii. 25, 27. Luke vi. 48, 49. Comp. Rev. xii. 15. [Hom. Il. Δ. 452. See Ecclus. xl. 13.]

Ποταμοφόρητος, ον, ὁ, ἡ, from ποταμός *a river, torrent*, and φορητός *carried*.—*Carried away and drowned by a river or torrent*. occ. Rev. xii. 15. where see Vitrina and Wolfius. [Alberti says, this word is not found in any Greek writer.]

Ποταπός, ἡ, ὅν? *What manner of? of what sort? qualis?* occ. Luke i. 29. vii. 39. 2 Pet. iii. 11. [The word occurs in Dan. xiii. 53. in the Cod. Chish. in the sense of ποῖος.]

II. Denoting admiration, *what kind of? how great? qualis, quantusque?* occ. Mat. viii. 27. Mark xiii. 1. 1 John iii. 1.

Πότε, an adverb.
I. [When, interrogatively. Mat. xxiv. 3. xxv. 37—39, 44. xiii. 4. Luke ix. 41. xvii. 20. xxi. 7. John vi. 25; or determinately, Mark xiii. 33, 35. Luke xii. 36. Xen. Mem. iv. 2, 32. H. Gr. v. 3, 27.] "Εως πότε; *till when? i. e. how long?* Mat. xvii. 17. [Mark ix. 19. Luke ix. 41. John x. 24. Rev. vi. 10. Is. iv. 14, 21. 1 Mac. vi. 22. ἐς πότε occ. Soph. Aj. 1185.]

2. +Ποτέ, † indefinite, *at some time or other, once*. See Luke xxii. 32. John ix. 13. Rom. vii. 9. [xi. 30.] 1 Cor. ix. 7. Gal. i. 13, 23. [Eph. ii. 2, 3, 11, 13. v. 8. Phil. iv. 10. (and Rom. i. 10. ἡδὴ ποτέ tandem aliquando.) Col. i. 21. iii. 7. 1 Thess. ii. 5. Tit. iii. 3. Philem. 11. 1 Pet. ii. 10. iii. 5, 19. 2 Pet. i. 21. Ceb. Tab. 2. Ælian, V. H. i. 18. Xen. Mem. i. 4, 2. It means *ever*,

¹ Martinus, Lex. Philol. in Purpura, deduces the Greek name "from the Chald. ܩܪܦܪܐ *to break*, because the fishes were broken* in order to get at their valuable liquor, or because the fish itself has a tongue so formed that it can break through other shells." But if I embraced this etymology, I should rather say, from the broken rugged form of its own shell †. Πορφύρα may, however, perhaps be better derived from a reduplication of the Heb. ܩܪܦܪܐ *to adorn, beautify*. The reader may find a particular and curious account of the *purple colour*, and of the high estimation in which it was among the ancients, in Goguet's Origin of Laws, Arts, and Sciences, vol. ii. p. 95. &c. ed. Edinburgh. [See Aristot. H. A. v. 25. Poll. On. i. 4, 2.]

* Et majoribus quidem purpuris detractâ conchâ [succum] auferunt, minores trapeitis frangunt, ita demum rorem eum excipientes Tyri. (The Tyrians procure this liquor by taking off the shell of the larger purpura, and by breaking the smaller in olive-presses.) Pliny, N. H. ix. 36. † See Nature Displayed, English edit. 12mo. vol. iii. p. 152. and the plate.

² [Schleusner says, that this is an interrogative used of *quality or quantity*. It seems to be a word of not the best stamp, used in the same sense as ποῖος is in good Greek. Phavorinus expressly says that it is not to be used, and that ποταπός, with which Parkhurst confounds it, is different in sense from it, and means ἐκ τίνος ἀπὸ τοῦ of what country? In good Greek, ποταπός, indeed, is uniformly so used, except in Dem. i. c. Aristog. 782. where it is used of disposition and manners. Then, in later Greek, ποταπός was always used in this latter sense, and the δ changed into τ, as in Diog. Laert. vi. 55. Dion. H. Ant. iv. 66. vii. 58. See Lobeck on Phryn. pp. 56—59.]

in Acts xxviii. 27. Eph. v. 29. Heb. ii. 1. iv. 1. 2 Pet. i. 10. Gal. ii. 6. And in this sense it is even added in interrogations, as 1 Cor. ix. 17. Heb. i. 5, 13. Ceb. Tab. 3. Herodian, v. 4, 16. Xen. Mem. i. 1, 1.]

3. *Μὴ ποτέ*, *not ever, never*. Heb. ix. 17. where Kypke cites Dio Cass., Euripides, and Homer using *μήποτε* in this sense. [In most editions, *μήποτε* is given as one word in this passage; and it occurs in the sense of *not* in Hom. II. H. 315. Gen. xlvii. 18.]

Πότερος, α, ον, from ποῖος *which?* and ἕτερος *another*.—*Whether*, of two. It occurs only in the neut. *πότερον*, which is used adverbially, *whether*. John vii. 17. [Job vii. 12. xiii. 7. Xen. Mem. ii. 7, 4.]

Ποτήριον, ου, τό, from πέποιται 3rd pers. perf. pass. of the obsolete πῶω *to drink*.

I. *A cup to drink out of, a drinking-cup*. Mat. xxiii. 25, 26. Mark vii. 4, 8. [See also Mat. xxvi. 27. Mark ix. 41. xiv. 43. Luke xi. 39. xxii. 17, 20. (1st time) Gen. xl. 11, 13, 21. 2 Sam. xii. 3. Wahl and Schleusner put Mat. x. 42. also under this head. Schleusner puts 1 Cor. xi. 25. under both.]

II. *The liquor contained in a drinking-cup*. Mat. x. 42. 1 Cor. x. 16, 21. Comp. Luke xxii. 20. 1 Cor. i. 25—27.

III. From the ancient custom¹ of the master of the feast's appointing to each of the guests his cup, i. e. his kind and measure of liquor, ποτήριον is used in the LXX answering to the Heb. כּוּץ, for that *portion of happiness or misery* which God sends on kingdoms or individuals, as Ps. xi. 6. xvi. 5. xxiii. 5². So in the N. T. it denotes the *bitter sufferings* of Christ for the sins of men, Mat. xx. 22. xxvi. 39³, 42. Mat. x. 38. xiv. 36. Luke xxii. 42. John xviii. 11; of his faithful followers, Mat. xx. 23. Mark x. 39; of the wicked, Rev. xiv. 10. xvi. 19. xviii. 6. where see Daubuz⁴.

IV. *The golden cup in the hand of the woman*, Rev. xvii. 4. imports *the gaudy and plausible allurements to idolatry*. The image is taken from the *golden cups of wine* used in the worship of idols, and consecrated to their service. Comp. Jer. li. 7. and 1 Cor. x. 21. and under οἶνος II. On Rev. xvii. 4. C. and ver. 2. B. see the learned Daubuz and Bp. Newton and Vitringa, especially note[†].

Πορίζω, from πορόν *drinkable, drink*, from πέποιται 3rd pers. perf. pass. of obsol. πῶω *to drink*.

I. With an accusative of the person following. *To give drink to a man*, Mat. x. 42. xxv. 35. xxvii. 48. [Mark xv. 36.] Rom. xii. 20; to a beast, Luke xiii. 15. [Gen. xxi. 19. Ceb. Tab. 5. With two accusatives, Mat. ix. 42. Mark ix. 41.]

[II. Allegorically, of spiritual nourishment.] In 1 Cor. iii. 2. it is construed with two accusatives, one of the person, ὑμᾶς, and another of the thing, γάλα; and moreover the verb ἐπότισα,

¹ See Homer, II. iv. 261, &c.

² [Comp. Homer, II. xxiv. 527; and line 663, &c. of Pope's Translation; and of Cowper's, line 660. Is. li. 17, 22. Jer. xxv. 17. Hab. ii. 16.]

³ See Bowyer's Conject. Appendix to 4to edit.

⁴ [On this common metaphor, see πῖνω and οἶνος. Fisch. Suppl. ii. ad Vorst. de Hebr. N. T. p. 14. Ephr. Syr. t. i. p. 46. Monum. Vet. Arab. Carm. xiii. 3. Plaut. Casin. v. 2, 42.]

which is strictly applicable only to γάλα, refers also to βρωμα. So Hesiod, Theogon. 640. applies the V. *ἔδιν* to eat to nectar, which was the *drink*, as well as to ambrosia, which was the *food*, of the gods. Homer in like manner applies *ἔδιν* to wine as well as to *fat sheep*, II. xii. 319, 320. [Again it denotes] *to water*, as plants, applied spiritually, 1 Cor. iii. 6—8. [It is allegorically used also in Rev. xiv. 8⁵.]

Πότος, ου, ό, from πέποιται 3rd pers. perf. pass. of obsolete πῶω *to drink*.—*A comotation, drinking match, drunken bout*. occ. 1 Pet. iv. 3. [So Gen. xix. 3. Judg. xiv. 10. Dan. i. 5, 8. v. 10. Prov. xxiii. 30. 1 Mac. xvi. 15. Demosth. p. 796, 26.]

ΠΟΥ[†], [an adverb of place.]

[(1.) *Where?* Mat. ii. 2, 4. viii. 20. xxvi. 17. Mark xiv. 12, 14. xv. 47. Luke ix. 58. xii. 17. xvii. 7, 36. xxii. 9, 11. John i. 39, 40. vii. 11. viii. 10, 19. ix. 12. xi. 34, 57. xx. 2, 13, 15. 2 Pet. iii. 4. Rev. ii. 13. Polyb. vi. 9, 11. Xen. de Mag. Eq. vii. 14. In Luke viii. 25. 1 Cor. i. 20. xii. 17, 19. xv. 55. 1 Pet. iv. 18. a negation is implied, *where is your faith?* i. e. *have ye no faith?* See Hom. II. v. 171. Jer. vi. 14. Hesychius says πού ἐν ἰσῳ τῷ οὐδαμός.]

[(2.) *Whither*, for ποῖ, John iii. 8. vii. 35. viii. 14. xii. 35. xiii. 36. xiv. 5. xvi. 5. Heb. xi. 8. 1 John ii. 11. Gen. xvi. 8.]

Πον.

[Enclitic. (1.)] *Somewhere*. Heb. ii. 6. iv. 4. [Xen. Mem. iii. 5, 15. Diod. Sic. i. 12.]

(2.) *About, near*, of time. Rom. iv. 19. where Kypke cites from Plutarch, 'elder than Lysias' ΕΤΕΣΙ' ΠΟΥ ΕΙ'ΚΟΣΙ by about twenty years; and ΤΕΤΡΑΚΟΣΙ'ΩΝ ὅς ΠΟΥ διαγενομένων ΕΤΕ'ΩΝ, 'about four hundred years being elapsed.' [See Ælian, V. H. xiii. 4. Polyb. iii. 108, 3.]

ΠΟΥΣ⁵, ποδός, ό.—*The foot*, of man, John xiii. 5, 14. et al. freq.; of beast, Mat. vii. 6. Rev. xiii. 2. For the various applications of this word see also Mat. iv. 6. v. 35. xviii. 8. xxii. 44. Luke i. 79. vii. 14. To illustrate which last text we may observe from Dr. Shaw, Travels, p. 238. that "the custom, which still continues [in the East] of walking either barefoot or with slippers, requires the ancient compliment of bringing water upon the arrival of a stranger to *wash his feet*." [John xiii. 5, 6—10, 12, 14.] Comp. Gen. xlviii. 4. Judg. xix. 21. 1 Tim. v. 10. [See Bynæus, de Calc. Heb. i. 6, 9. and Salmas. ad Tertull. de Pall. c. 5. On *kissing* the feet, Luke vii. 44, 45. see Esth. iii. 2. and Dierech, Antiq. Bibl. V. T. p. 395. On *anointing* them, Luke vii. 46. see Casaubon, Exerc. Antibar. xiv. c. 12. and Bynæus, de Morte J. C. c. 3. On both, see Winer, Bibl. Realw. p. 233, 399, 400, 591. In Acts xxii. 3. ("brought up at the feet of Gamaliel") observe that the Jewish masters sat on a seat *above* their disciples; and see Plat. Protag. p. 195. In Rom. xvi. 20. ("to tread Satan under his feet,") the meaning is *to subdue*, because victors placed their feet on the vanquished. See Josh. x. 24. Ps. ex. 1. Is. lxxvi. 1. Ovid, Fast. iv. 858.

⁵ [Comp. Is. xxix. 10. Hab. ii. 15. Ps. lx. 3. Eccles. xv. 3.]

[†] [Lobeck (ad Phryn. p. 453.) gives the reason for writing πούς, not ποῖς.]

Virg. *Æn.* x. 490. Ὑποπόδιον is added according to the Heb. phrase in these two places in *Mat.* v. 35. *Mark* xii. 36. *Luke* xx. 43. *Acts* ii. 35. vii. 49. *1 Cor.* xv. 25. *Heb.* i. 13. x. 13. On *Luke* vii. 38. observe that the ancients at meals rested on their left hands, used their right to help themselves, and that their feet were stretched out, slanting a little from the table. In Hebrew poetry it is common to refer to the limbs especially used in any office, where in prose the person himself would be referred to. This explains *Acts* v. 9. *Luke* i. 79. *Rom.* iii. 15. and indeed x. 45. Many passages are explained by the oriental custom of prostration before a superior, as *Mat.* xviii. 29. et al. freq.] *Rom.* x. 15. compared with *Is.* lii. 7. *how beautiful are the feet of them who bring the good tidings of peace, who bring the good tidings of good things!* Campbell (Prelim. Dissertat. to Gospels, p. 145. where see more) and Wetstein thus explain the passage, "*pedes eorum, qui lætum afferunt nuncium, licet pulvere sordidi, formosi tamen videntur.*"

Πράγμα, ατος, τό, from *πέπραγμα* perf. pass. of *πράσσω* to do, perform.—In general, somewhat done, a work. [Wahl gives the sense *factum, res gesta*, then *negotium, res gesta*, then *res*; and Parkhurst had a *fact, work, deed*, then a *thing*, thirdly a *matter*. But the distinctions are so nice in some of these cases, that what one calls a *thing* the other makes a *business*, as *Mat.* xviii. 19. Johnson defines a *thing* to be *whatever is*, and therefore Schleusner is safer in putting many of the doubtful passages under one general head, as no ambiguity can arise.]

[*I. A thing.* In *Heb.* x. 1. σκιά τῶν μελλόντων ἀγαθῶν is opposed to *εἰκόνι τῶν πραγμάτων*; and in *Heb.* xi. 1. and *James* iii. 16. the sense is no less clearly what we express in English by *thing*, in such phrases as a *good thing*, a *bad thing*, and so *Deut.* xvii. 5. I should say the same of *Heb.* vi. 18. (where Wahl says *factum, res gesta*.) In *Rom.* xvi. 2. Wahl has *negotium*, Parkhurst a *matter*, and our translation a *business*; and perhaps in this place the word has the definite signification a *thing to be done*. So in *Mat.* xviii. 19. In *Luke* i. 1. it seems to be *transactions*. In *Acts* v. 4. also the sense is *business or matter*; Schleusner says *crime*. In *2 Cor.* vii. 11. the expression τῷ πράγματι, i. e. the *business*, is explained by Bishop Middleton to be the *affair of the incestuous person*, and this seems right. Schleusner, as in *Acts* v. 4. says, the *crime of the incestuous person*, which is unnecessary.]

II. [*A law-business, cause.*] Πράγμα ἔχειν πρόσ τινα, to have a matter, i. e. of complaint or litigation, against any. occ. *1 Cor.* vi. 1. [*Xen. Mem.* ii. 9. 1.]

III. It seems to refer particularly to a *venereal affair*, *1 Thess.* iv. 6. as it doth sometimes in the profane writers. [For this sense of *πράγμα* refer to *Poll. Onom.* v. 15, 93. *Theocr.* ii. 143. *Ælian.* V. iv. 8. and *Wolf* on *2 Cor.* vii. 11. Schleusner understands the word to mean *commercial business*; but the context shows the other to be the right sense.]

Πραγματεία, ας, ή, from *πραγματεύω*.—An affair, business. occ. *2 Tim.* ii. 4. [*Dem.* 101, 22. *1 Chron.* xxviii. 21. The Rabbis use this word.

See Buxt. *Lex.* T. in פּרָג and פּרָק. Soldiers might not engage in commerce. See *Salm. de Usur.* p. 939. The word properly means *handling any matter*. See *Diod. Sic.* i. 1. *Polyb.* i. 1, 4.]

Πραγματεύω, from *πᾶγμα* an affair.—To engage another in affairs or business, also to manage affairs or business. Hence *πραγματεύομαι*, mid. to be occupied or employed in affairs or business, "*negotia obire, negotiis gerendis occupari.*" Wetstein. occ. *Luke* xix. 13. [where it is put of letting out money at usury. See *Xen. Cyr.* ii. 4, 26. *Hieron.* viii. 8. *1 Kings* ix. 19.]

ΠΡΑΙΤΩΡΙΟΝ, ου, τό, Lat.—A word formed from the Latin *prætorium*, a derivative from *prætor*¹, (which from *præo* to go before,) a Roman title, which sometimes denotes a *military*, sometimes a *civil officer*. Hence *prætorium* signifies,

1. The general's tent. [*Cic. ad Div.* i. 33.]

II. A place or court where causes were heard by the prætor or any other chief magistrate, a judgment-hall. In this sense the word *πραιτώριον* is used *Mat.* xxvii. 27. *Mark* xv. 16. *John* xviii. 28, 33. xix. 9; and from *Mark* xv. 16. *John* xviii. 28. the *prætorium* seems to have been the same as, or a part of, the palace of Pilate; so the Latin word often denotes a *governor's palace*. Doddridge observes, that Herod's *prætorium*, *Acts* xxiii. 35. was in like manner a *palace and court*, built by Herod the Great², when he rebuilt and beautified Cæsarea; and that probably some tower belonging to it might be used as a kind of *state-prison*, as was common in such places. [Wahl and Schleusner agree in thinking that the word denotes also the *house or palace* of the prætor or other chief provincial magistrate. Wahl moreover, after Kuinoel, says, that from *Joseph. Ant.* xv. 9, 3. *xviii.* 3, 1. *de B. J.* i. 21, 1. ii. 14, 3. v. 4, 3. it seems that the prætors, who lived at Cæsarea, when they were at Jerusalem, used Herod's palace, in the upper part of the city, as their residence. Therefore he thinks that in *Mat.* xxvii. 27. *Mark* xv. 16. *John* xviii. 28, 33. xix. 9. we are to understand the palace of Herod at Jerusalem³. And so Fritzsche.]

¹ See Ainsworth's Dictionary in *prætor* and *prætorium*.

² [On this see Sueton. *Calig.* 37. *Octav.* 63, 72. *Tit.* 8.]

³ [The case seems to have been thus. Adjoining to the palace-wall was a tribunal in the open air, (see *Joseph. B. J.* ii. 9, 3.) to which the governor came by a door, perhaps in the wall, and which St. John calls *δῆμα*. The Jews, when they took Jesus to Pilate, would not go into any part of the palace, but stood without (see *John* xviii. 28. *Num.* xix. 22.) round the tribunal. Jesus was either at first, or, I think, after the first conversation, taken into some part of the palace. I say after the first conversation, because it seems to me (from *Mat.* xxvii. 12.) that the first charge was made in the presence of Jesus; while in verses 17—26. of that chapter there is no appearance of his being present. Pilate, therefore, (as appears also from St. John.) went backwards and forwards from Jesus to the Jews. All this is clear: the only difficulty arises from our finding from St. Matthew and Mark, that after the scourging he was taken into the *πραιτώριον*, which is explained by St. Mark to be the *αὐλή*, i. e. the first or outer court of the palace; and consequently that he was not in that part of the palace then. We must therefore either suppose that he was taken into some more private audience-room by Pilate at first, or that at the moment of his condemnation he was brought out for a moment to the tribunal. Neither of these circumstances is mentioned; but on a comparison of the Evangelists it will be seen that neither of them is

III. *The Roman emperor's palace.* Phil. i. 13. where see Wolfius and Macknight. [Schleusner and Wahl consider that the camp of the prætorian guards is meant. See Herodian ii. 5, 6. iv. 4, 12. vii. 11, 12. Sueton. Tib. 37.]

Πράκτωρ, ὁρος, ὁ, from *πέπρακται* 3 pers. perf. pass. of *πράσσω* to do, act, exact.—An officer, butler, serjeant, or the like. It seems properly to denote the officer whose business it was to exact the money adjudged to be paid. [It is so used by Demosth. 1327. last line, 1337, 26. 778, 18.] So Hesychius explains *πράκτορες* by *ἀπαρηταί*, *exactors, collectors*; and Suidas, *πράκτωρ* by ὁ τὸν ἐπιεικόμενον εἰσπραττόμενος φόρον, 'he who exacts the tribute imposed'; and in the LXX of Is. iii. 12. this word denotes an *exactor, oppressor*, answering to the Heb. *שָׂרֵף*. occ. Luke xii. 58. [It is used for an avenger of murder, Æsch. Eum. 315. Agam. 112.]

Πράξις, εως, ἡ, from *πέπραξαι* 2 pers. perf. pass. of *πράσσω* to do, act.

I. *A work, action, deed.* occ. Luke xxiii. 51. Rom. viii. 13. Col. iii. 9. Comp. Acts xix. 18. where see Wolfius. [In Mat. xvi. 27. it may be better translated *practice* or *behaviour*. It has the sense of *deeds, works, practice*, &c. often in LXX. See 2 Chron. xii. 15. xiii. 22. xxvii. 7. 1 Mac. xiii. 34. Ælian, V. H. ii. 4. In Thuc. iii. 114. vi. 88. it is put for *transactions*, as in the title of the Acts of the Apostles; and in Diod. Sic. ii. 34. Xen. Cyr. i. 3, 1. Schleusner, as usual, makes a useless subdivision, giving the sense of *evil deeds* to Rom. viii. 13. Col. iii. 9. and Acts xix. 18.]

II. *Office, use.* occ. Rom. xii. 4. [See Ecclus. xi. 10. Xen. Mem. ii. 1, 6.]

ΠΡΑΪΟΣ, or ΠΡΑΙΟΣ, α, ov.—*Meek, mild, gentle.* occ. Mat. xi. 29. where see Elsner and Wolfius. [See 2 Mac. xv. 12. Polyb. iii. 98, 5. Xen. Ages. xi. 10. Inc. Zeph. iii. 13. Symm. Ps. xvii. 30. It is ready to *forgive* in Dem. 1422, 19. The Attics used also *πραῖς*; see Lobeck on Phryn. p. 403.] The most probable of the Greek derivations of this word seems to be from *ῥαῖος*, for *ῥάδιος* easy.

Πραότης, ητος, ἡ, from *πρᾶος*.—*Meekness, mildness.* 1 Cor. iv. 21. Gal. v. 22. [vi. 1. 2 Tim. ii. 25. (in all which places Wahl refers it to gentleness in pardoning injuries and correcting faults. See Dem. 1405, 15. Xen. Cyr. ii. 2, 9.) 2 Cor. x. 1. Eph. iv. 2. 1 Tim. vi. 11. Tit. iii. 2. See Diod. Sic. xvi. 5. Polyb. xxviii. 3, 3. Xen. Cyr. iii. 1, 41.] The LXX use it for the Heb. *רַחֻמִּים* meekness, from the V. *רַחַץ* to afflict, humble, Ps. xlv. 4.

Πρασιά, ας, ἡ, q. περασία, from *πέρας* the extremity.

I. The learned Damm, Lex. col. 1978. says, that it properly denotes a *long¹ range*, not a broad bed, of plants, at the extreme side of a garden,

anxious to tell all the minute circumstances. I think that St. Matthew and St. Mark use *περασίον* in Parkhurst's sense, and St. John in Wahl's and Schleusner's.

[The disputes between Perizonius and Huber on the meaning of this word gave rise to Perizonius's treatise de Origine, Significatione, et Usu Vocum Prætoris et Prætorii. Frankf. 1690.]

¹ "Longus, at non latus, ordo plantarum ad extremum latus horti, vel majoris alicujus partis horti."

or of some considerable part of a garden; and thus he remarks Homer uses it, Odys. vii. 127.

Ἐνθα δὲ κοσμηταὶ ΠΡΑΣΙΑΙ παρὰ νεύοντων ὄρχων Παντοῖα πεφύασιν.—

There are beautiful borders of all kinds of plants at the extreme plot of the garden.

It occurs in this sense Ecclus. xxiv. 31. Hence [from Hesychius and Phavorinus it appears that the shape of the *πρασία* was an oblong. See Theophr. Hist. Plant. iv. 4. Dioscor. iv. 17. Aq. and Symm. Song of S. v. 14. vi. 1.]

II. In the N. T. a regularly disposed company of persons. occ. Mark vi. 40. twice, where Campbell observes, in opposition to an opinion which I once embraced, "that the whole people made one compact body, an hundred men in front and fifty deep, (a conceit which has arisen from observing that the product of these two numbers is five thousand,) appears totally inconsistent with the circumstances mentioned both by Mark, who calls them, in the plural, *συνπόσια* and *πρασαί*, and by Luke, who calls them *ἐκκlesia*." Observe that the repetition of the N. *πρασαί, πρασαί*, in Mark vi. 40. as of *συνπόσια, συνπόσια*, ver. 39. and of *ὄδο, ὄδο*, ver. 7. in a distributive sense, is agreeable to the Hebrew idiom, which is imitated by the LXX, Gen. vii. 2, 3. Exod. viii. 14. A classical writer would have said *κατὰ πρασάς*, &c. [Add 1 Kings iii. 16. Judg. v. 22. Gesen. p. 668. Vorst, Phil. Sacr. c. 12. p. 305. Georg. Vindic. N. T. ab Hebr. p. 340.]

ΠΡΑΨΣΩ or ΠΡΑΨΤΩ.

I. *To do, pursue a line of conduct, act*, used only of actions, and not like *ποιῶ* to make, &c. Thus generally Acts v. 35. xvii. 9. xxvi. 9, 26. 1 Cor. ix. 17. 2 Cor. v. 10. 1 Thess. iv. 11. Rom. ix. 11; of good, John v. 29. (1st time.) Acts xxvi. 20. Rom. ii. 25; of evil, Luke xxii. 23. xxiii. 15, 41. John iii. 20. v. 29. (2nd time.) Acts iii. 17. xxv. 11, 25. xxvi. 31. Rom. i. 32. ii. 1—3. (perhaps vii. 15, 19.) xiii. 4. 2 Cor. xii. 21. In Acts xvi. 28. which Wahl and Schleusner make a separate head, translate *do not treat yourself ill; pursue no wrong line of conduct to yourself*. See Job xxxix. 21. Diod. Sic. xi. 43. Diog. L. ii. 8. Polyb. v. 75, 9. Xen. Mem. i. 1, 20.]

[II. *To do, fare (well or ill)*. It is used with an adverb, or other word, showing how the person fares. Thus] *εὖ πράττειν*, to do rightly, or to do i. e. fare or succeed well, to be happy, occ. Acts xv. 29; where Wolfius observes that the Greek phrase will bear either of these senses, but with Elsner embraces the latter, as best opposed to the assertion of the false teachers at ver. 1. He observes that *εὖ πράττειν* is often used as a wish of prosperity in the beginning of letters; and that in Plato it signifies to fare well, be happy. See Plato's Phædon, § 2. p. 158. ed. Forster. On Eph. vi. 21. Kypke shows from the Greek writers that *τι πράσσω* imports both what I do, and how I do or fare. [See Ælian, V. H. ii. 35. iii. 18. Diod. Sic. xi. 44. Xen. Mem. i. 6, 8. iii. 9, 8. Epict. Ench. 10. Eur. Orest. 659. Ktister, ad Aristoph. Plut. 341. Ovid, Trist. i. 1, 18. Ter. Andr. i. 5, 32. Æsch. Socr. D. i. 13.]

III. *To exact, require.* occ. Luke iii. 13. xix. 23. Raphaelis, after Camerarius, observes on Luke iii. 13. that Xenophon uses the phrase *χρήματα πράττειν* to exact money; and that Polybius

has the expression τέλος πράττειν to exact tribute; the former corresponds with Luke iii. 13. the latter with xix. 23. [Xen. Hell. i. 3, 7. and 5, 11. An. vii. 6, 13. Mem. i. 2, 5. Æsch. Socr. D. ii. 31. Callim. H. in Lav. Pall. 91. Jens. Ferc. Lit. p. 42. Schwarz, p. 1150. Salm. de Fœn. Trap. p. 117.]

ΠΡΑΥΣ, εἰα, ὁ, the same as πρῶτος, which see. —Meek, mild, gentle. occ. Mat. v. 5. xxi. 5. 1 Pet. iii. 4. [Job xxiv. 4. Is. xxvi. 6. Zech. ix. 9. Xen. Symp. viii. 3. Cæc. xv. 9.]

Πραυτός, ἡτος, ἡ, from πραῦς.—Meekness, mildness. occ. Jam. i. 21. iii. 13. 1 Pet. iii. 15. [Ps. xlv. 5. xc. 10.]

Πρέπω, to become, suit, be fitting. Hence the impersonal πρέπει, it is fitting, becoming, &c. occ. Eph. v. 3. Heb. ii. 10. vii. 26. (Comp. 1 Tim. ii. 10. Tit. ii. 1.) Πρέπον, τό, particip. neut. becoming, fitting, suitable. Mat. iii. 15. 1 Cor. xi. 13. [Ps. xxxiii. 1. xciii. 5. In 1 Cor. xi. 13. it has an acc. and inf., elsewhere a dative. See Matthiæ, § 386. Xen. Cyr. vii. 5, 37. Polyb. ii. 40, 3.]

Πρεσβεία, ας, ἡ, from πρεσβεύω.—[An embassy, (i. e. an ambassador or ambassadors.) Luke xiv. 32. xix. 14. 2 Mac. iv. 11. Xen. de Rep. Lac. xiii. 10. Cyr. ii. 4, 1. Thuc. iv. 118. Lobeck ad Phryn. p. 469. The word means age of the first-born in Paus. iii. 4, iii. 3, 8.]

Πρεσβεύω, from πρεσβεύς or πρέσβυς. [1. To be an old man. Herod. vii. 2.] [II.] To perform the office of an ambassador, to be an ambassador¹. occ. 2 Cor. v. 30. Eph. vi. 20. where see Elsner and Wolfius. [Xen. Cyr. v. 1, 1. An. vii. 2, 13.]

Πρεσβύς, υος, ὁ, or πρέσβυς, εια, υ, from προεσβῆναι to be far entered into, or advanced in, life or years, namely; so aged persons are in the O. T. said to be יָשָׁן יָשָׁן advanced in days, Gen. xviii. 11. et al.; and in the New, ΠΡΟΒΕΒΗΚΟΤΕΣ ἐν ταῖς ἡμέραις αὐτῶν, Luke i. 7, 18. Comp. under πρόβημι II.

I. Old, an old man, a man advanced in years.

II. An ambassador, because old men were usually employed on such occasions. The word occurs not in the N. T., but is inserted on account of its derivatives. The LXX, however, have often used it for an ambassador, as Num. xxi. 21. et al.

Πρεσβύτεριον, ον, τό, from πρεσβύτερος.

I. An assembly or council of elders, in a political sense. occ. Luke xxii. 66. Acts xxii. 5. In which passage it denotes the Jewish Sanhedrin or great council at Jerusalem. Comp. under πρεσβύτερος III. and συνέδριον, and see Campbell on Luke.

II. A assembly of Christian elders or presbyters, a presbytery. occ. 1 Tim. iv. 14. Comp. 2 Tim. i. 6. Acts viii. 17, 18.

Πρεσβύτερος, α, ον, properly an adjective of the comparative degree, from πρέσβυς.

[I. An old man, elder, one advanced in life, as 1 Tim. v. 1, 2. 1 Pet. v. 5. In Luke xv. 25. it is simply the comparative, elder. See Gen. xviii.

11, 12. xix. 4, 31. Ezr. v. 9. In John viii. 9. Parkhurst refers the word to this head; but Schl. and Wahl put it under head III.]

II. Because the Jewish Sanhedrin or great council was chiefly composed of elderly men, (comp. πρεσβυτέριον I. and συνέδριον,) hence πρεσβύτεροι elders, and πρεσβύτεροι τοῦ λαοῦ, elders of the people, who are likewise mentioned by Josephus, Ant. xiii. 4, 9. seem to denote members of that council, elders in dignity and authority, q. d. senators. Mat. [xvi. 21.] xxi. 23. xxvi. 3, 47, 57, 59. xxvii. 1, 3, [12, 20, 41. xxviii. 12. Mark viii. 31. xi. 27. xiv. 43 and 53. xv. 1. Luke vii. 3. (which others explain of rulers of the synagogue. So Schleusner.) ix. 22. xx. 1. xxii. 52. John viii. 9. Acts iv. 5, 8, 23. vi. 12. xxiii. 14. xxiv. 1. xxv. 15.] Comp. Exod. xvii. 5. xix. 7. xxiv. 1, 9. Num. xi. 16, 24. 1 Mac. vii. 33. xii. 35. xiii. 36.

III. An elder or presbyter in the Christian Church. This title is given both to inferior ministers, who were appointed overseers of the flock of Christ to feed the Church of God, see Acts xx. 17, 28. Tit. i. 5, 7. 1 Pet. v. 1—5; and to the apostles themselves, 2 John 1. (where see Wolfius,) 3 John 1. Comp. 1 Pet. v. 1. So πρεσβύτεριον, 1 Tim. iv. 14. certainly includes St. Paul himself. Comp. 2 Tim. i. 6. "Who," asks the learned Jos. Mede, "can deny that our word priest is corrupted of presbyter? Our ancestors, the Saxons, first used preoster, whence by a further contraction came preste and priest. The High and Low Dutch have priestere; the French prestre; the Italian prete; but the Spaniard only speaks full presbytero." Works, fol. p. 27. where see more². [Comp. Acts xi. 30. xiv. 23. xv. 2, 4, 6, 22, 23. xvi. 4. xxi. 18. James v. 14. Rev. iv. 4, 10. v. 6, 8, 11, 14. vii. 11, 13. xi. 16. xiv. 3. xix. 4.]

IV. Πρεσβύτεροι, οἱ, ancestors, predecessors. Mat. xv. 2. Mark vii. 3, 5. Heb. xi. 2.

Πρεσβύτες, ον, ὁ, from πρέσβυς.—Old, aged, an old man. occ. Luke i. 18. Philem. 9. Tit. ii. 2. where see Macknight, and on ver. 3. [Josh. vi. 21. Judg. xix. 16, 17, 20, 22. Job xv. 10. Eur. Phœn. 864. Xen. Cyr. iv. 6, 1.]

Πρεσβύτες, υδος, ἡ, from πρεσβύτης.—An old or aged woman. occ. Tit. ii. 3. [Diod. Sic. iv. 51. Herodian, v. 3, 6. 4 Mac. xvi. 14.]

Πρηνής, εος, οὗς, ὁ, ἡ, from πρό forward, and νύω or νύω to nod, incline.—Proné, falling forward on his face. So Hesychius, πρηνής ἐπὶ πρόσωπον πεπτωκώς; and Phavorinus, πρηνής εἰς τοῦμπροσθεν, ἐπὶ στόματος, ἐπὶ προσώπου. Thus likewise Eustathius on Homer, Il. ii. 414. observes of πρηνής or πρηνές, Κυρίως λέγεται τὸ πεσόν ἐπὶ πρόσωπον λέγεται δὲ μεταφορικῶς πρηνής, καὶ κατάντης τόπος. "Θθεν καὶ παροιμία, τὸ, σφαῖρα κατὰ πρानοῦς. 'It is properly applied to what falls on its face, and metaphorically a sloping ground is called πρηνής; whence the proverb, A globe κατὰ πρानοῦς, rolling down hill.' Thus πρηνής is plainly applied, Il. ii. 418. vi. 43. See also Raphaelius on

¹ [See Thom. M. p. 737. Liban. t. ii. p. 256. Thuc. viii. 89.]

² "PRIEST, Presbyter, Sacerdos; A.-S. ȝreost; Al. prister; B. priester; [Su. prest;] G. prestre; It. prete. Omnia satis manifestè desumpta sunt ex πρεσβύτερος." Junii Etymolog. Anglican.

Mat. xxvii. 5. who observes that he finds no authority for *πρηνής* signifying *headlong*, nor consequently any reason to think that Judas, after he had hanged himself, *fell down a precipice*; *πρηνής γενόμενος* expressing only that he *fell on his face*. *occ.* Acts i. 18. Elsner, whom see, produces several passages from the Greek writers where *πρηνής* means *flat on one's face*, and *πίπτειν πρηνής* to *fall on one's face*, particularly one from Josephus, de Bel. i. 32, 1. where Antipater enters, *καὶ ΠΕΣΩ'Ν ΠΡΗΝΗ'Σ πρὸ τῶν ποδῶν τοῦ πατρὸς*, 'and falling prostrate, or on his face, at his father's (Herod's) feet, says, I beseech you, O father, not to prejudge me,' &c. I add, that in his Life also, § 28. Josephus uses *ΠΡΗΝΗ'Σ ΠΕΣΩ'Ν* in the same sense, "*humili prostratus*." Hudson. [So Schl. and Wahl. See Perizon. de Mort. Jud. c. iii. p. 16. Elsner i. p. 359. The word *occ.* in this sense Hesiod, Clyp. 365. Hom. Il. Ω. 111. Od. E. 374. Eur. Rhes. 795. Wisd. iv. 19. Philo in Agric. p. 204. Casaubon, Ex. Antibar. xvi. 69.]

Πρίω.—To *save, save asunder*. *occ.* Heb. xi. 37; where the apostle is by some particularly thought to refer to the manner in which the prophet Isaiah was put to death, concerning whom there is a tradition among the Jews that he was *sawn asunder*. This tradition is at least as old as Justin Martyr, and is mentioned by many. See Wetstein and Suicer Thesaur. in *πρίω*, and comp. *διχοτομέω* I. [On this tradition see Fabr. Cod. Pseud. p. 1088. See 2 Sam. xii. 31. Amos i. 3. Hist. Susann. 59. Diod. Sic. iii. 26.]

Πρίω, a conjunction, q. from *πρὸ ἂν* before *that*.—Of time, *before*, joined with an infinitive, John xiv. 29; with an accusative case and an infinitive, Mat. xxvi. 34, 75. [Mark xiv. 72.] John [iv. 49.] viii. 58. [Xen. Cyr. ii. 24, 10.]—*Πρίω ἢ*, *before that*, q. d. *sooner than*, joined with an optative, Acts xxv. 16; with a subjunctive, Luke ii. 26. [xxii. 34.] with an accusative and an infinitive, Mat. i. 18. Mark xiv. 30. [Acts ii. 20. vii. 2.]

Πρίω. [See *πρίω*.]

ΠΡΟ'. A preposition.

I. Governing a genitive.

1. *Before*, of place. See Mat. xi. 10. Mark i. 2. Luke [i. 78.] ix. 52. x. 1. Acts xiv. 13. *Jupiter, who was before the city*, i. e. whose image was erected *before*, or *near the entrance into*, the city, as a tutelary god, according to the custom of the heathen. See Elsner, Wolfius, Wetstein, and Bp. Pearce. [Diod. Sic. xiv. 108. Xen. Cyr. iii. 3, 33. It may perhaps be translated] *at*, Acts v. 23. xii. 6, 14.

2. *Before*, of time. Mat. v. 12. viii. 29. John xvii. 24. et al. freq. John xii. 1. *πρὸ ἑξ ἡμερῶν τοῦ Πάσχα*, six days before the *Passover*. We have an exactly parallel construction in Josephus, Ant. xv. 11, 4. ΠΡΟ' ΜΙΑ' Σ' ΗΜΕΡΑΣ τῆς ἑορτῆς, 'one day before the feast.' Comp. 2 Cor. xii. 2. and see other instances of the like trajection [in Amos i. 1. iv. 7. 2 Mac. xv. 36. See also Munter, Symb. de Joh. Ev. p. 23.]

3. With an infinitive mood and the neuter article gen. *τοῦ before, before that*. Mat. vi. 8. Luke [ii. 2. xiii. 19. xvii. 5.] xxii. 15. John xiii. 19. [Acts xiii. 15. Xen. Cyr. iv. 5, 14.]

4. *Before, above, preferably to*, *prie*. James v. 12. 1 Pet. iv. 8. So applied by Plato. [Menex. in fine. Herodian, v. 4, 21.] See Zeunius's edition of Vigerus, de Idiot. p. 653. Lips. 1788.

II. In composition it denotes,

1. *Before*, of place, as in *προάγω* to go before.

2. *Forth, forward*, as in *προβάλλω*.

3. *Before*, in the presence of, as in *προσράω*.

4. *Publicly, openly, plainly*, as in *προγράφω* II.

III., *πρόδιλος*, which see.

5. *Before*, of time, as in *προαμαρτάνω* to sin before.

6. *Before*, of preference, as in *προαίρεομαι* to choose before, prefer.

Προάγω, from *πρό* before or forth, and *ἄγω* to lead, bring.

1. To bring out or forth. *occ.* Acts xvi. 30. xxv. 26; particularly to [trial,] condemnation, or punishment, in which view Raphaelius shows that both Polybius [i. 7, 12.] and Arrian [Exp. Al. iv. 14.] apply this verb. *occ.* Acts xii. 6. [2 Mac. v. 18. Jos. de B. J. i. 27, 2.]

[II. To go before any one. Mat. xxi. 19. (Mark xi. 9.) Luke xviii. 39. See also Mark vi. 45. which comp. with Mat. xiv. 22. where the acc. is introduced, as it is also in Mat. ii. 9. (where many translate the verb to lead forward, as if the simple ἄγω was used, *πρό* being quiescent¹. See Ernest. ad Hom. Il. A. 3.) xxvi. 32. (Mark xiv. 18.) xxviii. 7. Mark x. 32. In Mat. xxi. 31. Schleusner translates to get sooner to a place, to be more master of, so as to excite others' desires; but it seems to me simply to precede. On this construction, see Buttmann, § 118. Matthiæ, § 377. 394. 425. So *præcedo*, (Cæs. B. G. vii. 54. Justin xiv. 4.) *præeo*, (Tac. Ann. vi. 21.) *antecedo*, (Cic. ad Att. viii. 9.) are construed with accusatives. There is some difference of opinion as to 1 Tim. v. 24. Wahl says, it is metaphorically used there "of things which are known before something is done." Schl. explains it, of sins, a leading one on, inciting one to pass judgment on those who commit them. The verb has this sense in Wisd. xix. 12. 2 Mac. x. 1. Xen. Mem. i. 2, 22.]

III. To go before, precede, in time. 1 Tim. i. 18. v. 24. Heb. vii. 18. [Herodian, viii. 8, 8.]

[Προαίρεω, ὦ, to settle, decree, choose. And so in the middle. 2 Cor. ix. 7. Ælian, V. H. iii. 10. xiv. 14. Aristot. Eth. iii. 9. Xen. Mem. ii. 1, 2. It is to choose, Deut. vii. 6. x. 15. Prov. i. 29. Xen. An. vi. 9, 11; to desire, love, in Gen. xxxiv. 8. Deut. vii. 7. x. 15.]

Προαἰτιάομαι, ὦμαι, mid. from *πρό* before, and *αἰτιάομαι* to accuse.—To accuse, allege, or convict before. *occ.* Rom. iii. 9. [Perhaps rather, to prove before, such being often the meaning of *αἰτιάομαι*. The apostle refers to ch. i. 24—32. ii. 1—24. So Luther, Seb. Schmidt, and Erasmus; but Erasmus Schmidt, and others, explain it as a passive. We have been accused before, namely, by the Divine law, Ps. xiv. 3. and the Mosaic law.]

Προακούω, from *πρό* before, and *ἀκούω* to hear.—To hear before. *occ.* Col. i. 5. [Polyb. x. 5, 5. Xen. Mem. ii. 4, 7. Dem. 604, 7.]

¹ [Schleusner, in his edition of Biel, quotes the words as occurring in Ex. xxiii. 20. and compares it with this place. But I do not find the word in Mill. It occurs in some MSS. in Ex. iii. 4. and xiv. 10.]

Προμαρτάνω, from πρό before, and ἀμαρτάνω to sin.—*To sin before.* occ. 2 Cor. xii. 21. xiii. 2. [Herodian, iii. 14, 8.]

Προαῖλιον, ου, τό, from πρό before, and αἶλη, which see.—*A porch or gateway*, such as, we are informed by Dr. Shaw¹, the principal houses in the East are still usually furnished with. occ. Mark xiv. 68. [Rather, *a vestibule* or *small outer court*, though perhaps Shaw means the same thing.]

Προβαίνω.

I. Of place, to go forward, advance. Mat. iv. 21. Mark i. 19. [Xen. An. iv. 2, 16.]

II. Of time, to advance. Luke i. 7, 18. ii. 36. The Greek writers use προβαίνων κατὰ τὴν ἡλικίαν [Polyb. xv. 29.] for *advancing in age*, and προβεβηκώς τῇ ἡλικίᾳ, [Lysias, Or. xxiv. p. 412. ed. Taylor,] or simply προβεβηκώς, for *a person advanced in age*, as may be seen in Wetstein: but the phrase προβεβηκώς ἔΝ ΤΑΙΣ ἡΜΕΡΑΙΣ, literally *advanced in days*, is Hellenistical, and plainly taken from the Heb. מְבֵּטֵן אֶת הַיָּמִים, to which προβεβηκώς (ΤΑΙΣ) ἡΜΕΡΑΙΣ answers in the LXX of Josh. xxiii. 1, 2. 1 Kings i. 1; and προβεβηκώς ἡΜΕΡΩΝ, Gen. xviii. 11. xxiv. 1. Josh. xiii. 1. [The word is often to make progress, to increase, as Gen. xxvi. 13. Ex. xix. 19. 3 Esdr. ii. 29. See Vorst, de Hebr. c. 3.]

Προβάλλω, from πρό forth, forward, and βάλλω to cast, put.

[I. Properly, to throw forward, (Æsch. Ag. 1006.) and then, to put forward, bring forward. See Prov. xxvi. 18. Judg. xiv. 12, 13, 16. 2 Mac. vii. 10. Xen. Mem. iii. 8, 4. (in the middle.)]—*To put forward*, i. e. in order to speak on a public occasion, in which view the verb is also applied by the Greek writers, as may be seen in Wetstein. Acts xix. 33. where the French translation, *les Juifs le poussant à parler*. Comp. also Kypke. [Schl. says, to name, propose, mention, and cites the same use of the middle in Xen. An. vi. 1, 16. and 2, 4. Dem. 750, 10. Polyb. vi. 25, 5. Wahl thinks the verb retains somewhat of its first meaning, and translates it, *to thrust forward, move quickly forward.*]

II. To put forth, as a tree its buds. Luke xxi. 30; where Wetstein cites from Dioscorides, [i. last chapter,] ΠΡΟΒΑΛΛΕΙΝ ἄνθος, to put forth the flower; and Kypke understands the word *τὴν any thing*, i. e. either leaves, as Mat. xxiv. 32. or flowers (fruit-buds) which the fig-tree shoots out nearly with the leaves. [Καρπὸν is supplied in Julian, Or. p. 169. Joseph. Ant. iv. 8, 19. See Schweigh. ad Arrian, D. E. i. 15, 7.]

Προβατικός, ὅς, ὄν, from πρόβατον.—*Of or belonging to sheep.* occ. John v. 2. ἐπὶ τῇ προβατικῇ (ἀγορᾷ or πύλῃ namely,) at the sheep-market, or rather gate. See Neh. iii. 1, 32. xii. 39; in which passages for the Heb. מִצְדֵּי צֹאן, the LXX have πύλη προβατικῇ. See Campbell on John. [So Schleusner and Wahl.]

Πρόβατον, ου, τό, from προβαίνω to go forward, “because,” says Mintert, “it goes forward in feeding².” or else the Greek name may be

referred to the obedient, tractable temper of these animals, by which they are disposed readily to proceed after the shepherd calling them. See John x. 3, 4. and Bochart, vol. ii. 521.—*A sheep.* [Mat. vii. 15. ix. 36. x. 16. xii. 11, 12. xviii. 12. xxv. 32. Mark vi. 34. Luke xv. 4, 6. John ii. 14, 15. x. 1—4, 11—13. Acts viii. 32. Rom. viii. 36. 1 Pet. ii. 25. Rev. xviii. 13. Gen. xxxi. 38. xxxii. 14. Lev. iv. 32.] These animals, on account of their simplicity, mildness, inoffensiveness, patience, and obedience, are used as emblems of believers in Christ. [Mat. x. 6. xv. 24. xxv. 33. (comp. Ez. xxxiv. 16, 17.) xxvi. 31. Mark xiv. 27. John x. 7, 15, 16, 26, 27. xxi. 16, 17. Heb. xiii. 20. See Is. v. 17.] On Mat. x. 16. Wetstein cites a very similar expression from Herodotus, iv. 149. ἐφ’ αὐτὸν καταλείψεν ὄν ἐν λύκοις, ‘he said he would leave him a sheep among wolves.’ Lost or straying sheep represent persons not yet converted, but wandering in sin and error. Mat. x. 6. xv. 24. 1 Pet. ii. 25. Comp. Mat. ix. 36. Mark vi. 34.

Προβιβάζω, from πρό forward, and βιβάζω to cause to go.

I. To thrust or push forward. Acts xix. 33. [Polyb. xxiv. 3, 7.]

II. To push forward, in a moral sense, to egg on, incite. Mat. xiv. 8. Xenophon uses ΠΡΟΒΙΒΑΖΕΙΝ ΔΟΤΩ, or ΔΕΤΩΝ, to push or egg on by words, oration impellere, in the same sense. See Mem. i. 2, 17. and 5, 1. [Perhaps it may be to teach beforehand. The Vulg. has *præmonita*. In Ex. xxxv. 34. it is to teach, and so Deut. vi. 7.]

Προβλέπω, from πρό before, and βλέπω to see. [Only used in the N. T. in the middle.—*To look beforehand*,] to provide. occ. Heb. xi. 40.—[*To see.* Ps. xxxvii. 13.]

Προγίνομαι, from πρό before, and γίνομαι to be, or be done.—*To be or be done before, to be past.* [occ. Rom. iii. 25. The apostle is speaking of the sins with which Jews and Gentiles had polluted themselves before coming to the Christian faith. See 2 Mac. xiv. 3. Dem. p. 255, 22. Polyb. x. 17, 12. Xen. Mem. ii. 7, 9. The word occurs in some MSS. in Lev. xx. 2.]

Προγινώσκω, from πρό before, and γινώσκω to know.

I. To know before, whether a person, Acts xxvi. 5. [see Wisd. vi. 14. viii. 9. Dem. p. 861, 13.]—or a thing, 2 Pet. iii. 17. [Wisd. xviii. 6. Joseph. c. Apion. i. 22.]

II. To know before, or foreknow with approbation, to fore-approve, comp. γινώσκω VII. Or, to make a previous choice of, as a peculiar people. Rom. viii. 29. xi. 2. Comp. Amos iii. 2. 1 Pet. i. 2. [Wahl first translates the verb in Rom. viii. 29. to know before, and says, “whom he knew before to be fit for eternal life.” Afterwards he translates it in both places by *dudum amo*. Schleusner says simply, in both places, *amo aliquem, bene volo alicui*. So Mr. Young, (Three Sermons, &c. p. 79, 2nd ed.) “Whom he did foreknow, those whom he regarded with especial favour before the rest of mankind; the same with those whom he chose in Christ before the foundation of the world, (Eph. i. 6.) i. e. all Christians, of whatever nation, who should embrace the faith of Christ. Under the law, the Jews were God’s chosen and

¹ Travels, p. 207, &c. 2nd edit.

² [Hence the word is said to have been used of all animals.]

peculiar people." This seems the best sense, from a consideration of Rom. xi. 2. where it is hardly possible to translate it to *foreknow*; and Macknight, who does so, is obliged to paraphrase it, "whom he formerly chose."]

III. *To ordain before, to fore-ordain.* 1 Pet. i. 20.

Πρόγνωσις, εως, ἡ, from προγινώσκω.—*Prescience, foreknowledge.* occ. Acts ii. 23. 1 Pet. i. 2. [Judith xi. 19. Wahl and Schleusner say, *decree.*]

Πρόγονοι, ων, οἱ, from πρό before, and γέγονα perf. mid. of γίνομαι to be born. [Properly, *persons born before one, as parents.* 1 Tim. v. 4. (and it is used by Polyb. vii. 3, 1. of father and grandfather; in Ælian, V. H. iii. 47. of a father; in Xen. Mem. i. 3, 1. of parents,) but usually it means *ancestors*, as in 2 Mac. viii. 19. xi. 25. Polyb. i. 20, 12. Xen. Mem. iii. 5, 3. Thuc. ii. 11. Most persons understand it in this sense in 2 Tim. i. 3. and translate *whom I serve after the manner of my forefathers.* So Wahl and Schleusner; and for this sense of ἀπό, see Lobeck on Phryn. p. 10. Matthiae, § 573. Others, however, take the word rather in the first sense, and explain it *from a boy, or from my youth.*]

Προγράψω, from πρό before, or openly, plainly, and γράφω to write, describe, paint.

I. *To write before or afore-time.* Rom. xv. 4. Eph. iii. 3. where comp. ch. i. 9. and see Wolfius. II. *To describe or paint* (as it were) *publicly or openly.* Gal. iii. 1. where see Alberti and Wolfius. [Perhaps, *to set forth or write publicly, in a tablet publicly exposed.* See 1 Mac. x. 36. Lucian, Timon. p. 153. Schol. Arist. Av. 450. So Schl. Wahl says, *to depict one so that you have him before your eyes.* Of course, the sense is, that full and accurate knowledge of the doctrines of Christ crucified had been conveyed.]

III. *To post up publicly in writing, proscribe.* Jude 4. Those who were summoned before courts of judicature were said to be ΠΡΟΓΕΓΡΑΜΜΕΝΟΙ εἰς κρίσιν, because they were cited by *posting up their names in some public place*; and to these, in the style of Plutarch and Achilles Tatius, ἡ κρίσις ΠΡΟΓΕΓΡΑΦΗ, judgment was published or declared in writing. Thus Elsner; who remarks further, that the Greek writers apply the term ΠΡΟΓΕΓΡΑΜΜΕΝΟΥΣ¹ to those whom the Romans called *proscriptos*, or proscribed, i. e. whose names were posted up in writing in some public place, as persons doomed to die, with a reward offered to whoever would kill them; therefore in Jude 4. προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, says the same learned critic, denotes "not only those who must give an account to God for their crimes, and are liable to his judgment, but who, moreover, are destined to the punishment they deserve, as victims of the divine anger." If it be asked where they are thus ΠΡΟΓΕΓΡΑΜΜΕΝΟΙ proscribed? I think we must answer in the examples of those mentioned by St. Jude 5—7, 11. and especially in the prophecy of Enoch 14, 15. Comp. 1 Pet. ii. 8. under τίθημι VII.

Πρόδηλος, ου, ὁ, ἡ, from πρό before, and δηλος manifest.—*Manifest before, or rather publicly, plainly, or evidently manifest.* occ. 1 Tim. v. 24, 25. Heb. vii. 14. In this latter sense it is used not only in the Apocryphal Books, Judith viii. 29. 2 Mac. iii. 17. xiv. 39. in the first Epistle of Clement to the Corinthians, § 11. and 40. (ed. Russel); but likewise in the best Greek writers, such as Herodotus and Dionysius Halicarn. cited by Raphaelius on 1 Tim. v. 24. We may also observe, that Lucian very often applies it to the same meaning. [Schleusner and Wahl also think, that in the N. T. πρό in this word has not the sense of *before*, as it has in Dem. 293, 25. Xen. de Re Eq. iii. 3. They consider the word as synonymous with δηλος. In Heb. vii. 14. Schleusner says, this is clear from the word κατά-δηλον being used, verse 15. in the same sense, and from Theodoret, ad loc., who explains it by ἀναντιρρόητον. Others have thought it meant, *plain beforehand, by means of prophecy, &c.*]

Προδίδωμι, from πρό before or forth, and δίδωμι to give.

I. *To give before or first.* occ. Rom. xi. 35. [Ceb. Tab. 9. Xen. Hell. i. 5, 4. Is. xl. 13.]

II. *To give or deliver up, q. d. to give forth.* In this sense it occurs not in the N. T., but see 2 Mac. vii. 37.

III. *To deliver up to another by deceit, to betray.* This is a very usual sense of the V. in the profane writers, and the LXX use it for *betraying* of counsels, 2 Kings vi. 11. [Eur. Phœn. 1020.]

Προδότης, ου, ὁ, from προδίδωμι to deliver up, betray.—*One who delivers up or betrays another, a betrayer.* occ. Luke vi. 16. Acts vii. 52. *One who betrays his trust.* 2 Tim. iii. 4. [In this place Schleusner says, the word has either the meaning given by Parkhurst, or specifically a *betrayer of the Christians.* See Xen. Hell. i. 7, 10. 2 Mac. v. 15. Eur. Phœn. 1013.]

Προδρέμω. See προτρέχω.

Πρόδρομος, ου, ὁ, from προδίδωμι perf. mid. of πρόδρεμι.—*A forerunner.* occ. Heb. vi. 20. [This word means *one sent before to spy*, in Diod. Sic. xvii. 17. Xen. de Mag. Eq. i. 25. It means also the *first of any thing*, and is used of *early fruit.* See Is. xxviii. 4. (Plin. N. H. xvi. 26.) Num. xiii. 20.]

Προεῖδω, from πρό before, and εἶδω to see.—*To foresee.* occ. Acts ii. 31. Gal. iii. 8. [See Ps. cxxxix. 3. In Gen. xxxvii. 17. it is to see *before-hand.* See Thuc. iii. 22. Schleusner gives προεῖδω or προεῖδω to foresee or foreknow; but in the N. T. we have only the form προεῖδων.]

Προελπίζω, from πρό before, and ἐλπίζω to hope, trust.—*To hope or trust before others, to hope first.* occ. Eph. i. 12. that we (Jewish converts) should be to the praise of his glory, τοὺς προσηλικότας ἐν τῷ Χριστῷ, who first trusted in Christ, i. e. believed in him, as the promised Saviour, before the Gentiles, and especially before the Ephesians, to whom the Apostle particularly addresses himself, ver. 13. Comp. Luke xxiv. 47. Acts i. 8. ii. 41. iii. 26. xiii. 46. [Schleusner thinks that this verb means no more than ἐλπίζω.]

Προεναρχομαι, from πρό before, and ἐναρχομαι to begin, or begin in.—*To begin in, or among,*

¹ See also Wetstein, and especially Plutarch in Sylla, t. i. p. 472. B. ed. Xyland. Middleton's Life of Cicero, vol. i. p. 31. note (x.) 4to. and comp. Kypke in Jude.

before, or to begin before or already. occ. 2 Cor. viii. 6, 10. [Here also Schl. thinks that πρό has no force.]

Προπαγγέλλομαι, mid. from πρό before, and ἐπαγγέλλομαι to promise.—To promise before or aforesome. occ. Rom. i. 2. [Schleusner says, that πρό has no force. The word occ. in Dio Cass. Hist. p. 19. A. ed. Hanov.]

Προέπω, from πρό before, and ἔπω to tell. I. To tell before or formerly. Gal. v. 21. 1 Thess. iv. 6.

II. To tell before the event, to foretell, predict. Acts i. 16. [Schleusner refers Gal. v. 21. to this head. The word occ. Polyb. vi. 3, 2. Xen. Cyr. i. 4, 13.]

Προεῖω, ὦ, from πρό before, and ἔρω to say, declare.

I. To say, speak, or declare before or formerly. occ. 2 Cor. vii. 3. xiii. 2. Gal. i. 9. (comp. ver. 8.) Heb. x. 15. Jude 17. Comp. Rom. ix. 29. [Why Parkhurst puts Rom. ix. 29. and 2 Pet. iii. 2. under this head, I cannot see. They belong to the next, under which Wahl and Schleusner also put 2 Cor. xiii. 2. and Jude 17. occ. 2 Mac. ii. 33. iii. 7, 28. iv. 1. Xen. Cyr. i. 2, 9.]

II. To say or tell before the event, to foretell. Mat. xxiv. 25. Mark xiii. 23. [Rom. ix. 29. 2 Pet. iii. 2.]

Προέρχομαι, from πρό before or forwards, and ἔρχομαι to go.

I. To go forwards, advance. Mat. xxvi. 39. Mark xiv. 35. Acts xii. 10. Προῆλθον ῥύμην μίαν, 'they went forward or advanced (through) one street,' διά being understood¹. [Xen. Cyr. vi. 3, 9. Herodian, i. 5, 4. 2 Mac. x. 27.]

II. To go before one, as guide (whether with a gen. or acc. is not clear). Luke xxii. 47.—as a minister, to get things ready. Luke i. 17. Thus it is used both of place and time. Comp. Gen. xxxiii. 3.]

III. With an accusative following, to out-go, get before in going. Mark vi. 33. [And in Acts xx. 5. and 2 Cor. ix. 5. it is put in a somewhat similar sense without an acc. to go before, set out before another in a journey.]

Προετοιμάζω, from πρό before, and εἰτοιμάζω to make ready.—To make ready beforehand, to prepare before. occ. Rom. ix. 23. Eph. ii. 10. [Wahl and Schleusner translate the verb to destine in Rom. ix. 23. Schleusner says, to will or decree in Eph. ii. 10. See Wisd. ix. 8. It occ. in the sense given by Parkhurst in Is. xxviii. 24.]

Προεναγγελλίζομαι, from πρό before, and εὐαγγελίζομαι to preach the gospel.—To preach the gospel before 'the law was given.' Macknight. occ. Gal. iii. 8. [Here Schleusner thinks that πρό has no force.]

Προίχω, from πρό before, and ἔχω to have, be.—To have the advantage, excel, precello, præsto. Thus Cebes in his Picture, p. 44. ed. Simpson, where the stranger asks, πότερον οὐδὲν ΠΡΟΕΥΧΟΥΣΙΝ οὗτοι οἱ μαθηματικοὶ πρὸς τὸ βελτίους γενέσθαι τῶν ἄλλων ἀνθρώπων; 'have not these men of learning the advantage to become better than other men?' Πῶς μέλλουσι ΠΡΟ-

ΕΥΧΕΙΝ; 'how are they like to have the advantage?' replies the old man; and p. 45. πῶς οὖν οὗτοι ΠΡΟΕΥΧΟΥΣΙΝ, ἔφη, εἰς τὸ βελτίους ἀνδραῖς γενέσθαι, ἕνεκα τούτων τῶν μαθημάτων; 'how then, says he, have these the advantage to become better men by means of their learning?' [See also Xen. An. iii. 2, 11. De Ven. i. 12. De Rep. Lac. i. 2.] So προίχομαι, mid. to have the advantage, occ. Rom. iii. 9. Thus Theophylact explains προεχόμεθα by ἀρα ἔχομεν τι πλεον; 'have we any advantage?' And so the modern Greek version, ἔχομεν τίποτες προτιμήσιν; [Schleusner gives the same sense to προίχομαι, citing Theodoret τί οὖν κατέχομεν περισσόν; and arranging the words thus, τί οὖν; προίχομεθα; οὐ πάντως. Wahl makes προίχομαι to pretend, urge as a pretext or excuse.]

Προηγόμαι, οὔμαι, from πρό before, and ἡγέομαι, to think or lead.—To think or esteem another before, i. e. to prefer (so our translators): or rather, to go before or prevent another. The Greek writers frequently apply the verb in the latter sense, but never (so far as I can find) in the former. occ. Rom. xii. 10. where Macknight's Commentary, "in every honourable action, go before and lead on one another." [The word occ. in the sense to go before in Prov. xvii. 14. Dioc. Sic. i. 87. Xen. Cyr. iv. 2, 27. Polyb. xii. 5, 10. Wahl takes it here in the sense to go before as an example. Schleusner says, to excel, conquer, explaining the place, let each try to excel the other in rendering good offices. Grotius seems to agree with our translators; but Schl. agrees with Parkhurst, in thinking that version indefensible. The part. occ. in the sense of a leader in Deut. xx. 9. 3 Esdr. viii. 28.]

Πρόθεσις, εως, ἡ, from προτίθημι.

I. A setting before. occ. Mat. xii. 4. Mark ii. 26. Luke vi. 4. Heb. ix. 2. The LXX apply this word only to the shew-bread², as it is commonly called. They use the expressions of the Apostle, Heb. ix. 2. προθέσεις τῶν ἁρτων, the putting on of bread, for the Heb. חֲמֻצֵי הַלֶּחֶם 2 Chron. xiii. 11; and that of the Evangelists, ἄρτοι τῆς προθέσεως, literally loaves of setting before, (i. e. set before the Lord of the holy table,) for the Heb. חֲמֻצֵי הַלֶּחֶם, the setting in order of bread, Exod. xl. 23. for חֲמֻצֵי הַלֶּחֶם, bread of ordering, 1 Chron. ix. 32. xxiii. 29; and for חֲמֻצֵי הַלֶּחֶם, bread of the presence, 2 Chron. iv. 19; which latter Hebrew name was therefore given to this bread, because it was commanded to be continually חֲמֻצֵי הַלֶּחֶם before the presence of Jehovah. See Exod. xxv. 30. xl. 23. And since part of the frankincense put upon the bread was to be burnt on the altar for a memorial, i. e.³ of the bread, even an offering made by fire unto the Lord; and since Aaron and his sons were to eat it in the holy place, (see Lev. xxiv. 5—9.) it is evident that this bread typified Christ, first presented as a sacrifice to, or rather to the presence of, Jehovah, and then becoming spiritual food to such as in

² [The shew-bread was twelve loaves (according to the number of the tribes) covered with incense, shown or set forth for seven days in the sanctuary. They were placed in two rows on the golden table, and after the seven days belonged to the priests. See Lev. xxiv. 1—9.]

³ So Heb. Lev. xxiv. 7. חֲמֻצֵי הַלֶּחֶם זֵכֶר, and it shall be to the bread for a memorial. Comp. Lev. ii. 2.

¹ [On this acc. see Matthiæ, § 394.]

and through Him are *spiritual priests* to God, even his Father. See Rev. i. 6. v. 10. xx. 6. Comp. 1 Pet. ii. 5.

II. A *predetermination, purpose, intention, design*, [whether] in God, of calling men in general, *Gentiles* as well as *Jews*, to salvation, Rom. viii. 28 ;—*of gathering together all things in Christ*, Eph. i. 11. see ver. 9, 10 ;—*of making the Gentiles fellow-heirs, and of the same body, with the Jews, and partakers of his promise in Christ by the gospel*, Eph. iii. 11. (see ver. 6.) comp. 2 Tim. i. 9 ;—*of choosing one nation rather than another to certain privileges and blessings*, Rom. ix. 11. Comp. ἐκλογή II. The passages just cited are all wherein the word is applied to the *purpose of God* in the N. T. ;—[or in man] Acts xi. 23. 2 Tim. iii. 10 ; [and in the sense of] *purpose, intention, design*, of man, it occ. Acts xxvii. 13. Comp. under κρατέω VI. [See 2 Mac. iii. 8.]

Προθεσμία, ας, ἡ, the fem. of προθέσμιος before-appointed, which from προτίθημι to appoint before.—A *before-appointed day or time*, namely, ἡμέρα or ὥρα being understood. occ. Gal. iv. 2 ; where Wetstein shows that the word is applied in the same sense by the Greek writers. See also Kypke. [Lucian, Ver. Hist. i. 36. Jos. Ant. xii. 4, 7. Æsch. 6, 14. Lys. Or. vi. 4. See d'Orville ad Charit. iii. 2. Symm. Job xxviii. 3.]

Προθυμία, ας, ἡ, from πρόθυμος.—*Readiness of mind, alacrity*. occ. 2 Cor. viii. 11, 12, 19. ix. 2. Acts xvii. 11. The phrase *πᾶσα προθυμία* is used for the *greatest readiness or alacrity* by the purest Greek writers, particularly by Herodotus and Polybius. See Wetstein, and comp. πᾶς VII. [Prov. xix. 6.]

Πρόθυμος, ου, ὁ, ἡ, from πρό forward, and θυμός mind.

I. *Forward or ready in mind, willing*. occ. Mat. xxvi. 41. Mark xiv. 38. [1 Chron. xxviii. 21. xxix. 30. 2 Mac. iv. 14. Xen. Hell. ii. 3, 18. Cyr. v. 4, 22. Thuc. ii. 53. vi. 89.]

II. *Ready, promptus*, in a passive sense, *desired, wished for*. occ. Rom. i. 15. where Wolfius has justly remarked that ἐστὶ is understood. The passage οὕτω τὸ κατ' ἐμὲ πρόθυμον, κ. τ. λ. may be literally rendered, *so, as much as in me lies, or according to the best of my power*, it is ready to me (i. e. I am ready or desirous, see Raphelius) to preach, &c. Thus the Vulg. ita (quod in me) promptum est, et vobis—evangelizare. Raphelius and Wetstein have shown, by quotations from the Greek writers, that τὸ κατ' ἐμὲ means *as far as is in my power*, quantum in me est. The phrase is elliptical for κατὰ τὸ κατ' ἐμὲ ὄν. But it is manifest that, according to this interpretation, there is in the text, at least, a double ellipsis, namely of ὄν and ἐστὶ. But this seeming harsh to Kypke, he would understand only ἐστὶ after πρόθυμον, and refer τὸ τὸ πρόθυμον ; so that τὸ κατ' ἐμὲ πρόθυμον should be considered as synonymous with τὸ πρόθυμον μου, and πρόθυμον be rendered substantively, as it is used by Dionysius Halicarn., Thucydides, and Euripides. My readiness is to preach, i. e. I am ready to preach. [Eur. Iph. Taur. 989. 3 Mac. v. 26.]

Πρόθυμως, adv. from πρόθυμος.—*Of or with a ready mind, willingly, cheerfully*. occ. 1 Pet. v. 2. [2 Chron. xxix. 34. 2 Mac. vi. 28. Polyb. iii. 92, 5. Xen. Synnp. iv. 50.]

Προτίθημι, from πρό before, and ἵστημι to place.

I. Properly, to place or set before.

II. To set over, and 'in the 2nd aor. infin. προσθῆναι, with a genitive following, to preside over. occ. 1 Tim. iii. 5. So perf. act. particip. contract. οἱ προσιστώτες, who preside, presiding. 1 Tim. v. 17. Προίσταμαι, pass. to be set over, to preside, used either absolutely, or with a genitive. occ. Rom. xii. 8. 1 Thess. v. 12. 1 Tim. iii. 4, 12. [Transitively, Herodian v. 7, 13. Intransitively, Amos vi. 10. Prov. xxvi. 17. 1 Mac. v. 19. Diod. Sic. xiii. 92. Polyb. i. 73. 1. Xen. Mem. iii. 4, 3. iv. 2, 2. Matthiae, § 377.]

III. Καλῶν ἔργων προϊστάσθαι. occ. Tit. iii. 8, 14. Whitty interprets it to excel and outstrip others in good works : but to express this meaning προϊστάσθαι should, I apprehend, have been joined with ἔργους καλοῖς in the dative, as in Plato, cited by Scapula, πάντων ΠΡΟΙΣΤΑΣ ΕΥΨΥΧΙΑΙ, 'excelling all in magnanimity.' Doddridge explains the phrase, to signalize or distinguish themselves in good works : but I find no proof that προϊστάσθαι will bear this sense. Προίστασθαι means strictly to stand before, and thence is used for defending, as by Demosthenes cont. Timoc. Τὸν ὑμετέρων ΔΙΚΑΙΩΝ ΠΡΟΙΣΤΑΣΘΑΙ, to defend your rights, to stand before them, as it were, and not suffer your enemies to seize them. But Josephus has an expression more nearly resembling that of the Apostle, de Bel. i. 20, 2. where Augustus Cæsar says to Herod the Great, ἀξίος εἰ πολλῶν ἀρχειν, οὕτως ΦΙΛΙΨΣ ΠΡΟΙΣΤΑΜΕΝΟΣ, 'thou art worthy to rule over many, since thou thus maintainest friendship, cum amicitiam tantâ fide tuearis.' Hudson. So that I know not how the phrase καλῶν ἔργων προϊστάσθαι can be more justly or faithfully rendered than as it is in our translation, to maintain good works, i. e. not only to practise, but to stand before and defend them, as it were, from whatever might tend to make themselves or others remiss in the performance of them. See also Wolfius, Kypke, and Macknight on Tit. [Wahl says operam do, tracto, which is nearly the same as our translation. He refers to Athen. xiii. p. 612. A. Sozom. H. E. v. 16. Dem. 143, 17. Plut. Pericl. p. 165. C.]

Προκαλεῖσθαι, οὔμαι, from πρό forward, and καλέω to call.

[I. To call forth, invite any one to come out. Polyb. xxii. 9, 2.]

[II. To call forth any one to fight or contend, provoke, irritate. Gal. v. 26. Diod. Sic. iv. 58. Xen. Cyr. i. 4, 4. It is to challenge in Thuc. vii. 18. Ælian, V. H. i. 14. See Wessel. ad Diod. Sic. i. 21.]

Προκαταγγέλλω, from πρό before, and καταγγέλλω to declare, publish.—To declare or speak before or beforehand. occ. Acts iii. 18, 24. vii. 52. 2 Cor. ix. 5.

Προκαταρτίζω, from πρό before, and καταρτίζω to adjust, prepare, complete.—To prepare, make ready, or to complete beforehand. occ. 2 Cor. ix. 5.

Πρόκειμαι, from πρό before or forth, and κείμεαι to lie, be set.

I. Of time, to be set or present first, prius adsum. 2 Cor. viii. 12. where see Kypke. [Πρό seems to have no force here. It is simply to be ready. See Diod. Sic. xx. 43. Polyb. i. 9, 6. Xen. Symp. ii. 7. Schl. refers Heb. xii. 2. to this head.]

II. To be proposed, or set forth. Heb. vi. 18. xii. 1. 2. Jude 7. Wetstein, on Heb. vi. 18. shows that it is applied by Xenophon, Josephus, and Philo to the rewards of labours and contests; and, on Heb. xii. 1. he cites from Arrian, Epictet. iii. 25. ἈΓΩΝ ΠΡΟΚΕΙΤΑΙ; from Herodotus, ix. 59. ἈΓΩΝΟΣ μεγίστου ΠΡΟΚΕΙΜΕΝΟΥ; and from Euripides, Orest. 845. the very phrase ἈΓΩΝΑ ΤΟΝ ΠΡΟΚΕΙΜΕΝΟΝ. [See Diod. Sic. iii. 25. xv. 60. Polyb. iii. 62, 6. Xen. Cyr. ii. 3. 2. vii. 1, 13. The word, says Schleusner, is properly used of place, as in Xen. Rep. Ath. ii. 13. Hom. Il. i. 91. Eur. Phœn. 1723. Levit. xxiv. 7. Num. iv. 7.]—With Jude 7. 2 Pet. ii. 6. may very pertinently be compared 3 Mac. ii. 5.

Προκηρύσσω, from πρό before, and κηρύσσω to preach.—To preach before or first. occ. Acts xiii. 24. iii. 20. “Προκηρυχθέντων ὑμῖν—This being the reading of near forty MSS., and better sense, it may be wondered that προκεκηρυγμένων (which was preached before) should be retained in so many editions; ὑμῖν is to be read with an emphasis: and that God may send Jesus Christ, who was fore-designed for you, he being a minister of the circumcision, Rom. xv. 8.” Markland in Bowyer's Conject. See also Wetstein and Griesbach, who embrace the reading προκηρυχθέντων. [It is to announce beforehand in Isseus 141, 2. Xen. de Rep. Lac. xi. 1. Polyb. v. 60, 3.]

Προκοπή, ἥς, ἡ, from προέκοπα perf. mid. of προκόπτω.—Promotion, furtherance, advancement, improvement. occ. Phil. i. 12, 25. 1 Tim. iv. 15. The examples from the Greek writers cited by Wetstein and Kypke on Phil. i. 12. and by Elsner on 1 Tim. (whom see) abundantly prove this noun to be a good Greek word, notwithstanding its being condemned by the old grammarians Phrynichus [p. 85. ed. Lobeck.] and Thomas. [2 Mac. viii. 8. Diod. Sic. t. iv. p. 41. ed. Bip. Polyb. ii. 37, 10. Diog. L. ii. 93. Græv. ad Luc. Solœc. 33. (t. ii. p. 746.)]

Προκόπτω, from πρό before or forward, and κόπτω to strike, impel.

I. To go forwards, proceed, advance, properly of place.

II. To advance, as the night. occ. Rom. xiii. 12. So Josephus, de Bel. iv. 4, 6. ΤΗΣ ΝΥΚΤΟΣ ΠΡΟΚΟΙΤΟΥΣΗΣ, ‘the night advancing.’

III. To advance, in wisdom and age, or stature.

[(1.) With a dative] occ. Luke ii. 52. So Wetstein cites from the Life of Æschines, ΠΡΟΚΟΙΤΕΙΝ Τῇ ἙΛΙΚΊᾷ, and from Plutarch, ΠΡΟΚΟΙΤΟΝΤΟΣ ἐν ἈΡΕΤῇ. [Diod. Sic. xi. 87.]

[(2.) With ἐν and a dative,] to make a progress or proficiency in some particular discipline, as in Judaism. occ. Gal. i. 14. Thus Lucian, Hermotim. t. i. p. 594. ΠΡΟΥΚΟΙΤΟΝ ἘΝ ΤΟΙΣ μαθήμασι, ‘I made a progress in learning.’ And Josephus, in his Life, says of himself, § 2. εἰς μέγαλιν παιδείαν ΠΡΟΥΚΟΙΤΟΝ ἐπίδοσιν, (524)

‘I made a great proficiency in learning;’ literally, ‘I advanced to a great increase of learning.’ [Diod. Sic. t. iv. p. 50. ed. Bip.]

[(3.) With] ἐπὶ πλεόν, to proceed further, or much further, in a figurative sense. Diodorus Siculus, cited by Wetstein, has the same expression. occ. 2 Tim. iii. 9. Comp. 2 Tim. ii. 16. where Kypke refers προκόψουσιν το βεβήλους κενοφωνίας, and cites from Lucian, Amores, t. i. p. 138. εἰς τοσοῦτον τῆς τυραννικῆς βίας ἡ ΤΟΛΑΜΑ ΠΡΟΕΚΩΘΕΝ, impudence proceeded to such a pitch of tyrannical violence. [Diod. Sic. xiv. 98.]

[(4.) With] ἐπὶ τὸ χεῖρον, to grow worse and worse. occ. 2 Tim. iii. 13. Josephus uses the same phrase, but in a natural or political sense, de Bel. vi. 1, 1. τὰ μὲν οὖν τῶν Ἱεροσολύμων πάθη ΠΡΟΥΚΟΙΤΕ καθ’ ἡμέραν ἘΠὶ ΤΟ ΧΕΙΡΟΝ, ‘the miseries of Jerusalem daily grow worse and worse.’ So in the title of this chapter, and Ant. xx. 8, § 4. at the end. And in Ant. iv. 4, 1. he has τῆς ἐπὶ τὸ χεῖρον ΠΡΟΚΟΙΠΗΣ, a growing worse and worse. [See on this word Lucian, Solœc. c. 33.]

Πρόκριμα, ατος, τό, from προέκριμαι perf. pass. of προκρίνω to prefer, which from πρό before, and κρίνω to judge.—Preference, a preferring of one before another, or rather a fore-judging, prepossession, prejudice, præjudicium. [So Chrysostom ad loc.] See Wolfius. occ. 1 Tim. v. 21.

Προκυρώ, ῶ, from πρό before, and κυρώ to confirm, which from κύρος authority. See under κύριος.—To confirm or ratify before. occ. Gal. iii. 17.

Προλαμβάνω, from πρό before, and λαμβάνω to take.

I. To take before another. occ. 1 Cor. xi. 21. [See Diod. Sic. xvii. 73. xx. 107. Polyb. ix. 14, 12. Dem. 32, 27. There is no occasion to divide between this and the next sense.]

II. To anticipate, do somewhat beforehand. occ. Mark xiv. 8. where see Wetstein and Kypke. [Wahl resolves the phrase here into προλαβούσα ἐμύρισε. (See Xen. Cyr. i. 2, 3.) Loesner (in Obs. Phil. p. 84.) suggests that the meaning in this place may be to see or perceive beforehand; a sense in which the word occurs in Philo de Mund. Opif. t. i. p. 8. ed. Pfeiff.]

III. Προλαμβάνομαι, to be taken before one is aware, to be overtaken, surprised, as into a fault. occ. Gal. vi. 1. where see Kypke and Macknight. [Others say, to be taken, caught in a fault.]

Προλέγω, from πρό before, and λέγω to tell.—To tell before the event, to forewarn. occ. 2 Cor. xiii. 2. Gal. v. 21. 1 Thess. iii. 4. [Is. xli. 26. Diod. Sic. i. 50. Ælian, V. H. ii. 41. Xen. An. vii. 7, 5.]

Προμαρτύρομαι, from πρό before, and μαρτύρομαι to witness.—With an accusative, to witness, testify, or bear witness to, beforehand. occ. 1 Pet. i. 11.

Προμελετάω, ῶ, from πρό before, and μελετάω to meditate.—To meditate beforehand, to premeditate. occ. Luke xxi. 14. [Xen. de Rep. Ath. i. 20. Plut. t. x. p. 153. ed. Reiske.]

Προμερινάω, ῶ, from πρό before, and

μεριμνῶ to be solicitous.—*To be solicitous or anxious beforehand.* occ. Mark xiii. 11.

Προνοῶ, ὦ, from πρό before, and νοῶ to think.—[*To foresee, used properly in Xen. Cyr. viii. 1, 13, and metaphorically, to look to beforehand, provide for, take care of.*] With a genitive of the person following. occ. 1 Tim. v. 8. Προνοῆται, οὐμα, mid. with an accusative of the thing, to provide, take thought or care beforehand, for. occ. Rom. xii. 17. 2 Cor. viii. 21. Comp. Prov. iii. 4. in LXX. [3 Esdr. ii. 28. Wisd. vi. 7. Ælian, V. H. ii. 21.]

Πρόνοια, ας, ἡ, from προνοῶ.

Providence, care, prudence. occ. Acts xxiv. 3. [and in the phrase πρόνοιαν ποιεῖσθαι to make] provision, Rom. xiii. 14. On which text Raphael, Wetstein, and Kypke show that the Greek writers, and particularly Polybius, often use the phrase πρόνοιαν ποιεῖσθαι, and sometimes with a genitive following, in the sense of taking care of, providing for, or the like. To their observations I add, that in Josephus likewise we very frequently meet with the same expression. See his Life, §§ 12, 14, 32, 36. Ant. xiv. 7, 4. at the end. [Wisd. xiv. 3. Diod. Sic. v. 1 and 83. Ælian, V. H. iii. 26. Polyb. iii. 106, 9. The word occ. in Josh. xi. 3. in some MSS.]

Προοῶν, ὦ, from πρό before, and ὁρῶ to see.—*To see before, of time.* occ. Acts xxi. 29. [And metaphorically, to see before one, have before one's eyes. Acts ii. 25, where, as Wahl says, the meaning is to be so mindful of a person or thing, as to have it, as it were, before one's eyes.] This passage is a citation from the LXX of Ps. xvi. 8. where προωρώμην answers to the Heb. יהי עיני I have placed before. Πρό in composition is used by Æschines in a similar manner; πρό τῶν ὀφθαλμῶν ΠΡΟΦΑΙΝΕΤΑΙ, de Fals. Leg. p. 313. [The word occ. Xen. Symp. iv. 5. Mem. i. 4, 11. Diod. Sic. ii. 5. but not in this sense.]

Προορίζω, from πρό before, and ὀρίζω to determine.

I. *To determine or define beforehand, or before the event, to predetermine.* occ. Acts iv. 28. where it may refer either to the determination of the divine will considered in itself, or rather to the pointing out and marking beforehand the boundaries of the great events here referred to by the prophetic writings. Comp. Luke xxii. 22. Acts ii. 23. and see Doddridge's note on Acts iv. 28.

II. *To decree or ordain beforehand, to fore-ordain, fore-appoint.* Rom. viii. 29, 30; where it is applied to God's fore-ordaining, or fore-appointing those whom he foreknew, i. e. with approbation, namely, of the Gentiles as well as of the Jews, to be conformable to the image of his Son, both in holiness (see 2 Cor. iii. 18. Eph. i. 3—7, 11, 12.) and in glory (see 1 Cor. xv. 49. Phil. iii. 21.) So Eph. i. 5. προορίσας, having fore-appointed us, i. e. believers in general, to the adoption of sons. But ver. 11. it relates particularly to the Jewish converts, who ἐκκληρώθημεν προορισθέντες, were taken, as it were, by lot, (see κληρώ,) being before appointed according to God's purpose of uniting under Christ, as the one Head, all things, both which are in heaven, and which are in earth, i. e. angels and men, Jews and Gentiles. Comp. ver. 9, 10. In 1 Cor. ii. 7. it refers to the

Gospel-plan of saving mankind, particularly the Gentiles, (see Rom. xvi. 25, 26. Eph. iii. 5, 8, 9.) which was ordained before the world began; see 2 Tim. i. 9. 1 Pet. i. 20. The above-cited are all the passages of the N. T. wherein the V. προορίζω occurs; and from a diligent attention to them the reader may determine for himself whether in any one of them προορίζω has any relation to an absolute unconditional predestination of particular persons to eternal salvation. [I can see no ground for assigning two different senses to this word.]

Προπάσχω, from πρό before, and πάσχω to suffer.—[*To suffer before* (the time spoken of).] 1 Thess. ii. 2. Thuc. iii. 67. and comp. Xen. Mem. ii. 2, 5.]

Προπέμπω, from πρό forwards, and πέμπω to send.—[*To conduct or attend any person* (about to undertake a journey) for a certain distance, as a mark of respect. Acts xv. 3. xx. 38. xxi. 5. Rom. xv. 24. 1 Cor. xvi. 6, 11. 2 Cor. i. 16. Wahl thinks that in Tit. iii. 13. 3 John 6. (as in 3 Esdr. iv. 47.) it means to supply one with necessities for a journey. See Diod. Sic. xiii. 3. Joseph. Ant. xx. 2, 6. Xen. Cyr. i. 4, 25. Cic. Cat. Maj. c. 18.]

Προπετής, ἑος, οὗς, ὅ, ἡ, from πρό forwards, and obsolete πέτω to fall.—*Precipitate, rash, precipitate.* occ. 2 Tim. iii. 4. where see Wetstein. Προπετής, neut. used adverbially, precipitately, rashly. occ. Acts xix. 36. [Prov. x. 14. xiii. 5. Eccles. ix. 23. Alciph. Ep. iii. 57. Diod. Sic. xv. 29. Polyb. v. 12, 7. Xen. Cyr. i. 3, 7. The proper meaning is, perhaps, prone, inclining forwards.]

Προπορεύομαι, from πρό before, and πορεύομαι to go.—*To go before* [as a leader]. Acts vii. 40. [Josh. x. 13. 1 Mac. ix. 11. Polyb. xviii. 2, 5; of one who goes or comes before another in time. Luke i. 76. Diod. Sic. i. 87. Xen. Cyr. iv. 2, 23. It is simply to go, in Gen. xxii. 19. Ex. xiv. 19.]

Πρός. A preposition denoting motion from place to place.

I. Governing a genitive.

1. *From, of, out of.* Thus often used in the profane writers, but not in the N. T.

2. [On the side of, of the party of. Xen. An. i. 9, 10. Dem. 1303. last line, et al.; and hence,] for, for the advantage of. Acts xxvii. 34. So Raphael observes from Portus, that Herodotus uses the phrase ΠΡΟΣ ΤΙΝΟΣ εἶναι to be for any one, or for his advantage (see an instance i. 75.); and Blackwall cites from Thucydides, iv. 220. lin. 2. ἐγὼ δὲ καὶ τὰ πλείω ὁρῶ ΠΡΟΣ ἩΜΩΝ ὄντα, 'I see well enough that most things are with or for us;' and, what comes still nearer to St. Luke's expression, from lib. iii. 182. line 16. οὐ ΠΡΟΣ ΤΗΣ ὙΜΕΤΕΡΑΣ ΔΟΞΗΣ ῥάδε, 'these things do not tend to, or are not for, your reputation.' Sacred Classics, vol. i. p. 143. note. See other examples in Wetstein on Acts.

II. Governing a dative, at. [Mark v. 11. Luke xix. 37. John xviii. 16. xx. 12. Rev. i. 13. Xen. Cyr. ii. 4, 17. Polyb. i. 50, 1. Dem. 487, 8. Matthiæ, § 590.]

III. Governing an accusative.

1. *To, unto, denoting motion towards.* Mat. ii. 12. iii. 5, [10,] 13, 14. [Mark i. 33.] et al. freq.

πρὸς ταυτοῦς, to their own homes or houses, home. John xx. 10. Polybius and Arrian use the same kind of expression. So in Latin, Terence, Eunucli. act. iii. scen. 5. lin. 64. *camus ad me*, 'let us go to my house.' See Raphaelius and Wetstein. Comp. Acts xxi. 18. [We may observe, that *πρὸς* is used in this sense with both persons and things. In some cases we must supply a word, as in John xi. 4. and 1 John v. 6. *φέρονσα*. The meaning then becomes figurative. Schleusner refers John xi. 4. to class 4 (the event); Luke xii. 13. it may be (going close) to the ear. It cannot always be construed by *to* or *unto*, as Mat. iv. 6. where it is *against* or *upon*. In Luke xvi. 20. and Acts iii. 2. we must construe it by *at*; but *motion to the object* being implied, these places belong to this class. It may, perhaps, be *near to* in Mark vi. 45. as in Herod. ii. 86.]

2. *To*, denoting concern or business, as Mat. xxvii. 4. *τί πρὸς ἡμᾶς*; *what (is it) to us?* So John xxi. 22, 23. Comp. under *τίς* I. 1. [Xen. Mem. iii. 9. 1. Polyb. v. 36, 8. Diod. Sic. i. 72. Matthiæ, § 591. It is often used as a periphrasis for a substantive, as *τὰ πρὸς τὴν θύραν* the vestibule; Luke xiv. 32. *τὰ πρὸς εἰρήνῃ* the things concerning peace, i. e. peace. Luke xix. 42. Acts xxviii. 10. See also Rom. xv. 17. Heb. ii. 17. v. 1. Xen. Cyr. i. 2, 10. v. 4, 15. It may be also construed with respect to. Luke xii. 41. xviii. 1. xx. 19. Acts xxiv. 16. Rom. x. 21. Eph. iii. 4. 1 Tim. iv. 7. Heb. i. 78. iv. 13. et al.]

3. *To*, after verbs of speaking, [praying, &c.] Mat. iii. 15. Luke i. 61. ii. 15. [John x. 35. Acts xxii. 1. xxiii. 22. 2 Cor. xiii. 7. Eph. iii. 14. (the same expression being used with a dative in Rom. xi. 4. which is true of all verbs of praying in Greek occasionally. See Matthiæ, § 393.) Phil. iv. 6.] et al. freq. Comp. 2 Cor. xiii. 7. and observe that Scapula cites from Thucydides ΕΥΧΟΜΑΙ ΗΠΟΨΕ ΤΟΥΣ ΘΕΟΥΣ. [The same phrase occurs Xen. Mem. i. 3, 2. iv. 2, 36. See Luc. Dial. Deorr. vi. 2. xx. 1. Xen. H. Gr. i. 3, 14.]

[4. It denotes the end or design. Acts iii. 10. xxvii. 12. Rom. ii. 26. xv. 2. 1 Cor. vi. 5. x. 11. xii. 7. et al. Xen. An. vii. 2, 12. Cyr. iii. 3, 34. Isæus 57. penult. 66, 1. So with the art. and infin. Mat. vi. 1. (and xxiii. 5.) xiii. 30. xxvi. 12. Mark xiii. 22. 2 Cor. iii. 13. Eph. vi. 11. 1 Thess. ii. 9. 2 Thess. iii. 8; and for ὥστε, Mat. v. 28. (Parkhurst says that in Mark xiii. 22. 2 Cor. iii. 13. it is the event or effect.) Wahl adds John iv. 35. (white for the harvest,) to this head.]

[5. Towards. Gal. vi. 10. Eph. vi. 9. Phil. ii. 30. 1 Thess. i. 8. v. 14. 2 Tim. ii. 24. Tit. iii. 2. Philem. 5. 1 John iii. 21. et al. Xen. Mem. ii. 3, 10. Cyr. i. 6, 31.]

[6. Against. Luke xxiii. 12. Acts ix. 5. xxiii. 30. Eph. vi. 11, 12. Col. iii. 13. Heb. xii. 4. James iv. 5. Xen. Mem. iii. 3, 7. An. i. 1, 8. Diod. Sic. i. 25.]

[7. With or among. After verbs of conversing, contending, agreeing, &c. Luke xxiv. 14. Acts iii. 25. (Heb. x. 16.) vi. 1. xi. 2. xvii. 17. xxiv. 12. Rom. v. 1. 1 Cor. vi. 1. 2 Cor. vi. 14, 15. Col. iv. 5. 1 Thess. iv. 12. Xen. Mem. i. 4, 2. iv. 3, 2. Pol. ii. 57, 7; with *πρὸς ταυτοῦς*, ἀλλήλους, &c. Mark i. 27. iv. 41. (Acts ii. 7.) viii. 16. ix. 16. x. 26. Luke ii. 15. xx. 5, 14. John vii. 35. xii. 19. Acts iv. 15.]

[8. Among, in, at (of place). Mat. xxvi. 55. Mark ix. 10. Luke i. 80. xxii. 56. Acts v. 10. xiii. 31. xxii. 15. Rom. iv. 2. 1 Cor. ii. 3. xvi. 6, 7, 10. 2 Cor. iv. 2. v. 8. vii. 12. Gal. i. 8. et al. Diod. Sic. i. 77. Diog. L. i. 37. Xen. Mem. i. 2, 61.]

[9. Of time, (1.) for, in answer to the question how long? Luke vii. 13. John v. 35. 1 Cor. vii. 3. 2 Cor. vii. 8. Gal. ii. 5. Philem. 15. Heb. xii. 10, 11. Diog. Laert. v. 2. Ælian, V. H. xii. 63. (2.) Towards, about, in answer to the question when? Luke xxiv. 29. Xen. An. iv. 5, 21. Thuc. iv. 135. vii. 79.]

10. According to. Gal. ii. 14. Comp. 2 Cor. v. 10. Luke xii. 47. [Xen. Hieron. iv. 8. Cyr. viii. 4, 29. Æsch. Socr. D. iii. 12.]

11. Because of, on account of. Mat. xix. 8. [Mark x. 5. John xiii. 28. et al. Comp. Acts iii. 10. Polyb. i. 72, 5. Xen. Mem. iii. 7, 2.]

12. It denotes comparison, Rom. viii. 18; as Raphaelius has shown it does also in Herodotus, Plato, [Hipp. Maj. c. 2.] Xenophon [Mem. i. 2, 52. Anab. iv. 5, 21. vii. 7, 24.] and Polybius; and as the preposition *to* often does in English. [Thucyd. iii. 37.]

IV. In composition it signifies,

1. *To*, unto, as in *προσάγειν* to bring to.

2. *Against*, as in *προσρήγνυμι* to break against.

3. *Moreover*, besides, as *προσαναρίημι* to add besides.

4. *Intenseness*, as in *πρόσπεινος* very hungry.

ΠΡΟΣ ΠΡΟΣΑΒΒΑΤΟΝ, ου, τό, *from before, and σάββατον* the sabbath. —The day before the sabbath. occ. Mark xv. 42. [Judith viii. 6.]

ΠΡΟΣΑΓΟΡΕΨΩ, from *πρός* to, and *ἀγορεύω* to speak. —To speak to, to call, denominate. Hesychius explains it by *ἀσπάζομαι* to salute. occ. Heb. v. 10. where see Macknight. [Wahl and Schl. say, to constitute, i. e. to declare publicly, appoint. In Deut. xxiii. 6. it is to address or utter; in Wisd. xiv. 22. 1 Mac. xiv. 4. to call or name. In Thuc. vi. 16. to address, salute, speak to. See Test. xii. Patr. p. 589. 2 Mac. iv. 7. x. 19. xiv. 37.]

ΠΡΟΣΑΓΕ, from *πρός* to or towards, and *ἄγω* to bring or come.

I. *To bring to, to bring*. occ. Luke ix. 41. Acts xvi. 20. 1 Pet. iii. 18. where compare the texts under *προσαγωγή*. [In 1 Pet. iii. 8. Schleusner, Wahl, and Bretschneider say, to prepare an approach for one, introduce to. Xen. Cyr. i. 3, 7. See Ælian, V. H. iii. 16. Xen. de Mag. Eq. vii. 12, 13. There is a sense of violence in 1 Sam. xiii. 6.]

II. *To come to or towards, to approach*. occ. Acts xxvii. 27. the mariners thought *προσάγειν* τινὰ αὐτοῖς χώραν, literally, that some land approached them. No doubt this was an usual sea-phrase for drawing near to land¹.

¹ See Pole Synops. and Wetstein on the text; the latter of whom cites Virgil, Æn. iii. 72. and from Valerius Flaccus, the several similar expressions, *Jam longa recessit Sepias*, 'Great Sepias' has now receded'—transitue *Electria tellus*, 'the Electrian shore passes by'—transit *Halys*, 'Halys passes'—*Jam nubiferam transire Carambis*, 'now cloudy Carambis passes'. To which may be added from Ovid, Metam. vi. 512. *Admotumque fretum remis, tellusque repulsa est*, and from that elegant didactic poem of the Cardinal de Polignac, entitled ANTI-LUCRETIUS, viii. 120, 1. *Haud secus ac portu cum solvit nauta relicto, Littus*

Προσαγωγή, ἥς, ἡ, from προσάγω.—*Approach, access, or rather introduction.* (See Rappellus.) occ. Rom. v. 2. Eph. ii. 18. iii. 12. Comp. 1 Pet. iii. 18. [It is used in Scripture of the free access to God obtained for us by Christ. Schl. explains it of "the liberty of addressing God in prayer, and begging from him the blessings we need." Bretschneider, of "access to future happiness." Macknight explains it like Schleusner in the two places of Ephesians; in Romans, of "introduction to the new covenant of grace." In Thuc. i. 82. it is a *bringing to*.]

Προσαιτέω, ὦ, from πρὸς intensive, and αἰτέω to ask.—*To ask earnestly, to beg.* occ. Mark x. 46. Luke xviii. 35. John ix. 8. See Kypke on Mark. [Job xxvii. 14. Xen. Mem. i. 2, 26. Symp. viii. 23. It is to ask in addition (to what has formerly been given) in Xen. An. i. 3, 21.]

Προσαιτής, ου, ὁ, from προσαιτέω.—*A beggar.* This is the reading of some MSS. in John ix. 8. See Diog. Laert. vi. 56.]

[Προσαναβαίνω or προσανάβημι from πρὸς, ἀνά, and βαίνω or βήμι].—*To go up to a place.* occ. Luke xiv. 10. [Ex. xix. 23. Josh. xi. 17. Judith xiii. 12. 2 Mac. xvi. 36. It is used of a river in Polyb. iii. 72, 4; and of horsemen in Xen. de Mag. Eq. i. 2. On the addition of ἀνώτερον in St. Luke, see Lobeck on Phryn. p. 10.]

Προσαναλίσκω, from πρὸς intens. and the obsol. ἀναλίσκω to consume.—*To spend entirely.* occ. Luke viii. 43. [Dem. Lept. p. 460, 2. Eur. Elect. 427. The preposition has its proper force in Dem. p. 1025, 20. For the construction of this word with εἰς and an acc. see Ælian, V. H. xiv. 17, 32. Xen. Cyr. ii. 4, 9.]

Προσαναπλήρῳ, ὦ, from πρὸς intens. and ἀναπλήρῳ to supply.—*To supply abundantly.* occ. 2 Cor. ix. 12. xi. 9. [Wisd. xix. 4. Athen. xiv. p. 654. D.]

Προσανατίθηναι, from πρὸς to, with, or besides, and ἀνατίθηναι to communicate.

I. Προσανατίθεμαι, mid. with a dative, to communicate, confer, or consult with, adhuc in consilium, Wetstein. Gal. i. 16. So Lucian, Jupiter Tragœd. t. ii. p. 188. 'ΕΜΟΙ ΠΡΟΣΑΝΑΘΟΥ, 'consult with me;' and Diodorus Siculus, [xvii. c. 116.] ΤΟΙΣ ΜΑΝΤΕΣΙ ΠΡΟΣΑΝΑΘΕΜΕΝΟΣ περὶ τοῦ σημείου, 'consulting the soothsayers about the omen.' [Niet. Ann. Commen. 2, 5. The word properly means, to impose in addition; it is, to take on one's self in addition, in Xen. Mem. ii. 1, 8.]

II. To communicate or besides, to add in conference. Gal. ii. 6.

Προσαπειλέω, ὦ, from πρὸς besides, and ἀπειλέω to threaten.—*To threaten further or again.* occ. Acts iv. 21. [Dem. 544, 26. and in Ecclus.

xiii. 3. in the ed. Complut. It is used in the middle in this place of Acts.]

Προσδανᾶν, ὦ, from πρὸς besides, and δανᾶν to spend.—*To spend besides or moreover.* occ. Luke x. 35. [Lucian, Ep. Saturn. § 39. Themist. Or. 23. p. 289.]

Προσδέομαι, from πρὸς besides, and δέομαι to want.—*To want besides or more, than one has, namely, to need, stand in need of something more.* occ. Acts xvii. 25. where see Wetstein and Kypke. The high-priest Simon confesses the same truth, 3 Mac. ii. 8. where he is addressing God concerning the Temple, ἡγίαςας τὸν τόπον τοῦτον εἰς σὸν ὄνομα σοι ἀπάντων 'ΑΠΡΟΣΔΕΕΙ, 'thou hast consecrated this place to thy name, though thou needest nothing.' [And so Clem. i. ad Cor. p. 144. The word occ. Prov. xii. 9. Ecclus. iv. 3. xi. 13. Thuc. ii. 41.]

Προσδέχομαι, from πρὸς to, and δέχομαι to receive or expect, which see.

I. To receive, take, as the spoiling of one's goods with joy. Heb. x. 34. [Ex. x. 17. Lev. xxvi. 43.]

II. To receive, accept, as deliverance. Heb. xi. 35. [Ps. vi. 9.]

III. To receive kindly, as a friend. Luke xv. 2. (see Wetstein,) or rather, to love, approve, take pleasure in, as the V. is used by the LXX, Mal. i. 8. [Is. xlii. 1. Ez. xx. 40. xliii. 27. Amos v. 22. Hesychius has προσδέχεται προσποιεῖται, i. e. makes his own. See Thuc. ii. 12.] Comp. Mat. xi. 19. and see Joh. Frid. Fischeri Prolusiones quinque, &c. p. 6, &c. [It is used in the same sense of receiving kindly, or perhaps entertaining, in Rom. xvi. 2. Phil. ii. 29. See I Chron. xii. 18. comparing Is. lv. 12. Job xxxiii. 20.]

IV. To expect, to look or wait for. Mark xv. 43. Luke ii. 25, 38. xii. 36. xxiii. 51. Acts xxiii. 21. [xxiv. 15.] Tit. ii. 13. [Jude 21.] So Xenophon cited by Wetstein on Mark. [Ps. lv. 8. Job ii. 9. Is. xxviii. 10. Eur. Alcest. 129. τίνα βίον ἑλπίδα προσδέχομαι; Theogn. 1140. Polyb. xxi. 8, 7. Thuc. vi. 46. Xen. Hier. i. 18.]

Προσδοκάω, ὦ, from πρὸς to, and δοκάω to look for, expect, wait for, which from the Chald. רָאָה to look, look out.—*To look for, expect, wait for.* Mat. xi. 3. xxiv. 50. [Luke i. 21. vii. 19, 20. viii. 40. Acts iii. 5. x. 24. xxvii. 33. xxviii. 6. 2 Pet. iii. 12—14. Ps. civ. 27. cxix. 166. Wisd. xii. 22. 2 Mac. xv. 8, 20. In Luke iii. 15. xii. 46. Schleusner and Wahl construe the verb, to think, judge. Bretschneider says, in the first passage, the people not going away, but waiting. Others, the people being in doubt. Schleusner, however, adds, that in both places a sense of fear is perhaps implied.] Acts xxvii. 33. τεσσαρεσκαίεκάτην σήμερον ἡμέραν προσδοκῶντες, ἄσιτοι διατελεῖτε, μὴδὲν προσλαβόμενοι. "Expecting the fourteenth day, which is to-day, ye continue without eating [having taken nothing]." So the meaning is that they had taken no food all that day; the danger was so great that they had no leisure to think upon hunger. This is the literal construction of the words, and implies that, out of expectation of the fourteenth day, (which they looked upon as a critical time, when their danger would be at the highest,) they had forgot to take their usual repast; not that they had fasted fourteen days." Pope's note on Odys. xii. p. 179. cited and ap-

abit, terræ fugiunt, urbesque recedunt: it is evident that such expressions are taken from the apparent motion of the land to persons under sail. So Kypke remarks, that St. Luke spoke optically, as sailors usually do; and he cites from Achilles Tatius, 'the port was left; γιν' γὰρ ἔωρπυμεν ὑπὸ τῆς νῆος κατὰ μικρὸν 'ΑΝΑΧΩΡΟΥΣΑΝ, ὡς αὐτὴν πλέουσιν, for we saw the land, as if itself were sailing, gradually receding from the ship.' Comp. under ἀναφαινω II. [Josh. iii. 9. 1 Sam. vii. 10. ix. 18. Jer. xlv. 13. Ælian, V. H. iii. 21. Dem. 1454, 8. Polyb. i. 46, 9. Matthiæ, § 496.]

proved by Blackwall, Sacred Classics, vol. ii. p. 172. But no reason appears why they should have regarded the *fourteenth* day as peculiarly *critical*. And the learned Markland, in Bowyer's Conject., says, "προσδοκῶντες should have a comma on each side, nothing in the text having any dependence on it. *Ye have continued without sustenance all this fourteenth day* (since the storm began) *waiting for the event.*"

Προσδοκία, ας, ἡ, from προσδέχομαι or προσδοκάω.—*A looking for; an expectation.* occ. Luke xxi. 26; where Kypke remarks that προσδοκία is a word of indifferent signification, and here denotes *fear*, and cites Thucydides joining φόβον and προσδοκίαν together; and from Josephus, Ant. v. 10, 4. (ed. Hudson,) 'Ελι ἐτι μάλλον βεβαιώσαντες εἶχε τὴν ΠΡΟΣΔΟΚΙΑΝ τῆς τῶν τέκνων ἀπωλείας, 'had still a firmer expectation of the destruction of his sons.' [Add 2 Mac. iii. 21. Ecclus. xl. 2. Polyb. i. 31, 3. In Ps. exix. 116. Test. xii. Pat. p. 708. Xen. Cyr. i. 6, 16. and Dem. 319, 19. it is the *expectation of good*, though Suidas denies its ever being used in a *good* sense, as he does ἐλπίς being used in a bad one, equally without reason. In Acts xii. 11. it is the *thing expected*, (as in Gen. xlix. 10.) according to Wahl and Schleusner, the last of whom explains the phrase προσδοκία τῶν Ἰουδαίων, the *punishment of death which the Jews hoped to see inflicted*. Bretschneider considers the genitive, as indicating the source whence the evil was to come. So the Syriac, *that which the Jews contrived or thought of.*]

Προσεᾶω, ὦ, from πρὸς to, and ἰδω to permit.—*To permit, suffer.* occ. Acts xxvii. 7.

Προσεγγίζω, from πρὸς to, and ἐγγίζω to approach.—*To approach, come near to.* occ. Mark ii. 4. [Gen. xxxiii. 6, 7. Deut. xx. 2. Ez. xviii. 6. Polyb. xxxix. 1, 4. Test. xii. Patr. p. 595.]

Προσεδρεύω, from πρόεδρος an assessor, also assiduus, which from πρὸς to, and ἔδρα a seat.

I. *To sit by.* [Dem. 313, 11.]

II. *To attend upon assiduously, be assiduous or diligent in attending or waiting upon.* occ. 1 Cor. ix. 13. So Kypke cites from Josephus, cont. Apion. i. [7.] concerning the priests, τῇ θεραπείᾳ τοῦ Θεοῦ ΠΡΟΣΕΔΡΕΥΟΝΤΕΣ, 'assiduously attending on the service of God.' [Diod. Sic. v. 46. 1 Mac. xi. 40.]

Προσεργάζομαι, from πρὸς besides, moreover, and ἐργάζομαι to gain, or trade, [properly, to labour in addition, and then,] to gain moreover in trade or traffic. occ. Luke xix. 16. [Xen. Hell. iii. 1, 28.]

Προσέρχομαι, from πρὸς to, and ἔρχομαι to come.

I. *To come to, approach, locally.* [(1.) With a dative. Mat. iv. 3. v. 1. viii. 6. ix. 14. xiii. 36. xiv. 15. xv. 1. xvi. 1. xvii. 14, 19, 24. xviii. 1. xix. 3. xx. 20. xxi. 23, 28, 30. xxii. 30. xxiv. 3. xxvi. 7, 17, 49. xxvii. 58. xxviii. 9, 18. Mark vi. 35. xiv. 45. xxvi. 52. John xii. 21. Acts ix. 1. x. 28. xviii. 2. xxiii. 14. xiv. 23. Heb. xii. 18. (2.) Absolutely. Mat. iv. 11. viii. 19, 25. ix. 20. xiii. 10, 27. xiv. 12. xv. 12, 23. xvii. 7. xix. 6. xxiv. 1. xxv. 20, 22, 24. xxvi. 50, 60, 73.

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xxviii. 2. Mark i. 31. x. 2. xii. 28. Luke vii. 14. viii. 24, 44. ix. 12, 42. x. 34. xiii. 31. xx. 27. xxiii. 38. Acts vii. 31. viii. 29. xii. 13. xxii. 26, 27. xxviii. 9. (3.) Metaphorically, with τῷ Θεῷ, in the sense of *drawing nigh in prayer or worship*. Heb. iv. 16. vi. 25. xi. 16. and even absolutely, Heb. x. 1, 22. xii. 22. (though Wahl and Schleusner take this not metaphorically.) See 1 Kings xx. 13, 22. Jer. vii. 15. Ælian, V. H. ix. 3. Xen. Cyr. i. 4, 27.]

II. *To accede, assent to.* The Latin accedo is used in the same sense. See Ainsworth's Dictionary. occ. 1 Tim. vi. 3. if any man teach otherwise, καὶ μὴ προσέρχεται, and doth not accede to sound words, even to the words of our Lord Jesus Christ—he is proud, &c. This sentence evidently relates to those who, after admonition (comp. ch. i. 3.) persisted in teaching otherwise, and did not then accede to sound words: so that I cannot but think that the substitution of προσέχεται or προσέχει for προσέρχεται in this passage would sink the apostle's meaning; and that Doddridge is much too bold when, upon a mere supposition¹ of Bentley's, without the authority of a single MS., he proposes προσέχεται or προσέχει as the original reading. See also Wolfius, Kypke, and Bowyer's Conject. [Schleusner gives the word the same sense in 1 Pet. ii. 4; but it seems rather to imply coming and joining one's self to any one, taking up his part, as in Xen. Mem. i. 2, 38. ii. 8, 13. though there it is construed with a dative.]

Προσευχή, ἡς, ἡ, from πρὸς to, and ἐνχή a prayer.

I. *A prayer to God, whether of petitioning for somewhat good, as Mat. xxi. 22; or of deprecating evil, see Mat. xvii. 21. Luke xxii. 45. Acts xii. 52. [Add Mat. xxi. 13. Mark ix. 29. xi. 17. Luke xix. 46. Acts i. 14. ii. 42. iii. 1. vi. 4. x. 4, 31. Rom. i. 20. xii. 12. 1 Cor. vii. 5. Eph. i. 16. vi. 18. Col. iv. 2, 12. 1 Thess. i. 2. 1 Tim. ii. 1. v. 5. Philem. 4, 22. James v. 17. 1 Pet. iii. 7. iv. 7. Rev. v. 8. et al. 2 Sam. vii. 27. Neh. i. 6. Ps. iv. 1. In Acts xii. 5. Rom. xv. 30. πρὸς τὸν Θεόν is added.]*

II. *An oratory, a place built to pray in, q. d. a prayer-house.* occ. Luke vi. 12. Acts xv. 13, 16. So the ancient Syriac version in Acts xvi. 13, 16.

ܡܕܢܚܐ, ܡܕܢܚܐ a house of prayer. That the

Jews, wherever they dwelt, usually had such places, which were open courts³, commonly with trees planted near them, and often situated near the side of seas or rivers, is too well known to the learned to be insisted on: I shall, therefore, only remark, that the decree of the Halicarnassians, cited by Josephus, Ant. xiv. 10, 23. gives

¹ See Remarks on Free-thinking, by Philaleuth. Lips. 7th edit. p. 107.

² In Rev. vii. 4. there is an ellipsis of σύν before ταῖς προσευχαῖς. So in Xen. Cyr. i. p. 29. ed. Hutchinson, 8vo. πολλοὺς γὰρ ἤδη αὐτοῖς τοῖς ἵπποις κατακρημνισθῆναι—'for that many had already fallen down the precipices headlong (together with) their horses.' [Parkhurst errs here in comparing the two expressions. What he has cited is an instance of a peculiar Greek idiom, viz. the use of the dat. plur. of αὐτοῖς in the sense of together with, without σύν. See Matthiæ, § 400. f.]

³ Calmet, in his Dictionary, at PROSEUCHE, gives print of one of these oratories.

the Jews liberty τὰς ΠΡΟΣΕΥΧΑΣ ποιῆσθαι πρὸς τῇ θαλάσῳ ΚΑΤΑ ΤΟ ΠΑΤΡΙΟΝ ἔθος, 'to build oratories by the sea-side according to their national custom;' and for further satisfaction I refer to Wetstein on Luke vi. 12; and the English reader may do well to consult, on this subject, the notes of Whitby and Doddridge, and Lardner's Credibility of Gospel Hist. vol. i. ch. 3. § 3. but especially Pridaux's Connexion, vol. i. part i. book 6. p. 387—389. 1st edit. 8vo. See also Campbell on Luke. [See Phil. de Mos. iii. p. 168. Juvenal iii. 295. Joseph. de Vitâ Suâ, c. 54. Le Moyne, Varia Sacra, p. 71. Voss. ad Catull. p. 313. Barth. Adv. ii. 21. Casauboniana, p. 313. Wahl, Schleusner, Bretschneider, Bp. Middleton, and others, put Luke vi. 12. under the first head, and I think rightly.]

Προσεύχομαι, depon. from πρὸς to, and εὐχομαι to pray.—To pray to God, whether for the obtaining of good, or the averting of evil.

[(1.) With τῷ Θεῷ, &c. Mat. vi. 6. 1 Cor. xi. 13. Xen. Cyr. i. 6, 1.]

[(2.) Absolutely, Mat. v. 5—7, 9. vi. 5—8. xiv. 23. xvii. 21. xix. 13. (xxiii. 14.) xxvi. 36, 44. Mark vi. 46. xi. 25. xiii. 33. xiv. 32, 39. Luke vi. 12. xi. 1, 2. xviii. 1, 11. xxii. 44, 46. Acts vi. 6. ix. 11, 40. x. 9. xiii. 3. Eph. vi. 18. 1 Thess. v. 17. 1 Tim. ii. 8. James v. 13, 18, et al.]

[(3.) With ὑπέρ τινος. Mat. v. 44. Luke vi. 28. Col. i. 9. 1 Sam. i. 27.]

[(4.) With περί τινος. Col. i. 3. iv. 3. 1 Thess. v. 25. 2 Thess. i. 11. iii. 1. Heb. xiii. 18. Gen. xx. 7. Is. xxvii. 21.]

[(5.) With ἐπί and acc. James v. 14. Jer. xiv. 11.]

[(6.) With the thing asked for. Luke xviii. 11. xxii. 40. (with infin. So Xen. Cyr. ii. 1, 1.) Rom. viii. 26. Phil. i. 9. (with acc. So Xen. Hell. iii. 2, 22.) Mat. xix. 20. xxvi. 41. Mark xix. 35, 38. Col. iv. 3. 2 Thess. iii. 1 (with ὑνα). Acts viii. 15 (with ὅπως). See on all these, Matthiae, § 531. James v. 17¹. (with a genitive of the article and infin. Matthiae, § 415.) The word occ. 1 Sam. i. 10. ii. 25. 2 Sam. ii. 27. Dan. vi. 11.]

Προσέχω, from πρός to, and ἔχω to have. [Properly, to have something in addition, as in Dem. 877, 26; or, from another meaning of ἔχω,]

I. To apply, adhibeo; and hence, τὸν νοῦν being understood, to apply the mind to anything, to attend to it. Acts viii. 6. [10².] 1 Tim. i. 4. iv. 1. Tit. i. 14. Heb. ii. 1. 2 Pet. i. 19. Comp. 1 Tim. iv. 13. In this sense it is followed by a dative. Bos, Ellips., cites the phrase complete from Plato Epist. αὐτοῖς σφόδρα ΠΡΟΣΕΙΧΟΝ ΤΟΝ ΝΟΥΝ. See also Wetstein on Mat. vi. 1. [See Ceb. Tab. c. 3, 4. Diod. Sic. ii. 25. Xen. Mem. iv. 2, 6. and with τὸν νοῦν Plutarch, Galba, c. 13. Xen. Mem. iv. 7, 2.] On Acts viii. 6. Wetstein and Kypke show that the Greek writers likewise use προσέχειν for attending to somewhat spoken. Hence

II. With a dative, to attend, and to obey. occ. Acts xvi. 14. where Kypke shows that the Greek writers use it in both these senses, and refers to the expression πιστὴν τῷ Κυρίῳ εἶναι, ver. 15. [Wahl adds here, Acts viii. 6, 10. 1 Tim. iv. 1. translating to assent rather than to obey. See Ælian, V. H. xii. 1. 1 Mac. xvii. 11.]

III. With a dative, to attend to or on a particular business or office. occ. Heb. vii. 13. Thucydides in the same view says, οἱ ΠΡΟΣΕΧΟΝΤΕΣ ΤΟΙΣ ΝΑΥΤΙΚΟΙΣ, 'those who attended on the naval affairs;' and Demosthenes, ΠΡΟΣΕΧΕΙΝ ΤΩΙ ΠΟΛΕΜΩΙ, 'to attend to the war.' See Scapula. [Wahl translates this nearly the same, to take care of, apply to, and cites Polyb. ii. 2, 6. Polyæn. Strateg. viii. 56. Schl. has to approach.]

IV. With a dative, to be given or addicted to, as to wine. 1 Tim. iii. 8. where Wetstein cites from Polyænus, ἀνδρα ΤΡΥΦῇ ΠΡΟΣΕΧΟΝΤΑ καὶ ΜΕΘῃ, a man addicted to luxury and drunkenness.

V. Προσέχειν ἑαυτῷ, to take heed to one's self, to watch over and attend to one's self, one's own conduct and behaviour. See Luke xvii. 3. xxi. 34. Acts v. 35. xx. 28. On this last text Raphaelius cites from Epictetus, Enchirid. cap. 75. ἀν—ἡμέρας ἄλλας ἐπ' ἄλλας ὀρίζεσθαι, μεθ' ἧς ΠΡΟΣΕΞΕΙΣ ΣΕΑΥΤΩΙ, κ. τ. λ. 'if you appoint day after day when you will attend to yourself, you will not be aware that you make no proficiency, but will continue one of the vulgar both living and dying.' Comp. Kypke on Luke xxi. 34. [See 2 Chron. xxxv. 21. Deut. iv. 23. Ecclus. vi. 13. xiii. 8. xvii. 14. And much in the same sense.]

VI. To take heed, beware, either with μὴ lest, Mat. vi. 1; or with ἀπό from, of, following, Mat. vii. 15. x. 17. xvi. 6, 11. So προσέχειν ἑαυτῷ ἀπό, Luke xii. 1.

✠ Προσηλώω, ὦ, from πρὸς to, and ἡλώω to nail, from ἥλω a nail, which see.—Joined with a dative, to nail to, and particularly to a cross; for so the V. is applied not only by St. Paul, but also by Plutarch, Apophthegm. p. 206. A. 'Julius Cæsar συνήρπασε τοὺς ληστάς καὶ ΠΡΟΣΗΛΩΞΕΝ, took the pirates and crucified them.' So Josephus, de Bel. ii. 14, 9. v. 11, 1; in which latter passage, having told us that of those Jews whom the famine compelled to seek for food in the neighbourhood of Jerusalem, the Romans took, and after scourging and torturing, crucified five hundred or more every day, he adds, that the soldiers, out of anger and hatred, προσήλουν nailed to the crosses those whom they had taken, some one way, some another, as it were in sport; and that 'so great was the number of those who were crucified, that room was wanting for the crosses (i. e. opposite to the walls) and crosses for the bodies;' διὰ τὸ πλῆθος χώρα τε ἐνελείπετο τοῖς σταυροῖς, καὶ σταυροὶ τοῖς σώμασιν. Was not this the very finger of God, pointing out the crime of the Jews in crucifying His Son? Was it not a dreadful answer from heaven to their horrid imprecation? Mat. xxvii. 25. His blood be on us and on our children! occ. Col. ii. 14; where there seems, as many have observed, an allusion to one of the ancient methods of cancelling bonds,

¹ [On the phrase προσευχῇ προσέχομαι, which is an Hebraism, expressing to pray very earnestly, see Deyling, ii. 48, p. 588. and comp. Gen. ii. 17. xxxvii. 35. 2 Kings vii. 10.]

² [Some say here,] to adhere or be addicted to a person, to favour him, or be of his party. [So of 1 Tim. iv. 1. and even of Acts viii. 11. and xvi. 14. Test. xii. Patr. p. 534. Diog. L. i. 2, 3.]

namely, by striking a nail through them. [It is to be observed that St. Paul does not use the word *absolutely* like Plutarch and Josephus, but adds τῷ σταυρῷ. See 3 Mac. iv. 9. Luc. Prom. t. ii. p. 186 and 205. ed. Reitz. Dem. p. 520, 19. 549, 1.]

Προσῆλυτος, ον, ὁ, ἡ, from the obsol. προσ-ελεύθω to come to.

I. A stranger, a foreigner, one who comes from his own people to another, advena. Thus [it is explained by the Greek lexicographers, and] used in the profane writers, and by the LXX, Exod. xxii. 21. xxiii. 9. [See Schol. Apoll. Rhod. i. 334.] Hence

II. The LXX apply it to a stranger or foreigner who came to dwell among the Jews, and embraced their religion, as Exod. xii. 48, 49. Lev. xvii. 8, 10, 12, 15. Num. ix. 14. et al. [On the kinds of proselytes, viz. proselytes of the gate, proselytes of justice, and perhaps mercenary proselytes, see Winer's Bibl. Realw. p. 553. or Beausobre, Calmet, &c.] Whence in the N. T. it is used for a proselyte or convert from Heathenism to Judaism, whosoever he dwelt. occ. Mat. xxiii. 15. Acts ii. 10. vi. 5. xiii. 43. Our Saviour's reflection, Mat. xxiii. 15. is strongly illustrated by observing that the zeal of the Jews in making proselytes, even at Rome, was so remarkable about this time, that it became almost proverbial among the Romans. Thus Horace, l Sat. iv. 143. Comp. ix. 69—72. and Cicero, Orat. pro L. Flacco, cap. 28. Accordingly, among the persons assembled at Jerusalem on the day of Pentecost, are particularly mentioned οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοι τε καὶ προσῆλυτοι, sojourners of Rome, both (native) Jews¹ and proselytes, Acts ii. 10².

¹ When, after the death of Herod the Great, his son Archelaus was accused before Augustus by the Jewish ambassadors, Josephus, de Bel. ii. 6. i. tells us, that more than eight thousand of the Jews then at Rome supported them, συμπαρίσταντο δὲ αὐτοῖς τῶν ἐπὶ Ῥώμῃσι Ἰουδαίων ὑπὲρ ὀκτακισχίλιους.

² For further satisfaction on this subject see Wetstein on Mat. xxiii. 15. who cites the testimony of Dio, speaking of the Jewish proselytes: ἐστὶ καὶ παρὰ τοῖς Ῥωμαίοις τὸ γένος τοῦτο, κολουσθέν μὲν πολλάκις, αὐθιγὲν δὲ ἐπὶ πλείστον, ὥστε καὶ ἐς παρρησίαν τῆς νομίσεως ἐκικήσασιν. 'This kind of people is found even among the Romans; they have often, indeed, been punished, but are still easily increased, so as to have obtained a toleration of their worship.' Wetstein also partly produces another remarkable passage from Livy, iv. 30; where the historian, having mentioned a grievous drought and pestilence that prevailed at Rome, adds, Nec corpora modo affecta tabo, sed animos quoque multiplex religio, et pleraque externa, Invasit; novus ritus sacrificandi vaticinando inferentibus in domos, quibus quaestui sunt capiti superstitione animi; donec publicus jam pudor ad primores civitatis pervenit; cernentes in omnibus vicis sacellisque peregrina atque insolita piacula pacis Deum exposcendā. Datum inde negotium Edilibus, ut animadvertent nequi, nisi Romani dii, neu quo alio more, quam patrio colerentur—'Neither were the bodies alone of men affected with the pestilence, but their minds also were invaded by a regard to various religious ceremonies, principally foreign; new rites of sacrificing having been through soothsaying introduced into families by such as make a gain of minds enslaved to superstition: till at length the popular disgrace came to be observed by the chief men of the state, who in all the streets and chapels saw foreign and unusual expiations for imploring the mercy of the gods. Upon which the Ediles were directed to take care that no gods but those of Rome should be worshipped, nor in any other than the Roman manner.' The drought and pestilence here noticed are by Livy under the consulship of A. Cornelius Cossus and T. Quintius Pennus, that is, according to the Fasti Romani Consulares at the end of Ainsworth's Latin Dictionary, in the year of the building (530)

Πρόσκαρος, ον, ὁ, ἡ, from πρὸς for, and κάρος a time.—Enduring or lasting for a time only, temporary, transient. occ. Mat. xiii. 21. Mark iv. 17. 2 Cor. iv. 18. Heb. xi. 25. [Herodian, i. 1, 6. Sext. Empir. ix. p. 566. 4 Mac. xv. 2.]

Προσκαλέομαι, ὄμαι, mid. and pass. from πρὸς to, and καλέω to call.

I. To call to oneself. Mat. x. 1. xv. 10, 32. xviii. 2. [xx. 25. Mark iii. 13, 23. vi. 7. vii. 14. viii. 1, 34. x. 42. xii. 43. xv. 44. Luke vii. 19. xv. 26. xvi. 5. xviii. 16. Acts v. 40. vi. 2. xiii. 7. xx. 1. xxiii. 17, 18, 23. James v. 14. Gen. xviii. 1. 2 Mac. iv. 28. Xen. An. vii. 7, 1. In some of these places it seems rather to send for, as for example, Mark xv. 44. Acts xiii. 7. James v. 14.]

II. To call to an office or business. Acts xiii. 2, 3. xvi. 10. [Is. xlii. 5. Joel ii. 32.]

III. To call to the Christian faith by the preaching of the gospel. Acts ii. 39. Comp. John x. 16. [Amos v. 8. ix. 6.]

Προσκατερέω, ῶ, from πρὸς to, and κατερέω to endure.

I. With a dative of the thing, to persevere in, to continue steadfast or constant in, to attend constantly to. occ. Acts i. 14. ii. 42, 46. vi. 4. Rom. xii. 12. Col. iv. 2. So with the preposition εἰς and an accusative following. Rom. xiii. 6. [With Acts ii. 46. comp. Susann. v. 6. Perhaps it would be better to translate it there to live or be constantly.] See Gen. xxviii. 1. Num. xiii. 20. Prov. ix. 15. Polyb. i. 55, 4. Xen. Hell. vii. 5, 14. Diod. Sic. i. 52. Matthiae, § 394.]

II. With a dative of the person, to attend constantly on. Mark iii. 9. Acts viii. 13. x. 7. For instances of the like applications in the profane writers see Wetstein on Mark iii. 9. and Kypke on Acts x. 8. [See Demosth. p. 1386, 16. Polyb. xxiv. 5, 3. Diog. Laert. viii. 1, 15.]

Προσκατέρησις, εως, ἡ, from προσκατερέω.—Perseverance, invincible constancy. occ. Eph. vi. 18.

of Rome 427, and before Christ 427. Now the prophet Joel, ch. iii. or iv. 6.* foretelling the capture and desolation of Tyre by Alexander the Great, says, the children also of Judah, and the children of Jerusalem have ye (Tyrians) sold unto the Grecians, that ye might remove them far from their border. Since, then, there was a very early and frequent communication between Greece and Rome, is it not probable that some of these Jewish captives were sold to the Romans, and that among the foreign religious rites above mentioned to be introduced, and for some time favourably received at Rome, these Jews, according to their national zeal for their religion, brought and propagated their own? Especially as it appears from the word vaticinando, that the Religionists mentioned by Livy pretended to some kind of divine communication or revelation. The subject certainly deserves attention.—As to the number of Jewish proselytes at Antioch in Syria, (see Acts vi. 5. xi. 20. and comp. Ἑλληνοισαρῆς,) Josephus has taken particular notice of it, de Bel. vii. 3. 3. where, having told us that the Jews dwelt in great number at Antioch, and enjoyed equal privileges with the Greeks, he adds, αἱ τε προσαγομένοις ταῖς θρησκείαις πολὺ πλῆθος Ἑλλήνων, κακείνους τρόπῳ τινὶ μοῖραν αὐτῶν πεποιήοντο, 'and continually bringing over a great number of the Gentiles to their religion, they made them in some measure a part of themselves.' See Lardner's Credibility of the Gospel Hist. vol. i. book 1. ch. 3. § 1 and 5.

³ [On the construction, see Matthiae, § 595.]

* See Bp. Newton on Proph. vol. i. p. 331—339. 1st edit. 8vo.

Προσκέφαλιον, ου, τό, from *πρός* to, at, and *κεφαλή* the head.—*A pillow for the head* [of one sitting or sleeping]. occ. Mark iv. 38. [See Ez. xiii. 18, 20. 3 Esdr. iii. 3. Theophr. Char. 2. Aristoph. Plut. 542. Poll. On. vi. 9. Foes. Eccl. Hipp. p. 323.]

Προσκληρώω, ὦ, from *πρός* to, and *κληρώω* to take by lot.—*Properly, to associate or add to by lot*; hence simply, *to associate, join as a companion to others*. *Προσκληρόομαι, οὔμαι*, pass. *to be associated to, to associate oneself with, to consort or join oneself with*. occ. Acts xvii. 4; where Kypke cites Philo several times using it in a similar manner. [Philo de Decal. p. 760. De Leg. ad Caium, p. 1001. D. Loesner, Obs. Phil. p. 209. Wessel. Epist. ad Venem. de Aquile in Scriptis Philonis Fragmentis, p. 12. Plut. t. viii. p. 945. ed. Reiske.]

Προσκλίνω, from *πρός* and *κλίνω* to incline.—*To incline, or render one inclined*. Hence in the middle *to incline oneself to, assent to*, and metaphorically, *to join the party of any one*. Acts v. 36. In some MSS. the received reading is *προσεκολλήθη*, which see. Plut. t. vi. p. 131. ed. Reiske. Polyb. iv. 51, 5. Hom. Od. xxi. 138, 165.]

Πρόσκλητις, εως, ή, from *προσκλίνω* to incline to or towards, which from *πρός* to, and *κλίνω* to incline.—*Inclination or propension of mind towards one rather than another, partial affection, partiality*. occ. 1 Tim. v. 21. So Clement, 1 Cor. § 21. *τὴν ἀγάπην ἀντὼν μὴ ΚΑΤΑ ΠΡΟΣΚΛΙΣΕΙΣ, ἀλλὰ πᾶσι τοῖς φοβουμένοις τὸν Θεὸν ὁσίων ἰσὴν παρεχέμεσαν*, 'let them show their charity without partiality, alike to all who truly fear God.' [And again, c. 47. Joseph. Ant. xix. 3, 3. Polyb. v. 51, 8. vi. 10, 10. See Suicer, Thes. t. ii. p. 856.]

Προσκολλάω, ὦ, from *πρός* to, and *κολλάω* to glue.—*Properly, to glue to, agglutino*. *Προσκολλάομαι, ὦμαι*, pass. *to be joined or cleave closely to*. In the N. T. it is applied to the *marriage union*, as it is likewise by the LXX, Gen. ii. 24. for the Heb. *וַיִּדָּבֶק* to cleave to. Mat. xix. 5. Mark x. 7. Eph. v. 31.—*to the adherence of a seditious multitude to their leader*. Acts v. 36. Plato uses this word for the *strict adherence* of a man to his intimate acquaintance, (see Wetstein on Mat.) and for the *union of the soul with the body*, Phæd. § 33. ed. Forster. [See Deut. xi. 22. Josh. xxiii. 8. Ruth ii. 21, 23. Job xli. 8. Eccles. vi. 34. Plato de Legg. v. p. 839. E.]—In Acts v. 36. the Alexandrian and six later MSS., supported by the Vulg. and two Syriac versions, read *προσεκλήθη*; and three ancient and twenty later MSS. have *προσεκλήθη*. See Wetstein and Griesbach.

Πρόσκομμα, ατος, τό, from *προσκέκομαι* perf. pass. of *προσκοπῶ*.—*Any thing laid in the way of another which may occasion him to fall or stumble, a stumbling-block*. In the N. T. it is applied only spiritually. occ. Rom. xiv. 13, 20. 1 Cor. viii. 9. Rom. ix. 32, 33. 1 Pet. ii. 8. And in the three last-cited passages Christ is called *λίθος προσκόμματος*, *a stone of stumbling, a stumbling-stone*, i. e. 'an occasion of sin and ruin to many through their own prejudice and perverseness.' Doddridge. The LXX use the phrase *τιθέναι πρόσ-* (531).

κομμα (which we have Rom. xiv. 13.) for the Heb. *שֵׁט* to set a snare, Is. xxix. 21. and *λίθου πρόσκομμα*, *the stumbling against a stone*, for the Heb. *הִצִּיץ אֶת אֶבֶן הַשְּׁטָן* a stone of stumbling, Is. viii. 14. where, however, we may observe, that Symmachus and Theodotion have the Apostle's expression, *λίθον προσκόμματος*. [Comp. Exod. xxiii. 33. xxxiv. 12. Eccles. xvii. 19.]

Προσκοπή, ης, ή, from *προσκοπῶ*.—*Properly, a stumbling-block*; hence *an occasion of falling or stumbling in the way of duty*. occ. 2 Cor. vi. 3. [Polyb. vi. 7, 8. xxvii. 6, 10. Diod. Sic. t. x. p. 19. ed. Bip.]

Προσκοπῶ, from *πρός* to, against, and *κόπτω* to strike.

I. Transitive, *to strike or dash against*, as the foot against a stone. [Absolutely, John xi. 9, 10. (Prov. iii. 23. Tobit xi. 10.) with *πρός* and an acc.] Mat. iv. 6. Luke iv. 11. In which passages it is very well worth our observation that the devil frames his temptation not only by quoting a detached sentence of scripture without regard to the context, but particularly by applying in a natural sense what was originally spoken in a spiritual one, Ps. cxi. 11, 12. [See Xen. de Re Eq. vii. 6. (with a dative.) Aristoph. Vesp. 275. Jer. xiii. 16.]

II. In a neuter sense, with a dative following, *to dash or beat against*, as winds and waters. Mat. vii. 27.

III. In a spiritual sense, with a dative, *to stumble at or against*, Rom. ix. 32. So absolutely, *to stumble*, Rom. xiv. 21. Compare 1 Pet. ii. 8. Wolfius and Bowyer there.

Προσκυλίω, from *πρός* to, and *κυλίω* to roll.—*To roll to*. occ. Mat. xxvii. 60. Mark xv. 46.

Προσκυνέω, ὦ, from *πρός* to, and *κυνέω* to adore, which is from *κύν*, *κυνός*, a dog, and so properly signifies *to crouch, crawl, and fawn*, like a dog at his master's feet¹.—*To prostrate oneself to*, after the eastern custom, which is very ancient, (see inter al. Gen. xviii. 2. xix. 1. xxiii. 7. xxvii. 29. xxxiii. 3.) and still used in those parts of the world. It was the posture both of civil reverence or homage, and of religious worship². Whether the former or the latter was intended must be determined by the circumstances of the case. See Mat. ii. 2, 8, 11. iv. 9, 10. viii. 2. xiv. 33. xviii. 26. xxviii. 17. Luke xxiv. 52. John iv. 20. ix. 38. et al. freq. Wetstein, on Mat. ii. 2. observes that *προσκυνεῖν* is in the Greek, and particularly in the Attic writers, most frequently joined with an accusative, but sometimes with a dative³, of which Kypke on Mat. ii. 8. produces some examples. [In Herod. i. 134. Aristoph. Plut. 771. it occ. with an acc.; in Gen. xxiii. 7. Polyb. v. 36, 10. Joseph. Ant. vi. 7, 5. with a dative, a construction referred by Matthiæ, § 407. and Lobeck, on Phryn. p. 463. to the lower ages of the Greek language.] The latter construction is more common in the N. T., though there are instances of the former. See Luke iv. 8. xxiv. 52. John iv. 23, 24. Rev. xiv. 11. *Προσκυνέω* is also sometimes used absolutely, *τῷ Θεῷ* or *τὸν*

¹ [Others say from *κύω* or *κυνέω* to salute.]

² See Scott and Wetstein on Mat. ii. 2.

³ [Herodianus (Phileter. p. 445. Piers.) says that it ought not to be joined with a dative.]

Θεόν being understood, as John iv. 20. xii. 20. Acts viii. 27. Comp. Acts x. 25. [Add xxiv. 16. These places, as well as Mat. iv. 10. Luke iv. 8. John iv. 21 and 23. 1 Cor. iv. 23. Rev. iv. 10. vii. 11. xix. 4, 10. Wahl explains of the actual performance of religious rites (*sacra facio*), in which sense he cites the verb as used in Joseph. Ant. xviii. 13. Polyb. x. 17. 8. x. 38. 3. Ælian, V. H. i. 21. v. 6. Xen. Cyr. ii. 4, 19. viii. 3, 14. Plato, Rep. t. vi. p. 284. In Heb. i. 6. Acts vii. 43. Rev. ix. 20. xiv. 9, 11. he considers it as also used of offering divine honours to any one, though not of testifying it by positive acts. They who wish to see examples of this word as used by the fathers to denote *worshipping of God*, may consult Waterland's Defence of some Queries, Query xvi. (vol. i. p. 176. Bp. Van Mildert's edit.!) It is joined, Luke iv. 7. Rev. iii. 9. xv. 4. with ἐνώπιον *before*, and a genitive following, conformably to the Heb. phrase עֲנִי־יְהוָה, Gen. xxiii. 12. Deut. xxvi. 10. 2 Kings xviii. 22. which in this last text the LXX render by προσκυνεῖν—ἐνώπιον. [In Heb. xi. 21. (taken from Gen. xlvii. 31.) Wahl construes it to *lean upon*. More probably there is an ellipse.]

Προσκυνητής, οὗ, ὁ, from προσκυνέω.—*A worshipper*. occ. John iv. 23. [Wahl and Münter (Symb. ad Evang. Johan. p. 12.) quote this word from an inscription in Chandler, App. x. 3. p. 91.]

Προσλαλέω, ὦ, from πρόσ *to*, and λαλέω *to speak*.—With a dative, *to speak to*. occ. Acts xiii. 43. xxviii. 20. [Wahl and Schl. rather say *to talk with*. It is *to speak to* in Ex. iv. 16. See also Apollon. Syntax. iv. 3. Plut. t. vii. p. 423. ed. Hutten. Theophr. Char. xii.]

Προσλαμβάνω, from πρόσ *to*, and λαμβάνω *to take*.—In general, *to take to oneself*. [This verb is usually found in the middle in the N. T.]

I. [Προσλαμβάνομαι,] *to take or associate to oneself, to take into one's fellowship or society*, ascisco, assumo. Acts xvii. 5. xviii. 26. [Xen. Cyr. i. 4, 16. (in the active.) 2 Mac. viii. 1. Joseph. B. J. ii. 21, 1.]

II. *To receive, with hospitality*. Acts xxviii. 2.—with kindness and goodwill. Rom. xiv. 1. (comp. ver. 3.) xv. 7. Philem. 12, 17. [See Ps. xxvii. 10. lxxv. 4. lxxiii. 24. 2 Mac. x. 15. Diod. Sic. xiv. 18.]

III. Προσλαμβάνω, act. *to take, as food*. occ. Acts xviii. 33, 34. (comp. under προσδοκάω.) So προσλαμβάνομαι, mid. Acts xxvii. 36. In which texts observe that the gen. τροφῆς is used elliptically according to the Attic dialect, and governed

by *τι* some understood. See Vigerus, de Idiotism. cap. iii. sect. i. reg. ix. and Bos Ellipsis, under τις, τι. Josephus uses the similar expression ΠΡΟΣΦΕΡΕΣΘΑΙ ΤΡΟΦΗΝ, *to take some food*, de Bel. v. 10, 3. The French have the same idiom in their language, and say, in like manner, *prendre or manger du pain, de la viande*, &c. [The genitive here is properly put to denote *a part*. See Matthiæ, § 361.]

IV. Προσλαμβάνομαι, mid. with an accusative, *to take hold of a person, as by the hand*. Mat. xvi. 22. Mark viii. 32.—or rather, according to Campbell, whom see, *to take aside*. So French translation in Mat.—*l'ayant tiré à part*, in Mark—*le prit en particulier*, and Diodati's Italian in both—*trattolo da parte*.

Πρόσληψις, εως, ἡ, from προσλαμβάνω.—*A receiving or reception*, i. e. [of the Jews] *to favour*. occ. Rom. xi. 15. Comp. Rom. xiv. 3. [See the last word, sense I. and II.]

Προσμένω, from πρόσ *to*, with, and μένω *to remain*.

I. *To remain or stay at a place*. Acts xviii. 18. 1 Tim. i. 3.—[See Judg. iii. 25.]

II. With a dative of the person following, *to remain or continue with*. Mat. xv. 32. Mark viii. 2. [Xen. Hell. ii. 4, 5. Herodian, iv. 15, 15.] So in a spiritual sense, *to adhere to*. Acts xi. 2.²

III. With a dative of the thing, *to continue or persevere in*. 1 Tim. v. 5.

Προσορμίζω, from πρόσ *to*, and ὀρμίζω *to bring a ship to its station or moorings*, which from ὄρμος *a station for ships, a place into which they are run* (appelluntur), *or where they moor*, and this from ὀρμή *an impetus, impetuous motion*, according to that of Homer, Il. i. 435.

— Τὴν δ' εἰς Ὀρμον προέρυσσαν ἑρετμοῖς.

With sturdy oars they drove the ship to land.

To bring a ship to her station or moorings, to bring a ship to land, navem in stationem appello. Προσορμίζομαι, *to be brought or come to land, as in a ship*, appellor. occ. Mark vi. 53. where Elsnor and Wetstein show that the V. is used in the same sense by the Greek writers. [Arrian, Exp. Al. vi. 1, 20. and 4, 2. Ælian, V. H. viii. 5.]

Προσopheίλω, from πρόσ *besides*, and οφείλω *to owe*.—*To owe besides or moreover*. occ. Philem. 19. Raphaelus and Wetstein cite several passages where Xenophon applies it in this sense. [Cyr. iii. 2, 7. Hell. i. 5, 4. But it seems to be only *to owe* in the N. T., as in Polyb. i. 66, 3. Aristot. Eth. iv. 8. See Reiske, Ind. Gr. Demosth. p. 664.]

Προσοχθίζω, from πρόσ *to*, at, against, and ὀχθίζω *to be grieved, offended, take ill*, 'indignor, gravor, gravatē fero,' Scapula. [The first sense of ὀχθίζω seems to have been *to dash against*, used of ships dashing against the shores or banks (ὀχθαί). 'Οχθέω occ. Il. A. 570.] With a dative, *to be grieved or offended at, to be disgusted with*. occ. Heb. iii. 10, 17. [See Ps. xcv. 10. The word occurs in LXX to express *abhorrence, rejection, contempt*, &c. Gen. xxvii. 46. Num. xxi. 5. Lev. xviii. 25, 28. xx. 22. xxvi. 15, 30, 43, 44. Ez. xxxvi. 31. Ecclus. vi. 25. xxv. 2. Test. xii. Patr. p. 652.]

² [So in Acts xiii. 43. in Griesbach.]

¹ [Dr. J. P. Smith (Scripture Testimony to the Messiah, ii. p. 270.) says, "This word occurs sixty times in the N. T. Two, without controversy, denote civil homage; (Mat. xviii. 26. Rev. iii. 9.) fifteen refer to idolatrous rites; (John iv. 22. Acts viii. 43. Rev. ix. 10. xiii. 4, 8, 12, 15. xiv. 9, 11. xvi. 2. xix. 20. x. 4.) three, to mistaken and disappeared homage to creatures; (Acts x. 25. Rev. xix. 10. xxii. 8.) about twenty-five clearly respect the homage due to the most high God; and the remainder relate to acts of homage to Jesus Christ." Of these (Mat. ii. 2, 8, 11. viii. 2. ix. 18. * xiv. 33. xv. 25. xx. 20. * xxviii. 9. * 17. Mark v. 6. vi. 51. Luke v. 8.) though some of them (marked *) denote a very deep and awful reverence, it cannot be said that any necessarily denote the worship due to God. But John xx. 28. and Heb. i. 6. especially the last, against which no objection can be raised, are of a different order.]

Πρόσπειρος, ου, ὁ, ἡ, from *πρός* intens. and *πείνα* *hunger*.—*Very hungry*. occ. Acts x. 10.

Προσπύγνυμι, from *πρός* to, and *πύγνυμι* to fix.—*To fix or fasten to, to affix, to a cross namely, to crucify*. occ. Acts ii. 23.

Προσπίπτω, from *πρός* to, against, and *πίπτω* to fall.

[I. Properly, *to fall upon*, as in Xen. de Re Eq. vii. 6; and hence *to rush violently upon*, used of the wind blowing violently on a house. Mat. vii. 25. Diod. Sic. ii. 26. Polyb. i. 28, 9. Xen. Hell. iii. 2, 3. Dem. 1259, 8.]

[II. *To fall down to, to fall at one's knees* (with a dative). Mark iii. 11. Luke v. 33. viii. 28, 47. Acts xvi. 29. (with *τοῖς γόνασιν*) Luke v. 8. See Ps. xcv. 6. and Diod. Sic. xvii. 13. So of *falling at one's feet* (with *πρός* and acc.) in Mark vii. 25. Ex. iv. 25. It is used *absolutely* in Xen. Cyr. iv. 6, 2. Herodian, i. 16, 10; with a dative, Polyb. x. 18, 7.]

Προσποιέομαι, from *πρός* to, besides, and *ποιέω* to make.

I. To add, join to. Thus sometimes used in the profane writers. [Dem. 1293, 3; and so in the middle, *to add any thing to one's self, make it one's own, claim*. Xen. Hell. iv. 8, 28. An. ii. 1, 7. Thuc. i. 8 and 54. ii. 85. iii. 7. Aristoph. Eccl. 866.]

II. To pretend, make as if, simulo, to assume or add, as it were, somewhat to oneself. occ. Luke xxiv. 28. where see Alberti and Wetstein. [1 Sam. xxi. 14. Inc. 2 Sam. xiii. 20. Herod. ii. 121. Xen. Cyr. ii. 2, 1. 5. An. iv. 6, 10. Ælian, V. H. viii. 5.]

Προσπορεύομαι, from *πρός* to, and *πορεύομαι* to go, come.—*To come to*. occ. Mark x. 35. [Ex. xxiv. 14. xxx. 20. xxxvi. 2. Num. i. 51. iv. 19. Josh. viii. 35. It is used of *suppliants* in Greek. See Suidas, and Polyb. iv. 3, 13.]

Προσρήγνυμι or **προσρήσσω**, from *πρός* to, against, and *ρήγνυμι* or *ρήσσω* to break.—*To break or dash against*, as a flood. occ. Luke vi. 48, 49. [It is used transitively, *to break a thing*, perhaps by dashing it against another. See Aq. Ps. ii. 9. Is. xxvii. 9.]

Προστάτης, ἰδος, ἡ, from masc. *προστάτης*, which signifies not only a leader, ruler, director, and is so applied by the LXX, 1 Chron. xxvii. 31. xxix. 6. 2 Chron. viii. 10; but is also used by Plutarch for the Latin *patronus* a patron, a defender of a meaner person; and, according to Harpocration and Suidas, denotes those who at Athens were the patrons, or took care of strangers. See Grotius, Elsner, and Wetstein. [Προστάρης is a president, Xen. Mem. iii. 4, 6; prefect, 2 Chron. viii. 10; a patron of strangers in a trial, Lys. 874, 1; a patron, Dem. 199, 21. Ælian, V. H. xii. 43. Polyb. vii. 12, 9. Joseph. Ant. i. 13, 3. Προστὰς-μαί is not only to *preside over*, but to *defend*. See Wessell. Obss. ii. 6. Meurs. in Gloss. p. 415. Vales. ad Ex. Peiresc. p. 305.]—A patroness, a woman “who defends, countenances, or supports,” a protectress, patrona. It is a title of honour and respect. occ. Rom. xvi. 2.

Προσάττω, from *πρός* to, and *τάττω* to order. [Properly, *to command something in addition*. Xen. Eccl. ii. 6.]

1 Johnson.

I. To order, command. It is construed with a dative of the person, and an accusative of the thing. See Mat. i. 24. viii. 4. xxi. 6. Mark i. 44. [Luke v. 14. Acts x. 33, 48. (with acc. and inf.) See Gen. i. 2. Ex. iii. 6. Eur. Phœn. 755. Xen. An. i. 7, 10. Mem. iii. 5, 6. Cyr. i. 2, 6. Diod. Sic. iii. 53.]

[II. To appoint, constitute. Acts xvii. 26. Thuc. viii. 23.]

Προστίθημι, from *πρός* to or besides, and *τίθημι* to put.

[I. To put a thing by another (of putting the dead by or to their fathers). Acts xiii. 36. See Gen. xxv. 8, 17. Num. xx. 26. Judg. ii. 10. 1 Mac. ii. 69. Fessel, Adv. Sacr. iv. 6; and hence,]

[II. To join one on to, especially of joining persons to a party (with a dative). Acts ii. 41, 47. v. 14. xi. 24. So Num. xviii. 2. 2 Chron. xv. 9. Is. xiv. 1. 1 Mac. ii. 43. Joseph. Vit. 25.]

[III. To add (with *ἐπι* and acc.). Mat. vi. 27. Luke iii. 20. xii. 25. (2 Kings xx. 6. Deut. iv. 2. xii. 32.) with a dative, Mat. vi. 33. (Mark iv. 24.) Luke xii. 31. xvii. 5. Lev. xxvi. 21. Deut. ix. 19. So Heb. xii. 9. though some think this may be referred to the next head. Comp. Deut. iii. 26. xviii. 16. Polyb. xxxi. 6, 6. Xen. Cyr. ii. 4, 11.]

IV. Denoting continuation or repetition, Luke xx. 11, 12. Acts xii. 3. In which three last texts *προσέθετο* with an infinitive, *he added to do so or so*, for *he did again or moreover*, seems an Hebraism taken from the similar application of the Heb. *הוסיף* to add with an infinitive; for which phrase the LXX generally, and that very frequently, use *προσθίβειν* with an infinitive. See inter al. Gen. iv. 2, 12. viii. 12, 21. xviii. 29. [The same end is obtained by adding *προσθεῖς* to a finite verb, as in Luke xix. 11. (So *προσθήμενος* in Polyb. xxxi. 7, 4.) Job xxix. 1. See Vorst, de Hebr. c. 31. Gesen. p. 823.]

Προστρέχω, from *πρός* to, and *τρέχω* to run.—*To run to*. occ. Mark ix. 15. [x. 17. Acts x. 30. Gen. xviii. 2. Num. xi. 27. Prov. xviii. 10. 1 Mac. xvi. 21. Joseph. Ant. vii. 10, 4. Xen. Cyr. vii. 1, 18.]

Προσφάγιον, ου, τό, from *πρός* besides, and *φάγω* to eat.—*Any thing that is eaten besides*, i. e. with, bread, victuals. occ. John xxi. 5. [*Οψον is the Attic word. See Moeris, Thom. M. and Sturz, de Dial. Att. p. 191. This word occurs in Eustath. Comm. ad Hom. Il. A. p. 867, 54. ed. Rom. Schol. ad Hom. Il. A. 629. See Cang. Gloss. in voce. The Vulgate has *pulmentarium*, and so the Gloss. Vett. Schleusner thinks it refers especially to *fish*.]

Πρόσφατος, ου, ὁ, ἡ, from *πρός* denoting nearness of time, which, however, is a very unusual sense in composition, (but comp. under *πρός* III. 16.) and *φάω* to slay, thus used in Homer, Il. xv. 140. Od. xxii. 217. et al.

I. Newly slain. Thus used in the phrase *πρόσφατος νεκρός*, a dead man lately slain, according to the etymologist, Eustathius, and Phrynichus. [So in Hom. Il. Ω. 757.] Hence,

II. New, newly or lately made. So Theophylact, *πρόσφατον ἄντι τοῦ νέαν, καὶ ἐπὶ τῶν χρόνων ἡμετέρων φανίσαν*, ‘*πρόσφατον* is used

for *new*, and *appearing in our days*.⁷ *occ.* Heb. x. 20. The LXX use it in the same sense for [חַי in Num. vi. 3. for] חַיִּי Deut. xxxii. 17. for חַיִּי Eccles. i. 9. Comp. Eccles. ix. 10. [See Dem. 551, 15. Polyb. i. 21, 9. Aristot. H. An. i. 15. Hesychius has πρόσφατον· τὸ ἀρίτως γενόμενον, νέον, νεαρόν. Alberti (Gloss. Gr. N. T. p. 176.) explains it by νεαρόν. See Lobeck ad Phryn. p. 375.]

Προσφάτως, *adv.* from πρόσφατος.—*Newly, lately.* *occ.* Acts xviii. 2. So in 2 Mac. xiv. 36. we have τὸν ΠΡΟΣΦΑΤΩΣ κεκαθαρισμένον οἶκον, *the house newly cleansed*, and in Judith iv. 3. ΠΡΟΣΦΑΤΩΣ ἦσαν ἈΝΑΒΕΒΗΚΟΤΕΣ, *they were newly returned*. [See also Deut. xxiv. 8. Ez. xi. 3.] This *adv.* is used by the profane writers also in the same sense, particularly by Polybius, [iii. 37, 11. iv. 2, 9.] in whom it is often construed with a participle perf. as in Acts. See Kypke.

Προσφέρειν, from πρόσ to, and φέρω to bring.

I. *To bring to.* See Mat. iv. 24. v. 23. viii. 16. ix. 2, 32. xvii. 16. John xix. 29. [Add Mat. xii. 16. xviii. 24. xix. 13. xxii. 19. Mark x. 13. Luke xviii. 15. xxiii. 36. In all these cases the government is a dative of the person and acc. of the thing; so in Xen. Cyr. vi. 4, 2. Plut. Vit. Galb. c. 12. In Mat. xxv. 20. there is only the acc. as in Xen. Symp. ii. 7. v. 2. &c. In John xix. 29. it is rather to bring near, as perhaps in Ex. xxix. 3.]

II. *To bring to or before magistrates.* Luke xii. 11. xxiii. 14.

III. *To offer, tender, proffer*, as money for a benefit to be received. Acts viii. 18. [So Demosth. 1167, 22.]

IV. *To offer to God*, as oblations or sacrifices. See Mat. v. 24. viii. 4. Acts vii. 42. xxi. 26. Heb. v. 1. viii. 3. ix. [7, 9.] 14, [25.] x. [1, 2, 8.] 12. xi. 4, 17. Comp. Mat. ii. 11. John xvi. 2. [So constantly in LXX, as in Num. vi. 20. Lev. ii. 1, 4, 12. In Mark i. 44. and Heb. v. 3. it is used absolutely, as in Lev. xvi. 9.]

V. *Mid.* προσφέρειν αὐτὴν, literally, *to offer oneself to any one* in this or that manner, se præbere alicui hoc vel illo modo, i. e. to behave towards, to deal with or treat him, whether well or ill. *occ.* Heb. xii. 7. where Vulg. *offert se tuis*; and Raphaelius, Wetstein, and Kypke, whom see, show that this use of the V. προσφέρειν αὐτὴν is common in the purest Greek writers.

Προσφιλής, ἑός, οὗς, ὁ, ἡ, from πρόσ to, and φίλος a friend, dear.—*Friendly.* Thucydides [i. 92. viii. 86.] and Xenophon [Ecc. v. 10. de Vect. v. 1. vi. 1.] use the word in this sense. *occ.* Phil. iv. 8. [Eccles. iv. 7. Schleusner, Wahl, and Bretschneider say, rather agreeable, what may make one pleasant.]

Προσφορά, ἄς, ἡ, from προσφέρειν.

I. *An offering, the act of offering to God.* Heb. x. 10. [1 Kings vii. 48.]

II. *An offering, oblation, the thing offered.* Acts xxi. 26. xxiv. 17. Eph. v. 2. Heb. x. 5, 8, 14, 18. [So Ps. xl. 6. and see 3 Esdr. v. 75. Eccles. xiv. 11. On Rom. xv. 16. there is some doubt. Wahl refers it metaphorically to the first head, the act of offering up the Gentiles to God by converting them, and so, in fact, Schleusner and

Bretschneider. Others refer it to the second head, and say, the Gentiles offered as a sacrifice.]

Πρόσφωνέω, ὦ, from πρόσ to, and φωνέω to call, speak.

I. With an accusative, *to call another to oneself.* Luke vi. 13. Comp. xiii. 12¹. [Joseph. Ant. vii. 7, 4.]

II. With a dative, *to call or cry out to.* Mat. xi. 16. Luke vii. 32.

III. With a dative, *to speak to, harangue.* Acts xxii. 2. Comp. Luke xxiii. 20. Acts xxi. 40. [In the Ald. MS. this word *occ.* in 2 Chron. xxix. 28.]

Πρόσχυσις, εως, ἡ, from προσχύω to pour upon, affundo, which from πρόσ to or upon, and χύω to pour.—*A pouring over or on, affusio.* *occ.* Heb. xi. 28. From Exod. xii. 7, 22. it seems that the blood of the Passover was put upon the two door-posts and upon the lintel in considerable quantity.

Προσψάω, from πρόσ to, at, and ψάω to touch, touch lightly, which from ψάω the same.—*To touch lightly or gently.* *occ.* Luke xi. 46. where see Wetstein. [Soph. Phil. 1068.]

Προσωποπῆτις, ὦ, from πρόσωπον a face, person, and λαμβάνω to accept.—*To accept or respect persons*, i. e. to accept men on account of some external advantages, such as riches, dress, &c. *occ.* James ii. 9. Comp. under λαμβάνω XIX.

Προσωπολήπτης, ου, ὁ, from προσωπολήπτω, an acceptor or respecter of persons. *occ.* Acts x. 34.

Προσωπολήψια, ας, ἡ, from πρόσωπον a person, and λήψις an accepting. Comp. under προσωπολήπτω.—*An accepting, respecting, or respect of persons.* *occ.* Rom. ii. 11. Eph. vi. 9. Col. iii. 25. Jam. ii. 1.

Πρόσωπον, ου, τό, from πρόσ to, and ὤψ the eye, which see.—In general, *that part of any thing which is turned or presented to the eye of another.*

I. *The face, the countenance.* Mat. vi. 16, 17. *xvii.³ 2, 6. Mark xiv. 65. et al. Comp. 2 Cor. iii. 7, 13, 18. iv. 6. Acts ii. 28. 2 Thess. i. 9. 1 Pet. iii. 12. [Add Mat. *xxvi. 37, 65. Mark xiv. 65. Luke *v. 12. *ix. 29. *xvii. 16. xxii. 64. xxiv. 25. Acts vi. 15. *1 Cor. xiv. 25. 2 Cor. viii. 24⁴. xi. 20. *Gal. i. 22. *Col. ii. 1. *James i. 23. *1 Thess. ii. 17. *Rev. vii. 11. *ix. 7. *x. 1. *xi. 16. So Xen. Cyr. ii. 2, 19. Herodian i. 7, 8. Elian, V. H. ii. 9.] Πρόσωπον πρόσ πρόσωπον, face to face. 1 Cor. xiii. 12. Comp. Gen. xxxii. 30. [Judg. vi. 22.] where this Greek phrase in the LXX answers to the Heb. פָּנֶיךָ לְפָנַי as πρόσωπον κατὰ πρόσωπον does in the LXX of Deut. xxxiv. 10. Ezek. xx. 35. Κατὰ πρόσωπον, *before the face or presence of, before, coram.* Luke ii. 31. Acts iii. 13. xxv. 16. Gal. ii. 11. κατὰ πρόσωπον ἀντὶ ἀνέστην, *I withstood him to the face.* comp. ver. 18. So in Josephus, Ant. xiv. 10, 20. we have ἀντιπῆν ΚΑΤΑ ΠΡΟΣΩΠΟΝ, 'to contradict to the face.' See Raphaelius and

¹ [Wahl refers this to sense III.]

² [Προσχύω *occ.* Ex. xxiv. 6. xxix. 16. Lev. i. 5, 11.]

³ [The places marked with an asterisk are said by Schl. to mean the whole person or body.]

⁴ Εἰς πρόσωπον, in the presence or sight, before. 2 Cor. vii. 24. So Wetstein, on Acts iii. 13. cites from Applan, 'ΕΣ ΠΡΟΣΩΠΟΝ, to the face.

Elsner. Raphelius, on Acts iii. 13. observes, that Polybius uses the phrase in the same sense as St. Luke; and on 2 Cor. x. 1. cites the same writer applying it, like St. Paul, for *being present*. I apprehend, with the learned Wolfius, that τὰ κατὰ πρόσωπον, 2 Cor. x. 7. mean those things which appear externally, or, as our translators render the expression, the *outward appearance*. Comp. 2 Cor. v. 12. and see more in Wolfius. Κατὰ πρόσωπον in the LXX answers to the Heb. לפני in the presence of, before. Gen. xxv. 18. et al. [1 Kings i. 23. Diod. Sic. xix. 46. Polyb. xxv. 5, 2. Στήριζεν τὸ πρόσωπον τοῦ πορεύεσθαι εἰς Ἱεροσόλυμα occ. in Luke ix. 51. for to turn his face to go to Jerusalem, i. e. to resolve to go. This is an Hebrewism; the phrase לפני occ. Jer. xxi. 10. Ez. vi. 2. 2 Kings xii. 18. See also Ez. xiv. 8. and comp. Luke ix. 53. and 2 Chron. xxxii. 2.]

II. *Face, surface*, as of the earth. Luke xxi. 35. Acts xvii. 26. Thus applied in the LXX for the Heb. פנים , Gen. ii. 6. iv. 14. vii. 4. et al.

III. *Face, external or outward appearance*. Mat. xvi. 3. Luke xii. 56. 2 Cor. v. 12. x. 7. Jam. i. 11. [Add 1 Cor. xiii. 5. Rev. iv. 7. and comp. Gen. ii. 6. Herod. ii. 76. And hence, it denotes the *external appearance* of a person, referring to his good or ill looks, dress, &c. In this sense we have it in the phrases βλέπειν εἰς πρόσωπον, Mat. xx. 16. and Mark xii. 14; and λαμβάνειν πρόσωπον, Luke xx. 21. which mean, to consider or have respect to a person's outward condition. So in the LXX, Lev. xix. 15. Deut. x. 17. And again, θαυμάζειν τὸ πρόσωπον in the same sense, Jude 16. See Deut. x. 7. 2 Chron. xix. 7. Job xxxiv. 19.]

IV. *A person, a human person*. 2 Cor. i. 11. The word is used in the same sense not only by Clement, in 1 Cor. § 1. $\delta\lambda\iota\gamma\alpha$ ΠΡΟΣΩΠΩΝ προπετή, 'a few rash persons,' comp. § 47. but also by Josephus, de Bel. i. 13, 7. μετὰ τῶν οικειωτάτων ΠΡΟΣΩΠΩΝ, 'with some persons most intimate with him.' So ii. 2, 7. τὸ πλῆθος τῶν ΠΡΟΣΩΠΩΝ, 'the number of persons.' and v. 4, 3. τρισὶ τοῖς ἡδίστοις ΠΡΟΣΩΠΟΙΣ, 'to the three persons most dear to him.' The eloquent Longinus, de Sublim., likewise several times uses πρόσωπον for a person, as, for instance, sect. xxvii. ἐτι γε μὴν ἔσθ' ὅτε περὶ ΠΡΟΣΩΠΟΥ διηγουμένος ὁ συγγραφεὺς, ἑξαφνὴς παρενχθεῖς εἰς τὸ αὐτὸ ΠΡΟΣΩΠΟΝ ἀντιμεθίσταται, 'it moreover sometimes happens that the writer, when he is speaking of a certain person, being suddenly transported, transforms himself into that very person.' So about the middle of the same sect., and sect. xxvi. towards the end. Comp. also Kypke on 2 Cor. i. 11. [See also Diog. Laert. ii. 66. Polyb. v. 107, 3. xv. 25, 8. Dem. 433, 22. Arteni. ii. 36.]

[V. This word is often used pleonastically with a genitive following. Thus the *person of the Lord* is put for the *Lord*, with Κυρίου or Θεοῦ, as Heb. ix. 24. 1 Pet. iii. 12. and in the phrases πρὸ προσώπου Κυρίου, Luke i. 76. (See also Mat. xi. 10. Luke ix. 52. Acts xiii. 24. and in the LXX, (for לפני .) Exod. xxxiii. 2. Deut. iii. 18, 28. Mal. iii. 1. et al.) ἀπὸ προσώπου Κ. or τοῦ Κ. Acts iii. 19. v. 41. 2 Thess. i. 9. (See also Acts vii. 45. Rev. vi. 16. xv. 11. and in the LXX, (for the (355)

Heb. לפני .) Gen. xvi. 6, 8. xxxv. 1, 7. Num. xxxii. 21. Just. M. Ap. i. p. 70. ed. Thirlby.) —with τοῦ Χριστοῦ, 2 Cor. iv. 6¹. —with μου, σου, αὐτοῦ, Mat. xi. 10. Mark i. 2. Luke vii. 27. ix. 52, 53. x. 1. Acts ii. 28. xx. 25. 2 Thess. ii. 17. iii. 10. Rev. xxii. 4. —with any word, Acts vi. 41. Rev. xii. 14. See also the instances quoted in sense II. And comp. Gen. i. 2. 2 Sam. xviii. 8. Is. xiv. 21. (in Heb.) 1 Mac. v. 37. Ecclus. xvi. 30. Soph. (Ed. T. 453.)

Προτάτω, from πρό before, and τάρτω to appoint.

[I. Properly, to arrange one person before another, of soldiers. See Xen. Hell. ii. 4, 10.]

II. To appoint or ordain before, to fore-ordain, fore-allot. occ. Acts xvii. 26.

Προτείνω, from πρό forth, and τείνω to extend, stretch out.—[Properly, to put something before one. Xen. de Re Eq. vi. 11. Then, to stretch out. 2 Mac. vi. 30. vii. 10; and hence,] to stretch out, and so expose, protendere, exponere, προβάλλειν. occ. Acts xlii. 25. ὡς δὲ προτείενον αὐτὸν τοῖς ἱμάσιν, but as he (the centurion) was extending him, (at a pillar or post, namely,) and so exposing him to the thongs or whips². So Wet-

¹ Ἐν προσώπῳ, in the person, i. e. in the name, or as the representative, or by the authority. 2 Cor. ii. 10. Comp. 1 Cor. v. 4. So Eusebius, Hist. Eccles. iii. 38. cited by Raphelius in his Semitic. Annot., mentions the Epistle of Clement, which he wrote ἐκ ΠΡΟΣΩΠΟΥ τῆς Ῥωμαίων Ἐκκλησίας τῇ Κορινθίῳ, in the name of the Church of the Romans to that of the Corinthians.

² The Roman * method of scourging was by binding the offender's body to a post or pillar, and so exposing him the more effectually to the stroke of the executioner. Thus the seditious Roman soldiers in Livy, xxviii. 29. deligati ad palum virgisque cæsi, et securi percussi, 'were bound to a post, and scourged with rods, and beheaded.' Thus Verres, in Cicero, Verr. act. ii. lib. 5. cap. 62. repente hominem proripi, atque in foro medio denudari, ac deligari, et virgas expediri jubet, 'immediately commands the man to be seized, and to be stripped naked in the midst of the forum, and to be tied (to a post), and rods to be got ready;' and so, cap. 63. civis Romanus—deligatus in foro virgis cædebatur, 'a Roman citizen—tied (to a post) in the forum was beaten with rods.' Thus likewise Dio, lib. xlix. says of Antony, Ἀντιγονὶ ἐμαστίνωσσε, στανυρὸν προσδήσας, 'he scourged Antigonus, having bound him to a post.' And further to illustrate Acts xxii. 25, 26. I transcribe from Cicero as above, cap. 62. cædebatur virgis, in medio foro Messana, civis Romanus, judices; cum interea nullus gemitus, nulla vox alia istius miseri, inter dolorem crepitumque plagarum, audiebatur, nisi hec, CIVIS ROMANUS SUM. Hac se commemoratione civitatis omnia verbera depulsurum, cruciatumque a corpore deiectionum arbitrabatur. 'in the midst of the forum of Messana, gentlemen, a Roman citizen was beaten with rods; in the mean time, amid his pangs, and the clashing of the stripes, no groan of the wretched man was heard, no voice but this, I AM A ROMAN CITIZEN. By thus mentioning his citizenship, he thought he should have put an end to his stripes and torments.' I add, that well might the chief captain or tribune be afraid, because he had bound Paul. He, no doubt,

* The authors of the Universal History, vol. x. p. 583. note (T), write thus: "Among the Romans it (i. e. the punishment of scourging) was very severe and shameful: the person being stripped naked, at least down to the girdle, had his hands tied to a ring fastened to a stone pillar, not above a foot and a half high, if so much, so that his body was bent forward almost double, which gave such an advantage to the executioners, that the blows came down, as it were, with double force." Thus these learned writers; whose account of this matter, had they cited their authority for it, I should readily have inserted into the text of this work. But query?

+ See Bp. Pearson on the Creed, Art. 4. WAS CRUCIFIED, and Notes, and Hudson's Josephus, p. 661. note 4.

stein, "postquam eum *exposuerat* loris." Προ-
έτεινεν cannot, strictly speaking, import *bind-
ing*: nor does ἰμᾶσι mean the *things* with which
they were *binding*, but those with which they
were going to *scourge* him. See Wolfius. And
observe that five MSS., two ancient, read προσ-
έτειναν (plur.); four, two ancient, προέτεινον;
and five later MSS., with several ancient ver-
sions and printed editions, προέτειναν, which last
reading Griesbach has admitted into the text.
[This phrase is bad Greek. In speaking of whip-
ping, when any compound of τείνω is used, the
stripes are put in the acc. in better Greek, as
Lucian, Timon, p. 147. Catapl. p. 431.]

Πρότερος, α, ον, former. Eph. iv. 22. Πρότε-
ρον, neut. is often used adverbially, *before, for-
merly, first, at first*. John vi. 62. vii. 51. ix. 8.
[2 Cor. i. 15. 1 Tim. i. 13. Heb. iv. 6. vii. 27.]
Gal. iv. 13. et al. Hence with the prepositive
article fem. plur. πρότερον is used as an adj.
former. Heb. x. 32. τὰς πρότερον ἡμέρας.†
1 Pet. i. 14. [Deut. iv. 32. Lev. iv. 21. Xen.
Mem. ii. 7, 2. Irnisch ad Herodian. i. 1, 5.]

Προρίθμη, from πρό before, forth, and τίθμη
to place.

1. To *propose, set forth, or before the eyes*, as it
were. Rom. iii. 25. where see Wolfius and Wet-
stein. [So Wahl and Bretschneider. Deyling
(ii. 41, 13.) says also, "Deus hoc *λαστήριον*
proposuit in lucem (*προέθετο*) illud coram omnium
oculis videndum *exposuit*, Christumque cum suo
merito conspiciendum exhibit." Schleusner re-
fers the passage to the second sense. The word
signifies, properly, to *set or place one person or
thing before another*. Polyb. i. 33, 9.—then, to *set
forth, propose publicly to view, as for sale or reward*.
(Xen. Cyr. i. 2, 12. Thuc. ii. 46.)]

II. To *propose, purpose, design beforehand*. Rom.
i. 13. Eph. i. 9. [Schleusner observes with truth,
that if the reading in Eph. i. 9. be αὐτῷ, the
second clause expresses no more than is ex-
pressed by αὐτοῦ in the first; and the meaning
is, according to his own entire free will and deter-
mination. If we read αὐτῷ, that word must be
referred to Christ, and then Schleusner would
refer προέθετο to the first sense. But this is not
necessary. Eur. Phœn. 820. Ælian, V. H. ii. 41.
Polyb. vi. 12, 8. See also Ex. xl. 4.]

Προτρέπω, from πρό before, and τρέπω
to turn.

Properly, to *turn before oneself, so to propel,
push forward, incite*. [Diog. L. ii. 29. 2 Mac. xi. 7.
Demosth. 309, 3. Hence,]—Προτρέπομαι, Mid.
to *excite, exhort*.—Thus used also in the best Greek
writers. See Wetstein. occ. Acts xviii. 27.
[Xen. Mem. i. 2, 32. Wisd. xiv. 18.]

Προτρέχω, from πρό before, and τρέχω. [Pro-
perly, perhaps, to *run before another, or get before
another by running*, and then simply, to *run for-
ward*. Luke xix. 4¹. John xx. 4. The 2nd aor.
προέδραμον, from the obsolete προδρέμω, is the
part found in these places. But the present occ.
1 Sam. viii. 11. See Tobit xi. 2. Xen. An. i. 5, 2.
v. 2, 4.]

knew that, as Cicero expresses it, cap. 66. as above,
facinus est, vinciri civem Romanum, 'it was a high crime
that a Roman citizen should be bound.'

† [Ἐμπροσθεν is here pleonastic, as in Xen. An. i. 8, 14.
Æsch. c. Ctesiph. 491. See Lobeck ad Phryn. p. 10.]

Προὔπαρχω, from πρό before, and ὑπάρχω to be.
—To be before. occ. Luke xxiii. 12. Acts viii. 9.
[This word is used as an auxiliary in both cases,
and is peculiar to Luke in the N. T. It occ. Job
xlii. 17. Æsch. Soc. D. ii. 37. Demosth. 12, 16.
Polyb. iii. 106, 2. Diod. Sic. i. 78. Josephus, Ant.
iv. 6, 5.]

Πρόφασις, εως, ή, from πρό before, and φάσις
a speaking, speech.

I. A *speech put, as it were, before something to
palliate or excuse it, a pretext, an excuse*. John xv.
22. [Wahl and Schleusner put Acts xxvii. 30.
under this head. Schleusner makes the first
sense of the word *occasion*, and he cites Herodian,
i. 3, 16. Æsch. Soc. Dial. iii. 11. Euseb. H. E.
vi. 12. Ps. cxli. 4. Prov. xviii. 1. But these
places seem to me to bear the sense of *pretext* as
well or better than that of *occasion*. However,
Hesychius explains the word by ἀφορμή. See
also Dan. vi. 4. Joseph. c. Apion. ii. 28. See
Xen. An. ii. 3, 12. de Rep. Ath. ii. 17. Hec. x.
4. Palairot, p. 71. D'Orville ad Char. ii. 7.]

II. An *outward show or appearance, a pretence*.
Matt. xxiii. 14. (where see Wetstein.) Mark xii.
40. Luke xxi. 47. Acts xxvii. 30. Phil. i. 13.
1 Thess. ii. 5. where προφάσει πλεονεξίας denotes
a *pretence* (of piety or zeal suppose) *covering or
cloaking covetousness, "a cloak over covetousness."*
Macknight. [Schleusner says, that in this place
either προφάσει is pleonastic, and the phrase
only means ἐν πλεονεξία; or (which is Wahl's
opinion) that προφάσις here means *appearance*
simply. Bretschneider makes it *occasion* in this
place, but it is difficult to construe the passage
with that sense.] Comp. also Kypke. Mat.
xxiii. 14,—and for a *pretence make long prayer*,
i. e. "ye recommend yourselves to their (the
widows') esteem and bounty by the length of
your prayers." Bp. Pearce's Comment. Ob-
serve that this whole 14th verse is, rather in an
extraordinary manner, thrown out of the text by
Griesbach, though wanting in only four Greek
and some Latin MSS., and in the Saxon version.
But see Wetstein and Griesbach, and Michaelis
Introduct. to N. T. vol. i. p. 301. ed. Marsh.—In
the Greek writers it is often opposed to ἀλήθεια
truth, (see Wetstein on Phil.) and in this latter
sense seems best deducible from πρό before, and
φάσις an *appearance*, which from φαίνομαι to
appear.

Προφέρειν, from πρό forth, and φέρω to bring.—
To *bring forth or out, to produce*. occ. Luke vi. 45.
twice. So Isocrates, ad Demon. cap. 20. uses the
phrase ὥσπερ ἐκ ταμείου ΠΡΟΦΕΡΕΙΝ, 'to
bring forth, as out of a storehouse.' [Tobit ix. 6.
3 Mac. vii. 11. v. 39. Ælian, V. H. vii. 12. and
see Prov. x. 14. It often signifies to *upbraid* in
good Greek. See Reiske, Ind. Gr. Dem. p. 673.]

Προφητεία, ας, ή, from προφητεύω.

I. A *prophecy or prediction*. occ. Matt. xiii. 14.
[There is a happy variety of opinion, in the three
German Lexicographers, as to the classification
of the various instances of this word. To this
first sense are referred 2 Pet. i. 20, 21. Rev. i. 3.
xix. 10. xxii. 7, 10, 18, 19 only, by Wahl; the
same passages, with that of St. Matthew cited by
Parkhurst, by Bretschneider, &c. To Bret-
schneider's passages Schleusner adds Rev. xi. 6.

See 2 Chron. xv. 8. xxxii. 32. Jer. xxiii. 21. Neh. vi. 12. Ezra vi. 14. Eccles. xxxvi. 15. Joseph. B. J. iii. 8, 3. Ant. vii. 9, 5.]

II. *A declaration delivered by inspiration of the Holy Spirit*, whether predictive or not, and that whether under the Old Testament, occ. 2 Pet. i. 20; or the New, 1 Cor. xiv. 6, 22. (comp. ver. 39, 40.) 1 Tim. i. 18. iv. 14. [Wahl assigns to this class only Mat. xiii. 14. 1 Cor. xiv. 6. 1 Thess. v. 20. Rev. xi. 6. Schleusner and Bretschneider have no such class. The two passages of Timothy are made a separate class, by Wahl, under the sense *good omen*; by Schleusner, under the sense of *advice*; and by Bretschneider the first is put with Rev. xi. 6. as the interpretation of God's will by inspiration.]

III. *The gift of prophecy*, i. e. either of declaring or of predicting truths by divine inspiration, whether under the Old Testament, occ. 2 Pet. i. 21; or the New, Rom. xii. 6. 1 Cor. xii. 10. xiii. 2, 8. [Wahl here takes away 2 Pet. i. 21. and adds 1 Cor. xiv. 22. Schleusner says, *power of prophecy*, in 1 Cor. xiii. 2, 8. and in Rom. xii. 6. 1 Cor. xii. 10. xiii. 2 and 8. xiv. 6 and 22. 1 Thess. v. 20. the extraordinary power of teaching, exhorting, and explaining Scripture, given by inspiration to the early Christian teachers. Bretsch. says, that the word means *prophetic decree or speech*, and is used of those who prophesy, interpret God's will by inspiration, &c. in 1 Cor. xiii. 2, 8. xiv. 6, 22. 1 Thess. v. 20.—that it is the gift of prophecy in 1 Cor. xii. 10; the office of prophet in Rom. xii. 6; while he explains 1 Tim. iv. 14. to be by the laying on of hands of men acting and speaking in a state of inspiration.]

IV. *Propheying*, i. e. the exercise of the gift of prophecy. occ. 1 Thess. v. 20.

Προφητεύω, from προφήτης.

I. *To prophesy, to foretell things to come*. Mat. xi. 13. xv. 7. Mark vii. 6. 1 Pet. i. 10. [Jude 14. Rev. x. 11. xi. 3. Jer. xi. 21. xiv. 13—15.] Comp. John xi. 51. on which passage see Vitringa, Obs. Sacr. vi. 13. § 2. et seq.

II. *To declare truths through the inspiration of God's Holy Spirit*, whether by prediction or not. Luke i. 67. Acts ii. 17, 18. xix. 6. xxi. 9. 1 Cor. [xi. 4, 5. xiii. 9.] xiv. 1, 3—5, [24, 31, 39.] &c. Comp. Mat. vii. 22. xxvi. 68. where see Campbell. [Joel iii. 1¹.]

Προφήτης, ον, ό, from πρό before, either of time or excellence, ante, prae, and φημί to speak.

I. *A prophet, one who speaks by inspiration of the Spirit of God, and foretells things to come*. Mat. i. 22. ii. 5. [Mark xiii. 14. Luke i. 70. iii. 4.] Acts ii. 16, 30. xi. 27. xxi. 10. [Rom. i. 2. Heb. i. 1. James v. 10.] et al. freq.—Hence, by way of eminence, it is applied to Christ, that great Prophet, who, according to the prophecy of Moses, Deut. xviii. 18. should come into the world. John i. 21, 25. vi. 14. vii. 40. Comp. Acts iii. 22, 23. [On this subject see Kidder's Messiah, i. ch. 4. Comp. Mat. xxi. 11. Luke vii. 16. xxiv. 49. The word is used of John, Luke i. 76. x. 6.—of a false prophet, 2 Pet. ii. 16. We put the name of authors for their works, and this is the case

with this word in the N. T. See Mat. xiii. 35. Rom. iii. 21; and again, Mat. ii. 23. Mark i. 2. Luke xvi. 20. xxiv. 27, 44. Acts viii. 28.] This word προφήτης is not peculiar to the style of the LXX and of the N. T. Blackwall, Sacred Classics, vol. i. p. 24. observes, that Herodotus often uses it, and so does Plato, Alcibiad. ii. I add, that Anacreon likewise, Ode xliii. line 11. calls the cicada

Θέρπος γλυκύς ΠΡΟΦΗΤΗΣ,
Summer's sweet prophet.

See other instances from the more modern Greek writers in Wetstein on Mat. i. 22.

II. *One who speaks² eminently*, i. e. by divine inspiration, [one who is inspired to explain and declare God's will,] whether he foretells futurities or not. Mat. x. 41. [xiii. 57. xiv. 5. xxi. 46.] xxiii. 34. [Mark vi. 4. xi. 32. Luke iv. 24. vii. 26, 28, 39. xi. 49. xiii. 33. John i. 21, 25. Acts xv. 32. 1 Cor. xii. 28, 29. xiv. 29, 32, 37. Eph. ii. 20. See Macknight iii. 5. iv. 11. See Koppe's Exc. iii. on St. Paul's Epistle to the Ephesians, and Macknight on 1 Cor. xii.]

III. This title is applied by St. Paul to a heathen poet, perhaps Epimenides, (for this is by no means certain, see Whitby, Alberti, and Wolfius,) as being supposed by his countrymen, the Cretans, to speak by divine inspiration, and therefore being highly respected by them. See Calmet's Dictionary in POETS. It is well known that most of the heathen poets, aping the prophets of the true God, laid claim to a divine afflatus. occ. Tit. i. 12. [So προφήτης is used of Miriam, Ex. xv. 20. This word among the Greeks signified, properly, an interpreter of oracles and divinations, i. e. of what the μάντις said. See Plato in Tim. t. ix. p. 392. ed. Bip. Dion. Hal. Ant. ii. 73. The word is derived from προφάω or πρόφηναι to speak or bring forward, whence Diodorus (i. 2.) calls history “the προφήτης of truth.” Then it came to signify the same as μάντις, i. e. one who delivered oracles. See Diod. Sic. xvii. 55. Plut. t. viii. p. 102. ed. Hutt. Plat. Charm. p. 110. ed. Heindorf. So in Hebr. נביא is first an interpreter of God's will (used of Aaron, who was to act as the mouth of Moses) Exod. vii. 1; then one familiar with God. See Gen. xx. 8.]

Προφητικός, ή, όν, from προφήτης.—Prophetic, prophetic, proceeding from the prophets. occ. Rom. xvi. 26. 2 Pet. i. 19. Comp. under βεβαίωτερος.

Προφήτις, ιδος, ή, from προφήτης, which see.—A prophetess, a woman who speaks by divine inspiration. occ. Luke ii. 36. Rev. ii. 20. [Some, without any reason, suppose προφήτις in Luke ii. 36. to be, a woman devoted to a religious life; some make it the wife of a prophet, as in Isaiah viii. 3. the wife of Isaiah is called נביאָה. This Hebrew word is used of Miriam as singing hymns to God, Ex. xv. 20; of Deborah, Judg. iv. 4, perhaps not a prophetess in the strict sense of the word; and then of a prophetess strictly. 2 Kings xxii. 14. 2 Chron. xxxiv. 22. See Plut. t. vii. p. 562. ed. Reiske. Etym. M. 327, 53. and Poll. i. 14.]

Προφθάνω, from πρό before, and φθάνω to come.

¹ [Schleusner and the other German writers explain these passages in a larger sense than Parkhurst, and I think rightly. See Macknight's whole commentary on 1 Cor. xii. and what he says on 1 Cor. xi. 5. especially.]

which see.—*To preteat, anticipate.* occ. Mat. xvii. 25.—[*To get before, in* 1 Sam. xx. 24. Æsch. Ag. 1037. Eur. Phœn. 1406. See 1 Mac. x. 4, 23.]

[Προχειρίζω, or in the N. T.] Προχειρίζομαι, from πρόχειρος *ready, at hand*, from πρό *before*, and χείρ *the hand*.

I. *To make any thing be at hand, to bring out, produce.* So Lucian, Toxar. t. ii. p. 55. ὀλίγους οἱ τινὰς ΠΡΟΧΕΙΡΙΣΑ' ΜΕΝΟΙ, '*producing some few*;' and Rhetor. Præcept. t. ii. p. 452. 'and carrying these hard words about with you, ἀποτόξενε ΠΡΟΧΕΙΡΙΣΤΟ' ΜΕΝΟΣ ἐς τοὺς ὁμιλοῦντας, *produce and discharge them among your acquaintance*.' [Dem. 45, 10.]

II. *To choose out, appoint, deligo, sumo ad aliquid faciendum, designo.* Scapula. occ. Acts xxii. 14. xxvi. 16. Many manuscripts also, four ancient, and several printed editions, for προκεκρυμμένον, Acts iii. 20. read προεχειρισμένον. See Wetstein and Griesbach. On Acts xxii. 14. Kypke cites Polybius, Plutarch, and Dionysius Halicarn. using προχειρίζεσθαι *for choosing or electing to an office*. This verb is used in the same sense not only by the LXX, answering to the Heb. לקח *to take*, Josh. iii. 12; and to שלח *to send*, Exod. iv. 13; but also 2 Mac. iii. 7. viii. 9. [Diod. Sic. xviii. 61. xix. 12. Polyb. iii. 40, 14. and 100, 6. See Raphel. Obs. Polyb. p. 387.]

Προχειροτονέω, ὦ, from πρό *before*, and χειροτονέω *to choose, appoint*, which see.—*To choose or appoint before, to fore-appoint.* occ. Acts x. 41.

Πρύμνα, ης, ἡ, from the adjective πρῦμνος *extreme, last, hindermost*.—*The hinder part of a ship, the stern.* occ. Mark iv. 38¹. Acts xxvii. 29², 41.

ΠΡΩΪ, an adv. of time.—*Early, early in the morning, at day-break.* Mat. xvi. 3. Mark i. 35. [xi. 20.] xvi. 9. John xx. 1. et al. [Ex. xvi. 21. Job vii. 4. Xen. Mem. i. 1, 10.] "Ἀμα πρωΐ, *early in the morning, literally, together with the dawn*. occ. Mat. xx. 1. 'Ἀπὸ πρωΐ³, *from morning*. occ. Acts xxviii. 23. 'Ἐπὶ τὸ πρωΐ, *in the morning, when the morning was come*. occ. Mark xv. 1. Comp. Mat. xxvii. 1.

[Πρωτα, ας, ἡ, from] Πρώτος, α, ον, *early in*

the morning; hence, ὥρα *time, season* being understood, πρωτα *is the morning-time or tide, the morning*. occ. Mat. xxi. 18. xxvii. 1. John xviii. 28. xxi. 4. [2 Sam. xxii. 4. Lam. iii. 23. Theophr. H. P. iii. 6. Aristoph. Plut. 1001. Herod. viii. 130.]

Πρώϊμος, ης, ον, from πρωΐ. I. *Early, properly in the morning.* Thus used in the LXX, Is. lviii. 8. τότε ῥαγήσεται πρώϊμον τὸ ὧς σου, *then shall thy light break forth early*, for the Heb. הָיָא נִרְאָה עָרְבָא וְכָא then shall thy light break forth as the morning or dawn.

II. *Early, former.* occ. Jam.-v. 7. where it is applied to the *former rain*, as it is also in the LXX, Deut. xi. 14. Jer. v. 24. Hos. vi. 3. for the Heb. קָדִים, and Joel ii. 23. for קָדִים the same. "The first rains in these (i. e. in Judea and the neighbouring) countries usually fall about the beginning of November (O. S.)⁴." Compare ὀψιμος.

Πρωϊνός, ἡ, ὄν, from πρωΐ.—*Belonging to the morning, morning.* occ. Rev. ii. 28. Comp. Rev. xxii. 16. where observe that the Alexandrian MS. reads ὁ λαμπρός καὶ ὁ πρωϊνός, and fourteen later MSS., with several printed editions, ὁ λαμπρός ὁ πρωϊνός, which reading is embraced by Wetstein, and received into the text by Griesbach. [See Gen. xlix. 27. and comp. Dan. viii. 10. Is. xiv. 12. This is a recent form, according to Lobeck on Phryn. p. 52.]

Πρώρα, ας, ἡ, either from πρό *before*, or προοράω *to look forwards*.—*The fore-part of a ship, the fore-ship.* occ. Acts xxvii. 30, 41. [Xen. An. v. 8, 20. Polyb. xvi. 14, 12.]

Πρωτεύω, from πρώτος *first*.—*To be first, i. e. in dignity, to have the pre-eminence, primas teneo.* occ. Col. i. 18. where Wetstein cites Menander, Demosthenes, and Plutarch using the verb in the same sense. [Esth. v. 11. 2 Mac. vi. 18. Xen. Mem. i. 2, 24. Diod. Sic. i. 4.]

Πρωτοκαθεδρία, ας, ἡ, from πρώτος *first*, and καθέδρα *a seat*.—*A first, highest, or uppermost seat.* occ. Mat. xxiii. 6. Mark xii. 39. Luke xi. 43. xx. 46.

Πρωτοκλισία, ας, ἡ, from πρώτος *first*, and κλισία *a place to recline in*, which see.—*Properly, the first or uppermost place to recline in*, as the ancients did at their entertainments (comp. ἀνάκειμαι and ἀνακλίω), or, speaking agreeably to our customs, *the first or uppermost seat.* occ. Matt. xxiii. 6. (where see Wetstein and Pearce.) Mark xii. 39. Luke xiv. 7, 8. xx. 46. "At their feasts matters were commonly ordered thus: three couches were set in the form of the Greek letter Π; the table was placed in the middle, the lower end whereof was left open to give access to servants, for setting and removing the dishes and serving the guests. The other three sides were enclosed by the couches, whence it got the name of triclinium. The middle couch, which lay along the upper end of the table, and was therefore accounted the most honourable place, and that which the Pharisees are said particularly to have affected, was distinguished by the name πρωτοκλισία." Campbell, Prelim. Dissertat. p. 365, 6.

¹ [Comp. Hom. Od. N. 73. Virg. Æn. iv. 554. The Homeric form is πρύμνη, which occ. Appian, B. C. ii. 98. Lucian, Joiv. Trag. § 47; the other Xen. An. v. 8, 20. Pol. i. 49, 11.]

² On ver. 29. Wetstein (Testam. Græc. t. ii. p. 880.) observes, that Valerius Flaccus, v. 72. expressly mentions an anchor at the stern of an ancient ship.

—Jam prora fretum commoverat, et jam Puppe sedens placidas dimiserat anchora terras.

Comp. Virgil, Æn. vi. 3—5, and Bp. Pearce on Acts xxvii. 29. And we learn from Sir John Chardin (cited in Harmer's Observations, vol. ii. p. 497.) that the modern Egyptian saiques, in like manner, "always carry their anchors at their stern, and never their prow, contrarily to our managements." And on the case in Acts xxvii. 29. Wetstein remarks, that had the sailors cast the anchors from the prow, that indeed would have remained unmoved, but the stern or poop being turned about by the winds and waves would have dashed against the rocks, and so they would have fallen into the very danger which they wished to avoid.

³ [See Lobeck on Phryn. p. 47.]

⁴ Dr. Shaw, Travels, p. 335. 2nd edit. Comp. Heb. and Eng. Lex. 3rd edit. under קָדִים VII.

Πρῶτος, η, ου, by syncope for πρότατος, the superlative of πρό before.

I. Of time, *first*, in a superlative sense. Rev. i. 11, 17. ii. 8. [Mat. xxvi. 17. Mark xiv. 12.] 1 Cor. xv. 45, 47. 2 Tim. iv. 16. et al. freq. [Diod. Sic. i. 50. Polyb. xii. 3, 7. Xen. An. iv. 8, 1. Dem. 708, 2. To this class we may put the places where some Lexicographers say it is used for πρῶτον, as John i. 42. v. 4. viii. 7. xx. 4, 8. (though see sense II.) Acts xxvi. 23. xxvii. 43. Rom. x. 19. 1 Tim. ii. 13. 1 John iv. 19. See Matthiæ, § 468.]

II. Of time, *former*, *before*, in a comparative sense, as *first* is often used in English, and many other superlatives in Greek¹. John i. 15, 30. (comp. viii. 58.) xx. 4, 8. Luke ii. 2. Acts i. 1. Comp. 1 Cor. xiv. 30. and see Campbell's notes on John i. 15. xv. 18. [See 1 Tim. v. 12. Heb. viii. 7. 2 Pet. ii. 20. Rev. ii. 4, 5, 19. xxi. 4. In Mat. xii. 45. and xxvii. 64. it may be either the *former* or the *first*.]

III. Of order or situation, *first*. occ. Acts xvi. 12. Raphaelius has sufficiently shown that both Polybius and Herodotus use πρῶτη in this sense, and cites Polybius applying it in a construction very similar to that in the Acts, lib. ii. cap. 16. p. 145. μέχρι πόλεως Πίσσης, ἢ ΠΡΩΤῆς κείται τῆς ΤΥΡΡΗΝΙΑΣ ὡς πρὸς τὰς δυσμὰς, 'unto the city of Pissia, which lies the *first* of Etruria towards the west.' See also Whitby's note, and his Alphabetical Table of places subjoined to his Commentary on the N. T. in ΠΗΛΙΠΠΙ. But comp. Bowyer on Acts xvi. 12. Bp. Pearce, however, (whom see,) thinks not only that the present printed Greek copies are right, but also that, at the time St. Luke wrote, *Philippi* was the *chief*, if not the *first*, city of the part of Macedonia where St. Paul then was: although, according to Livy, xlv. 29. and Diodorus Sic., P. Æmilius had appointed Amphipolis to be the *chief* city of that part two hundred and twenty years before. [Schl. makes it the *chief* city.]

IV. Of dignity, *first*, *chief*, *principal*; of persons, Mat. xx. 27. Mark vi. 21. Luke xix. 47. Acts xiii. 50. xvii. 4. xxv. 2. xxviii. 7, 17. Comp. 1 Tim. i. 15. On Acts xiii. 50. Wetstein cites from Josephus the phrases τῶν Ἱεροσολυμιτῶν, τῶν Ἰουδαίων, τῶν Σαμαρειτῶν Οἱ ΠΡΩΤΟΙ; and from Plutarch the very expression Οἱ ΠΡΩΤΟΙ ΤΗΣ ΠΟΛΕΩΣ: of things, Mat. xxii. 38. Mark xii. 28—30. Comp. Luke xx. 22. 1 Cor. xv. 3. ἐν πρώτοις 'among the first or principal things.' Bp. Pearce. [Comp. Polyb. iii. 8, 3. Xen. An. ii. 6, 17. Diod. Sic. xiii. 37. In Luke xiii. 30. xv. 20. it is *best*.]

V. Πρῶτον, neut. used adverbially, and signifying *first*, of time, and that whether in a superlative sense, Mat. vi. 33². Mark [iv. 28.] xvi. 9. [Acts vii. 12. xi. 26. 1 Cor. xi. 18. 2 Cor. viii. 5. et al.] or more commonly in a comparative one. Mat. v. 24. vii. 5. viii. 21. [xii. 9. Mark ix. 11, 12. 2 Thess. ii. 3. 1 Tim. v. 4.] πρῶτον ἡμῶν, *before* you, John xv. 18; of order or dignity, Rom. [i. 8.] iii. 2. 1 Cor. xii. 28. 1 Tim. ii. 1. 2 Pet. i. 20. iii. 3.

¹ See Hammond on John i. 15. and Duport, Lect. on Theophr. Eth. Char. cap. xi. p. 357. ed. Needham.

² [Wahl refers this to the sense of priority in dignity.]

Πρωτοστάτης, ου, ὁ, from πρῶτος, *first*, and ἵσταμαι to stand.

I. Properly, a military term. *The officer who stands on the right of the front rank, the leader or captain of the front rank.* [See Job xv. 24. Polyb. xviii. 12, 5. Diod. Sic. xx. 12. Xen. Cyr. iii. 3, 57. De Rep. Lac. xi. 4. Thuc. v. 71. Etym. M. 729, 10. Poll. i. 127.] Hence,

II. *A ringleader.* occ. Acts xxiv. 5.

Πρωτόκία, ων, τά, from πρωτόκοκος.—*The rights of primogeniture, the birth-right.* occ. Heb. xii. 16. The LXX also use this word for the Heb. בְּרִית birth-right. Gen. xxv. 31—34. xxvii. 36. Deut. xxi. 17. 1 Chron. v. 1.—*The birth-right*, among the ancient patriarchal Hebrews, included not only a *double portion* of the father's estate, (see Deut. xxi. 17. Gen. xlviii. 22. 1 Chron. v. 1, 2.) but also *pre-eminence* or *authority* over the other brethren (Gen. xxvii. 29. xlix. 3. 1 Sam. xx. 29); because with the *birth-right* in those times was generally connected the *progenitorship of the Messiah*, (see Gen. xlix. 8. 1 Chron. v. 2.) So that he who had the *right of primogeniture* was not only an eminent type of the *first-born who are written in heaven*, and are partakers of the *eternal inheritance*, (comp. Heb. xii. 23.) but was also to be the *progenitor of the Messiah*; and a slighting of the *birth-right* was both a slighting of the high distinction last-mentioned, and also a despising of that *eternal inheritance* which was typified by the *double portion* of the temporal estate. Hence it is that St. Paul calls Esau a *profane* person, for selling his *birth-right*; and the Targum ascribed to Jonathan Ben Uziel thus paraphrases Gen. xxv. 32—34. "And Esau said, Behold, I am going to die, and shall never live again in the world or age to come, (וְלֹא אֶחְיֶה בְּעוֹלָם) and to what purpose is this birth-right, and the portion in that world of which you speak? And Jacob said, Swear to me this day, and he swore unto him; and he sold his birth-right to Jacob. And Jacob gave to Esau bread and pottage of lentils, and he ate and drank, and arose and went away. Thus Esau despised the birth-right and the portion in the world to come;" or, as the Jerusalem Targum expresses it, "Thus Esau despised the birth-right, and spurned his portion in the world to come, and denied or renounced (וְרָצָה) the resurrection of the dead³."

Πρωτόκοκος, ου, ὁ, ἡ, from πρῶτος *first*, and τέκοα perf. mid. of τίκτω, or obsolete τέκω, properly to bring forth, as the female, but sometimes to beget, as the male. Comp. τίκτω.

I. *The first-born* of man or beast. Heb. xi. 28. Comp. Exod. xii. 12, 29. [See Gen. iv. 4. x. 15. xxvii. 29, 37. Ex. xi. 5; and in this sense it is applied to Christ, in respect of his opening the

³ The reader may remark, that in the second edition I have not, as in the first, mentioned the *priesthood's* being annexed to the *birth-right*. My reason for this omission is, that, on attentive reconsideration, I think that neither the texts there quoted, (namely, Num. iii. 12. Exod. xix. 22. xxiv. 5.) nor any others, are sufficient to prove such annexation; and whoever will peruse the learned Vitringa's Observations Sacrae, lib. ii. cap. 2 and 3. will, I believe, be of the same opinion. The English reader may, for his satisfaction, consult Bp. Patrick's Comment on the several texts.

womb of the blessed Virgin. Mat. i. 25. Luke ii. 7. See Scott's and Campbell's notes on Mat.

II. [1.] Christ is called, Col. i. 15. *πρωτότοκος πάσης κτίσεως, the first-begotten¹ or first-born of the whole creation*, because he was begotten to be *Heir and Lord of all things*, (comp. Heb. i. 2, 8. Acts x. 36.) and in all things, or over all persons, to have the pre-eminence, (comp. Ps. lxxxix. 27.) and because all things were created ΕΙΣ αὐτόν FOR him, as well as δι' αὐτοῦ by him. See ver. 16—18. In the same view he is styled absolutely ΤΟΝ πρωτότοκον THE first-born. Heb. i. 6². [Schl. translates the passage of Colossians *Prince and Lord of all created things*; Wahl says that the word denotes *first, chief*, and it is used of Christ to explain his relation in this passage to the universe. Bretschneider refers it to the first sense, and says that Christ is called *πρωτότοκος* "quatenus a Deo ante mundum conditum genitus est." I may observe, that in 1 Chron. v. 11. the word simply means *first*; and that in 2 Sam. xix. 43. it seems used comparatively, *πρωτότοκος ἐγὼ ἢ σύ, I am greater than thou*. In Ex. iv. 22. Ps. lxxxix. 27. Jer. xxxi. 9. it denotes the *most loved, or most exalted*. The passage of Colossians being of great importance, I give Bp. Middleton's note on it:—"Coloss. i. 15. *πρωτότοκος πάσης κτίσεως*. Our version has 'of every creature;' Macknight and Wakefield 'of the whole creation;' Newcome says it may be either, but this, I apprehend, is a mistake. The absence of the article shows that *κτίσις* is here used for an individual, as in our version, and not of the creation inclusively, which would have required *πάσης τῆς κτίσεως*. So Mark xvi. 15. and Rom. viii. 22. I do not, however, perceive that this distinction throws any light on the controversy respecting the meaning of the whole passage. Michaelis, after Isidore the Pelusiot, would accent the penult *πρωτοτόκος*, so as to make the sense active: but then it will signify, not simply having born or begotten, but that for the first time; so Hom. II. xvii. 5. The Socinians understand *πρωτότοκος* to represent the Heb. רִאשִׁית, and to be thus expressive only of the dignity of primogeniture. I am surprised that this interpretation should have been adopted by Schleusner; for surely nothing can be more incompatible with the whole context. In illustration of the truth that Christ is *πρωτ. π. κτ.* the apostle adds, that through him (Christ) were created all things in heaven and on earth, visible and invisible, with the several orders of angels: thus, then, it will be said, that Christ was the eldest born of his own creation, which is so absurd, that it requires no common hardihood to defend it. Schleusner, indeed, it must be admitted, adopts the derived, not the primitive sense, of *πρωτότ.*, making it to signify *princeps* and *dominus*; but this does not relieve the difficulty, unless an instance can be produced in which *πρωτότ.* signifies *dominus* otherwise than in reference to the brethren, over whom the first-born among the Jews had authority. Of the literal sense, the instances cited by Schleusner are Gen. xxvii. 29, 37. 1 Sam. xx. 29. About which there can be no doubt: for the

metaphorical, he quotes Jer. xxxi. 9. in which, however, there is no confusion of metaphor, the words being, 'I am father to Israel, and Ephraim is my first-born,' i. e. Ephraim shall have authority over the other tribes, who are his brethren; exactly as in Rom. viii. 29. we have *πρωτότ. ἐν πολλοῖς ἀδελφοῖς*. What is wanted is an instance in which *πρωτότοκος* is so used in the metaphorical sense, that it not only has lost sight of its origin as a metaphor, but is used in direct contradiction to it, as is alleged in the present instance. On the whole, I know of no better expedient than to understand the words as 'begotten before every creature,' i. e. before any created being had existence: thus it was explained by the majority of the ancients. See Suicer, vol. ii. p. 879. That *πρώτος* may be thus used, is evident from John i. 15 and 30. Michaelis has observed, that, in the language of the Rabbins, God is called the first-born of the world. At any rate, be the meaning of this text what it may, the utmost which can be expected by the malice of heresy, and achieved by the perversion of criticism, is to detach it from the verses which immediately follow, with which, however, it seems to be most intimately connected. But even this will be of no avail; with the 16th, and especially the 17th verse, the reasonable advocate for the pre-existence and divinity of Christ might, if he had no other evidence in his favour, be abundantly content. The positive assurance that Christ was before all things, and that by him all things *οὐκ ἐγένετο* (the word used both by Josephus and Philo of the acknowledged Creator, see Krebs, Obs. in N. T. e Josepho, and also by many other writers) leaves no question as to the dignity of the Redeemer of mankind. Mr. Wakefield translates 'an image of the invisible God, a first-born,' &c. as if there were several such. It is difficult to suppose that he was ignorant of the usage after the verb-substantive. Ver. 23. *ἐν πάσῃ τῇ κτίσει*. Several considerable MSS. *τῇ*; and Griesbach thinks the article probably spurious. Not a single MS. of Matthiæ omits the article. The phrase here is equivalent to ver. 6 of this chapter, *ἐν παντὶ τῷ κόσμῳ*."]

2. Christ is also called *πρωτότοκος ἐκ τῶν νεκρῶν, the first-born or first-begotten from the dead*, in regard of his being the first that rose from the dead, no more to die: for, as the author of the *Answers to the Orthodox* well observes, *εἰς γὰρ ἀθάνατόν τε καὶ ἄφθαρτον ζωὴν οὐπω γέγονέ τις ἢ ἀνάστασις πλὴν τοῦ Σωτήρος Ἰησοῦ Χριστοῦ*, 'no one has yet arisen to an immortal and incorruptible life but our Saviour Jesus Christ.' Respons. 85. So Chrysostom, speaking of them who rose from the dead before Christ, *ἀναστάντες πάντες ἀπέθανον πάλιν, γέιμα δέδωκότες τῆς ἀναστάσεως*—'ὁ δὲ Χριστὸς ἀναστὰς οὐχ ὑποπίπτει θανάτῳ'—'all these, though they rose, yet died again, affording us a taste of the resurrection: but Christ being risen, is no more subject to death—' occ. Col. i. 18. Rev. i. 5. Comp. Acts xxvi. 23. Rom. vi. 9. 1 Cor. xv. 20, 23. and see Suicer, Thesaur. under *πρωτότοκος* I. 2. b. [Parkhurst has not made it very clear here whether he means *first in dignity or first only in order*. Schl. puts this place under the same head as the last passage, viz. *chief, most excellent, &c.*

¹ [See the last word.]

² See Tillotson's Sermon. XLIII. vol. i. p. 442. fol. and Whitby's and Macknight's note on Col. i. 15.

and then says, almost in Parkhurst's words, *first and chief of those who so rose from the dead as to undergo death no more*. But he subjoins Gregory Nyssen's explanation, (Or. ii. c. Eunom.) which seems rather to refer to time, *ὁ πρῶτος δι' αὐτοῦ λύσας τὰς δδύνας τοῦ θανάτου*. Bretschneider says, "He who first rose from the dead is the leader and prince of them that rise." I do not understand Wahl.]

3. This title is applied to Christ in respect of his being the *first-born* [and so the chief] among many brethren, both in holiness and glory. occ. Rom. viii. 29. Comp. under *προορίζω* II. The above cited are all the texts of the N. T. where *πρωτότοκος* is applied to Christ. [In this interpretation the German lexicographers agree.]

III. "Saints are called (*πρωτότοκων*) the *first-born*, because under the law the *first-born* were peculiarly appropriated to God, and heirs of a double honour and inheritance." Doddridge. occ. Heb. xii. 23. [Or Christians may be so called as being especially dear to God and valued by him. See the texts in the LXX collected under II. 1.] Comp. under *πρωτοτόκια*. But see Macknight on Heb. xii. [In Heb. the word בְּרִיךְ, which is properly the *first-born*, so often rendered by *πρωτότοκος* in the LXX, denotes frequently *what is chief or most powerful or excellent in its kind*. See Deut. xxxiii. 17. Job xviii. 13. (where the LXX has *ὁ κρᾶτος τοῦ θανάτου ἔχων*, and Schlutz says *primogenitus mortis*), and Is. xiv. 13. This too is the word used in Ex. iv. 22. Ps. lxxxix. 27, (28.) Jer. xxxi. 9.]

ΠΤΑΙ'Ω.—*To stumble, fall*. [2 Mac. xiv. 17.] In the N. T. it is applied only spiritually, and that whether to slighter offences, James iii. 2. twice; or to those of a more grievous kind, Rom. xi. 11. (comp. ch. ix. 32.) James ii. 10. (comp. ver. 11.) 2 Pet. i. 10. [Schl. gives the sense to *suffer for faults, become wretched, fall from one's former fortune*, in Rom. xi. 11. 2 Pet. i. 10. and Wahl gives the latter sense, and cites the place of St. Peter as an instance, quoting also 1 Sam. iv. 2, 3. Diod. Sic. xvi. 47. Polyb. i. 10, 1. Xen. Cyr. iii. I, 26. Schl. cites Diog. L. i. 46. Thuc. ii. 43. iv. 18. For the sense given by Parkhurst, see Deut. vii. 25. Ecclus. xxxvii. 16. M. Antonin. vii. 15.]

Πτέρνα, ας, ἡ, from πατεῖν τὴν ἔραν, *treading upon the ground*, say the Greek etymologists. *The heel*. occ. John xiii. 18. Comp. Ps. xli. 10. where the LXX translation of the latter part of the verse—*ἐμεγάλυνεν ἐπ' ἐμὲ περιρυσμόν* *hath magnified supplantation against me*—sounds differently from that in St. John; the sense, however, of both is the same, namely, *hath behaved very treacherously against me*, by a figure taken from deceitfully tripping up another's heels, and making him fall. Comp. Suicer, Thesaur. in *περνίζω*, [which occ. in Gen. xxvii. 36. in the sense of *circumventing*, and so Jer. ix. 4. *πᾶς ἀδελφὸς πτέρην περνιεύει*, and Hos. xii. 3. Mat. iii. 8. Suidas, after Theodoret on this psalm, explains *πτέρνα* by *ὁ δόλος* *καὶ ἡ ἐπιβουλὴ*, and *περνίζω* by *καταβάλλω*, adding, that it is a metaphor from racers, who trip up one another's heels.]

Πτερύγιον, ου, τό, from πτέρυξ, which see.

I. A little wing, or in general a wing. Thus it (541)

is applied by the LXX to the wings of the cherubs in the Holy of Holies of Solomon's Temple, 1 Kings vi. 24.—[of the fins of fish, in Lev. xi. 9, 10, 12. Deut. xiv. 9, 10.]

[II. Thence it comes to signify the *tip or extremity* of any thing, as of a cloak. Num. xv. 36; or garment, 1 Sam. xv. 27. xxiv. 5, 6, 12; and so Hesychius explains it, and also as ἀκρωτήριον. See Xen. An. iv. 7, 10. Salm. ad Tertull. de Pall. p. 111. Compare also Ex. xxviii. 26.]

III. A wing or appendage to a building. occ. Mat. iv. 5. Luke iv. 9. The *περύγιον τοῦ ἱεροῦ* here mentioned seems to have been what was called the *king's portico*, which was built parallel to the south front of the temple, and was, says Josephus, Ant. xv. 11, 5. 'one of the most memorable works that was ever seen under the sun; for whereas the valley itself was here so deep that one could not bear to look down into it, on the edge of this, Herod raised the immense height of the portico; so that if any one from the roof of this portico should look through both these depths at once, his head would grow dizzy, the sight not being able to reach the bottom of such a prodigious abyss¹.' Somewhere, then, on the roof of this portico it is probable that the devil placed our Saviour. [A writer (Haseus) in the Bibl. Brem. cl. vi. p. 993. and Deyling, (ii. 372.) Wahl, and Kuinoel, also say, the *top of the king's portico*; others, Olearius and Wolf, understand *περύγιον* generally of the porticos which ran all round the temple, and which were built on large masses of stone². Schl. and Bretsch., referring to sense II. (the extremity,) understand the word to mean, in these places, the *top or roof* of the temple. Kuinoel, however, points out that Josephus expressly mentions there being iron knobs on the top of the temple to prevent any one from going on it. (B. J. v. 5, 6. vi. 5, 1.) But Fritsche says, that it does not appear from either place that these knobs were so close that no one could really stand there. There is a curious passage (noticed by him after Deyling) in Eusebius, (H. E. ii. 23.) in which it is said that James the apostle was treacherously advised by the Scribes and Pharisees to go up to the *περύγιον τοῦ ἱεροῦ* to be seen and heard by all the people, and that they threw him down thence. And Deyling understands the *περύγιον* there mentioned to be a sort of *parapet* round the roofing of the outer courts, to which you could go up by steps, while Fritsche understands it to be the edge of the temple itself. He observes, that as *τὸ ἱερόν* is mentioned, we must understand it of the temple, and on that ground he rejects the first explanation, (the king's portico,) which in other respects he would approve.]

¹ Where "the precipitation doth down stretch
Below the beam of sight."

SHAKSP. Coriolanus, act iii. scene 2,
at the beginning.

"How fearful
And dizzy 'tis to cast one's eyes so low!"
King Lear, act iv. scene 6.

[Josephus mentions that the top of this portico was highest in the middle part.]

² [There is no great difference between these two opinions, except that the first is the more definite. Schl. represents them as quite different, and wrongly ascribes the second to Deyling. About Wolf, too, I am doubtful.]

Πτέρυξ, υγος, ἡ, from πτερόν the same, which q. πτερόν from πέτομαι to fly.—A wing, properly of a bird. Mat. xxiii. 37. Rev. iv. 8. ix. 9. xii. 14. [See Ex. xix. 4. xxv. 20. Ps. lv. 6. and with Mat. comp. Luke xiii. 34. Eur. Herac. 10. Anthol. t. ii. p. 19. t. iv. p. 266. Plut. de Philostr. p. 494. E. and also Ps. xxxvi. 7. lvii. 2. Eur. Herc. Fur. 71. Æsch. Eum. 1004. and Schultens on Job xix. 15.]

Πτηνόν, οὖ, τό, from πτήμι or the obsolete V. πτάω to fly.—A bird, a fowl. occ. 1 Cor. xv. 39. [Xen. Cyr. i. 4, 11.]

ΠΤΟΕ'Ω, ὦ, to affright, terrify; whence πτοέομαι, οὔμαι, pass. to be affrighted, terrified. occ. Luke xxi. 9. xxiv. 37. [Deut. xxxi. 6. Ex. xix. 16. Job xxiii. 15. 1 Mac. vii. 30. Polyb. x. 42, 4. Joseph. B. J. i. 30, 4.]

Πτόσις, εως, ἡ, from πτοέω, which see.—A being affrighted or terrified, terror, consternation. occ. 1 Pet. iii. 6. [Prov. iii. 25. For πτο see 1 Mac. iii. 25. Diod. Sic. xx. 66.]

Πτόον, ου, τό, from πτύω to spit, spit out.—A shovel, whence corn is thrown or spit out, as it were, against the wind, to separate it from the chaff. That this is the true sense of the word, and not a fan or van, is evident from Homer, II. xiii. 538.

Ἰδ' δ' ὅτ' ἀπὸ πλατέος ΠΤΥΟ'ΦΙΝ μεγάλην κατ' ἁλώην Θρόσκουσιν κύμασι μελανόχροες, ἡ ἐρέβινθοι.—

The Greek Scholion on this place in Schrevelius's edition says, πτόον δ' ἐστίν, ἐν ᾧ τὰ ἡλομήνα γεννήματα ἀναβάλλουσι χωρίζοντες τοῦ ἀχθρου, 'the πτόον is what they throw up the corn with, after it is threshed, to separate it from the chaff.' See more in Wetstein on Mat. "After the grain is trodden out," says Dr. Shaw, Travels, p. 139. "they winnow it by throwing it up against the wind with a shovel; the τὸ πτόον, Mat. iii. 12. Luke iii. 17. there rendered a fan, being too cumbersome a machine to be thought of; for it is represented as carried in the hand." And indeed I do not find that the winnowing-fan is ever mentioned as used by the eastern nations, either in ancient or modern times. [The German lexicographers all make it a fan.]

Πτόω, to affright, terrify; whence πτόωμαι, pass. to be affrighted, startled; for it particularly denotes the starting of a horse, as may be seen in Wetstein. Comp. also Kypke. occ. Phil. i. 28. [Diod. Sic. xvii. 34 and 57. Æsch. Socr. D. iii. 16. Plut. Fab. i. p. 677. ed. Reiske. Hesychius has πτόρεται κλαδαίνεται, σίεται, φοβεΐται, φρίττει.]

Πτόσμα, ατος, τό, from πέπτωμαι perf. pass. of πτύω to spit.—Spittle. occ. John ix. 6. [Polyb. viii. 14, 5. Poll. On. ii. 103. Foes. Cæc. Hippoc. p. 327.]

ΠΤΥ'ΣΣΩ, to roll up a scroll or volume of a book. occ. Luke iv. 20. Comp. ἀναπτύσσω. [Hom. Od. i. 439. Herodian i. 17, 1.]

ΠΤΥ'Ω, formed from the sound, as the Latin spuo, and Eng. to spit.—To spit, to throw out spittle from the mouth. occ. Mark vii. 33. viii. 23. John ix. 6. [Num. xii. 14. for πτυ. See Ecclus. xxvii. 13. Xen. Cyr. viii. 1, 42.]

Πτώμα, ατος, τό, from πίπτωμαι perf. pass. of πίπτω to fall.—A dead body fallen to the ground, a carcase, which, by the way, from the Latin caro casa, flesh fallen. occ. Rev. xi. 8, 9. Mark vi. 29. Mat. xxiv. 28. In which last-cited text I concur with those many learned interpreters who refer πτώμα to the Jews, and ἀερόι to the Romans, and suppose the latter word to allude to the Roman military ensigns, which were eagles of gold or silver. Comp. Deut. xxviii. 49. Job xxxix. 30. In the LXX of Judg. xiv. 8. πτώμα answers to the Heb. נֶפֶשׁ a carcase, which is in like manner from the verb נָפַח to fall. [The word is used of the ruin or fall of walls or a house in Diod. Sic. xviii. 70. See also Polyb. xvi. 31, 8; of a carcase, Polyb. xv. 14, 2. Herodian i. 15, 3. iv. 6, 2; but not in writers of a good age. See Lobeck on Phryn. p. 375. In the LXX the word is often used of great calamities, as Job xviii. 12. Prov. xvi. 19. Is. viii. 14.]

Πτώσις, εως, ἡ, from obsol. πτώω to fall.—A fall or falling. occ. Mat. vii. 27. Luke ii. 34. [In the last passage the sense is metaphorical. The expression means, "shall occasion the fall;" and some interpret fall here as meaning sin, others as misfortune or destruction. There is little difference, as the sin would be followed by the misfortune. See Ez. xxvi. 15. Is. li. 17. Ecclus. iii. 30. The word occurs in the sense of fall in Polyb. ii. 16, 3. Diod. Sic. iii. 56.]

Πτωχεία, ας, ἡ, from πτωχεύω.—Poverty. occ. 2 Cor. vii. 2, 9. 1. Rev. ii. 9. [1 Chron. xxii. 14. Job xxx. 27. Deut. viii. 9.]

Πτωχεύω, from πτωχός.—To be or become poor. occ. 2 Cor. viii. 9. [On this important passage see Archbishop Magee, ii. p. 621. and following. He mentions that there are six passages in the LXX and Apocrypha, viz. Judges vi. 6. xiv. 15. Ps. xxxiv. 10. lxxix. 8. Prov. xxiii. 21. and Tob. iv. 21. where πτωχεύω occurs; and in every one of these there is a sense of transition from opulence to poverty, or from possession to privation. In the first and fourth the Hebrew is חָזַק, which is rendered *attenuor* by Trommius and Biel, and in the same sense by the other lexicons; a sense, too, necessary from the context. In the third, fourth, and fifth, we have in the Hebrew חָזַק, חָזַק, which, in Archbishop Magee's opinion, signifies undoubtedly the *becoming or being made poor*. In the two last of these three, Schutz says *depauperantur*, and in Prov. xiii. 8. where the same word occurs, and Symmachus has *πτωχευόμενοι*, the LXX have *ταπεινούντες*. In Tobit we have only the Greek, but the context is strong in favour of the same sense. Jerome renders the word in all these places so as to imply a change; and Schleusner expressly mentions the use of the word in the LXX in the sense of *becoming poor, being reduced to indigence*; and he explains it in this place of Corinthians to be in a worse condition. The Archbishop, from the evidence adduced, thinks it clear that the verb in Jewish Greek signified *exclusively, to become poor*. At all events, it must be allowed that it has that signification in all the remains

¹ [Many interpret it here in a larger sense than mere poverty, as afflictions. See Ps. xxxi. 10.]

we have ; and this is strongly in favour of giving it the same meaning in this place of Corinthians. See Hom. Od. O. 303. where, as Archbishop Magee says, there is decidedly a *change of state* implied.]

Πτωχός, ἡ, ὄν, from *πέπτωχα* perf. act. of *πτώσσω* to shrink with fear, tremble, which from *πτοῶ* to terrify, [or perhaps, as some etymologists say, from *πτῶ* to fall. Suidas defines it ὁ ἐκπεπτώχως τοῦ ἔχειν, and Suicer says that it is properly "one who has been cast down from riches to want." On the difference between *πτωχός* and *πένυς*, (which implies a less degree of want, though the words are sometimes interchanged,) see the latter word.]

I. Poor, indigent, destitute of the goods and necessities of this life. Mat. xix. 21. xxvi. 9, 11. [Mark x. 21. xii. 42, 43. xiv. 5, 7. Luke xiv. 13, 21. xvi. 20, 22. xviii. 22. xix. 8. xxi. 5. John xii. 5, 6, 8. xiii. 29. Rom. xv. 26. 2 Cor. vi. 10. Gal. ii. 10. James ii. 3, 5, 6. Rev. xiii. 16. Job xxix. 12. Prov. xiv. 21. Is. iii. 14. for *πν*; Prov. xiii. 8. xiv. 20. xvii. 5. for *πν*.] Comp. *πένυς*.

II. Poor, in a spiritual sense, destitute of spiritual riches. Rev. iii. 17.

III. One who is duly sensible of his spiritual poverty and wretchedness. Mat. v. 3. (comp. Is. lxi. 2.) Mat. xi. 5. Luke iv. 18. comp. Is. lxi. 1. and observe that the correspondent Heb. word to *πτωχός* of the LXX and of St. Luke is *עני* humble, meek. [Schleusner refers the three last passages to sense II.]

IV. Poor, unable to confer spiritual riches, such as justification and acceptance with God. Gal. iv. 9.

Πυγμή, ἡς, ἡ, from *πύξ* with the double fist, which from *πύκα*, adv. close together, closely. Observe further, that *πύξ* is an adv. of the like form as *γυῖς* on the knees, *δάξ* with the heel, &c.—The fist, the doubled fist. So Hesychius, *πυγμή*, *γρόνθος*; Suidas, *πυγμή*, *γρόνθος*, *σύγκλεισις* *δακτύλων*, the fist, the closing of the fingers; and Pollux, [ii. 4, 147.] *ἀνὲρ ἐξ συγκλείσας τὴν χεῖρα, τὸ μὲν ἔξωθεν καλεῖται πυγμή*, 'if you shut your hand, the outside is called *πυγμή*.' Hence the dative *πυγμῇ* being used, as it were, adverbially, *πυγμῇ νίπτεισθαι τὰς χεῖρας*, literally, to wash the hands with the fist, i. e. by rubbing water on the palm of one hand with the double fist of the other. The reader may see other interpretations of this word in Pole, Synops., Wolfius, Wetstein, and Campbell. I have taken that which seems to me the best, and which is also embraced by the learned Noldius, Partic. Hebr. Annot. 1965. and by Wolfius in his Cur. Philol. Next to this I should prefer that of Lightfoot, who explains the phrase by *washing the hands as far as the fist extended*, i. e. up to the wrist. This the Rabbins call a *washing* *פָּרַשׁ יָד* to the break or joint; and the Doctor quotes a tradition of theirs from the Talmudical Tracts, that the hands were to be thus washed. occ. Mark vii. 3. The LXX have the noun *πυγμή*, Exod. xxi. 18. Is. lviii. 4. for the Heb. *פָּרַשׁ יָד* the fist clenched or (to use the Eng. derivative from the Heb. *פָּרַשׁ*) wrapped together. [Wahl says with the fist, i. e. strongly, the same as *βίαι*; or diligently, the same as *ἐπιμελεία*. The Vulgate has frequently, (crebro,) and the Syriac diligently. So

Luther, Erasmus, and others; and so Epiphanius understands the passage, and uses the word in Hæc. xv. ad init. Theophylact explains it *ἄχρι ἀγκῶνος* up to the elbow. The Jews certainly in washing clenched one fist, and then with the other hand washed that and the whole arm. See Pocock ad Port. Mos. c. 9.]

ΠΥΘΩΝ, ὄνος, ὁ, from Heb. *נָחָשׁ*, a species of serpent.

I. This word in the profane writers is used, so far as I can find, only in the two following senses.

1. The singular, *Πύθων* *Pythion*, is the name of that monstrous serpent feigned to be killed by Apollo; whence he was called *Πύθιος* or *Pythian*: which story, whatever physical or historical ground it may have, bears a manifest allusion to the promise of bruising the serpent's head by the seed of the woman, Gen. iii. 15.

2. *Πύθωνες*, οἱ, plur., according to Plutarch, cited by Wetstein, was used in his time for the *Ἐγγαστρίμωτοι*, or those *diviners who spake from their belly*, de Def. Orac. t. ii. p. 414. τοὺς Ἐγγαστρίμωτους εὐρυκλέας πάλαι, νυνὶ ΠΥΘΩΝΑΣ προσαγορευομένους¹. Hence,

II. *Πύθων*, ὄνος, ὁ, a divining demon. So Hesychius, *Πύθων*, *δαμόνιον* *μαντικόν*. occ. Acts xvi. 16. where *Πύθωνος*, I apprehend, properly means the demon himself with which the damsel was possessed, and which St. Paul cast out, ver. 18; for St. Luke's expression *πνεῦμα Πύθωνος*, a spirit of a divining demon, seems exactly parallel to what he uses in his Gospel, ch. iv. 33. *πνεῦμα δαιμονίων ἀκαθάρτων*, a spirit of an unclean demon. Further, *Πύθων* imports *divination*, either from *Πύθιος* *Pythian*, the title under which Apollo gave out his oracles at Pytho or Delphi, (whence the priestess who uttered them was also called *Pythia*,) or else immediately from Heb. *נָחָשׁ* a serpent, which was an animal particularly respected by the heathens in their *divinations*, as being to them an emblem or representative of the solar light or Apollo, their *divining* god. Add to which, that, considering the religious and high regard paid to serpents in various manners among the ancient idolaters throughout the world, and which is still paid to them in some heathen countries to this day², it seems as if that *Old Serpent*, the Devil, had taken a peculiar pleasure in consecrating the animal, under the disguise of which he had succeeded but too well against our first parents; and that by pretending to *divine* or *foretell*, in direct contradiction to the revelation of God, what would be the consequence of their transgressing the command of their Creator. See Gen. iii. 1—5.

¹ Mollerus on Is. xix. 3. cited in Leigh's Critica Sacra, and Mintert in his Lexicon, [and Schleusner, Wahl, and Bretschneider,] say, that Apollo himself was called *Πύθων*; but I find no proof of this; and the learned Wolfius, on Acts xvi. 16. expressly affirms that he is never so styled. [See, however, Anthol. Gr. t. i. p. 55. ed. Jacobs.]

² See Coke's Inquiry into the Patriarchal and Druidical Religion, &c. Introduct. p. 3. Vossius, de Orig. et Progressu. Idololat. iv. 63. Selden, de Dis. Syr. Syntag. ii. 17. Jenkin's Reasonableness of the Christian Religion, vol. ii. cap. 13. p. 225. &c. 2nd edit. Thirlby's Note on Justin Martyr, p. 445. Jones's Physiological Disquisitions, p. 289. &c.

³ Complete System of Geography, vol. ii. p. 475. Owen's Natural History of Serpents, p. 216. Newbery's Collect. of Voyages, vol. xvii. p. 48.

Πυκνός, ἡ, ὄν, from *πύκα*, adv. *closely, close together*. [Properly, *thick, close*. Xen. An. iv. 7, 10. Hom. Il. A. 118. Ezek. xxxi. 3.]—*Frequently*. occ. 1 Tim. v. 23. Πυκνά, neut. plur. used adverbially, *frequently, often*. occ. Luke v. 33. Πυκνά is likewise thus applied by Homer, Il. xviii. 318. Comp. Odys. xvii. 198. and see Wetstein. [See also Ælian, V. H. ii. 21. Xen. de Rep. Lac. xii. 5. The comparative]

Πυκνότερος, α, ον, *more frequent*, [is found in the neut.] Πυκνότερον, used adverbially, *more frequently*. Acts xxiv. 26. [Dem. 1035, 14. 2 Mac. viii. 8.]

Πυκτεύω, from *πύκτης* a boxer, which from adv. *πύξ* with the fist, which see under *πυγμή*.—*To box, fight with the fist*, which was one of the exercises of the Grecian games. The word is applied spiritually by St. Paul to his combating with his own carnal inclinations. occ. 1 Cor. ix. 26. Under *ἔβρω* III., which see, I have referred the expression *ἀέρα ἔβρω* to the *σκιαμαχία* of the ancient athleteæ; but I now think that Kypke has much better explained it of a combatant's being obliged to *beat the air*, by his antagonist's art and agility in escaping his blows, and so forcing him to a kind of *σκιαμαχία*, ΣΚΙΑΜΑΧΙΑ ΤΙΝΙ ΠΑΡΑΠΑΝΘΊΣΙΟΝ, as Philo, cited by Kypke, calls it; whereas the apostle aimed no vain or uncertain strokes, or such as could be avoided by his adversary, which was *his own body*, or the *old man* in him, which he was continually *buffeting and subduing*. [The word occ. Xen. de Rep. Lac. iv. 6. Dem. 51, 24.]

ΠΥ'ΑΗ, ης, ἡ.

[I. Properly, *the gate leading through fortifications into a city*, in opposition to *θύρα* the door of a house. (See Schol. on Thuc. ii. 4. Thom. M. p. 766. and Eustath. ad Homer. Il. X. p. 1353, 50.) occ. Luke vii. 12. Acts ix. 24. Heb. xiii. 12. *without the gate*, meaning *without the city*.¹]

[II. Improperly, for *θύρα* a door. Acts iii. 10. xii. 10. See also Jer. xliii. 9. Ex. xxvii. 16. Eur. Andr. 952. Xen. Cyr. vii. 5, 27.]

[III. Allegorically, *an entrance*. Mat. vii. 13, 14. Luke xiii. 24. Ceb. Tab. 15.]

[IV. In the expression *πύλαι Ἀιδου* Schleusner thinks *the power of hell* is meant, "either because the gate is most strongly fortified, or because in the East the solemn judgments and councils were held at the gate;" and he explains the whole place of a promise that the Church should be preserved against all attacks of adversaries, adding, that in Hebrew *הַשְׁעָה הַזֹּאת* is put for *the greatest danger*, as in Ps. ix. 13. (τῶν πυλῶν τοῦ θανάτου), and cvii. 18. Is. xxviii. 10. Wahl thinks the phrase is for *Ἀιδης*, and explains it, "hell with its inhabitants, the devil and crowd of evil spirits;" observing, that both Hebrews and Greeks give gates to Hades. He refers to the same passages as Schleusner, and to Hom. Il. viii. 367. Od. xi. 276. Diod. Sic. i. 96. See, too, Æsch. Ag. 1300. Lucret. iii. 67. Schwarz, Comm. p. 1193. Glass, Philol. Sacr. p. 1204.]

¹ [Schleusner says, *πύλη* is here put for *πόλις* by synecdoche. The Roman MS. and Theodoret have *πόλεως*, and the Syriac uses the word *city*. In Jer. xlii. 6. *πύλη* is for *πόλις*; and see Ruth iii. 11. Is. xxx. 31. and *porta* for *urbs* in Juvenal, Sat. i. 124. Val. Flacc. Argon. i. 677.]

Πυλών, ὦνος, ὁ, from *πύλη*.

I. *A gateway, porch*, such as we learn from Dr. Shaw, Travels, p. 207. the principal houses in the East are still furnished with. Mat. xxvi. 71. [Luke xvi. 20.] Acts [x. 17.] xii. 13. where see Kypke. [See Judg. xviii. 16, 17. Ez. xl. 12. Athen. v. 205. B. Schol. Lucian, iii. p. 16.]

[II. *A gate or door*. Acts xv. 13. Rev. xxi. 12, 13, 15, 21, 25. xxi. 14. 1 Kings xiv. 28. xvii. 10. Lucian, Hermot. § 11. In Acts xii. 14. Schleusner gives it this meaning; Wahl puts it under the first head, saying, however, that *πυλῶνα* is for *τὴν θύραν τοῦ πυλῶνος*.]

Πυνθάνομαι, from the obsolete *πείθομαι*, the same, which see.

I. *To ask, inquire*. Mat. ii. 4. [Luke xv. 26. xviii. 36.] John iv. 52. xiii. 24. Acts iv. 7. [x. 18, 29. xxi. 33. xxiii. 19. Gen. xxv. 22. Dan. ii. 15. Xen. Mem. i. 1, 9.]

II. *To learn, understand, or be informed, on inquiry*. Acts xxiii. 34. [Xen. An. vii. 6, 9. Polyb. iv. 73, 1.]

[III. *To take cognizance of*. Acts xxiii. 20.]

ΠΥ'Ρ, πυρός, τό.

I. *Fire*. [Mat. iii. 10. v. 22. vii. 19. xiii. 40. xvii. 15. Mark ix. 22. Luke iii. 9. xxii. 55. John xv. 6. Acts xxviii. 5. Heb. xi. 34. James iii. 5. v. 3. 1 Pet. i. 7. 2 Pet. iii. 17. Rev. i. 14. ii. 18. viii. 5, 8. ix. 17, 18. xi. 5. xiv. 18. xv. 2. xvii. 16. xviii. 8. xix. 12. In Acts vii. 30. Rom. xii. 20. Rev. iv. 5. x. i. the genitive *πυρός* is put for the adj. or part. *πυρρὸς*. See Ex. iii. 2. Diod. Sic. xvii. 114. Polyb. v. 8, 9. Xen. Mem. iv. 3, 7. It is used, perhaps, of *burning with fire*, in Acts ii. 19. See Gen. xi. 3. Zech. iii. 2. Amos iv. 11. And so Wahl and Schleusner explain 1 Cor. iii. 13, 15.]

It is spoken, Mat. iii. 11. Luke iii. 16. of the Holy Ghost, in reference to his *illuminating, enlightening, and purifying* virtues, and to his *visible effusion in the form of fiery tongues* on the day of Pentecost. Acts ii. 3. [Chrysostom thinks, that *fire* in Mat. iii. 12. denotes the vehemence and power of the Spirit, and so Erasmus. But it has been observed, (as by Fritzsche), in reply both to this and Parkhurst's explanation, that in v. 12. where it is imagined the same statement is repeated, Πνεῦμα ἁγίον and πῦρ do not denote the same, but two very different things; and it is added, that πῦρ, which is more indefinite, could hardly be used to explain Πνεῦμα ἁγίον. Therefore some think the *fire of hell* intended, as threatened to the wicked under the new covenant, while the gifts of the Spirit are promised to the obedient.]

God is called a *consuming fire*, in respect of his *infinite purity*, and of his *fiery and devouring indignation* against presumptuous and impenitent sinners. Heb. xii. 22. Comp. x. 27, 31. Deut. iv. 24. ix. 3. where in the LXX, πῦρ καταναλίσκον, a *destroying fire*, answers to the Heb. *אֵשׁ שֹׂמֵרֶת*, a *devouring fire*. See also Deut. xxxii. 22.

It is spoken of the *Gospel*, principally on account of those *violent heats and furious contentions, and persecutions*, which should, through the wickedness of men, be the consequence of its being published in the world. Luke xii. 49. Comp. 51. Mat. x. 34.

It denotes the *Fire of Persecution*, which was

to prove every man's work of what sort it was, i. e. to show the real characters of the several kinds of persons, of whom the different teachers of Christianity builded up the Church. occ. 1 Cor. iii. 13. twice. Let the reader attentively peruse 1 Pet. ii. 4—6. and Eph. ii. 20—22. in the Greek, and closely compare those passages with 1 Cor. iii. 9—17. and then he will probably see reason to embrace this explanation, which is Macknight's, of the fire mentioned 1 Cor. iii. 13¹. "That the fire of which the Apostle speaks," says that able commentator in his note on this verse, "is the fire of persecution, I think evident from 1 Pet. iv. 13. where the persecution, to which the first Christians were exposed, is called *πίρωσις*, a burning among them, which was to them for a trial. According to the common interpretation, the doctrine which one teaches is called his work. But, in that case, I wish to know, how doctrines can be tried by the fire either of persecution or of the last judgment; or how they can be burnt by these fires. To introduce doctrines into this passage quite destroys the Apostle's imagery, in which he represents the whole body of those who then professed to believe in Christ, as formed into one great house or temple for the worship of God; and that temple, as soon to have the fire of persecution thrown upon it. And therefore, if nominal believers, represented by wood, hay, and stubble, were by any teacher built into the Church, the fire of persecution would discover them; because, as parts of the Church, they would soon perish by apostasy. The false teacher at Corinth had, in this respect, been very blameable, by complying with the passions and prejudices both of the Jews and Gentiles; and, by encouraging them in their sins, had allured into the Church of Corinth a number of wicked men, particularly the person who was guilty of incest, and others who denied the resurrection of the dead, whereby he had corrupted the temple of God. ver. 17." Thus far Macknight.—I add, that the descriptive expressions in ver. 12—15. would naturally remind the Corinthians of the total conflagration of their city, about 200 years before, by the Roman consul Mummus, and perhaps were designed by the Apostle strikingly to allude to that terrible event, of which see Ancient Universal Hist. vol. ii. p. 699. 1st edit. fol. and comp. Wetstein on 1 Cor. iii. 13.

It refers to the fire of hell. Mat. iii. 12. [xiii. 50. xviii. 8.] xxv. 41. Mark ix. 43—45. [Jude 7. Rev. xiv. 10. xix. 20. xx. 10, 14, 15. xxi. 8. Ps. lxxvi. 24. Eccles. xvii. 19.]

[II. It is used of thunder and lightning. Luke ix. 54. xvii. 29. Rev. xiii. 13. xx. 9. Schleusner and Wahl add 2 Thess. i. 8. joining, of course, the words *ἐν πυρὶ φλογός* with the preceding ones, and referring to the terrible majesty in which the Judge of the earth will appear. So Griesbach points the passage. Others, as Macknight and our version, join them with the following words, and refer the place to the next head. Comp. Heb. xii. 18. Rev. viii. 7. In Heb. *שֶׁר* is used simply in this sense. Ps. xxix. 7. Is. xxix.

6. In good Greek *πῦρ* is so used, absolutely, Soph. Antig. 135. or with *Διός*, Eur. Phœn. 1192. and *ignis* in Latin. See Hor. 1 Od. 34, 5.]

Πυρά, *ἄς*, *ἡ*, from *πῦρ* fire.—A heap of fuel collected to be set on fire, or actually burning, a fire in this sense, *ἡ ΠΥΡΕ*, *ΠΥΡΑ*. occ. Acts xxviii. 2, 3. [Judith vii. 5. 2 Mac. i. 22. vii. 5. x. 36. Xen. An. vi. 4, 6. Hesychius *πυράι πυρκαϊαί*.]

Πύργος, *οὔ*, *ὁ*.

A tower, [used for defence, as in a town, vineyard, &c. Mat. xxi. 33. Mark xii. 1². Luke xiii. 4. xiv. 28. In the two last places it may mean a castle or palace. (Paus. i. 30, 4. Polyb. i. 48, 2.) Schleusner thinks that this is the meaning in all the passages cited; Wahl, in the last only. See Is. xxix. 3. Xen. Hell. iii. 1, 22.]

Πυρεῖσσω, from *πυρετός*.—To be sick of a fever. occ. Mat. viii. 14. Mark i. 30. [Æschin. 69. last line but one.]

Πυρετός, *οὔ*, *ὁ*, from *πῦρ* fire.—A fever, so called from the preternatural heat of the body in that disorder. Thus the Latin *febris* (whence Eng. fever) is from *ferbo* or *ferreo* to be hot, which, by the way, are derivatives from the Heb. *חָרַךְ* to be hot. Mat. viii. 15. [Mark i. 31. Luke iv. 38, 39. John iv. 52. Acts xxviii. 8.] On Luke iv. 38. Wetstein cites Galen repeatedly, observing that *πυρετός μέγας* is an usual expression with the medical Greek writers. *Πυρετοί*, *οἱ*, the fever-fits, the burning fits of a fever. occ. Acts xxviii. 8.—The LXX use this word, Deut. xxviii. 22. for the Heb. *הַחֲרָה* a burning inflammatory fever, from *חָרַךְ* to kindle, as a fire. [Demosth. 1260, 20. Xen. Mem. iii. 8, 3.]

Πύρινος, *ἡ*, *οὔ*, from *πῦρ* fire.—Of fire, fiery, igneous. occ. Rev. ix. 17. [Ez. xxviii. 14, 16.]

Πυρόω, *ᾶ*, from *πῦρ* fire.

I. To set on fire, burn. Hence *πυρόμαι*, *οὔμαι*, pass. To be set on fire, be on fire. 2 Pet. iii. 12. Comp. Eph. vi. 16, and see under *βέλος*³.

II. Of metals, *πυρόμαι*, *οὔμαι*, to glow with heat, as in a furnace. Rev. i. 15. We have the same expression in Polycarp's Martyrdom, § 15. ed. Russel: 'Ὡς χρυσὸς καὶ ἀργυρὸς ἔΝ ΚΑΜΙ-ΝΩ ΠΥΡΟΥΜΕΝΟΣ,' 'As gold or silver glowing in the furnace.' WAKE. *Πεπυρωμένοις* particip. perf. pass. what hath thus gloved, and so is tried or purified. Rev. iii. 18. [In the first place, Schl., and apparently Wahl, read *πεπυρωμένῳ*. Schl. translates, to try with fire, in both passages. Wahl refers the first to sense I. See Prov. x. 21. Zech. xiii. 9. and comp. 2 Sam. xxii. 31. where Theodoret expressly explains *πεπυρωμένα* by *τὰ δόχημα καὶ ψεύδους ἀπηλλαγμένα*; and see his commentary on Ps. xviii. 30.]

III. Figuratively, *πυρόμαι*, *οὔμαι*, to burn, or be fired, as it were, with grief and zeal⁴. occ. 2 Cor. xi. 29. [See 2 Mac. iv. 38.]—with unchaste desires. occ. 1 Cor. vii. 9. So Latin *ardeo*,

² [On these two passages, Parkhurst refers to Bishop Lowth on Isaiah v. 2. adding, that the tower in the vineyard refers to the temple at Jerusalem. Livy (xxxi. 48.) speaks of towers for the defence of country farms or places.]

³ [Schleusner explains this of darts filled with fire; so that *βέλη* *πεπυρωμένα* is the same as *πυρόβρα*, and so the phrase is used in Apollod. Bibl. ii. 4.]

⁴ See Heb. and Eng. Lex. in *חָרַךְ* IV.

uror. [See Hor. 1 Od. xix. 5. Virg. *Æn.* iv. 68. Call. H. in Ap. 49.]

Πυρράζω, from *πυρρός* red.—To be or look red. occ. Mat. xvi. 2, 3. [On this word Fischer (xxix. 2.) says that he doubts if it can be found, except in those two places.]

Πυρρός, *ἄ, ὄν*, from *πῦρ* fire.—Red, of a fiery colour. occ. Rev. vi. 4. xii. 3. [Gen. xxv. 30. Num. xix. 2. Zech. i. 8. Xen. de Ven. iv. 7.]

Πύρωσις, *εως, ἦ*, from *πυρόω*.

I. A burning. occ. Rev. xviii. 9, 18.

II. A fiery trial, a proving or trial, as of metals by fire. So Hesychius, *δοκιμασία*. occ. 1 Pet. iv. 12. Comp. *πυρόω* II. 1 Pet. i. 7. and Ps. lxxvi. 10. Zech. xiii. 9. in LXX. and under *πῦρ*. [See Prov. xxvii. 21.]

Πωλῶ, *ῶ*.—To sell. Mat. x. 29. xiii. 44. [xix. 21. xxi. 12. xxv. 9. Mark x. 21. xi. 15. Luke xii. 6, 33. xvii. 28. xviii. 22. xix. 45. xxii. 36. John ii. 14, 16. Acts iv. 34, 37. v. 1. 1 Cor. x. 25. Rev. xiii. 17. Is. xxiv. 2. Joel iii. 3. Nahum iii. 4. See Casaubon ad Aristoph. Eq. 316. The word is said to be derived from *πῶλος* a foal, or colt; all buying and selling having been originally effected by barter, as of animals, &c.]

Πῶλος, *ον, ὅ, q. πῶλος*, from *πῶα* the grass, and *ἄλλομαι* to leap, frisk, says Mintert.—A foal, or colt, generally of the horse kind, and that whether very young, or come to its full growth; but in the N. T. it is spoken only of an ass's foal or colt. Mat. xxi. [5, 7. Mark xi. 2, 4, 5, 7. Luke xix. 30, 33, 35. John xii. 15. it is used of a horse's colt in *Ælian*, V. H. vii. 13. Xen. de Re Eq. i. 17. But the Scholiast on Aristoph. Pac. 74. says it is used for the young of other animals. See Gen. xxxii. 15. xlix. 11. Zech. ix. 9.] Hence Latin *pullus*, and perhaps Gothic *fulae*, and Saxon, Danish, and Eng. *foal*.

Πῶποτε, adv. from *πῶ* yet, and *πότε* ever.—Ever yet, at any time. Luke xix. 30. John i. 18. [v. 37. vi. 35. viii. 33. 1 John iv. 12. 1 Sam. xxv. 28.]

Πῶρος, *ον, ὅ*.

I. A kind of stone, like Parian marble in whiteness and hardness, mentioned by Pliny, Nat. Hist. xxxvi. 17.

II. A calculous or chalky concretion, which is formed preternaturally in some part of the human body, as in the joints.

III. The callus, "the hard substance by which broken bones are united." Johnson. [See Dioscorid. i. 90. *Ælian*, V. H. ix. 13.] This N. occurs not in the N. T., but is inserted for the clearer explication of the following derivatives.

Πωρόω, *ῶ*, from *πῶρος*, which see.—To harden, make hard, like a stone, or to make callous and insensible to the touch, like the calculous concretions of the human body, or like the callus or osseous cement of broken bones. Comp. *πύρωσις*. In the N. T. it is applied only in a spiritual sense to the hearts or minds of men. occ. Mark vi. 52. viii. 17. John xii. 40. Rom. xi. 7. 2 Cor. iii. 14. In the two last texts our translators render it *blinded*. So Hesychius explains *πεπωρωμένοι* not only by *ἐσκληρωμένοι* hard, hardened, but also by *τετυφλωμένοι* blinded, and *ἐπωρώθησαν* by *ἐτυφλώ-*
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θησαν were blinded. In John xii. 40. however, *τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς*, he hath blinded their eyes, is mentioned as distinct from *πεπωρωκεν αὐτῶν τὴν καρδίαν*. But if *πωρόω* be ever taken in the sense of *blinding*, it must be derived immediately from *πῶρος* blind, which may very naturally be deduced from *πῶρος* denoting that callus, skin, or film over the eye which is usual in blindness.—This V. is once used in the LXX for the Heb. *נָצַח* to shrink, to grow flat, and consequently dim, as the eyes from grief. Job xvii. 7.

Πῶρωσις, *εως, ἦ*, from *πωρόω*, which compare.

I. The callus or cement of broken bones. So Hesychius, *ἐξ ὀστέων σύμφυσις καὶ σύνδεσμος*, and Galen, cited by Wetstein on Mark vi. 52. *ἐν ταῖς τῶν καταγμάτων ΠΩΡΩΣΕΣΙ*, 'in the callosities of fractures.' [It may also denote the hardening or callosity of the skin.]

II. Hardness, callousness, or blindness. occ. Mark iii. 5. Rom. xi. 25. Eph. iv. 18.

Πῶς, adv.

[I. How? in what way?]

[1.] Generally, and in simple interrogations. See Luke x. 26². John vi. 52. vii. 33. xiv. 9. Mat. vii. 4. xxii. 12. Luke i. 34. Ceb. Tab. 5. Xen. Hiero. i. 31.]

[2.] In interrogations, implying a negative. Mat. xii. 29, 34. xxii. 45. John ix. 16. 1 John iii. 17. iv. 20. Mark iv. 13. John iii. 12. Rom. iii. 6. vi. 2. x. 14, 15.—with *οὐν* how then? Mat. xii. 26. Rom. x. 14. et al. Ceb. Tab. 34. and 36.—with a subj. instead of a fut. indic. Mat. xxiii. 33.—with *ἂν* and opt. Acts viii. 31. Plat. Crit. 6. Lucian, Dial. Deorr. xxvi. 3. Matthiæ, § 514. 609.]

[3.] How happens it that? John vii. 15. Acts ii. 8. 1 Cor. xv. 12. Gal. iv. 9. Lucian, Dial. Deorr. ii. 3. Plat. Philib. 96.—with *οὐν*, Mat. xxii. 43. John vi. 42. Xen. Symp. ii. 10.—with *οὐ*, Mat. xvi. 1. Mark iv. 40. viii. 21. Luke xii. 56. et al. Xen. Cyr. ii. 3, 11. Dem. 155, 22.]

[II. For ὅπως how, in oblique clauses. With the indic. (see Matthiæ, § 507, 3.) Mat. vi. 28. xii. 4. Mark v. 16. Luke xiv. 7. Rev. iii. 3. et al. Xen. Mem. i. 2, 36. Cyr. i. 6, 16.—with subj. (Matthiæ, § 515, 2.) Mat. x. 19. Acts iv. 21.—with fut. indic. for the subj. See Mark xi. 18.] In Mark ix. 12. if the common reading be retained, supply *εἶπεν* before *πῶς* and (in answer to their first scruple, ver. 10. how the Son of Man, the Messiah, could die) he told them how he must suffer many things, &c. See Whitby. But observe, that fourteen MSS., among which the Alexandrian and two other ancient ones (see Griesbach) for *καὶ πῶς* have *καθώς* as; and that Bp. Pearce, whom see, embraces this as the true reading, as does also the learned Marsh in note 3. vol. i. p. 436. of his translation of Michaelis's Introduct. to N. T. The bishop transposing *ἵνα*, as our translators have done in other texts, renders the words in Mark, *and that, as it is written*

¹ See Leigh's *Critica Sacra* in *πωρόω* and *πύρωσις*, and Lee's *Sophron*. vol. iii. p. 571. note.

² Kypke shows that the Greek writers frequently apply it for *τι; what?* in the same manner.

of the Son of Man, he [John the Baptist] may suffer many things and be set at nought.

[III. For ὧς, prefixed to an adverb or adjective, *how much, how very*. Mark x. 23, 24. Luke

xii. 51. xviii. 24. See Marc. Anton. vi. 27. Xen. Mem. iv. 2, 23. Cyr. i. 2, 11.]

IV. Indefinite, *by any means*. Acts xxvii. 12, 29. Rom. x. 14. et al.

P.

P, ρ, ρho. The seventeenth of the more modern Greek letters, but the twentieth of the ancient Cadmean alphabet: in which it answered to the Hebrew or Phœnician *resh* in order and power. Its forms, P, ρ, though plainly related to the Hebrew *resh* (ר), approach still nearer to that of the Phœnician (q), and are, indeed, the same as that letter, only turned to the right hand. The name *rho* is an evident corruption of *resh*, the *sh* being dropped, as the Greeks seem never to have used that sound. The Syrians in like manner are said to have called the correspondent letter in their language *roë*.

ⲡ 'PABBI'. Heb.—*Rabbi*, Heb. רַבִּי, from רַב *great, excellent, chief, master*, (see 2 Kings xxv. 8. Jer. xxxix. 13. Jon. i. 6. Dan. i. 3. in Heb.) and pron. suffix *my*, q. d. *my chief, my master, Rabbi* is, as St. John informs us, ch. i. 39. equivalent to διδάσκαλε *master, teacher*, and was, in our Saviour's time, a title of respect given to the Jewish doctors; and a most arrogant and even blasphemous one it was in the sense in which they assumed it, namely, as requiring *implicit obedience* to their decisions and traditions, and the same, if not *greater submission* to their words than to those of the law and the prophets. (See Whitby on Mat. xxiii. 8. and under παράδοσις.) Our blessed Lord charges the Jewish Scribes and Pharisees with being very fond of this presumptuous appellation, but commands his disciples not to be called *Rabbi*, i. e. in the Jewish acceptance of the word; *for one*, adds he, *is your καθηγητής guide*, or (which appears to be the truer reading) διδάσκαλος *teacher, even Christ*. Mat. xxiii. 7, 8; and accordingly, though this title of *Rabbi* was often given to himself, we do not find that he ever rebukes those who gave it him; because he was in truth a *Teacher sent from God*, even that *great Prophet who should come into the world*, and of whom the Lord hath said by Moses, Deut. xviii. 19. *It shall come to pass that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him*. On this and the following word, see Campbell's Prelim. Dissertat. vii. part ii. p. 321. &c. [occ. Mat. xxiii. 7, 8. (where Christ forbids his disciples to be called by this name.) xxvi. 25, 49. Mark ix. 5. xi. 21. xiv. 45. John i. 39, 50. iii. 2, 26. iv. 31. vi. 25. ix. 2. xi. 8. It has been observed by Townson, that St. Luke never uses the word, but substitutes the Greek ἐπιστάτης. It is said, that this title arose only in our Lord's time from a schism between the schools of Schamma and Hillel. Before that, no prophet, nor even Hillel himself, when he came from Babylon, was addressed by that title. Of the three רַבִּי, רַבִּי, and רַבִּי, the first was less honourable than the 2nd, the 2nd than the 3rd.]

ⲡ 'PABBONI', or 'PABBOYNI'.—*Rabboni*. It seems not a pure Hebrew word, but to be (547)

formed from the Chaldee רַבִּי or רַבִּי¹ a *chief, master*, and *my*. It is nearly of the same import with *Rabbi*, for St. John explains both by the same word διδάσκαλε *teacher*; but Lightfoot and others say it was a title of *higher respect*. occ. Mark x. 51. John xxi. 16.

'Paḥdizw, from ῥάβδος a *rod*.—To beat with rods, i. e. *small sticks or twigs*. occ. Acts xvi. 22. 2 Cor. xi. 25², where see Macknight. [Judg. vi. 11. Ruth ii. 17. Is. xxvii. 12.]

'PA'BAOΣ, ου, ῆ.

I. A *staff*, which *supports* a man in leaning, or *assists* him in walking. occ. Mat. x. 10. (where see Wetstein and Campbell.) Mark vi. 8. Luke ix. 3. Heb. xi. 21. Comp. Heb. ix. 4. In this view it answers in the LXX to the Heb. מַצֵּטָה, Gen. xlvii. 31. et al. freq^t and to מַצֵּטָה a *supporting staff*, Exod. xxi. 19. et al. [Wahl makes a separate head, viz. *Virga*, a *rod* of any kind, and puts Heb. ix. 4. Rev. xi. 1. under it, referring to Num. xvii. 2. Schleusner puts Rev. xi. 1. first under the head *Virga*, *baculus*, *scipio*, and then under *Virga mensoria*, referring to Ez. xl. 3. He gives the sense of *ramus*, a *bough* or *branch*, to Heb. ix. 4. citing Num. xvii. 2, 3, 5—10. Ez. vii. 10. Gen. xxx. 37—40. and Is. xi. 1.]

II. A *seceptre*, figuratively denoting *government*. occ. Heb. i. 8. which is a citation from the LXX of Ps. xiv. 6. where it answers to the Heb. מַצֵּטָה a *seceptre*. Comp. Rev. xi. 1. [Esth. iv. 10. v. 2.] So the *iron rod* mentioned Rev. ii. 27. xii. 5. xix. 15. denotes the *irresistible power* and *authority* of Christ. Comp. Ps. ii. 9.

III. A *rod* or *staff* of correction, in a figurative view. occ. 1 Cor. iv. 21. where Chrysostom, ἐν κολάσει, ἐν τιμωρίᾳ, 'with chastisement, with punishment.' In this sense also ῥάβδος is used by the LXX for the Heb. מַצֵּטָה. Exod. xxi. 20. 2 Sam. vii. 14. et al. [Æsch. Soc. D. iii. 8. Is. x. 24. xi. 4. Job xxi. 9.]

ⲡ 'Paḥdouxos, ου, ὁ, from ῥάβδος a *rod*, and ἔχω to *have*.—A *beadle* or *serjeant*, properly a *licitor*, i. e. an *inferior officer* in the Roman government who attended the superior magistrates to execute their orders. It is generally known that these *lictors* carried on their shoulders the *fusces*, which were a *bundle of rods* with an *axe* in the middle of them, as the ensigns and instruments of their office; whence their Greek name ῥαβδοῦχος, which is used by Polybius, Dionysius Halicarn., Plutarch, [Q. Rom. p. 280.] and Herodian, [vii. 8, 11.] See Wetstein on Acts xvi. 22, 35, 38. [Schl. says that the ῥαβδοῦχοι were officers of the provincial magistrates, quite different from the *lictors*, who attended on the consuls and prætors. Whether the provincial ῥαβδοῦχοι carried

¹ See Castell. Chald. under רַבִּי.

² [See Deut. xxv. 2. Joseph. Ant. iv. 8.]

axes in their fasces, I know not; but I am not aware of any other difference, except that one was at Rome, the other in the country. He cites, I suppose after some commentator, Thuc. v. 50. as giving an instance of *ραβδόωχος* in this sense. A moment's attention, or Gottleber's note, would have shown him that very different personages, viz. the judges of the games, were there referred to under the same title, as having a wand or sceptre in token of their authority. See Potter, book ii. ch. 21. Poll. On. iii. 30, 153.]

Ῥαδιουργία, ατος, τό, from *ραδιουργέω* to be ready for the perpetration of any wickedness, to commit it readily and craftily, which from *ραδι-ουργός* a person ready for any wickedness, an abandoned villain, a crafty knave, which from *ράδιος* easy, ready, and *ἔργον* a work, deed.—Villany, wickedness, depravity, deceit. occ. Acts xviii. 14. [Hesychius has *ραδιουργεῖ κακοποιεῖ, δεινοποιεῖ*. See Xen. de Rep. Lac. ii. 2. iv. 4. Joseph. Vit. § 65.]

Ῥαδιουργία, ας, ἡ, from *ραδιουργός*, which see under the last word.—Wickedness, mischief, craftiness. occ. Acts xiii. 10. [Xen. de Rep. Lac. xiv. 4. Polyb. xii. 10, 5. Diod. Sic. v. 11. xx. 68. It seems especially to denote craftiness. See Thom. p. 769. and Lucian there cited (t. ii. p. 598. ed. Grav.). In Xen. Cyr. i. 6, 34. it means facility of doing any thing.]

ῬΑΚΑ. Heb. or Syriac.—*Raka*, a term of contempt evidently derived from the Heb. רָק to be empty; so it denotes a vain, empty, worthless fellow, in which sense the plur. רִיקִים or רִיקִים occurs in the Hebrew Bible, Judg. ix. 4. 2 Sam. iv. 20. 2 Chron. xiii. 7. Prov. xii. 11. xxviii. 19. Thus Hesychius explains *ράκα* by *κενός* empty. But this word, having the Syriac or Chaldean termination, does not seem pure Hebrew. The Syriac version in Mat. has ܪܐܟܐ, which is also often used in the Talmudical Tracts as a word of contempt or reproach¹. See Wetstein. occ. Mat. v. 22.

Ῥάκος, εος, ους, τό, from *ῥάραγην* 2 aor. pass. of *ῥήσσω* to break, tear.

I. In the profane writers, a torn garment. [Hesychius explains it by *διεῤῥωγός ἱμάτιον*.] So Aristophanes, Plut. 539. ἀνθ' ἱματίον μὲν ἔχειν *ῬΑΚΟΣ*, 'instead of a garment to have *ράκος*;' where the Scholiast explains *ράκος* by *διεῤῥηγμένον χιτῶνα*, a torn coat. [Ceb. Tab. 10. Jer. xxxviii. 11.]

II. In the N. T. a piece of cloth cut off. occ. Mat. ix. 16. Mark ii. 21.

Ῥαντίζω, from *ραντός* besprinkled, which from *ραῖνω* to pour all over, wet, besprinkle, from *ῥέω* to flow.—To sprinkle, besprinkle, cleanse by sprinkling. occ. Heb. ix. 13, 19, 21. x. 22; in which last text it refers to the purifying and cleansing blood of Christ. Comp. Heb. xii. 24. 1 Pet. i. 2. [See Lev. vi. 27. Ps. li. 7.]

Ῥαντισμός, οῦ, ὁ, from *ῥράντισμαι* perf.

pass. of *ραντίζω*.—A being sprinkled, a sprinkling, a cleansing or purifying from sin by sprinkling. occ. Heb. xii. 24. (see Macknight.) 1 Pet. i. 2. where see Bowyer's Conjectures. [This passage of St. Peter, Schleusner rightly paraphrases *ἵνα ραντίζωνται αἵματι Ἰησοῦ Χριστοῦ*, that they may be purified by the blood of Jesus Christ. On this use of the genitive, see Matthiae, § 313.]

Ῥαπίζω, from *ραπίς* a rod or stick, the same, according to Hesychius, as *ράβδος*, which see.

I. To beat with a stick or sticks. So Hesychius explains *ραπίσαι* by *ράβδω πλῆξαι*: and thus Beza and Erasmus Schmidt understand it, Mat. xxvi. 67. [Herod. vii. 35. of beating with whips.]

II. To strike on the face with the palm of the hand, to give a slap on the face. So Suidas, *ραπίσαι, πατάξαι τὴν γνάθον ἀπλῆ τῇ χειρὶ*, 'ραπίσαι means to strike the cheek with the hand open,' by which circumstance it is distinguished from *κολαφίζω*, which see. So the Etym. Mag. *ῬΑΠΙΣΑΙ, τὸ πατάξαι τὴν γνάθον ἀπλῆσιν* (read *ἀκλείσιν* ²) *χειρὶ*, 'ραπίσαι is to strike the cheek with the hand not shut or clenched.' occ. Mat. v. 39. xxvi. 67. See Wetstein and Kypke on Mat. v., who show that Plutarch, [Themist. t. i. p. 117. ed. Wechel.] Achilles Tatius, Josephus, [Ant. viii. 15, 4.] and Hyperides use the V. in this latter sense. [There is a very long dissertation in Fischer de Vit. Lex. N. T. iii. 2. on this word, establishing Parkhurst's explanation. And so Schl. and Wahl. See Hos. xi. 4. 3 Esdr. iv. 30.]

Ῥάπισμα, ατος, τό, from *ῥάραπισμαι* perf. pass. of *ραπίζω*.—A blow on the face with the palm of the hand, a slap on the face. occ. Mark xiv. 65. John xviii. 22. xix. 3. [Is. l. 6. Alciop. iii. 6. This word was unknown to the earlier Greeks. See Fischer, where referred to in *ραπίζω*.]

ῬΑΪΤΩ.—To sew, sew together. This V. occurs not in the N. T., but is inserted on account of its derivatives.

Ῥάφίς, ἴδος, ἡ, from *ῥήρφα* perf. act. of *ράπτω* to sew.—A needle to sew with. occ. Mat. xix. 24. Mark x. 25. Luke xviii. 25. [Phrynicius says that no one would know what *ράφίς* meant; but Lobeck on that author, p. 90. shows that this is going too far. See Schwartz. on Olear. de Stylo, p. 286. Pollux (x. 31, 137.) quotes this word from the Plutus of Archippus, *ράφιδα καὶ λίνον λαβών, τόδε ῥήγμα σύρραφον*.]

ῬΕΔΗ, ης, ἡ.—A coach, a chariot. occ. Rev. xviii. 13. "*Rheda* is a Latin word which first came from the Gauls, and because the Roman magistrates made use of them in the provinces it was soon taken up there. *Rheda* is most certainly a coach, with this difference, that they had not then the use of slings [braces] to make them so easy as now.—Isidorus³, *Rheda, genus vehiculī quatuor rotarum* (i. e. *rheda*, a kind of vehicle with four wheels).—Tully⁴ says, that Milo, when

² [Clearly the reading is ἀπλῆ τῇ χειρὶ.]

³ Orig. lib. xx. cap. 12.

⁴ Orat. pro Milone, § 10. So Horace, ii. 6, 42. says of himself, that Mæcenas admitted him into his acquaintance.

—Duntzatz ad hoc, quem tollere rheda
Vellet, iter faciens—

Only that he might take him into his *rheda* or coach on a journey.

¹ [Some derive the word from רָקַע spuit, exspuit, and so make it denote a vile, contemptible person. The Codex Coislin. says, (195.) that it does not imply great contempt; but, as we say to a servant ἀπελθε σύ, so the Syrians use *Ῥάκα* for σύ. But in 21 and 24. it explains the word by κατὰ πύστε.]

Clodius was slain, rode in a *rheda* with his wife; and elsewhere¹ he handsomely describes a fluttering coxcomb on his travels (in his *rheda*).—The word, I say, is Gallic, but some say it is Syriac², and some Chaldee³; the Romans say they had it from the Gauls, so Quintilian⁴, but the ancient Germans had it too." Thus the learned Daubuz on Rev. xviii. 13. [See Alberti ad Gloss. Gr. N. T. p. 69. Suicer, ii. p. 899.]

'PEMΦA'N, or, according to the Alexandrian MS., 'PAIΦA'N, or, as other copies and versions read, 'PEΦA'N⁵. Heb.—*Remphan*, *raiphan*, or *rephan*. occ. Acts vii. 43. The Hebrew of Amos v. 26. to which the text in Acts refers, may be most literally translated thus: *But ye have borne the tabernacle of your Moloch, and the Chium of your images*, the star, shine or glory of your *Aleim*, which ye made to yourselves; LXX and Acts, *καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸ ἄστρον τοῦ Θεοῦ ὑμῶν 'Ραυφάν* (Acts 'Ρεμφάν or 'Ρεφάν) *τοὺς τύπους⁶ οὓς ἐποιήσατε* (LXX *ἐαντοῖς*) *(Acts προσκυνεῖν αὐτοῖς)*.—*יָרַח Chium* may be derived from the V. *רָחַץ* to burn; and it is plain that in the Heb. the star (*כָּכָב* shine or glory) of your *Aleim* is explanatory of the *Chium* of your images; accordingly the LXX omit *Chium*, and retain only *τὸ ἄστρον* the star; but then they add 'Ραυφάν as the name of that idol which the Heb. expresses by the plural N. *רָחִיץ*. Hence then, and considering that at the time of which the prophet speaks, most idols, and particularly those of the Egyptians, were probably of the compound⁷ kind, as the *Cherubim* and *Teraphim*⁸ likewise were, 'Ραυφάν or 'Ρεμφάν may best be understood to mean a compound image placed in glory⁹; and the word itself may, like *Teraphim*, be deduced from the Heb. *רָחַץ* to be still, i. e. through awe or reverence, as denoting the representative object of their religious veneration.

'PE'Ω, 1 fut. *ρένω*, [or rather in good Greek *ρένομαι*.]—*To flow*, as waters. occ. John vii. 38. [Ex. iii. 8, 17. Josh. v. 6. Jer. xi. 5. for *ἄν*. Song of Sol. iv. 16. for *ἡν*. See Xen. An. i. 2, 7. Herodian, vii. 1, 17. Eur. Bacch. 143.]

'PE'Ω, from *ρέω* to flow, according to that of Homer, II. i. 249.

Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκύνει 'PE'EN αὐδῆ.
And from his tongue words sweet as honey flow'd.

[See also Hesiod, Theog. 39. Theoc. xx. 26, 27.]
[I. To speak.]

[(1.) Of the words of prophets. Mat. i. 22. ii. 15, 17, 23. iii. 3. iv. 14. viii. 17. xiii. 35. xxii. 31. xiv. 17. xxvii. 9. Mark xiii. 14. Acts ii. 16. xiii. 40. Rom. ix. 12, 26. Gal. iii. 16. (of promises.) See Xen. Cyr. iii. 3, 51. Symp. viii. 42.]

[(2.) Of answers. 2 Cor. xii. 9. Rev. vii. 14.]

[(3.) Of orders. Mat. v. 21, 27, 31, 33, 38, 43.

¹ Cie ad Attic. lib. vi. epist. 1. ² Leigh, Crit. Sacr.
³ Bochart, Canaan, lib. i. cap. 42. (col. 672. ed. Leusden.)
⁴ De Inst. Orat. lib. i. 5. "Plurima Gallicia valuerunt, ut rheda et petroritum, quorum altero Cicero tamen, altero Horatius utitur."

⁵ See Mill's and Wetstein's Various Readings.
⁶ *Ἀντών* is wanting after *τύπους* in the Alexandrian MS. of LXX, as well as in the Acts

⁷ See Heb. and Eng. Lexicon, under *רָחַץ* V. 2, 3, 15, 16.
⁸ Ibid. under *רָחַץ* XV. and above *θεραπειν*.

⁹ Ibid. under *רָחַץ* II.

Luke ii. 24. John xii. 50. Rev. ix. 4. 2 Kings v. 6. Thuc. viii. 11.]

[(4.) Of threats. Acts viii. 24.]

[11. To call (by a name), speak of as. John xv. 5.]—The 2nd aor. pass. is either *ἐῤῥέθην*, as Mat. v. 21, 27, 31, 33; or *ἐῤῥήθην*, as Rom. ix. 12, 26. Gal. iii. 16. [See Lobeck on Phryg. p. 447.]

On *ἐῤῥέθην*, Mat. v. 21. Markland observes, "This word, in these writings, always implies more than barely *it hath been said*; namely, something as spoken from God, or by his order: whence it appears that τοῖς ἀρχαίοις signifieth to (not by) the ancients, or those of old." Append. to Bowyer's Conject. [It has been much disputed whether the translation here recommended by Markland, or the other, by the old teachers, is right. In the first place, there is no doubt that, grammatically speaking, the use of the dative in the latter sense is quite admissible. Kypke, on the place, and many others, (Wolf, Palaiet, &c.) have given examples. See Matthiae, § 392, β. The arguments of the two parties are much as follows. Grotius, Alberti, Rosenmüller, and others, after the Greek interpreters, say that Christ, in v. 17. spoke of coming to fulfil or complete the law of Moses (πληρῶσαι), and that he did so by giving this fuller and better explanation of it than had been given before. They add, that the word ἀρχαίοι, as applied to the people of the age of Moses, is used with propriety. In reply to this it is said, as by Kypke, Wolf, Kuinoel, and Fritzsche, that the object of Jesus was to diminish the authority of the Pharisees, and not that of the law, which, in v. 17. he had so highly extolled; that if ἀρχαίοι had the sense contended for, the corresponding clause would be ὑμῖν δὲ λέγω ἐγὼ; that, as to ἀρχαίοι, old and new are relative terms; (see as examples Acts xv. 7. xxi. 16.) and that the form here used by our Lord is common in the Talmud to express any common opinion of the Rabbins, (see Schoettgen, H. H. and Lightfoot ad l. and Edzard ad Avoda Sara, c. 2. p. 284.) but not Scripture. What to me confirms the second opinion is, that what our Lord cites is not mere scripture, but scripture with a comment. I cannot therefore doubt that it was the commentators, i. e. the Jewish doctors, he meant to correct.]

'Ρῆγμα, ατος, τό, from *ῥήγναι* perf. pass. of *ῥήγνμι* or *ῥήσω* to break.—*A breaking down, ruin*. occ. Luke vi. 49. [Polyb. xii. 6, 8. Dem. 294, 21. 1 Kings xi. 30. Amos vi. 11.]

'PH'TNYMI, [*ῥηγνύω*, or *ῥήσω*. See Hom. II. xviii. 571. Mark ii. 22. ix. 18. 1 Kings xi. 31. Mæris, p. 337. Thom. M. p. 788.]

I. To break, burst. [Mat. ix. 17.] Mark ii. 22. Luke [v. 37. Is. xxxiii. 23. Num. xvi. 31. Ez. xxxiii. 23. Xen. Cyr. i. 2, 16. Diad. Sic. i. 19.]

II. To rent, tear, as dogs or swine do. Mat. vii. 6. where see Bowyer and Campbell, Comp. Job ii. 12. Eur. Bacch. 1131. So *lacro*, Phædr. ii. 3.

III. To dash or throw against the ground, allido, So Vulg. in Mark, *allidit illum*; and Hesiychius explains *ῥῆσαι* (inter al.) by *καταβαλεῖν to cast or throw down*. occ. Mark ix. 18. Luke ix. 42. See Wolfius and Wetstein on Mark. I add that Homer, II. xviii. 571. applies this word to dancers beating the ground with their feet. [Comp. Is.

xiii. 16. and προσήρῃσιν in Aq. Ps. ii. 9. Wisd. iv. 19. So Schleusner and Bretschneider. Wahl interprets it of *distorting the limbs.*

IV. *To break forth into a voice or cry*, occ. Gal. iv. 27. which is a citation from the LXX of Is. liv. 1. [See also xlix. 13. lii. 9.] The purest of the Greek writers use the phrase ῥῆξαι φωνήν for *bursting forth into a voice or cry*, as may be seen in Raphaelius and Wetstein on Gal. iv. 27. and in Duprot's lectures on Theophrastus, p. 316. ed. Needham. Comp. also Kypke. In like manner Virgil applies the Latin *rumpere vocem*, Æn. ii. 129. [Herod. v. 93. Aristoph. Nub. 963. Heins. Ex. Sacr. p. 452.] *

Ῥῆμα, ατος, τό, from ῥῥῆμαι perf. pass. of ῥέω to speak.

I. *A word spoken or uttered*. Mat. xii. 36. xxvii. 14. Comp. 2 Cor. xii. 4. and Macknight there. [Schl. and Wahl do not recognise the distinction between senses I. and II. Bretsch. does, but gives as instances of sense I. Mat. xx. 26. Acts vi. 11, 13. x. 44. xxvi. 25. Heb. xii. 19. Wahl explains Mat. xxvii. 14. to mean *an accusation*, and so Kuinoel; but this is only the meaning by inference.]

II. *A speech or sentence* consisting of several words. Mat. xxvi. 75. Mark xiv. 72. Luke i. 38. ii. 50. Comp. 1 Pet. i. 25. Heb. vi. 5. Hutchinson observes, that Xenophon in like manner uses ῥῆμα for *a speech*, Cyrop. viii. [4, 12.] p. 478. ed. 8vo. [Add Mat. v. 11. (where Parkhurst makes it *a report, account*.) Mark xiv. 72. Luke vii. 1. ix. 45. xviii. 34. xx. 26. xxiv. 8, 11. John viii. 20. x. 21. Acts ii. 14. vi. 11, 13. x. 44. xi. 14, 16. xvi. 38. xxvi. 25. 2 Cor. xii. 4. Jude 17. Rev. xvii. 17. Herodian, ii. 2, 7. Schl. says that in Mat. xxvi. 76. Mark xiv. 72. Luke xxiv. 8. and Rev. xvii. 17. the meaning is *a prediction*; but this, too, is a mere inference. In Luke i. 38. ii. 29. Heb. vi. 5. as in 1 Kings viii. 20. it seems to be *a promise.*]

III. *A word, a command*. Luke [iii. 2.] v. 5. It denotes the *operative or all-powerful word or command* of God. Mat. iv. 4. [Acts x. 22.] Heb. i. 3. xi. 3. Comp. xii. 19. [Jer. i. 2. Josh. i. 16.]

[IV. With Θεοῦ or Χριστοῦ it means *a divine or Christian doctrine*. See John iii. 34. v. 47. vi. 63, 68. viii. 47. xii. 44, 48. xiv. 10. xv. 7. Acts v. 20. x. 37. xi. 14. xiii. 42. Rom. x. 8. (which Parkhurst refers to sense V.) 17, 18. Eph. v. 26. vi. 17.]

V. *A thing, matter*. Mat. viii. 16. Luke i. 37, 65. ii. 15. [19. Acts v. 32. x. 37. 2 Cor. xii. 4. xiii. 1.] Mat. iv. 4. [Luke iv. 4.] ἐπὶ παντὶ ῥήματι ἐκπορευομένων διὰ στόματος Θεοῦ, 'i. e. by any thing which God shall appoint.' Markland, in Append. to Bowyer's Conject. Comp. Deut. viii. 3. in LXX.—This last sense seems Hellenistical, and taken from the similar use of the Heb. דבר *a word*, to which ῥῆμα in the LXX often answers in this view. See Gen. xv. 1. xviii. 14, 25. xix. 21. et al. and comp. under λόγος XV. [See 1 Sam. iv. 17. So ἔπος and λόγος XV. used for πᾶγμα. See Æsch. Pers. 313.]

ῬΗΣΣΩ. [Vide ῥήγνυμι.]

Ῥῆτωρ, ορος, ό, from ῥέω to speak.—*An orator, one who professes the art of speaking*. occ. Acts xxiv. 1. [First it meant *one who spoke to*

the people and advised; and then *a hired orator or advocate*. See Thuc. viii. 1. Ælian, V. H. ix. 19. Valck. Diatr. p. 257.]

Ῥῆτως, adv. from ῥητός spoken, expressed, [to be spoken].—*Expressly, in express terms*. occ. 1 Tim. iv. 1. where see Wetstein, who has abundantly shown that the Greek writers use the word in this sense. "*The Spirit* (ῥητῶς λέγει) expressly saith, or in so many words saith. Mede (Works, fol. p. 666.) supposes this to be an allusion to Dan. xi. 36—39. But the things here mentioned are not in Daniel, nor any where else in Scripture; not even in the prophecy, which the apostle himself formerly delivered, concerning the *Man of Sin*. I therefore think that these words were, for the greater solemnity and certainty, pronounced by the Spirit in the apostle's hearing, after he had finished the preceding passage, concerning the Church's being the pillar and support of the truth. Of the Spirit's speaking in an audible manner we have other instances in Scripture. Thus the Spirit spake, in Peter's hearing, the words recorded Acts x. 19, 20; and, in the hearing of the prophets of Antioch, the words mentioned Acts xiii. 2." Macknight. [See Diog. L. vii. 88. viii. 81. Polyb. ii. 23, 5. Zonaras (Lex. col. 1616.) explains the word by σαφῶς, φανερώς.]

Ῥίζα, ης, ή.

I. *A root of a tree or plant*. See Mat. iii. 10. xiii. 6. [Mark iv. 6. xi. 10. Luke iii. 9. In Mark iv. 6. we have the phrase ἔχειν ρίζαν, which occ. also in a metaphorical sense, expressing the possession of constancy or perseverance¹, in Mat. xiii. 21. Mark iv. 17. Luke viii. 13. The word occ. metaphorically for the origin of a family, forefathers, in Rom. xi. 16—18. where Abraham especially is alluded to. In Heb. xii. 15. (see Deut. xxix. 18.) Wahl says ρίζα is put for that which comes from the root, *a plant*. For the metaphor, see πατρία.]

II. *Figuratively, a root, origin, spring*. occ. 1 Tim. vi. 10. where Kypke cites Hippocrates using ρίζα in a like figurative sense, Epist. ad Crateu. ἱ δ' ἐδύνασσο, Κρατεῦτα, ΤΗΣ ΦΙΛΑΡΓΥΠΙΑΣ τὴν πατρὶν ρίζαν ἐκκόψαι, 'but if, Crateu, you could cut up the bitter root of covetousness.' Christ is styled the Root of Jesse, Rom. xv. 12; and of David, Rev. v. 5. xxii. 16; not, as I once thought, because he was a shoot springing from them, but for a much higher and more emphatical reason; because in and through him the whole house of Jesse and of David was preserved and subsisted; because on his account they existed; because he is, as it were, the basis and foundation of their families, and of all the blessings temporal and spiritual vouchsafed unto them. Comp. Mat. xxii. 45. See more in Vitringa on Is. xi. 10. and on Rev. v. 5. xxii. 16. [Macknight, too, says, "Our Lord calls himself the root of David, &c., to signify that he is the life and strength of the family of David as well as its offspring, that family being raised and preserved for the sole purpose of giving birth to the Messiah." Schleusner says that which shoots from the root, and then posterity, one of the posterity, and

¹ [In Latin, radicum agere is said of any thing which gains fast hold of, descends deep into.]

so Wahl. They cite Is. liii. 2. Eccles. xl. 15. xlvii. 22, (26.) 1 Mac. i. 11.]

ῥιζώ, ὤ, from ῥίζα.—To root, fix, as it were, with roots, ῥιζομαι, οὔμαι, pass. to be rooted firmly, fixed, as it were, with roots. This V. is also applied figuratively by the Greek writers. See Wolfius, Wetstein, and Kypke. occ. Eph. iii. 18. Col. ii. 7. [See Is. xl. 24. Jer. xii. 2. Eccles. iii. 27. xxiv. 13. Simplic. in Epict. p. 152. Plut. t. vii. p. 24. ed. Hutten. Liban. D. xx. p. 514. D.]

ῥιπή, ἦς, ἥ, from ῥέριπα perf. mid. of ῥίπτω to cast.

I. The force, impetus, or quick motion of somewhat cast or thrown. Thus in the Greek writers it is applied to stones or darts, [see Hom. Od. θ. 21. Opp. de Pisc. i. 505.] the wind, [Apoll. Argon. iii. 969. Soph. Ant. 140.] the fire, [Apoll. i. 1027. the twinkling of the stars, Soph. El. 104. &c.]

II. In the N. T. ῥιπή ὀφθαλμοῦ, a quick motion or twinkling of the eye. So Nyssenius explains it by ἐπίμυσις βλεφάρων, the shutting or twinkling of the eye-lids, [adding, "that it is so quick that nothing can be quicker." Hence it denotes a very short space of time, a moment. occ. 1 Cor. xv. 52. Eustathius (ad Il. O. p. 1024, 4.) has ἐν βραχυτάτῳ χρόνῳ ῥιπή.]

ῥιτίζω, from ῥιτίς a fan to agitate the air with, [and blow a fire,] which from ῥίπτω to cast.

I. To fan with the air or wind. [It is properly used of a fire. See Poll. On. x. 94. Hesychius has ῥιτίζω φυσή, πνεύ, πνοήν πέμπει, ἀνακαίει, and ῥιτίζεταρ ἀνακαίεται. See Aristoph. Ach. 888.]

II. To agitate with the wind. occ. James i. 6. So Dio Chrys. in Wetstein, speaking of the Vulgar compared with the sea, says ὑπ' ἀνέμου 'ΠΙΠΤΕΤΑΙ, they are agitated by the wind. [Dan. ii. 35¹.]

ῥίπτω.

[I. To throw down or away from one. Mat. xxvii. 5. Luke iv. 35. xvii. 2. Acts xxvii. 19. See Gen. xxi. 15. Ex. i. 22. iv. 5. Judg. ix. 53. Xen. de Ven. ix. 20. Ceb. Tab. 10. Diod. Sic. ii. 4. In Acts xxii. 23. there is some doubt. Schl. explains it to tear, the same as διαρήσσω, Mat. xxvi. 65. Wahl makes it to shake, or toss up, observing, that shaking the garments was a sign of approbation or pleasure among the ancients. (See Luc. de Salt. § 83. Aristen. i. 26. Ovid, Amor. iii. 2, 74.) He means, therefore, I suppose, like Kuinoel, that they who did so (being perhaps at a distance) thus showed their approbation of the others' violence. Bretschneider observes truly, that it is doubtful whether the verb would bear such a meaning. Others, like Parkhurst, explain it to throw away.] Markland in Bowyer's Conject., whom see, explains ῥιπτόντων τὰ ἱμάτια by "shaking their clothes in a rage, not casting them off, that they might be the more expeditious for mischief." Comp. also the passages cited by Wetstein from the Greek writers. [The phrase ῥίπτειν τὰς ἐσθῆτας occ. in Lucian, ubi supra; and the contract form is found in the Attic writers.]

II. To cast, or let go, as anchors from a ship. Acts xxvii. 29.

[III. To place, lay down. Mat. xv. 30. of the sick laid at Jesus' feet. Dem. 413, 11.]

IV. To throw up, expose, abandon, abjicere, negligere, in which sense Kypke shows that the V. is often used in the Greek writers. Comp. Elsner and Wetstein. Mat. ix. 36. [Diod. Sic. xiii. 9. Ælian, V. H. xiii. 8.]

ῥοιζέω, adv. from ῥοιζέω to make a whizzing or whistling noise², which from ῥοιζός, used by Homer, Il. xvi. 361. for the whizzing of an arrow in its flight; and by Plutarch for the whistling of the wind in a storm. Scapula remarks, that ῥοιζός is a word formed by an onomatopœia from the sound. See also Dionysius Halicarn. περὶ Συνθέσεως, § xvi.—With a noise or sound resembling that of a great storm. occ. 2 Pet. iii. 10.

ῥομφαία, ας, ἥ, from ῥέμβω to brandish.

[I. Properly, an oblong Thracian dart; and then a sort of oblong sword. To kill with the sword is a phrase describing war. Rev. vi. 8. See Ex. v. 3. Lev. xxvi. 6. Is. i. 20.]

II. Figuratively it imports bitter grief piercing the heart like a sword. Luke ii. 35. where see Wetstein and Kypke for similar expressions in the Greek writers. [Comp. Ps. lvii. 5. lix. 8. and again lv. 22. for phrases where the keenness of reproach is designated by the same metaphor. See Diod. Sic. xiii. 58.]

III. It denotes the word of Christ. Rev. i. 16. ii. 12, 16. xix. 15, 21. [In Rev. ii. 16. xix. 15, 21. (as well as Deut. xxxii. 41. Judg. vii. 20.) Schleusner thinks that the sword is a symbol of God's anger or vengeance against sinners.] This word in the LXX generally answers to the Heb. חֶרֶב a sword.

ῥύμη, ἥς, ἥ, from ῥύμαι to draw, traho.—A street or tract in a city included between houses on each side. See Scapula. occ. Mat. vi. 2. Luke xiv. 21. Acts ix. 11. xii. 10. As πλατεία denotes a broader street or square, so ῥύμη a narrower street or alley, angiportum. [See especially the place of Luke, and comp. Is. xv. 3. Eccles. ix. 7.]

ῥυπαρεύω. This occ. in some MSS. of Rev. xxii. 11. See ῥυπώω.]

ῥυπαρία, ας, ἥ, from ῥυπαρός. [Filth. (Plut. t. vii. p. 420. ed. Hutten.) and then] Filth or pollution, in a spiritual sense, as of fleshly sins, gluttony, drunkenness, &c. occ. James i. 21. where Elsner shows that Plutarch and Dionysius Halicarn. use the V. ῥυπαίνεσθαι in like manner for being polluted by vice; and Lucian, cited by Wetstein, applies ῥύπος to the defilement of the soul. Vit. Auct. t. i. p. 36. [See also Salm. de Fœn. Trap. p. 185.]

ῥυπαρός, ὁ, ὄν, from ῥύπος.—Sordid, dirty. occ. James ii. 2. So Josephus, Ant. vii. 11, 3. cited by Wetstein, has the phrase ῥΥΠΑΡΑΝ ἙΣΘΗΤΑ. [So Zech. iii. 3, 4. Artem. ii. 3. Ceb. Tab. 10. The verb ῥυπαίνεσθαι is especially used of clothes. See Theophr. Char. 10. Schl., from the context in James, most unnecessarily thinks that this word there means threadbare, shabby.]

ῥΥΠΙΟΣ, ον, ὄ. The Greek lexicographers deduce it from ῥέριπα, perf. mid. of ῥίπτω to

¹ [The word is not found in Mill.]
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² [Occ. Song of Solomon, iv. 15.]

absterge, cleanse off. Perhaps ῥύπος may be deduced immediately from the Heb. מִדָּם *mud, mire.*—*Filth.* occ. 1 Pet. iii. 21. [Job xiv. 4. Is. iv. 4. Polyb. xxxii. 7, 8.]

Ῥυπόω, ὤ, from ῥύπος.—*To be filthy.* [Properly, Aristoph. Av. 1281. Plut. 266.] In a spiritual sense. occ. Rev. xxii. 11. where thirteen or fourteen MSS. have ῥυπαρὸς ῥυπαρευθήτω, which reading is approved by Wetstein, and admitted into the text by Griesbach. [Deut. viii. 4. in one MS.] Comp. ῥυπαρία.

Ῥύσις, εως, ῆ, from ῥέω or ῥύω to flow.—*A flux.* occ. Mark v. 25. Luke viii. 43, 44. [Lev. xv. 2, 3. For the flow of a river, Polyb. ii. 16, 6.]

Ῥυτίς, ἰδος, ῆ, from ῥύω to draw, contract.—*A wrinkle, corrugation of the skin.* It is often used by the Greek writers in a natural sense, [Aristoph. Plut. 1052. Diod. Sic. iv. 51.] but in the N. T. occurs once in a spiritual one. Eph. v. 27.

Ῥύω, or more usually Ῥύομαι, mid.

I. This word denotes properly to draw with force and violence, to drag, to hale, as in Homer, Il. iv. 506.

————— Ἐπρύσαντο δὲ νεκρούς.

————— They haled the dead.

II. To deliver, q. d. to draw out of danger or calamity, libero, eximo, eruo. See Mat. vi. 13. Luke i. 74¹. Rom. vii. 24. xi. 26. 2 Tim. iv. 17. On 2 Cor. i. 10. Wetstein shows that Dionysius Halicarn. and Lucian use the apostle's phrase Ἐκ θανάτου Ῥύσασθαι. [Add Mat. xxvii. 43. Luke xi. 4. Rom. xv. 31. Col. i. 13. 1 Thess. i. 10. 2 Thess. iii. 2. 2 Tim. iii. 8. iv. 8, 17. 2 Pet. ii. 9. See Ex. vi. 6. Ps. cxl. 1. Diod. Sic. xii. 53. Elian, V. H. iv. 5. In some of these cases it is construed with ἀπό, in others with ἐκ, and in some it is put absolutely.]

Ῥωμαϊκός, from Ῥωμαῖος.—*Roman, Latin.* occ. Luke xxiii. 38. [Polyb. iii. 107, 12.]

Ῥωμαῖος, α, ον, from Ῥώμη.

I. A Roman. So οἱ Ῥωμαῖοι, the Romans, in general. John xi. 48. [Dan. xi. 30. See the Cod. Chish.]

II. One who was born and usually dwelt at Rome. Thus the Jews and proselytes who came from Rome to Jerusalem, at the feast of Pentecost, are called Ῥωμαῖοι. Acts ii. 10. Comp. under προσήλυτος III.

III. One who has the privileges of a Roman citizen. Acts xvi. 21, 37, 38. xxii. 27. (comp. ver. 28.) et al.

Ῥωμαῖσί, adv. from Ῥωμαῖος.—*In the Roman language, in Latin.* occ. John xix. 20.

Ῥώμη, ης, ῆ.—*The city of Rome*, said by Livy, Dionysius Halicarn., Pliny, Plutarch, and others, to have been so named from its founder Romulus; though Sallust, Bel. Catilin. cap. 6. says he had heard by report that it was built by the Trojans under Æneas, assisted by the aborigines or primitive inhabitants; and Festus mentions a tradition that this city was built long before Romulus, and was originally called Valentia, from valeo to be strong, which name was afterwards changed by King Evander into the Greek Ῥώμη, which is of the same import, if derived from ἔρρωμαι perf. pass. of ῥώννυμι to strengthen. Otherwise Rome might have its name from the Heb. רֹמָה to be high, on account of the hill or hills on which it was originally built: Ῥώμη Roma, q. רֹמָה or רֹמָרָה.³ So Virgil, Æn. i. 11.

————— altæ mœnia Romæ.

————— the walls of lofty Rome.

Acts xviii. 2. xix. 21. et al. See Suicer, Thesaur. in Ῥώμη, and Univ. Hist. in History of the Etruscans, vol. xvi. 8vo, towards the beginning.

Ῥώννυμι.

I. To strengthen, make strong.

II. The perf. pass. ἔρρωμαι signifies I am well or in good health. Hence the imperative ἔρρωσο, and plur. ἔρρωσθε, are used in the conclusion of letters, like the Latin vale and valet, as a wish of health and happiness, fare well, fare ye well, adieu. occ. Acts xv. 29. xxiii. 30. So in Xenophon, Cyrop. iv. [5, 12.] Cyrus ends his letter to Cyaxares with Ἐρρωσο. [Baruch v. 5. 2 Mac. ix. 20.]

Σ.

Σ, C, σ, ς, ζ. *Sigma.* The eighteenth of the more modern Greek letters, but the twenty-first of the ancient. It has been already remarked, under the letter Ξ, that the author of the old Greek alphabet greatly confounded the names, forms, and powers of the four oriental sibilant letters Zain, Samech, Jaddi, and Shin. Thus *Sigma*, among the ancient Cadmean letters, answered in order to the Hebrew or Phœnician Shin or Sin, and accordingly the Dorians² called it San; but the name *Sigma* seems a corruption of Samech. The forms Σ and ς seem plainly taken from Shin of the Hebrews (ש) or of the Phœnicians (W) laid on one side; but σ is little

different from the Hebrew ש, Samech, turned to the right hand, to which Hebrew letter C and ζ bear also a manifest resemblance. As to the power or sound of the Greek *Sigma*, it was, no doubt, the same as that of the Roman S, which answers to it in many Latin words derived from the Greek; so it should be pronounced like the simple English S, not like SH, as the Heb. ש is generally sounded.

ΣΒΑΧΘΑΝΙ. Hebrew or Chaldee.—*Thou hast forsaken me*, or interrogatively, *Hast thou forsaken me?* It is generally taken as a word compounded of the Chaldee or Syriac שָׁבַק *thou hast forsaken*, and the pron. suffix יָ *me*. שָׁבַקְתָּ signifies to leave, let alone, in the Chaldee of Daniel and Ezra; and שָׁבַקְתָּ is used for the Heb.

¹ Where see Vigerus, de Idiotism. cap. vi. § 1. reg. 12. and Hoogeveen's note.

² Γράμματα, τὸ Δωριεὲς μὲν ΣΑ'Ν καλεῖσσι, Ἴωνες δὲ Σ'ΤΜΑ, 'the letter which the Dorians call San, and the Ionians Sigma.' Herod. i. 139.

of the same import in the Chaldee Targum and Syriac version of Ps. xxii. 2. and in the Syriac version of Mat. xxvii. 46. Mark xv. 34. A late learned writer¹, however, is of opinion, that *σαβαθον* answers to the Heb. *קָשַׁח* or *קָשַׁח*, from *קָשַׁח* or *קָשַׁח* to *perplex, entangle, involve in perplexity*, and so was used by our Lord to express the *perplexity* of his forlorn condition. "Indeed," says he, "the Chaldee *קָשַׁח* does not, I think, fully come up to the signification of *ἐγκαταλείπω*," which compare in Lexicon above. occ. Mat. xxvii. 46. Mark xv. 34.

ΣΑΒΑΘ'Θ. Heb.—*Sabbath*, Heb. *שַׁבָּת*, a N. fem. plur. from the root *שָׁבַת* to *assemble in orderly troops*.—*הַשָּׁמַיִם הָעֶלְיוֹנִים* the *Host of Heaven*, LXX. *στρατιὰ τοῦ ὀψιανοῦ* (comp. Acts vii. 42.) sometimes denotes the *sun, moon, and stars*, (i. e. the *fluxes of light from them*), inclusively, as Deut. iv. 19. Comp. Gen. ii. 1. Jer. xix. 13. Zeph. i. 5. Is. xxxiv. 4. 2 Kings xvii. 16. xxi. 3. 2 Chron. xxxiii. 3, in which three last passages they are distinguished from *בָּל* (*Baal* or the *solar fire*); sometimes only the *stars or stellar fluxes of light*, as distinguished from the *sun and moon*. Deut. xvii. 3. Jer. viii. 2. xxxiii. 22. (Comp. Gen. xv. 5. xxii. 17.) The texts now cited plainly prove that this *celestial host* was worshipped by the heathen and apostate Israelites. And from this worship, which very generally prevailed among the Gentiles, (as has been often shown by learned men, particularly by Leland²), it was, that a great part of the world were denominated *Zabians* or *Sabians*. Hence the formation of the *שַׁבָּת* is often reclaimed for Jehovah, (see Deut. iv. 19. Neh. ix. 6. Ps. xxxiii. 6. Is. xl. 26. xlv. 12.) and they are called *שְׁבָתָי* *his hosts*, Ps. ciii. 21. Comp. Ps. cviii. 2. And hence *שְׁבָתָי*, *Jehovah of Hosts*, and *אֱלֹהֵי שְׁבָתָי*, *Alcim of Hosts*, are often used as titles of the *true God*, and import that from Him the *hosts of the heavens* derive their existence and amazing powers, and consequently imply his own *eternal and almighty power*; whence the LXX frequently explain *שְׁבָתָי* by *Παντοκράτωρ Almighty*³. They also often retain the original Heb. word *Σαβᾶθ* or *Σαβᾶθ*, as in Is. i. 9. which St. Paul cites from that version. occ. Rom. ix. 29. James v. 4. *Σαββατισμός*, *οἷ*, *δ*, from *σαββαρίζω*, used in the LXX for *keeping or enjoying a sabbath or rest*, Exod. xvi. 30. Lev. xxvi. 35. and in 2 Mac. vi. 6; which from *σάββατον*. *A sabbatism, a keeping of a sabbath, a rest as on the sabbath*. occ. Heb. iv. 9. where by *σαββατισμός* is denoted not only a *resting*, but such a *rest* as God entered into when he had finished his work, a *complete, holy, and happy rest*; and this word further intimates to us that the *sabbath* was instituted as a *figure* of that *eternal rest* which remaineth to the people of God⁴. See Whitby and Macknight on the place,

and comp. under *ἐπρά* II. and Vitringa on Is. lvi. 2. lviii. 13.

ΣΑΒΒΑΤΟΝ, *ου*, *τό*, plur. *σάββατα*, *τά*, dat. *σάββατα*, from the Heb. *שַׁבָּת rest, the sabbath*, to which this word generally answers in the LXX.

I. Both singular and plural, *the sabbath-day*.

[(1.) Singular. Mat. xii. 2, 8. xxiv. 20. Mark ii. 27, 28. vi. 2. xvi. 1. Luke vi. 1, 2, 5—7. xiii. 14—16. xiv. 1, 3, 5. xxiii. 54, 56. John v. 9, 10, 16, 18. vii. 22, 23. ix. 14, 16. xix. 31. Acts xiii. 27, 42, 44. xv. 21. xviii. 4. 2 Kings xi. 9.] In Mat. xii. 5. Campbell, whom see, translates, "*violate the rest to be observed on sabbaths*," taking *σάββατον* here to signify *rest*. And on Mat. xii. 1. see an excellent note of Bp. Pearce.—*A sabbath-day's journey*, Acts i. 12. is reckoned at *two thousand cubits*, i. e. about a mile, not only in the Talmudical Tracts, but in Targum Jonathan on Exod. xvi. 29. and on Ruth i. 16. Comp. Mat. xxiv. 20. where see Wetstein, and Doddridge's note (c) on Acts i. 12. vol. ii. p. 652.

[(2.) Plural. Mat. xxviii. 1. Luke iv. 16. Acts xiii. 24. xvi. 13. xvii. 2.] *Σάββατα*, *τά*, Col. ii. 16. comprehend *all the Jewish sabbaths or times of sacred rest* appointed by Moses, as well as that of the *seventh day*. The word is particularly applied by the LXX to the *pascchal sabbath*. Lev. xxiii. 15. (comp. ver. 7, 11.); to that on the tenth day of the seventh month, Lev. xxiii. 32; and to those on the fifteenth and twenty-third day of the same, Lev. xxiii. 39; to the *sabbatical year*, Lev. xxv. 2, 4, 6; and in Lev. xix. 30. xxvi. 2. *τά σάββατά μου*, *my sabbaths*, no doubt, include *all the sabbaths or times of sacred rest* ordained by God under the Mosaic dispensation. [The reader must use his judgment on this opinion of Parkhurst's. The word occ. in Ex. xx. 10. Num. xxviii. 9, 10. 1 Mac. ii. 38. Joseph. Ant. i. 1. 1.]

II. Both singular and plural, *a week*.

[(1.) Sing. Mark xvi. 9. Luke xviii. 12.]

[(2.) Plur. Mat. xxviii. 1. Mark xvi. 2. Luke xxiv. 1. John xx. 1, 19. Acts xx. 7. 1 Cor. xvi. 2.] So the Heb. *שָׁבָע* is used for *weeks*, Lev. xxiii. 15; and *שָׁבָע* for *a week*, ver. 16. according to the interpretation of the Targum, LXX, and Vulgate.

Σαγήνη, *ης*, *ή*, either from *σείσαγα*, perf. mid. of *σάττω* to *load, fill*, (which from Heb. *שָׁבַע* to *set, place*), or from the Chald. *שָׁבַע* *great*.—*A large fishing-net, a drag-net*. Lat. *verriculum*⁵, which from *verro* to *sweep*, q. d. *a sweep-net*. occ. Mat. xiii. 47. [Ez. xxvi. 5, 14. xlvii. 10. Hab. i. 15, 16. Is. xix. 8. Artem. ii. 14. Aleph. Ep. i. 17 and 18. Ælian. H. A. xi. 12. Hence comes *σαγήνῳ* (i. e. according to Hesychius, *θηρεύω, αἰχμαλωτίζω, ἡ ἀλειψώ*), Herod. iii. 149. *σαγήνῳ*, Plut. t. viii. p. 312. ed. Reiske. *σαγήνευτής*, t. x. p. 29.]

ΣΑΔΔΟΥΚΑΙ'ΟΙ, *ων*, *οι*.—*Sadducees*, a sect among the Jews, so called, according to the Talmudical writers, from one Sadoc, its founder, who lived about two hundred and sixty years before Christ; but, according to others, they were thus named from the Heb. *שָׁדָי* *righteous, just*, either as

¹ Spearman, Letters on the LXX, p. 438, 9.

² Advantage and Necessity of Christian Revelation. Comp. Eusebius, Præp. Evang. iii. 2. Selden, de Diis Syris Proleg. cap. iii. Vossius, de Orig. et Progr. Idol. li. 30. and above in *Geogr.* Encyclopæd. Britan. in POLYTHEISM, Nos. 10—12.

³ See Heb. and Eng. Lexicon in שָׁבַע III. [So Phavorinus, p. 1629. Cheitom. Græcob. N. T. p. 136.]

⁴ [The Jews hence called the state of eternal rest and joy very often *הַשָּׁמַיִם הָעֶלְיוֹנִים* &c. See Schöttgen.]

⁵ ["Verriculum, quia profunde sub aquas pertingens, ipsium fundum verit." Ulpian.]

pretending to *inherent righteousness* by their observation of the law, or as affecting to be great friends to *distributive justice*, particularly in punishing offences. So Josephus, *Ant. xx. 8, 1.* αἰρεῖται—τὴν Σαδδουκαίων, ὅπερ εἰσι περὶ τὰς κρίσεις ὅμοι παρὰ πάντα τοὺς Ἰουδαίους, 'the sect of the *Sadducees*, who in judging offenders are severe above all the rest of the Jews.' The *Sadducees* not only rejected the traditions of the elders, which the *Pharisees* maintained, but they also denied the resurrection of the dead, the being of angels, and all existence of the spirits or souls of men departed¹, and consequently all *future* rewards and punishments. See *Mat. xxii. 23.* *Mark xii. 18.* *Luke xx. 27.* *Acts iv. 1, 2.* *xxiii. 6—8.* So that, as Prideaux has remarked, "they were Epicurean deists in all other respects, excepting only that they allowed that God made the world by his power, and governs it by his providence; and for the carrying on of this government hath ordained rewards and punishments, but they are in this world only; and for this reason alone it was that they worshipped Him, and paid obedience to his laws²." They taught that man was made absolute master of his own actions, with a full freedom to do either good or evil, as he should think proper, without any assistance from God for the one, or any restraint from Him for the other. Whether they rejected all the sacred books but the Pentateuch of Moses has been disputed; but it seems evident that they did not: 1st, because they are never charged with this impiety by the evangelists; nor, 2ndly, by Josephus, who was no friend to their sect; and 3dly, because this historian, *Ant. xiii. 10, 6.* expressly says, that the *Sadducees* taught, ἐκείνα δὲν ἡγισθαι νόμιμα τὰ ΓΕΓΡΑΜΜΕΝΑ, 'that those things *which were written* ought to be esteemed obligatory'; where surely, had they rejected the *greater part* of the Jewish scriptures, he could not have failed mentioning it³. The reader may find a further account of this sect in Josephus, *Ant. xiii. 10, 6.* and xviii. 1, 4. de Bel. ii. 8, 14: in Prideaux's *Connexion*, part ii. book v. p. 335. &c. 1st ed. 8vo.

¹ The words of Josephus, de Bel. ii. 8, 14, are, ψυχῆς τε τῆς διαμονῆς, καὶ τὰς καθ' ἑξόν τιμωρίας καὶ τιμὰς ἀναιροῦσι, they deny the continuance of souls, and the punishments and rewards in Hades; and Ant. xviii. 1, 4. Σαδδουκαῖος δὲ τὰς ψυχὰς ὁ λόγος συναφαιρᾷ τοῖς σώμασι, the doctrine of the Sadducees teaches that souls perish with the bodies.

2 τῆς μὲν ἐκασμῶν, says Josephus, de Bel. ut sup.
πατήσαντες ἀναορύσσει, καὶ τοὺς Θεοὺς ἔξω τοῦ ὄρνυ τὸ κακὸν
"Ἡ ΜΗΔ' ΔΡΑΣΤΗΝ εἴησαν, φασὶ δὲ ἐπ' ἀνθρώπων ἐκλογὴν τῶν
τὴν καλὴν καὶ τὸ κακὸν προκεῖσθαι, καὶ τὸ κατὰ γνώμην
ἐκάστω [ἐκάστω, Qu?] τοῦτ' ἀνὰ ἑκάτερον προεῖναι." They
entirely reject fate (i. e. the fatal and necessary concatenation
of causes, as influencing the actions of men, compare under *φασίσαντες* 2), and deny that *God is the cause of men's
acting ill or not*, but assert that both good and evil are
placed in the election of man, and that every one accedes
to either of these, as he pleases.¹ From a spurious reading
of *ἡ ἐφόρμ* instead of *ἡ μὴ ὄρνυ*, in the above passage,
(see Grotius on Mat. xxii. 23. and Hudson in loc.) the
Sadducees have been charged with a *denial of divine
providence*: even the authors of the Universal History
refer to this place in proof of Josephus's asserting that
*they looked upon the Deity as above intermeddling with
human affairs*, which is, say they, in effect *denying a pro-
vidence*, and consequently all religion.

³ See Boyle's Dict. in SADDUCEES, note (g). Walton's Prolegom. xi. p. 77. Jenkin on Christianity, vol. ii. p. 87. 2nd edit. Universal History, vol. x p. 475. 8vo. Jortin's Remarks on Eccles. Hist. vol. i. p. 172. &c. and vol. ii. p. 103. 2nd edit. &c.

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and in the Ancient Univers. History, vol. x.
p. 472. et seq. 1st ed. 8vo.

 Σαίνω, from σείω *to shake*.

1. *To shake, move, wag*, generally as a *dog* does his *tail*. Thus used in the Greek writers, particularly Homer, *Odys.* x. 216, 217. xvi. 6. xvii. 302. See more in Wetstein on 1 Thess. iii. 3. [See Blomf. ad *Æsch.* Sept. Theb. 379. *Ælian*, V. H. xiii. 42. *Hesiod*, Theog. 771. Munkel ad Anton. Lib. Met. c. 25.] Hence

II. *To fawn, flatter, cajole.* [Hesychius has *Σαίνει* κολακεῖν and Photius *Σαίνει* κολακεῖν, σείν· ὡς ἐπὶ τῶν κυνῶν σαίνοντων τῇ οὐρᾷ.] Whence *Σαίνομαι*, pass. to be flattered, *cajoled*, *to be moved by flattery or cajoling*; i. e. by the promises of a more comfortable and agreeable life, if they would forsake their Christian profession. Thus Elsner explains it in 1 Thess. iii. 3, the only text in which it occurs. [And Bretschneider says this might be the meaning.] But Kypke, from the addition of the words *ἐν ταῖς θλίψεσιν*, thinks it better to render *σαίνεσθαι* to be moved (as in our translation), *disturbed, terrified*; and he shows that in this sense also the *ῥ* is used by the Greek writers, particularly by Diogenes Laert. [vii. 1, 21.] and Euripides. Comp. *πρό-ρρησθαι*, Phil. i. 28. And with this latter interpretation agrees the ancient Syr. version, *ܟܠܐ ܐܝܢܐ*.

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lest from any of you it (your faith) should be cut off, or fail, in these afflictions. [So Schleusner, Wahl, and Bretschneider.] Compare Suicer Thesaur. on this word.

ΣΑΚΚΟΣ, ου, ὁ, from the Heb. שַׂק *a sack, sack-cloth*, for which the LXX generally use it. This word *sac* is from the Hebrew, preserved not only in Greek and Latin, and in the languages derived from them, but we find it in the Welsh *Sack*, Gothic *Saccus*, Saxon *Sæc*, Danish *Sæck*, Old German *Sac*, Islandic *Sakk*, Swedish *Säck*, and Dutch and English *Sack* ⁴.—*A sack*, [Prov. i. 14. Micah vi. 11.] also [*a dress of*] *sack-cloth*, *a coarse kind of hair-cloth of which sacks were anciently made*, (see Rev. vi. 12.) as they sometimes are with us, *cilicium*. occ. Mat. xi. 21. Luke x. 13. Rev. vi. 12. xi. 3. Menander, cited by Porphyry de Abstin. iv. 15. takes notice of the Syrians wearing *sack-cloth* in time of religious *humiliation*.

—— παραδειγμα τοὺς ΣΥΡΟΥ'Σ λάβε——
—— εἶτα, ΣΑ'ΚΚΙΟΝ ἔλαβον, εἰς θ' ὁδὸν
'Εκαθισαν αὐτοὶ ἐπὶ κόπρον, καὶ τὴν θεὸν
'Εξιλάσαντο, τοῦ ταπεινῶσαι σφόδρα.

They then wear *sack-cloth*, and besmeared with filth
Sit by the public road, in humble guise,
Thus placating the dread Atergatis⁵.

And it appears from Plutarch de Superstit. t. ii. p. 161. that the same was sometimes practised by the Greeks, $\xi\lambda\kappa\alpha\theta\eta\rho\alpha\iota\ \Sigma\Lambda\prime\text{Κ}\text{Κ}\text{Ι}\text{Ο}\text{Ν}\ \xi\chi\omega\nu\ \kappa\tau.\lambda.$ 'the superstitious man sits out of doors, wearing sack-cloth or sordid rags, and often rolls himself naked in the dirt.' Comp. Wetstein on Mat.

⁴ See Junius's *Etymol. Anglican.* in *SACK*.

⁵ Of whom see Heb. and Eng. Lexicon under 77 IV.

[Josephus puts σχῆμα ταπεινόν, and πενθική ἐσθῆς for ῥῆ. See Gen. xxxvii. 34. 1 Kings xxi. 27. 2 Sam. iii. 31. Is. xxxvii. 1. 1. 3. Wessel. ad Diod. Sic. xix. 107. Poll. On. vii. 191. Thomas M. says that the Attics wrote the word with one κ; but see Lobeck on Phryn. p. 257.]

Σαλεύω, from σάλος, which see.

I. *To shake, be tossed.* Phavorinus says it is properly spoken of a ship, which, when riding at anchor, is *agitated* by the waves of the sea; so also Moschopulus in Wetstein, whom see on Heb. xii. 26. Josephus applies it in this view, de Bel. i. 21. 5. iii. 8, 3. So the compound ἀποσαλεύειν, Ant. xv. 9, 6. ἈΠΟΣΑΛΕΥΕΙΝ—ἐπ' ἀγκύρας, 'to ride at anchor.' [Diod. S. xiii. 100.]

II. *To shake, cause to shake or tremble*, as a torrent by beating against a house, Luke vi. 48.—as the voice of God did the earth at Sinai, Heb. xii. 26. Comp. ver. 27. where see Kypke. [Schleusner translates here, *to remove, abrogate*, and Wahl translates the passive, *to be near ruin*.] Σαλεύομαι, pass. *to be shaken*, as a reed by the wind, Mat. xi. 7. Luke vii. 24.—as the powers of the heaven, Mat. xxiv. 29. Luke xxi. 26.—as corn, &c., *shaken together* in a measure, Luke vi. 38.—as a place, or the foundations of a prison by an earthquake, Acts iv. 31. xvi. 26. [See Amos vii. 12. Is. xxiv. 20. Ps. xlvii. 6. xevi. 9. Wisd. iv. 19. Diod. Sic. i. 47. xvii. 22.]

III. *To stir up*, as a populace, *to a disturbance*. Acts xvii. 13. [Comp. Soph. *Ed. T.* 22.] See Blackwall's *Sacred Classics*, vol. i. p. 230. and Elsner.

IV. Σαλεύομαι, pass. *to be shaken mentally*. fluctuare. [Acts ii. 25.] 2 Thess. ii. 2. where see Elsner, who shows that Heliodorus likewise applies it to the *mind*. [Comp. Ps. xlv. 5. 1 Mac. vi. 8. Ecclus. xlviii. 22. See Arrian, D. E. iii. 126, 16.]—The above cited are all the texts of the N. T. wherein the verb occurs.

Σάλος, ου, ὁ, from σείω *to shake, agitate*, and ἄλς *the sea*.—*The agitation of the sea, or the sea considered as agitated*, salum. occ. Luke xxi. 25.—This is a very common word in the Greek, both in a proper and a figurative sense, as may be seen in Wetstein and Kypke, and the LXX use σάλος for the Heb. רָגַז *the raging of the sea*. Jonah i. 15. καὶ ἔστη ἡ θάλασσα ἐκ τοῦ ΣΑ'ΛΟΥ αὐτῆς, *and the sea stood or ceased from its agitation*; so for the Heb. נִשָּׂא *the lifting up*, Ps. lxxxix. 10. or 9. τὸν δὲ ΣΑ'ΛΟΝ τῶν κυμάτων αὐτῆς σὺ καταπραΰνεις, *and thou stillest the agitation of its (the sea's) waves*. [Soph. Phil. 271. Diod. Sic. xx. 74.]

Σάλπιγξ, ἱγγος, ἡ. The learned Damm, Lex. col. 779. deduces it from σάλος or σάλη *agitation, concussion*, and ἔπος *a voice, sound*. It is remarkable that Homer, l. xxi. 388. applies the verb σάλπιγγεν *to the resounding of the heavens in the battle of the gods*.—*A trumpet*, Mat. xxiv. 31. 1 Cor. xiv. 8. xv. 52. [1 Thess. iv. 16. Heb. xii. 19. Rev. i. 10. iv. i. viii. 2, 6, 13. ix. 14.] et al. In Mat. it denotes *the preaching of the gospel*, in allusion to the *assembling* of the Israelitish people by the sound of trumpets. See Num. x. [1 Chron. xv. 24. xvi. 6. Here the Heb. word is נִרְצִיזָה. The same instrument is used in solemn songs in honour of God, kings, feasts, &c. See

2 Kings xi. 15. 1 Chron. xiii. 8. It is also used for רָצִיז, an instrument used to announce the commands of the king. See Josh. vi. 8. 2 Sam. ii. 28. &c. Schleusner thinks that in every instance, except 1 Cor. xiv. 8. it means *thunder*, and he refers to Ps. xlvii. 5. Is. xxvii. 13. Zech. ix. 14. in Hebrew. Wahl says, that the scripture speaks of God's coming with the sound of the trumpet, because the approach of the great was thus denoted. See Ps. xlvii. 5. Polyb. xv. 12, 2. Artem. i. 36.]

Σαλπίζω, from σάλπιγξ.—*To sound or blow a trumpet*. Mat. vi. 2. 1 Cor. xv. 52. Rev. viii. 6, [7, 8, 10, 12, 13. ix. 1, 13. x. 7. xi. 15. The word occ. in Num. x. 3—8. Judg. iii. 20. vi. 34. Xen. An. i. 2, 17. The forms σαλπισω, ἑσάλπισα, (Joseph. Ant. vii. 11. Is. xlv. 23.) are not reckoned so good as σαλπίζω. See Lobeck on Phryn. 191. Matthiae, § 174. In Mat. vi. 2. some have supposed the precept to be literal, and have imagined that the Pharisees really blew a trumpet before them when they gave alms, an assertion of which there is no proof¹. But the Greek interpreters and many moderns, Grotius, Elsner, Wetstein, Fritzsche, Schleusner, take it metaphorically, *do not publish it too much, do not make a noise about the matter*. Schleusner and Kuinoel, after Beza, seem to take the verb transitively, viz. *do not make others publish the thing*; but there is little occasion for this.]

Σαλπιστής, ου, ὁ, from σαλπίζω.—*A trumpeter*. occ. Rev. xviii. 22.

ΣΑΜΑΨΕΙΑ, ας, ἡ, from the Hebrew שַׁמְרִיָּה Samaria.

I. The name [of a *hill*, and then of] a *city* in the tribe of Ephraim, built by Omri, king of Israel, and called in Hebrew שַׁמְרִיָּה, from רָשָׁה, the name of the prior owner of the hill whereon it was built. See 1 Kings xvi. 24. and Suicer Thes. in Σαμαρείτης ἡ. [It was the capital of the ten tribes, and was destroyed by Salmanasar; rebuilt by the remnant and the new Assyrian settlers; destroyed again by John Hyrcanus; rebuilt by Gabinius, and called Gabiua; given by Augustus to Herod the Great; enlarged by him, and called Sebaste. It is now a wretched village, called Schemrun. See Jer. xxiii. 13. Ez. xvi. 46. Amos iv. 1. Joseph. Ant. xiii. 18. Reland, Palest. i. p. 341. ii. 979. Acts v. 5. (See Gesen. p. 677. Glass, Phil. S. p. 14.)]

II. In the N. T. the *country lying round this city*. Luke xvii. 11. John iv. 4, 5, 7. [Acts i. 8. viii. 1, 9. ix. 31. xv. 3.] Josephus, in his Life, § 52. remarkably confirms St. John's observation, ch. iv. 4. in these words, speaking of the country of Samaria: πάντως ἔδει τοὺς ταχὺ βουλομένους ἀπελθεῖν δι' ἐκείνης πορεύεσθαι· τρισὶ γὰρ ἡμέραις ἀπὸ Γαλιλαίας ἐνεστὶν οὕτως εἰς Ἱεροσόλυμα καταλῦσαι. 'It was absolutely necessary for those who had a mind to go expeditiously (i. e. from Galilee to Jerusalem) to pass through it; for thus one may in three days reach Jerusalem from Galilee.' Comp. Ant. xx. 5, 1. and de Bel. ii. 12, 3.

¹ [The passage from the Gemara commonly cited here does not apply to this matter, but to the collecting alms.]

Σαμαρείτης, ου, ό, from **Σαμάρεια**.—*A Samaritan, an inhabitant of the city or country of Samaria.* The Samaritans were descended partly from those heathen people whom Esarhaddon brought and settled in the cities of *Samaria*, instead of the children of Israel, (see 2 Kings xvii. 14. Ezra iv. 2.) and partly from renegade Jews who had from time to time deserted to them. The Samaritans admitted no other part of the S. S. but the Pentateuch of Moses, or, at most, did not¹ regard any of the other books with equal veneration; they rejected all traditions, and adhered only to the written law, but looked upon Mount Gerizim as the most sacred place for religious worship, in opposition to Jerusalem. The reader may find a more particular account of this people and their religion in the Universal History, vol. x. p. 280. &c. 8vo. Lardner, likewise, in his Credibility of Gospel History, book i. ch. 4. § 6. has some judicious remarks confirming the account given; the Samaritans in the N. T. See also Wetstein on Mat. x. 5. To the observations of these learned writers I add, that by what our Saviour says to the Samaritan woman, John iv. 22. it seems that the Samaritans were wrong in the object of their worship; and that, however free they might at that time be from heathenish idolatry, they retained the Arian idolatry of worshipping the *Father* as superior to the other two *divine* persons. (See note under *είδωλον* II.) This idolatry was established by Jeroboam, 1 Kings xii. 28. &c. and probably was afterwards taught to the Samaritans by the Israelitish priest who was sent thither by the king of Assyria, 2 Kings xvii. 27, 28. and who is particularly observed by the sacred historian to have dwelt at Bethel, where Jeroboam had formerly set up one of the *golden calves*, 1 Kings xii. 29. And I would submit it to the learned and intelligent reader, whether in the Samaritan Pentateuch, **שָׁמַרְתָּ** for **שָׁמַרְתָּ** Gen. xx. 13. **שָׁמַרְתָּ** for **שָׁמַרְתָּ** Gen. xxxv. 7. are not as plain instances of *corruption* from the Jewish copies, in favour of the Arian notions of the Samaritans, as **שָׁמַרְתָּ** (a word, by the way, of an irregular form) for **שָׁמַרְתָּ** Exod. xx. 24. and **שָׁמַרְתָּ** for **שָׁמַרְתָּ** Deut. xii. 11, 14, 18, 21, 26. xiv. 23—25. et al. freq. are examples of similar corruptions in defence of their worshipping on Mount Gerizim in preference to Jerusalem. In John viii. 48. Bp. Pearce explains **Σαμαρείτης** a Samaritan, by “an asserter of a falsehood, as the Samaritans are, when they say, that God commanded that He should be worshipped in Mount Gerizim.”

Σαμαρείτις, υδος, ή, from **Σαμαρείτης**, which see.—*A Samaritan woman.* occ. John iv. 9. twice.

ΣΑΝΔΑΛΙΟΝ, ου, τό, from the Chaldee or Syriac **ܫܢܕܠܝܢ**, which, in the Chaldee Targums of Jonathan and Jerusalem, often answers to the Heb. **לַבַּיִת** a sole or sandal, and which Martinus in Lex. Philol. derives from the Chald. **ܫܢܕܠܝܢ** a shoe, (so used Targ. Onkelos, Deut. xxv. 9, 10.) and **לָבַד** slender, mean, as being anciently made of mean

and slight materials.—*A sandal, a kind of shoe, which consisted only of a sole [of wood or leather] fastened to the foot by strings tied on the upper part of it.* occ. Mark vi. 9. Acts xii. 8. **Σανδάλιον** is the same as **ὑπόδημα**. In Mat. x. 10. our Saviour forbids his disciples to provide two coats for their journey, or **ὑποδήματα** sandals, i. e. plainly, other sandals, besides those they had on; and in perfect consistence with this, he orders or permits them, Mark vi. 9. to be shod with sandals, **ὑποδεμένους σανδάλια**. See Bynæus's excellent observations on this subject, de Calc. Hebr. i. 6.—**Σανδάλιον** is not only used by the LXX, Is. xx. 2. (for the Heb. **נַעֲלָיִם**) and in Judith x. 4. xvi. 9. but also by the profane writers, as by Lucian and Herodotus (ii. 91. see Wetstein on Mark vi. 9.); and even in the Hymn to Mercury, ascribed to Homer, [and at all events very ancient,] we meet with **σανδάλια** for sandals, lin. 79 and 83. which shows that the Greeks had received the word from the east pretty early. Anacreon also uses the same word, Ode xx. 15. **καὶ ΣΑΝΔΑΛΙΟΝ γενοίμην**, ‘a sandal I would gladly be;’ [and Ælian, V. H. i. 18. The sandal was worn principally by women in Greece, (see Ælian, V. H. vii. 11.) but also by men (Periz. ad Ælian. V. H. i. 18.); and in the N. T. it seems to have been in common use for travellers at all events.]

Σαῖγ, ἰδος, ή.—A plank, a board. occ. Acts xxvii. 44. [Ez. xxvii. 5. Polyb. ii. 5, 5. Æsch. 50, 11. Joseph. Ant. viii. 5, 2.]

Σαπρός, ά, όν, from **σάω** to rot.

I. Properly, [putrid, rotten. See Theophr. Char. xi. (rancid.) Arrian, D. E. iv. 4. Dem. 615, 11. Alciphron. i. Ep. 26. Kiesler ad Aristoph. Plut. 824. Schleusner (in his edition of Biel) quotes it in Job xli. 19. **ξύλον σαπρόν**; but it is not in Mill, nor do I see how it can be in any MS., or any of the minor versions.]

II. *Bad, of a bad kind*, spoken of trees and fruit. occ. Mat. vii. 17, 18. xii. 33. Luke vi. 43. **σαπρόν λέγομεν πᾶν ὃ μὴ τὴν ἰδίαν χρείαν πληροῖ**, ‘we call any thing **σαπρόν** which does not answer its proper end,’ says Chrysostom [Hom. iv. in Ep. ad Tim.]; and Hesychius explains **σαπρόν** not only by **παλαιόν** old, but by **αἰσχρόν** vile, **ἀκάθαρτον** unclean. See Wetstein on Mat. vii. [and so] *bad, not good to eat*, of fish. occ. Mat. xiii. 48.

III. *Corrupt, evil*, spoken of discourse. Eph. iv. 29. where it is opposed to **ἀγαθός** good, useful. Comp. 1 Cor. xv. 33. Arrian, Epictet. iii. 16. has the expression **τὰ ΣΑΠΡΑ—ΛΑΛΟΥ—ΣΙΝ**. See Alberti and Kypke on Eph. [See Hor. Od. i. 36, 17.]

ΣΑΠΦΕΙΡΟΣ, ου, ό, from the Heb. **צָפִיר**, the same, to which it often answers in the LXX. [Ex. xxiv. 10. Song of Solomon, v. 14.] *A sapphire.* A kind of precious stone, which, according to Pliny, Nat. Hist. xxxvii. 9. was of an azure or sky-blue colour with golden spots. occ. Rev. xxi. 16. [See Braun, de Vest. Sac. Heb. ii. 12. Salm. ad Epiph. de Gemm. v. p. 97.]

¹ See Jenkin's Reasonableness, &c. of the Christian Religion, vol. ii. p. 87. &c. 2nd edit. and Prideaux, Connex. part i. book vi. p. 420, 1. 1st edit. 8vo. Suicer, Thesaur. in **Σαμαρείτης** II. 1.

² [Schleusner here seems to consider the *tabula* carried about by shipwrecked mariners, to have been a *plank*, as descriptive of the way in which they had escaped. But I believe that *tabula* to have been a picture. See Hor. † Carm. i. 5, 13. † A. P. 20.]

ΣΑΡΓΑΝΗ, ης, ἡ, from the Heb. שָׂרָף *to wreath, twist together*¹, and as a noun, *a tender flexible root or twig of a vine or fig-tree.* [A twisted rope. Aesch. Supp. 801.—A rope-basket. Athen. iii. p. 119. B.]—A wicker-basket made of twigs entwined with each other, or [a rope, according to Schleusner and Wahl.] occ. 2 Cor. xi. 33. [Hesychius has σαργάναν ἐσμοί και πλέγματα γυργαθῶδη, σχοινίον, ἀγυράτωγα.]

Σάρδιος, ου, ὁ, from ΣΑΡΔΩ, or ΣΑΡΔΩΝ, the name of the island of Sardinia, which Bochart thinks was given it by the Phœnicians from the Heb. שָׂרָף *a footstep*, on account of its form, which resembles that of the human footstep²; whence the Greeks likewise called it Ἰχθυόσα and Σανδαλιώτις. The same learned writer shows, by a number of instances, that ρ, R, is inserted in many words derived from the Heb. See more in Bochart himself, vol. i. 572.—A sardine stone, namely, λίθος being understood, a *cornelian* or *cornelian*, a precious stone, semitransparent, of a red colour, so³ named either because first discovered by the inhabitants of Sardis in Asia Minor, or from the island of Sardo, or Sardinia, where the best of this kind were found. occ. Rev. iv. 3. [Epiphanius de Gemm. c. 1. describes it as πυρρὸς τῇ εἵδει και αἱματοειδής.]

Σάρδιος, ου, ὁ.—A sardius, or sardine-stone, the same as σάρδινος, which see. occ. Rev. xxi. 20. The LXX use σάρδιον for the Heb. צָרֵא *a ruby, a red-coloured precious stone.* Exod. xxviii. 17. xxxix. 8. or 13. Ezek. xxviii. 13. and λίθους σαρδίων, or (according to some copies) σαρδίων, for Heb. צָרֵא *an onyx.* Exod. xxv. 7. xxxv. 9.

Σαρδόνυξ, υχος, ὁ, from σάρδιος *a sardius*, and ὄνυξ *a nail*, also an *onyx*.—A sardonix, a precious stone, which seems to have its name from its resemblance partly to the *onyx*, so called from its likeness in colour to a man's nail. The sardonix "is generally tinged with white, black, and blood-colour, which are distinguished from each other by circles or rows so distinct, that they appear to be the effect of art." Brooke's Natural History, vol. v. p. 145, 6. occ. Rev. xxi. 20. [See Plin. H. N. xxxvii. 12. Salm. ad Epiph. de Gemm. xii. p. 110. occ. Aq. Gen. xii. 2.]

Σαρκεκός, ἡ, ὄν, from σάρξ *the flesh*.—In general, *fleshy, carnal, belonging to the flesh.*

I. *What sustains the body or flesh of man, carnal, worldly.* occ. Rom. xv. 27. 1 Cor. ix. 11.

II. [*Human*, and so *imperfect*, used] of wisdom acquired by human means, or by the exertion of a man's mere natural powers, (comp. 1 Cor. ii. 4, 13.) and tending to carnal or worldly ends, (comp. 2 Cor. i. 17. 1 Cor. x. 33.) occ. 2 Cor. i. 12. comp. x. 4.—On Heb. vii. 16. Theodoret observes that the apostle "calls this a carnal commandment, namely, that the law, on account of the mortality of men, ordered, that after the decease

of the High Priest, his son should take his office."

III. *Carnal, corrupt*, either of persons subject to carnal lusts and infirmities. Rom. vii. 14. —or of things, as the lusts themselves. 1 Pet. ii. 11. Parkhurst refers 1 Cor. iii. 1, 3, 4. to this head. Wahl refers it to the last; and Schleusner says, *infirm, and imperfect in knowledge of Christianity.*] The above-cited are all the texts of the N. T. where the word occurs.

Σάρκινος, ης, ου, from σάρξ, κός, *flesh*.—*Fleshy, made or consisting of flesh.* occ. 2 Cor. iii. 3. [2 Chron. xxxii. 8. Ez. xi. 19.]

ΣΑΡΞ, κός, ἡ.

I. *Flesh*, properly so called, whether of men, beasts, fishes, or birds. Luke xxiv. 39. 1 Cor. xv. 39. [(which Wahl and Schleusner refer to the next head.) Heb. ii. 14. Rev. xvii. 16. xix. 18, 21. See Ez. xxxii. 5. Eur. Med. 1197, 1214. Aelian, V. H. iv. 28.]

II. *The human body.* Acts ii. 26, 31. 2 Cor. vii. 1. Eph. ii. 15. Col. ii. 5. (comp. 1 Cor. v. 3.) Eph. v. 29. (comp. 30.) Hither too we may refer Mat. xix. 5, 6. xxvi. 41. Mark x. 8. Eph. v. 31. 1 Cor. [v. 5.] vi. 16. 1 Pet. iii. 18. Σάρξ is used in this sense by the LXX, corresponding to the Heb. בָּשָׂר Gen. ii. 24. Ps. xxxviii. 3, 7. [Add Rom. ii. 28. xiii. 14. (which Parkhurst refers to IV.) 2 Cor. iv. 11. viii. 1. (which Parkhurst refers to IV.) xii. 7. Gal. ii. 20. (which Parkhurst refers to III.) Phil. i. 22. Col. i. 24. ii. 1, 5, 13, 23. 1 Tim. iii. 16. (1 John iv. 2, 3. 2 John 7. which three last places perhaps belong to III.) Heb. v. 7⁴. ix. 13. x. 20. xii. 9. James v. 3. 1 Pet. iii. 21. iv. 1, 2, 6. 2 Pet. ii. 10. Jude 8.]—*Going after σαρκός ἐρέας strange flesh*, Jude 8. denotes *unnatural, sodomitical abominations.* Comp. Rom. i. 27. [Schleusner understands the word in this and 2 Pet. ii. 10. only as meaning *a woman*, and explains it of fornication.]

III. *Man*; whence the Hellenistical phrase πᾶσα σάρξ is used for *any man, or all men*, Mat. xxiv. 22. [Mark xiii. 20.] Luke iii. 6. [John xvii. 2.] Acts ii. 17. Rom. iii. 20. 1 Cor. i. 29. Gal. ii. 16. 1 Pet. i. 24. as it is likewise applied by the LXX, Gen. vi. 12. Is. xl. 5, 6. Ezek. xxi. 4, 5. et al. for the Heb. בָּשָׂר *all flesh*. And hence, when it is said, John i. 14. ὁ Λόγος σάρξ ἐγένετο, the Word was made or became flesh, the meaning plainly is, that He became *man*, or took human nature upon Him, with all its innocent infirmities, and became subject to suffering and mortality⁵. [The phrase κατὰ σάρκα constantly denotes *after the manner of men*. See 1 Cor. i. 26. 2 Cor. i. 17. x. 2—4. Gal. iv. 23, 29. See Is. xxxi. 3. Gen. vi. 3. In all these places there is a sense of the *infirmity* of man. Comp. sense VI.] Σὰρξ και αἷμα, *flesh and blood*, signifies either such *infirm bodies* as we now have, 1 Cor. xv. 50. (comp. Heb. ii. 14.) or *man* in general, chiefly with respect to his present weak and corrupt state. See Mat. xvi. 17. Gal. i. 16. Eph. vi. 12. Though I know not that this phrase,

¹ [Others say, that ρ is put into the word σαργάνη from σάσω *to load*. So Etym. M. and Phavorinus. See Gataker, Op. Crit. p. 29.]

² So Sallust, Fragg. Hist. lib. 2. ad init. "Sardinia—facie vestigii humani."

³ See Martinus, Lex. Etymol. in Sardius, and Brooke's Natural Hist. vol. v. p. 145. who says, "Boet affirms the best cornelians are found in Sardinia."

⁴ [Perhaps here Parkhurst's explanation is right. He says,] it denotes the *infirmity of human nature*, Heb. v. 7. Comp. Mat. xxvi. 41. Col. i. 22. Thus also applied by the LXX for Heb. בָּשָׂר Ps. lvi. 4. lxxviii. 39.

⁵ See Archbp. Tillotson's first Sermon concerning the Incarnation of our Blessed Saviour.

flesh and blood, occurs in the O. T., yet, no doubt, it is a Hebrew one; because we find it used by the son of Sirach, Ecclus. xiv. 18. *γενεὰ ΣΑΡΚΟΣ καὶ ΑΙΜΑΤΟΣ*, 'the generation of *flesh and blood*,' i. e. of mortal men. Comp. Ecclus. xvii. 31. Alexandr.

IV. *The corrupt nature of man*, subject to the *fleshly* appetites and passions. See John iii. 6. Rom. vii. [5.] 18, [25.] viii. 6. Gal. v. 13, 16, 17, 19, 24. vi. 8. [Eph. ii. 3. 2 Pet. ii. 18. Col. ii. 13.] Comp. Gen. vi. 3. where the LXX apply it in the same view for the Heb. *בשר*. Hence the expressions *κατὰ σάρκα περιπατεῖν*, to walk according to the *flesh*, Rom. viii. 1, 4; *κατὰ σάρκα εἶναι*, to be after or according to the *flesh*, ver. 5; *ἐν σαρκὶ εἶναι*, to be in the *flesh*, ver. 8, 9; *κατὰ σάρκα ζῆν*, to live according to the *flesh*, ver. 12, 13, all denote a *worldly and carnal life or conversation*, conformable to the appetites and interests of *man's corrupt nature*. In Rom. vi. 19. Kypke (whom see) refers *ἀσθενεῖαν τῆς σαρκός*, not, as many do, to the weakness of the *understanding*, to which *σάρξ* never relates in Scripture, but to the weakness of *man's corrupt nature*, which is occasioned by the *flesh*, see Rom. viii. 3; and he interprets *ἀνθρώπινον λέγω*, *I am speaking of or concerning* (comp. λέγω II.) *somewhat human*, i. e. of the sins and uncleanness to which ye have been enslaved by reason of the infirmity of your *flesh* (comp. ver. 17); and thus understanding the particip. *ὄν* or *γεννημένον*, he connects *διὰ τὴν ἀσθενεῖαν* with *ἀνθρώπινον*, which word he shows is by the Greek writers applied to *human vices and crimes*. Comp. Davies's note 7. on Cic. Tusc. Disput. i. 30.

V. It signifies *consanguinity, natural relation or descent*. Rom. i. 3. ix. 3, 5, 8. So St. Paul, as being an Israelite of the seed of Abraham, calls the Jews *his flesh*, Rom. xi. 14. Comp. ver. 1. [Gal. ii. 16. Eph. ii. 11.] In this sense also it is applied in the LXX for Heb. *בשר*, Gen. xxix. 14. xxxvii. 27. Jude ix. 2.

VI. It denotes *fleshly and external advantages* [condition]. John viii. 15. 1 Cor. i. 26. 2 Cor. xi. 18, 22, 23. [See John vi. 63. 2 Cor. v. 16. Col. ii. 18. Phil. iii. 4.]

VII. It imports the *outward and carnal ordinances* of the Mosaic law. Gal. iii. 3. [So Schl. Wahl says *external ceremonies*.] Comp. v. 12, 13. Rom. vii. 5. Phil. 3. 4. Heb. ix. 10. [Schleusner and Wahl refer Rom. iv. 1. to this head. Others join *κατὰ σάρκα* with *τὸν πατέρα*, and refer the place to V. Schleusner also puts Gal. vi. 12. to this head, and so Macknight. Wahl refers it to VI.]

Σαρώ, ὦ, from *σαίρω* the same. [See Eur. Ion 115.]—*To sweep*, occ. Mat. xii. 44. Luke xi. 25. xv. 8. [This word is condemned by Thomas M. p. 547. and Phrynichus, p. 83. See Lobeck.]

ΣΑΤΑΝ, ὁ. Undeclined. Heb.—*Satan, the Prince of the Fallen Angels*, "Poe to God and man;" in Heb. *שָׂטָן*, which signifies an *adversary*, and is used for the *Devil*, Job i. ii. et al. occ. 2 Cor. xii. 7.—The LXX have used this word answering to the Heb. *שָׂטָן* for a *human adversary or enemy* in three texts. 1 Kings xi. 14, 23, 25¹.

ΣΑΤΑΝΑΣ, ᾧ, ὁ, the same as *Σατάν*, with a Greek termination.

I. *Satan, the Devil, the Prince of the Fallen Angels*. Mat. iv. 10. Mark i. 13. et al. [Schl. and Wahl think that in every place of the N. T., except Mat. xvi. 23. and Mark viii. 33. this is the meaning of the word. See Mark i. 13. iv. 35. Luke iv. 8. x. 18. xiii. 16. xxii. 3, 31. John xiii. 27. Acts v. 3. xxvi. 18. Rom. xvi. 20. 1 Cor. v. 5. vii. 5. 2 Cor. ii. 11. xi. 14. xii. 7. 1 Thess. ii. 8. 2 Thess. ii. 9. 1 Tim. i. 20. v. 15. Rev. ii. 9, 13, 24. iii. 9. xii. 9. xx. 2, 7.]

II. It is used as a *collective* word for *evil spirits or devils*. Mat. xii. 26. Mark iii. 23, 26. Luke xi. 18.

III. It is applied by our blessed Lord to Peter, considered as *opposing* the divine plan of man's redemption by Christ's sufferings and death, and so far joining with *Satan*. Mat. xvi. 23. (where see Whitby and Doddridge.) Mark viii. 33. in both which texts the ancient Syriac version has

the word *ܠܝܕܝܐ*; and Campbell renders the Greek *ὑπάγε ὀπίσω μου, σατανᾶ*, by *get thee hence, adversary*; and in his Prelim. Diss. p. 187. observes that "*Satan*, though conceived by a proper name, was an appellative in the language spoken by our Lord; for from the Hebrew it passed into the Syriac, and signified no more than *adversary* or *opponent*. It is naturally just as applicable to human as to spiritual agents, and is in the Old Testament often so applied." Comp. Heb. and Eng. Lex. in *שָׂטָן* I. John vi. 70. under *διάβολος* II. Rom. xvi. 20. and Macknight there. This word occurs Ecclus. xxi. 27.

ΣΑΤΟΝ, ου, τό, from the Heb. *סֵא* *a seah*, in Regim. *סֵא*.—*A seah*, a Jewish measure of capacity for things dry, equal to about two gallons and a half English². occ. Mat. xiii. 33. Luke xiii. 21. This word is not found in the LXX, but Aquila and Symmachus use it for the Heb. *סֵא*, Gen. xviii. 6. and Aquila, 1 Sam. xxv. 18.

Σαυτοῦ, ὧ, ὄν, a pron. by contraction for *σεαυτοῦ*.—*Thyself*. Σαυτόν occurs, according to some copies, Rom. xiv. 22.

Σβένννμι, from the old verb *σβέω*, the same.

I. *To extinguish, quench*, properly as fire, or some kindled or smoking matter. occ. Mat. xii. 20. xxv. 8. Mark ix. 44, 46, 48. Eph. vi. 16. Heb. xi. 34. [Prov. xiii. 9. 2 Sam. xiv. 7. xxi. 17.]

II. It is applied to the *Holy Spirit*, perhaps by an image taken from the *material spirit or air*, which may be then said to be *extinguished* or *quenched* when its action is *stopped or ceases*. So Plutarch, de Isid. et Osir. t. ii. p. 366. E., cited by Wetstein, speaks of *τῆς βρομίας ΠΝΕΥΜΑΤΑ ΚΑΤΑΣΒΕΝΝΥΜΕΝΑ*, 'the northern blasts being extinguished'; and in Timol. t. i. p. 245. D. expresses the *wind's dropping* unaccountably by *ΤΟ ΠΝΕΥΜΑ ΚΑΤΕΣΒΕΣΜΕΝΟΝ παραλόγως*. So Homer, Od. iii. 182. 3. οὐδέ ποτ' ἔσβη οὐρος, 'a favourable gale never ceases.'

1 Chron. xxi. 1. Job i. 6, 7, 9, 12; by ἐπίβουλος, 1 Sam. xxix. 4.]

² [It is equal to one-third of an ephah, or 64 sextarii, or 1½ modius. See Hesychius and Joseph. Ant. i. 4.]

¹ [They translate the Hebrew word by διάβολος in (558)]

See more instances of the like kind in Wetstein, [as Xen. *Æc.* v. 17. Longin. de Sublim. xxi. 1.] occ. 1 Thess. v. 19. Comp. 2 Tim. i. 6. and ἀναζωπύει. But since in 1 Thess. the *spirit* is mentioned with *prophecysings*, it evidently refers to the *miraculous gifts of the Spirit*; and Mac-knight remarks that “the Greek words, in which the above-mentioned precepts (1 Thess. and 2 Tim.) are expressed, have a relation to those *flames of fire* by which the presence of the *Spirit* was manifested, when he fell on the apostles and brethren, Acts ii. 3.”

Σεαυτοῦ, ἡς, οὗ, a pron. compounded of σεο, for σοῦ of thee, and αὐτοῦ, gen. of αὐτός.—*Thyself*. Mat. iv. 6. viii. 4. [xix. 19. xxii. 39. xxvii. 40. Luke iv. 23. John i. 22. vii. 4. viii. 13. Rom. xiv. 22.]

Σεβάζομαι, from σέβω or σέβομαι, the same.—*To worship religiously*. occ. Rom. i. 25. [Aq. Hos. x. 5.]

Σέβασμα, ατος, τό, from σεβάζομαι.—*Somewhat worshipped or venerated, an object of worship or veneration*. occ. Acts xvii. 23. 2 Thess. ii. 4; in which latter text σέβασμα imports not only a *divine object of worship*, but seems moreover to allude to the title Σεβαστός given to the *Roman emperors*. Comp. under Σεβαστός, and see Bp. Newton's 22nd Dissertation on the Prophecies, vol. ii. p. 359. &c. especially p. 369, 397—399. 2nd edit. 8vo, and Vitrina on Rev. p. 594. note (*), and p. 601. note (†), ed. alt.—Σέβασμα is used for an *object of religious worship, a God*. Wisd. xiv. 20. [See also xv. 17.]

Σεβαστός, ἡ, όν, from σεβάζομαι.

I. *Venerable, august*. It is used by St. Luke, as it is also by the profane Greek writers (see Scapula), to express the Latin *Augustus*, which was a title first assumed by Octavius Caesar¹, and after him continued to the succeeding Roman emperors. Thus it is in the N. T. applied to Nero. Acts xxv. 21, 25. [See Herodian, ii. 10, 19.]

II. *Augustan*. An epithet of a Roman band of soldiers, given to it in honour of the Roman emperors. Acts xxvii. 1. [Some have thought this was a cohort, called Sebaste, from Samaria, which Herod called Sebaste in honour of Augustus.]

ΣΕΨΩ, either from the Heb. שָׁפַח in the sense of *waiting or attending on the service of God*, as the Levites did, Num. iv. 24. et al. or rather from the Heb. שָׁפַח to soothe, i. e. *with praises, to praise, laud*².—*To worship, adore*. Hence σέβομαι, mid. the same. occ. Mat. xv. 9. Mark vii. 7. Acts xvi. 14. xviii. 7, 13. xix. 27.—Σεβόμενος, particip. *worshipping or a worshipper of the true God*. occ. Acts

xiii. 43, 50. xvi. 14. xvii. 4, 17. There seems no reason to doubt but the σεβόμενοι and σεβόμενοι, mentioned in all these passages, were *Gentile proselytes*, as expressed Acts xiii. 43. Josephus, Ant. xiv. 7, 2. speaking of the vast treasures of which Crassus plundered the temple at Jerusalem, makes the same distinction between the Ἰουδαῖοι *native Jews*, and σεβόμενοι *proselytes*, as St. Luke does, Acts xvii. 17. “Let no one,” says he, “be surprised that there were such immense riches in our temple, since πάντων τῶν κατὰ τὴν οἰκουμένην ἸΟΥΔΑΙΩΝ, καὶ ΣΕΒΟΜΕΝΩΝ ΤΟΝ ΘΕΟΝ, all the *Jews* throughout the world, and *those who worshipped God*, and moreover those both of Asia and Europe (i. e. who continued pagans), had contributed to them from very ancient times.” [So Bretschneider and Schleusner, who add Acts xviii. 7. The word occ. Josh. iv. 24. Is. xxix. 13. Eur. Phœn. 1342 (σέβω). Diod. Sic. i. 35. Xen. Ages. iii. 2. See Deyling, ii. Obs. 38. p. 462.]

ΣΕΙΠΑΊ, ἄς, ἡ. The Greek etymologists derive it from σέρω to draw; but it may be better deduced either from the Heb. שָׁבַע to bind, or rather from Heb. חֶשֶׁב a chain, bracelet, (see Is. iii. 19.) or Chald. שָׁרַף or שָׁרַף the same.—*A chain*. occ. 2 Pet. ii. 4; where “place *ταρταρώσας* between commas, that *σειραῖς ζόφου* may connect with *τηρουμένους*, whether we understand it acquisitively as Jos. Mede does, Disc. ix. p. 23. or not: kept for *chains of darkness, or in chains*. See Jude 6.” Bowyer. [Σειραῖς ζόφου is for *σειραῖς ἐν ζόφῳ*, say Wahl (referring to Matthiæ, § 314. Herod. vi. 2.) and Schleusner, the latter of whom construes ζόφος as a *dark dungeon*, a meaning which Bretschneider assigns to the phrase *σειραῖς ζόφου*. Schleusner also suggests that ζόφος may mean *very heavy punishments*, and that *σειραῖς* will then imply their fixedness and duration. occ. Prov. v. 22.]

Σεισμός, οῦ, ό, from σείσσειν perf. pass. of σείω to shake.

I. *A shaking, agitation*, as of the sea. occ. Mat. viii. 24. [The LXX use the word in this sense, i. e. a storm. Jer. xxiii. 19. Nehem. i. 3. for the Hebrew שָׁרַח, which in Jonah i. 4. is translated by κλύδων.]

II. And most generally, *a shaking of the earth, an earthquake*, Mat. xxiv. 7. xxvii. 54. [xxviii. 2. Mark xiii. 8. Luke xxi. 11. Acts xvi. 26. Rev. vi. 12. viii. 5. xi. 13, 19. xvi. 18. Ælian, V. H. iv. 17. Xen. Hell. iii. 2, 24.]

ΣΕΙΨΩ, to move, shake, tremble. See Eccles. xii. 3. Dan. v. 19.

I. *To shake, cause to shake or tremble*. [Mat. xxvii. 51. as the earth by an earthquake. (See Aristoph. Eq. 836. 2 Kings xxii. 8.)—as a tree by the wind, Rev. vi. 13. (See Judg. v. 4. Is. xxxiii. 20. Hagg. ii. 7. Xen. Hell. iv. 7, 4.) In Heb. xii. 26. it is used metaphorically, to *cause a great change or commotion*, i. e. says Macknight, “the destruction of the heathen idolatry, and abolition of the Levitical worship.”]

II. *To move, disturb, put in commotion*. occ. Matt. xxi. 10. [See also xxviii. 4. Ez. xxxi. 16. Pind. Pyth. iv. 484.]

¹ Suetonius, speaking of Octavius, cap. 7. says: “Deinde Augusti nomen assumpsit—Munatili Planco sententiâ; cum, quibusdam consentibus, Romulum appellari oportere, quasi et ipsum conditorem urbis, prævaluisse, ut Augustus potius vocaretur, non tantum novo, sed etiam ampliore cognomine: quod loca quoque religiosa, et in quibus auguratum quid consecratur, Augusta dicantur, ab aucto vel ab avium gestu gustave, sicut etiam Ennius docet scribens: Augusto Augurio postquam inflycta condita Roma est.”

See also Userii Annales, An. ante Christ. 27. and Crevier's Hist. des Empereurs, t. i. p. 29.

² See Heb. and Eng. Lexicon in שָׁפַח III.

ΣΕΑΗ'ΝΗ, ης, ἡ'.—*The moon*, that is, either the stream of *light* from the moon, Mat. xxiv. 29. Mark xii. 24. Acts ii. 20. Rev. xxi. 23. (Comp. Is. xiii. 10. lx. 19, 20. Ezek. xxxii. 7. Joel ii. 31; in all which passages the correspondent Hebrew word to σελήνη of the LXX is לַחֹהֵלֶת *the light of the moon*), or the *white lunar disc*, 1 Cor. xv. 41. Comp. Is. xxx. 26. where the Heb. has לַחֹהֵלֶת *the white illuminated lunar disc*. [In Deut. iv. 19. Is. xiii. 10. the Heb. has לַחֹהֵלֶת—In the N. T. this word is generally applied figuratively or mystically, and for its import in the several texts I must refer to the commentators.]

Σεληνιάζομαι, from σελήνη *the moon*.—*To be affected with a disease returning according to the periods of the moon, to be epileptic, or lunatic*, which last word would well answer to the Greek as to its etymological signification, but does, I think, now commonly import *madness* in general, whether influenced by the *lunar* changes or not. occ. Mat. iv. 24. xvii. 15. The celebrated Dr. Mead, speaking of diseases which depend on the *moon's* influence, observes, "that *epileptic* diseases constantly return every new and full moon. The moon, says Galen², governs the periods of epileptic cases. Upon this score they who were thus affected were by the Greek writers called ΣΕΛΗΝΙΑΚΟΙ³, and in the Histories of the Gospel ΣΕΛΗΝΙΑΖΟΜΕΝΟΙ⁴, and by some of the Latin writers afterwards *Lunatici*." For the Doctor's own experience and that of others in several memorable cases, see his Treatise on the Influence of the Sun and Moon, p. 33. et seq. edit. Stack. in 8vo. See also Suicer, Thesaur. in σεληνιάζομενος. [See Cels. ii. 25. Isidor. Orig. iv. 3. Huet. ad Orig. p. 72.]

Σεμίδαλις, εως, ἡ.—*Flour, fine flour*. occ. Rev. xviii. 13. [See Gen. xviii. 6. Num. vi. 15. Lev. ii. 1. 2. (for חֲמֵץ) and 1 Sam. i. 24. for חֲמֵץ. Ecclus. xxv. 2. Poll. On. i. 247. vi. 74.]

Σεμνός, ἡ, ὄν, q. σεβνός, from σέβομαι *to worship, revere*.—*Venerable, grave, serious, decent, [honourable]*, whether of persons, 1 Tim. iii. 8, 11. Tit. ii. 2. [Polyb. xxxix. 3, 1. Æsch. Dial. Socr. iii. 12; or of things, Phil. iv. 8. See 2 Mac. vi. 11. vii. 15. Eur. Phœn. 1192. In Prov. viii. 6. it seems to be excellent.]

Σεμνότης, ητος, ὅς, from σεμνός.—*Gravity, seriousness, decency*. occ. 1 Tim. ii. 2. iii. 4. Tit. ii. 7. [Properly, it seems *sanctity, dignity*. See 2 Mac. iii. 12. Xen. Cyr. viii. 3, 1. Diod. Sic. iv. 42.]

ΣΗ'ΜΑ, ατος, τό.—*A sign, a mark*. This word occurs not in the N. T., but is inserted on account of its derivatives.

¹ The Greek etymologists, and particularly Plato, deduce it from σέλας *new light*, because its light is continually renewed. (See Ruhnken, ad Tim. Lex. p. 96.) But the learned Gouget* says, "The Greeks gave to the moon the name *Selene* †, which comes from a Phœnician word (שֶׁל or שֶׁלַח) namely *which signifies to pass the night*; whence also we may observe is plainly derived the Latin name of the moon, luna."

² De Diebus Criticis, lib. iii. [τῶν Ἑπιληπτῶν τῆρεϊ περιόδου (ἡ Σελήνη).]

³ Alexand. Trallian. l. 25.

⁴ Mat. xvii. 15.

* Origin of Laws, Arts, &c. vol. ii. p. 419. ed. Edinburgh.

† Heb. שֶׁלַח, from שֶׁל which, and שֶׁלַח passes the night.

ΣΗΜΑ'ΝΩ, from σῆμα *a mark, sign*.

I. *To signify, intimate*. John xii. 33. xviii. 32. xxi. 19. Comp. Rev. i. 1. On John xii. 33. Kypke shows that the Greeks apply this verb to the *prophetical but somewhat ambiguous and obscure oracles* of their gods; and he particularly cites from Stobæus and Plutarch, de Pyth. Orac. p. 404. D. the saying of Heraclitus, that 'the king, to whom belongs the Delphic oracle, οὐτε λέγει οὐτε κρύπτει, ἀλλὰ ΣΗΜΑ'ΝΕΙ, neither declares nor conceals, but intimates.' [See Eur. Phœn. 972.]

II. *To signify, declare*. Acts xi. 28. xxv. 27. So Xen. [Cyr. vi. 2, 11.] and Plato in Wetstein. [Dan. ii. 23. It is used of signs given by sound of the trumpet, in Job xxxix. 25. 2 Chron. xiii. 12.]

ΣΗΜΕ'Ι'ΟΝ, ου, τό, from σῆμα *a mark, sign*.

I. *A mark, a signal, a sign, "a token of any thing, that by which any thing is shown."* Johnson. Mat. xxvi. 48. Luke ii. 12. [where Wahl says *a pledge*, citing Is. vii. 11.] Rom. iv. 11. 2 Thess. iii. 17. Comp. Mat. xvi. 1, [3.] xxiv. 3. [Mark xiii. 4. Luke xxi. 7.] *The sign of the Son of Man*, Mat. xxiv. 30. is the same as the *Son of Man himself manifested by miraculous powers*, just as the *sign of the prophet Jonas*, Mat. xii. 39. Luke xi. 29. is the same as the *prophet Jonas himself delivered by miracle*. Comp. Mark xiii. 26. Luke xxi. 27. where no mention is made of the sign, but only of the *Son of Man himself*. [Schleusner thinks, that σημε'ιον is redundant in Mat. xxiv. 30. and that the meaning is, then shall the Son of Man appear. Wahl makes it *prodigy*, referring it to sense III. The place of Mat. xii. 39. is translated by Schleusner, "the miracle by which Jonas proved himself to be a prophet," and so Wahl, i. e. they refer it to sense IV., and I think rightly, though Parkhurst's construction may be defended.]

II. *A mark, or butt, to shoot at, as it were*. Luke ii. 34. So Doddridge, whom see, and comp. Gen. xlix. 23. Ps. xi. 2. xxxvii. 14. lxiv. 3, 4. Job xvi. 12; or else σημε'ιον in this passage of St. Luke may perhaps be better explained by Is. viii. 18. Heb. ii. 13. Acts xxviii. 22. [Schleusner and Wahl make σημε'ιον here *a remarkable man*. Bretschneider says, *a man sent from heaven as a divine portent*.]

III. *A portent, or prodigy, an extraordinary occurrence representing or pretending somewhat else*. Rev. xii. 1, 3. where see Daubuz, and comp. Luke xxi. 11, 25. Acts ii. 19. Σημε'ια μεγάλα *great signs or portents*, Mat. xxiv. 24. On which passage Wetstein cites from Homer, Il. ii. 307. σῆμα ΜΕΤΑ, from Plutarch ΜΕΤΑ ΣΗΜΕ'Ι'ΟΝ, and from Herodotus (vi. 27.) even the very phrase in the Ionic dialect, ΣΗΜΗ'ΙΑ ΜΕΤΑ'ΑΑ; all used in a similar sense. See Vitrina on Rev. xii. 1. xv. 1.

IV. *A miraculous sign, a miracle wrought or exhibited in confirmation of somewhat else*. Comp. τέρας. [Mat. xii. 38, 39. xvi. 4. Mark viii. 12. Luke xi. 29, 30. John ii. 18. xii. 37. 1 Cor. xiv. 22. 2 Cor. xii. 11.—and with ἀπὸ τοῦ οὐρανοῦ or ἐξ οὐρανοῦ added. Mat. xvi. 1. Mark viii. 11. Luke xi. 16. (comp. Is. vii. 11. Jer. x. 2.) In these places the sense is clearly that of *a miracle in confirmation of the divine power or divine legation of him who works it*. In the following passages

the sense is rather *a miracle* simply. Mark xvi. 17, 20. Luke xxiii. 8. John ii. 11, 23. iii. 2. iv. 54. vi. 20. xii. 37. xx. 30. Acts iv. 22. 1 Cor. i. 22. Ex. ii. 8, 9.—and joined with *τίσας*. Mat. xxiv. 24. Mark xiii. 22. John iv. 48. Acts ii. 43. iv. 30. v. 12. vi. 8. vii. 36. xiv. 3. xv. 12. Rom. xv. 19. 2 Cor. xii. 12. Heb. ii. 4. Deut. vi. 22. vii. 19. Ælian, V. H. xii. 57. Polyb. iii. 112, 8.]

Σημειῶ, ὦ, from σημειῖν.—*To mark, to set a mark upon.* Σημειομαί, οὔμαι, mid. the same. occ. 2 Thess. iii. 14. [Polyb. iii. 39, 8. xxii. 11, 12. Bretschneider agrees in this, citing Philo, Leg. ad Caium, p. 1028. Wahl and Schleusner say, *to point out.* So Erasmus.]

Σήμερον, or, according to the Attic dialect, ἡμέρον, adv. q. d. τῇ ἡμέρᾳ ταύτῃ or τῇδε τῇ ἡμέρᾳ *on this day.*—*To-day, this day*, denoting either the artificial or natural day. (Comp. ἡμέρα.) See Mat. xvi. 3. xxi. 28. xxvii. 19. Mark xiv. 30. Luke ii. 11. comp. 8. [iv. 21. v. 26. xii. 28. xiv. 5, 9. xxii. 34. xxiii. 43. xxiv. 41. Acts iv. 9. xvii. 33, 35. xxii. 3. xxiv. 21. xxvii. 33. Heb. i. 5. iii. 7, 13, 15. iv. 7. v. 5. It is *now* in Heb. xiii. 8.] With the article fem. and the N. ἡμέρα either expressed or understood, it is used as a N. *This day, this very day.* See Acts xx. 26. But in Acts xiv. 40. σάσεως is governed by the preposition *περί* placed after it, as common in the Attic writers, and τῆς σήμερον is used as an adjective agreeing with that word, *for this day's sedition*; so Vulg. *hodiernæ seditionis.* [In Mat. xi. 25. xxvii. 8. xxviii. 15. Rom. xi. 8. 2 Cor. iii. 14, 15. we have the phrase *ἔως or ἄχρι τῆς σήμερον*, i. e. *down to our times.* Comp. Gen. iv. 14. xxi. 26. xxii. 14.]

Σημικίνθιον, ον, τό. See σμικίνθιον.

ΣΗΠΩ.—*To rot, make rotten, corrupt*, whence in perf. mid. *to be rotten, putrified.* occ. Jam. v. 2. [Ps. xxxviii. 5. Ez. xvii. 9. Æsch. Soc. Dial. iii. 5. Xen. Œc. ix. 11. Of course it is figuratively used in James.]

Σηρικόν, οὔ, τό.—*Silk, sericum*¹; so called from the Seres², a people in the East Indies, probably the Chinese³, who were anciently famous for their *silken* manufacture, as they are to this day. Rev. xviii. 12.

ΣΗΨ, σήρως, ὁ, from the Heb. צפ *a moth*, for which the LXX use *σής* in the only passage of the O. T. where צפ occurs in this sense, namely, Is. ii. 8. [It occ. for צפ in Job iv. 19.]—*A moth*,

which eats and spoils cloth. So Menander, cited by Wetstein (whom see), speaking of destructive things, says, *ρὸ δ' ἱμάτιον οἱ ΣΗΨΕΣ, 'moths (destroy) our clothes.'* Comp. σήρῶστος, occ. Mat. vi. 19, 20. Luke xii. 33. [Theophr. H. Pl. i. 16.]

Σηρόβρωτος, ον, ὁ, ἡ, from σής, σήρως, *a moth*, and βρωτός *eaten*, which from βρώσσω *to eat*, which see. *Moth-eaten.* occ. Jam. v. 2.—In the LXX of Job xiii. 28. we have ὥσπερ ἱμάτιον ΣΗΤΟΒΡΩΤΩΝ for the Heb. צפ צפצפ as *a garment (which) the moth hath eaten.*

Σθενῶ, ὦ, from σθένος *strength*, which from σθένω *to be strong*, [3 Mac. iii. 8.] and this, according to Minter, q. from στᾶω *to stand.*—*To strengthen.* occ. 1 Pet. v. 10.

Σταγών, ὄνος, ἡ.—*The cheek*, or more properly the *jaw-bone*, as it is used by the LXX for the Heb. נֶחֱשֶׁת. Judg. xv. 16, 17, 19. Scapula cites from Athenæus, lib. x. ὁπότε κοτιάσεν τὰς σταγόνας ἐσθίων, 'when he had tired his jaws with eating.' occ. Mat. v. 39. Luke vi. 29; in which texts the expressions are manifestly *proverbial*, and refer to personal injuries of a slighter though provoking kind. Those who contend for the *literal* interpretation of this direction of our Lord, if any such there still are, would do well to observe, that in this sense it was *not* practised by himself in his examination before the High Priest. John xviii. 22, 23. The LXX use the phrase *παράσεν ἐπὶ τὴν σταγόνα*, 1 Kings xxii. 24. 2 Chron. xviii. 23; *παίειν σταγόνα*, Lam. iii. 29; and *ῥαπίζειν ἐπὶ τὰς σταγόνας*, Hos. xi. 4. [See this word cited from several authors in Athen. iii. p. 94. E.]

ΣΙΓΑΨ, ὦ.—*To be silent, hold one's peace.* Luke ix. 36. x. 26. [Acts xii. 17. xv. 12⁴, 13.] 1 Cor. ix. 28, 30, 34. where see Wetstein. [Ex. xiv. 14. Amos vi. 10.]—*To keep in silence [or conceal].* Rom. xvi. 25. [See Ps. xxxii. 3.]

Σιγή, ἡς, ἡ.—*Silence.* occ. Acts xxi. 40. Rev. viii. 1. [Wisd. xiii. 14. Theod. Is. xxxviii. 10.]

Σιδήρεος, οὔς, ἑα, ἃ, εον, οὖν, from σίδηρος.—*Iron*, i. e. *made of iron.* occ. Acts xii. 10. Rev. ii. 27. ix. 9. xii. 5. xix. 15. [Judg. ii. 3, 13. 1 Kings vi. 7. Eur. Phœn. 26.]

ΣΙΔΗΡΟΣ, ον, ὁ⁵.—*Iron.* occ. Rev. xviii. 12. [Gen. iv. 21. Xen. Cyr. i. 3, 23.]

ΣΙΚΑΨΙΟΣ, ον, ὁ, Latin.—*An assassin*, in Latin *sicarius*, so called from *sica*, which signifies *a short dagger or poniard*, q. *seca*, from *seco to cut*, or immediately from the Chald. קִפָּץ *a knife or sword.* [Prov. xxiii. 2.] occ. Acts xxi. 38.

⁴ [Schleusner thinks that *consent* is here implied by *silence*, and he cites Acts xi. 18. Heb. ii. 20. Zech. ii. 13.]

⁵ Martinus, Lex. Philol. ingeniously deduces it from Heb. צִוּר *to order, dispose, arrange*; for *iron*, says he, is of use to us in *arranging and settling in order* every thing, *ad omnia struenda et ordinanda*: and no doubt *iron* is the most useful of all metals. See this well illustrated in Nature Displayed, vol. iii. Dial. 26. p. 295. Eng. edit. 12mo. But, after all, the reader may perhaps be rather inclined to derive *σίδηρος* from the Chald. קִפָּץ *to destroy* (q. d. *to shatter*), according to that of Daniel, ch. ii. 40. *Iron which breaketh in pieces, and subdueth all things.*

¹ *Silk* was first brought into Greece after Alexander's conquest of Persia, and came into Italy during the flourishing times of the Roman empire; but was long so dear in all these western parts as to be worth its weight in gold. [See Vopisc. in Aurelian. 45.] At length the emperor Justinian, who died in the year 565, by means of two monks, whom he sent into India for that purpose, procured great quantities of silk-worms' eggs to be brought to Constantinople, and from these have sprung all the silk-worms and all the silk trade that have since been in Europe. For further satisfaction on this subject the reader may consult Pridéaux, Connexion, part ii. book 8. note at the end; Vossius, de Orig. et Progr. Idol. iv. 90. from whom the above particulars are taken; Harris's Voyages, vol. i. p. 506; and the Encyclopædia Britannica in INDIA, No. 24. [Plin. H. N. vi. 17, 20. Salmas. ad Solin. p. 668.]

² [Virg. Georg. ii. 121.]

³ See Harris's Voyages, vol. i. p. 495.

Most of the Commentators¹ have remarked that Josephus has taken particular notice of the Egyptian impostor here mentioned. See de Bel. ii. 13, 5. Ant. xx. 7, 6. This historian also tells us, that about the same time the country of Judea, and particularly Jerusalem, 'was infested with a set of villains, called *Sicarii*, who murdered people in the day-time, and in the midst of the city, with daggers (ξιφίδια), which they had concealed under their garments.' de Bel. ut sup. § 3. And Ant. ut sup. § 5. and § 10. he assigns the reason of the name Σικάριοι, by telling us, 'they were those who used poniards resembling in size the Persian acinaces, but bent like the Roman *sicae*, from which these robbers, who murdered many persons, received their appellation².'

ΣΙΚΕΡΑ, τό, undeclined, *inebriating liquor, strong drink*. A word formed from the Heb. רַבִּי, which (from the V. רַבִּי to be *inebriated*) denotes *inebriating liquor* in general, and when joined with *wine*, as Lev. x. 9. Num. vi. 3. Judg. xiii. 4, 7, 14. *any inebriating liquor besides wine*. So the Scholiast, cited by Wetstein, σικερα δὲ ἐστὶ πᾶν τὸ μέθην μὲν ποιεῖν δυνάμενον, οὐκ ὃν δὲ ἐξ ἀμπέλου. And Jerome informs us, that in Heb. 'any inebriating liquor is called *Sicera*, whether made of corn, the juice of apples, honey, dates, or any other fruit³.' occ. Luke i. 15. [Schleusner (in Biel) agrees with Parkhurst in saying that the word means *inebriating liquor* in general. It was, no doubt, a compounded drink, especially made of dates and palm juice. See Plin. H. N. xiv. 19. Schleusner thinks it denotes *wine* in Num. xxviii. 7. Hesychius says, it is either *wine mingled with sweet things*, or *any inebriating liquor except wine*. Suidas says, it is a *compound drink*; and, among the Jews, a *wine mingled with sweet things*. The LXX translate רַבִּי by οἶνος in Prov. xxxi. 4; by μέθυσμα in Judg. xiii. 4, 7, 14. Micah ii. 11; by σικερα in Lev. x. 9. Num. vi. 3. et al.]

ΣΙΜΙΚΙ'ΝΘΙΟΝ, ον, τό, Latin, *an apron*. A word formed from the Latin *semicinctum*, which from semi *half*, (from ἡμι the same, see under ἡμισυς,) and cingo *to surround*, because it surrounded *half* the body; and though these aprons made no part of the *ordinary dress* of the Greeks, they might be used, as among us, *to save their other clothes*, especially by persons whose occupations engaged them in such work as was likely to spoil them. occ. Acts xix. 12. where see Wolfius. [De Dieu thinks the word means a *girdle*, called by the Greeks sometimes κοιλώδεσμον, as binding the bowels. See Braun, de Vest. Sacra. Heb. ii. 3. p. 386. This meaning seems quite inapplicable. Hesychius explains the word as φακιδία, (i. e. something wrapped round the head,) ζωνάρια, ὠπάρια τῶν ἱερῶν. The Syriac uses the word implying the *laciniae* or *extremities of a garment*. See the Commentary on Petronius, c. 94.]

Σίναπι, ὡς, τό⁴, *mustard*. occ. Mat. xiii. 31. xvii. 20. Mark iv. 31. Luke xiii. 19. xvii. 6. In Mark xiii. 32. the *mustard* is said to be "the smallest of all seeds, that is, of all those seeds with which the people of Judea were then acquainted. Our Lord's words are to be interpreted by popular use. And we learn from this Gospel, xvii. 20. that like a grain of mustard-seed was become proverbial for expressing a very small quantity." Campbell. See also Scheuchzer, Phys. Sacra. on Mat. xiii. 31. &c. who describes a species of *mustard* which grows to the height of three, four, or five cubits, with a tapering stalk, and spreads into many branches. Of this *arborescent* or *tree-like* vegetable he gives a print in Plate DCLXXXIII. [Schleusner thinks the kind of mustard in Palestine different from ours, as it did not bear till after some years, and grew up into a tree. See Buxtorf, Lex. Heb. and Talm. fol. 822. whence, and from Lightfoot, it appears that the Rabbinical writers denote the smallest things by a grain of mustard-seed. Wahl and Bretschneider think that the plant is the same as we have, but that in the East (Wahl adds, and in America,) it attains the size of a tree⁵.]

ΣΙΝΔΟ'Ν, ὄνος, ἡ, from Heb. סִין the same, for which word only it is used in the LXX, Judg. xiv. 12, 13. according to some copies. Prov. xxxi. 24. The ν is inserted, as usual, before δ⁶.—A linen cloth, a sheet or wrapper of linen. occ. Mark xiv. 51, 52. xv. 46. Mat. xxvii. 59. Luke xxiii. 53. And as in the three last-cited texts the σινδών is mentioned as a *sepulchral* covering, so Herodotus, ii. 86. speaking of the Egyptian manner of preserving dead bodies, says, λούσαντες τὸν νεκρόν, κατείλισσονσι πᾶν αὐτοῦ τὸ σῶμα ΣΙΝΔΟ'ΝΟΣ βυσσινῆς τελαμῶσι κατατεμμένοις, 'after having washed the dead man, they enclose his whole body in a wrapper of fine linen with thongs of leather.' As to Mark xiv. 51, 52. Pococke and Harmer, in Observations, vol. ii. p. 420. suppose that the σινδών mentioned in that place means a kind of *sheet* or *wrapper*, such as many of the inhabitants of Egypt and Palestine still wear as their *only clothing* in the day-time, and consequently that the word may there denote a person's ordinary day-dress. Comp.

⁴ The etymologist derives σίναπι from σίνεσθαι τοὺς ὀφθαλμοὺς, *hurting the eyes*. However, since the proper Attic name for mustard is σάπυ, (see Wetstein on Mat. xiii. 31.) I would, with Martinus, (Lex. Phil. in Sinapi,) rather derive σίναπι from σίνον σάπυ, the *hurting napy*, from its *reluctant* and *affecting* the nose and eyes with its pungency. Σάπυ may, with the author last mentioned, be deduced from the Heb. סָפַף to distil, (or rather to shake out, see Ps. lxxviii. 10. and Eng. Marg.) because it *draws* (or *forces out*) tears from the eyes; whence in Columella, fetum factura *sinapis*, the *tear-exciting* mustard; and in others, lacrymosa *sinapis*, the *weeping* mustard. Our Eng. word *mustard* is from the old French *mostarde*, which from the Latin *mustum* wine, (in which the seeds of this plant were formerly macerated for use, and ardeo to burn.

⁵ [Mr. Frost has just published a pamphlet to show that the plant intended is the *Phytolacca dodecandra*, which has the smallest seed of any tree in Palestine, and is one of the largest trees in that country. It is used for culinary purposes, and one species is called "wild mustard" in America. The *sinapis nigra* is, he says, an annual, and herbaceous.]

⁶ [Others say it is an Egyptian word. See a writer in Eichhorn, Repert. xlii. p. 14. Braun, de Vest. Sacra. i. 7, 103. Forster, de Byssos Antiq. § 18. Poll. On. vii. 172. Others again derive it from *Sidon*, as if it was invented there.]

¹ See Doddridge on the place, and Lardner's Credibility of Gospel Hist. book ii. ch. 8.

² [Hesychius mentions the Sicarii as assassins in the time of Claudius, led into the desert by an Egyptian robber, and punished by Felix.]

³ Epist. ad Nepotianum de Vitâ Clericorum, et in Is. xxviii. 1.

Exod. xxii. 27. Herodotus, however, speaks of *σινδών* as an usual *night-dress* of the Egyptians in his time, ii. 95. ἡν μὲν ἐν ἱματίῳ ἐλιζόμενος εὐδῶ, ἢ ΣΙΝΔΟΝΙ. [From this passage of Herodotus, in which he says, 'that if a man sleep in a dress of *σινδών*, the gnats will bite through it,' the fineness of this manufacture appears. Bret. calls it *muslin*.]

Σινιάζω, from σίνιον *a sieve*, which from σίω *to shake*, [by which word, as well as κοσκινῆσαι θορυβῆσαι, ταράσαι, πειράσαι, Suidas explains it, referring to the place of Luke.]—*To sift, shake, or agitate, as corn in a sieve.* occ. Luke xxi. 31. where it refers to *violent trials and temptations*. Comp. Amos ix. 9. and see Wetstein and Wolfius on Luke, [and Suicer, ii. p. 691.]

Σιτευτός, from σιτεύω *to feed or fatten with corn*, which from σίτος *wheat, corn*.—*Fatted*, properly with *corn*. occ. Luke xv. 23, 27, 30. [1 Kings iv. 23. (v. 3.) Jer. xlv. 21. Xen. An. v. 4, 28. Athen. ix. p. 384. E.]

[Σίτιον, ου, τό, *food or aliment from corn*. This is the reading of some MSS. in Acts vii. 12. See Prov. xxx. 22. Symm. Hos. xi. 5. Ælian, V. H. v. i. The singular Stephens could not find, but there are many instances of it.]

Σιτιστός, ἡ, όν, from σιτίζω *to feed, nourish*, which from σίτος *corn, food*.—*Fed, nourished*. Neut. plur. σιστά, τά, *fed cattle, fattlings*. occ. Mat. xxii. 4. where see Wetstein, who cites Josephus repeatedly using this word, Ant. viii. 2, 4. [Athen. xiv. p. 656. E. Symm. Ps. xxii. 13.]

Σιτομέτριον, ου, τό, q. σίτου μέτρον, from σίτος *corn*, and μέτρον *a measure*.—*A certain measure of corn*, which used to be distributed at set times to the slaves of a family for their subsistence. That this was the custom¹ among the Greeks is certain, and that the Jews in like manner distributed food to their household appears from Prov. xxx. 8. xxxi. 15. Mat. xxiv. 45. and Luke xii. 42. which last is the only text of the N. T. where σιτομέτριον occurs. The LXX have the V. σιτομετρίω *to measure out corn* for the Heb. לָקַח לֵאמֹר, *to feed, nourish*, Gen. xlvii. 12. Raphaelius and Wetstein show that Polybius uses the same V. for *distributing corn* to the soldiers of an army; and from Diodorus Siculus, ii. 41. Wetstein cites the phrase ΣΙΤΟΜΕΤΡΙ'ΑΝ—λαμβάνουσιν; and in the Ancyran inscription engraved in the reign of Tiberius, and produced by Montfaucon, Palæogr. Gr. p. 154 and 157. we have the phrase ΣΕΙΤΟΜΕΤΡΙ'ΑΝ (mis-spelt for ΣΙΤΟΜΕΤΡΙ'ΑΝ)² ΕΛΑΚΕΝ in the sense of *distributing corn to the people*. [Basil, Ep. 393, 404. Nazianz. Or. ii. 29.]

¹ It is mentioned by Theophrastus, Eth. Char. xi. where, describing a mean, sordid wretch, he says, *he will himself measure out the usual allowance to his domestics, μετρεῖν αὐτὸς τοῖς ἐνδοῖν τὰ ἐπιτήδεια*. See Duport on the place, p. 394. So Terence in his Phormio, the scene of which is laid at Athens, introduces Davus speaking of the *demensum* of Geta, another slave, act i. sc. i. lin. 9. On which passage Donatus informs us that the *demensum*, or allowance of corn given to each slave for a month, was four modii, which at most did not exceed six of our pecks.

² [Not mis-spelt. It was common in Asia Minor, and indeed elsewhere, in the lower ages especially, to use EI for I.]

ΣΙΤΟΣ, ου, ό, [or σίτον, ου, τό.] The Greek etymologists propose the derivation of it from σίω *to sift*, or from σίω, q. σίω, *to shake*, as corn from its *husk*.—[*Wheat* and then *corn* in general. Mat. iii. 12. xiii. 25, 29, 30. Mark iv. 28. Luke iii. 17. xvi. 7. xxii. 31. John xii. 24. Acts vii. 12. (where Parkhurst says, it is *bread, food*, as Eustathius teaches that this is a common meaning of σίτον. See Hom. Il. E. 341. Xen. Cyr. i. 2, 11.) and answers to the Heb. רִצָּץ. 1 Cor. xv. 37. Rev. vi. 6. xviii. 13. xxvii. 38. It is used for רִצָּץ in Deut. vii. 13. for רִצָּץ in Joel ii. 24. and for רִצָּץ in Judg. vi. 11. and for רִצָּץ (*bread, food*), in Job iii. 24. See Ol. Cels. Hierob. t. ii. p. 112.]

Σιωπᾶω, ὠ.

I. *To be silent, hold one's peace*. Mat. xx. 31. xxvi. 63. [Add Mark iii. 4. ix. 34. x. 48. xiv. 61. Luke xviii. 39. xix. 40. Acts xviii. 9. Judg. iii. 14. Neh. viii. 11. Is. xlii. 14.] Σιωπῶν, particip. *silent, dumb*. Luke i. 20.

II. *To be silent, still, as the sea*. Mark iv. 39. [See Virg. Æn. i. 168. Ecl. ix. 59.]

Σκανδαλίζω, from σκάνδαλον, which see.—*To cause any one to fall or stumble by laying a stumbling-block or snare in his way*. I do not meet with this V. either in the profane writers or in the LXX³. But Aquila and Symmachus use it in the active for the Heb. הִפְלִיץ *to cause to stumble*, Mal. ii. 8. So Aquila, Ps. lxxiii. 9. and the pass. σκανδαλιζομαι for הִפְלִיץ, in Kal, *to stumble*, Prov. iv. 12. Is. viii. 15. In the N. T. it is applied only figuratively, *to cause one to fall into sin and ruin*, see Mat. v. 29, 30; and particularly, *to do any thing by which men might be prejudiced against the person of Christ*, Mat. xvii. 27; or *deterred from embracing the Christian faith, or induced to fall from their Christian profession*, see Mat. xviii. 6. John vi. 61; or *ensnared into sin*, see 1 Cor. viii. 13. Σκανδαλιζομαι, pass. *to be made to stumble*, i. e. either *to be caused to fall from the Christian faith or profession*, Mat. xiii. 21. (comp. Luke viii. 13.) Mat. xxiv. 10. xxvi. 31, 33. Mark xiv. 27; or, *to be prejudiced against the person of Christ*, Mat. xi. 6. xiii. 57. Mark vi. 3; or *against his doctrine*, Mat. xv. 12. *so as to be deterred from embracing the Christian profession*; or, *to be ensnared to sin*, Rom. xiv. 21. 2 Cor. xi. 29. where see Whitby and Doddridge. Σκανδαλιζομαι, pass. occurs thrice in Eccles. ix. 5. xxiii. 7 or 8. xxxii. 15 or 16. See the passages.

Σκάνδαλον, ου, τό, from σκάζω *to halt* (as below.)

I. "Properly that *piece of wood* in a mouse-trap, or pit for wild beasts, which, being trodden upon by them, makes them fall into the trap or pit, τὰ πείραρα τῶν παγίδων, ἀπὸ τοῦ σκάζοντα συμπίπτειν καὶ κρατεῖν τὸ ἐμπεσόν, (the *trickers* of traps, so called from *tripping* and falling down, and thus catching what falls into the snare,) as the grammarians⁴ explain it. So the word is used in Xenophon. This was by Archilochus

³ Since writing the above, I find from Mr. Marsh's note on Michaelis's Introd. to N. T. vol. i. p. 404. that the LXX, according to the Chigian MS., have once used the V. σκανδαλίζω for the Heb. הִפְלִיץ. Dan. xi. 41.

⁴ Schol. Aristoph. Acharn. See also Hesychius and Suidas.

also called *ρόπτρον*." Thus the learned Daubuz on Rev. ii. 14. See also Wetstein on Mat. v. 29. We may, however, with Scapula and Mintert, derive *σκάναλον* from *σκάω* to halt, trip, for a different reason, namely, because it makes a man halt or trip, and ready to fall.

II. *A snare or toil*. Thus the LXX frequently use it in a spiritual or figurative sense for the Heb. *שָׁרֵי*. See Ps. lxi. 22. exl. 6. [Josh. xxiii. 13. Judg. ii. 3.]; and thus it seems to signify, Rom. ix. 9. Rev. ii. 14.

III. *A stumbling-block*. Thus used by the LXX, Lev. xix. 14. for the Heb. *חֲזָקָה*, which from *חָזַק* to stumble. So Judith v. 1. it signifies impediments laid in a campaign country to obstruct an enemy's marching.

IV. In the N. T. it denotes whatever actually makes, or has a manifest tendency to make, men fall, stumble, or be remiss in the ways of duty, and particularly¹ "whatever hinders men from becoming the disciples of Christ, or discourages them in their new profession, or tempts them to forsake that faith they had lately embraced." See Mat. xviii. 7. Luke xvii. 1. Rom. ix. 33. xiv. 13. 1 Cor. i. 23. Gal. v. 11. 1 John ii. 10. It is applied to persons, Mat. xiii. 41; and particularly to Peter, when he would have dissuaded our Lord from suffering. Mat. xvi. 23. [The *σκάναλα*² alluded to in Mat. xviii. 17. are the calamities and persecutions which threatened the Christian Church. So Noesselt, Schleusner, Middleton.]

ΣΚΑΨΤΩ, either from Heb. *קָדַח* hollow, or perhaps from *קָדַח* to engrave. See Exod. xxxii. 16. xxix. 30. Lev. xix. 28. Job xix. 23. in the Heb. —To dig. occ. Luke vi. 48. xiii. 8. xvi. 3. On this last text see Elsner's excellent note, who shows from Lucian and Pausanias that *σκάπτειν* means to dig the earth in order for sowing, and observes that the expression of the steward seems proverbial, for the like is found in Aristophanes, Av. 1430.

τί γὰρ πᾶθω; ΣΚΑΨΤΕΙΝ γὰρ ΟΥΚ ἔΜΠ'ΕΣΤΑΜΑΙ.

What must I do? I know not how to dig.

See also Raphelius, Wolfius, Wetstein, and Kypke, from whom it appears that the Greeks reckoned digging both a very laborious and a mean employment. [See Xen. Œc. xvi. 14. Lucian, Timon. 7. Athen. iv. p. 184. F. Is. v. 6. Schwarz, p. 1221.]

ΣΚΑΨΗ, ης, ἡ. The Greek lexicons deduce it from *σκάπτω* to dig, excavate: but this word, together with the Eng. ship, skiff, and its northern³ relatives, may perhaps be better derived from the Heb. *קָדַח* concave, hollow.—A boat, a skiff. occ. Acts xxvii. 16, 30, 32. Sir John

¹ See London Cases, folio, p. 206.

² [Although the article might tempt us to think of particular *σκάναλα*, it is to be remembered, that, as Lord Bacon says, our Lord often replies to what he knew to be in the thoughts of his hearers rather than to their actual questions; and that, as Middleton adds, he often refers to what had been the subject of his own meditations, though not of discourse. This may be the case here; and Michaelis says, "the offences which men will take at the Gospel."] ³ SHIP, navis, Goth. skip, Cim. skib, Anglo-Sax. scip, Al. scip aut sceph, Dan. skib, Belg. schep, Su. skiepp.

"SCIFF, scapha, Gal. esquif, Ital. schiffo, scaffo, Alamanis, shief, skiff, est navis." Junii Etymol. Angliæ.

Chardin tells us, first, that "the eastern people are wont to leave their skiffs in the sea, fastened to the stern of their vessels. The skiff of this Egyptian ship (in which St. Paul sailed) was towed along after the same manner, ver. 16. we had much work to come by the boat. Secondly, they never, according to him, hoist it into the vessel, it always remains in the water, fastened to the ship. He therefore must suppose the taking it up, mentioned ver. 17. doth not mean hoisting it up into the vessel, as several interpreters have imagined, but drawing it up close to the stern of the ship, and the word we translate, in ver. 30. letting down (*χαλασάντων*) into the sea, must mean letting it go farther from the ship into the sea." Thus Harmer, Observations, vol. ii. p. 496. And this account of the manner in which the ancient navigators managed their skiffs is clearly confirmed by the passages cited on ver. 30. by Wetstein, from Cicero [de Inv. ii. 51.] and Petronius, [102.] and by Alberti from Achilles Tatius. The last writer mentions cutting τὸν κάλον, ὃς συνέδει τὴν ἐφοικίδα τῷ σκάφει, 'the cable which fastened the skiff to the vessel;' and Petronius speaks of the funis or rope going from the stern, qui scaphæ custodiam tenet, 'which keeps hold on, or confines the skiff.' [Schleusner construes the place, *aggre potuimus obtinere scapham*, but gives no note, except an extract from Bullinger, saying, that *scaphæ* are small light barks used on shallows. Wahl and Bretschneider say nothing. See περικρατής.]

ΣΚΕΛ'ΑΟΣ, εος, τό.—[The leg, from the hip to the toe. John xix. 31—33. Lev. xi. 21. and Amos iii. 12. for *σκελες*, and Prov. xxvi. 7. for *ρίω*. Xen. An. iv. 2, 20. Polyb. i. 80, 13.]

Σκέπασμα, ατος, τό, from *σκεπάζω* to cover, which from *σκέπω* the same.—A covering. occ. 1 Tim. vi. 8. where *σκεπάσματα* seems to include both clothes and a dwelling, *ἱμάτιον καὶ οἶκον*, (according to Ecclus. xxix. 21 or 25.) as Philo expressly explains *σκέπη*. See Wetstein and Kypke. [Arist. Pol. vii. 17.]

ΣΚΕΠΤΟΜΑΙ, from the Heb. *קָדַח* to look, look towards.—To look, look about. This simple V. occurs not in the N. T., but is inserted on account of its compounds and derivatives. It is frequently used in the profane writers; and hence we have perf. mid. *έσκεπτα*, 1 fut. *σκέψομαι*, 1 aor. *έσκεψάμην*.

Σκενή, ης, ἡ, from *σκεύος*. [Properly, any apparatus for war, ornament, &c.]—Furniture, particularly of a ship. occ. Acts xxvii. 19. where Wetstein explains *σκενήν* by *quicquid ad usus necessarios homines secum in navem intulerant*, 'whatever the men had brought with them into the ship for their necessary uses;' and he cites from Diod. Sic. xiv. 80. *ἀντὶ τῆς βοηθείας ἑδωρήσατο ΣΚΕΥΗ'Ν τοῖς Σπαρτιάταις β' τριήρων*, 'for assistance he gave the Spartans the furniture of two galleys.' Comp. Kypke. [This is expressed by *τὰ σκεύη* in Jon. i. 5; by *arma* in Latin. Virg. Æn. v. 15.]

ΣΚΕΥ'ΟΣ, εος, ους, τό.

I. Properly, a vessel to contain [any thing⁴]. John xix. 29. Luke viii. 16. Rom. ix. 21. Comp. Rev. ii. 27. xviii. 12. [Ex. iii. 22.]

⁴ [Suidas says, *χωρητικὸν τινοῦ εἶδους ἀγγεῖον*]

II. *An utensil, instrument*, of whatever kind. Thus it is applied to all the *vessels* or *utensils* of the Levitical service, Heb. ix. 21; to something resembling a *large sheet* or *wrapper*, Acts x. 11, 16. xi. 5; to the *sails*, or, according to Grotius, *the mast* of a ship, xxvii. 17. [Schleusner and Wahl agree with Grotius. Kypke says, *the anchor*, which is justifiable. See Pol. On. i. 9; to any vessel. Mark xi. 16.] *Σκεύη, τὰς, vessels, furniture, goods.* occ. Mat. xii. 29. Mark iii. 27. [So in other Greek writers. See not only the LXX, Gen. xxvii. 3. Deut. i. 41. xxii. 5. 1 Sam. xiii. 20, 21. 2 Chron. v. 13. but Xen. Mem. i. 7, 2. Ælian, V. H. vi. 12. Herodian, ii. 1, 2. Athen. xiv. 17.]

III. [Metaphorically, of men used as] *instruments, ministers.* Acts ix. 15. On which text Raphaelus and Wolfius have observed that Polybius [Excurs. de Vit. et Virtut. p. 1402.] applies the word in like manner to a *person*. Comp. 2 Tim. ii. 21. with ver. 20.

IV. *Vessels of wrath* and *vessels of mercy*, Rom. ix. 22, 23. denote such nations or communities as are *objects* of God's wrath or mercy, in allusion to the comparison of the *potter*, ver. 21. See Macknight on the place, and comp. ver. 25. et seq. ["The *vessels of wrath* and the *vessels of mercy*, are, by St. Paul's own designation, the *body of unbelieving Jews* and the *Christian Church*, consisting of Jewish and Gentile converts." Young's Three Sermons, p. 92.]

V. It signifies the *human body*, 1 Thess. iv. 4. Thus Theophylact, *σκεῦος τὸ σῶμα φησι*, 'he calls the body *σκεῦος*;' and long before him Theodoret, *ἐγὼ δὲ νομίζω τὸ ἐκάστου σῶμα—οὕτως αὐτὸν κεκλημέναι*, 'I think the apostle called each one's *body* by this name¹.' Suicer observes that *σκεῦος* hath this signification in imitation of the Heb. *קֶלֶב* a *vessel*, which is applied in like manner 1 Sam. xxi. 5. And thus the *frail, mortal bodies* of Christian ministers are styled *δοτράκινα σκεῦη, earthen vessels*, 2 Cor. iv. 7. And Barnabas, Epist. § 21. calls the *human body, τὸ καλὸν σκεῦος the beautiful vessel*. We may remark also, that the Latin writers call the *body the vas* or *vessel*, as it were, of the soul. Thus Lucretius, iii. 441.

Corpus, quod vas, quasi constitit ejus (animæ scilicet).

And Cicero, Tusc. Disp. i. 22. "*Corpus quidem quasi vas est aut aliquod animi receptaculum.*" Comp. under *σκῆνος* II. See also Wolfius, and Macknight on 1 Thess. iv. 4.

VI. The woman, in comparison of her husband, is called, 1 Pet. iii. 7. *the weaker σκεῦος* or *vessel*; for so she really is in respect of her *body*; and in applying to her the term *σκεῦος*, the apostle seems to have imitated the style of the Jews, who in like manner call the wife *קַלָּה* or *קַלָּה*, i. e. *vessel*. See Wolfius. [Schöttgen (Hor. H. et T. i. p. 827.) and Wetstein have quoted places from the Megillah, (fol. 12, 2.) and Sohar. Levit. (fol. 38. col. 38.) where this usage is found. But the husband's name is added. Vörs (Phil.

Sac. c. 2. p. 29.) explains *σκεῦος* here as *χρῆμα* or *πράγμα*.]

ΣΚΗΝΗ', ἡς, ἡ, from Heb. *נֶחֱד* to dwell, *inhabitation*, particularly in a *tent* or *tabernacle*. So *σκηνή* in the LXX very often answers to the Heb. *מִדְבָּר* a *tent* or *tabernacle*.

I. *A tent to dwell in.* Heb. xi. 9. Mat. xvii. 4. Mark ix. 5. Luke ix. 33. [Gen. iv. 19. xxxiii. 17. Xen. Cyr. ii. 1, 25. Ælian, V. H. ix. 3.]

II. *A mansion.* Hence *τὰς αἰώνιους σκηνάς, the eternal mansions*, Luke xvi. 9. mean the *eternal mansions in heaven*. Comp. John xiv. 2. and under *oikia* IV. and see Bowyer and Campbell on Luke. —[See Rev. xiii. 6. xxi. 5. Is. xvi. 5. Polyb. xii. 9, 4.]

III. *The Mosaic tabernacle* or *tent*, erected by God's appointment and inspiration, and consecrated to his worship, Acts vii. 44². Heb. viii. 5. Of this the outer part or *holy place* is called the *first tabernacle*, Heb. ix. 3, [6.] and the inner part or *holy of holies*, the *second*, Heb. ix. 7. It appears from Acts vii. 43. Amos v. 26. that the idolatrous Israelites had in like manner one or more *tabernacles*, Heb. *מִדְבָּר*, dedicated to Moloch. Comp. Heb. and Eng. Lex. under *קֶלֶב* I.—Observe that in Heb. ix. 1. twenty-two MSS., three ancient, several ancient versions, particularly the Syriac and Vulg. and some printed editions, omit *σκηνή*, which word Mill, Wetstein, and Griesbach accordingly reject, and from comparing ver. 2. and ch. viii. 7, 13. it seems manifestly spurious.

IV. We learn from Heb. ix. 24. (comp. ver. 23.) that the *holy of holies* made with hands were the *ἀντίτυπα, or figures of the true*, even of that heaven wherein is the peculiar residence of God. Hence Christ is called a *minister* of the true *σκηνή*, or *tabernacle* which the Lord pitched, and not men, Heb. viii. 2. (where see Whitby); and is said, Heb. ix. 11. *to be an high priest by a greater and more perfect tabernacle* not made with hands, (comp. ver. 24.) *that is to say, not of this* (the Mosaic) *building*.

V. *Τὴν σκηνὴν Δαβὶδ, the tabernacle of David, the royal palace*, (see Ps. cxxxii. 3.) i. e. mystically, the *real dignity*, of David, in the person of the *Messiah* ruling over his household, the Church. occ. Acts xv. 16. which is a citation of Amos ix. 11. where the Heb. word answering to *σκηνήν* is *מִדְבָּר*. Comp. Is. xvi. 5. and Vitringa there.

ΣΚΗΝΟΠΟΙΓΙΑ, ας, ἡ, from *σκήνω* a *tabernacle*, and *ποίησις* to fix.—Properly, a *fixing* or *setting up* of *tabernacles* or *booths*; hence it is used for the *feast of tabernacles*, when the Israelites dwelt in *booths* or *bowers*, made of the boughs of several kinds of trees, for seven days, according to the law, Lev. xxiii. 34, 40, 41, 42. occ. John vii. 2³. —In the LXX this word answers to the Heb. *מִדְבָּר* *tabernacles*, referring to the *feast of tabernacles*, Deut. xvi. 16. xxxi. 10. Zech. xiv. 16, 18, 19; for which Josephus likewise uses it, Ant.

² Comp. Ex. xl. 2. Num. i. 50, 53. in LXX and Heb.

¹ [Many commentators, as Heinsius, Wetstein, Koppe, and Wahl, understand *σκεῦος* here as a *wife*. See sense VI. Schleusner, on the whole, agrees with Parkhurst. I know not what Bretschneider thinks, for he has carelessly quoted the words in 1 Pet. iii. 7. as belonging to this place.]

³ [The feast seems to have been instituted in memory of the forty years spent in tents, (see Deut. xvi. 16. Zech. xiv. 16.) and also as a sign of gratitude for abundance bestowed. (See Ex. xxiii. 16.) It began and ended with a festival like a Sabbath. The last day, (called Hosanna,) when the priest went down with a gold cup to the fount of Siloam for water to make a libation, was the chief one. The law was gone through at this feast in seven years.]

viii. 4, 1, 5. xiii. 8, 2. xv. 3, 3. Plut. Sympos. iv. qu. 5. t. ii. p. 671, D. has mentioned this feast of the Jews, which he says they call ΣΚΗΝΗ'Ν, and celebrate in honour of Bacchus. So grossly ignorant was this great writer of the Jewish religion!

Σκηνοποιός, οὗ, ὁ, from σκῆνος *a tent*, and ποίω *to make*.—*A tent-maker*. occ. Acts xviii. 3. [Tents were made of hides or other portable materials for travellers in the East, to supply the want of inns. Chrysostom, Hom. v. de S. Paulo, interprets the word by σκηνοδόχος, a word used by Ælian, V. H. ii. 1. Others think it is only a *weaver*. Σκηνοποιέω occ. Symm. Is. xiii. 20. of *pitching a tent*. Σκηνοποιία, Inc. Deut. xxxi. 10.]

Σκῆνος, εος, ους, τό, from σκηνή *a tent*, or immediately from the Heb. נֶפֶץ *to dwell*.

I. Properly, *a tent or tabernacle*.

II. It is spoken of our *mortal body*, which, though the *tabernacle* of an immortal spirit, is constituted of *frail and slight materials*, and is shortly to be by death *taken down and dissolved*. occ. 2 Cor. v. 1, 4. So in Wisd. ix. 15. *the human body* is called σκῆνος γῶδες *the earthly tabernacle*. In the profane writers likewise σκῆνος frequently denotes *the body*. Thus the eloquent Longinus, de Subl. § xxxii. styles it ἀνθρωπίνου ΣΚΗ'ΝΟΥΣ *the human tabernacle*; Plato, [ap. Clem. Al. Strom. v. p. 593.] like the author of Wisd. PH'ITONON ΣΚΗ'ΝΟΥΣ. The same Plato, as cited by Æschines the Socratic, [Dial. iii. 5.] says, 'We are a soul, an immortal being, shut up in a mortal case: τὸ δὲ ΣΚΗ'ΝΟΥΣ τοῦτο πρὸς κακὸν περιήρμυσεν ἡ φύσις, but this *tabernacle* nature hath fitted to evil.' For many more instances of this kind see Elsner, Alberti, Wolfius, and Wetstein, on 2 Cor. To what they have produced I add a remarkable passage cited by Grotius, De Verit. Relig. Christ. lib. i. § 16. note 6. from Eurysus the Pythagorean, who, speaking of man, says, τὸ ΣΚΑ'ΝΟΥΣ τοῖς λοιποῖς ὁμοιον, οἷα γεγονός ἐκ τὰς ἀντὰς ὕλας ὑπὸ τεχνίτη ἀεὶ ἐργασμένον λῶσθαι, ὃς ἐτεχνίτευσεν αὐτὸν ἀρχετέπῳ χρώμενον (read χρώμενος) ἐαυτῷ. 'His *tabernacle* is like those of other animals, as being made of the same matter with theirs; it was constructed, however, by a most excellent architect, who framed it after the pattern of himself.' As for the apostle's phrase, 2 Cor. v. 1. οἰκία τοῦ σκῆνους, it has been thought equivalent to οἰκία σκηνώδης, *a house like to, or resembling, a tent or tabernacle*. But the accurate Kypke does not assent to this interpretation, which he thinks forced; and observes, that σκῆνος is very rarely, yea, if you quit Suidas and Hesychius, hardly ever used for *a tabernacle*, but very frequently for *the body*, even in such passages as have no respect to the resemblance of the body to a tabernacle; of this he produces some instances, and accordingly renders οἰκία τοῦ σκῆνους *the house of the body*. [Wahl says, οἰκία τοῦ σκῆνους is for οἰκία ὡς σκῆνος *like a tabernacle*; see Gesen. 676, b; or οἰκία, τὸ σκῆνος, *the earthly house*; see Gesen. 677, 2. Bretschneider says, it is for τὸ ἐπίγειον σκῆνος ἐν ᾧ οἰκοῦμεν. On the whole passage, (a very difficult one) see Cudworth's Int. System, (vol. iv. p. 1.—12. last ed.) Henry More's Theol. Works, p. 13. (fol. ed. 1708.) (566)]

and Bp. Middleton. On the use of σκῆνος for *the body*, see Pearce on Longinus, ubi supra. Barnes ad Eur. Herac. 690. Foës. Æc. Hipp. p. 340. Wolf, and Wetstein. It is used for the bodies of animals in Ælian, H. A. v. 3.]

Σκηνώω, ὦ, from σκῆνος.

I. *To pitch a tent*. Thus it is used not only by the LXX for the Heb. נֶפֶץ *to pitch a tent*, Gen. xiii. 12. and for נֶפֶץ *to dwell in a tent*, Judg. viii. 11. (comp. v. 17); but also by Xenophon, though rarely. [See An. vii. 4, 7. Cyr. viii. 5, 2.] See Raphaeli on John i. 14.

II. *To dwell as in a tent, to dwell*. Thus it is applied, John i. 14. to the *tabernacling* (see σκῆνω II. and σκηνωμα III.) or *temporary dwelling* of the Divine Logos among men in a *human body*, not without allusion to his formerly *dwelling* in the Mosaic tabernacle. Comp. Ex. xxv. 8. xxix. 45, 46. Deut. xii. 11. In all which passages the Heb. V. נֶפֶץ is used. Comp. Lev. xxvi. 11. Rev. xxi. 3. It occurs also Rev. xii. 12. xiii. 6. [Xen. An. v. 5, 7.]—Σκηνώω ἐπὶ, *to abide over or upon*, i. e. *for protection, to overshadow*. occ. Rev. vii. 15. where there is an allusion to the manner of God's *protecting* the Israelites during their passage through the wilderness; for it appears from Num. x. 34. Ps. cv. 39. (comp. Wisd. xix. 7.) that the cloud which accompanied that people throughout their journeys (see Ex. xl. 38. Num. ix. 15—23.) served them for a *covering*, that is, from the sun's heat, as here at ver. 16. Comp. Num. xiv. 14. Is. iv. 5, 6. The phrase itself seems to be taken from the Heb. עָלַי נֶפֶץ *to abide over or upon*, which is applied to the cloud's *abiding over* the tabernacle, Num. ix. 18, 22.

Σκηνωμα, ατος, τό, from σκηνώω.

I. *A tent, tabernacle*. Thus often used in the LXX for the Heb. מִשְׁכָּן. [Gen. ix. 27. Deut. xxxiii. 18. Xen. An. ii. 2, 9.]

II. *An habitation, or a place for an habitation*. occ. Acts vii. 46¹, which refers to Ps. cxxxii. 5. where the correspondent Heb. word to σκηνωμα of the LXX is מִשְׁכָּנֵינוּ *habitations*. [Job xxi. 28. Ps. cxxxii. 5.]

III. It denotes *the frail tabernacle of the human body*. occ. 2 Pet. i. 13, 14. Comp. σκῆνος II.

ΣΚΙΑ', ᾧς, ἡ.

I. *A shade*, as of a tree or plant. Mark iv. 32. *A shadow*, as of a man. Acts v. 15. [See Judg. ix. 15, 36.]

II. Σκιά θανάτου *shadow of death*. This is an Hellenistical phrase, often used in the LXX for the compound Heb. word צֶלֶל מוֹת *shadow of death*, and denoting either in a natural sense *darkness*, as of the dreary tomb, or *state of death*², as Job iii. 5. xii. 22. Amos v. 8. (comp. Job xxxviii. 17); or in a figurative one, *a state of extreme danger or misery*, Ps. xxiii. 4. xlv. 20. cvii. 10, 14. Is. ix. 2. In the N. T. it occurs only Mat.

¹ [Schleusner says, it is *a temple*, and quotes Suidas and Theodoret at Ps. xiv. 1. who say, in effect, that the habitation of God is the temple.]

² So Homer, Od. iv. 180. has ΘΑΝΑ'ΤΟΙΟ μέλαν ΝΕ'ΦΟΣ *the black cloud of death*, and Ovid, Met. v. 191. mortis ad umbras, *to the shades of death*. [Virg. Æn. iv. 26. 404. umbra Erebi.]

iv. 16. Luke i. 79. in both which texts it is applied spiritually.

III. *A shadow, shadowy, or imperfect sketch or delineation*, such as a shadow is of the substance it represents. occ. Col. ii. 17. Heb. viii. 5. x. 1. where see Macknight. [Zonaras (Lex. col. 1654.) has σκιά, ὁ τύπος παρὰ τῷ ἀποστόλῳ, referring to the place of Colossians; and Hesychius σκιά, σκιάσις, ἐπιφάνεια τοῦ χρώματος ἀντίμορφος. See Bochart, Geog. Sacr. lib. i. c. 6. Zorn. Bibl. Antiquario-Exeg. i. p. 637. Comp. Cic. in Pison. c. 24. Offic. iii. 17.]

ΣΚΙΠΤΑΩ, ᾧ, either from σκαίρω to leap, bound, dance, which from Heb. קָצַץ a young sheep, and as a reduplicate V. קָצַץ to leap or skip like a young sheep, see 2 Sam. vi. 14, 16.

I. To leap, skip, bound, properly as young wanton cattle. Thus it is applied not only by the LXX, Ps. cxiv. 4, 6. Jer. i. 11. Joel i. 17. Mal. iv. 2. but also by Homer, Il. xx. 226, 228.

II. To spring or leap for joy. occ. Luke i. 41, 44. v. 23. So the Greek writers apply this V. to persons leaping for joy. See Wetstein on Luke i. and Elsnor and Alberti on Luke vi. 23. where comp. Kypke. The LXX have applied this word, Gen. xxv. 22. to the leaping of children in the womb, for the Heb. קָצַץ they dashed against each other, Engl. transl. struggled together.

Σκληροκαρδία, ας, ἡ, from σκληρός hard, and καρδία the heart.

Hardness of heart, i. e. stubbornness, obstinacy, perverseness, "untractable disposition." occ. Mat. xix. 8. Mark x. 5. xvi. 14. Comp. Rom. ii. 5. and Campbell's Prelim. Dissertat. p. 126.—The LXX use this word for the Heb. קָצַץ ἡלֵךְ the foreskin, uncircumcision of the heart. Deut. x. 16. Jer. iv. 4; and the adjective σκληροκαρδίας hard-hearted, for the Heb. בֶּזֶק perverser in heart, Prov. xvii. 20; and for בֶּזֶק stiff, hard, in heart, Ezek. iii. 7. Comp. Eccles. xvi. 10. iii. 26, 27. Homer has a similar expression, Odys. xxiii. 103.

Σοὶ δ' αἰεὶ ΚΡΑΔΪΉ ΣΤΕΡΕΩΤΕ'ΡΗ ἐστὶ ΛΙΘΙΟΙΟ.

Thy heart is always harder than a stone.

See more in Wetstein on Mat.

Σκληρός, ἄ, ὄν, from σκέλλω to dry, to parch.

I. Hard, properly, [not yielding to the touch. Xen. Mem. iii. 10, 1.]

II. Hard, austere, severe. Mat. xxv. 24. where Wetstein shows that the Greek writers use it in the like moral sense; and Kypke particularly proves that in them it denotes not only severity or austerity, but likewise cruelty or avarice. [So 1 Sam. xxv. 3. Is. xix. 4. Plut. Sympos. vii. 8. p. 712. B. Aristot. Eth. iv. 8. Athen. ii. p. 59. F.]

III. Hard, violent, as the wind. James iii. 4. Scapula cites the same phrase 'ΑΝΕΜΟΙ ΣΚΛΗΡΟΙ' from Ælian, [V. H. ix. 14.] So we say in English, It blows hard—a hard gale. [Xen. An. iv. 8, 26. Herod. viii. 12. Theophr. de C. p. ii. 4. Polyb. iv. 21, 5. Prov. xxvii. 16.]

IV. Hard, difficult and shocking to the mind. John vi. 60. So ΣΚΛΗΡ' ἄληθῆ, hard truths, are opposed to μαλθακά ψευδῆ, soft lies, in Euripides, cited by Wetstein, and Kypke quotes from Stobæus, ἀπηνής ΟΥ' ΤΟΣ Ο' ΛΟΓΟΣ καὶ

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ΣΚΛΗΡΟ'Σ, 'this is a cruel and hard saying.' So in Latin, dura vox means a hard, harsh, saying. Cicero, Philipp. viii. 5. cited by Raphaelius and Wetstein. [Gen. xxi. 11. xlii. 7, 30. Polyb. iv. 21, 1. Ceb. Tab. 7. Xen. Mem. ii. 1, 20.]

V. Hard, difficult, grievous. Acts ix. 5. xxvi. 14. But observe, that in the former text very many MSS., three ancient, instead of all the words in ver. 5 and 6. from σκληρόν to αὐτόν inclusive, read only ἀλλὰ ὁ ἀλλ' before ἀνάστηθι; so also the first Syriac version and the Complutensian edition; and this reading is accordingly approved by Mill, Wetstein, and Griesbach, whom see.—[Schl. and Wahl say, mischievous, prejudicial.]

VI. Hard or impious. Jude 15. [See Num. xvi. 26. Ps. xvii. 4.]

Σκληρότης, ητος, ἡ, from σκληρός.—Hardness, obstinacy, stubbornness. occ. Rom. ii. 5.—The LXX use it in the same sense, Deut. ix. 27. for the Heb. קָצַץ.

Σκληροτράχηλος, ου, ὁ, ἡ, from σκληρός hard, and τράχηλος the neck.—Hard, or stiff-necked, obstinate, inflexible. occ. Acts vii. 51.—This is an epithet of the Jewish people, often used in the LXX for the Heb. קָצַץ קָצַץ stiff in neck. See Ex. xxxiii. 3, 5. [Deut. ix. 6, 13.] et al. Comp. Baruch ii. 30. Eccles. xvi. 11. The expression plainly alludes to unbroken, refractory oxen, who will not submit their necks to the yoke. Comp. Hos. iv. 16. Jer. xxvii. 8.

Σκληρύνω, from σκληρός.—To harden. In the N. T. it is applied only figuratively to the heart or mind. In this sense it occurs alone, Acts xix. 9. Rom. ix. 18. Heb. iii. 13.—joined with καρδίας the hearts, Heb. iii. 8, 15. iv. 7. [On the passage Rom. ix. 18. much has been written. Macknight gives that explanation which has been usually offered by the ancient interpreters, i. e. "if the phrase (whom he will he hardeneth) be understood of nations, God's hardening them means his allowing them an opportunity to harden themselves, by exercising patience and long-suffering towards them; if of individuals, it does not mean that God hardens their hearts by any positive exertion of his power on them, but that, by his not executing sentence against their evil works speedily, he allows them to go on in their wickedness, whereby they harden themselves." So Theophylact, Zonaras, and Phavorinus, as well as many other interpreters, ancient and modern. See too Ex. iv. 21. vii. 3. ix. 13. x. 20, 27. xi. 10. xiv. 4, 8, 17. for instances of σκληρύνω so used. But others, as Rambach, (Intro. ad Ep. ad Rom. p. 113.) Ernesti, Prol. de Van. Philos. in Int. S. S., Schl., Wahl, construe it, to treat hardly. Schleusner (who wrongly thinks that Ernesti was the first to offer this interpretation) prefers it on account of the words ὃν θέλει, and thinks (as Rambach had observed) that σκληρύνειν is opposed to ἐλεειν. The verb ἀποσκληρύνω is so used Job xxxix. 16.]

ΣΚΟΛΙΟ'Σ, ἄ, ὄν.

I. Crooked. Luke iii. 5. [where the words come from Is. xlii. 16. See xxvii. i. xl. 4. Heliodor. i. 6.]

II. Crooked, perverse, untoward. Acts ii. 40. Phil. i. 15. 1 Pet. ii. 18. [in which place it is rather harsh, difficult to please. See Ps. lxxviii. 8.

Deut. xxxii. 5. Prov. iv. 24. xvi. 28. Hesychius has σκολιά¹ ἄδικα.]

Σκόλοψ¹, ὁπος, ὁ, from σκῶλος a kind of thorn, or a staff sharpened to a point and hardened in the fire, to be used as a weapon, compounded perhaps with ὅψ the face, front.—[Any thing sharp, as] a stake with a sharp point driven into the ground, to prevent the approach of an enemy, a sharp stake used in making a palisado. Thus applied in Hom. II. vii. 441. [Xen. An. v. 2, 5.—or] A sharp splinter, thorn, or the like. Dioscorides [ii. 29. Lucian, Ver. Hist. ii. p. 682. Hos. ii. 6.] occ. 2 Cor. xii. 7. where it seems figuratively to denote some bodily infirmity under which the apostle laboured. See Macknight, and Bp. Bull's English Works, vol. i. p. 197; and comp. Gal. iv. 14. [Bishop Bull² thinks it was some notorious and visible infirmity in the apostle which was a wound to his pride. "Tertullian thought it was a pain in the ear; Chrysostom and Jerome made it a pain in the head; Cyprian calls it many grievous tortures of the body; others say dreadful temptations of mind." Rosenmüller.] The LXX use this word for the Heb. רֶפֶץ a thorn. Hos. ii. 6; for רֶפֶץ sharp stakes or thorns, Num. xxxiii. 55.

Σκοπέω, ὦ, from σκοπός.

I. Properly, to look at or view attentively, to contemplate with the bodily eyes.

II. In the N. T. to observe, consider, view, regard, contemplate, with the eyes of the mind. Rom. xvi. 17. 2 Cor. iv. 18. Gal. vi. 1. Phil. iii. 17. ii. 4. where observe, that τὰ τινος σκοπεῖν is in the Greek writers a very common phrase for regarding, attending to, or studying the advantage or interests of, whether of ourselves or others, as may be seen in Wetstein and Kypke. [See Thuc. vi. 12. Soph. Aj. 124. 1330. 2 Mac. iv. 5.]

III. To see, take heed. Luke xi. 35. [Schleusner and Wahl put Gal. vi. 1. under this head.]

Σκοπός, οὗ, ὁ, from ἔσκοπα perf. mid. of σκέπτομαι to look.

I. A mark or butt to shoot arrows at. Thus often used by the profane writers, and by the LXX for the Heb. מִקְצֵץ, Job xvi. 12. Lam. iii. 12. Comp. Wisd. v. 12, or 13, 21.

II. A mark at the goal or end of a race, called in Latin *calx*, and afterwards *craeta*, because the Romans used to mark it with chalk. occ. Phil. iii. 14. Comp. 2 Cor. iv. 18. [Others think the word metaphorically used in the first signification, and translate it generally, an aim, purpose. See Polyb. vii. 8, 9. Xen. Cyr. i. 6, 29. Diod. Sic. iv. 16.]

ΣΚΟΡΠΙΖΩ.

I. To disperse, scatter abroad. John x. 12. xvi. 32. [Parkhurst puts Mat. xi. 30. and Luke xi. 23. under this head, but the sense there is rather to scatter or waste.]

II. To disperse, distribute. 2 Cor. ix. 9. The LXX use it for the Heb. חָלַץ, Mal. ii. 3; for פָּרַץ, Hiiph. of פָּרַץ, 2 Sam. xxii. 15. Ps. xviii. 14. cxliv. 6; and for פָּרַץ, Ps. cxii. 9. [The word is not known to good Attic writers. It was used in

the Ionic dialect, and thence got into the common tongue. See Ælian, V. H. xiii. 46. Artem. i. 36. Lucian, Asin. 32. 1 Mac. vi. 54. Joseph. Ant. vi. 6, 3.]

Σκορπίος, ου, ὁ.—A scorpion, a species of insect furnished at the end of its tail with one, and sometimes with two stings, whence it emits a dangerous poison. It is obvious to derive σκορπίος, as the Lexicon writers do, from σκορπιζειν, scattering, namely, its venom. Luke x. 19³. xi. 12⁴. Rev. ix. 3, 5, 10. In Luke xi. 12. is not a scorpion contrasted with an egg, on account of the oval shape of its body? See [Plin. H. N. xi. 25.] Scheuchzer, Phys. Sacr. Plate cccxxxiii. Brookes's Nat. Hist. vol. p. 263. and Bowyer. The LXX use σκορπίος several times for Heb. שָׂרָף. [Deut. viii. 15. Ez. ii. 6.]

Σκοτεινός, ὅς, ὄν, from σκότος.—Dark, darksome. occ. Mat. vi. 23. Luke xi. 34, 36. [Prov. iv. 19. Job x. 21. Ceb. Tab. x. Xen. Mem. iii. 16, 1.]

Σκοτία, ας, ἡ, from σκότος.

I. Darkness. John vi. 17. xx. 1. [Micah iii. 6. Job xxviii. 3. Eur. Phoen. 346.]

II. Privacy, secrecy. Mat. x. 27. Luke xii. 3. [See in Heb. Is. xxix. 15. xlv. 19.]

III. Spiritual darkness, denoting error or ignorance, sin and misery. John i. 5. viii. 12. xii. 35, 46. 1 John i. 5. ii. 8, 9, 11. twice. But in John i. 5. it signifies the persons in such a state. [So Schleusner.] Comp. νύξ II. and φῶς. [This is not a good Attic word. See Fischer, Prol. xxx.]

Σκορίζω, from σκότος.

I. To darken, as the light of the sun, moon, &c. Mat. xxiv. 29. Mark xiii. 24. Luke xxiii. 45. Rev. viii. 12. ix. 2. In which passages, however, the whole expressions are figurative. [Job iii. 9. Eccl. xii. 2. Polyb. xii. 15, 10.]

II. To darken, blind, spoken spiritually of the understanding. Rom. i. 21. xi. 10. Eph. iv. 18; where Kypke cites from Josephus i. 4, 3. ed. Hudson, τὰς ὄψεις ὑπὸ τοῦ Θεοῦ καὶ τῇ Ν ΔΙΑΝΟΙΑΝ ἘΠΕΣΚΟΤΙΣΜΕΝΟΙ, 'having their sight and understanding darkened or blinded by God.' The LXX use this V. several times for the Heb. אָפַק to darken, particularly Ps. lxxix. 23.

ΣΚΟΤΟΣ, ου, ὁ, the same as σκότος, τό.—Darkness. occ. Heb. xii. 18. where six MSS., three ancient, have ζόφω, which reading Griesbach marks as equal, or perhaps preferable to the common one.

ΣΚΟΤΟΣ, εος, ους, τό.

I. Darkness, properly so called, Mat. xxvii. 45. Mark xv. 33. Luke xxiii. 44. [Acts ii. 20.] 2 Cor. iv. 6. Comp. Acts xiii. 11. [Gen. i. 2. Deut. iv. 11. Job xxxvii. 15. Ælian, V. H. iii. 18.]

II. Eternal misery and damnation. 2 Pet. ii. 17. Jude 13. Mat. viii. 12. where however there is a reference to the darkness in which those persons remained who were excluded from a feast

³ [To tread on scorpions and serpents is perhaps a metaphor for, to prevail over evil and difficulty. See Bos, Obs. Crit. p. 108. Niceph. Oneiroc. p. 19. Ælian (H. A. x. 23.) says, πατοῦσαι τοὺς σκορπίους ἀπαλείψαι διαμένονσι.]

⁴ [For a similar proverb, ἀντὶ περὶς σκορπίος, see Zenob. Prov. Cent. i. 88. Diogenian. Cent. i. 76.]

¹ [The word is written also σκῶλοψ, and σκῶλωψ.]

² [Some important points, &c. vol. I. Serm. 5.]

celebrated in the night. Comp. Mat. xxii. 1—13. [xxv. 30. Middleton observes, that there is not a feast mentioned in all these places of St. Matthew, and he thinks, therefore, that in mentioning *darkness*, there is a reference to some Jewish notion of the future state of punishment. He refers to Windet de Vita functorum statu, p. 114 and 246.]

III. *Spiritual darkness*, implying *ignorance* [and its consequences, or *sin*. Mat. iv. 16. Luke i. 79. xi. 35.] John iii. 19. Acts xxvi. 18. [Rom. ii. 19. 2 Cor. vi. 14.] 1 Thess. v. 4. 1 Pet. ii. 9. [Schl. so understands it in Eph. vi. 12, and translates the phrase κοσμοκράτορας τοῦ σκότους, as the *evil spirits who rule over all the nations not christianized*.] Also, *persons in such a state*, Eph. v. 8. Hence τὰ ἔργα τοῦ σκότους, the *works of darkness*, are such works as are usually practised by men in that condition, Rom. xiii. 12. Eph. v. 11; and that often *secretly*. Comp. 1 Cor. iv. 5. 1 John i. 6. Macknight says, that in Eph. v. 11. "the apostle calls the heathen mysteries *works of darkness*, because the impure actions which the initiated performed in them, under the notion of religious rites, were done in the night-time; and by the secrecy in which they were acted were acknowledged by the perpetrators to be evil." [See Ps. lxxxii. 5. Prov. ii. 13. and again in Hebrew, Job xxx. 26.]

IV. It denotes the *infernal spirits*, as opposed to Christ, the *Sun or Light of Righteousness*. Luke xxii. 53. Comp. 2 Cor. vi. 14. Col. i. 13. [Schl. considers, that in St. Luke xxii. 53. the meaning is, *men in a state of error and sin*, and so Wahl, who, however, is doubtful whether the meaning given by Parkhurst is not the right one.]

Σκοτώ, ὦ, from σκότος.—To *darken*; whence σκοτόμαι, οὔμαι, pass. to be *darkened*. occ. Rev. xvi. 10. where see Vitrina. [Wetstein explains the place by a metaphor, taken from one who, being struck violently, becomes dizzy and can see nothing, and he cites Sext. Empir. adv. Log. i. 992. Plut. de Frat. Am. p. 489. E. de Fort. Alex. p. 314. D. Then βασιλεία is put for the inhabitants of the kingdom of the beast. Eichhorn thinks *darkness* a token of dreadful calamity, and makes the meaning to be that the *kingdom of the beast was in danger*. The word occ. Ps. cv. 27. (where the Vatican has ἐσκότασε.) Jer. xiv. 2. Ecclus. xxv. 19.]

Σκύβαλον, ου, τό, q. κυσίβαλον *thrown to the dogs*, say the Lexicons, [as Suidas] from κυσί (dat. plur. of κύων) to the *dogs*, and βάλλω to *cast*.—Dung¹, also the *offal or refuse* of any thing. occ. Phil. iii. 8. where see Wetstein, Kypke, and Suicer, Thesaur. This N. is used Ecclus. xxvii. 4; and hence the verb σκυβαλίζομαι, to be *rejected with contempt*. xxvi. 28.

Σκυθρωπός, ου, ὁ, ἡ, from σκυθρός², *crabbed, sour, sad*, and ὥψ, the *countenance*.—Of a *gloomy*,

¹ [Hesychius says κόπρος, and so the Etym. M. The Lex. Cyrill. MS. Brem. says, the *joints of the stalk of wheat*. Theodoret on this place of Phil. says, the *thick part of the chaff*. It is used, in short, of any thing vile or refuse. See Gataker, Opusc. Crit. p. 868. de Moyne, Var. Sacr. p. 581. Schwarz, on Olear. p. 172.]

² And σκυθρός may be deduced either from the Heb. שָׁחַב to be *dark, mournful* (for which the LXX use the participle σκυθρωπάων *looking sorrowful*, Ps. xxxv. 14. xxxviii. 6.

sour, morose, sorrowful countenance. occ. Mat. vi. 16. Luke xxiv. 17. This adj. is applied by the LXX, Gen. xl. 7. for the Heb. נָחַבָּד; and by Theodotion, Dan. i. 10. for נָחַבָּד *disturbed, sorrowful*. It is also common in the purest Greek writers, as may be seen in Elsner, Alberti, Wetstein, and Kypke on Mat. [Xen. Mem. ii. 7, 12. Herodian i. 6, 10. Demosth. p. 1122, 20. Eur. Orest. 1319. Aristoph. Lysist. 708.]

Σκύλλω, ου, τό, Kypke on Mat. ix. 36. says that the primary sense of σκύλλω is to *pull, pluck off*, properly the hair; of which use he gives one or two instances. In the N. T. to *trouble, give trouble to, fatigue, tire*. occ. Mark v. 35. Luke viii. 49. Σκύλλομαι, mid. to *trouble or fatigue oneself*. Luke vii. 6. Compare under ἐκλώω, and see Wetstein and Kypke on Mat. ix. 36. [Herodian iv. 13, 8. vii. 3, 9.]

ΣΚΥΛΛΟΝ, ου, τό.

[I. Properly, a *skin stripped off*, or *hide*. So Hesychius σκύλλον δέρμα, κώδιον. See Küster on Aristoph. Plut. 514. Then,]

II. [Spoil stripped from an enemy killed in war, in opposition to λάφυρα, which means *spoil taken from the living*. So the Lex. Cyrill. MS. Brem. And then generally *spoil*.—See Prov. i. 13. Is. x. 6. Parkhurst and Wahl so translate the word in Luke xi. 22. but Schleusner thinks the word signified also *goods*, both from a comparison of this passage with Mat. xii. 29, and because ἕψ, properly *spoil*, means often *goods*, as in Est. iii. 13. where the LXX has τὰ ὑπάρχοντα. Comp. also Zech. xiv. 1. Prov. xxxi. 11. where σκύλον is itself so used. See Vorst, Phil. Sacr. c. 3. p. 78. No instance of such a sense, however, from any Greek writer is alleged; nor is it necessary. He scatters his spoils, i. e. his goods of which he has made a spoil.]—This word in the LXX most commonly answers to the Heb. נָחַבָּד [as Deut. ii. 35; to נָחַב in Is. viii. 1. and נָחַבָּד in Num. xxxi. 11.]

Σκυληόβρωτος, ου, ὁ, ἡ, from σκώληξ, ηκος, ὁ, a *worm*, and βρώσκει *eaten*, which from βρώσκω to *eat*, which see.—Eaten by worms. occ. Acts xii. 23. Josephus, Ant. xix. 8, 2. has given an account of the fearful end of Herod Agrippa, which is very similar to that of St. Luke; but he conceals, probably from partial fondness for that prince, the horrid circumstance of his being *eaten by worms*, though he expressly mentions this symptom in the last illness of Agrippa's grandfather, Herod the Great, calling it τοῦ αἰδίου

xlii. 9. xliii. 2.) or rather from Σκύθης * a *Scythian*, who, if we may judge by their descendants, the modern Tartars †, Calmucs, &c. were, without doubt, a *sour, crabbed-looking race*.

* The Σκύθαι might be so called from the Heb. שָׁחַב to *move to and fro*, whence Eng. to *shoot*, and its northern relatives, on account of their skill in *archery*, which is intimated to us in S. S. Ezek. xxxix. 3. and observed by Herodotus, Lucian, and Plutarch, &c. (see Bochart, vol. i. 189.) and in which their descendants, the Turks, have been equally dextrous, (see Busbeq. Epist. Turc. 111.) Or rather the name Σκύθης may be derived from the same Heb. שָׁחַב, on account of the *wandering pastoral life* of those people, (see Horat. Ode iii. 24, 9. and Not. Delph.) which is still followed by their descendants the Tartars in general.

† See Dr. Smith's Essay on Variety of Complexion, &c. p. 59, 60; and Encycl. Brit. in AMERICA, No. 50.

σῆψις ΣΚΩΔΗΚΑΣ ἐμποιοῦσα. Ant. xvii. 6, 5. Comp. de Bel. i. 33, 5. See Doddridge's note. So 2 Mac. ix. 9. ΣΚΩΔΗΚΑΣ worms rose [ἀνα-ζῆν] out of the body of Antiochus Epiphanes. The infamous impostor Alexander likewise died ΣΚΩΔΗΚΩΝ ζῆσας, 'swarming with worms.' Lucian, Pseudomant. t. i. p. 904. And in like manner Eusebius, Eccles. Hist. viii. 16. relates, that before the death of that horrible persecutor, the emperor Galerius Maximianus, ἀλεκτόν τι πλήθος ΣΚΩΔΗΚΩΝ βρούειν, 'an inexpressible multitude of worms swarmed' in the ulcers which preyed upon him¹. See more in Elsner, Whitby, Wolfius, and Wetstein on Acts.

Σκώληξ, ηκος, ὁ, from σκάλλω to dig.—A worm. Thus it is often used in a natural sense by the LXX, [Deut. xxviii. 31. Job v. 7. Eccles. x. 13.] but in the N. T. only figuratively for a part of the torment of hell, and is generally supposed to denote an evil and accusing conscience, constantly and eternally corroding and preying upon the damned. occ. Mark ix. 44, 46, 48, where the expression is manifestly taken from Is. lxvi. 24. in which passage σκώληξ of the LXX answers to the Heb. חֲמִיל. See Vitringa on Is. and comp. Eccles. vii. 17. Judith xvi. 17. and Γέννα above, and see Whitby's note on Mark ix. 43.

Σμαράγδινος, η, ον, adj. from σμάραγδος.—An emerald, λίθος stone namely being understood. occ. Rev. iv. 3. where, as the rainbow itself is an emblem of God's mercy and forbearance through Christ, (comp. ἱρις), so the divine clemency in the kingdom of grace is still more strongly represented by the prevalence of the pleasing green colour in the bow. See Vitringa on Rev. and comp. σμάραγδος.

ΣΜΑΡΑΓΔΟΣ, ου, ὁ.—An emerald, a precious stone of a most beautiful and agreeable green colour; of which Pliny says, "The sight of no colour is more pleasant; for we love to view even green fields and leaves, and are still more fond of looking at the emerald, because all other greens whatever are flat in comparison of this. Besides, these stones seem larger at a distance by tinging the circumambient air. Their lustre is not changed by the sun, by the shade, or by candle-light, but they have always a sensible moderate brilliancy²." From which description, and from what is observed by modern writers, that the emerald³ "is second only to the diamond in lustre and brightness," I am inclined to derive the Greek name σμάραγδος from the Heb. צֶרֶף to furbish, burnish, make bright, by prefixing σ, especially as μάρμαρος without the σ is sometimes used for σμάραγδος. Comp. μαργαρίτης. occ. Rev. xxi. 19. [Ex. xxviii. 17. Ez. xxviii. 13. for צֶרֶף]

ΣΜΥΨΝΑ, ης, ἡ, or, according to the Æolian dialect, Μύρρα, ας, ἡ, from the Heb. מֵרֹר myrrh.

In σύμωνα σ is prefixed.—Myrrh⁴. "A vegetable production of the gum or resin kind⁵, issuing by incision, and sometimes spontaneously, from the trunk and larger branches of a tree growing in Egypt, Arabia, and Abyssinia. Its taste is bitter and acrid, with a peculiar aromatic flavour, but very nauseous; but its smell, though strong, is not disagreeable." Its Heb. name מֵרֹר or מֵרֹר, whence the modern ones are derived, is evidently from the V. מֵרֹר or מֵרֹר to be bitter, on account of its taste. occ. Mat. ii. 11. John xix. 39. Herodotus expressly tells us, ii. 86, that the Egyptians used this gum in embalming the dead. [Ex. xxx. 23. Ps. xlv. 9. Song of Solomon, iii. 6. iv. 6, 14.]

Σμυρνίζω, from σύμωνα, which see.—To mix with myrrh or some other bitter ingredient. occ. Mark xv. 23. From a comparison of Mark xv. 22—24. with Mat. xxvii. 33—35. it seems evident that what Mark calls οἶνον ἔσμυρνεμένον, Matthew expresses by ὄξος μετὰ χολῆς μεμυμένον. The wine therefore in Mark was not sound and generous, but termed acetous or sour; and the myrrh, or perhaps some other bitter ingredient, added to it, was not to improve its taste or its virtues, but to make it bitter and disgusting. The Talmudists tell us, that a little frankincense in a cup of wine (agreeably to Prov. xxxi. 6.) used to be given to criminals when going to execution, in order to take away their senses; and this mixture, under the name of the cup of malediction, appears to be alluded to in the Chaldee Targums on Ps. lxxv. 9. lx. 5. Is. li. 17, 22. Jer. xxv. 15, 17, 28⁶. But the nauseous draught offered to our Lord by the Roman soldiers seems to have been of a very different kind from this, and was probably tendered to Him in cruel mockery of it⁷.

ΣΟΡΟΣ, ου, ἡ. It may not improbably be deduced from the Heb. סָר to remove; so the Latin name feretrum is from fero to carry, and the English seems of the same root with the V. to bear.—A bier, on which dead bodies were, according to the custom of the Jews, carried to burial, covered with a kind of winding-sheet. occ. Luke vii. 14; where the Syriac renders it ܬܒܝܬ the bed. Comp.

2 Sam. iii. 31. So the corpse of Herod the Great was, according to Josephus, Ant. xvii. 8, 3. and de Bel. ii. 33, 9. carried to burial on a κλίνη, or bed. Lucian, Dial. Mort. t. i. p. 229. mentions a bier as used among the Greeks by the name

⁴ New and Complete Dictionary of Arts in MYRRH.

⁵ [See Plin. H. N. xii. 15 and 16. Theophr. H. P. ix. 4. Poës. Cc. Hipp. p. 361. Olaus Cel. Hieroh. i. p. 520.]

⁶ See Heb. and Eng. Lex. in סָר IV. Bochart, vol. ii. 260. and Wetstein on Mark xv. 23.

⁷ ["Whether it were an ordinary potion for the condemned, to hasten death, as in the story of M. Antony, which is the most received construction; or whether it were that Jewish potion whereof the Rabbins speak, whose tradition was, that the malefactor to be executed should, after some good counsel from two of their teachers, be taught to say, 'Let my death be to the remission of all my sins;' and then that he should have given him a bowl of mixed wine with a grain of frankincense, to bereave him both of reason and pain; I durst be confident in this latter, the rather for that St. Mark calls this draught οἶνον ἔσμυρνεμένον, myrrh-wine mingled, as is like, with other ingredients; and Montanus agrees with me in the end, ad stuporem et inentis alienationem; a fashion which Galatine observes, out of the Sanhedrim, to be grounded on Prov. xxxi. 6." Bishop Hall's Passion Sermon, (Works, vol. v. p. 25.) See also Hammond on Revelations xiv. 10.]

¹ See also Jortin's Remarks on Eccles. Hist. vol. ii. p. 320. 2d ed. [Bartholinus de Morbis Biblicis, c. 23.]

² "Nullius coloris aspectus jucundior est: nam herbas quoque virentes frondesque avidè spectamus. Smaragdus vero tanto libentius, quoniam nihil omnino viridius comparatum illis viret.—Præterea longinquo amplificantur visu, inficientes circa se repercussum aëra, non sole mutati, non umbrâ, non lucernis, semperque sensim radiantes." Nat. Hist. xxxviii. 5.

³ See New and Complete Dictionary of Arts in EMERALD.

σορός: "Ὡς ἔγωγε ὅσον αὐτίκα οἰόμενος ἐπιβή-
σειν αὐτὸν τῆς ΣΟΡΟΥ"—so that I supposing
he would very shortly mount the *bier* or *coffin*—
And the *biers* still used by the Turks, Christians,
and Jews about Aleppo resemble our *coffins*¹.
[Augustine says (de Civ. Dei, xviii. 5.) that the
chest in which the dead is put, which all now call
σαρκοφάγος, is in Greek called σορός.]—The
LXX use σορός for the Heb. קֶפֶץ *a coffin*, Gen. i.
26.

Σός, σή, σόν. A pronoun possessive, from *σὺ*
thou.—*Thy, thine*. Mat. vii. 3. [22. xiii. 27.] xx.
14. xxiv. 3. [xxv. 3. Mark ii. 18. v. 19. Luke v.
33. vi. 30. xvi. 31. xxii. 42. John iv. 42. xvii. 6,
9, 10, 17. xviii. 35. Acts v. 4. xxiv. 3. 4. 1 Cor.
viii. 11. xiv. 16. Philem. 14.] et al. freq.

ΣΟΥΔΑΪΟΝ, ον, τό. Latin.—*A napkin*
or *handkerchief*. A word formed from the Latin
sudarium, of the same import, which from *sudo*
to sweat; ^{σσο} is found in the Syriac version of
Ruth iii. 15. for the Heb. כִּפְתָּר *a veil*, or *apron*,
and in Chaldee כְּפָרָה or כְּפָרָה is used for a *veil*,
or any *linen cloth*. Hence some have doubted whether
σουδάριον be of Latin origin; but as no
oriental root occurs to which it can be probably
referred, it seems most probable that the Roman
conquests conveyed this, as well as many other
words, among the Greeks and orientals; though
it is not at all wonderful to find it used by the
latter of these in a sense somewhat different from
that in which the Romans themselves applied it.
occ. Luke xix. 20. John xi. 44. xx. 7. Acts xix.
12. [See Poll. On. vii. 16. Schwarz. ad Olear.
de Stylo N. T. p. 129. Soler. de Pileo, 17. Pier-
son ad Mœr. p. 348.]

Σοφία, ας, ἡ, from σοφός *wise*.—*Wisdom*, whether
divine or human. See Mat. xi. 19. xii. 42.
xiii. 54. Luke xi. 49. (comp. Mat. xxiii. 23, 34.)
Rom. xi. 33. 1 Cor. i. 17, 19, 21, 22, 24, 30. Jam.
iii. 17. [Schleusner gives the senses of this word
as follows:]

[I. *Prudence*, Mat. xi. 19. Luke ii. 40, 52. vii.
35. xxi. 15. Acts vi. 3. vii. 10. Col. ii. 3. iv. 5.
James i. 5. iii. 13, 15, 17.]

[II. *All human skill and learning*. Mat. xii. 42.
xiii. 54. Mark vi. 10. Luke xi. 31. Acts vi. 10.
vii. 10, (but see the last head) 22. 1 Cor. i. 17,
19, 20. ii. 1, 4, 13. iii. 19. 2 Cor. i. 12. Rev. xvii.
9. and so Ex. xxxv. 3. 1 Kings vii. 14.]

[III. *Wholesome learning*, and especially the
Christian doctrine. 1 Cor. i. 21. ii. 6, 7. Col. ii. 23.
See Prov. v. 1. in Heb.]

[IV. *Knowledge of Christianity*. Eph. i. 8, 18.
Col. i. 9. iii. 16. 2 Pet. iii. 15. 1 Cor. xii. 28.]

[V. *A divine teacher*. Luke xi. 49. 1 Cor. i. 24,
30.]

[VI. *A difficulty requiring wisdom to solve*. Rev.
xiii. 8.]

[VII. *The wisdom of God as a moral governor*.
Rom. xi. 35. Eph. iii. 10. Rev. v. 12. vii. 12.—
On Mat. xi. 19. see δικαιώω. Chrysostom and
Jerome take *τίκνα σοφίας* also for the Jews, and
explain the passage, 'I am absolved with respect
to the Jews as having done my duty, but in vain.'

¹ See Russel's Nat. Hist. of Aleppo, p. 115, 116, 120.
Comp. Sandys's Travels, p. 55. and Hasselquist's, p. 60.

Fritzsche (a late commentator, who, complaining
of others' style, writes himself a singularly ob-
scure and bad one) explains it, after Jensius, as
far as I understand him, *wisdom is justified from*
(i. e. by a reference to the lives of) *her children*,
i. e. the lives of my disciples are the best proofs
of the excellence of my cause. He disapproves
(and I now think rightly) of every interpretation
which makes *τίκνα σοφίας* relate to the Jews.—
On the important passage Luke ii. 52. the follow-
ing extract from a sermon of Mr. Le Bas's will
perhaps tend to explain how a divine being could
be said to increase in wisdom. "The astonishing
intercourse of the Deity with man, exhibited in
the person of our Redeemer, was an actual co-
alition of the two natures; a coalition so intimate
and so complete as to produce a perfect unity of
counsel and singleness of agency. By keeping
this in view, we bring the light closer to the mys-
terious truth announced in the text. Like other
men, the son of Mary had a reasonable soul,
whose faculties were capable of gradual expan-
sion. The Divine Essence, however, intimately
united to the human, did not supply the place
of the intellectual functions; but as the mental
powers of the man advanced in capacity and
truth, the perfections of the Godhead poured in
its illuminations." Vol. i. Sermon. i. p. 12.]

Σοφίζω, from σοφός *wise*.

1. *To make wise, instruct*. 2 Tim. iii. 15. [Ps.
xix. 7. cxix. 93. (In the middle, *to understand*,
as 1 Sam. iii. 8.) Hesiod, Op. 649.]

II. Σοφίζομαι in the profane writers signifies
actively *to invent, contrive ingeniously*, in a good
sense; and also *to invent, contrive, devise, cun-
ningly, artfully, or deceitfully*, in a bad; hence
part. perf. pass. σοφιστῆμένος, *cunningly or art-
fully devised*. 2 Pet. i. 16. See Suicer, Thesaur.
on the verb. [Polyb. vi. 58, 12. Aristoph. Nub.
543. Dem. 893, 5.]

ΣΟΦΟΣ, ἡ, ὁ ν².

I. *Wise*. It is applied both to God, Rom. xvi.
27. 1 Tim. i. 17. and man; and to the latter,
both in respect of true, i. e. spiritual and hea-
venly, 1 Cor. iii. 18. Eph. v. 15. (comp. Mat.
xxii. 24.) and also of false or worldly wisdom,
Mat. xi. 25. [Luke x. 21.] Rom. i. [14.] 22.
1 Cor. i. 19, 20, 26. In Jude 25. Griesbach, on
the authority of eleven MSS., three ancient, and
of some of the old versions, particularly the Vulg.
and both the Syriac, eject σοφῶ from the text.

II. *Skilful, expert*. 1 Cor. iii. 10. on which
text Alberti and Wetstein show that the Greek
writers apply the epithet σοφός to *workmen*, and
particularly use the phrase ΣΟΦΟΣ ΤΕΚΤΩΝ.
Comp. Exod. xxxv. 31. in LXX, [and Is. iii. 2.
Æsch. D. Soc. i. 1. Ælian, V. H. xiv. 39. Ari-
stot. Eth. vi. 7.]

III. *Prudent, sensible, judicious*. 1 Cor. vi. 1.

² Most probably from the Heb. שָׁפָץ *to look round, watch*,
speculari; whence שָׁפָץ or שָׁפָץ (called in our Eng. trans-
lation *sophim*) signifies *watchmen*; and, "that the Greeks
derived their *sophoi* from this *sophim*, Heinsius affirms it
without a peradventure, because the Greek *sophoi* were
wont, on such high hills, (as Num. xxiii. 14.) to observe the
course and motions of the heavens." Thus the learned
Gale, in his Court of the Gentiles, pt. ii. p. 2. where see
more.

Σοφώτερος, α, ον, comparat. of σοφός.—*Wiser, more wise*, occ. 1 Cor. i. 25.

Σπαράσσω, from σπάω to *draw*, and ἀράσσω to *cut off, beat, knock*.

I. To *tear, lacerate*. Thus used in the profane writers.

II. To *convulse, throw into convulsions*. occ. Mark i. 26. (comp. Luke iv. 35.) Mark ix. 20, 26. Luke ix. 39. Thus not only the LXX use it for the Heb. שָׁרַר to be in commotion, to shake, 2 Sam. xxii. 8. and for רָחַץ to be disquieted or in a tumult, Jer. iv. 19; but Galen also speaks of ΣΠΑΡΑΤΤΕΙΝ τὸν στόμαχον ἢ τοὶ δακτύλων ἢ πτερῶν καθέσει, 'rellicating or convulsing the stomach by the application of the fingers or feathers;' and Grotius on Mark i. 26. says that the Greeks use σπαραγμός for what they more usually call σπασμός a *convulsion*. Symmachus in Is. li. 17. has σπαραγμός for the Heb. הַרְגָּז agitation. [See Aristoph. Ran. 426.] Comp. Kypke in Luke.

Σπαργανόν, ὦ, from σπάργανον a *swaddle, or swaddling-band*. (See Ælian, V. H. iii. 10, 2.)—To *swathe, swaddle, wrap in swaddling-clothes*. occ. Luke ii. 7, 12. Wetstein shows that both the N. and V. are used by the Greek writers; and in the LXX they answer to the Heb. הָרַץ the same, whence our Eng. *swaddle*. Ezek. xvi. 4. Comp. Job xxxviii. 9. [Wisd. vii. 3, 4.]

Σπαταλάω, ὦ, from σπαθᾶω, which properly signifies to *insert more threads into the warp in weaving by moving the σπάθη, a part of the weaving-loom contrived for this purpose, and thence to spend extravagantly or luxuriously*.—To *live extravagantly, luxuriously, or voluptuously*. So Hesychius explains σπαταλᾶ by τρυφᾶ is *luxurious*; and a MS. lexicon, cited in Wetstein, by λιαν τρυφᾶ is *very luxurious, ἀσώτως ζῇ lives extravagantly or riotously*. [See also the Schol. on Theoc. iii. 36.] occ. James v. 5. 1 Tim. v. 6. where Wetstein produces the compound V. κατασπαταλᾶς from the Anthologia, and Kypke the participle of the simple from Theano in Opuse. Myth. Galei, p. 741. τὰ ΣΠΑΤΑΛΩΝΤΑ τῶν παιδίων, 'the *voluptuous boys*.'—The LXX use this verb, Ezek. xvi. 49. for the Heb. שָׁרַר idleness, ease; and the compound κατασπαταλάω for the Heb. רָחַץ to stretch out, also to *abound with superfluities*, Amos vi. 4; and for רָחַץ (in Hiph.) to feed delicately and luxuriously, to *pamper*, Prov. xxix. 21.

ΣΠΑΪΩ, ὦ.

I. Properly, says Scapula, those who drink are said σπαῖν when they *draw and attract the drink with their breath*; and thus it is used in the profane writers.

II. In the N. T.—To *draw, draw out*, as a sword from the sheath, [and so in the middle, in which it] occ. Mark xiv. 47. Acts xvi. 27. Thus also it is applied in the profane writers, and constantly in the LXX, for the Heb. הָרַץ to *draw, draw out*, רָחַץ, &c. &c. [See Num. xxii. 23. Diod. Sic. iii. 17. Herod. iii. 29. Hom. II. xix. 387.]

¹ See the Scholiast on Aristoph. Nub. 53. and Alberti and Wetstein on 1 Tim. v. 6. [Schleusner derives the word from σπατάλη (Eccl. ii. 8.) *luxury, or female ornaments*, which comes from σπάτος the skin, 'ita ut proprie de cutis pruritu diceretur.']

ΣΠΕΙΡΑ, ας, ἡ. The lexicons derive it from σπείρω to *sow, disperse*, because σπείρα is a *dispersed multitude*: but this seems a very forced etymology.—A *number or band of soldiers*. It is generally supposed to mean a *Roman cohort*, and to have been the tenth part of a *legion*. But Raphelius, on Mat. xxvii. 27. has, I think, clearly proved from Polybius, who, in his 6th book, treats very accurately of the Roman military institutions, that a σπείρα was so far from being the tenth part of a legion, that it was only the tenth of an unequal fourth part of it, i. e. exclusive of the Velites, or *light-armed foot*, distributed to each σπείρα. He produces the same author expressly affirming that three σπείραι were a division of the foot equal to a cohort, ΤΡΕΙΣ ΣΠΕΙΡΑΣ, τοῦτο δὲ καλεῖται τὸ σύνταγμα τῶν πεζῶν, παρὰ Ῥωμαίοις ΚΟΟΡΤΙΣ. Lib. ix. p. 641. ed. Paris, 1616. The same learned critic observes, that one cannot exactly determine the number of men of which a σπείρα consisted, even in the time of Polybius, i. e. about 150 years before Christ, because he himself informs us that a *legion* did then contain sometimes 4200, and sometimes 5000 foot; much less can one, from his account, pretend to tell how many men were in each σπείρα in the days of our Saviour and his apostles. occ. Mat. xxvii. 27. Mark xv. 16. John xviii. 3, 12. Acts x. 1. xxi. 31. xxvii. 1. [On Acts x. 1. Schleusner observes, that the *spira* there mentioned was a pretorian cohort of Italian soldiers, doubtless given to the Roman procurator for the security of his government. The word occ. 2 Mac. viii. 23. xii. 20, 22. See Alberti's Gloss. Gr. N. T. p. 71 and 193. and Salmasius in the Antiqq. Rom. p. 1301.]

ΣΠΕΙΡΩ.

I. Properly, to *sow, as seed, to scatter it on the ground*. [Mat. vi. 26. xiii. 3, 4, 18, 19, (ὁ σπασίς) 20, 24, 25, 27, 31, 37, 39. xxv. 24, 26. Mark iv. 3, 4, 31, 32. Luke viii. 5. xii. 24. xix. 21, 22. 1 Cor. xv. 36, 37. 2 Cor. ix. 10. Gen. xlvii. 23. Ælian, V. H. iii. 18. Xen. Mem. ii. 1, 13. Cyr. viii. 3, 38. (with acc. of the field.) Eccl. xvii. 5. (with acc. of σπέρμα.)]

II. It denotes figuratively to *propagate or preach the word of God*. Mark iv. 14, 15. John iv. 36, 37. 1 Cor. ix. 11.

III. [As *sowing* is with a view to the future crop,] it imports the *labour, attention, or pains* employed upon any thing, whence are produced *fruits* or effects, good or bad. Gal. vi. 7, [with which comp. Prov. xxii. 8. Arist. Rhet. iii. 3. Æsch. Pers. 822. Callim. H. in Cer. 13, 8. Cic. de Or. ii. 65.] 8. Comp. Mat. xxv. 24, 26. Jam. iii. 18.

IV. It is particularly applied to the *exercise of liberality or almsgiving*, which will hereafter meet with a proportionable *recompence* from God. 2 Cor. ix. 6. [Prov. xi. 24. Wahl and Schleusner refer 1 Cor. ix. 11. to this head.]

V. It signifies to *bury, or inter*, whereby our mortal, corruptible body is *sown* in the ground, and the *seed of a future, glorious, incorruptible, and spiritual body*. See 1 Cor. xv. 42, 43.

ΣΠΕΚΟΥΛΑΪΩ, ορος, ὁ. Latin.—A *soldier, a sentinel*, in Latin *speculator*, from *specular* to *look about, spy*, which from specio to *look*. [Others, as Wahl and Schleusner, derive it from *speculum*, the weapon which the *speculator* car-

ried, and say that the Greeks call him *δορυφόρος*. It describes the body-guards of the king, whose business it was among other things to punish the condemned.] Tacitus, Hist. i. 25. mentions *Barbius Proculus tessendarium speculatorum*, 'a serjeant of the life-guard,' (Gordon.) whom and one Veturius he presently after calls *duo manipulares, two soldiers.* oec. Mark vi. 27. and immediately the king sent *σπεκουλᾶτορα* one of his guard (Eng. margin), and (ver. 28.) *he went and beheaded him in the prison.* These circumstances are perfectly agreeable to the custom of that time and country, for thus Herod the Great, the tetrarch's father, about thirty years before, *πέμψας τοὺς δορυφόρους ἀποκτείνει τὸν Ἀντίπατρον*, 'sending guards, or spearmen of the guard, despatched (his son) Antipater, who was then in prison,' Josephus, de Bel. i. 33. 7. So Ant. xvii. 7. ad fin. [Theophylact, on the place, explains the word by *ὁ δῆμος, στρατιώτης ὃς πρὸς τὸ φοβεῖν τετακται*, and so nearly the Gloss. Græco-Barb. in du Fresne, and the Gloss. Gr. Lat.] See also Wetstein on Mark, who cites Seneca and others of the Latin writers¹ mentioning the *speculatores* as employed in capital executions, and particularly in beheading.

ΣΠΕ'ΝΔΩ.

I. In the profane writers, properly, to *pour out*, as a *libation* or *drink-offering*, which, it is well known, accompanied the sacrifices both of believers, as Num. xv. 5, 7, 10. xxviii. 7. Lev. xxiii. 18. 2 Chron. xxix. 35; and of the heathen, see Homer, Il. i. 462, 3. iii. 295. and Virgil, Æn. v. 776. xii. 174. Comp. *ἀσπονδος*. [It also means, to make a treaty, because in treaties victims were offered. See Eur. Phœn. 1256.]

II. In the N. T. *σπένδομαι*, to be thus poured out, as it were, Phil. ii. 17; where the apostle compares the faith of the Philippians to the sacrificial victim, and his own blood shed in martyrdom to the *libation*, i. e. the *wine poured out*, on occasion of the sacrifice. Raphelius observes, that Arrian, Exp. Alex. vi. 19, 11. uses the phrase ΣΠΕ'ΝΔΕΙΝ ἘΠΙ ΤΗ' ὙΣΙ'ΑΙ, for *pouring out the libation upon the sacrifice*. See also Wolfius. The verb occ. also 2 Tim. iv. 6. *ἐγὼ γὰρ ἤδη σπένδομαι, for I am now pouring out, or going to be poured out, as a libation.* I can find no proof that *σπένδομαι* ever signifies to *have a libation poured upon it*, as a victim going to be sacrificed; though Wetstein, on Phil. ii. 17. gives it this sense both there and in 2 Tim. iv. 6; and though in the latter text Blackwall interprets it to the same purpose: '*wine is just now pouring on my head*; I am just going to be sacrificed to pagan rage and superstition.' Introd. to the Classics, p. 122. [Schleusner says, *paulatim absumor*, and Wahl, *cires et titam impendo*. They quote Livy, xxi. 20. *libare vires*. Zonaræ (Lex. col. 1666.) says, *ἀποθνήσκω, θυσίαν μέλλω καὶ σπονδὴν ἔμειναι* (lege *ἐμαυτὸν*) *προσφέρειν Χριστῷ· ὃ Ἀπόστολος· ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ.*]

Σπέρμα, ατος, τό, from *ἐσπαρμαι* perf. pass. of *σπείρω* to sow.

I. *Seed* of plants or vegetables, Mat. xiii. 24, [27,] 32, [37. Mark iv. 38. 1 Cor. xv. 38. 2 Cor. ix. 10. Gen. i. 11.] et al.—or of man, Heb. xi. 11. [so Lev. xv. 16.²] Hence Christ is said to be *born of the seed of David according to the flesh*, Rom. i. 3. (comp. John vii. 42. Acts xiii. 23. 2 Tim. ii. 8.) and to *have taken on him the seed of Abraham*, Heb. ii. 16.

II. *Offspring*, or *posterity*. Mat. xxii. 24, 25. Luke i. 55. [xx. 28. John vii. 42. viii. 33, 37. Acts iv. 25.] Acts vii. 5, 6. xi. 1. [xiii. 23. Rom. i. 3. iv. 13, 16, 18.³ ix. 7, 8. 2 Cor. xi. 22.] Gal. iii. 16. (which last text is thus well explained by Mr. Locke: "Now to Abraham and his seed were the promises made. God doth not say, *and to seeds*⁴, as if he spoke of more seeds than one that were entitled to the promise upon different accounts, but only of one sort of men, who upon one sole account were that seed of Abraham which was alone meant and concerned in the promise; so that *unto thy seed*⁵ designed Christ, and his mystical body⁶, i. e. those that become members of him by faith.") Comp. Acts iii. 25. 1 Cor. xii. 12. [2 Tim. ii. 8. Heb. ii. 16. xi. 18. Rev. xii. 17.] And see Macknight on Apostolical Epist. vol. ii. p. 72. and on Gal. iii. 16. [So Gen. iv. 25. ix. 9. Thuc. v. 16. Soph. El. 1508.]

III. *A small remnant* of persons, who serve as the *seed* of future generations. oec. Rom. ix. 29; where Wetstein cites not only Josephus, but Plato, as applying the word in the same view. *Σπέρμα*, however, in Rom. ix. 29. may be referred to sense II. Comp. Is. i. 9. in Heb. and LXX; and see Marsh's notes on his translation of Michaelis's Introd. to N. T. vol. i. p. 414.

IV. *The good seed* denotes parabolically the *pious and faithful servants* of God. Mat. xiii. 24, 27, 37. Comp. 38.

V. It denotes a *vital principle* of a holy life, derived from the Spirit of God by means of his word. 1 John iii. 9. Comp. 1 Pet. i. 23.

ΣΠΕΡΜΟΛΟΓΟΣ, ου, ὁ, from *σπέρμα* a seed, and *λέλογα* perf. mid. of *λέγειν* to collect, gather.

I. *A small bird*, so called from *collecting seeds* to feed on. Thus used by Aristophanes, Av. 233. 580. and by Plutarch, whom see in Wetstein. Hence

II. The Athenians, according to Eustathius, applied this name to those who spent their time in the market-places, and got their living by *collecting the refuse* they met with there; whence, says he, *οἱ οὐδένος λόγου ἄξιοι*, 'men of no account,' i. e. mean and contemptible persons, obtained the same appellation, which, we may remark, Demosthenes, de Cor. cap. 39. ed. Freind, p. 518. ed. Taylor, bestows on Æschines. And

III. Because the *σπερμολόγοι* were a *noisy, talkative sort* of men, hence the word is particularly applied to *babbling, chattering fellows*. oec. Acts xvii. 18. See Duport on Theophr. Eth.

² [Marc. Anton. (iv. 31.) has *σπέρματα* τὰ εἰς γῆν ἢ μῆτραν καταβαλλόμενα.]

³ [Σπέρμα ἐκ τοῦ νόμου, i. e. says Wahl, *posteri legem habentes*; σπέρμα ἐκ τῆς πίστεως, *posteri fidem habentes*.]

⁴ *And to seeds.* By seeds St. Paul here means the *οἱ ἐκ πίστεως* those of faith, and the *οἱ ἐξ ἔργων νόμου* those of the works of the law, spoken of above, ver. 9, 10. as two distinct seeds or descendants claiming from Abraham.

⁵ *And to thy seed.* See Gen. xii. 7. repeated again in the following chapters.

⁶ *Mystical body.* See ver. 17."

¹ [See Seneca de Ira, i. 16. Sueton. Claud. 35. Calig. 32. Tac. Ann. ii. 12. Hist. i. 24. ii. 11. Freinsh. viii. 26. Spanh. de Usu et Præst. Num. vol. ii. Diss. x. p. 233. Salm. ad Æl. Spart. Hadrian. p. 106. Intt. ad Veg. de Re M. i. 23.]

Char. vi. p. 303. and Wetstein, who cites Dio Chrysostom using *σπερματολογία* for *vulgar prate*, and comp. Suicer, Thesaur. in *σπερμολόγος*, and Kypke on Acts. [So *σπερμολογέω* is used in the sense of *chattering*, Philostr. Vit. Apoll. v. 20. Hesyechius explains the word by *φλύαρος*. Suidas by *εὐρύλογος*, *ἀκριτόμυθος*.]

ΣΠΕΥ'ΔΩ.

I. Transitive, with an accusative, to *urge*, *press*, *press forward*. Thus it is construed in Homer, Od. xix. 137. Οἱ δὲ ΓΑ'MON ΣΠΕΥ'-ΔΟΥΣΙΝ, 'they *urge* marriage,' i. e. earnestly solicit, and *endeavour to hasten*, it; in Herodotus, cited by Raphaelius on 2 Pet. iii. 12; and by the LXX in Is. xvi. 5.

II. Intransitive, to *hasten*, *make haste*. Luke ii. 16. xix. 5, 6. Acts x. 16, 18. [In the two places in St. Luke's Gospel it seems used (as Wahl observes) adverbially for *quickly*, as in Gen. xviii. 6. xix. 22. See Gesen. p. 823, 1 and 2. Diod. Sic. i. 65. Xen. Mem. iv. 3, 1.]

III. Transitive, to *wish earnestly for*, q. d. to *stick close or cleave to* in mind. 2 Pet. iii. 12. Raphaelius shows that it is used in this sense by Polybius. So Josephus, de Bel. vii. 4, 1. says of Vespasian, that 'the Roman people, worn out with their domestic calamities, ἐτι μᾶλλον ἐλθεῖν αὐτῶν' ΕΣΠΕΥΔΕ, still more earnestly (than the senate) *wished for his coming*, *magis adhuc studebat ejus adventui*. Hudson. I add, that in Thucydides, vi. 39. cited by Wolfius and Wetstein, (whom see,) it is in this view construed with an acc., as by St. Peter, εἰ μὴ μαθάνετε ΚΑΚΑ' ΣΠΕΥ'ΔΟΝΤΕΣ, 'unless you observe that you are *desiring what is pernicious*.' See also Kypke, who quotes Euripides several times using *σπεύδειν* with an accusative in this sense. [See Prov. xxviii. 22. Polyb. iii. 62, 8. Ælian, V. H. xiii. 30.]

ΣΠΗ'ΛΑΙΟΝ, ου, τό. The Greek lexicons deduce it from *σπήος* the same.—*A cave or cavern* in the earth, *a den*. occ. Mat. xxi. 13. Mark xi. 17. Luke xiv. 46. John xi. 38¹. Heb. xi. 38. Rev. vi. 15. On Heb. xi. 38. we may observe with Jerome that Judea² abounded with *dens* or *caverns* in the mountains; and to illustrate our Saviour's expression, *σπήλαιον ληστῶν*, *a den of robbers*, Mat. xxi. 13. et al. it may be remarked that some *dens* or *caverns* in that country were so large, and afforded so secure a retreat to gangs of robbers, that it was not without difficulty, and using very extraordinary methods, that such an able general as Herod the Great, with the assistance of an army, exterminated those banditti who had taken refuge in them, as may be seen in Josephus, Ant. xiv. 15, 5. and de Bel. i. 16, 4. In the former of these passages the author calls them ΤΟΥ'Σ 'ΕΝ ΤΟΙ'Σ ΣΠΗΛΑΙΟΙΣ ΛΗΙΣΤΑ'Σ; and § 4. ΛΗΙΣΤΩ'Ν τινῶν 'ΕΝ ΣΠΗΛΑΙΟΙΣ κατοικούντων. [Gen. xix. 30. Jos. x. 16.]

Σπιλάς, ἄδος, ἡ, (as Eustathius says,) from *σπιλοῦσθαι* τῇ ἄχρῃ, being defiled with

foam.—*A rock*, particularly such a one as *lies under water*. So the etymologist, *σπιλάδες, αἱ ὑφαλοὶ πέτραι*³. In this sense the word is generally, if not always, used by the Greek writers (see Wetstein); and thus we may, with the same learned commentator, best understand it in the only passage of the N. T. where it occurs, namely, Jude 12. [i. e. it is metaphorically used for *dangerous and mischievous men*.] The apostle Jude seems to have substituted *σπιλάδες* for *σπίλοι* of St. Peter, 2 Ep. ii. 13. as *ἀγάπαι* for *ἀπάται*, *νεφέλαι ἄνδρῳ* for *πηγαὶ ἄνδρῳ*, &c. Comp. 2 Pet. ii. 17. Indeed there is but very slender proof that *σπιλάς* ever signifies *a spot*. [There is a gloss of Hesyechius supposed to refer to this place, viz. *σπιλάδες* *μεισμένοι*.] See Suicer, Thesaur. on the word.

ΣΠΙΓ'ΛΟΣ, ου, ὁ.—*A spot*. occ. Eph. v. 27. 2 Pet. ii. 13. in both which passages it is applied figuratively. [It is used in its proper sense in Dion. Hal. Ant. iv. 24. Josephus, Ant. xiii. 11. but is said by Phrynichus, p. 28. to be a recent word.]

Σπιλόω, ὦ, from *σπίλος*.

I. To *spot*. Jude 23.

II. To *defile*. Jam. iii. 6. [Wisd. xv. 4. Dion. Hal. ix. 6. Heliod. x. 15. but is said by Lobeck on Phryn. p. 28. to be a recent word. As to the metaphor, see Rev. iii. 4. Zech. iii. 3, 4. Eccl. ix. 8.]

Σπλαγχνίζομαι, from *σπάγχον*, which see.—To be *moved with tender pity or compassion*, to have one's bowels *yearn with pity*, ex intims visceribus misericordiā commoveor. [With *περί*, Mat. ix. 36; with *ἐπί* and acc. Mat. xiv. 14. xv. 32. Mark vi. 34. viii. 2. ix. 22. Luke vii. 13; with the gen. Mat. xviii. 27; absolutely, Mat. xx. 34. Mark i. 41. Luke x. 33. xv. 20.] I know not that this V. is to be met with in any profane Greek writer; and though the participle *σπλαγχνιζόμενος* occurs in the Alexandrian, and the compound *ἐπισπλαγχνιζόμενος* in the Vatican copy of the LXX, Prov. xvii. 5. yet the sentence in which those participles stand, having nothing in the Hebrew to answer it, seems a spurious addition to the text. The V. *σπλαγχνίζομαι* appears to have been formed by the inspired penmen of the N. T. to express the import of the Heb. V. *בָּחַל* derived in like manner from the N. *בָּחַל* *a bowel*. Theodotion seems to have used it for the Heb. *בָּחַל* to *pity*, 1 Sam. xxiii. 21. as Symmachus does the compound V. *ἐπισπλαγχνισθήσῃ*; and another Hexaplar version, *ἐκ-σπλαγχνισθήσῃ*, Deut. xiii. 8.

ΣΠΛΑΓΧΝΟΝ, ου, τό.

I. *A bowel or intestine of an animal body*, as the liver, guts, &c.⁴ but especially the heart. Thus used in the profane writers. So *σπλάγχνα*, *τά, bowels, intestines*. Acts i. 18.

II. *Σπλάγχνα, τά, the bowels*, denote *tender affection*, whether of love, 2 Cor. vi. 12. vii. 15. Phil. i. 8. Comp. Phil. ii. 1; or of pity, mercy, or compassion. Luke i. 78. Col. iii. 12. 1 John ii. 17. Comp.

¹ [The sepulchres of the Jews were commonly dug in the rocks. See Salmas. ad Solin. 52. Nicolai de Luctu Grec. 12, 2.]

² See Judg. vi. 2. 1 Sam. xiii. 6. xxiii. 13. xxiv. 3. Shaw's Travels, p. 276. and Harmer's Observations, vol. ii. p. 225.

³ [Hesyechius says, αἱ περιεχόμεναι τῇ θαλάσῃ πέτραι. Suidas, αἱ ἐν ὕδασι κοίται πέτραι.]

⁴ [Hesyechius has *σπλάγχνα* ἥπαρ, ἔγκατα, καὶ τὰ ἐντός τῶν ζώων. See Eustath. ad Il. A. p. 101. Poll. On. ii. 181.]

κλειώ III. This sense of the word is agreeable to the similar use of the Heb. כִּימָה *bowels* in the O. T., which the LXX have once rendered by σπλάγχνα when signifying *mercies*, Prov. xii. 10. It is evident that this application both of the Heb. and Greek word is taken from that commotion or yearning of the bowels which is felt in tender affection, whether of love or pity. See Gen. xliii. 30. [Deut. xiii. 17. xxxii. 11.] 1 Kings iii. 26. Is. lxiii. 15. Jer. xxxi. 20. Hence, when such a tender affection is gratified, the bowels are said ἀναπαύσθαι to be appeased, quieted. occ. Philem. 7, 20; which manner of expression is, I apprehend, peculiar to the Hellenistical style. Wetstein, however, on Mat. ix. 36. cites from Aristophanes, Ran. 868.

Μὴ πρὸς ὀργὴν ΣΠΛΑΓΧΝΑ ΘΕΡΜΑΙΝΗΣ.

To rage your bowels chafe not.

He also quotes Galen explaining the term ἈΣΠΛΑΓΧΝΟΤΗΣ to mean τοὺς μὴ ἰλεοῦντας μηδὲνα, μήτε φιλοῦντας, μηδ' ὅλως φροντίζοντας ἢ ἐπαινούντων, ἢ ψευδόντων, ἢ ἀδικούντων, ἢ ὠφελούντων, ἀλλ' ὥσπερ λίθους ἀναισθήτους ὑπάρχοντας, 'those who neither pity nor love any one, nor at all regard either such as commend, or blame, or injure, or assist them, but are as stupid as stones.' Comp. εὐσπλαγχνος. [Dion. Hal. Ant. xi. p. 176. Aristoph. Ran. 1006.]

III. St. Paul to Philemon, 12. styles Onesimus his bowels, either from the tender affection he bore him, (so in Marius Victor one calls another, whom he loves, *mea viscera*, my bowels,) or rather as being his son in the faith of Christ (comp. 10.); thus children are sometimes called σπλάγχνα in Greek, and *viscera* in Latin, as may be seen in Wetstein on the place, and Suicer, Thesaur. on σπλάγχνα. [See Artem. i. 44. v. 57. Philostr. Vit. Soph. ii. 3. Aristoph. Av. 652.]

ΣΠΟΓΓΟΣ, οὐ, ὁ, *sponge*, "in botany, a species of submarine plants. Upon a nice examination, *sponge* appears to be composed of capillary fibres, which are hollow and implicated in a surprising manner, and are surrounded by thin membranes, which arrange them into a cellular form. This structure, no less than the constituent matter of *sponge*, renders it the fittest of all bodies to imbibe a great quantity of any fluid, and upon a strong pressure to part with almost the whole quantity again." occ. Mat. xxvii. 48. Mark xv. 36. John xix. 29.

Σποδός, οὐ, ὁ, *ashes*, the remains of the fuel after the fire is extinguished. occ. Mat. xi. 21. Luke x. 13. Heb. ix. 13. On the above texts of Mat. and Luke comp. [Jon. iii. 6. Is. xlvii. 1.] Ezek. xxvii. 30. where we find the mourning Tyrians, in particular, described as wallowing in ashes; and we may remark, that the Greeks had the like custom of strewing themselves with ashes in mourning. See Homer, Il. xviii. 22—24. of Achilles bewailing Patroclus's death. Laertes shows his grief in the same manner in Odys. xxiv. 315. See Wetstein on Mat. Comp. under φαῦλος, and Heb. and Eng. Lexicon in פ III. [The word occ. for פס, Num. xix. 9, 10. Esth. iv. 1, 3. and for פס, Lev. i. 16. Jer. xxxi. 40.]

¹ New and Complete Dictionary of Arts, &c. in SPONGE. [See Plin. H. N. ix. 45. Ol. Cels. Hierob. t. ii. p. 235.]

Σπορά, ἄς, ἡ, from ἔσπορα perf. mid. of σπείρω to sow.—[Properly, sowing. See 2 Kings xix. 29.] Seed sown, seed. occ. 1 Pet. i. 23.

Σπόριμος, οὐ, ὁ, ἡ, from ἔσπορα perf. mid. of σπείρω to sow.—That is, or is used to be, sown, satus. Σπόριμα, τά, neut. plur. sown places (χωρία places, or μέρη parts, being understood,) corn-fields. occ. Mat. xii. 1. Mark ii. 23. Luke vi. 1. [Lev. xi. 27. Gen. i. 29. Xen. Hell. iii. 2, 7 and 8.]

Σπόρος, οὐ, ὁ, from ἔσπορα perf. mid. of σπείρω to sow.—[Properly, sowing. Ex. xxxiv. 21. Xen. Ec. vii. 20.]

I. Seed for sowing. Mark iv. 26, 27. Luke viii. 5. [and used] figuratively [for] the Word of God, 11. [Lev. xxvi. 5. Deut. xi. 10. Job xxi. 8.]

II. Alms, which produce fruit to the giver's benefit. 2 Cor. ix. 10. where see Wolfius.

Σπουδάζω, from σπουδή.—With an infin. following, to use diligence, or take pains, to endeavour earnestly, studere, operam dare. Eph. iv. 3. 1 Thess. ii. 17. 2 Tim. ii. 15. iv. 9, 21. [Tit. iii. 12.] Heb. iv. 11. [2 Pet. i. iii. 14. So Wahl, deriving the sense of this verb (which is, to speak and act seriously, in Xen. Mem. i. 3, 7.) from σπουδή diligence. He cites Xen. Mem. iv. 5, 10. Dem. 515, 23. Schleusner thinks it from the sense of σπουδή implying haste, and makes it to hasten in 2 Tim. iv. 9. Tit. iii. 12. citing Eccl. viii. 3. Judith xiii. 14.]

Σπουδαίος, α, οὐ, from σπουδή.—Diligent, earnest. Comp. σπουδαιότερος, α, οὐ, more forward, more diligent. 2 Cor. viii. 17, 22. Σπουδαιότερον, neut. used adverbially, more diligently. 2 Tim. i. 17. [The word occ. in Ez. xli. 25. for good, valuable;] [see Pet. i. Mem. iv. 4, 14. Diod. Sic. xiii. 30.]

Σπουδαίως, adv. from σπουδή.—Diligently, earnestly. occ. Luke vii. 4. Tit. iii. 13.

Σπουδαιότερως, compar. of σπουδαίως, more diligently, with the greater diligence. occ. Phil. ii. 28. [Wahl says, it here implies haste.]

Σπουδή, ἡς, ἡ, from σπεύδω to urge, press, hasten.

I. Haste. Mark vi. 25. Luke i. 39. [Deut. xvi. 3. Dan. vi. 9. Ezra iv. 23. Ex. xii. 11. Polyb. i. 27, 9. Xen. Cyr. ii. 4, 6.]

II. Diligence, industry, earnestness, forwardness, studium. Rom. xii. 8, 11. 2 Cor. vii. 11. [viii. 7, 8, 16.] Heb. vi. 11. [2 Pet. i. 5. Jude 3. Xen. Symp. i. 6.]

Σπυρίς, ἰδος, ἡ, a basket. occ. Mat. xv. 37. xvi. 10. Mark viii. 8, 20. Acts ix. 25. Hesychius explains this word by τὸ τῶν πυρῶν ἄγγος, an utensil or vessel for corn; and the etymologist derives it from πυρός corn, q. πυρίς, with s prefixed. [Artem. ii. 59. Aleph. iii. 56. Herod. v. 19.]

ΣΤΑΔΙΟΣ, οὐ, ὁ, or ΣΤΑΔΙΟΝ, οὐ, τό.

I. A place where men ran on foot in the Grecian games, the course or race-ground. occ. 1 Cor. ix. 24. [Polyb. xviii. 29, 4. Elian. V. H. ii. 8.]

II. A measure of length, nearly equal to a furlong, or the eighth part of an Eng. mile. Luke xxiv. 13. John vi. 19. [xi. 18. Rev. xiv. 20. xxi. 16. It occurs in this sense in Dan. iv. 9. xiii. 37.

in the Cod. Chish. Thuc. iv. 3. Ælian, V. H. x. 4. See Eustath. ad Od. A. p. 1390, 58. Reitz. ad Lucian. t. ii. p. 757.]

ΣΤΑΜΝΟΣ, οὐ, ὁ, ἡ, *an urn, pot, or jar.* occ. Heb. ix. 4. The LXX use this word in the same sense for the Heb. קַדִּיחַ, Exod. xvi. 33. [This word is said by Thomas M. to be a bad one, for ἀμφορεύς. Mœris says it is the Hellenic for that word, and Pollux (vi. 2, 142. vii. 33, 162.) and Phavorinus reckon it to mean *corn or wine vessels*, while Hesychius says, *στάμνος, ὑδρία, κάλπη, κάλαθος*; and see Spanh. ad Arist. Plut. 545. Ran. 22. Foes. (Ec. Hipp. p. 350. Epiph. de Mens. et Pond. R. ii. p. 183.)

Στάσις, εως, ἡ, from ἵστημι or the old V. στάω to stand.

I. *A standing, stability, continuance.* Heb. ix. 8. where Kypke observes that *στάσιν ἔχειν* means *to exist, subsist, occupy a certain place or station*, and shows that the phrase is thus used by the Greek writers. [Polyb. v. 5, 3. It is a *standing-place* in 1 Chron. xxviii. 2. Deut. xxviii. 65.]

II. *An insurrection, sedition, q. d. a standing up.* Mark xv. 7. Luke xxiii. 19, 25. Acts xix. 40. xxiv. 5. where Kypke cites from Dionysius Halicarn. ἡ πολιτικὴ ΣΤΑΣΙΣ πάλιν ἄΝΕΚΙΝΗΤΟ, 'the political *dissension* was again *excited*,' and from Josephus, de Bel. ii. (9, 4. ed. Hudson) of Pilate, μετὰ δὲ ταῦτα παραχρῆν ἐτίραν ἘΚΙΝΕΙ, 'after this he raised another disturbance.' [Diod. Sic. xi. 34. Polyb. i. 71, 1.]

III. *A contention, dissension, dispute.* occ. Acts xv. 2. xxiii. 7, 10. [Prov. xvii. 14. Polyb. vi. 44, 6.]

Στατήρ, ἥρος, ὁ, from ἵστημι to weigh.—*A stater.* A Grecian silver coin, equal in value to four Attic or two Alexandrian drachms, and to about half a crown or 2s. 6d. Eng. occ. Mat. xvii. 27. Comp. διδραχμον. [Aq. and Symm. Ex. xxxviii. 24. Num. iii. 47. Josh. vii. 21. Xen. Hell. v. 2, 14.]

Σταυρός, οὗ, ὁ, from ἵστημι or στάω to stand.

I. Properly, *a stake fixed into and standing up in the ground* [the same as κόλοψ]. Thus Bp. Pearson¹ observes, that the word is first used in the Greek writers, particularly Homer, [Il. Ω. 452. Od. Ξ. 11.] and that it is explained in this sense by Eustathius [p. 174.] and Hesychius². [See Apoll. Soph. Lex. Hom. p. 732. ed. Villoison.]

II. *A Roman cross*, consisting of a straight and erect beam fixed in the earth, of a piece of wood fastened transversely to this towards its top, and of another piece fixed on and projecting from the upright beam nearer the bottom, as a kind of support to the crucified person's feet, which were nailed on it. Thus it is used for the cross on which our blessed Saviour suffered. Mat. xxvii. 32, 40, 42. [Mark xv. 21, 30, 32. Luke xxiii. 26. John xix. 17, 19, 23, 31. Phil. ii. 8. Col. i. 20.] et al. freq.

III. It imports the *whole passion of Christ, and the merit of his sufferings and death*, [1 Cor. i. 18.] Gal. vi. 14. Eph. ii. 16; and also the doctrine

concerning these, 1 Cor. i. 17. Gal. vi. 12. [Phil. iii. 18.]

IV. It denotes that *portion of affliction* which is endured by pious and good men, as a trial of their faith, and to conform them to the example of their crucified Master. Mat. x. 38. xvi. 24. Mark viii. 34. x. 21. Luke ix. 23. xiv. 27. In which passages observe that the expressions of *taking up or carrying the cross* allude to that constant Roman custom of making the criminal *carry the cross* on which he was to suffer. Comp. John xix. 17. and see Wetstein on Mat. x. 38. Bp. Pearson on the Creed, art. iv. p. 222. note (*), ed. 1662. Suicer, Thesaur. in σταυρός, and Lardner's Credibility of Gospel History, vol. i. book 1. ch. 7. § 14.

Σταυρός, ὦ, from σταυρός.

I. *To crucify, to fix or nail to a cross.* Mat. xx. 19. xxiii. 34. xxvi. 2. et al. freq. Comp. σταυρός II. [Esth. vii. 9.]

II. *To crucify the flesh*, with the affections and lusts, is to *mortify* them through the faith and love of Christ crucified. Gal. v. 24. So Gal. vi. 14. St. Paul says, *the world* is crucified to me, and I unto the world, meaning, that so great was his regard to a crucified Saviour, that the world had no longer any more charms for him than the corpse of a crucified malefactor would have; nor did he take any more delight in the things of it than a person *expiring on the cross* would do in the objects around him.

ΣΤΑΦΥΛΗ', ἥς, ἡ, either from στρίβω to tread, [or from σταφίς *a dried grape*.]—*A bunch of grapes.* occ. Mat. xvi. 16. Luke vi. 44. Rev. xiv. 18. [It occ. for σταφύλη, Gen. xl. 11. Num. vi. 3. Is. v. 2. Xen. Ec. xix. 19. Diod. Sic. iv. 5.]

Στάχυς, voc. ὁ.—*An ear of corn.* occ. Mat. xii. 1. Mark ii. 23. iv. 28. Luke vi. 1. [For στάχυς, Gen. xli. 5, 6, 7. Judg. xii. 6. Is. xvii. 5. for στήλη, Deut. xxiii. 26. for στήλη, Ex. xxii. 6. Judg. xv. 5.]

Στέγη, ης, ἡ, from στέγω to cover, particularly from wet, to keep it out. So Thucydides ii. 94. cited by Wetstein on 1 Cor. ix. 12. speaks of *ships* which had not been used of a long time, καὶ οὐδὲν ΣΤΕΓΟΥΣΑΙ, and keeping out nothing, i. e. of water, ὕδωρ δηλονότι, says the Scholiast.—*A cover, or flat roof* of a house. occ. Mat. viii. 8. Mark ii. 4. Luke vii. 6. Comp. under ἀποστεγάω. [It is sometimes the *house* itself. Eur. Orest. 46. Androm. 657. Xen. Symp. ii. 18. Ælian, V. H. iv. 1.]—The LXX use it, Gen. viii. 13. for Heb. קַכָּר the covering or roof of Noah's ark.

ΣΤΕΓΩ. [Properly, to cover.] *To endure, sustain, bear.* occ. 1 Cor. ix. 12. xiii. 7. Comp. 1 Thess. iii. 1, 5. So Diodorus Siculus, in Wetstein on 1 Cor. ix. 12. speaks of the ice στέγοντες bearing armies and carriages to pass over, (comp. Kypke,) and of sustaining στέγων the invasion and force of the Greeks. [Polyb. iii. 53, 2.]—The V. is, in 1 Cor. xiii. 7. by some rendered to conceal, (comp. 1 Pet. iv. 8.) and this interpretation may be admitted in the sense of containing, keeping in, as a vessel does liquor. Thus Plato, in Wetstein on 1 Cor. ix. 12. (where see more,) speaks of one who compared the souls of foolish

¹ On the Creed, article iv. p. 226. ed. 1662. note (*).

² [Σταυροί· οἱ καταπεπηγότες σκολοπες, χάρακες, καὶ πάντα τὰ ἐστῶτα ἔδλα.]

men to a sieve, as being full of holes, and not able ΣΤΕΓΕΙΝ διὰ ἀπιστίαν τε καὶ λήθην, 'to contain (any thing) through unfaithfulness and forgetfulness.' Comp. above under στέγη, [and see Ecclus. viii. 20. This is the interpretation of Wahl and Schleusner.]

Στεῖρα, ας, ἡ, adj. from στερέω to deprive, q. ἡ τοῦ τίκειν ἐστερημένη, *deprived of bearing children*, says the etymologist.—Barren, not bearing children. occ. Luke i. 7, 36. xxiii. 29. Gal. iv. 27. [Gen. xi. 30. Deut. vii. 14. Is. liv. 1. for στεῖρα. Schol. Theocr. ix. 3. Hom. Od. K. 522.]

ΣΤΕΛΛΩ.

[I. Properly, to furnish, adorn, prepare, clothe. Eur. Tro. 168. Achill. Tat. iii. p. 299.]

II. To send. But it occurs not in the N. T. in this sense. [In the middle, to go. Herod. iii. 53. Arrian, Exp. Al. iv. 1. Ælian, V. H. xiv. 17.]

III. Στέλλομαι, mid. with an accusative or the preposition ἀπό following, to avoid, or withdraw one's self from, q. d. to send one's self away from. Alberti's Greek Glossary, cited by Stockius, explains στέλλεσθαι by ἀφίστασθαι, ἀναχωρεῖν, to remove, depart. occ. 2 Cor. viii. 20. 2 Thess. iii. 6. where see Wolfius. But on 2 Cor. viii. 20. Kypke shows that in the Greek writers the active verb στέλλειν signifies also to prepare, make ready, predispose, and the passive στέλλεσθαι to be prepared, made ready, predisposed, equipped; and in the text he is therefore for interpreting στέλλόμενοι passively, being prepared, and for understanding εἰς or πρὸς for before τοῦτο. I think, however, that in this view it would be more accurate to consider στέλλόμενοι as the particip. mid. preparing ourselves. After all, it may be proper to observe that not only the Vulg. translates the Greek words στέλλόμενοι τοῦτο by devitantes hoc avoiding this, but that the ancient Syriac version likewise renders them

ܐܝܬܢ ܕܥܡܪܢܐ ܕܥܡܪܢܐܐ but we dreaded this.—

Thus Castell, Syr. ܥܡܪܢܐ, "veritus est, extimuit vehementer." So Theophylact explains στέλλόμενοι by δειδοικότες fearing. [Wahl says, to restrain one's self, withdraw one's self, in both places deriving this meaning from στέλλω to place, and thence στέλλομαι to place one's self, bring one's self to a stand. Schleusner has nearly the same meaning, viz. to beware of, and he cites Zonaras, (Lex. col. 1681. on this place,) στέλλόμενοι ἀντι τοῦ περιστελλόμενοι καὶ ἀσφαλιζόμενοι. And Hesychius has στέλλεται φοβεῖται. Bretsch. says, to prepare, in the place of Corinthians, and cites Polyb. ix. 24, 4. στέλλεσθαι τὴν πορίαν, and similar expressions, 2 Mac. v. 1. Wisd. xiv. 1. See Mal. ii. 5.]

Στέμμα, ατος, τό, from ἐστεμμα perf. pass. of στέφω to crown, surround with a crown or garland.—A crown, a garland. occ. Acts xiv. 13. where ταύρους καὶ στέμματα, bulls and garlands, seem an hendiadys for ταύρους ἐστεμμένους, bulls crowned with garlands, as it is well known the heathenish victims generally were. See many passages to this purpose from the Greek and Roman writers in Wetstein. Archbp. Potter, speaking of the Grecian sacrifices, says, "The victims had the crowns and garlands upon their

necks." Antiq. of Greece, book ii. ch. iv. p. 199. 1st ed. [See Polyb. xvi. 33. 5. Hom. Il. i. 28.]

Στεναγμός, οὔ, ὁ, from ἐστεναγμαῖ perf. pass. of στενάζω to groan.—A groaning, or groan. occ. Acts vii. 34. Rom. viii. 26. [It occ. for στεῖρα, Job viii. 24. xxiii. 2. Is. li. 11; for στεῖρα, Ex. ii. 14. vi. 5.]

Στενάζω, from στενός, narrow, contracted; for in groaning or sighing the organs of breathing are preternaturally contracted.—To groan, sigh, from grief. Heb. xiii. 17; from grief or misery, joined with desire of good to be obtained, Rom. viii. 23. 2 Cor. v. 2, 4; from anger or envy, James v. 9; from compassion and desire, Mark vii. 34. [This last place Wahl and Schleusner interpret of silent prayer, (and, strange to say, Wahl puts James v. 9. under the same head,) but Schleusner observes, that others explain it of prayer aloud, appealing to Job xxiv. 12. and xxxi. 38. where the word answers to נָשַׁח and נָשַׁח. It occ. for στεῖρα, in Is. xxiv. 7. Lam. i. 8, 21. Ez. xxvi. 15. and for στεῖρα, Is. xix. 8.]

ΣΤΕΝΟΣ, ἡ, ὁν.—Narrow, strait. [Properly, in Prov. xxiii. 27. xxxi. 27; and metaphorically,] Mat. vii. 13, 14. Luke xiii. 24.

Στενοχωρῶ, ὦ, from στενός narrow, strait, and χώρος a place.

I. To straiten, or press together in a narrow place. See Is. [xxvii. 20.] xlix. 19. [Josh. xvii. 15.] in LXX. Hence

II. Στενοχωρέομαι, οὔμαι, pass. is applied figuratively, 2 Cor. iv. 8. στενοχωρούμενοι, oppressed or utterly distressed with afflictions and calamities. Kypke shows that Lucian and Arrian in like manner use θλίβειν and στενοχωρεῖν¹, placing στενοχωρεῖν last, as being of more intense signification. 2 Cor. vi. 12. οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν, 'ye are not straitened in us, (ye have a large room in our heart, comp. Phil. i. 17.) but ye are straitened (rather) in your own bowels (of affection to us).' Thus Whitby; but the learned Elsner explains it, ye are not distressed by me, (as ch. ii. 4. vii. 8, 11.) but ye are distressed in (Kypke, by) your own bowels or affection to me, as if you had offended me, comp. vii. 7. In the N. T. it occurs only in the two passages here cited; but it is used by the Greek writers also, particularly by Arrian, Epictet. i. 25. towards the end, in the sense of distressing. See Wetstein on 2 Cor. vi. 12. and Kypke on 2 Cor. iv. 8.

Στενοχωρία, ας, ἡ, from the same as στενοχωρῶ.

I. A narrow place. It is used in its proper sense by Xenophon, Cyri Ex., for a narrow way which cannot be passed through. See Raphaelus on Rom. ii. 9. [Comp. Thuc. iv. 26. vii. 36. and in the LXX, Deut. xxviii. 53, 55, 57. where it is a siege.]

II. Great distress, straits. occ. Rom. ii. 9. viii. 35. 2 Cor. vi. 4. xii. 10. [Θλίψις and στενοχωρία are joined in all these places; the latter appearing to be the stronger word. See also Is.

¹ [Hence Krebs says that the words are used of a wrestler in the grasp of another; the first implying a difficulty, the other an entire stoppage, of the breath.]

viii. 22. xxx. 6. The word occ. Ecclus. x. 26. *Ælian*, V. H. ii. 41. *Polyb.* i. 67, 1.]

ΣΤΕΠΕΟ΄Σ, ἄ, ὄν. The lexicons derive it from *στᾶω* to stand, stand firm.

[I. *Firm, strong, solid.* Deut. xxxii. 13. Is. v. 28. xli. 1. *Hom.* Od. T. 493.]

II. *Firm, stable, stedfast.* 2 Tim. ii. 19. 1 Pet. v. 9. [Some say in this place, *firm in faith*; others, *firm through faith*. See *Ælian*, V. H. v. 8.]

III. *Firm, solid.* Heb. v. 12, 14. See *Wetstein*, who shows that the Greek writers use the same expression, *στερεὰ τροφή*; and that *Arrian* in particular, *Epictet.* ii. 16. p. 217. ed. *Cantab.* joins, and that in a figurative sense, ἀπογαλακτῆσθῆναι being weaned from milk, with ἄπρεσθαι ΤΡΟΦΗ΄Σ ΣΤΕΡΕΩΤΕ΄ΡΑΣ, taking more solid food.

Στερεῶω, ὦ, from στερεός.—To strengthen, confirm. [Acts iii. 7. xvi. 5. Comp. Is. xlii. 5. Jer. x. 4. *Xen. Cyr.* viii. 8. 5. To confirm. In Acts iii. 16. the meaning is, *he proved his power and majesty*. Comp. 1 Sam. ii. 1.]

Στερέωμα, ατος, τό, from στερεώω. [Properly, *what is fixed or made firm, as the firmament of heaven*. See Gen. i. 6. Dan. xii. 3.]—*Firmness, stedfastness*, occ. Col. ii. 5. Comp. Acts xvi. 5.

Στέφανος, ου, ὁ, from στέφω to crown, which see under στέμμα.

[I. *A crown.* Mat. xxvii. 29. Mark xv. 17. John xix. 2, 5. Rev. iv. 4, 10. vi. 2. ix. 7. xiv. 14. See also xii. 1. In 1 Cor. ix. 25. it is rather a *garland*, the reward of victory at the Grecian games. See *Esth.* viii. 15. 2 Mac. xiv. 4.]

[II. By a *crown* is described the reward promised to the true Christian hereafter. See 2 Tim. iv. 8. James i. 12. 1 Pet. v. 4. Rev. ii. 10. iii. 11.]

[III. *An ornament, any thing of which one can boast.* Phil. iv. 1. 1 Thess. ii. 19. See *Prov.* xii. 4. xiv. 26. *Philostr.* Vit. Soph. i. 21, 2.]

Στεφάνος, ὦ, from στέφανος.—To crown. 2 Tim. ii. 5. [Song of Solomon, iii. 11. In Heb. ii. 7. it is figuratively used, to ornament, or honour. See Ps. viii. 6. cii. 4. *Diod. Sic.* xx. 84.]

Στήθος, εος, ους, τό.—The breast, of the human body, so called, according to the Greek etymologists, from στήναι to stand, stand firm, as being wonderfully and strongly compacted of bones and cartilages for the comprehending and defence of the noble parts lodged therein. So the Latins call the breast *pectus* from the Greek *πηκτός compact*. occ. Luke xviii. 13. xxiii. 48. John xiii. 25. xxi. 20. Rev. xv. 6. On Luke xviii. 13. see *Wetstein*, and comp. under κόπτω II. [Dan. ii. 32. *Diod. Sic.* iv. 30. *Xen. Ven.* iv. 1.]

Στήκω, q. ἐστήκω, which see.

I. To stand. Mark xi. 25. [Aq. Josh. x. 19.]

II. To stand firm, be constant, persevere. [Absolutely, 2 Thess. ii. 15; with dat. Gal. v. 1; with ἐν and dat. 1 Cor. xvi. 13. Phil. i. 27. iv. 1. 1 Thess. iii. 8. See Ex. xiv. 13.]

III. To stand, i. e. be acquitted, in judgment. occ. Rom. xiv. 4. Comp. Ps. i. 5. [Wahl and Schleusner construe the word, to act uprightly.]

Στηριγμός, οῦ, ὁ, from ἐστήριγμα perf. pass. of στηρίζω.—*Stedfastness, stability*. occ. 2 Pet. iii. 17. [Diod. Sic. i. 81.]

Στηρίζω, from στερεός firm.

I. To fix, fix firmly or immutably. occ. Luke xvi. 26.—Στηρίζειν τὸ πρόσωπον, to set one's face stedfastly. occ. Luke ix. 51. The LXX frequently use this phrase, as [Jer. xxi. 10.] Ezek. vi. 2. xxi. 2. et al. for the Heb. עָצַב עֵצַב to set the face. and Ezek. xiv. 8. xv. 7. [2 Kings xii. 17.] for עָצַב עֵצַב.

II. To strengthen, confirm, spiritually, Luke xxii. 32. Rom. i. 11. xvi. 25. James v. 8. [1 Thess. iii. 2, 13. ii. 17. 1 Pet. v. 10. 2 Pet. i. 12. Rev. iii. 2.]

Στίγμα, ατος, τό, from ἔστιγμα perf. pass. of στίζω to make a puncture, also to make a mark, properly with a hot iron, to brand.—A mark or brand with a hot iron. occ. Gal. vi. 17. where the apostle calls the scars he received from stripes, chains, &c. in the service of Christ (comp. 2 Cor. xi. 23. &c.) τὰ στίγματα τοῦ Κυρίου Ἰησοῦ, the marks of the Lord Jesus, by a beautiful allusion to the στίγματα with which servants and soldiers were sometimes marked, to show to whom they belonged. See *Raphelius*, *Wolfius*, and *Wetstein* on the place, *Daubuz* and *Vitringa* on Rev. vii. 3. xiii. 16, 17, and *Bp. Lowth* on Is. xlv. 5. [Song of Solomon, i. 11.]

Στιγμή, ἥς, ἡ, from στίζω, which see under στίγμα.

I. A point, of space. Lat. *punctum*, which in like manner from *pungere* to prick, make a puncture.

II. A point, moment, instant, of time. occ. Luke iv. 5. *Plutarch* uses the same phrase, στιγμὴ χρόνον, for a moment of time. So *Terence*, [Phorm. i. 4, 7.] *Cicero*, [pro Flacco, 25.] and *Cæsar*, in Latin, *punctum temporis*. See *Wetstein* and *Scapula*. [It is used for any very small thing, in *Demosth.* p. 552, 7.]—In the LXX of Is. xxix. 5. στιγμή answers to the Heb. מִנְּקָה a moment, an instant. [See *Deyling*, ii. p. 365.]

ΣΤΙΛΒΩ.—To shine, glister. occ. Mark ix. 3.—The LXX use the participle στυλβοῦσης for στῆ. Nah. iii. 3. [The word occ. also Ezr. viii. 27. Dan. x. 6. Ez. xxi. 28. *Polyb.* xi. 9, 4. *Hom.* II. f. 392. *Aristoph.* Av. 698.]

Στοά, ἄς, ἡ, from στᾶω to stand, which see under ἵστημι.—A portico, cloister, covered walk, which usually stood near some other building¹. occ. John v. 2. x. 23. Acts iii. 11. v. 12. *Josephus*, de Bel. v. 5, 1. not only speaks of Solomon's portico as built by that prince, but, *Ant.* x. 8, 7. particularly observes that it was standing in the time of *Albinus*, who succeeded *Festus*, mentioned in Acts xxv. xxvi. xxvii. as governor of Judea. See also *Doddridge's* and *Bp. Pearce's* notes on John x. 23. Acts iii. 11. [*Schleusner* thinks, that by the στοά Σολ. is not to be understood the portico of the temple built towards the east by Solomon, but that of the second temple, (built by *Zerubbabel*), erected in the same place as that of Solomon had been. See *Lightfoot*, *Disq. Chorog.* prefixed to St. John, vi. 2. In John v. 2. *Schleusner* thinks that στοά means a sort of cell near the pool. The word occ. Ez. xlii. 2.]

¹ [See *Vitruv.* v. 9. The Stoa had always columns, I believe, i. e. it was open at least on one side.]

Στοιβάς, ἄδος, ἡ, from ἑστοίβα perf. mid. of στείβω to tread, trample upon.

I. A kind of bed composed of boughs of trees, leaves, or the like, trampled or crammed together. [The common form is στιβάς. See Aristoph. Plut. 541. Xen. Cyr. v. 2, 15.]

II. Στοιβάδες, αἱ, the boughs or branches themselves. occ. Mark xi. 8.

Στοιχείον, ου, τό, from στοιχέω, which see.

I. Στοιχεῖα, τά, the elements, or first principles of any art, whence the subsequent parts στοιχοῦσι proceed in order. So the Greek writers use the word for the letters of the alphabet, the elements of learning; [see Polyb. x. 45, 7.] and Galen, cited by Wetstein on Gal. iv. 3. mentions ΤΑ ΣΤΟΙΧΕΙΑ τῆς Ἱπποκράτους τέχνης, the elements of Hippocrates' art, which he presently afterwards styles τὰ πρῶτα τῆς τέχνης, the first beginnings of his art. [See Wisd. vii. 18. xix. 17.]

II. The elements or first principles of the Christian doctrine. occ. Heb. v. 12.

III. St. Paul calls the ceremonial ordinances of the Mosaic law τὰ στοιχεῖα τοῦ κόσμου worldly elements, Gal. iv. 3. Comp. Col. ii. 8, 20; and ἀσθενῆ καὶ πτωχὰ στοιχεῖα, weak and beggarly elements, Gal. iv. 9.—Elements, as containing the rudiments of the knowledge of Christ, to which knowledge the law, as a *pedagogue*, Gal. iii. 24. was intended by means of those ordinances to bring the Jews.—*Worldly*, as consisting in outward worldly institutions, Heb. ix. 1.—*Weak and beggarly*, when considered merely in themselves, and set up in opposition to the great realities to which they were designed to lead. See Doddridge's note on Gal. iv. 9.—But in Col. ii. 8. the elements or rudiments of the world are so closely connected with philosophy and vain deceit, or "an empty and deceitful philosophy," (Macknight,) that they must there be understood to include, at least, the dogmas of Pagan philosophy; to which, no doubt, many of the Colossians were in their unconverted state attached, and of which the judaizing teachers, who also were probably themselves infected with them, took advantage to withdraw the Colossian converts from the purity of the gospel, and from their true head, Christ. And from the general tenor of this chapter, and particularly from ver. 18—23. it appears that these philosophical dogmas against which the apostle cautioned his converts were partly Platonic and partly Pythagorean; the former teaching the worship of demons or angels, as mediators between man and God, (comp. under δαιμόνιον I.) the latter enjoining such abstinence from particular kinds of meats and drinks, and such severe mortifications of the body, as God had not commanded. But for the further clearing of this involved subject, I with great pleasure refer the reader to Macknight's Commentary and Notes on Col. ii. 8, 20. and to his Preface to the Colossians, § 2. See also Doddridge on Col. ii. 8, 18. and the Pythagorean doctrine of abstinence from animal food elegantly represented by Ovid, Met. xv. 75. &c.

IV. Τὰ στοιχεῖα, the heavenly bodies, i. e. the sun, moon, and stars, 2 Pet. iii. 10, 12. In the former of which verses, as τὰ στοιχεῖα are expressly distinguished both from the heavens and

the earth, and correspond to the earth's furniture, so the learned Joseph Mede¹ interprets them to mean the host of heaven, called in Greek στοιχεῖα, from στείχω to proceed or march in military order, as in Heb. חֲמֹשֶׁת הָעָרִים, from the V. עָרִים, of like import as στείχω. He further observes, that Justin Martyr, towards the beginning of his first Apology, (p. 44. ed. Colon.) uses στοιχεῖα in the same sense. Ὁ θεὸς τὸν πάντα κόσμον ποιήσας, καὶ τὰ ἐπίγεια ἀνθρώποις ὑποτάξας, καὶ οὐράνια ΣΤΟΙΧΕΙΑ εἰς αὐθῆσιν καρπῶν, καὶ ὥρων μεταβολαῖς (read μεταβολάς) κοσμήσας, κ.τ.λ. 'God who made the whole world, and subjected earthly things to men, and arranged the heavenly bodies for the production of fruits, and the changes of seasons,' &c. To which I add from Thirlby's note, that Justin, in his Dialogue, p. 241. uses στοιχεῖα in the same sense without οὐράνια. ΤΑ ΣΤΟΙΧΕΙΑ οὐκ ἀργεῖ, 'the (heavenly) bodies are not idle,' i. e. as he expresses it, p. 311. τὸν ἥλιον, καὶ τὴν σελήνην, καὶ τὰ ἀστρα τὴν αὐτὴν ὁδὸν αἰ καὶ τὰς τροπὰς τῶν ὥρων ποιεῖσθαι—'that the sun, and the moon, and the stars, keep always the same course, and cause the changes of seasons.' See also Wolfius. [So Wahl. Schleusner and Bretschneider make the word mean the elements both of heaven and earth. See Schwarz, p. 1246. and Alberti, Not. ad Gloss. Gr. N. T. p. 153.]

Στοιχέω, ὦ, from ἑστοίχα perf. mid. of στείχω to go, proceed in order.—To walk, proceed in order. [Xen. Cyr. vi. 3, 34.] But in the N. T. it is applied only figuratively to denote a certain manner of life or behaviour. occ. Acts xxi. 24. Rom. iv. 12. Gal. v. 25. vi. 16. Phil. iii. 16. [In Eccl. xi. 6. it is, to go on well, turn out well.]

Στολή, ἥς, ἡ, from ἑστολα perf. mid. of στέλλω to send or let down, demitto.—A robe, properly such an one as reaches down to the feet, a long garment. In the Greek writers it is particularly used for the long garments of the eastern nations. See Wolfius and Wetstein on Mark xii. 38. the latter of whom cites from Arrian, Epictet. iii. 22. p. 309. ἘΝ ΚΟΚΚΙΝΟΙΣ ΠΕΡΙΠΛΑΤΕΙ'Ν; and from M. Antoninus, ἘΝ ΣΤΟΛῃ ΠΕΡΙΠΛΑΤΕΙ'Ν. Mark xii. 38. xvi. 5. Luke xv. 22. xx. 46. [Rev. vi. 11. vii. 9, 13, 14. It is constantly used in the LXX, and for various kinds of garments. See 2 Sam. vi. 14. Gen. xxvii. 15. Job xxx. 1, 3. Is. xxii. 21.]

ΣΤΟ'ΜΑ, ατος, τό.

I. The mouth of a man. [Mat. xii. 34. xv. 18. xvii. 27. xxi. 16. Luke iv. 22. vi. 45. xxii. 71. John xix. 29. Acts xxii. 14. xxiii. 2.² Rom. iii. 19. x. 8. (Ex. xiii. 9.) 9, 10. xv. 6. Eph. iv. 29. Col. iii. 8. 2 Thess. ii. 8. Jude 16. Rev. i. 16. ii. 16. iii. 16. ix. 17—19. x. 9, 10. xi. 5. xii. 15, 16. xiii. 2, 5, 6. xiv. 5. xvi. 13. xix. 15, 21.

¹ Works, fol. p. 613—617. which see.

² On Acts xxiii. 2. we may observe a similar modern instance of the brutality with which criminals are treated in the East. For when Sadac Aga, one of the chiefs of the Persian rebels at Astrabad, in the year 1744, was brought before Nadir Shah's general, and examined by him, he answered the questions put to him, but lamented his miserable change of circumstances in very pathetic terms; upon which "the general ordered him to be struck across the mouth, to silence him, which was done with such violence that the blood issued forth." Hanway's Travels, vol. i. p. 299.

Gen. viii. 11. Ex. iv. 11. Numb. xxii. 28.]—or other animal, [2 Tim. iv. 17. (a metaphor, implying *great and present danger*; and so perhaps of the next place.)] Heb. xi. 33. Jam. iii. 3. In Acts iv. 25, the ancient Syriac translator appears to have read, *ὁ διὰ πνεύματος ἁγίου διὰ στόματος Δαβὶδ παῖδος σου εἰπών*. So Coptic version and Cambridge MS. (nearly.) But the Vulg. *qui spiritu sancto per os patris nostri David, pueri tui, dixisti*. And from these several authorities we may rectify the confused and unintelligible reading of the Alexandrian and seven other MSS., *ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δαβὶδ παῖδος σου εἰπών*. See Wetstein and Griesbach, both of whom, however, embrace the common reading. *Στόμα* is in condensation to our capacities ascribed to God, Mat. iv. 4. [See Deut. viii. 3. The following phrases are remarkable.] *Ἀνοίγειν τὸ στόμα*, to open the mouth, denotes *speaking* in general, Acts viii. 32. xviii. 14. [See Judg. xii. 35. Æsch. Prom. 612. Virg. Æn. ii. 246.]—speaking with freedom, 2 Cor. ¹ vi. 11. [Prov. xxxi. 9. Job xxxii. 20. Ecclus. xv. 5.]—speaking aloud or plainly, Mat. v. 2. xiii. 35. Acts viii. 35. [x. 34.²]—restoration of speech, Luke i. 64. To the instances Wetstein has produced of the Greek writers using this phrase, I add, from Lucian, Rhet. Præcept. t. ii. p. 448. τὸ ὑμῆττων ἐκείνο *ἈΝΟΙΞΑΣ ΤΟΤΟΜΑ*, ‘opening that honey-dropping mouth.’ [Comp. Num. xxii. 28.] *The earth* is said *ἀνοίγειν τὸ στόμα* to open its mouth i. e. to be left or disrupted. Rev. xii. 16. This is an Hellenistical expression, used in like manner by the LXX, Num. xvi. 30. xxvi. 10, and answering to the Heb. פתח פיה, and פתח פיה to open her mouth. [The phrase εἰσερχεσθαι or εἰσπορεύεσθαι εἰς τὸ στόμα is used of food, Mat. xv. 11, 17. Acts xi. 8. Dan. x. 13. Ez. iv. 14.] *Στόμα πρὸς στόμα λαλεῖν*, to speak mouth to mouth, i. e. face to face. 2 John 12. 3 John 14. This phrase manifestly answers to the Heb. נאמר נאמר, which is used, Num. xii. 8. to express Jehovah’s familiarity with Moses, and which the LXX there render by *στόμα κατὰ στόμα λαλεῖν*. [See Vorst. Phil. S. p. 741. ed. Fischer.]

II. *Speech, or speaking*. Mat. xv. 8. Hence used for *testimony*. xviii. 16. [(Comp. Deut. xvii. 6.) 2 Cor. xiii. 1.]—for *force or eloquence in speaking*, Luke xxi. 15. [Comp. also Luke xi. 54. xix. 22. (Job xv. 6.) Rom. xii. 14. 1 Pet. ii. 22. Rev. xiv. 5. See in Heb. 1 Sam. xv. 24. Soph. Œd. T. 671.]

III. *Στόμα μαχαίρας*, the edge of a sword, Luke xxi. 24. Heb. xi. 34. This is an Hellenistical phrase, used by the LXX, Gen. xxxiv. 26. Deut. xiii. 15. [Judges xviii. 27. xx. 37.] et al. for the Heb. נאמר פ the mouth or edge of the sword. Lucian, however, cited by Wetstein on Luke xxi. 24. whom see, uses the expression ἀπὸ ΤΟΤΟΜΑΤΟΣ σιδήρου, ‘from the mouth of the iron,’

i. e. of the sword. Tragopod. 114. Comp. δίστομος. [See Philostr. Heroic. c. 19. § 4. and Pors. ad Eur. Orest. 1279.]

Στόμαχος, ου, ὁ, either from *στόματος* *ἐχόμενος* adjoining to the mouth, or from *στόμα* a mouth, and *ἔχω* to have.

I. It denotes in general that *pipe or canal* in the human body which begins at the root of the tongue, and serves for the conveying of food into the belly. See Scapula.

II. Homer uses it for the *upper part of this canal*, i. e. for the *throat or gullet*, Il. iii. 292. xix. 266.

III. *The stomach or ventricle* in the human body, which is furnished with an upper and lower *orifice*, which occasionally open and shut like the *mouth*. occ. 1 Tim. v. 23; where the apostle’s expression may be illustrated by what Scapula cites from Athenæus, οὐκ οἰκείως διατίθεσθαι τὸν *στόμαχον*, to be badly affected at the stomach, or to have a bad stomach. See also Wolfius and Wetstein on the place.

Στρατεία, ας, ἡ, from *στρατεύω*.—*Warfare, military service*. [Xen. Cyr. iii. 1, 9. Polyb. ii. 22, 6.] In the N. T. it is spoken only of the *Christian warfare*. occ. 2 Cor. x. 4. 1 Tim. i. 18. where observe, that the phrase ΣΤΡΑΤΕΥΕΣΘΑΙ ΣΤΡΑΤΕΙΑΝ is used by the Greek writers for *performing military service*. See Wetstein and Kypke. [The word occ. for *army*, in Ex. xiv. 4, 9, 17. 1 Chron. xxviii. 1.]

Στρατεύμα, ατος, τό, from *στρατεύω*.—*An army, an armed or military force*. See Mat. xxii. 7. Acts xxiii. 10, 27. The profane writers used it in like manner for *an army*; and on Luke xxiii. 11³. observe that in the treatise ‘Of the Maccabees,’ ascribed to Josephus, § 5. we have in like manner τῶν ΣΤΡΑΤΕΥΜΑΤΩΝ αὐτοῦ περιστηκότων κυκλόθεν, ‘his soldiers or guards standing around him.’ [1 Mac. ix. 34. 2 Mac. v. 24.]

Στρατεύω, from *στρατός*.

I. To lead an army, also to war, wage war. The verb occurs not in the active voice in the N. T. But hence,

II. *Στρατεύομαι*, mid. to perform military duty, serve as a soldier, militare stipendium facere. occ. 1 Cor. ix. 7. *Στρατεύόμενοι*, οἱ, particip. *men performing military service, soldiers on duty*. occ. Luke iii. 14. Comp. 2 Tim. ii. 4. ‘The expression used by St. Luke is not *soldiers* (στρατιῶται), but the participle *στρατεύόμενοι*, i. e. *men under arms, or men going to battle*. Whence these persons came, and on what particular account, may be found at large in the History of Josephus, Ant. xviii. 6, 1. 2. Herod, the Tetrarch of Galilee, was engaged in a war with his father-in-law Aretas, a petty king in Arabia Petræa, at the very time that John was preaching in the wilderness. Macherus, a fortress situated on a hill not far from the eastern shore of the Dead Sea, on the confines of the two countries, was the place in which John was imprisoned, and afterwards beheaded. The army of Herod, then, in its march from Galilee, passed through the country in which John baptized, which suf-

¹ [Parkhurst and Schleusner quote also ἀνοίξειν τοῦ στόματος from Eph. vi. 19. as an instance; but as the words ἐν παρόρσεια are added, perhaps the phrase can hardly be referred to this head. Schleusner, after Koppe, says they are explanatory, or mean *palam, libere, non vinculis constructis*; but this would be mere repetition.]

² [Schleusner explains these phrases as mere redundances after the Hebrew. See Ecclus. li. 20. Job xxxiii. 2. Dan. x. 16.]

³ [See Lobeck on Phryn. p. 469.]

ficiently explains the doubt who the soldiers were that proposed to him the above question, i. e. *What shall we do?*" Michaelis's Introduct. to N. T. vol. i. p. 51. ed. Marsh. Wetstein cites Thucydides, Aristotle, and Plutarch, using the participle *στρατενόμενοι* in the same sense. [The word occ. for *στρ* in 1s. xxix. 7. Judg. xix. 8. 2 Sam. xv. 28. Thuc. viii. 65. Aristot. Rhet. ii. 22.]

III. It is applied figuratively to the *Christian soldier*. occ. 2 Cor. x. 3. 1 Tim. i. 18. where comp. 1 Tim. vi. 12. 2 Tim. iv. 7.

IV. *To war, wage war*, spoken figuratively of carnal lusts, which *war* against the soul. occ. Jam. iv. 1. 1 Pet. ii. 11.

Στρατηγός, οὗ, ὁ, from *στρατός* an army, and *ἡγέμαι* or *ἄγω* to lead.

I. Properly, a leader or commander of an army. But though thus used in the profane writers, and by the LXX, 1 Chron. xi. 6. 2 Chron. xxxii. 21. it occurs not in this sense in the N. T.

II. A civil magistrate or ruler. occ. Acts xvi. 20, 22, 35, 36, 38. Doddridge observes on ver. 20. that "the Greeks used to denote the Roman Pretors by the title of *στρατηγός*; and if, says he, it were applied to the *duumviri*, who were the governors of colonies, it was by way of compliment;" but Biscoe has well proved that there are examples of such an application, Boyle's Lect. ch. ix. § 3. p. 346. See also Wolfus and Wetstein on Acts xvi. 20. [The cause of this application of a military term to a civil officer was, as Schleusner says, that at first at Rome the chief magistrate presided alike in war and peace. See Casaub. ad Athen. v. 14. D'Orville ad Charit. p. 447. Munthe, Obs. Phil. e Diod. Sic. p. 255. Artem. iv. 51. v. 36.]

III. Ὁ *στρατηγός* τοῦ Ἱεροῦ, the captain of the Temple. This appears to have been not a Roman but a Jewish officer; and as the service of the Temple is in the O. T. expressed by a military term, *στρ*, Num. viii. 24, 25. so the captain of the Temple was the person who commanded in chief the numerous priests and Levites who by turns attended there, and appointed to them their posts and offices. See Num. iii. 32. 1 Chron. ix. 11. Josephus mentions such an officer by the same title, *στρατηγός*, who was evidently a Jew, being the high priest's son. See his Ant. xx. 5, 2. Comp. de Bel. ii. 12, 6. and 17, 2. And when, before the destruction of Jerusalem, the brazen gate of the Temple opened at midnight of its own accord, he says, *δραμόντες δ' οἱ τοῦ Ἱεροῦ φύλακες ἡγγέλαν* ΤΩ ἹΕΡΑΤΗΓΩ, 'those who kept watch in the Temple ran and told the captain.' de Bel. vi. 5, 3. See also Whitby's note on Luke xxii. 52. and Lardner's Credibility of Gospel History, book i. ch. 2. § 15. occ. Acts iv. 1. v. 24. Comp. 26. In Luke xxii. 52. (comp. ver. 4.) mention is made of the *στρατηγοὶ* captains of the Temple in the plural, who, no doubt, were the inferior Jewish officers commanding the several parties of priests and Levites under the *στρατηγός*, or commander-in-chief. [From the rabbinical writings it appears that there were twenty-four nightly stations; three of the priests within, and twenty-one of the Levites without the Temple. Each of these had its *στρατηγός*, (see Luke xxii. 4. Acts iv. 1. v. 26.) called in Heb.

הַיָּדָוִת בְּבֵית הַמִּקְדָּשׁ. See Jer. xx. 1. The chief of these was called by the Talmudists *הַיָּדָוִת הַגְּדוֹלָה*. See Deyling, Obs. Sacr. iii. p. 303. Hammond and Er. Schmidt have imagined that the officer here spoken of was a Roman one, but Schleusner, Wahl, and Bretschneider agree with Parkhurst; and they are clearly right.]

Στρατιά, ἄς, ἡ, from *στρατός* an army.

I. An army, a host, a multitude of soldiers. [See Judg. viii. 6. Xen. Cyr. i. 4, 17.]

II. *Στρατιά τοῦ οὐρανοῦ*, the army or host of heaven. By this phrase the LXX frequently render the Heb. *צְבָאֵי הַשָּׁמַיִם*, for which see under *σαβαώθ*. occ. Acts vii. 42.

III. *Στρατιά οὐράνιος*, the heavenly host, denotes the spiritual created angels, who attend upon the Lord, serve Him, and execute his commands. occ. Luke ii. 13; see ver. 15. where they are called *ἄγγελοι* angels, and comp. Rev. xiv. 14. The Heb. *צְבָאֵי הַשָּׁמַיִם* seems to be used in the same sense 1 Kings xxii. 19. 2 Chron. xviii. 18; in the former of which texts the LXX render it *ἡ στρατιά τοῦ οὐρανοῦ*.

Στρατιώτης, ου, ὁ, from *στρατιά*.—A soldier. Mat. viii. 9. xxvii. 27. [xxviii. 12. Mark xv. 16. Luke vii. 8. xxiii. 36. John xix. 2, 23, 24, 32, 34. Acts x. 7. xii. 4, 6, 18. xxi. 32, 35. xxiii. 23, 31. xxvii. 31, 32, 42. xxviii. 16. 2 Sam. xxiii. 18. And metaphorically, 2 Tim. ii. 3.]

Στρατολογέω, ὦ, from *στρατός* an army, and *λέλογα* perf. mid. of *λέγω* to collect, choose.—To collect, levy an army, exercitum colligo, conscribo, to enlist. occ. 2 Tim. ii. 4. [Diod. Sic. xviii. 12. Joseph. Ant. v. 9, 4.]

Στρατοπεδάρχης, ου, ὁ, from *στρατοπέδον* ἄρχων. It signifies properly the commander of a camp, but in the N. T. particularly denotes the prefect or commander of the praetorian cohorts, i. e. of the Roman emperor's guards². Tacitus, Ann. iv. 2. informs us, that, in the reign of Tiberius, Sejanus, who was, then prefect of these troops, did, in order to accomplish his wicked and ambitious designs, cause them to be assembled from their quarters in the city, and stationed in a fortified camp near it (comp. also Suetonius in Tiber. 37); so that their commander is, with peculiar propriety, styled in Greek *στρατοπεδάρχης* the commander of the camp, in the history of St. Paul, Acts xxviii. 16. For the arrival of this apostle at Rome happened in the seventh year of Nero; and it is certain from Suetonius, that the custom of keeping the praetorian soldiers in a camp near the city was retained by the emperors succeeding Tiberius: for that historian observes, that both Claudius and Nero, at their respective accessions to the empire, were received into the camp, namely, of the praetorian cohorts, "in castra delatus est." See Sueton. Claud. 10. and Neron. 8. So Tacitus of Nero on the same occasion, Ann. xii. 69. "illatusque castris Nero." Comp. Josephus, Ant. xx. 7, 2. "It was customary for prisoners who were brought to Rome to be delivered to this officer, who had the charge of the state-prisoners, as appears from the instance of Agrippa, who was

¹ [See 2 Chron. xxxiii. 5. and Jer. xxxiii. 22.]

² [See the next word.]

taken into custody by Macro¹, the *prætorian præfect*, who succeeded Sejanus (Joseph. Ant. xviii. 7, 6.); and from Trajan's² order to Pliny, when two were in commission. (Plin. Epist. x. 65.) See Lardner's Credibility, book i. ch. 10. § 11. and Biscoe at Boyle's Lecture, ch. ix. § 9. p. 360. The person who had now this office was the noted Burrhus Afranius, but both before and after him it was held by two. Tacit. Ann. xii. 42. xiv. 51.³ Doddridge. occ. Acts xviii. 16.

Στρατόπεδον, ου, τό, from στρατός an army, and πέδον a ground, field.

I. Properly, an encampment, a camp. [Thucyd. vi. 88. vii. 44. Prov. iv. 15. It is used also for the *prætorium* of the Roman general. See Perizon. de Prætorio, § 36. p. 73.]

II. An army. In this latter sense it is used likewise by the Greek writers. See Wetstein. occ. Luke xxi. 20. where Raphaelus understands στρατοπέδους to mean the *legions* of the Roman army, in which sense he shows that Polybius has often applied the word; and that the prophecy of our Saviour refers to their encompassing Jerusalem with what Josephus calls a *τείχος*, or wall. de Bel. v. 12, 2. Comp. § 1. [Jer. xli. 12. xxxiv. 1. 2 Mac. viii. 13. ix. 9. Xen. Hell. i. 1, 14. Tim. Lex. Plat. p. 171. ed. Ruhnk. (where the word is explained to mean both an army and a camp, as it is also in the Etym. M.) Suidas in voce.]

ΣΤΡΑΤΟΣ, ου, ὁ, an army, a number of men engaged for military service. This word, though very common in the profane writers, occurs not in the N. T., but is inserted here on account of its derivatives.

Στρέβλω, ὦ, from στρεβλός distorted, crooked, which from στρέφω to turn, distort.

I. To distort the limbs on a rack, to put to the rack, to rack. In this its proper sense it is used in the heathen writers, (see Wetstein,) and by Josephus, de Bel. iv. 5, 3. vii. 8, 7. [Polyb. ii. 59, 1. Lysias, 478, 1. 3 Mac. iv. 4.]

II. To rack, arrest, or torture, as the Scriptures, to make them speak an unnatural sense which was never intended. occ. 2 Pet. iii. 16. [See 2 Sam. xxii. 27.]

Στρέφω.

I. To turn, turn towards, obvert. Mat. v. 39. vii. 6. xvi. 23. [Luke vii. 9, 44. ix. 55. x. 22, 23. xiv. 25. xxii. 61. xxiii. 28. John i. 38. xx. 14, 16. Comp. Acts xiii. 46. and also vii. 39. where Schleusner and Parkhurst say, to return, Bretschneider rightly translates, "animus, i. e. desiderium eorum vertet se ad Ægyptum." Ex. vii. 15. Josh. viii. 20.]

II. To turn, change. Rev. xi. 6. Στρέφομαι, pass. to be changed in mind. Mat. xviii. 3. where see Campbell. [In Acts vii. 42. ἐάντων is understood. Parkhurst translates it, to turn away, as it were, in aversion or disgust, and cites Viger, v. 1, 9. and Hoogeveen's note.]

Στρηνιάω, ὦ, from στρηνος, which see, or immediately from στρεῖν ἡνίαν, taking away

the reins, according to that of the etymologist: στρηνιά, παρά τὸ ΣΤΕΡΕΙΝ καὶ ἀποσπᾶν ΤΑ' ἩΝΙΑ, ἀπὸ μεταφορᾶς ἀλόγων ζώων, 'στρηνιά' is from taking or plucking away the reins, by a metaphor borrowed from brute beasts.—To live an abandoned, profligate, luxurious life, to live in insolent luxury, insolenter et effrenatè luxuriari, γανυρίαν, for it implies insolence as well as luxury. See Wolfius. occ. Rev. xviii. 7, 9. The learned Daubuz, on Rev. xviii. 7. observes, that the poet Antiphanes, ap. Athenæum, lib. iii. [127. D.] has used this word, and evidently in a similar view:

Ἀπέλαυσα πολλῶν καὶ καλῶν ἰδεσμάτων,
Πῶν τε προπόσεις τρεῖς ἴσως ἢ τέτταρες,
ἘΣΤΡΗΝΙΑΩ πῶς, καταβεβρωκὸς ἰστία
Ἰσως ἐλεφάντων τεττάρων.—

Many and dainty meats have I enjoy'd;
I drank three or four cups before my meals;
And have indulged in swallowing as much food
As might suffice four elephants.—

[See also Athen. iii. 100. A. X. 420. B.] See more in Wetstein on 1 Tim. v. 11. It seems (as above hinted) a figurative word taken from a pampered horse, who, having broken the reins, or plucked them out of the rider's hand, runs away without control, as [described in] Homer, Il. vi. 506. &c. Virgil, Æn. xi. 492. &c. [Hesychius says, στρηνιώντες πεπλησμένοι δῆλοι δὲ καὶ τὸ διὰ πλοῦτον ὑβρίζειν καὶ βαρῶς φέρειν. Phrynichus says, none but a madman would use this word when he might use τρυφᾶν.]

Στρηνος, εος, ους, τό, from στρεῖν to remove, and ἡνία a rein, as under στρηνιάω.—Profligate luxury, such as men abandon themselves to, when they have shaken off the reins of religion and reason. occ. Rev. xviii. 3. [2 Kings xix. 28.]

Στρουθιον, ου, τό, from στρουθός a sparrow. [This word is ambiguous, says Schleusner, and indefinite, like ῥις, to which it answers in Eccl. xii. 4. Lam. iii. 52. et al. According to Moschopolus, it means any small rile bird¹. It is put for ῥις in Lam. iv. 3.]—A little rile sparrow, passerulus. occ. Mat. x. 29, 31. Luke xii. 6, 7. The use of the diminutive in these texts seems emphatical.

Στροωνύω or στροώννυμι.

I. To strow or streu. occ. Mat. xxi. 8. Mark xi. 8. [Esth. iv. 3. Ez. xxiii. 41. Prov. xv. 26. Job xvii. 13.]

II. To smooth, or, as we say, to make, a bed. occ. Acts ix. 34. where κράββατον is understood. Comp. 33. and Mat. ix. 6. [See Theocr. xxi. 7. Artem. ii. 57.]

III. To furnish, or more strictly to strow with carpets over the couches, on which they reclined in eating, as a room for celebrating the passover. Comp. ἀνάκειμαι and ἀνακλίνω. occ. Mark xiv. 15. Luke xxii. 12. Herod. vi. 139. ix. 81. Xen. Cyr. viii. [2, 6.] and other Greek writers, cited by Wetstein on Mark, apply the verb in like manner. [Fischer (i. 5.) has given a very long dissertation on these passages, and says, that ἀνώγειν ἐστρωμένον can only mean, "a chamber furnished with couches, the couches themselves having pillows, carpets," &c., and that στρώσαι is a word properly used to describe the fitting-up both the room and the couch. Sternere is so used

¹ The words of Josephus, speaking of Macro, are, ὁ Σπηνόν διάδοχος ἦν, 'who was the successor of Sejanus,' and of Sejanus he had before said, ἀνάμην ἐν τῇ τῆς μεγίστης ἑκοντος διὰ τὴν στρατευμάτων ἡγεμονίαν εἶναι αὐτῷ, 'that he had very great power, because he had the command of the guards, Prætorianorum militum, of the Prætorian soldiers,' says Hudson.

² "Vinctus mitti ad Præfectos Prætorii mei debet."

³ [Bochart (iii. 221.) says that στρουθός is put for an ostrich.]

in Latin. Auct. ad Herenn. iv. 51. *triclinium stratum*. Macrobius ii. 9. *triclinia* (which here mean the tables) *lectis eburneis strata*.]

22. Στυγνός, ἡ, ὄν, from *στυγή* to shudder with horror, to hate, which see under ἀποστυγνέω. — *Hateful, odious, to be abhorred*. occ. Tit. iii. 3. Στυγνάω, from *στυγνός* odious, hateful, also sorrowful.

I. To be of a disgusted, sad, or sorrowful countenance. occ. Mark x. 22. where Wetstein cites from Eustathius *στυγνάζειν τὸ πρόσωπον*; and Kypke produces a number of instances of the Greek writers using the adj. *στυγνός* for *sad, sorrowful*. [See Eur. Hipp. 173. Xen. An. ii. 6, 6. Arrian, D. E. iii. 5. Nicet. in Andron. Commen. ii. 2. Comp. Ez. xxvii. 35. xxviii. 19.]

II. To lower, low, or be lowering, i. e. dark or gloomy, as the sky or heaven with clouds or vapours.

"The sky doth frown and lower upon our army,"

says Richard III. in Shakspeare.

occ. Mat. xvi. 3; where Raphaelius observes that Polybius applies the V. *στυγνότης* to the air of a country; and that Pliny speaks of *coeli tristitiam, the sadness of the sky*. So Anacreon, Ode xvii. 9. calls the constellation of Orion, τὸν ΣΤΥΓΝΟΝ Ὠρίωνα, 'lowering Orion.' But Wetstein cites the Scholiast on Aristophanes, Nub. 582. applying the V. *στυγνάω* itself to the lowering of the clouds. [See Wisd. xvii. 5. Polyb. iv. 21, 1. Tibull. i. 2, 49.]

ΣΤΥΛΟΣ, οὐ, ὄ.

I. Properly, a pillar or column, such as stands by itself, or supports a building.

II. In the N. T. somewhat in shape resembling a pillar, a pillar or column, as of fire. occ. Rev. x. 1. [1 Kings vii. 40. Ex. xix. 9.]

III. A pillar, in a figurative sense, [i. e. that on which something else leans for support, as men endued with authority. Gal. ii. 9. Rev. iii. 12. Eur. Iph. Aul. 57. and a chief and fundamental doctrine.] See Wolfius and Suicer, Thesaur. in στύλος, on the several texts, and particularly the latter author on 1 Tim. iii. 15. who seems to have exhausted the subject. Comp. Vitringa on Rev. iii. 12.

Στωικός, οὐ, ὄ, a Stoic. occ. Acts xvii. 18. The Stoics were a sect of philosophers, so called, according to Laertius, from a *στοά* or *portico* at Athens, where their founder Zeno walked and philosophized, about 260 years before Christ. I know not how better to give the reader a notion of the capital doctrines of these philosophers, with respect to God, the human soul, and a state of future rewards and punishments, than by presenting him with an extract from Leland's excellent work, entitled the Advantage and Necessity of the Christian Revelation, &c. And 1st, With regard to God, they were materialists and idolaters.

"Arius Didymus, quoted by Eusebius, saith, concerning the Stoics, that they call the whole world, with all its parts, God; and that this is one only. Sometimes they make God an anima mundi, or soul of the world." "Zeno said that the ether was God. Cicero, de N. D. i. 14." "Chrysippus, according to Laertius", varied,

making it (the essence of God) the ether, sometimes the heavens: but Cleanthes, according to the same author, held it to be the sun. Laertius in Zeno. Comp. Cic. Acad. ii. 41." "Plutarch represents the opinion of the Stoics thus: that they defined the essence of God to be a fiery spirit endued with intelligence, or, as he elsewhere calls it, a technical fire, πῦρ τεχνικόν, having no shape or form, but changed into whatever it pleases, and assimilating itself to all things; that it pervadeth the whole world, and receiveth various denominations from the various changes of the matter through which it passeth; and that the world is God, and so are the stars, but especially the intellect², which is in the highest ether." See Cic. de N. D. ii. 8, 13, 15. Leland, ch. 13. p. 290—292. 8vo. "One great defect," says the same able writer, "which runs through their (the Stoics') precepts of piety, is, that the duties they prescribe, of devotion, submission, absolute resignation, trust and dependence, prayer, praise and thanksgiving, are promiscuously rendered to God and to the gods; thus their precepts of piety are so managed as to uphold the people in their polytheism. This holds true even of Epictetus³ and Antonine. And it must be observed, that those which are eminent acts of piety, when rendered to the one true God, are very culpable acts of idolatry, when directed to false and fictitious deities." Leland, pt. ii. ch. 9. p. 143. 2ndly, With respect to the human soul, and a future state of rewards and punishments—they taught that our souls were parts or portions of the Divine essence, and in the most extravagant (not to say impious) strains⁴, proposed to raise men to an independency on God, and even an equality with him, yea, in some instances, a superiority over him. They made high and shocking pretensions to self-sufficiency, which naturally led to self-confidence and self-dependence. See Leland, pt. ii. ch. 9. p. 148—152. "As to the existence of the soul after death: Cicero expressly ascribeth to the Stoics the opinion that the soul surviveth the body, and subsisteth in a separate state for some time after death, but not always, Tusc. Quæst. i. 32. Agreeable to this is that which Laertius saith, that the Stoics held that the soul remaineth after death, but that it is corruptible, ψυχὴν μετὰ θάνατον ἐπιμένειν, φθαρτὸν δὲ εἶναι. Laert. lib. viii. § 156. Cleanthes maintained that all souls shall continue to the conflagration; Chrysippus, that only the souls of the wise shall continue so long. From the variety of the Stoical doctrine it may be gathered that they had very confused notions on this head, and seem not to have formed any settled or consistent scheme." Leland, pt. iii. ch. 3. p. 283, 4. "The Stoics, indeed, acknowledged an imperial head of the universe, and maintained

taining all these, is God. See also Bayle's Dictionary, article CHRYSIPPUS, note (H).

² Was not this last tenet a refinement of the old Stoical doctrine after the propagation of Christianity?

³ In Epictetus, Enchir. cap. 38. at the end, it is expressly said, σπένδειν καὶ θύειν, καὶ ἀπάρχεσθαι ΚΑΤΑ ΤΑ ΠΑΤΡΙΑ, ἑκάστου προσήκει, 'every one ought to offer libations, sacrifices, and first-fruits, according to the custom of his country,' i. e. to conform to the prevailing idolatry, whatever it be.

⁴ See Grotius and Heinsius in Pole, Synops. on Acts xvii. 18. Jenkin's Reasonableness and Certainty of the Christian Religion, vol. i. part 3. chap. 5. § 4. p. 367. 3rd edit.

¹ See Cicero, de N. D. i. 15. where Chrysippus is charged with making the world God, and teaching that God is the soul of the world, and that the fire, the ether, water, earth, air, sun, moon, stars, and the universe, con-

that the world was governed by laws, but *they allowed no proper sanctions of rewards and punishments*, to enforce obedience to those laws, but such as necessarily flow from the actions themselves. They affirmed that their own virtues were the *only* rewards of the good and virtuous, and their own vices the *only* punishments of the wicked. There are many passages in Epictetus to this purpose. See Arrian, Epictet. i. 12, 2. iii. 7. at the end, 24, 2. iv. 9, 2." Leland, pt. ii. ch. 9. p. 145, 6. On the whole, then, *the Stoics denied the immortality of the soul, and a state of future rewards and punishments suited to men's respective behaviour here*. I conclude the account of these philosophers with the judicious summary of their principles by the learned Mosheim. 'The God¹ of the Stoics,' says he, 'has somewhat more of majesty, (than that of the Aristotelians, namely,) nor does he sit idle above the starry heaven; but yet he is corporeal, connected with matter by the bands of necessity, and, in fine, subject to fate: whence it follows, that neither rewards nor punishments can proceed from him. That this sect held the soul to be mortal, no learned man is ignorant: but these tenets remove the strongest motives to virtue. Wherefore the moral doctrine of the Stoics is, indeed, a beautiful and showy body, but is destitute both of sinews and limbs².' One can hardly fail to observe how contrary both the tenets and the temper of the Stoics were to the pure and humbling doctrines of the Gospel; and how admirably St. Paul's discourse, Acts xvii. 22. &c. is levelled at the idolatry and principal errors of that haughty, self-sufficient sect.

Σὺ, gen. σοῦ, &c.—The pronoun of the second person, *thou*. Mat. iii. 14. et al. freq. Σ and Τ, in the different dialects of the Greek, are often interchanged, and thus σὺ appears to be used for the old word *τύ*, which is retained in the Doric (whence the Latin *tu*) and in the Attic *τύγε*; and *τύ* is an evident corruption of the Heb. *תוּ* *thou*; whence also the Saxon *ðu*, *pe*, and Eng. *thou*, *thee*, &c. As for the plural *ὑμεῖς*, *you*, *ye*, it seems to be formed in imitation of *ἡμεῖς*, *we*, the plural of *ἐγώ* I, q. d. *συμεῖς*, the aspirate breathing being substituted for the *sibilant* letter σ, as in *ὕς* (which see) from *σὺς*. [Σοῦ, for personal pronoun with circumflex, Mat. ii. 6. iii. 14. xvii. 27. Luke ii. 37; as an enclitic in Mat. i. 20. iv. 7. vi. 13. Luke iv. 7. Σοὶ and ὑμῖν are used to express advantage in Mat. xxi. 5. 2 Cor. v. 13. Xen. Cyr. i. 3, 13; or disadvantage, 2 Cor. xii. 20. Rev. ii. 16. Xen. Cyr. vii. 2, 13. Ὑμῶν for ὑμέτερος occ. Mat. v. 12, 16, 20. 1 Cor. iii. 21, 22.]

Συγγένεια, ας, ἡ, from συγγενής.—Kindred, a number of kinsfolk or relations. occ. Luke i. 61.

¹ *"Stoicorum Deus paullò plus habet majestatis, nec otiosus supra cælum et sidera considet. Verum idem corporeus est, necessario cum materiâ vinculo colligatus, fato denique subjectus: ex quo efficitur, neque præmia neque penas ab eo proficisci posse. Animis mortem ab hac sectâ decretam esse, nemo doctiorum nescit. Atqui hæc dogmata maxima tollunt virtutis incitamenta. Quocirca moralis Stoicorum disciplina splendendum quidem et illustre corpus est, verum nervis et artubus caret."* Mosheim, Institut. Histor. Ecclesiast. sæc. i. pars i. cap. i. § 23.

² It may be both entertaining and improving for the reader to consult Mrs. E. Carter's Excellent Introduction to her translation of Arrian's Epictetus, concerning the principles of the Stoical philosophy.

Acts vii. 3, 14. [Gen. i. 8. Ex. xii. 21. Lev. xx. 20. Job xxxii. 8. Polyb. xv. 30, 7. Dem. 796, 17. Eur. Phœn. 300. It is put for *relationship* in Diod. Sic. i. 1. Xen. Hell. ii. 4, 21.]

Συγγενής, ἑός, οὗς, ὅ, ἡ, from σύν *with*, denoting fellowship, and γένος *a race, family*.—*A kinsman, or kinswoman, a relation*. Mark vi. 4. Luke i. 36, 58. [ii. 44. xiv. 12. xxi. 16. John xviii. 26. Acts x. 24. Rom. xvi. 11, 21. Job vi. 10. Diod. Sic. i. 27. Xen. Hell. i. 4, 6. It seems used for *a countryman* in Rom. ix. 3; and according to Schleusner, Luke xxi. 16. for *men presented with the freedom of the same city*, in Xen. An. vii. 2, 31. See Lev. xviii. 14. xx. 20. xxv. 45.]

Συγγνώμη, ης, ἡ, from σύν *with*, and γνώμη *opinion, sentiment, will*.—*Concession, permission, leave*. occ. 1 Cor. vi. 6. [Schleusner and Wahl interpret the passage, "I say this to *advise*, not to *command*." Bretschneider says, "I *indulge* you in this, I *allow* it, but do not *command*." occ. Eccles. iii. 12.]

Συγκάθημαι, from σύν *with*, together *with*, and κάθημαι *to sit down*, sit, which see.—*To sit with*. occ. Mark xiv. 54. Acts xxvi. 30. [Ex. xxiii. 33. Ps. ci. 7. Xen. An. v. 7, 13.]

Συγκαθίζω, from σύν *with*, and καθίζω *to set or sit down*, which see.

I. Transitivity, *to set or cause to sit down with*. Eph. ii. 6.

II. Intransitivity, *to sit or sit down with*. Luke xxii. 55. [Ex. xviii. 13. Jer. xvi. 8.]

Συγκακοπαθεῖω, ὠ, from σύν *together with*, and κακοπαθεῖω *to suffer evil or affliction*, which see.—*To suffer evil or affliction together with*. occ. 2 Tim. i. 8.

Συγκακουχέω, ὠ, from σύν *together with*, and κακουχέω *to treat ill*, which see.—*To treat ill or afflict together with*. Συγκακουχέομαι, οὔμαι, pass. *to be treated ill or afflicted together with*. occ. Heb. xi. 25.

Συγκαλέω, ὠ, from σύν *together*, and καλέω *to call*.—With an accusative following, *to call together, convoke*. Mark xv. 16. [Luke xv. 6.] Acts v. 21. Συγκαλέομαι, οὔμαι, mid. the same. Luke ix. 1. xv. 9. [xxiii. 13. Acts x. 24. xxviii. 17. occ. for συνέ, Ex. vii. 11. Josh. ix. 22. Prov. ix. 3. Jer. i. 15. Dem. 130, 2. Herodian, i. 4, 1.]

Συγκαλύπτω, from σύν *and* καλύπτω *to cover*.—*To cover or conceal*. occ. Luke xii. 2. [Eur. Phœn. 889. for *contego*, *co-operio*. Æsop. fab. 7. Xen. Cyr. viii. 7, 28. See 1 Sam. xxviii. 8. 1 Kings xxi. 4.]

Συγκάμπτω, from σύν *together*, and κάμπτω *to bend, bow*.—With an accusative following, *to bend or bow together, or down*. occ. Rom. xi. 10. where see Macknight. [Comp. Ps. lxix. 23. occ. 2 Kings iv. 35. Xen. de Re Eq. vii. 2.]

Συγκαταβαίνω, from σύν *together with*, and καταβαίνω *to go down*.—*To go down together with*. occ. Acts xxv. 5. [Ps. xlv. 17. Wisd. x. 14.]

Συγκαταθέσκει, εως, ἡ, from συγκατατίθεμαι, which see under συγκατατίθημι.—*Consent, agreement*. occ. 2 Cor. vi. 16. Polybius, [iv. 17, 8.] and Arrian, [D. E. iii. 26.] cited by Elsner, use the N. in the same sense.

Συγκατατίθημι, from σύν *together with*, and κατατίθημι *to put down*.—*To put down together with*. [Isæus, 139, 10.] "Συγκατατίθεμαι³, the

same. Metaph. συγκατατίθεσθαι τὴν δόξαν, *to come into the same opinion, to be of the same opinion*; the metaphor being borrowed from those who, being of the same opinion, put their ballots or tickets (*calculum*) together into the urn. However, συγκατατίθεμαι is often used in this sense without an accusative following; so it denotes *to vote with, consent, assent*. occ. Luke xxiii. 51. where observe that in the Greek writers it is likewise construed with a dative. Thus Arrian, Epict. i. 28. p. 154. ὅταν οὖν τις ΣΥΓΚΑΤΑΤΙΘΕΤΑΙ ΤΩ ἢ ΨΕΥΔΕΙ, ἴσθι ὅτι οὐκ ἤθελε ΨΕΥΔΕΙ ΣΥΓΚΑΤΑΘΕΣΘΑΙ, 'when any one therefore assents to a lie, know that he did not mean to assent to it as a lie.' Comp. p. 313. and see Wetstein. [Ex. xxiii. 1, 32. Susann. 20. Compare Diog. L. iv. 6. Diod. Sic. iv. 52. Polyb. iii. 98, 11. Dem. 283, 22.]

Συγκαταψηφίζω, from σύν together with, κατά according to, and ψηφίζω to put to the vote, which see.—*To reckon or number with, or to receive into the number of*. occ. Acts i. 26. So Vulg. annumeratus est cum undecim apostolis. Comp. ver. 17. and see Wolfius. [Polyb. v. 26, 3.]

Συγκεράω, or Συγκεράννυμι, from σύν together or together with, and κέραω or κεράννυμι to mix.

I. With a dative following, *to mix with*. occ. Heb. iv. 2. the word heard did not profit them, μή συγκεραμμένοι τῇ πίστει τοῖς ἀκούσασιν, *being not through faith mixed with (i. e. digested and turned into nourishment, as it were, by) those who heard it*. Thus Wolfius. It may be doubted, however, whether συγκεράννυσθαι is ever applied in this peculiar sense by the Greek writers; but Kypke has shown that they use it for *being mixed, joined, attempered with*, and accordingly renders the Greek as in our translation. [The word occ. in Dan. ii. 45. in the Cod. Chish. 2 Mac. xv. 40. Σύγκρασις in Ez. xxii. 20.]

II. With an accusative, *to temper, attemper, compound together*. occ. 1 Cor. xii. 24.

Συγκινέω, ὦ, from σύν together or intensive, and κινέω to move.—*To move exceedingly or together, to put into commotion, stir up*. occ. Acts vi. 12. [in a bad sense. It is used in a good sense in Polyb. xv. 17, 1. ii. 59, 8.]

Συγκλείω, from σύν together, and κλείω to shut up, enclose, include. It is followed by an accusative.

I. To enclose together. occ. Luke v. 6. [It occ. in the O. T. and Apocrypha often of persons shut up in prison, or cities shut up by besiegers, as Josh. vi. 1. Is. xlv. 1. Jer. xiii. 19. Amos i. 6, 9. 1 Mac. v. 5. vi. 18. 2 Mac. i. 15. See also Diod. Sic. xii. 35.]

II. To shut up, conclude, as in unbelief and disobedience, i. e. to permit to be so concluded. Rom. xi. 32.—*To conclude, shut up, i. e. to pronounce, evince, or prove to be shut up or concluded*. Gal. iii. 22. In Gal. iii. 23. Raphaelius interprets συγκλείειν εἰς πίστιν, *to drive or compel to faith, to reduce any one to such straits that he is forced to fly or have recourse to faith, as to his last refuge*. He supports this explanation of the phrase συγκλείειν εἰς by several quotations from Polybius, where it is plainly used in this view. But since St. Paul

is not, as Polybius in the passages referred to, speaking of hostile force, but of a παιδαγωγός who is diligently and constantly attendant upon children, the learned Elsner would place a stop after συγκλείσμενοι, and translate the sentence, *we were kept shut up under the law, unto (or until) the faith which was to be revealed*. This interpretation he confirms from ver. 25. where, *when faith is come, we are no longer under a παιδαγωγός*; and from ch. iv. 2. where they are said to be under governors till the time appointed by the Father. See more in Elsner and Wolfius. To what they have adduced I add, that Clemens Alexand. Strom. lib. i. explains συγκλείσμενοι by συγκλείσμενοι φόβῳ, δηλαδή ἀπὸ ἁμαρτιῶν, *confined by fear, namely, from sins*. Comp. Rom. viii. 15. [Schleusner and Wahl say, *to give up to, to give up one into another's power, to bind him under*. Schleusner observes, that this word is an imitation of the Hebrew נָחַץ. See Ps. xxxi. 8. lxxviii. 50. In other places, the LXX render it by παραβιδόω. And Schleusner construes Rom. xi. 32. God hath given up all men to, i. e. (by a common Hebraism) declared all men given up to, unbelief. Chrysostom has ἤλεγξεν, ἀπέδειξεν ἀπειθοῦντας. And so in Gal. iii. 22. In Gal. iii. 23. he says, *legi Mosaicæ obstricti tenebamur*. Macknight agrees with Elsner in this last place.]

Συγκληρονόμος, ου, ὁ, ἡ, from σύν together with, and κληρονόμος an heir, which see.—*A joint heir*. occ. Rom. viii. 17. Heb. xi. 9. 1 Pet. iii. 7. Eph. iii. 6; in which last-cited text it is used as an adjective, in the neut. plur.

Συγκοινωνίω, ὦ, from συγκοινωνός.—*With a dative, to be a joint partaker in*. occ. Eph. v. 11. Phil. iv. 14. Rev. xviii. 4. [Dem. 1299, 20.]

Συγκοινωνός, ου, ὁ, ἡ, from σύν together with, and κοινωνός a partaker.—*A partaker together with others, a fellow- or joint-partaker, a sharer with*. occ. Rom. xi. 17. 1 Cor. ix. 23. Phil. i. 7. Rev. i. 9.

Συγκομιζώ, from σύν together, and κομιζώ to carry. Governing an accusative, *to carry together*; [it is often used of collecting fruits of harvest, &c. Xen. de Ven. v. 5. Mem. ii. 8, 3. Job v. 26. comp. xxi. 32. Hence, perhaps, it came to be used of burying the dead, i. e. carrying them to the grave as a shock of corn ripe in its season. Schleusner derives this sense in another way. He says, "*compono vel præparo mortuum ad funus, (i. e. by closing the eyes, &c. &c.) et ex adjuncto effero mortuum, sepelio, et interdum, una cum aliis mortuum ad sepulturæ locum deduco*." But, in good truth, it seems a little doubtful whether the verb means *to lay out, or to bury*.] "It may be observed," says Archbishop Potter, Antiq. of Greece, book iv. ch. 3. p. 204. 1st edit. "that the whole ceremony of laying out and clothing the dead, and sometimes the interment itself, was called συγκομιδή." In the same sense ancient writers use συγκομιζέω with its derivatives. Thus Soph. Aj. 1067.

Οὗτος, σὲ φανίζῃ, τόνδε τὸν νεκρὸν χερσὶν
Μὴ ΣΥΓΚΟΜΙΖΕΙΝ, ἀλλ' ἔαν ὅπως ἔχει.

'Do not presume th' accursed corpse t' inter,
But let it lie exposed to open view.'

¹ [On these datives, see Matthiæ, § 392. g. 1. and 397.]

ἐκκομῇ was the carrying forth. But the Scholiast on Soph. Aj. 1068. and Phavorinus make συγκομίζω actually to bury, and derive the metaphor as above.] occ. Acts viii. 2.

Συγκρίνω, from σύν together, and κρίνω to judge.

[I. To mix together, confound, opposed to διακρίνω to separate. See Wessel. ad Diod. Sic. i. 7. and Plat. Phaed. § 15. Wahl and Schleusner explain the passage 2 Cor. x. 12. οὐ τολμῶμεν ἰγκρίναι ἢ συγκρίναι ἑαυτοὺς τισι, we cannot endure to enrol or mix ourselves with, &c.]

II. To compare. occ. 1 Cor. ii. 13. 2 Cor. x. 12. twice. Chrysostom understands 1 Cor. ii. 13. of illustrating the truths of the gospel by comparison with the types and figures of the O. T. "What is the meaning," [says he,] "of πνευματικὰ πνευματικοῖς συγκρίνοντες? (It is this,) when any spiritual truth is in question, we bring testimonies of it from spiritual things; as for instance, I say that Christ rose from the dead, that He was born of a virgin: to confirm which I bring the types and representations of these facts, such as Jonas's continuance in the whale, and his subsequent deliverance, barren women's bearing children, &c." Theodoret and Theophylact interpret the text in the same manner, as may be seen in Suicer Thesaur. under πνευματικός I. 3. Doddridge, however, (after Beza and Elsner, see Wolfius,) translates the words in question, explaining spiritual things by spiritual (words); and observes, in his note, that this sense of συγκρίνοντες occurs Gen. xl. 8. and Num. xv. 34. in the LXX, which is indeed true; but the construction in those passages is very different from that in 1 Cor. ii. 13; and I do not think the Greek in this text will bear the Doctor's translation. [Wahl, Bretschneider, and Schleusner say also, to explain, and cite Gen. xl. 16, 22. xli. 12, 15. Dan. v. 13. and 17.] It is manifest that in 2 Cor. x. 12. συγκρίνω joined, as here, with one word in the accusative, and another in the dative case, is twice used by St. Paul for comparing one with another. There is the same construction in Arrian, iii. 22. p. 316. ed. Cantab. Πῶς ΣΥΝΕΚΡΙΠΕ ΤΗ'Ν ΕΥ'ΔΑΙΜΟΝΙΑ'Ν τὴν αὐτοῦ ΤΗ' τοῦ μεγάλου βασιλέως; 'how did he (Diogenes) compare his happiness with that of the great (Persian) king?' [I have already shown how Wahl and Schleusner explain the first instance of the verb in 2 Cor. x. 12; of the second, Wahl takes no notice; Schleusner and Bretschneider agree with Parkhurst. The sense to compare is often found in late Greek, as Aristot. Rhet. i. 9. Polyb. iv. 9. Theophr. de Caus. Pl. iv. 2. Strabo, viii. p. 536. Arrian, D. E. iii. 22. Polyb. xii. 10, 1. Joseph. Ant. v. 1, 21. Aleiphr. Ep. i. 34. Wisd. xv. 28. 1 Mac. x. 71. Παράβαλλω is the better word. See Lobeck on Phryn. p. 278.]

Συγκρίπτω, from σύν together, and κίπτω to bend, bow.—To bend or bow together, or to bend or bow [one's self] together. occ. Luke xiii. 11. [See Aristoph. Plut. 266. Xen. An. iii. 4, 19. Job ix. 27. Eccles. xii. 12.]

Συγκυρία, ας, ἡ, from συγκυρέω to coincide, happen, (used by Dionysius Halicarn. [Ant. v. 56.] Polybius, [v. 18, 6.] and Herodotus, ix. 89. see Wetstein,) which from σύν together,

and κυρέω to meet with, happen, incido, contingo.—An accident, a concurrence or coincidence of circumstances: κατὰ συγκυρίαν, as it happened or fell out, "par rencontre." Steph. Thesaur. occ. Luke x. 31. Symmachus uses συγκύρημα¹ in the same sense for the Heb. תַּקְרָא, 1 Sam. xx. 26; for which word the LXX, in that passage and 1 Sam. vi. 9. have σύμπτωμα an accident or concurrence of circumstances, from σύν together, and πίπτω to fall. [Συγκυρία is a very rare word. It occ. in Eustath. ad Hom. Il. Ψ. 435. Hesychius explains it by συντυχία. Chrysostom, (Opp. t. vii. p. 388.) however, makes it refer not to chance, but to any thing done under the directing providence of God. I can see no reason for this distinction.]

Συγχαίρω, from σύν together, and χαίρω to rejoice.—To rejoice together with, Luke xv. 6, 9. [Phil. ii. 17. Dem. p. 194, 23.—To congratulate, Luke i. 58. Gen. xxi. 16. Polyb. xxix. 7, 4. xxx. 10, 1. In 1 Cor. xiii. 6. it seems to be simply, to rejoice, take pleasure in, and so in 1 Cor. xii. 26.]

Συγχέω, from σύν together, and χέω to pour.

I. Properly, to pour together, confundo.

II. To put or throw into confusion, to disturb. occ. Acts xxi. 27. Comp. under συγχύνω II. [Gen. xi. 7, 9.]

Συγχαράμαι, ὦμαι, from σύν together with, and χάραμαι to use, also to borrow.

I. Governing a dative. Properly, to use any thing together with another or others, or else to borrow. Hence,

II. "To have friendly intercourse with." occ. John iv. 9. "This," says Doddridge, "must be the import of συγχαρῶνται here, for it is evident from ver. 8. that the Jews had some dealings with them." Lightfoot, however, I think more justly, interprets συγχαῖσθαι by "being obliged, or laying them under any obligation to, by accepting of favours from, obligari ob aliquod beneficium;" which explanation he confirms by observing that this verb signifies not only to have dealings with, but also to receive in borrowing, to request for one's own use, commodato accipio, utendum rogo. See also Whitby, Campbell, and Kypke. [The Syriac has, have no commerce with.]

Συγχύνω, or Συγχύω, from σύν together, and χύνω or χύω to pour.

I. Properly, to pour together, confounded by mixing.

II. [To confuse, throw into confusion.] Συγχύνομαι, or Συγχύομαι, pass. to be confused, or be in confusion, as a tumultuous assembly. occ. Acts xix. 32. xxi. 31. Comp. συγχέω.

III. To confound, i. e. to make either ashamed or astonished, by arguments or discourse. occ. Acts ix. 22.

IV. [To amaze, confound.] Συγχύνομαι, or Συγχύομαι, pass. to be confounded with astonishment, to be amazed. occ. Acts ii. 6. Homer applies the verb active συγχέω to disturbing a person's mind with grief, Il. ix. 608; with fear, xiii. 808; and the passive συγχύομαι to being confounded with fear or amazement, xxiv. 358. The 1st aor. pass. is likewise used by Achilles Tatius and Aristænetus in the same sense as by St. Luke.

¹ [This word occ. Polyb. iv. 86, 2.]

See Wetstein. Thus in Josephus, the participle *συγχυθεῖς* means *confounded through fear, grief, anxiety, or astonishment*, see Ant. xii. 7, 5 and 6; 8, 1. So in Arrian, Epictet. iii. 22. p. 311. it denotes *being confounded in any manner*. [The word occurs often in the LXX,—of *confused flight*, 1 Sam. vii. 10.—of *vehement anger*, Jonah iv. 1.—of *sorrow*, 1 Kings xx. 43.—of *fear*, Joel ii. 1, 10.]

ΣΥΓΧΥΣΙΣ, εως, ἡ, from *συγχύνω*.

I. Properly, *mixture*, as of liquids. See Aq. Job xxxvii. 18.]

II. *Confusion, uproar*. occ. Acts ix. 29. [Gen. xi. 9. 1 Sam. v. 11. xiv. 20. Polyb. xiv. 5, 18.]

Συζῶ, ὦ, from *σύν* together with, and *ζῶ* to live.—*To live together with*, whether naturally, 2 Cor. vii. 3. [Athen. vi. p. 249. B.] or spiritually and eternally, Rom. vi. 8. 2 Tim. ii. 11.

[Συζευγνύω or Συζεύγνυμι, from *σύν* and *ζεύγνυμι* to join].—*To join together*, in 1 aor. occ. Mat. xix. 6. Mark x. 9. It is likewise applied to the *marriage-union* or *-yoke*, by Aristotle, [Pol. vii. 16.] Herodian, [iii. 10.] and Josephus. See Wetstein and Kypke. [Hence *συζυγίη* is a *husband*. 3 Mac. iv. 8. Comp. Judg. vi. 41. Xen. Ec. vii. 30. ix. 5. The word occ. Ez. i. 11. Polyb. viii. 6, 2. Xen. Cyr. ii. 2, 26.]

Συζητέω, ὦ, from *σύν* together or together with, and *ζητέω* to seek, inquire.

I. *To inquire together or with one another*. Mark i. 27. ix. 14. Luke xxii. 23.

II. With a dative following, *to question or dispute with*. See Mark viii. 11. ix. 10. [xii. 28.] Acts vi. 9. [Luke xxiv. 15.] So with *πρός* and an accusative, *to dispute with or against*. Acts ix. 29.

Συζητήσις, εως, ἡ, from *συζητέω*.—*A disputing*. occ. Acts xv. 2, 7. xxviii. 29. [Phil. de Mundi Op. p. 11. D.]

Συζητητής, οὔ, ὁ, from *συζητέω*.—*A disputant, disputant*. occ. 1 Cor. i. 20. [The Jewish word was *מְדַבֵּר*. See Wilson's Misc. Sac. ii. 6, 11. Fuller, Misc. Sac. iii. 7.]

Σύζυγος, ου, ὁ, ἡ, from *σύν* together with, and *ζυγός* a yoke.—*A yoke-fellow, an associate or companion in labour*. So Aristophanes, Plut. 945. *ἐὰν δὲ ΣΥΖΥΓΟΝ λάβω τινά*, 'if I can get any assistant.' occ. Phil. iv. 3. where it denotes an assistant in the ministerial labour. See Elsner and Wolfius. [Some have thought *σύζυγος* a proper name, others (see Clem. Al. Strom. ii. p. 448. Euseb. H. E. iii. 30.) have strangely thought of St. Paul's wife.]

Συζωοποιέω, ὦ, from *σύν* together with, and *ζωοποιέω* to make alive, quicken, which see.—*To make alive, quicken, enliven together with*. occ. Eph. ii. 5. Col. ii. 13. In both which texts it seems to be used spiritually; but see Macknight on Col.

ΣΥΚΑ'ΜΙΝΟΣ, ου, ἡ, from the Heb. *קַדְמֹן*, which the LXX render by this word in all the passages of the O. T. wherein it occurs.—*A species of tree, a sycamine-tree*. occ. Luke xvii. 6. "Christ certainly meant the *sycamore* of the ancients, and *Pharaoh's fig-tree* of the Egyptians, which the Arabians call *Guimez*—for such there

are now in Judea and Galilee, where Christ then was (see ver. 11).—Luther, therefore, translated it very badly in calling it a *mulberry-tree*, which is neither congruent with scripture nor natural history." Hasselquist's *Voyages and Travels* in the Levant, p. 286. [occ. 1 Kings x. 27. 1 Chron. xxvii. 28. Amos vii. 14. Ps. lxxviii. 47. Diod. Sic. i. 34. Dioseor. i. 22. Strabo, xvii. p. 1178. See Theophr. H. P. iv. 2. Salmas. Ex. Plin. p. 328. and other writers cited in Wolf. See *σικομωραία*, which is the same.]

ΣΥΚΕ'Η, ἡ; ἐλες, ἡς; ἡ¹.—*A fig-tree*. occ. [Mat. xxi. 19, 21. xxiv. 32. Mark ix. 13, 20, 21. xiii. 28. Luke xiii. 6, 7. xxi. 29. John i. 49, 51. James iii. 12. Rev. vi. 13. Num. xiii. 23. Judg. ix. 10, 11. Prov. xxvii. 18. Jer. viii. 13. Ælian, V. H. iii. 18. Xen. Ec. xix. 12.] On Luke xiii. 6. see Wetstein.

Σικομωραία, or σικομορέα, ας, ἡ.—*A sycamore-tree*. occ. Luke xix. 4. The word is derived from the masc. *σικόμορος*² or *σικόμορος*, the same, which signifies a species of trees "called the *Egyptian fig-tree*, and is composed of *σῦκος* a *fig-tree*, and *μῶρος* a *mulberry-tree*. It partakes of the nature of each of these trees; in the *mulberry-tree* in its leaves, and of the *fig-tree* in its fruit, which is pretty like a *fig* in its shape and bigness. This fruit grows neither in clusters nor at the end of the branches, but sticking to the trunk of the tree. Its taste is pretty much like a wild *fig*." Calmet.

Σῦκον, ου, τό, from *συκή*.—*A fig, a fruit of the fig-tree*. occ. Mat. vii. 16. Mark xi. 13. Luke vi. 44. James iii. 12. [Neh. xiii. 15. Jer. viii. 13. Demosth. 314, 12. Xen. Cyr. vi. 2, 23.]

Συκοφάντεω, ὦ, from *συκοφάντης*.

I. Properly, *to inform against those who exported figs*, from the noun *συκοφάντης*, which strictly denotes such an informer, from *σῦκον* a *fig*, and *φαίνω* to show, declare³; "for amongst the primitive Athenians, when the use of that fruit was first found out, or in the time of a dearth, when all sorts of provisions were exceeding scarce, it was enacted, that no figs should be exported out of Attica; and this law not being actually repealed, when a plentiful harvest had rendered it useless by taking away the reason of it, gave occasion to ill-natured and malicious fellows to accuse all persons they caught transgressing the

¹ It seems to be so called from the Heb. *קַדְמֹן* or *קִדְמֹן* to cover, overspread, overshadow, on account of its thick-spreading branches and broad leaves, which, in the warm eastern countries, where it grows much larger and stronger than with us, must make it very fit for that purpose. Accordingly in the O. T. we read of *Judah and Israel dwelling or sitting securely, every man under his fig-tree*, 1 Kings iv. 25. or v. 5. (comp. Mic. iv. 4. Zech. iii. 10. 1 Mac. xiv. 12); and in the N. T. we find *Nathanael under a fig-tree*, probably for the purposes of devotional retirement. John i. 49, 51. Hasselquist, in his *Journey from Nazareth to Tiberias*, says, "We refreshed ourselves in the shade of a *fig-tree*, under which was a well, where a shepherd and his herd had their rendezvous, but without either house or hut." *Voyages and Travels*, p. 157. Comp. p. 161. So Moryson, Itinerary, fol. p. 243. "Coming to a little shade of *fig-trees*, [near Tripoli, in Syria,] we rested there the heat of the day, and fed upon such victuals as we had."

² [Occ. Aq. Amos vii. 14. Inc. Ps. lxxvii. 52.]

³ Potter's *Antiquities of Greece*, book i. ch. 12. at the end.

letter of it; and from them all *busy informers* have ever since been branded with the name of *sycophants*¹." Hence

II. With an accusative of the person. *To wrong any one by false or frivolous accusation, or to oppress him, especially under pretence of law.* occ. Luke iii. 14.—With an accusative of the thing, and a genitive of the person, *τινός τι συκοφαντῆσαι*, to take any thing from any one by false or frivolous accusation, to extort, especially under pretence of law. occ. Luke xix. 8. See Doddridge's note, and comp. the LXX of Ps. lxxii. 4. cxix. 134. and Eccles. v. 8. See Campbell's Prelim. Dissert. p. 610. &c.—In the LXX this V. generally answers to the Heb. *רָשַׁע* to oppress. See Eccles. iv. 1. [Job xxxv. 9. Ps. cxix. 121. Prov. xiv. 33. In Lev. xix. 11. it is to accuse falsely, and so often in good Greek, this having been a practice of the *συκοφάνται* for the sake of emolument. See Aristoph. Ach. 518. Av. 1431.] The N. *συκοφάντης* answers to *רָשַׁע* an oppressor, Ps. lxxii. 4. and *συκοφαντία* to *רָשַׁע* oppression, Ps. cxix. 134. Eccles. iv. 1. v. 8. vii. 7.

III. *Συλαγωγέω*, ὦ, from *σῦλον* a prey, and *ἄγω* to carry away.—With an accus. "to make a prey of." occ. Col. ii. 8. where the word *συλαγωγῶν* properly signifies, *one who carries any thing off as spoil*.—"Here not the goods of the Colossians but their persons are said to be carried off as spoil." Macknight. [Schl. says, that the verb is metaphorically used, *lest any one should deprive you of your freedom*, (from the law,) &c.]

IV. *Συλάω*, or *συλέω*, ὦ, from *σύλη* a prey, spoil.—To spoil, rob, plunder. occ. 2 Cor. xi. 8. [Ælian, V. H. i. 20. Xen. Hier. iv. 11. Dem. 616, 19. Ep. Jerem. 15. It is often used of military plundering. Eur. Phœn. 1495. Reiske, Ind. Gr. Dem. p. 701.]

Συλλαλέω, ὦ, from *σύν* with, and *λαλέω* to talk, speak.—To talk or speak with. [With a dative, Mark ix. 4. Luke ix. 30. xxii. 4. Polyb. i. 43, 1. iv. 22. 8.—with *μετά* and *γεν.* Mat. xvii. 3. Acts xxv. 12.—with *πρός* and *acc.* Luke iv. 36. Dion. Hal. x. p. 637. occ. Ex. xxxiv. 35. Is. vii. 6. Prov. vi. 22.]

Συλλαμβάνω, from *σύν* intens. or together with, and *λαμβάνω* to take, receive.

I. With an accusative, to take, seize, apprehend, as a criminal, Mat. xxvi. 55. Mark xiv. 48. [Luke xxiv. 54. John xviii. 12. Acts i. 16. xii. 3. xxiii. 27. xxvi. 21. Josh. viii. 23. Xen. An. i. 1, 3. Diod. Sic. vi. 6. Herodian, vii. 7, 14.] The Greek writers apply it in the same sense. See Wetstein on Mat.

II. To take, catch, as fishes. Luke v. 9; where Kypke cites the same phrase from Euripides, Orest. 1346.—*οὐχι ΣΥΛΛΗΨΕΘ' ΑἴΠΑΝ*; 'will ye not make a capture?' [Ælian, H. A. i. 2.]

III. To conceive, as females in the womb. In this sense it is used either absolutely, as Luke i. 24, 31. comp. James i. 15.—or with an accusative following, Luke i. 36. [See Gen. i. 14, 17. xxx. 9, 11. Hippocr. Aph. v. 46. Comp. Ov. Am. ii. El. xiii. 5. A. Gell. iv. 2. Schwarz. Comm. Crit. p. 1259. With respect to the place James i. 15.

the Heb. *הָרָה* is used metaphorically of thoughts, &c. Job xv. 35. Is. xxxiii. 11.]

IV. *Συλλαμβάνομαι*, mid. with a dative.—To help, assist, q. d. to take a burden, or the like, together with. So the Etymologist says it is spoken properly of those who carry a burden, and are assisted by each other. occ. Luke v. 7. Phil. iv. 3. See Wetstein on Luke i. 24, 31.

Συλλέγω, from *σύν* together, and *λέγω* to gather.—To gather together, to collect, gather. See Mat. vii. 16. xiii. 28—30. [Luke vi. 44. Ruth ii. 3. and Gen. xxxi. 46. for *εἰλῆ*; and Deut. xxxiii. 25. for *εἰλῆ*. See Xen. Mem. iv. 2, 1. Herodian, iii. 2, 2.]

Συλλογίζομαι, from *σύν* together, and *λόγος* a reason.—To reason, discourse, q. d. to lay reasons together. occ. Luke xx. 5. So Plutarch, Pomp. p. 651. C. ΠΡΟΣ 'ΕΛΥΤΟΝ ΣΥΛΛΟΓΙΖΟΜΕΝΟΣ τὸ μέγεθος τοῦ πολήματος, 'reasoning with himself concerning the greatness of the enterprise.' See more in Wetstein. [It is to compute, reckon. Dem. 355. last line. Diod. Sic. i. 5. See also Lev. xxv. 27, 50, and 52. In Is. xliii. 18. we have the active in the sense to consider.]

Συλλυπέομαι, οὔμαι, from *σύν* intens. and *λυπέομαι* to be grieved.—To be greatly grieved. occ. Mark iii. 5. [Schl. makes it a middle verb, and construes it to condole, and then, to be angry or grieved, in the place of St. Mark. It occ. Ps. lxi. 21. Is. li. 19. Polyb. vii. 3, 2. Theophr. Char. 1.]

Συμβαίνω, from *σύν* together, and *βαίνω* to come.

I. To come together, to meet.

II. To happen, befall, either absolutely as Luke xxiv. 14. Acts xxi. 35; or with a dative following, Mark x. 32. Acts iii. 10. [xx. 19. 1 Cor. x. 11. 1 Pet. iv. 12. 2 Pet. ii. 22.]—Raphelius, on Acts xxi. 35. remarks that Polybius [ii. 64, 6, 8.] often uses the similar pleonastical expression ΣΥΝΕΒΗ ΓΕΝΕΣΘΑΙ for *ἐγένετο*. [Gen. xlii. 4. Ex. xxiv. 14. Josh. ii. 23. Is. iii. 10. 1 Mac. iv. 26. Thuc. ii. 15. See Schwarz. Comm. Crit. p. 1260. Palaiet, Obs. Phil. p. 320.]

Συμβάλλω, from *σύν* together or together with, and *βάλλω* to cast.

I. With an accusative, properly, to cast or throw together.

II. To conjecture, to understand or apprehend by conjecture, or by laying together various circumstances, *conjectare, conjectura assequi*. occ. Luke ii. 19; on which text Alberti has, I think, confirmed this sense of the V. in a manner worthy of that learned critic. See also Elsner and Wetstein, the former of whom explains it somewhat differently from Alberti, *fully to attain to the meaning of*, 'mentem (verborum scil.) probè assequi,' and is therefore censured by Campbell, whom see, as also Kypke. [For this sense of conjecturing, see Dion. Hal. i. 24. Arrian, Exp. Alex. ii. 3. Herod. i. 91. See Periz. ad Ælian. V. H. ii. 31. But Wahl and Schleusner think that the meaning is, to consider or revolve, as in Homer, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι, and see Soph. (Ed. C. 1151.)

III. With a dative, to confer with controversially. occ. Acts xvii. 18. where Kypke shows that in

¹ "Suidas, Schol. Aristoph. Plut. [874.] Equit. &c." [Athen. iii. 2.]

the Greek writers it is used for *conferring* or *conversing with*, and particularly applied to *familiar conferences with philosophers*: but, by the context in Acts, it appears that the *conversation* of the Epicureans and Stoics with St. Paul was not of a very friendly cast. [See Jamb. Vit. Pyth. c. 2. Ceb. Tab. c. 33. Joseph. Ant. i. 12. 3. Xen. An. iv. 6, 14. and with λόγου, Eur. Iph. Aul. 830. Xen. Cyr. ii. 2, 21.]

IV. With πρός and an accusative, to *confer*, *consult together*. occ. Acts iv. 15. where the expression is elliptical, for συνέβαλον πρὸς ἀλλήλους ΒΟΥΛΑΨ, conferebant inter se consilia, literally, *they conferred counsels among themselves*. So Eurip. Phoen. 700. ΠΡΟΣ ΑΥΤΟΝ ΣΥΜΒΑΛΕΙΝ ΒΟΥΛΕΥΜΑΤΑ. See Bos Ellips. under βουλή, Wolfius and Kypke.

V. With a dative following, to *come to*, *come up with*. occ. Acts xx. 14. Arrian, Appian, and Josephus use the V. in this sense. [Joseph. Ant. ii. 7, 5. ix. 6, 5. Xen. Cyr. vi. 2, 41. 2 Mac. viii. 23. Josh. xi. 5. Hom. Od. Ω. 259. Matthiae, § 496, 1.]

VI. With a dative, to *encounter*, *engage with*, in war: thus Polybius in Elsnor, ΤΟΙΣ ΠΟΛΕΜΙΟΙΣ ΣΥΜΒΑΛΛΕΙΝ ΕΙΣ ΜΑΧΗΝ, to *engage in battle with the enemy*; and Josephus, de Bel. i. 9, 4. ΣΥΝΕΒΑΛΛΕ ΤΟΙΣ λοιποῖς ΑΙΓΥΠΤΙΟΙΣ ΕΙΣ ΜΑΧΗΝ: so Ant. vi. 7, 2. Herodotus also uses συμβάλλω with a dative in the same sense. occ. Luke xiv. 31. where see Wetstein and Kypke. [See Polyb. iii. 56, 6. Xen. Cyr. vii. 1, 20.—absolutely, Polyb. i. 9, 7. Herodian, iii. 2, 14. Ælian, V. H. x. 4. See also Herod. ii. 159. Plato, Menex. 13. Schwarz. p. 1261.]

VII. With a dative of the person, and an accusative of the thing, συμβάλλομαι, mid. to *contribute*, *confer*, *conferre*, *conducere*, in the sense of *helping*, *assisting*, *profiting*. occ. Acts xviii. 27. So Arrian, Epictet. iii. 22. cited by Raphaelius, ΠΑΒΙΩΝΑ ΘΗΤ' ΚΟΙΝΩΝΙΑΙ ΣΥΝΕΒΑΛΕΤΟ, *hath contributed more to the community*, or *more profited it*. See also Wetstein. [See Ceb. Tab. c. 33. Diod. Sic. i. 2. Polyb. ii. 13, 1. Philostr. Vit. Soph. i. 9, 1. Xen. Cyr. i. 2, 8. ii. 4, 16. Comp. also Job xxxv. 3.]

Συμβασιλεύω, from σύν together with, and βασιλεύω to reign.—To *reign together with*. occ. 1 Cor. iv. 8. 2 Tim. ii. 12. [It refers to the great happiness to be enjoyed hereafter by believers. See Polyb. xxx. 2, 4. Epict. Ench. c. 21. Lucian, Dial. Deorr. xvi. 4.]

Συμβιβάζω, from σύν together, and βιβάζω to cause to come or go.

I. To *cause to come* or *go together*. Hence

II. To *unite*, *join*, *connect*, *compact*, *knit together*. occ. Eph. iv. 16. Col. ii. 19. Comp. ver. 2. where Wetstein cites some of the best Greek writers using it for *causing to agree*, *making friends*, or the like. [Thucyd. ii. 29. Dio Cass. xxxvii. p. 62.]

III. To *prove*, *evince*, by *laying arguments together*. Sextus Empir. and Aristotle, cited by Wetstein on 1 Cor. ii. 16. use it in this sense. occ. Acts ix. 22. where perhaps it particularly refers to St. Paul's manner of preaching to the Jews by *laying and comparing together* the testimonies of the O. T. to Jesus being the Christ.

Comp. Acts xvii. 2, 3. xviii. 28. xxvi. 22. 1 Cor. ii. 13. and see Wolfius on Acts ix. 22.

IV. To *conjecture*, *collect*, *conclude from laying circumstances together*; so Chrysostom, στοχαζόμενοι *conjecturing*; or rather, to *consent*, *agree together*. The learned de Dieu has observed, that in the Greek writers it is not only used transitively, but also intransitively; thus Plato, de Rep. vi. ΣΥΝΕΒΙΒΑΖΟΜΕΝ δικαιοσύνης περὶ καὶ σωφροσύνης, 'we agreed concerning justice and sobriety.' occ. Acts xvi. 10.

V. To *teach*, *instruct*. occ. 1 Cor. ii. 16. So Hesychius explains συμμβισσθέντες by διδασθέντες, *taught*, and συμβίβασις by διδασχά *a teaching*. The LXX have constantly used the word in this view for the Heb. תָּרַח to *teach*, תָּרַח to *cause to understand wisdom*, תָּרַח to *cause to know*, *inform*, and for תָּרַח to *cause to understand*; for which last word they apply it, Is. xl. 14. (comp. ver. 13.) to which passage 1 Cor. ii. 16. refers. [Comp. Ex. iv. 12, 15. Lev. x. 11. Judg. xiii. 8. for תָּרַח. Ex. xviii. 16. Deut. iv. 9. Is. xl. 13. for תָּרַח. Hesychius has συμβιβῶ σε συνάπτω σε, διδάσκω σε, and other glosses to the same effect.]—See Suicer Thesaur. on this word.

Συμβουλευώ, from σύν intens. or together, and βουλεύω to consult.

I. With a dative following, to *counsel*, *give counsel* or *advice to*, or rather to *counsel* or *exhort earnestly*. John xviii. 14. Rev. iii. 18. [Ex. xviii. 29. 2 Sam. xvii. 15. 1 Kings i. 12. Prov. viii. 22. Is. xxxiii. 18. 3 Esdr. viii. 29. Herod. i. 19. ii. 107. Xen. Mem. iii. 6, 8.]

II. To *consult* or *take counsel together*. Mat. xxvi. 4. John xi. 53. Acts ix. 23. [Ecclus. viii. 17. ix. 14.]

Συμβούλιον, ου, τό, from σύν together, and βουλή counsel or a council.

I. Joint *counsel*, *counsel* or *consultation together*. Hence the phrases συμβούλιον λαβείν, to *take counsel*, *consult together*. Mat. xii. 14. xxii. 15. xxvii. 1, 7. xxviii. 12; and συμβούλιον ποιείν, to *hold a consultation*. Mark iii. 6. xv. 1.

II. A *council*, an *assembly of counsellors*. Acts xxv. 12. where see Doddridge's note. [The provincial governors had assessors with whom they deliberated. See Cic. ad Fam. viii. 8. Verr. ii. 13. Sueton. Tib. c. 33. Lamprid. Vit. Al. c. 46. Jos. de Bell. J. i. 2, 16. See Casaub. Ex. Antibar. p. 137.]

Σύμβουλος, ου, ό, from σύν together, and βουλή counsel.—A *counsellor*. occ. Rom. xi. 34. In the parallel place of the LXX, Is. xl. 13. σύμβουλος αὐτῷ answers to the Heb. יִשְׁרָאֵל שֵׁנִי, the man of his counsel. [See 2 Sam. xv. 12. 1 Chron. xxvii. 32, 33. Ezra vii. 14. Herod. v. 24. Xen. Symp. viii. 39. Polyb. xiv. 3, 7.]

Συμμαθητής, οὔ, ό, from σύν together with, and μαθητής a disciple.—A *fellow-disciple*. occ. John xi. 16. [Æs. Fab. 48.]

Συμπαρτυρέω, ω, from σύν together, and μαρτυρέω to witness.—To *bear witness also*, *together*, or *at the same time*, either absolutely, occ. Rom. ii. 15; or governing, like the simple V. μαρτυρέω, a dative of the person to whom the witness is borne. (Comp. συμβουλεύω I. συμφέρω II.) Thus it is plainly used Rom. ix. 1. ΣΥΜ-

ΜΑΡΤΥΡΟΥΣΗΣ ΜΟΙ τῆς συνειδήσεώς μου, Eng. transl. *my conscience also bearing me* (i. e. to me) witness.—And in the same sense the V. followed by a dative case seems to be used in that famous text, Rom. viii. 16. which is the only¹ remaining place of the N. T. where it occurs; ἀντὶ τοῦ πνεύματος ΣΥΜΜΑΡΤΥΡΕΙ Τῷ ΠΝΕΥΜΑΤΙ ἡμῶν, the Spirit itself bears witness at the same time (namely, that *we cry, Abba, Father*, ver. 15.) to our Spirit, that *we are the children of God*; not by any direct impression, or immediate testimony communicated to the soul, but as the apostle speaks, ver. 14. by leading us in our lives and conversation, and especially by being in us (ver. 15. comp. ver. 8, 11.) a spirit of filial love to God; or, as he elsewhere, Rom. v. 5. expresses himself, by the love of God shed abroad in our hearts through the Holy Spirit given unto us. Compare 2 Cor. i. 22. 1 John iv. 7, 12, 13, 16; but see Macknight on Rom. viii. 16. [Parkhurst's explanation is that of Crellius and Grotius. Bishop Sherlock, in a most admirable sermon on this text, disapproves of this, and says, that *συμμαρτυρῶ* always implies an union of more than one witness. Macknight thinks, that no great difference in sense, however, is produced by this difference of translation. The result of the bishop's sermon is, that *our spirit* means *our right reason*, spoken of by St. Paul (ch. vii. 25.) as the mind approving and serving the law of God, (see also ver. 22.) and that the evidence of God's Spirit is not any secret inspiration (as the Council of Trent make it) or assurance conveyed to the mind of the faithful, but the evidence of works such as by the Spirit we perform, and that therefore the only sign of sanctification is holiness. Schleusner, strange to say, construes the whole passage, "Hi vero sensus animi indubitato argumento nobis confirmant, nos esse Dei filios." By what process such a rendering can be justified, defying, as it does, both the meaning of words and common sense, he has very wisely neglected to inform us.]

Συμμερίζομαι, from *σύν* together with, and *μερίζω* to divide.—With a dative, to be a partaker together with, to partake or share together with. occ. 1 Cor. ix. 13. [see *Θυσιαστήριον*. Dion. Hal. t. v. p. 266. ed. Reiske.]

Συμμέτοχος, ου, ὁ, ἡ, from *σύν* together with, and *μέτοχος* a partaker.—Partaking or a partaker together with others, a joint or fellow-partaker. occ. Eph. iii. 6. v. 7. [Συμμετέχω occ. 2 Mac. v. 26. Xen. An. vii. 8, 17.]

Συμμημητής, οὔ, ὁ, from *σύν* together with, and *μημητής* an imitator.—An imitator together with others, a joint-imitator. occ. Phil. iii. 17.

Συμμορφίζω, to make conformable. This is the reading of some MSS. in Phil. iii. 10.

Σύμμορφος, ου, ὁ, ἡ, from *σύν* together with, and *μορφή* form.—Conform, conformable. It

is construed with a genitive. Rom. viii. 29.—with a dative. Phil. iii. 21.²

Συμμορφῶ, ὧ, from *σύμμορφος*.—With a dative, to conform to. occ. Phil. iii. 10.

Συμπαθεῖν, ὧ, from *σύν* together with, and *ἐπαθεῖν*, 2 aor. of *ὑποπάσχω* to suffer.—With a dative, to sympathise with, compassionate, have compassion upon. occ. Heb. iv. 15. x. 34. So Isocrates in Wetstein, ἈΤΥΧΤΑΙΣ ΣΥΜΠΑΘΕΙΝ, to compassionate misfortunes. [Symm. Job ii. 11. Plut. t. ii. p. 440. Reiske.]

Συμπαθής, ἐός, οὗς, ὁ, ἡ, from *συμπαθεῖν*.—Compassionate, sympathising, fellow-feeling, i. e. having a fellow-feeling of joy as well as of sorrow. occ. 1 Pet. iii. 8. See Raphaelius and Wolfius. [Polyb. x. 58, 8. xv. 9, 3.]

Συμπαράγινομαι, from *σύν* together or together with, and *παράγινομαι* to come, arrive, be present.

I. To come together, be present. Luke xxiii. 48. [Ps. lxxiii. 8. Thuc. ii. 82.]

II. With a dative following, to be present with, stand by. 2 Tim. iv. 16. It was agreeable to the custom of the Romans, that when a person was judicially tried for any crime, his friends attended on him in court to countenance and assist him. This was called in Latin *adesse reo*, and in Greek *παρεῖναι*, *συμπαρεῖναι*, *παράγινεσθαι*, and as here *συμπαράγινεσθαι*. See Elsner.

Συμπαράκαλέω, ὧ, from *σύν* together, and *παράκαλέω* to comfort.—To comfort together. occ. Rom. i. 12. [It is often to exhort, cheer, as Polyb. v. 83, 3. Plut. t. vii. p. 914. ed. Reiske.]

Συμπαράλαβάνω, from *σύν* together, and *παραλαμβάνω* to take with one.—To take together with one, [take as a companion.] occ. Acts xii. 25. xv. 37, 38. Gal. ii. 1. [So Job i. 4. Ælian, V. H. viii. 7. Polyb. ii. 10, 1. The word also occurs, though not in the same sense, Gen. xxi. 17.]

Συμπαράμεινω, from *σύν* with, and *παράμεινω* to remain.—To remain or continue with. occ. Phil. i. 25. [Ps. lxxii. 5.]

Συμπαρέμμι, from *σύν* with, and *πάρεμι* to be present.—With a dative, to be present with. occ. Acts xxv. 24. [Prov. viii. 27. Xen. Ec. xi. 24. Polyb. v. 5, 8.]

Συμπάσχω, from *σύν* together with, and *πάσχω* to suffer.—To suffer together with. occ. Rom. viii. 17. 1 Cor. xii. 26. [Diod. Sic. iv. 11. Polyb. xv. 9, 4. Symm. 1 Sam. xxii. 8.]

Συμπέμπω, from *σύν* together with, and *πέμπω* to send.—With the preposition *μετά*, or a dative following, to send together with. occ. 2 Cor. viii. 18, 22. [Xen. Cyr. iii. 1, 43. Dem. 80, 15.]

Συμπεριλαμβάνω, from *σύν* together, at the same time, and *περιλαμβάνω* to embrace, (thus often used by Xenophon, see Wetstein,) which from *περί* about, and *λαμβάνω* to take.—To embrace at the same time. occ. Acts xx. 10. [occ. Ez. v. 3. (to surround.) Polyb. viii. 13, 4. Dem. 235, 16.]

Συμπίνω, or συμπίω, from *σύν* together with, and *πίνω* or *πίω* to drink.—With a dative following, to drink with. occ. Acts x. 41. [Esth. vii. 1. Xen. Cyr. v. 2, 28. Dem. 1352, 27.]

¹ For as to Rev. xxii. 18. which in the first edition I had produced as a third example of this sense of the V., I have since found, from the authority of MSS. that the true reading in that text is *not* *συμμαρτυροῦμαι* but *μαρτυρῶ* ἐγώ, which is accordingly by Griesbach received into the text. See also Wetstein, Var. Lect., and Bowyer's Preface to Conject. p. 8. The Vienna MS., published by Alter, reads *μαρτυροῦμαι* without ἐγώ.

² [On the good of this and similar adjectives, see Matthæi, § 397.]

Συμπληρώω, ὦ, from σύν intens. and πληρῶω to fill, fulfil.

I. To fill full. Hence συμπληρόομαι, οὔμαι, pass. to be filled full, as with water. occ. Luke viii. 23. συνεπληροῦντο, they, i. e. the vessels in which they sailed, were filled (with water). So Kypke cites Demosthenes, applying the V. γεμί-ζεσθαι being laden to τοὺς πλεόντας the sailing persons, meaning, however, their ships. Comp. Mark iv. 37. [Xen. Hell. i. 1, 12. Polyb. i. 36, 9.]

II. [To complete.] Of time, pass. to be fulfilled or completed. occ. Luke ix. 51.—To be fully come. Acts ii. 1. Comp. John vii. 8. and see Doddridge's note (b) on Acts ii. 1; where Kypke cites from Josephus, Ant. vi. 5. p. 175. (cap. 4. § 1. ed. Hudson) concerning Samuel, to whom God had promised, that at a stated time he would send a certain Benjamite to him. 'He sitting on the terrace of the house, waited the coming of the time; ΙΑΗΡΩΘΕΝΤΟΣ δ' αὐτοῦ, but when it was arrived or fully come, he went down, and was going to supper.'

Συμπνίγω, from σύν intens. or together, and πνίγω to choke, suffocate.

I. To choke, suffocate, as a seed or plant. Comp. ἀποπνίγω. occ. Mark iv. 7. Hence applied to the word of God, Mat. xiii. 22. Mark iv. 19; or to those who hear it, Luke vii. 14.

II. To throng, suffocate, as it were, by thronging. Luke viii. 42.

Συμπολίτης, ου, ὁ, from σύν together with, and πολίτης a citizen.—A fellow-citizen. occ. Eph. ii. 19. where see Wolfius and Wetstein. [Ælian, V. H. iii. 44. Joseph. Ant. xix. 2, 2. This word is condemned by Pollux, (iii. 51.) Phrynichus, p. 172. (ed. Lobeck,) Thomas M. voc. πολίτης, and others. Pollux, however, quotes it from a fragment of Euripides. Συμπολιτεύω occ. Thuc. vi. 4. Dem. 1431, 22.]

Συμπορεύομαι, from σύν together or together with, and πορεύομαι to go or come.

I. Absolutely, to come together, assemble. Mark x. 1.

II. With a dative following, to go together with, accompany. Luke vii. 11. xiv. 25. xxiv. 15. [Judg. xi. 8.] Xen. An. v. 5, 5; with a gen. and μετά, Gen. xiii. 15.

Συμπόσιον, ου, τό, from σύν together, and πόσις a drinking, which see.

I. Properly, a drinking together; hence a feast. Thus it is used not only in the profane writers, [and Apocrypha, as 1 Mac. xv. 16.] but also in the O. T. Esth. vii. 7. for the Heb. קָנַח, which in like manner denotes a drinking, comotation, and thence a feast, from the V. קָנַח to drink. [Xen. Cyr. viii. 4, 13. Symp. ix. 7. It occ. in Xen. Cyr. viii. 8, 6. for the place of holding the feast.]

II. A company of persons eating together. occ. Mark vi. 39. where συμπόσια is repeated in a distributive sense, after the Hebrew manner. A classical Greek writer for συμπόσια, συμπόσια, would have said κατὰ συμπόσια.

Συμπρεσβύτερος, ου, ὁ, from σύν together with, and πρεσβύτερος an elder.—A fellow-elder or fellow-presbyter. occ. 1 Pet. v. 1.

Συμφάγω, from σύν together with, and φάγω to

eat.—With a dative following, to eat with. occ. Acts x. 41. xi. 3. [Ex. xviii. 12. for יָסַף followed by עַם. See also 2 Sam. xii. 17. Fischer de Vit. Lex. N. T. p. 304 and 322.]

Συμφέρω, from σύν together, and φέρω to bring. I. Properly, to bring together. Thus it is sometimes used in the profane writers. Comp. Acts xix. 19. [Xen. An. vi. 4, 6 and 9.]

II. Absolutely, or with a dative following, to be profitable, advantageous to, q. d. to conduce, or bring together for (the benefit of) another, conduco, confero. In this sense the V. is used either personally, 1 Cor. vi. 12. x. 23. 2 Cor. viii. 10. [and so Prov. xix. 10. Xen. Cyr. iii. 2, 30. Diod. Sic. i. 68.] or impersonally, συμφέροι it is advantageous; [with the infin. as Mat. xix. 10. John xviii. 14. 2 Cor. xii. 1. Xen. Ec. xiii. 2. xvi. 3.—with ἴνα and subj. (on which construction see Fischer, p. 412. and Matthiæ, § 531.) Mat. v. 29, 30. xviii. 6. John xi. 50. xvi. 7.—and absolutely, Jer. xxvi. 14]; whence the particip. neut. συμφέρον, τό, used as a N. advantage, profit, benefit. occ. 1 Cor. vii. 35. x. 33. xii. 7. Heb. xii. 10. [Comp. Deut. xxiii. 6. Baruch iv. 3. Xen. Cyr. iii. 2, 14. See for this word, Ecclus. xxx. 18. Diog. L. ii. 67. Aristot. Nicom. viii. 12. Reiske, Ind. Gr. Demosth. p. 708.] See Wetstein on 1 Cor. x. 33.

Συμφημι, from σύν together with, and φημί to speak.—With a dative following, to assent, consent to, q. d. to speak any thing together with. occ. Rom. vii. 16. [Xen. An. v. 8, 8. Cyr. iv. 5, 12. Dem. 668, 14.]

Συμφυλέτης, ου, ὁ, from σύν together with, and φυλέτης one of the same tribe, which from φυλή a tribe.—Properly, one who is of the same tribe with another person, hence, one of the same country or state, a countryman or fellow-citizen. occ. 1 Thess. ii. 14. Isocrates, [Panath. p. 1790.] cited by Wetstein, uses the same word. [This is a late word, see Lobeck ad Phryn. p. 172, 471.]

Σύμφυτος, ου, ὁ, ἡ, from σύν together, and φυτός planted, which see under ἔμφυτος.—Planted together, or else growing together, coalescing, as the V. συμφύειν is used by M. Antoninus, and the participle συμφυεῖν by Lucian, whom see in Wolfius and Wetstein. occ. Rom. vi. 5. [This word occ. in Zech. xi. 2. for מְצֻרִים fortified, i. e. planted in the midst of other trees, which protect it. See Amos ix. 13. where it seems to be to surround. Wisd. ix. 13.]

Συμφύω, from σύν together, and φύω to spring up, which see under φύω.—[To make to grow together; hence in the pass.] to spring up together, or rather to spring up or grow thick or close together. So Virgil, Æn. ix. 382. has densi sentes. See Wetstein and Wolfius. occ. Luke viii. 7. [Wisd. xxi. 13. Theophr. H. P. ix. 2. Xen. Cyr. iv. 3, 18.]

Συμφωνίω, ὦ, from σύν together or together with, and φωνέω to speak.

I. Properly, to speak a thing together with another; so used absolutely, to agree, [with μετά and a gen. Mat. xvii. 19. (agree in asking,) xx. 2. (in bargaining,)]—with a dative, Acts v. 9. in a bad sense, as in Aristot. Pol. iv. 12. Diod. Sic. xii. 83. Mat. xx. 13.—occ. Gen. xiv. 3. 2 Kings

xii. 8. Is. vii. 2. Polyb. vii. 9, 11. Xen. Hell. i. 3, 7.]

II. With a dative following, *to agree, accord with in speaking or declaring.* Acts xv. 15.

III. With a dative, *to agree, suit.* Luke v. 36. Raphaelius on 2 Cor. vi. 15. cites from Arrian, *Χύτρα καὶ πέτρα οὐ ΣΥΜΦΩΝΕΙ*, 'an earthen pot and a stone do not agree.'

Συμφώνησις, εως, ἡ, from συμφωνέω.—*Agreement, concord.* occ. 2 Cor. vi. 15.

Συμφωνία, ας, ἡ, from σύν together, and φωνή a sound, voice.—*Agreement or harmony of sounds, a concert of music.* occ. Luke xv. 25. Hence English *symphony*. [See Dan. iii. 5, 7, 10, 15. Polyb. xxvi. 10, 5. Aristot. Pol. vii. 15.]

Σύμφωνος, ου, ὁ, ἡ, from σύν together, and φωνή a sound, voice.

I. Properly, *agreeing in sound, concordant.*

II. *Agreeing, consenting.* Hence the neuter σύμφωνον, ου, τό, used as a N. *agreement, consent.* occ. 1 Cor. vii. 5. [Ecc. vii. 15. Diod. Sic. i. 11. Polyb. vi. 36, 5.]

Συμφηρίζω, from σύν together, and ψηφίζω to calculate.—*To calculate or compute together, to cast up.* occ. Acts xix. 19. [Aristoph. Lys. 142. It occurs, but clearly by mistake, in Jer. xxix. 20. in the Cod. Al.]

Σύμφυχος, ου, ὁ, ἡ, from σύν together, and ψυχή a soul.—*Joined together in soul or sentiment, unanimous.* occ. Phil. ii. 2.

ΣΥΝ, a preposition.

I. Governing a dative.

1. *Together with, with.* Mat. xxv. 27. xxvi. 35. xxvii. 38. [Mark iv. 10. ix. 4. Luke v. 19. Acts i. 14. ii. 14. iv. 14. xxiii. 27. Rom. viii. 32. 1 Cor. x. 13. 1 Thess. iv. 17. et al.]

2. *With, at the house of, apud.* Luke i. 56. σύν αὐτῇ, *with her, at her house;* so the Latins say *apud illam*, and the French *chez elle*. [See also Luke ii. 13. Col. ii. 5. 1 Thess. iv. 17. Phil. i. 23. So πρὶν in Gen. xxvii. 44. Lev. xxv. 36. 2 Sam. vi. 7. 1 Chron. xii. 39.]

3. *With, besides.* Luke xxiv. 21.

4. *Σύν τινι εἶναι, to be on one's side, to take his part, cum aliquo esse.* occ. Acts xiv. 4. Thus Xen. Cyr. vii. p. 423. ed. Hutchinson, 8vo. τοὺς μὲν οὖν θεοὺς οἶσθαι χρὴ ΣΥΝ ἩΜΙΝ ἙΣΕΘΑΙ, 'we ought to think, therefore, that the gods will be on our side, nobiscum futuros,' Hutchinson. [See also Acts iv. 13. Xen. Cyr. v. 4, 37. In Mark ii. 26. Luke viii. 38. xxii. 56. Acts xxii. 9. xxvi. 13. Xen. Cyr. vii. 1, 15. οἱ σύν τινι mean one's companions; in Acts v. 17, 21. xix. 38. perhaps, his colleagues, &c.]

[5. *By means of, by.* This is the meaning given by Wahl to 1 Cor. v. 4. but I do not see that it is necessary.]

[6. *Equally with, just as.* Gal. iii. 9.]

II. In composition, σύν, εὐφωνίας gratiâ, for the sake of a more agreeable sound, drops its final ν before ζ, and before σ followed by a consonant, as in συζήτω, συστέλλω, &c.; before γ, κ, χ, it changes the final ν into γ, as in συγγενής, συγκαλέω, συγκαίρω; before λ into λ, as in συλλαλέω; before β, μ, π, φ, and ψ (i. e. πσ) into μ, as in συμβαίνω, σύμμορφος, συμπαθεύω, συμφέρω, σύμψυχος; before σ followed by a vowel into σ, as in σύσσημος; before ρ into ρ, as in συνῥάπτειν, *to sew together*, Ezek. xiii. 18. in LXX; but in verbs the ν is restored before

the augment, as in συνεζήτει from συζητέω, συνεκάλεσαν from συκαλέω, &c.—Σύν in composition denotes,

1. Most generally, *society, concomitancy, fellowship*; of which the reader may easily be furnished with instances enow by looking over some of the preceding and following words: but it seems proper to observe, that when words compounded with σύν govern an accusative, the preposition denotes *together*, as Mark xv. 16. συγκαλοῦσιν ὅλην τὴν σπείραν, *they call together the whole band*; but when such verbs govern a dative, σύν generally signifies *with, together with*, as Luke i. 58. συνέχαιρον αὐτῇ, *they rejoiced with or together with her*; but this latter observation does not always hold, as may be seen under συναθλέω, συγκοινωνέω, συμβουλεύω, συμμαρτυρέω, συμφέρω.

2. Intensity, as in συγκαλύπτω *to cover closely, συλλαμβάνω to seize, take by force or violence.* It may not be improper just to mention, that the Latin preposition *cum* or *con*, which answers to the Greek σύν, has very often this emphatic import in compounded words of that language.

Συνάγω, from σύν together, and ἄγω to bring.

I. *To bring together, to gather together*, as men, Mat. ii. 4. [xiii. 2. xviii. 20. xxii. 10, 34, 41. xxiv. 28. xxv. 32. xxvi. 3, 57. xxvii. 17, 27, 62. xxviii. 12. Mark ii. 2. iv. 1. v. 21. vi. 30. vii. 1. Luke xvii. 37. xxii. 66. John xi. 47. xviii. 2. xx. 19. Acts iv. 5, 26, 27, 31. xi. 26. xiii. 44. xiv. 27. xv. 6, 30. xx. 7, 8. 1 Cor. v. 4. Acts xiii. 10. xvi. 14, 16. xix. 17, 19. xx. 8. Num. x. 3. Ps. ii. 2. Neh. vi. 2. Is. xxxv. 10. lx. 22. Xen. Ag. i. 25.]—or other things, Mat. iii. 12. vi. 20. [xii. 30.] xiii. [30.] 47. [xxv. 24, 26. Luke xii. 17, 18. xv. 13. John iv. 36. vi. 12, 13. xv. 6. In many of these cases the allusion is to collecting the fruits of harvest. Comp. Ex. xiii. 10. Is. xxxix. 6.]—Συνάγειν εἰς ἓν, *to gather together into one concordant body*, as it were. John xi. 52. This is a pure Greek phrase, used by the best writers, as may be seen in Wetstein and Kypke.

II. *To take in, or receive with hospitality and kindness.* occ. Mat. xxv. 35, 43.—The LXX use the word in the same view, Judg. xix. 15, 18. for the Heb. *הָרַחֵם* to gather.

Συναγωγὴ, ἥς, ἡ, from συνήγαγον, 2 aor. of συναῖω to gather together.

[I. Properly, a collection, a bringing together, either of persons or things. See in the LXX, Job viii. 17. Is. ix. 6. Diog. L. ii. 129. Polyb. i. 17, 9.]

II. *A public or large assembly of men, or the place where men publicly assemble.* See Mat. vi. 2. where it seems to include *public assemblies, or places of public concourse, civil as well as religious.* In John vi. 59. ἐν συναγωγῇ does not signify in the *synagogue*, or place of religious worship, but in a meeting or company of people. See ver. 25. In the *synagogue* would have been ἐν τῇ συναγωγῇ: "especially as they had but one synagogue in Capernaum." Markland in Bowyer's Conject. where see more. [Comp. Acts xiii. 43. Rev. ii. 9. iii. 9.]

III. And most generally, a *synagogue, a building where the Jews met for the purposes of public prayer, and of hearing the Scriptures read and expounded.*

Luke vii. 5. Acts xviii. 7. The form of service in these *synagogues* greatly resembled that in our parish churches; and for more particular information concerning them, I with pleasure refer the reader to the large and accurate account Prideaux has given in his *Connexion*, pt. i. book 6. p. 373. et seq. ed. 8vo. Comp. also Lardner's *Credibility of Gospel Hist.* book i. ch. 9. § 6.—Our blessed Lord in vision, Rev. ii. 9. iii. 9. has been supposed to call the *unbelieving Jews of Asia Minor* the *synagogue of Satan*, not only as they joined with him in *opposing* the progress of the Gospel, and in *accusing* and *persecuting* the preachers and professors of it, (comp. 1 Thess. ii. 15, 16.) but as their very *worship* itself was now, after they had rejected Christ, an affront and *opposition* to the will of God. See the learned Daubuz on Rev. ii. 9. But comp. under *Ἰουδαίος*.—Josephus, Ant. xix. 6, 3. and de Bel. vii. 3, 3. uses *συναγωγή* for a *Jewish synagogue*. [The *synagogues* were first used by Jews living out of Palestine, and introduced there after the Babylonish captivity. Afterwards, the rabbins say that there were 480 in Jerusalem alone. For the rites and service, see Beausobre's *Introduction*. The word occ. Mat. iv. 23. ix. 35. x. 17. xii. 9. xiii. 54. xxiii. 6. Mark i. 21, 23, 29, 39. iii. 1. vi. 2. xii. 39. xiii. 9. Luke iv. 15, 16, 20, 28, 33, 38, 44. vi. 9. ix. 2, 20. xiii. 5, 14, 42. xiv. 1. xv. 21. xvii. 1, 10, 17. xviii. 4, 7, 19, 26. xix. 8. xxii. 19. xxiv. 12. xxvi. 11.]

IV. It seems to be once used for a *place of Christian worship*, James ii. 2. See Wolfius and Vitringa, de *Synag.* Vet. lib. i. pars i. cap. 9. p. 192. and pars iii. cap. 2. p. 448. But this use of the N. was afterwards discontinued, the more effectually, it should seem, to discriminate the Christian from the Jewish places of worship. "As the Jews held courts of *judicature* in their *synagogues*, (see Vitringa, de *Syn.* Vet. lib. iii. pars i. cap. 11. Luke xxi. 12.) and there also punished offenders by scourging, (Mat. x. 17. Acts xxii. 19. xxvi. 11.) it is probable that the first Christians, after their example, held courts for determining civil causes in the places where they assembled for public worship, called here (James ii. 2.) *your synagogue*. For that the apostle speaks not of their assembly, but of the place where their assembly was held, is evident from his mentioning the litigants sitting in a more honourable or a less honourable place in the *synagogue*." (MacKnight.) And it is plain from ver. 4. that *judges* and *judicial causes* were here the subjects of the apostle's thoughts. [Schleusner and Bretsch. agree with Parkhurst. Wahl refers the place to the last head.]

☞ *Συναγωνίζομαι*, from *σύν* together, and *ἀγωνίζομαι* to strive.—With a dative, to strive together with, to join one's utmost strength to that of another, [see Thuc. iii. 65. and thence] to assist another in his labours with all one's strength. occ. Rom. xv. 30. where see Doddridge, Elsner, and Wetstein. [See Diod. Sic. i. 21 and 24. Dion. Hal. Ant. vii. 16. Dem. 576, 7.]

☞ *Συναθλέω*, ὦ, from *σύν* together or together with, and *ἀθλέω* to strive.

I. With a dative of the thing following, to strive together for. Phil. i. 27.

II. With a dative of the person following, to strive or labour together with. Phil. iv. 3.

Συναθροίζω, from *σύν* together, and *ἀθροίζω* to gather, which see under *ἱαθροίζω*.—To gather, assemble together. occ. Luke xxiv. 33. Acts xii. 12. xix. 25. [Num. xx. 2, 8. Joel iii. 11. 2 Sam. ii. 25. Polyb. iii. 50, 3. Xen. An. vii. 2, 8.]

☞ *Συναίρω*, from *σύν* together with, and *αἶρω* to take.—Properly, to take or take up together with. Hence in the N. T. *συναίρειν λόγον μετὰ*, to take an account with. I do not find that this phrase is ever used by the Greek writers. It seems to be formed after the analogy of the Latin, (like the phrase *crémassai én*, which see,) *rationes conferre*. occ. Mat. xviii. 23, 24. xxv. 19. [in the sense of *helping*, Dem. 16, 5.]

☞ *Συναϊχμάλωτος*, ου, ὁ, ἡ, from *σύν* together with, and *αἰχμάλωτος* a prisoner, which see.—A prisoner with another, a fellow-prisoner. occ. Rom. xvi. 7. Col. iv. 10. Philem. 23.

Συνακολουθῶ, ὦ, from *σύν* together, and *ἀκολουθῶ* to follow.—With a dative, to follow, accompany. occ. Mark v. 37. Luke xxiii. 45; [with ὁπίσω, Num. xxxii. 11. See Xen. An. iii. 1, 4. Dem. 1352, 10. Diod. Sic. xiii. 62. On the construction of this and similar verbs, see Matthiae, § 398. Lobeck on Phryn. p. 384.]

☞ *Συναλίζω*, from *σύν* together, and *ἀλίζω* to collect, gather, (used by Herodotus, i. 63. v. 45.) which either from *ἄλκις* abundantly, in great numbers, (Hom. II. ii. 90. et al.) or from *ἀλήη* an assembly (in Herodotus, i. 125).—To gather together, assemble. Thus the V. active is used in Herodotus, i. 125, 126. [and in Xen. Cyr. i. 4, 14. Jambl. Vit. Pythag. § 253.] Hence *συναλίζομαι*, pass. to be assembled, met, gathered together with. Particip. *συναλίζόμενος*, meeting with them, "conveniens cum illis, congregans se cum illis." Wetstein. Herodotus applies the passive in this sense, i. 62. v. 15. [See also Xen. An. vii. 3, 28. Jambl. Vit. Pythag. c. 85. Hesychius has *συναλίζόμενος*, *συναλίσθεις*, *συναχθεις*, *συναθροισθεις*.] Or if we consider *συναλίζόμενος* in Acts as a particip. mid., it may be rendered assembling or gathering them together, *αὐτοὺς* being understood, occ. Acts i. 4. Comp. ver. 6. and see Raphelius, Alberti, Wolfius, Wetstein, and Kypke, on ver. 4. and Suicer, Thesaur. in *συναλίζω*. [The Vulgate has *conversens*; (having derived the word, as Schl. observes, from *ἄλς* or *ἄλας*), like the Syriac and Arabic versions, and Chrysostom. The Etym. M. has *συναλίζόμενοι συναθροίζόμενοι ἢ συνεσθιοντες*. And in one of the versions of Ps. cxl. 4. this word is used for *ἐπη*.]

Συναναβαίνω, from *σύν* together with, and *ἀναβαίνω* to go up.—With a dative, to go up with. occ. Mark xv. 41. Acts xiii. 31. [In these places it is used of going up to Jerusalem. See Gen. i. 9, 14. Ex. xii. 38. Num. xii. 32. et al. for *πηγ*. Xen. An. i. 3, 13. v. 4, 8. Ælian, V. H. iii. 19. It is used properly in Lucian, Charidem. t. ii. p. 792.]

☞ *Συνανάκειμαι*, from *σύν* together with, and *ἀνάκειμαι* to recline, as at meat. With a dative, to recline, or (speaking agreeably to our custom) to sit, together with at meat. Mat. ix. 10. [xiv. 9.]

Mark ii. 15. [vi. 22, 26. Luke vii. 49. xiv. 10, 15. 3 Mac. v. 39.]

Συναμίγνυμι, from *σύν* together with, *ἀνά* emphatic, and *μίγνυμι* to mix.—*To mix together or together with.* Hence *συναμίγνυμαι*, pass. with a dative following, to be mixed with, i. e. to mix in company with; to associate, converse, or keep company with. occ. 1 Cor. v. 9, 11. 2 Thess. iii. 14. [Hos. vii. 8. for *ἡμίχρη*. Comp. Xen. Mem. i. 2, 20. Symp. ii. 5.]

Συναπαύομαι, from *σύν* together with, and *ἀναπαύομαι* to be refreshed, [which see.]—*With a dative, to be refreshed together with.* occ. Rom. xv. 32. [In Is. xi. 6. it is to lie down with.]

Συναντάω, *ᾧ*, from *σύν* with, and *ἀντάω* to meet.

I. With a dative, to meet with, meet. Luke ix. 37. [xxii. 10. Acts x. 25. Heb. vii. 1, 10. Gen. xxxiii. 1. for *ᾧ*; ibid. 17. for *ᾧ*; 19. for *ᾧ*; 1 Mac. v. 25. Polyb. i. 52, 6. Xen. An. i. 8, 15.]

II. With a dative, to happen to, befall. Acts xx. 22. [Eccl. ii. 14. ix. 11.]

Συνάντησις, *εως*, *ἥ*, from *συναντάω*.—*A meeting.* occ. Mat. viii. 34. *εἰς συνάντησιν τῷ Ἰησοῦ*, to the meeting with Jesus, i. e. to meet Jesus, in *occursum* Jesu. [The form here used occ. also in Gen. xiv. 17. for the Heb. *תִּקְרַח נִפְגַּע*. See also Num. xxxi. 13. Deut. i. 44. ii. 32. The word occ. for *תִּקְרַח* in Gen. xviii. 2. Josh. viii. 5, 14, 22. et al.]

Συναντιλαμβάνομαι, from *σύν* together, and *ἀντιλαμβάνομαι* to support, help, which see.—*With a dative, to support or help together, to assist jointly*, “*una sublevo, conjuncta operâ juvo.*” Mintert and Stockius. occ. Luke x. 40. Rom. viii. 26. [See Ps. lxxxviii. 21. Ex. xviii. 22. Num. xi. 17. Gen. xxx. 8. Wahl observes, that the gen. is used in this last passage, and so I find it in Mill; but Schleusner cites the passage with the dative. See Matthiae, § 365.]

Συναπάγω, from *σύν* together, and *ἀπάγω* to lead or carry away.

I. To lead or carry away together. Hence *συναπάγομαι*, pass. with a dative, to be led or carried away together with. Rom. xii. 16; where Wetstein shows that the Greek writers use it in like manner with a dative, for being carried or dragged away to prison with another. *Τοῖς ταπεινοῖς συναπαγόμενοι*, led along with, or suffering yourselves to be led along, as it were, with the poor, mean, and despised; such as most of the first Christians were. Comp. 1 Cor. i. 26—28. James ii. 5. and see Wolfius and Doddridge. After all, it should be observed that Chrysostom explains the apostle's expression by *ΣΥΓΚΑΤΑΒΑΙΝΟΝΤΕΣ εἰς τὴν τῶν ταπεινῶν εὐτέλειαν*, ‘condescending to the poor fare of the mean.’ [Schleusner gives Koppe's interpretation. He does not conceive that there is any opposition between the two members of the sentence, and takes *συναπαγόμενοι* as middle, thus, not having lofty thoughts, or withdrawing yourselves from the society of the humble. The verb is thus rendered, *I lead myself along with any one, go with him, make myself his companion*, &c. So Wahl. Macknight also says, *associate with the lowly*. Bretschneider agrees in explaining the verb with Parkhurst, but takes *ταπεινοῖς* as referring to things, not

persons, allowing yourselves to be led to a lowly method of thinking. The word occ. Ex. xiv. 6.]

II. Pass. to be led or carried away, in a mental sense. Gal. ii. 13. 2 Pet. iii. 17.

Συναποθνήσκω, from *σύν* together with, and *ἀποθνήσκω* to die.—*With a dative expressed or understood, to die together with.* occ. Mark xiv. 31. 2 Cor. vii. 3. 2 Tim. ii. 11. This decomposed V. is used likewise by the Greek writers. See Wetstein on Mark. [In the last place, the meaning cannot be, literally, to die together with, as in Mark xiv. 31. Wahl makes it, to die in the same manner with. Schleusner says, to suffer calamities with and after the likeness of any one, to be ready to undergo the severest sufferings and even death with any one. Macknight says, “If we die with Christ as martyrs for religion.” The word occ. Ecclus. xix. 9. Aleiph. ii. 3.]

Συναπόλλυμι, from *σύν* together with, and *ἀπόλλυμι* or *ἀπολέω* to destroy.—*To destroy together with.* Hence 2nd aor. mid. *to perish together with.* occ. Heb. xi. 31. [Gen. xviii. 23. xix. 15. Deut. xxix. 19. Dem. 907, 14.]

Συναποστέλλω, from *σύν* together with, and *ἀποστέλλω* to send.—*To send together with.* occ. 2 Cor. xii. 18. [Ex. xxxiii. 2, 12. 3 Esdr. v. 2. Xen. Cyr. iii. 3, 4.]

Συναρμολογέω, *ᾧ*, from *σύν* together, and *ἀρμολογέω* to compact fitly or properly, which from *ἀρμός* a neat compages, or system of many parts adapted to each other, (from *ἄρω* to adapt, fit,) and *λέλογα* perf. mid. of *λέγω* to collect.—*To frame fitly together, to compact harmoniously together.* occ. Eph. ii. 21. iv. 16. The V. *ἀρμολογέω* is used in the Anthologia, *ἩΡΜΟΛΟΓΗΣΕ τῶνον*, ‘he constructed a neat sepulchre;’ and *ἈΡΜΟΛΟΓΟΥΜΕΝΗ Οἰκὸδομή* is a building neatly compact. See Scapula's Lexicon, and Wetstein on Eph.

Συναρπάζω, from *σύν* intens. or together-with, and *ἀρπάζω* to take, seize.

I. To seize with force or violence. Luke viii. 29.

II. To take or drag by force or violence. Acts vi. 12. xix. 29. So Demosth. de Cor. *τινὰς δὲ ΣΥΝ-ΗΨΠΙΑΣΑΝ*, ‘they took some by force.’ See Elsner and Wolfius on Acts xxvii. 15. [Polyb. v. 41, 9. Lysias, 444, 9. See, too, Eur. Bacch. 443, 728. and Jacobs's Anthologia, t. ii. p. 194.]

III. **Συναρπάζομαι**, pass. to be hurried away, as a ship by the violence of the wind. Acts xvii. 15. The Greek writers, cited by Wetstein on the text, apply this V. as also *ἀναρπάζομαι*, [Thuc. vi. 104.] and the simple *ἀρπάζομαι*, [Eur. Cycl. 109.] in the like view, to persons sailing; and Kypke cites from Plut. de Garrul. p. 507. A. *ΝΕΩΣ μὲν γὰρ ἈΡΠΑΓΕΥΣΗΣ ὑπὸ πνεύματος ἐπιλαμβάνονται*—‘for a ship seized by the wind they confine—’ [It is metaphorically used in Prov. vi. 25. for being hurried away by love.]

[**Συναυλίζομαι**, from *σύν* and *αὐλίζομαι* to pass the night, stay, dwell. This is the reading in some MSS. in Acts i. 4. It occ. Prov. xxii. 24. Xen. Hell. i. 1, 21.]

[**Συναυξάνω**, from *σύν* and *αὐξάνω* to make to increase.—*To make to grow together, and hence in the middle*] *συναυξάνομαι* to grow together. occ. Mat. xiii. 30. [Dem. p. 107, 27. Herodian, i. 12, 8. Xen. Mem. iv. 3, 6.]

Σύνδεσμος, *ου, ὁ*, from *συνδέω*.—*A bond, band,*

or *ligament, that binds things together*. [1 Kings vi. 10. Job xli. 7. Thuc. ii. 75.] In the N. T. it is applied only figuratively. *occ.* Acts vii. 23. (where see Doddridge and Wetstein,) Eph. iv. 3. Col. ii. 19. iii. 14. Wetstein on Col. ii. 19. cites Galen using it for a *tendon* or *ligament* for the bones. [On Acts viii. 23. Schleusner adopts the explanation ἐν χολῇ πικρίας καὶ συνδέσμου ἀδικίας, (which is the reading of the Cambridge MS.) and says, that συνδ. ἀδ. means "that viciousness which keeps the mind bound as with a chain." Wahl, who adopts the other explanation, (i. e. εἰς—σύνδεσμον, i. e. σύνδεσμον ἀδικίας ὥς σε ὄντα,) explains the phrase by the German, ein *Wesbund* von Bösheit, i. e. a *choice specimen of iniquity*. Schleusner, however, very rightly cites Is. lviii. 6. where we have the phrase λύε πάντα σύνδεσμος ἀδικίας; and though he seems doubtful whether it casts any light on the passage before us, I cannot but think the apostle took his phrase from it. If so, Koppe's explanation is right, and the construction of this place first mentioned and preferred (under the head πικρία) must give way to the second. The expressions in the other places are not peculiar to the N. T. Simplicius (Epict. Ench. c. 37.) calls friendship the σύνδεσμος πασῶν τῶν ἀρετῶν; and see Plutarch, Vit. Num. c. 6.]

Συνδέω, from σύν together or together with, and δέω to bind.—*To bind together or together with.* *occ.* Heb. xiii. 3. [Schl. very rightly suggests the consideration of 1 Sam. xviii. 1. The word also *occ.* Ezr. iii. 26. Zeph. ii. 1. Xen. Hell. ii. 4, 5.]

Συνδοξάζω, from σύν together, and δοξάζω to glorify.—*To glorify together.* *occ.* Rom. viii. 17.

Σύνδουλος, ου, ὁ, ἡ, from σύν together with, and δούλος a servant.—*A servant together with another, a fellow-servant.* Mat. xviii. 28, [29, 30, 33. xxiv. 49. Eur. Med. 65. Androm. 64. Aristoph. Pac. 746. Lys. Frag. 36. Herod. ii. 134. Thomas M. (p. 649.) and Pollux (On. iii. 82.) say that ὁμόδουλος was the Attic word. In Col. i. 7. iv. 7. it seems to be a *colleague in certain duties*. See Ezr. iv. 7, 9, 17. v. 3, 6. et al. In Rev. vi. 41. xix. 10. xxii. 9. Schleusner and Wahl consider it as meaning *fellow-disciples of Christ*.]

Συνδρόμη, ἥς, ἡ, from συνδεδρομα perf. mid. of obsol. συνδρέμω to run together.—*A running together, concourse.* *occ.* Acts xxi. 30. So Athenæus in Wetstein, (whom see,) τοῦ ὄχλου ΣΥΝΔΡΟΜΗ'. [Judith x. 18. 3 Mac. iii. 8. Aristot. Rhet. iii. 10.]

Συνεγείρω, from σύν together, and ἐγείρω to raise.—*To raise together or together with.* *occ.* Eph. ii. 6. Col. ii. 12. iii. 1.—[*To assist in raising.* In Eph. ii. 6. Schleusner, with others, understands the words to relate to the future resurrection of believers. Wahl, with Macknight and others, interprets it more satisfactorily of the raising up them that were dead in sin to a life of righteousness. On the place of Col. ii. 12. and the figurative meaning of συνεγείρω there, see below in συνθάπτω. See Rom. vi. 6. The word *occ.* in Ex. xxiii. 5. and Phocyl. 134. of raising up something that has fallen. See also Is. xiv. 9.]

Συνέδριον, ου, τό, from σύν together, and ἔδρα a seat.—*An assembly of counsellors or judges, or the place where they assemble.* (Mat. x. 17. Mark xiii. 9. Acts vi. 15.) In the N. T. it is

spoken only of the *Great Sanhedrin*¹, or *Council* of the Jewish nation, consisting of seventy or seventy-two men of the *Elders* of the people and of the priests; whence it is called by St. Luke, xxii. 66. πρεσβυτέριον τοῦ λαοῦ, the elders of the people; Acts xxii. 5. τὸ πρεσβυτέριον; and Acts v. 21. γερονσίαν τῶν υἱῶν Ἰσραὴλ, the senate of the children of Israel; which latter phrase in the LXX answers to the Heb. זְרֵיזֵי יִשְׂרָאֵל, the Elders of the children of Israel, Exod. iv. 29; and this is exactly synonymous with זְרֵיזֵי יִשְׂרָאֵל, the Elders of Israel, (Exod. iii. 16, 18. xii. 21.) which is accordingly rendered by the LXX in these and other passages by γερονσία Ἰσραὴλ, or γερονσία τῶν υἱῶν Ἰσραὴλ. The Συνέδριον, then, or *Sanhedrin* of the Jews, mentioned in the N. T., is equivalent to the זְרֵיזֵי יִשְׂרָאֵל, Elders of Israel, in the Old; and the learned Grotius² is of opinion, that this *great Council* took its rise in Egypt, and that seventy *Elders* of the Israelites were there appointed to manage and regulate the affairs of the people, so far as the Egyptian kings permitted, in memory of the seventy heads of Jacob's family who first came into Egypt (see Gen. xlvii. 27. Exod. iii. 16. iv. 29); that these seventy *Elders* were afterwards ordained by God to bear the burden of judging the people together with Moses, (Num. xi. 14—17. Comp. Exod. xviii. 18.) and that when no *judge* was commissioned by immediate divine authority, as Joshua, Gideon, Jephthah, &c. were, recourse was to be had to this *supreme Council*, in cases of the greatest consequence and difficulty, Deut. xvii. 8—13³. He adds, that this *court* was restored to its ancient dignity by Jeshaphat, 2 Chron. xix. 8; was continued among the Jews, even during the *Babylonish captivity*, (see History of Susanna, 41, 50.) was invested with judicial authority by Artaxerxes, Ezra vii. 25, 26; and that when the Jews by arms recovered their liberty from Antiochus Epiphanes, the supreme authority resided in this *Council* or *Senate*. See 1 Mac. xii. 6. where the high-priest Jonathan writes to the Spartans in the name of himself and the *Senate*, comp. ver. 35. and ch. xiv. 20.—And though Gabinius⁴, the Roman president of Syria, about fifty-seven years before Christ, greatly abridged the power of the *Sanhedrin* at Jerusalem, by instituting four others, independent thereon, at Gadara, Amathus, Jericho, and Sephoris; yet it seems to have recovered its authority by Julius Caesar's⁵ reinstating the high-priest Hyrcanus in the sovereignty. And it is evident, from the account we have in the gospels of our Saviour's last trial, and in the Acts, of the persecution of his apostles, that the *Sanhedrin* retained a very considerable authority,

¹ This name *Sanhedrin*, סַנְהֶדְרִין, is taken from the Talmudical writers, who apply it not only to the *Great Council* of the Jews, but also to their *inferior Courts of Justice*. The word is found likewise in the Chaldee Targums, and is no doubt a corruption of the Greek συνέδριον. See Castell's Lexicon under סַנְהֶדְרִין, and Raymund Martin, Pugio Fidel, lxi. cap. 4. § 4. &c. and Voisin's Notes.

² See his note on Mat. v. 22. to which I refer the reader for further satisfaction.

³ But see the passage, and Qu.?

⁴ See Josephus, Ant. xiv. 5, 4. and de Bel. i. 8, 5. and Prideaux, Connex. pt. ii. book 7. An. 57. p. 453. 1st edit. 8vo.

⁵ See Josephus, Ant. xiv. 8, 5. and 10, 2. and de Bel. i. 10, 3. and Prideaux, Connex. ut sup. An. 47. p. 484.

and even in some cases a power of judging in causes of life and death, subject however to the controul of the Roman governors¹. See Mat. v. 22. Acts vi. 8. &c. vii. 57, &c. xxii. 4, 5, 20. xxvi. 10, &c. Comp. Josephus, Ant. xx. 8, 1. and Universal History, vol. x. p. 593. note (P.) 8vo edit.—It is necessary to observe, that the learned writers last cited maintain “that the Council of Seventy appointed by Moses lasted only during the lives of those Elders; and that the Sanhedrin was a new institution of a much later date².” Their principal argument in support of this opinion is, that “we do not find one word of such a high court either in the times of Joshua, of the judges, or of the kings, nor even after the Babylonish captivity, till the time of the Maccabees³.” And true it is, that we do not find them mentioned by the name of a Council, or Court of Justice, before the era just assigned; and I will add, nor then neither, for the word in 1 Mac. xii. 6. and in Josephus, Ant. xiii. 5, 8. is *γερουσία* the assembly of Elders, (so 2 Mac. i. 10. iv. 44. xi. 27.) and we have already shown that this name is equivalent to the Heb. *זְּנִי* Elders; and these *זְּנִי* are often mentioned, and that as concerned in affairs of the greatest consequence, under Joshua, the judges, and the kings, as any one may be convinced by turning to the following passages, Josh. viii. 10, 33. xxiv. 1. Judg. ii. 7. xxi. 16. 1 Sam. iv. 3. viii. 4. xv. 30. 2 Sam. iii. 17. v. 3. xvii. 4, 15. 1 Kings viii. 3. xx. 7, 8. 2 Kings xxiii. 1. 1 Chron. xi. 3. xv. 25. xxi. 16. 2 Chron. v. 2. 4. xxxiv. 29. Comp. Ezra x. 8. Ezek. viii. 11. We are informed by the Jewish writers, that the Grand Sanhedrin at Jerusalem not only received appeals from the inferior Sanhedrins, or courts of twenty-three men, (comp. under *κρισις* V.) but could alone take cognizance in the first instance of the highest crimes, and alone inflict the punishment of stoning. This account is confirmed by Mat. v. 22. and illustrates that text.—*Συνέδρια*, *τά*, seems to refer to the successive Sanhedrins at Jerusalem. Mat. x. 17. Mark xiii. 9. And our Saviour’s prophecies were accordingly fulfilled, Acts iv. 5, 7. v. 27. vi. 12. xxii. 30.—Josephus often uses *συνέδριον* for the Grand Sanhedrin at Jerusalem, in which the high-priest presided, Ant. xiv. 9, 3, 4. and 5. where he is giving an account of Herod’s (then a young man) being summoned before that court. [The word occ. of the whole Sanhedrin, in Mat. v. 22. xxvi. 59. Mark xiv. 55. xv. 1. John xi. 47. Acts v. 41. xxii. 30. xxiii. 1, 15. (though Schl., with others, understands it there of the council of the Roman commander of the auxiliary cohort, or the procurator of the province,) xxiv. 20. In Luke xxii. 66. Acts iv. 15. v. 27. vi. 12, 15. xxiii. 6, 20, 28. it is rather taken of the meeting of the Sanhedrin, or their place of meeting, as in *Ælian*, V. H. viii. 12. Xen. Hell. ii. 4, 22. In Mat. x. 17. Mark xiii. 9. most writers take it of the minor court of seven, (according to some,) or of twenty-three according to others. These were established in the different cities of Judea; and Schl. mentions,

that there were two of the courts of twenty-three at Jerusalem⁴.]

Συνειδῶ, or *συνείδω*, from *σύν* together with, or intens., and *εἶδω* or *εἶδω* to know.

I. To know together with another, to be conscious, privity. Acts v. 2. [Thuc. iv. 63. v. 82. Lev. v. 1.]

II. *Σύννοια*, perf. mid. with an accusative of the thing and a dative of the person. To be conscious, to know any thing relative to one’s self, or to one’s own behaviour, as compared with a rule of action. occ. 1 Cor. iv. 4. οὐδὲν γὰρ ἑμυῶν *σύννοια*, I am not conscious to myself of any thing (evil). So Libanius, *Ἑμαὶτῶι Σὺννοῖδα* Οὐδ’ ἐν; and Horace, in Latin, *nil conscire sibi*. Κακόν, φάλλον, or the like, are sometimes expressed, as by Libanius, *Κακόν* μὲν *Ἑμαὶτῶι* *Σύννειδα* Οὐδ’ ἐν; by Heliodorus, *Τὸ Μῆδεν* *Ἑαὶτῶι* *Σύννειδα* *Ὀὐτ’ αὖ* *Φαὶτ’ αὖ*. See more in Wetstein. [Job xxvii. 6. Polyb. i. 84, 11. Xen. Mem. ii. 9, 6. See Reiske, Ind. Gr. Dem. p. 713.]

III. To be informed of, made acquainted with. Acts xiv. 6. [2 Mac. iv. 41. Dem. 1408, 10.]

IV. To consider. Acts xii. 12. The Greek writers often apply it in this sense, as may be seen in Wetstein.

Συνείδησις, *εως*, *ἡ*, from *συνειδῶ*.—In general, conscience.

I. The conscience or mind itself considered as privity to or conscious of the actions or thoughts of the man. John viii. 9. Rom. ii. 15. ix. 1. 2 Cor. iv. 2. v. 11.

II. The conscience or mind considered as passing a judgment on a man’s own thoughts, words, or actions, according to some rule. Rom. xiii. 5. 2 Cor. i. 12. 1 Pet. ii. 19. Hence the expressions, a good conscience, Acts xxiii. 1. 1 Tim. i. 5, 19. Heb. xiii. 18; an undisturbed (*ἀπρόσκοπον*) conscience, Acts xxiv. 16; a weak, i. e. an erroneous, or not fully enlightened, conscience, 1 Cor. viii. 7, 12; a pure conscience, 1 Tim. iii. 9. 2 Tim. i. 3; a defiled conscience, Tit. i. 15. comp. 1 Cor. viii. 7; an evil, i. e. an accusing conscience, Heb. x. 22. On 1 Tim. iv. 2. see under *κατηγριάζω*. [The division adopted by Parkhurst may, perhaps, be considered as fanciful, but I have not thought it worth while to alter it, as the matter is not one of any moment.]

III. Consciousness. Heb. x. 2. 1 Cor. viii. 7. *τῇ συνείδησει τοῦ εἰδῶλου*, ‘with consciousness of some religious regard to the idol.’ Doddridge. Comp. 1 Cor. x. 28, 29. [Wahl and Schleusner say, judgment, opinion, &c.—The opinion or judgment that the idols are something. They refer 2 Cor. iv. 2. and v. 11. to the same head, as Schleusner does also 1 Cor. x. 28, 29.]

IV. Conscience, knowledge. 1 Cor. x. 25. *διὰ τὴν συνείδησιν*, ‘on account of your knowledge, that an idol is nothing.’ Ver. 27. ‘on account of your knowledge that the earth is the Lord’s.’ Macknight, whom see. This N. is once used by the LXX, Eccles. x. 20. for the Heb. *בְּכָרְךָ* thought, and in Wisd. xvii. 11; but is rarely found in the more ancient heathen writers; and even Josephus⁵, Philo Judæus, and Eusebius⁶, use the

¹ See Doddridge’s notes on Mat. xxvii. 2 John xix. 10. (and additional note to 1st edit.) and on Acts vii. 58. ix. 1. and Ap. Pearce’s note on John xvii. 31.

² See Univ. Hist. vol. iii. p. 125. note (R.) 8vo.

³ See Univ. Hist. vol. iii. p. 418. note (H.)

⁴ [See Joseph. Ant. iv. 8, 14. Mishna, Cod. Sanhedr. c. 11. Thes. ii. Maimon. Hile. Sanhedr. c. 1. Gemar. Babyl. Cod. Sanhedr. fol. 88, 2.]

⁵ See Wetstein on John viii. 9.

⁶ Hist. Eccles. p. 204. lin. 43. ed. Reading.

particip. perf. neut. *συνειδός* instead of it. Michaelis, however, Introd. to N. T. vol. i. p. 433. ed. Marsh, produces from Josephus, Ant. xvi. 4, 2. *ΣΥΝΕΙΔΗΣΙΝ ἀποπώριαν*, 'a guilty conscience;' and from Philo, Fragment. *ἡ τοῦ φαύλου ΣΥΝΕΙΔΗΣΙΣ*, 'a consciousness of evil.' It occurs likewise in Diodorus Sic. Excerpt. Vales. p. 305. where Philip, king of Macedon, is said to have been disturbed διὰ τὴν ΣΥΝΕΙΔΗΣΙΝ τῆς εἰς τὸν εὐγενίστατον υἱὸν ἀσβείας, 'by the consciousness of his unnatural treatment of a most noble-minded son?' and in Herodian, vii. 1. who also has the phrase ἐκ τῆς ἈΓΑΘΗΣ ΣΥΝΕΙΔΗΣΕΩΣ, vi. 9. ed. Oxon.

Σύνειμι, from *σύν* together with, and *εἰμι* to be.—With a dative, to be with. occ. Luke ix. 18. Acts xxii. 11. But Raphaelius observes on Luke ix. 18. that *συνῆσαν* may be interpreted approached, came to; and cites Arrian using the particip. fut. *συνεσόμενον* with a dative in this sense. Comp. Col. i. 6. and *πάρεμι* III. [There is no reason for this opinion of Raphaelius. The word *συνών* for a friend or companion occ. Jer. iii. 20. Comp. 3 Esdr. vi. 2. Ælian, V. H. xii. 52. Xen. Mem. i. 1, 10.]

Σύνειμι, from *σύν* together, and *εἰμι* to come.—To come together, assemble. occ. Luke viii. 4. [Xen. Cyr. v. 4, 19. Herod. i. 83.]

Συνεῖρχομαι, from *σύν* together with, and *εἰσ-έρχομαι*.—With a dative, to enter in together with. We have 2 aor. (by syncope) *συνεσῆλθον*. occ. John vi. 22. xviii. 15. [Esth. ii. 13. Job xxii. 4. Xen. An. iv. 5, 9.]

Συνέκδημος, *ον*, *ὁ*, *ἡ*, from *σύν* together with, and *ἐκδημος* who is absent or hath travelled from his own people or country. Comp. *ἐκδημιέω*.—A fellow-traveller in foreign countries. occ. Acts xix. 29. 2 Cor. vii. 19. [Palaeph. fab. 46, 4.]

Συνεκλεκτός, *ἡ*, *όν*, from *σύν* together or together with, and *ἐκλεκτός* elected, chosen.—Chosen or elected together with, namely, to the privileges and blessings of the Gospel. Comp. *ἐκλέγομαι* III. and *ἐκλεκτός* III. occ. 1 Pet. v. 13. where it is applied to the Church of Babylon in respect of other Churches. [Some have fancied, that *συνεκλεκτή* here is a proper name. Others have taken it for Peter's wife.]

Συνελαύνω, from *σύν* together, and *ἐλαύνω* to drive, and *Συνελάω*, *ῶ*, from *σύν* together, and *ἐλαύνω* to drive.

I. Properly, to drive together, compel.

II. To persuade, urge earnestly. occ. Acts vii. 26. *συνήλασεν αὐτοὺς εἰς εἰρήνην*, 'he urged them to peace;' where Wetstein cites from Plut. Cies. p. 728. A. *ΣΥΝΕΛΑΥΝΟΜΕΝΟΣ ἄκων Εἰς μάχην*, 'compelled against his will to fight.' [occ. 2 Mac. iv. 26, 42. v. 5. Xen. Cyr. i. 4, 14. Polyb. xxviii. 5, 6. Ælian, V. H. iv. 15.]

Συνεπιμαρτυρέω, *ῶ*, from *σύν* together with or at the same time, *ἐπι* to, and *μαρτυρέω* to testify.—To testify, bear witness together or at the same time with. occ. Heb. ii. 4. On which text Wetstein cites Galen [de Fac. Med. Script. iv. extr.] using this decomposed verb. Clement also, 1 Cor. § 23 and 43. applies it in the same sense as the apostle. [Polyb. xxvi. 9, 4. Sext. Emp. Adv. Log. ii. 324.]

[*Συνεπιτίθημι*.]

[I. Properly, to lay any thing on with another, from *σύν* and *ἐπιτίθημι*.]

[II. In the middle, to attack a thing with another, set on together. So in Griesbach, in Acts xxiv. 9. See Deut. xxxii. 27. Polyb. i. 32, 2. Xen. Cyr. iv. 2, 3. Thuc. vi. 10.]

Συνέπομαι, from *σύν* with, and *ἐπομαι* to follow, accompany, which from *ἐπω* to follow, attend, be busy, employed about (see Homer, Il. vi. 321. xv. 555. and Damm's Lex. col. 691). With a dative, to attend, accompany. occ. Acts xx. 4. [2 Mac. xv. 2. Thuc. i. 60. vii. 57. Apoll. Bibl. iii. 12.]

Συνεργέω, *ῶ*, from *συνεργός*.—To work together, or, construed with a dative, together with, to co-operate with. occ. Mark xvi. 20. Rom. viii. 28. (where see Wolfius and Wetstein.) 1 Cor. xvi. 16. 2 Cor. vi. 1. (where see Macknight.) Jam. ii. 22. [In Rom. viii. 28. Macknight explains the word thus, "All things, whether prosperous or adverse, co-operate for the salvation of them who love God." occ. 3 Esdr. vii. 2. 1 Mac. xii. 1. Diog. L. vii. 104. Polyb. i. 48, 1. Xen. Mem. ii. 3, 18.]

Συνεργός, *οῦ*, *ὁ*, *ἡ*, from *σύν* together with, and *ἐργον* a work.—A worker with another, a fellow-worker or labourer. A joint-helper or promoter.

[(1.) With a gen. of the person helped. Rom. xvi. 3, 9, 21. Phil. ii. 25. iv. 3. Philem. 1, 24. See, too, 1 Cor. iii. 9. 1 Thess. iii. 2.]

[(2.) And with a dative of the thing promoted, with or without *ἐν*. 3 John 8. Rom. xvi. 3. 1 Thess. iii. 2. See Matthiæ, § 404.]

[(3.) With only a gen. of the thing. 2 Cor. i. 24. where Wahl translates, with respect to your joy, as in 2 Cor. viii. 23. Comp. 2 Mac. viii. 7. xiv. 5. Polyb. i. 7, 8. Xen. Mem. ii. 3, 3.]

Συνέρχομαι, from *σύν* together with or together, and *έρχομαι* to come.

I. With a dative, to come [or go, journey] together with. Luke xxiii. 55. John xi. 33. [(which passage is by Wahl and Schleusner referred to sense II.) Mark xv. 41. Acts ix. 39. x. 23, 45. xi. 12. xiii. 31. xv. 38. xxi. 16. Schleusner also puts the passage assigned by Parkhurst to sense III. under this head.]

II. With a dative, to come together to, to assemble with. Mark xiv. 53. Absolutely, to come together, meet, assemble. Mark iii. 20. Luke v. 15. John xviii. 20. [Acts i. 6. ii. 6. v. 16. x. 27. xvi. 13. xix. 32. xxi. 22. xxv. 17. xxviii. 17. 1 Cor. xi. 17, 18, 20, 33, 34. xiv. 23, 26. Ex. xxxii. 26. Polyb. i. 78, 4 and 6. Xen. Mem. i. 2, 42. An. iii. 5, 7.]

III. With a dative, to keep company, converse intimately, with. Acts i. 21.

IV. To come, cohabit, or live together, as man and wife. Mat. i. 18. 1 Cor. vii. 5. That this V. sometimes in the Greek writers signifies to have matrimonial commerce together, is clearly proved by the passage produced by Raphaelius, Elsner, Wetstein, and Scott. Nevertheless Kypke agrees with those who in Mat. do not confine it to this sense, but understand it as including also the nuptial feast, and the being solemnly brought to the husband's house. For *συνελθῆν* in ver. 18. an-

swers to παραλαβῆν ver. 20 and 24; and by Luke i. 26, 27, 56. at least about three months, which Mary spent with Elizabeth, passed between her espousals and her being brought to the house of Joseph. And in this latter sense also Kypke shows it is applied by the Greek authors, particularly by Dionysius Halicarn. and Plutarch. Comp. Wolfius and Wetstein. But in 1 Cor. vii. 5. six ancient, and two later MSS., for συνέχεσθε read ἦτε, which Griesbach has accordingly admitted into the text. [Comp. Xen. Mem. ii. 2, 4. Diod. Sic. iii. 57. Apoll. Bibl. i. 3, 3. and the use of *convento* in Tacit. Ann. xi. 27; and of *via* in Heb. See Fessel, Adv. Sac. ii. 16.]

Συνεσθίω, from σύν together with, and ἐσθίω to eat.—[Properly, to eat, take one's meals with another, as in Gen. xliii. 32. Lucian, Parasit. § 22. Then, to live familiarly with. Such would seem to be its sense in the N. T., though some understand it literally.] With a dative. Luke xv. 2. 1 Cor. v. 11; with the preposition μετά and a genitive. Gal. ii. 12. [See Ps. ci. 5.]

Σύνεσις, εως, ἡ, from συνίημι to understand. I. Understanding, [intelligence,] knowledge. Luke ii. 47. 1 Cor. i. 19. Eph. iii. 4. Col. i. 9. ii. 2. 1 Tim. ii. 7. [Deut. iv. 6. Job xx. 3. Prov. ix. 10. for נָחַם; and for לָבַח in 1 Sam. xxv. 3. 2 Chron. xxx. 22; for נָחַם, Job xv. 2. Is. xlvii. 10; and for many other words of somewhat similar import.]

II. The faculty of the understanding or intellect. Mark xii. 33.

Συνετός, ὁ, ὄν, from συνίημι to understand.—Understanding, intelligent, prudent. occ. Mat. xi. 25. Luke x. 21. Acts xiii. 7. 1 Cor. i. 19. [1 Chron. xv. 21. for נָחַם; Eccl. ii. 11. for לָבַח; for לָבַח Prov. xv. 23; for נָחַם, Gen. xli. 33. Is. v. 21.]

Συνευδοκέω, ὦ, from σύν together with, and εὐδοκέω to think well, which see.—To think well [approve] together with another, to consent, agree. 1 Cor. vii. 12, 13.—Joined with a dative of the thing, to consent to, approve of, be well pleased with. Luke xi. 48. Acts viii. 1. [1 Mac. i. 57. 2 Mac. xi. 24; and absolutely, Acts] xxii. 20. With a dative of the person, to be well pleased with, to agree with, and take complacency in. Rom. i. 32.

Συνευωχέομαι, οὔμαι, from σύν together with, and εὐωχέομαι to feast, especially luxuriously, which from εὐ εἶναι *faring well*, or from εὐ well, and ὄχη food, which from ἐχῶ to sustain¹.—With a dative, to feast together with. occ. 2 Pet. ii. 13. Jude 12. [In both places *luxurious feasting* seems implied, as it is by the simple verb, in Judith i. 16. See Lucian, Ver. Hist. ii. 7, 1. p. 464. ed. Schneider. Why Schleusner should say that in Xen. Mem. iii. 14, 7. it is so applied, I cannot guess. See the note.]

Συνεφίστημι, from σύν, ἐπί, and ἵστημι [to appoint, and in the intransitive senses, to stand.] In the N. T. only the 2nd aor. occ. in an intransi-

tive sense, to stand or rise up together (in a seditious manner). Acts xvi. 22. See Num. xvi. 3.]

Συνέλω, from σύν intensive, and ἔλω to have.

I. To hold, hold fast. Luke xxii. 63.

II. To straiten, confine, as the thronging of the people did Christ. Luke viii. 45; as the Roman armies were to straiten Jerusalem. xix. 43. [1 Sam. xxiii. 3. 2 Mac. ix. 2.]

III. To hold, [confine, or] stop, [used of the ears.] Acts vii. 57. So Plutarch, in Wetstein, 'ΕΠΙΣΧΟΜΕΝΟΣ ΤΑ ὦΤΑ ταῖς χερσίν, 'holding his ears with his hands.'

[IV. To torment or afflict, and hence] συνέχομαι, pass. to be afflicted with, [tormented by,] i. e. to be sick of, a distemper, detineri morbo. Mat. iv. 24. Luke iv. 38. Acts xxviii. 8. The Greek writers apply it in the same manner, as may be seen in Wetstein on Mat. iv. 24. [See Diod. Sic. v. 63. Aristid. Serm. Sac. ii. 520. Any evil disease or pain, by an easy metaphor, is supposed to hold us as if by a chain. And in the same way the verb is used of the mind, as to be tormented or distressed by fear, Luke viii. 37, and in Menander, (p. 218, l. 147. ed. Le Clerc,) συνέχεται λύπαις αἰ; and absolutely, of mental distress. Luke xii. 50. Phil. i. 23. Comp. Job iii. 24. vii. 11. xxxi. 23. (in the active.)]

V. To constrain, bind. 2 Cor. v. 14. "constrigit, strictos tenet," Scapula, whom see. So the modern Greek version, συσφίγγει. [Or, perhaps, rather, to urge, impel, and so Wahl and Schleusner. Hence] συνέχομαι, pass. to be constrained, urged, "pressed," English Translat. occ. Acts xviii. 5. where Diodati, era sospinto dallo Spirito, 'was impelled by the Spirit.'? so Martin's French translation, étant poussé par l'Esprit; both evidently referring τῷ Πνεύματι to the Holy Spirit. See Doddridge. Comp. also Whitby. But observe, that five MSS., three ancient, for πνεύματι here have λόγῳ, which Griesbach admits into the text; and the Vulg. renders the expression by instabat verbo, was earnestly employed in (preaching) the word, whence Bp. Pearce (whom see) collects that the true meaning of συνείχετο is, unà eum illis instabat vel implicabatur, 'he together with them (i. e. Silas and Timotheus lately arrived) was earnestly employed.'

Συνήδομαι, from σύν with, and ἡδομαι to be pleased, pass. of ἡδῶ to please, delight, which see under ἡδίσως.

I. With a dative, in the Greek writers most commonly, to congratulate. See Elsner and Wetstein on Rom. [Herod. iii. 36. to rejoice with, join in rejoicing. Xen. An. v. 5, 7. vii. 7, 24.]

II. With a dative, to be pleased or delighted with, to delight in. occ. Rom. vii. 22. Elsner has observed that Euripides uses it in this sense, Med. 136.

Οὐδὲ ΣΥΝΗΔΟΜΑΙ, ἴνατα.

"ΑΛΓΕΣΙ δόματα—"

Nor am I delighted with the afflictions of this house.

[Ælian, V. H. ix. 21.]

Συνήθεια, ας, ἡ, from σύν with, and ἥθος a custom.—A custom, a common custom. occ. John xviii. 39. 1 Cor. xi. 16. [Some MSS. have this word in 1 Cor. vii. 7. Symm. Prov. xvii. 9. 4 Mac. ii. 11. Xen. Ven. xii. 4. Æsop, Fab. 5.]

Συνηλικιώτης, ου, ὁ, from σύν together,

¹ [Socrates (see Xen. Mem. Soc. iii. 14, 7.) having observed that this word εὐωχέσθαι in Attic means to eat, adds, that the εὐ has a relation to the eating simple and wholesome food; so that he attributes the term to those who live moderately. Pollux (i. 1, 30.) and Athenæus (viii. p. 363. B.) derive the word from εὐ εἶναι.]

and ἡλικιώτης *one of the same age*, which from ἡλικία *age*.—*One of the same age with another.* occ. Gal. i. 14. Diodorus Siculus, [i. 52.] cited by Wetstein, uses this word. [Alcioph. i. Ep. 12. Dion. Hal. Ant. x. 49.]

Συνθάπτω, from σύν *together with*, and θάπτω *to bury*.—Joined with a dat. *to bury together with*. occ. Rom. vi. 4. Col. ii. 12. [With respect to the meaning of συνθάπτω in Rom. vi. 4. it will be best collected by the following extract from Bingham. "Persons were usually baptized by immersion or dipping their whole bodies under water, to represent the death, and burial, and resurrection of Christ together" (the body being thus hidden in the water as in a tomb); "and therewith to signify his own dying unto sin, the destruction of its power, and then resurrection to a new life. There are a great many passages in St. Paul which plainly refer to this custom, as Rom. vi. 4. Col. ii. 12." Bingham's Antiq. bk. xi. ch. xi. § 4. Chrysostom (in John iii. 5. Hom. xx. 5.) thinks, that immersion and emersion are symbols of man's descent into the grave and his resurrection. Our Church prays, that "the old Adam may be so buried that the new man may be raised up in us," and that "we who are made partakers of Christ's death may be also partakers of his resurrection;" and exhorts us, that "we who are baptized should die from sin, and rise again unto righteousness."]

Συνθλάω, ὦ, from σύν intensive, and θλάω *to break*, a word formed from the sound, like crash, &c. in English.—*To break, break in pieces*, confringo. occ. Mat. xxi. 41. Luke xx. 18. [Ps. lvii. 6. cvii. 6. Is. xlv. 2.]

Συνθλίβω, from σύν intensive, and θλίβω *to press*.—*To press upon very much, to throng*. occ. Mark v. 24, 31. [Ecclus. xxxiv. 1. Plut. t. viii. p. 761. ed. Reiske.]

Συνθρύπτω, from σύν intensive, and θρύπτω *to break to pieces, enervate*.—*To break, enfeeble, weaken*. occ. Acts xxi. 13. where Vulg. affligentes, i. e. says Wetstein, "animi mei robur frangentes, cor meum molle reddentes, breaking the strength of my mind, making my heart feeble." So Plutarch uses κατακλῆν, and συντρίβειν τὴν διάνοιαν, and κατακλῆν τὴν ψυχὴν; and the Latins frangere and infringere animus (see Elsner); and Plato in Wetstein has τὰς ψυχὰς ἈΠΟΤΕΘΡΥΜΜΕΝΟΙ. Comp. Kypke. [See Ps. li. 19. in Heb. Κατακλῆν ψυχὴν occ. in Appian, Alex. de Bell. Parth. p. 245. and frangere animos, in Lucan, i. 354.]

Συνιένω. See Συνίημι III.

Συνίημι, from σύν *together or together with*, and ἵημι *to send or put*.

I. Properly, *to send or put together*.

II. *To attend to, to mind*, q. d. *to put with or to one's mind*, [and thence, *to understand*, Mat. xiii. 13—15, 19. (not giving his attention to, and so in 23,) 31. xv. 10. xvi. 12. xvii. 13. Mark iv. 12. vi. 32. vii. 14. viii. 17, 21. Luke ii. 50. viii. 10. xviii. 34. xxiv. 45. Acts vii. 25. xxviii. 26, 27. Rom. xv. 21. 2 Cor. x. 12. (where some MSS. omit οὐ συνιοῦσιν. See Kypke and Wolf.) Eph.

v. 17. Ceb. Tab. 3. Xen. Cyr. i. 6, 2. In Deut. xxxii. 7. (and Ps. v. 1. xxviii. 5. xli. 1. 1. 22. Hom. Il. B. 26. cited by Parkhurst, who also refers to the Schol. on Hom. Od. A. 271.) and in Ps. exix. 94. the verb means, *to attend to*. See Prov. ii. 5. xxi. 12. xxviii. 5. Jer. ix. 12. In Rom. iii. 11. Schleusner translates it, *to worship God piously*; Wahl and Bretschneider say, *to be wise with respect to God*.]

Συνίστημι, [συνιστάνω,] and συνιστάω, ὦ, from σύν *together with*, and ἵστημι or ἰστώ *to set, place*.

I. *To set or place together with*; hence in the perf. act. joined with a dative, *to join together with*; whence the particip. perf. act. plur. masc. συνεστώτας, by contraction for συνεσταότας, which, by the Ionic dialect, for συνεστηκότας, or συνεστακότας. occ. Luke ix. 32. [1 Sam. xvii. 26.]

[II. *To set, place, or bring forward, for the sake of commending, and hence, to commend*. 2 Cor. iii. 1. iv. 2. v. 12. x. 18. xii. 11. Parkhurst cites Longinus, cap. 34. (ἐπι μᾶλλον ἂν ὑπερίδην συνεστήσειν,) and see 1 Mac. xii. 43. 2 Mac. iv. 24. Ceb. Tab. 11. Xen. Mem. i. 6, 14. and Cyr. iv. 5, 28. In Rom. xvi. 1. the sense appears rather, *to recommend*.]

[III. *To bring forward, declare, show, demonstrate*. Rom. iii. 5. (which Parkhurst puts under the last head,) v. 8. 2 Cor. vi. 4. Gal. ii. 18. See Job xxviii. 23. Diod. Sic. xiii. 91. xiv. 45.]

[IV. *To constitute, or make to exist, and in the intransitive tenses, to exist, subsist, consist*. There is a very difficult passage in which the word occurs. In this sense, 2 Pet. iii. 5. ἡ γῆ ἐξ ὕδατος καὶ διὰ ὕδατος συνεστώσα, δι' ὧν, &c. Parkhurst adopts the English translation of the first part, *and the earth standing out of the water and in the water*, and adds, that this was the case both at the first formation and at the height of the flood, when things were in the same state as at first, i. e. when, according to his fancy, by an inward and outward expansion, there was formed a solid shell of earth between two spheres of water, (δι' ὧν) by which waters thus situated the world was destroyed. This interpretation does not require much discussion. We may, however, observe, that Glass and many others interpret διὰ ὕδατος, *in the water*, supposing the land to be partly out of the water and partly in it. So Fabricius ad Sext. Emp. ix. p. 594. Camerarius, too, explains διὰ here to be *in the midst of*. Schilling, (Misc. Duisburg. t. ii. p. 66.) whose interpretation is adopted by Schleusner, says, that διὰ here signifies the efficient or instrumental cause, i. e. that it is only by a due admixture of water that the earth has its firmness, form, coherence, &c. And so nearly Macknight. Some even go further, and make the water supply the materials for the formation of the earth. Thales (see Origen. Philosoph. c. i. p. 22. ed. Wolf.) said that πάντα ἐξ ὕδατος συνιστάναι. See to the same purpose, Diog. L. i. 27. Sen. Nat. Quest. iii. 13. As to δι' ὧν, Beza, Whitby, and others, interpret it of the heavens and earth, from which the waters of the deluge came. Macknight thinks it for δι' οὗ, and refers it to the word of God. Συνίστημι also occurs, according to Wahl and others, in this sense in Col. i. 17. So in Aristotle, de Mundo,

¹ [Συνιοῦσι, in this case, as in many others of verbs in μι, seems borrowed from a corresponding verb in εω.]

c. 5. ἐκ τῶν ἐναντίων ἀρχῶν συνέστηκεν ὁ κόσμος, *the world consists or arises from opposite elements.* So Philo, de Alleg. ii. p. 62. de Plantat. Noë, p. 215. Strabo, xvii. p. 1164. Diod. Sic. i. 7 and 10. Others, however, as Schleusner, think, that only *conservation* is implied in the place of Colossians. Parkhurst says, *formation and preservation*, and he quotes, after Raphaelius, Aristot. de Mundo, c. 6. ἐκ Θεοῦ τὰ πάντα, καὶ διὰ Θεοῦ ἡμῖν συνέστηκεν, *all things subsist or consist from and by God.* By referring to ver. 16. I should think this latter opinion much strengthened.]

Συνοδεύω, from σύν together with, and ὁδεύω to journey, which from ὁδός a way.—With a dative, to journey or travel together with. occ. Acts ix. 7. [Wisd. vi. 23. Herodian, iv. 7, 11.]

Συνοδία, ας, ἡ, from σύν together, and ὁδός a way.—A company of persons journeying or travelling together. occ. Luke ii. 44. In the Greek writers it frequently signifies a travelling together, and also the companions of a journey. [So Arrian, D. E. iii. 26. But in Strabo, iv. p. 314. ed. Almelov. it occurs in St. Luke's sense. In Neh. vii. 5 and 64. it means a family, because, as it is said, the same family journeyed together.]

Σύνουδα, perf. mid. of συνείδω, which see.

Συνοικέω, ὦ, from σύν together with, and οἰκέω to dwell.—To dwell or cohabit with. occ. 1 Pet. iii. 7. [It here refers to matrimonial cohabitation, as in Ælian, V. H. iv. 1. xii. 52. Xen. Cyr. iv. 4, 10. Lysias, Fragm. 17, 19. Herodian, i. 6, 11. Ecclus. xxv. 11, 18. In Xen. de Rep. Lac. i. 8. it has an even stronger sense. See also Deut. xxiv. 1. xxv. 6. Is. lxii. 5. In Xen. Hell. ii. 3, 4. it is simply to live together.]

Συνοικοδομέω, ὦ, from σύν together, and οἰκοδομέω to build.—To build or build up together. occ. Eph. ii. 22. [The meaning is, to receive together into the Church of Christ, which is often compared to a temple built to the honour of God. The word occ. 3 Esdr. v. 88.]

Συνομιλέω, ὦ, from σύν together with, and ὁμιλέω to talk, converse. With a dative, to talk or converse with. occ. Acts x. 27. [See Ceb. Tab. 13.]

Συνομορέω, from συνόμορος bordering together, from σύν together, and ὄμορος bordering, adjoining, which from ὁμοῦ together, and ὄρος a border, bound.—With a dative, to adjoin, or be adjoining to. occ. Acts xviii. 7.

Συνοχή, ἥς, ἡ, from συνέχω to straiten, distress, which see.—Distress. occ. Luke xxi. 25. 2 Cor. ii. 4. [See Job xxx. 3. Judg. ii. 3. Artem. ii. 3. It is used for the straitening of a siege in Jer. lii. 5. Micah v. 1.]

Συντάττω, from σύν intens. and τάττω to order. [Properly, to arrange with others, often used of arranging an army. See Xen. Cyr. iii. 3, 13. An. i. 3, 14.]—To charge, command, order. occ. Mat. xxvi. 19. xxvii. 10. [Gen. xviii. 19. Ex. xii. 35. Polyb. iii. 50, 9. Xen. Cyr. viii. 2, 3. Diod. Sic. i. 70. See d'Orville ad Chariton. Aphr. ii. 1.]

Συντέλεια, ας, ἡ, †from συντελέω, perfect.—A finishing, consummation, end. Mat. xiii. 39. Heb. ix. 26. et al. On Mat. xxiv. 3. xxviii. 20. see (600)

under αἰών VI. [Bennet's Rights of the Clergy, c. 1. The word occurs for end or consummation in Jer. iv. 27. v. 10, 18. Deut. xi. 12. Polyb. iv. 28, 8.]

Συντελέω, ὦ, from σύν intens. and τελέω to finish.

I. To finish entirely, end, make an end of. Mat. vii. 28. Luke iv. 13.—of time, iv. 2. Acts xxi. 27. [Job i. 5. Lam. iii. 23. Ruth iii. 18. Polyb. iv. 81, 3. Dem. 522, 4.]

II. To accomplish, perform. Mark xiii. 4. Rom. ix. 28; where Elsner observes that λόγον συντελεῖν is to perform what was determined, which Diodorus Siculus expresses in like manner by ΣΥΝΤΕΛΕΏΣΑΙ τὸ ὀδεῖν. [See Lam. ii. 17. Is. x. 22. Schleusner and Wahl are divided between this meaning and to destroy. See Ez. vii. 15. Jer. vi. 11. et al.]

III. To complete, perfect, make, perficio. Heb. viii. 8. [comp. Jer. xxx. 31. Schleusner says, pango, facio, si de fœdere sermo est. Jer. xxxiv. 15.]

Συντέμνω, from σύν intens. and τέμνω to cut. [I. Properly, to cut off, cut short. Thuc. vii. 36.]

[II. Hence, to cut short a speech, or rather, to speak shortly and concisely, as the Scholiast on Aristoph. Thesm. 185. says, συντέμνει λόγον βραχίως καὶ συντόμως ἀγορεύειν. See Eur. Hec. 1180. Philostr. Vit. Apoll. vii. 17.]

[III. To finish quickly, execute speedily. Rom. ix. 28. λόγον συντελὺν καὶ συντέμνων. Hesychius has συντεμὼν συντελέσας.]

[IV. To determine, decree. Rom. ix. 28. λόγον συντεμνημένον ποιήσει Κύριος. The words are taken from Is. x. 23. where the corresponding word is γνῶ, which is also to cut, and then to decide. See Schultens on Prov. xxi. 5. Is. xxviii. 22. Dan. ix. 26.]

Συντηρέω, ὦ, from σύν intens. and τηρέω to observe, preserve.

I. To preserve safely. Mat. ix. 17. Luke v. 38. Comp. Mark vi. 20. where Vulg. custodiebat eum, Worsley and Campbell, protected him. See Campbell's note, and Wolfius.

II. To keep carefully in mind. Luke ii. 19. Comp. ver. 51. and διατηρέω. [See Dan. vii. 28. Polyb. xxxi. 6, 5.]

Συντίθημι, from σύν together, and τίθημι to put.

I. Properly, to put together.

[II. In the middle, to agree upon, settle. John ix. 22. where the plup. pass. occ. (as frequently) in a middle sense. See Matthiæ, § 493. Acts xxiii. 20. Comp. Dan. ii. 9.]

III. To agree, bargain. Luke xxii. 5. [Herod. i. 82. Xen. Hell. vi. 3, 5. Eccl. xii. 2. 1 Mac. ix. 70. xi. 9.]

IV. To agree, assent to. Acts xxiv. 9. [It is not clear that this is the right reading.]

Συντόμως, adv. from σύντομος concise, brief, which from συντέτομα perf. mid. of συντέμνω, which see.—Concisely, briefly. occ. Acts xxiv. 4. So Scapula observes that Demosthenes and Isocrates often use the phrase συντόμως εἰπεῖν to speak briefly. See also Wetstein. [It is, in a short time, Prov. xxiii. 28. Comp. 3 Mac. v. 25. Prov. xiii. 23.]

Συντρέχω, from σύν together, and τρέχω to run. [I. To run together, used of a multitude collecting. Mark vi. 33. Acts iii. 11. In both cases we have the 2nd aor. συνέδραμον. Comp. Judith vi. 18. xiii. 14. xv. 15. Thuc. vi. 57.]

[II. To run together with any one. Xen. Cyr. ii. 2, 9, and metaphorically, to co-operate, or labour together, go along with. 1 Pet. iv. 4. of rushing together into the same profusion. See Ps. xlix. 18. Dem. 214, 7.]

Συντριβω, from σύν intens. and τρίβω to break. I. To break, break in pieces, contero, confringo. Mark v. 4. John xix. 36. Rev. ii. 27. [Gen. xix. 9. Ex. ix. 25. Dan. ii. 42. Xen. Cyr. vi. 1, 29.]

II. To bruise. Luke ix. 39. (where see Kypke.) Rom. xvi. 20. Mat. xii. 20. which is a citation from Is. xlii. 3. where the Heb. word answering to συντετριμμένον is דָּרַס dashed, bruised. Rom. xvi. 20. refers to Gen. iii. 5. where the correspondent Hebrew word is הָשָׁה to overwhelm¹. [Wahl gives the sense, to break the strength of, in the two first places, citing Polyb. xxvi. 3, 6. and to shake in the place of St. Matthew. Schleusner in the place of St. Luke cites 1 Kings xx. 37. Is. iii. 15. and gives the sense to wound, torment, break down. He explains the metaphor in St. Matthew to mean, men of small understanding; understanding, I suppose, the poor and ignorant Jews, broken down and oppressed by the Pharisees. The place of Romans he understands with Wahl.]

III. In the passive, to be broken or contrite in heart. Luke iv. 18. which is a citation of Is. lxi. 1. where the LXX use the same word, συντετριμμένους, for the Heb. דָּרַס broken, or to be broken. So Polybius, [xxxi. 18, 11.] τὰ μὲν πλήθη ΣΥΝΕΤΡΙΒΗΤΑΙΣ ΔΙΑΝΟΙΑΙΣ, 'the common people were broken or dejected in mind.' See more instances of the like application of the V. by the Greek writers in Raphelius, Wetstein, and Kypke. [Comp. Jer. xxii. 20. Diod. Sic. xi. 59. xvi. 81.]

IV. To shake, agitate, rub together. Thus several eminent commentators² explain Mark xiv. 3. alleging that it is hardly probable the woman should break the alabaster-box on such an occasion, but very likely that she would shake it in order to liquefy and improve the perfume it contained. "Shaking of liquids of that nature," says Blackwall³, "does break and separate their parts; and συντρίψασα is an excellent word for this purpose. To this sense we have the following passages.

*Et fere excusso cinnama fusa vitro*⁴.

—quod fracta magis redolere videntur
Omnia, quod contrita⁵."

The simple V. τρίβω signifies to rub, as well as to break. Thus Æschines, cited by Scapula, uses τρίβαι τὴν κεφαλὴν for rubbing or scratching the head, as persons perplexed in thought are apt to do. So the compound προστρίβω to rub, as gold against a touchstone. I must, however, confess that I have not yet found any undoubted instance of συντρίβειν signifying to shake or rub together; though I would not be positive that it is not

applied, Luke ix. 39. to the evil spirit's shaking or convulsing the demoniac. Comp. also Bp. Pearce and Campbell on Mark. [Schleusner, after many commentators, understands that the top of the vessel was sealed up, to secure and show the genuineness of the contents, and that thus it was necessary to break its neck to get at them.]

Σύντριμμα, ατος, τό, from συντρίμμαι perf. pass. of συντρίβω, which see.

[I. Properly, a breaking, or pounding. It is used for any thing causing pain in the LXX. See Job ix. 17. Prov. xxi. 29. Is. xxx. 14.]

[II. A breaking to pieces, destruction. occ. Rom. iii. 16. [Is. lix. 7. Prov. xxiii. 29. Jer. vi. 14. Eccl. xl. 11.]

Σύντροφος, ου, ό, ή, from συντρέφω perf. mid. of συντρέφω to breed up together, which from σύν together with, and τρέφω to breed up.—[Fed or nourished together, of young children or animals, as Xen. Mem. ii. 3, 4.]—Bred up or educated together with. occ. Acts xiii. 1. On which text Raphelius and Wetstein produce several passages from Polybius, where that historian applies the phrase τοῦ βασιλέως ΣΥΝΤΡΟΦΟΣ, to persons who had been bred up with kings, as their companions and playfellows in their youth⁶. So in 2 Mac. ix. 29. mention is made of one Philip, as the ΣΥΝΤΡΟΦΟΣ of king Antiochus Epiphanes. [Ælian, V. H. xii. 28. Diod. Sic. I, 53. Polyb. v. 9, 4.]

Συντρέχω.—[To meet with, meet, light upon, get to. We find only the 2nd aor. συνέτυχον in the N. T. Luke viii. 19. where the Vulgate has adire, the Syriac has to speak with; and so Matthew in the parallel passage, xii. 46; and συντυχία is used for familiar conversation, as in Ælian, V. H. iv. 9. 2 Mac. viii. 14. It is to hit on any thing by chance, in Ælian, V. H. ix. 11. and Xen. de Re Eq. in Procem.]

Συνυποκρίνομαι, from σύν together with, and υποκρίνομαι to feign, dissemble.—With a dative, to dissemble, or rather to feign together with, unà simulō. occ. Gal. ii. 13. This decompounded V. is used in the same sense by Polybius, [iii. 52, 6. and 92, 5.] See Raphelius and Wetstein. [Plut. Vit. Mar. c. 14.]

Συνυπουργέω, ώ, from σύν together, and ύπουργέω to help, γ. d. to work under another, from ύπό under, and έργον a work.—To help together. occ. 2 Cor. i. 11. Lucian, Bis Accus. t. ii. p. 322. applies the Attic ξυνυπουργεί in the same sense.

Συνωδίνω, from σύν together, and ωδίνω to be in pain, properly as a woman in travail or labour, which see.—To be in the pains of travail or parturition together, to travail in pain together. occ. Rom. viii. 22. This V. is used both by Euripides [Hel. 753.] and Porphyry [de Abst. iii. 10]. See Wetstein.

Συνωμοσία, ας, ή, from συννομώ (obsol.) to swear together, conspire by oath, which from σύν together, and όδω to swear.—A conspiracy confirmed by oath, conjuration. occ. Acts xxiii. 13. where see Wetstein. [Thuc. viii. 31. Diod. Sic.

¹ See Heb. and Eng. Lexicon, under דָּרַס, and note.

² Knatchbull, Hammond, Whitby.

³ Sacred Classics, vol. ii. p. 166.

⁴ Martial, Epigr. 3, 4. p. 128. in Us. Delph.

⁵ Lucret. iv. 700, 701.

⁶ [Sodales describes such persons in Latin as does μόθωτες in the Laconian language. See Harpoc. v. μόθωνας, and Schol. ad Arist. Plut. 279. There is a dissertation on the subject by Walchius, in vol. ii. of his Diss. in Acta Apostolorum. Comp. 1 Mac. i. 7. 3 Mac. v. 32.]

i. 60. Ælian, V. H. xiv. 22. Συρωμότης, Gen. xiv. 13. Thuc. vi. 57.]

Συροφόνισσα, ἡς, ἡ, from Συροφόνις, ἰκος, ὁ, a Syrophœnician, an appellation used by Lucian, Deor. Concil. t. ii. p. 951. as *Syrophœnia* likewise is by Juvenal, Sat. viii. 159, 160. It is a compound of Σύρος a Syrian, and Φοίνις a Phœnician. Comp. under Φοίνις.—A Syrophœnician woman. occ. Mark vii. 26. *Phœnicia* was in these days reckoned a part of Syria; see Strabo, lib. xvi. p. 1986. cited by Wetstein, who observes that the evangelist calls the woman a Syro-phœnician, to distinguish her from the Libo-Phœnicians, or Carthaginians, who were better known to the Romans. Very many MSS. cited by Wetstein and Griesbach (among which, according to the former editor, five, according to the latter, seven, ancient ones) in the above text have Συρο-φοίνικισσα or Συροφοινίκισσα, which latter reading they prefer to the common one: but by the passages Wetstein himself cites, Συροφόνισσα seems more agreeable to the analogy of the Greek language: thus Homer, Odys. xv. 416. γυνὴ Φοῖνιςσ', i. e. Φοῖνιςσα; and Herodotus, viii. 118. ἐπὶ νηὸς Φοῖνιςσῆς, 'on board a Phœnician ship.' To which I add Herodian, v. 4. ed. Oxon. τῷ Γένει Φοῖνιςσα, 'a Phœnician by nation;' nor do I recollect to have ever read in any Greek writer Φοινίκισσα, Φοινικισσῆς, or Συροφοινίκισσα, &c. The numerous MSS. above mentioned, however, certainly ought to have their proper weight; and it may be justly said that Συροφοινίκισσα might be more easily corrupted into Συροφόνισσα, a word of a more usual termination, than vice versâ.

Σύρτις, εως, ἡ, from σύρω to draw.—A quicksand, or sand-bank, a shallow sandy place in the sea, so called because when ships run upon it, it does, as it were, draw them in, hold fast, and swallow them up. occ. Acts xxvii. 17. In which passage most interpreters understand either the Greater or the Lesser Syrtis on the African shore, well known, both in ancient and modern times, for the destruction of mariners and vessels¹. But the learned Mr. Bryant, in his Observations and Inquiries, &c. page 48. note (3), remarks, that "in our best charts of the Mediterranean there is laid down a shelf or sand not far from the island Claudia; and that this may possibly be the Syrtis they were in fear of. It lies to the south, a small matter out of their course, which must have been to the north of it."

ΣΥΡΩ, to draw, drag, whether of things, John xxi. 8. comp. Rev. xii. 4; or of persons, Acts xiii. 3. xiv. 19. xvii. 6. Wetstein on Acts viii. 3. cites from Arrian, Epictet. i. 29. ΣΥΡΗΙς ἐς τὸ δεσμωτήριον, 'you shall be dragged to prison;' and on Acts xvii. 6. from Lucian, Lexiph. [10.] t. i. p. 962. ΣΥΡΟΥΣΙΝ—'ΕΠΙ τὴν ἀρχήν, 'they dragged before the magistrate.' [The word occ. in this sense 2 Sam. xvii. 13. In Rev. xii. 4. Schleusner says, that the writer seems to allude to the ancient σύμματα, which were ladies' dresses with long trains, which were dragged along the ground. See Is. iii. 15.]

Συσπαράσσω, from σύν intensive, and σπαράσσω to convulse.—To convulse violently, throw into violent convulsions. occ. Luke ix. 42. The correspondent word in Mark ix. 20. is ἐσπαράξεν. See under σπαράσσω II.

Σύσσημον, ου, τό, from σύν together with, and σῆμα a sign.—A sign or token agreed upon with, or communicated to, others, a signal, token. occ. Mark xiv. 44. Strabo and Diodorus Siculus use the word in a similar sense for a material signal, as a cap lifted up on a pole, or the like. See Elsner, Wetstein, and Kypke. So in the LXX, Judg. xx. 38, 40. it answers to the Heb. סֵפֶר and מִסְפָּרָה an elevation or pillar of smoke; and Is. v. 26. [xliv. 22. lxii. 10.] to עָנָה an ensign. [Strabo vi. p. 428. Diod. Sic. xi. 61. See Casaub. ad Æn. Poliorc. c. 4. p. 1721. ed. Gronov.]

Σύσσωμος, ου, ὁ, ἡ, from σύν together with, and σῶμα a body.—Of the same body, united in the same body. occ. Eph. iii. 6. [The word is used, says Theophylact, to show the entire union of the Israelites and heathens.]

Συστασιαστής, οὔ, ὁ, from συστασιάζω, [Plut. t. xiii. p. 175. ed. Reiske,] to join in a sedition with, to raise a sedition or insurrection together with, which from σύν together with, and στασιάζω to raise or excite a sedition, and this from the N. στάσις a sedition, which see.—A partner or companion in sedition or insurrection, a fellow-insurgent or -seditious. occ. Mark xv. 7. [On such words, see Lobeck on Phryn. p. 471. and see Maius, Obss. Sacr. iv. p. 232.]

Συστατικός, ἡ, ὄν, from συνίστημι to commend.—Commendatory, recommendatory. occ. 2 Cor. iii. 1. twice. So Arrian, Epictet. ii. 3. has γράμματα ΣΥΣΤΑΤΙΚΑ, 'commendatory letters.' [Zonaras, referring to this passage, says, (Lex. col. 1638.) συστατικῶν, παραθετικῶν. See Diog. L. v. 18. Stob. Serm. 64. p. 408.]

Συσταυρόω, ᾶ, from σύν together with, and σταυρόω to crucify.—To crucify together with, whether bodily, Mat. xxvii. 44. Mark xv. 32. John xix. 32; or spiritually, by mortifying our worldly and fleshly lusts by the cross of Christ. Rom. vi. 6. Gal. ii. 20. ["Our sinful passions are with much propriety said to be crucified with Christ; for of all the arguments which can be offered to persuade sinners to return to God, those furnished by the death of Christ are the most powerful. It is the greatest expression of God's love to sinners; as a propitiation for sin, it gives penitent believers the sure hope of pardon; and, as connected with Christ's resurrection, it is a certain proof and pledge of our resurrection to a never-ending life." Macknight on Eph. ii. 16.]

Συστέλλω, from σύν together, and στέλλω to send, or, as it sometimes signifies, to contract.

[I. Properly, to contract, (as a garment, &c.) Theophr. de C. P. i. 17. Diod. Sic. l. 3. Eccl. iv. 34. 1 Cor. vii. 29. of time. Wahl and Schleusner, however, understand the verb in a metaphorical sense, to straiten, render sad and miserable. See 1 Mac. iii. 6. 2 Mac. vi. 12. 3 Mac. v. 33. Bretschneider agrees with Parkhurst, refers to Mat. xxiv. 22. and cites Dem. 309, 2. The word occ. Judg. xi. 33.]

¹ [See Diod. Sic. iii. 49. Aristot. de Mundo, 3, 7. Heyne, Exc. iv. ad Æn. i.]

II. *To swathe or wind up* a dead body for burial. occ. Acts v. 6. So the Syriac version, ܨܦܦ¹ *swathed up*; and on this passage Grotius observes that not only περιστέλλειν is used for *wrapping up a dead body in burial-swathes*, mortuum fasciis involvere, in Tobit xii. 14 or 13; and by Euripides, Plutarch, and Homer (see Odys. xxiv. 292); but that συντέλλειν likewise is thus applied by Euripides, Troad. 378. See also Ecclus. xxxviii. 16. Wetstein, and Suicer, Thesaur. on the word. [See Herod. ii. 90. Ez. xxix. 5.]

Συστενάζω, from σύν together, and στενάζω to groan.—*To groan together*. occ. Rom. viii. 22.

Συστοιχείω, ὦ, from σύν together, and στοιχείω to proceed in order, or στοιχος an order or series.—*To go together*, 'i. e. in the same order or file, suppose it in this manner:

These are all in one file.	Old Covenant by Moses Bondage Hagar Ishmael Law in Sinai Jerusalem that now is Jews that embrace circumcision	Opposed to	New Covenant by Christ Liberty Sarah Isaac Gospel from heaven Jerusalem above Christians baptized	These in the other file.
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Now the apostle placeth *Sinai* and *Jerusalem in the same file* under bondage." Bp. Fell's note, where see more. Raphaelius remarks, that συστοιχείω is properly a military term, and shows that Polybius [x. 21, 7.] uses it for soldiers *being in the same file*, as he does συνυγέω for their *being in the same rank*. See also Scapula in σύστοιχος, et seq. Otherwise συστοιχείω may be rendered *to answer to, to agree with, to be like*, i. e. in respect of servitude or bondage. So Raphaelius observes that Polybius [xiii. 8, 1.] uses σύστοιχα and ὁμοια and synonymous words². occ. Gal. iv. 25. where see Wolfius, and Stanhope on the Epistle for the fourth Sunday in Lent; and observe, that if a comma be placed after the first Ἀγαρ, and the sentence τὸ γὰρ Ἀγαρ Σινᾶ ὅρος ἐστὶν ἐν τῇ Ἀραβίᾳ, 'for this word Agar means Mount Sina in Arabia,' be put in a parenthesis, the construction of the passage will be much easier. And it

is indeed true that the Arabic word ⁵¹¹جسر (soft-

ened into ܨܦܦ or Ἀγαρ) signifies *a rock*; and Harantius, cited by Busching, says, Hagar was still the Arabic name for *Sina*, when he travelled into Palestine³.

Συστρατιώτης, ου, ὁ, from σύν together with, and στρατιώτης a soldier.—*A fellow-soldier*. occ. Phil. ii. 25. Philem. 2. [It means, a companion in labour or danger in these places. It is used properly, Xen. An. i. 2, 26. Isæus 232, 3.]

¹ See Fuller, Miscell. lib. vi. cap. 18. and comp. Heb.

and Eng. Lexicon in ܨܦܦ, whence Syriac ܨܦܦ.

² [See Pol. de Virtut. p. 1402. and Theophr. de C. P. vi. 4 and 6.]

³ See Koppe's Greek Testament (cited in Maty's Review, for May, 1783. p. 356.) and Michaelis, Supplem. ad Lex. Heb. p. 498.

Συστρέφω, from σύν together, and τρέφω to turn.—*To turn, roll, or gather together* into a bundle. occ. Acts xxviii. 3. where Chrysostom explains συστρέφαντος by συλλέξαντος *collecting*; and Wetstein cites from Hesychius, ἀκανθῶν σωρὸν ΣΥΣΤΡΕΨΑΝΤΕΣ, 'gathering up a bundle of thorns.' [The word occ. Judg. xi. 3. for ܨܦܦ, and xii. 3. for ܨܦܦ; in both cases, it is to collect. See 1 Mac. xii. 50. Diod. Sic. iii. 35.]

Συστροφή, ἡς, ἡ, from συνίστροφα perf. mid. of συστρέφω to gather together, particularly *a mob or tumultuous concourse*, as the verb is applied by Aristotle. See Scapula.

I. *A tumultuous concourse, an uproar*. Acts xix. 40. Wetstein shows that the passive V. συστρέφομαι is frequently applied by the purest Greek writers, both to a regular and to an irregular assembly of men. [Polyb. iv. 34, 6. 1 Mac. xiv. 44. Dion. Hal. Ant. vii. 14. It occ. Judg. xiv. 8. for a hire or swarm of bees.]

II. *A conspiracy*. Acts xxiii. 12. The LXX use it in the same sense, 2 Kings xv. 15. [and Amos vii. 10.] for the Heb. ܨܦܦ [See 2 Sam. xv. 31. 2 Kings x. 9. xv. 30.]

Συσχηματίζω, from σύν together with, and σχηματίζω to form, fashion, from σχῆμα a form, fashion.—[Properly, to configure, conform, or make of the same form as another. In the middle] with a dative following, to conform to. occ. Rom. xii. 2. 1 Pet. i. 14. Plutarch [Numa, 73.] uses this V. in the same sense with the preposition πρός following.

Σφαγή, ἡς, ἡ, from ἔσφαγα perf. mid. of σφάζω.—*Slaughter*. [Acts viii. 32. Comp. Is. liii. 7. where the LXX has σφαγή for ܨܦܦ, as in Is. xxxiv. 2, 6. Jer. xlviii. 15. Some interpret it here as the place of slaughter; and the Etym. M. says, σφαγή· καὶ ὁ τόπος ἐν ᾧ σφάζεται τις, καὶ ἡ ἐνέργεια αὐτῇ. Rom. viii. 36. (where it seems to denote sacrifice. Comp. Ps. xlv. 23. Zech. xi. 4.) James v. 5. (where comp. Jer. xii. 3.) See Job xxi. 2. Jer. xv. 3. 2 Mac. v. 6, 13. xii. 16.]

Σφάγιον, ου, τό, from ἔσφαγα perf. mid. of σφάζω.—*A victim which is slaughtered*. occ. Acts vii. 42. This word is used not only by the LXX, Amos v. 25. for the correspondent Heb. ܨܦܦ a victim; but also by Thucydides, vi. 69. ΣΦΑΓΙΑ προῦφειρον τὰ νομιζόμενα, 'they offered the customary victims.' [Dio. L. viii. 22. Polyb. iv. 17, 11.] See more in Wetstein.

ΣΦΑΓΖΩ or ΣΦΑΓΓΩ.

I. *To kill by violence, slay*, as a man. 1 John iii. 12. twice. Comp. Rev. vi. 4, 9. xviii. 24.

II. *To slay, slaughter*, as in a sacrifice. Rev. v. 6, 9, 12. xiii. 8.

III. *To smite or wound mortally*. Rev. xiii. 3. [Is. xiv. 21. 2 Kings x. 7, 14. Jer. xxxix. 9. Is. xxii. 13. Num. xi. 22. Schleusner puts all the places cited in sense II. under sense I. Wahl puts Rev. vi. 9. xviii. 24. under sense II.]

ΣΦΟΔΡΟΣ, ὁ, δυν.

I. *Moving impetuously, vehement, violent*, "vehemens, qui impetu fertur, validus, vegetus." Scapula. It seems properly to import *motion*, and is thus applied by the LXX to the wind for the Heb. ܨܦܦ strong, violent; to the waters of the Red

Sea for the Heb. *סָרַח* *strong, mighty*, Exod. xv. 10; so for the Heb. *סָרַח* *strong, forcible*, Neh. ix. 11. Comp. Wisd. xviii. 5.

II. *Σφόδρα*, neut. plur. used adverbially, *vehemently, exceedingly, very much*. Mat. xvii. 6, 23. et al. freq. In the N. T. it is sometimes put after an adjective in the *positive* degree, to express the *superlative*, as Mat. ii. 10. *μεγάλην σφόδρα, very or exceeding great*; so Mark xvi. 4. *μέγας σφόδρα*; and Luke xviii. 23. *πλούσιος σφόδρα, very rich*. The expressions of this kind seem Hellenistical, and are very common in the LXX, where they answer to adjectives with the Heb. *רַב* *very, very much*, placed in like manner after them; as in Exod. ix. 3. *רַב הַיָּד, LXX μέγας σφόδρα*; Gen. xiii. 2. *רַב נַגַּז, LXX πλούσιος σφόδρα*; but as in one passage of the N. T., Rev. xvi. 21. other words intervene between the adjective and the particle, so this construction is very usual both in LXX and Heb. See Gen. xii. 14. xiii. 13. xv. 1. [Add Mat. xvii. 6, 23. xviii. 31. xix. 25. xxvi. 22. xxvii. 54. Acts vi. 7. Rev. xvi. 21. Plut. t. vii. p. 90. ed. Hutten. Xen. Mem. ii. 7, 5. *Ælian*, V. H. xii. 1.]

Σφοδρῶς, adv. from *σφοδρός*.—*Vehemently, violently*. occ. Acts xxvii. 18. [It occ. in some MSS. in Gen. vii. 19. See *Ecclus.* xiii. 13. Xen. An. v. 4.]

Σφραγίζω, from *σφραγίς*.

I. *To seal, set a seal upon*, for security. Mat. xxvii. 66. Comp. Rev. xx. 3. Dan. vi. 17. [See *Diog. l. iv.* 59. Bel and the Dragon, 14. It is used especially of *letters*. See Is. xxix. 11. Dan. xxi. 4, 9.] Hence

II. *To secure*. Rom. xv. 28. [2 Kings xxii. 4.]

III. *To seal, or set a seal*, for confirmation or attestation. It is applied spiritually, John iii. 33. “*voucheth or attesteth the veracity of God*,” Campbell, whom see, as also Wetstein, and comp. Neh. ix. 38. Jer. xxxii. 10, 11, 14, 44. Tobit vii. 14. In a like view the V. is used John vi. 27. *for him hath God the Father sealed, σφράγισεν*, i. e. *authorized with sufficient evidence*, particularly by the voice from heaven, as his messenger and the dispenser of spiritual food. Comp. 1 Kings xxi. 8. Esth. iii. 12. viii. 8. See Suicer, *Thesaur.* under *σφραγίζω* III. and comp. below under *σφραγίς* IV.

IV. *To seal, or set a mark upon*; as it was usual to do on the bodies of servants and soldiers, particularly on their *foreheads and hands*, as may be seen in Daubuz on Rev. vii. 3. Comp. Ezek. ix. 4. and see Vitringa on Rev. vii. 2, 3. and his *Observ. Sacr.* ii. 15, 8. &c. and Heb. and Eng. Lex. in *מָח* I. occ. Rev. vii. 3—8. [Eur. Iph. Taur. 1372.]

V. In the two last-mentioned senses it is applied to the *sealing of Christians with the Holy Spirit*. 2 Cor. i. 22. Eph. i. 13. iv. 30. On the first of which passages Whitby justly observes, that “*sealing was used not only as a mark of distinction of what belongs to us from what is others’, but also for confirmation*.” See more in his note.

VI. *To seal* a book imports the *secrecy and distant futurity* of the events therein foretold. See Dan. [viii. 26. ix. 24.] xii. 4, 9. [Job xxiv.

16.] So on the other hand St. John is ordered, Rev. xxii. 10. *not to seal the words of the prophecy of this book, because the time (in which they shall begin to be accomplished, namely) is nigh*. See Daubuz and Vitringa on the place. So Rev. x. 4. *to seal is to keep secret*. Comp. under *σφραγίς* I. The above cited are all the passages of the N. T. wherein the verb occurs.

Σφραγίς, ἴδος, ἡ, from [*σφραγίζω*, 2nd aor. of *σφράττω* or] *σφράττω* to fence, guard, secure, as a seal does a letter, &c.

I. Properly, *a seal, i. e. a piece of wax or the like impressed with a certain mark*, and affixed to somewhat else. Thucydides, cited by Wetstein on Rev. v. 1. uses it in this sense; and thus it is applied to the seven *seals* of that mystical book mentioned Rev. v. and vi., of which says Bp. Newton¹, “We should conceive that it was such an one as the ancients used, a volume or roll of a book, or more properly a *volume consisting of seven volumes*, so that the opening of one seal laid open the contents only of one volume.” Comp. Vitringa. And because a *book, i. e. a roll or scroll*, (comp. under *ἀναπτύσσω*), whilst *sealed*, cannot be read, (comp. Is. xix. 11.) hence the *seals* of this prophetic book denote the *secrecy* and indeed the *difficulty* of accomplishing the events therein described (see Rev. v. 3—5); and the successive opening of the seals imports the successive accomplishment of those events. [Add Rev. vi. 1, 3, 5, 7, 9, 12. viii. 1. Bel and Dragon, 21. Polyb. xxiv. 4, 10. Xen. Hell. vi. 1, 2, 7. Herodian vii. 6, 15.]

II. *A seal, the instrument with which the impression is made*. In this view the word is applied Rev. vii. 2. On which passage Daubuz observes, that “*the bearing of a seal is a token of a high office, either by succession or deputation*. Thus in Gen. xli. 42. Pharaoh, making Joseph his steward, gives him his ring, that is, his *seal*, as Josephus the historian explains it², ΣΦΡΑΓΙΣΤΗΝ τε χρῆσθαι τῇ αὐτοῦ. The like example we have in the book of Esther, viii. 2. (comp. 10. iii. 10.) and in Josephus, xi. 6. (§ 12. ed. Hudson.) Antiochus, declaring his son successor in his kingdom, sends him his *ring or seal* likewise, 1 Mac. vi. 14, 15. Josephus, xii. 14. (or cap. 8. § 2. ed. Hudson.) Another example may be seen in the same author, xx. 2. (§ 3. ed. Hudson.) Thus in Aristophanes³, the *taking away of the ring* signifies the discharging of a chief magistrate.

Καὶ νῦν ἀπόδος τὸν δακτυλῖον, ὡς οὐκέτι ἔμοι ταμνεῖσιν.

And, a little after, the *giving of a ring* to another is the making of another steward, or chief magistrate, by the delivery of the badge of his office,

Παρ' ἐμοῦ δὲ τούτων λαβὼν ταμινεῖ μοι.

But to give no more examples, which are obvious, this makes the Onirocritics decide in general, ch. 260. τὸ δακτυλίδιον εἰς κύρωσιν βασιλείας κρίνεται, ‘a ring is reckoned to signify the establishment of a kingdom.’ Of the obvious examples

¹ Dissertations on the Prophecies, vol. iii. p. 49.

² “Archæol. lib. ii. cap. iii.” (cap. 5. § 7. ed. Hudson.)

³ “Aristoph. Equit.” + 913. †

here probably alluded to by Daubuz, it may not be amiss to add, that the lord chancellor, or lord-keeper of the great seal, the lord privy seal, and the secretaries of state, among us, are appointed by the king's delivering to them the *seals* of their respective offices. [Wahl refers Rev. ix. 4. to this head, and compares 1 Kings xxi. 8. Schleusner considers, that a *seal-ring* is meant in the Song of Sol. viii. 6. where Wahl takes it to be in sense I. Comp. Jer. xxii. 24. Herod. i. 195. Soph. El. 1226.]

III. *An impression made by a seal, a mark.* Rev. ix. 4. Comp. ch. vii. 3. and σφραγίζω IV.

IV. Since seals were used for confirmation or attestation, (comp. σφραγίζω III.) hence St. Paul, Rom. iv. 11. calls circumcision σφραγίδα, the seal, of the righteousness of faith, which Abraham had whilst in uncircumcision; and styles the Corinthians the seal of his apostleship, 1 Cor. ix. 2.

V. *An inscription, as on a seal.* 2 Tim. ii. 19. Comp. Rev. ix. 4. with Rev. xiv. 1. The seals of the Mahometans, particularly of the Turks and Arabs, have no figure nor image, but only an inscription; so the Persians "in their rings wear agates, which generally serve for a seal, on which is frequently engraved their name, and some verse from the Khoran." Hanway's Travels, vol. i. p. 317. And it is highly probable, that the Jewish seals were of the like kind, (see Exod. xxviii. 11, 36.) which very naturally accounts for St. Paul's using σφραγίς for an inscription. See Wolfius on 2 Tim. ii. 19. and Harmer's Observations, vol. ii. 461, 2. "The expression," says Doddridge, on 2 Tim. ii. 19. "is here used with peculiar propriety, in allusion to the custom of engraving upon some stones laid in the foundations of buildings the name of the persons by whom, and the purposes for which, the structure is raised; and nothing can have a greater tendency to encourage the hope, and at the same time to engage the obedience, of Christians, than this double inscription." [Schleusner takes the passage of Timothy to be any mark or sign of distinction; and he adds Rev. vii. 2. ix. 4. to the same head. The passages under sense IV. he classes by themselves, and explains like Parkhurst. All other passages in the N. T. he lumps together under the head, a seal for confirmation, &c., and a seal-ring.]

[Σφράττω. See φράττω.]

Σφυρόν, οὖ, τό.—The ankle-bone, and σφυρά, τά, the ankle-bones of the human body. There are, as every one knows, two of these in each leg. The internal one is a process or protuberance of the lower part of the tibia, or larger bone of the leg; the external one a protuberance of its fibula, or smaller bone. And as each of these is called in Latin malleolus a little hammer, from malleus a hammer; so the Greek name σφυρόν is a derivative of σφυρά a hammer, the head of which instrument this bone, in some measure, resembles. occ. Acts iii. 7. where see Wetstein and Kypke. [Dem. 442, 14. Xen. Hell. v. 4, 58. Diod. Sic. xx. 71.]

Σχεδόν, adv. from the obsol. σχέω, i. e. ἔχωμαι, to be near.—Nearly, almost. occ. Acts xiii. 44. xix. 26. Heb. ix. 22. [2 Mac. v. 2. Thuc. iii. 68.]

Σχήμα, ατος, τό, from ἔσχημαι perf. pass. of ἔχω to have, be.

I. Generally, *habit, condition*, and especially, *outward appearance and condition of persons*. So Phil. ii. 8. See Xen. Mem. ii. 1, 22. iii. 10, 5 and 7. Ælian, V. H. ii. 44. iv. 3. xiv. 22. Herodian, i. 9, 7. Polyb. i. 42, 3. Schwarz, Comm. Crit. Ling. Gr. p. 1292.]

II. *Fashion, form, appearance.* occ. 1 Cor. vii. 31. In which passages Grotius says the apostle's expression is borrowed from the theatre, where ΤΟ ΣΧΗΜΑ τῆς σκηνῆς ΠΑΡΑΤΕΙ means that the scene changes, and presents an appearance entirely new. See also Wolfius and Wetstein, and comp. 1 John ii. 17. [In this place of Corinthians, Schleusner and Wahl say, the present state. Comp. Xen. Cyr. vii. 1, 49. Krebs (Obs. Flav. p. 291.) thinks that τὸ σχῆμα τοῦ κόσμου is for ὁ κόσμος, as in the passage of St. John cited by Parkhurst, and he compares τῷ σχήματι τῆς δουλείας, in Joseph. Ant. ii. 4, 2¹.]

ΣΧΙΖΩ.

I. *To rend, tear, findo, diffindo, scindo*, as a garment. occ. Luke v. 36. John xix. 24. Σχιζομαι, pass. to be rent, as the veil of the temple. Mat. xxvii. 51. Mark xv. 38. Luke xxiii. 45; as a net, John xxi. 11; as rocks, Mat. xxvii. 51. where see Doddridge's note, and Maundrell's Journey, at March 26. towards the end; as the heavens were at Christ's baptism. Mark i. 10. No doubt this rending, or, as it is called Mat. iii. 16, and Luke iii. 21. opening of the heavens, was miraculous. Livy, however, mentions a like appearance among the prodigies which preceded Hannibal's entrance into Italy in the second Punic war, xxii. 1. 'It was reported,' says he, 'Faleriis cœlum findi velut magno hiatu visum; quaque patuerit, ingens lumen effulsisse; that at Falerii the heaven seemed to be rent with a vast chasm; and that, where it was opened, a great light shone forth.' Such phenomena the Roman naturalists called chasmata, chasms, as we learn from Pliny² and Seneca³. See Daubuz on Rev. xix. 11. and Wetstein on Mark, who cites from Phlegon the phrase ἘΣΧΙΣΘΗ Ὁ ΟΥΡΑΝΟΣ. [See Gen. xxii. 5. Is. xlvi. 21. for רָצַץ, and Is. xxxvii. 1. for רָצַץ.]

II. *To divide in mind or sentiment, and so into parties.* Acts xiv. 4. xxiii. 7. The V. is thus used in the Greek writers, [Xen. Symp. iv. 60. Diod. Sic. xii. 6.] as scindo likewise sometimes is in Latin, as by Virgil, Æn. ii. 39.

Scinditur incertum studia in contraria vulgus.

The fickle vulgar's into parties rent.

[On the construction of this word with εἰς, see Stallbaum ad Plat. Phileb. p. 68. and Heindorf ad Plat. Phædr. p. 272.]

ΣΧΙΣΜΑ, ατος, τό, from ἔσχισμαι perf. pass. of σχίζω.—In general, a being [that which is] divided.

I. *A rent*, as in a garment. Mat. ix. 16. Mark ii. 21. [Σχισμῇ occ. Is. ii. 21.]

¹ [The word occ. in Is. iii. 16. but it is probably a false reading.]

² "Fit et cœli ipsius hiatus, quod vocant chasma." Nat. Hist. ii. 26.

³ "Sunt chasmata, cum aliquando cœli spatium discedit, et flammam dehiscens velut in abdito ostendit." Nat. Quæst. i. 14.

II. *A division in mind or sentiment, a dissension.* John vii. 43. ix. 16. x. 19. 1 Cor. i. 10. (comp. 11, 12.) xi. 18. comp. xii. 25.

Σχοινίον, ου, τό, from σχοῖνος *a bulrush*, which Martinus derives from *σχέν to hold, hold fast*.—*A rope or cord*, properly such as is made of *bulrushes* twisted together. So the Heb. רֶשֶׁשׁ signifies both *a bulrush* and *a rope made of bulrushes*; and *juncus*, the Latin name of *a bulrush*, is from *jungo to join*, as its German name *Bintz* is from *binden to bind*¹. occ. John ii. 15. Acts xxvii. 32. [Josh. ii. 15. Esth. i. 6. 2 Sam. viii. 2. Dem. 1145, 6. Theocr. Idyl. xxi. 11.]

Σχολάζω from σχολή.

I. *To be unemployed, or at leisure*, [idle. Xen. Ec. vii. 1. Ex. v. 8, 17.]

II. *With a dative following, to be at leisure for, to give one's self to*, rei alicui vaco. 1 Cor. vii. 5. [So used in Herodian, i. 9, 8. iv. 11, 15. Xen. Cyr. vii. 5, 39. Dem. 594, 16.]

III. *To be empty, unoccupied*, as a house or habitation. Mat. xii. 44. So Plutarch in Wetstein, ΣΧΟΛΑΖΟΝΤΑ τόπον, 'a place empty or clear.'

ΣΧΟΛΗ΄, ἡς, ῆ.

I. *Ease, leisure, freedom from labour*. [Prov. xxviii. 19. Xen. Cyr. viii. 3, 18. Mem. iii. 9, 9.]

II. *A school, a place or building where persons, being at leisure from bodily labour and business, attend to the improvement of their minds.* occ. Acts xix. 9. The Greek writers in like manner use this word for the *schools* of the philosophers. [Plut. Vit. Arat. c. 29. et al. freq. Strabo xiv. p. 463. Aristot. Pol. v. 9. Lobeck (on Phryn. p. 401.) says this usage is recent.]

ΣΩΖΩ, from σώος or σώως *safe*.

I. *To save, deliver*, from evil or danger. Mat. viii. 25. xiv. 30. xxiv. 22. xxvii. 40, 42. [49.] Luke xxiii. [35,] 37, 39. John xii. 27. Acts xxvii. 20, 31. [Add Mark xiii. 20. xv. 31. Gen. xix. 22. 1 Mac. x. 83. Diod. Sic. iii. 57. Polyb. v. 85, 5. Xen. An. iii. 2, 10.]

Σώζειν εἰς, *to bring safe to a place*, 2 Tim. iv. 18. [Xen. An. vi. 2, 8. Hell. i. 1, 26. Polyb. iii. 117, 2. Ceb. Tab. 27. With this place we may compare Jude 5. λαὸν ἐκ γῆς Αἰγύπτου σώσας, i. e. *having led them safe*. See Xen. Hell. vii. 1, 16. 1 Mac. ii. 59.]

Σώζειν ἐκ θανάτου, *to save from death*, Heb. v. 7. This likewise is a pure Greek phrase, several times used by Aristides, cited by Wetstein, who also produces from Homer, Odys. iv. 753. ἘΚ ΘΑΝΑΤΟΙΟ ΣΩΖΣΕΙ.

Τὴν ψυχὴν—σώσαι, *to save the life*, either of one's self or of another, Mat. xvi. 25. Mark iii. 4. [viii. 35.] On both which texts see Wetstein, who cites from Lysias, pro Call. ΣΩΣΑΣ ΤΗΝ ΑΥΤΟΥ ΨΥΧΗΝ, and from Herodotus, viii. 118. ἘΣΩΣΕ βασιλῆος ΤΗΝ ΨΥΧΗΝ. See other examples from the Greek writers in Kypke on Luke ix. 24. [Xen. Mem. ii. 4, 2. Cyr. iii. 3, 51. Dem. 12, 10.]

II. *To make whole, or heal of some bodily disorder.* In this view it is applied to the *miraculous cures* wrought by Christ and his apostles.

See Mat. ix. 21, 22. Mark vi. 56. Acts iv. 9². [Add Mark v. 23, 28, 34. x. 52. Luke vii. 50. viii. 48, 50. xvii. 19. xviii. 42. John xi. 12. Acts xiv. 9. James v. 15. See Isaëus vii. 3.] And as these were emblems and pledges (comp. Acts iv. 10. with ver. 12.) of *spiritual deliverance* from sin and death through Christ, so the verb signifies,

III. *To save from sins*, i. e. from the *guilt*, (comp. Luke vii. 48. with ver. 50.) *dominion*, and *eternal punishment* of them, Mat. i. 21. This salvation takes place or commences, or, in other words, Christians are put into a *state of salvation* in this present life, as is manifest from Luke vii. 50. 1 Cor. xv. 2. Eph. ii. 8. 2 Tim. i. 9. Tit. iii. 5. 1 Pet. iii. 21. So those who embraced the Gospel, Acts ii. 47. are called οἱ σωζόμενοι, *those that were saved*, that is, who followed Peter's advice, ver. 40. and in this sense *saved themselves* by being baptized, and joining themselves to the believers. Comp. 1 Cor. i. 18. 2 Cor. ii. 15. Rev. xxi. 24. On 1 Pet. iv. 18. comp. Prov. xi. 31. in LXX. [Add Mat. xviii. 11. xix. 28. Mark xvi. 16. Luke viii. 12. xi. 56. xiii. 23. xviii. 26. xix. 10. John iii. 17. v. 34. xii. 47. Acts iv. 12. xi. 14. xv. 1, 11. xvi. 31. Rom. viii. 24. ix. 27. x. 9, 13. xi. 14, 26. 1 Cor. v. 5. vii. 16. ix. 22. x. 33. xv. 2. Eph. ii. 5. 1 Thess. ii. 16. 2 Thess. ii. 10. 1 Tim. i. 15. ii. 4, 15. iv. 16. James i. 21. ii. 14. iv. 12. 1 Pet. iii. 21. It should be observed, that the word is in many of these places put for those who embrace Christianity, as the only way to salvation.]

ΣΩΜΑ, ατος, τό. Mintert proposes the derivation of it from σώζω *to preserve*, i. e. either the soul or the blood; or thinks it may be so called *q. σημα the sepulchre of the soul*.

I. Properly, *an animal body*, whether of a man, Mat. vi. [22, 23,] 25. x. 28. et al. freq. (comp. John ii. 21. 1 Cor. xv. 44.) or of some other creature, James iii. 3; whether living or dead, Mat. xiv. 12. xxvii. 58. Heb. xiii. 11. [Add as instances of the word used for a *living body*, Mat. vi. 23, 25. xxvi. 12, 26. Mark v. 29. xiv. 8. Rom. i. 24. iv. 19. vi. 6. vii. 4. viii. 10, 11, 23. xii. 4. 1 Cor. v. 3. vi. 13, 15, 18, 20. vii. 4, 34. ix. 27. x. 16. xi. 24, 27, 29. xii. 12, 14, 20, 22, 25. xiii. 3. xv. 35. 2 Cor. iv. 10. v. 6, 8. x. 10. Gal. vi. 17. Eph. i. 23. Phil. i. 20. iii. 21. Col. ii. 11. 1 Thess. v. 23. Heb. x. 5, 10, 22. xiii. 3. James ii. 16, 26. iii. 2, 6. Lev. vi. 10. Job xx. 25. Dan. iv. 30. Ælian, V. H. ii. 5. Xen. Mem. ii. 8, 1; for a *dead body*, Mat. xxvii. 52, 59. Mark xv. 46. Luke xvii. 37. xxiii. 55. xxiv. 3, 23. John xix. 31, 38, 40. xx. 12. Acts ix. 40. Jude 9. Gen. xv. 11. Josh. viii. 29. 1 Kings xiii. 22. Is. xxxvii. 36. et al. in LXX. 2 Mac. xii. 59. Diod. Sic. iii. 58. Xen. Cyr. viii. 7, 26. It seems used for the *sinful body*, or *body leading us to sin*, in Rom. vii. 24. viii. 13.]

[II. *A person, man*, 1 Cor. vi. 16. and, according to Schleusner, James iii. 16. Xen. Hell. ii. 1, 12. Lycurg. Or. adv. Leoc. c. 30. Æsch. in Timarch. p. 173, 28. Virg. Æn. v. 318. xi. 18. Ex. xxi. 3.]—On 2 Cor. v. 10. Wolfius and Wetstein cite from Xenophon, τὰς ΔΙΑ΄ ΤΟΥ ΣΩΜΑΤΟΣ ἡδονάς, 'pleasures received by the body;' and from Ælian, τὰ ΔΙΑ΄ ΤΟΥ ΣΩΜΑΤΟΣ

¹ See Martinii Lex. Philol. and Vossii Etymol. Latin. in Juncus.

παράτομα, 'things done by the body.' But comp. Kypke.—On 2 Cor. xii. 2. Kypke remarks, that a man is said to be in the body, so far as the soul is united with the body. Thus in Xen. Cyr. viii. (p. 506. ed. Hutchinson, 8vo.) Cyrus says, 'he never could believe, ὡς ἡ ψυχὴ, ἕως μὲν ἀν' ἘΝ Θνητῷ ΣΩΜΑΤΙ ἦ, ζῇ, that the soul, as long as it is in a mortal body, lives; but when it departs from that, it dies.' On Heb. x. 5. see Heb. and Eng. Lexicon under **נַפֶּשׁ** IV.

III. **Σώματα**, **τά**, is often used in the Greek writers for the bodies of men taken in war, and reduced to slavery; so it denotes mancipia, slaves, and is thus applied Rev. xviii. 13. where see Elsnor and Wetstein. To the passages they have produced I add from Josephus, Ant. xiv. 12, 4. καὶ ὅσα ἐπ' αὐτῷ Ἰουδαίων, ἤτοι ΣΩΜΑΤΑ ἢ κτήσεις, ταῦτα ἀφ' ἐθῆρω, **τά μὲν** ΣΩΜΑΤΑ ἐλεύθερα, κ. τ. λ. 'and whatsoever belonging to the Jews has been sold, whether captives or goods, let them be dismissed, the captives free,' &c. [Bishop Saunderson (Sermons, p. 452.) quotes Epiphanius, (Ancorat. c. 59.) who says that the phrase is used because only the body and not the soul can be reduced to slavery. See Gen. xxxiv. 18. xxxvi. 6. 2 Mac. viii. 11. Xen. Hell. ii. 1, 12. Polyb. i. 63. 6. xii. 16. 5. xviii. 13. 6. Lobeck on Phryn. p. 378. says, this is a recent usage, but others, as Spanheim, (on Aristoph. Plut. 6.) Casaubon, (ad Eq. 419.) Elsnor, (ii. p. 462.) the commentators on Poll. iii. 8 and 71. say otherwise. See Burmann on Ovid, Heroid. Ep. iii. 36.] Comp. Tobit x. 10.

IV. **Σῶμα** denotes the Church.

1. In respect of Christ, who is the Head of this body, and supplies to it spiritual life and motion. See Eph. i. 23. iv. 16. Col. i. 18. ii. 19.

2. In respect of believers, whether Jews or Gentiles, who are mystical members of one body. See Rom. xii. 5. 1 Cor. xii. 12, 13. Comp. Eph. ii. 14–16. [See also 1 Cor. vi. 13. x. 17. xii. 27. Eph. iv. 4, 12. v. 23, 30. Col. i. 24. iii. 15.]

V. **An organized body**, as of vegetables. 1 Cor. xv. 37, 38.

VI. **A body, a material substance**. 1 Cor. xv. 40.

VII. **A body, substance, or reality**, as opposed to shadows or types. Col. ii. 17. where see Wetstein, who shows that in Josephus, de Bel. ii. 2, 5. and in Lucian, Hermotim. 79. (t. i. p. 613. A. ed. Bened.) **σκιὰ** and **σῶμα** are in like manner opposed to each other.—Consult Suicer, Thesaur. in **σῶμα**, on the several senses of this word.

[VIII. Joined with the personal pronoun, it is often put for the simple pronoun. See Rom. xii. 1. Eph. v. 28. Xen. An. i. 9, 11.]

Σωματικός, **ἡ**, **ὅν**, from **σῶμα**.—**Bodily**, of or belonging to the body. 1 Tim. iv. 8.—**Bodily**, corporeal, material. Luke iii. 22. See Wolfius and Wetstein on Mat. iii. 16. [4 Mac. i. 32. Polyb. iv. 5, 1.]

Σωματικῶς, adverb, from **σωματικός**.—**Bodily**, i. e. in the body of Christ, as opposed to the Jewish tabernacle or temple; truly and really, in opposition to types and figures; not only effectually, as God dwells in good men, but substantially or personally, by the strictest union, as the soul dwells in the body, so that "God and man is one Christ." occ. Col. ii. 9. Comp. John ii. 21. xiv. 9–11. and see Wolfius on Col. ii. 9. and Suicer, Thesaur. in **σωματικῶς**.

Σωρεύω, from **σωρός** a heap.

I. **To heap, heap up**. Rom. xii. 20. where see Whitby and Wetstein. [Prov. xxv. 23. Diod. Sic. i. 62. Polyb. xvi. 11, 4.]

II. **To laide or load, to**, as it were, **heap up with**. 2 Tim. iii. 6. [Properly, Polyb. xvi. 8, 9.]

Σωτήρ, ἦρος, **ὁ**, from **σῶω** to save.—**A saviour, deliverer, preserver**. Luke i. 47. ii. 11. 1 Tim. iv. 10. (comp. Job vii. 20.) Tit. iii. 4. et al. freq. See 1 Tim. iv. 10. well explained and illustrated in Blackwall's Sacred Classics, vol. i. p. 442. &c. [Add John iv. 42. Acts v. 31. xiii. 23. Eph. v. 23. Phil. iii. 20. 1 Tim. i. 1. ii. 3. 2 Tim. i. 10. Tit. i. 3, 4. ii. 3, 10. iii. 6. 2 Pet. i. 11. ii. 20. iii. 2, 18. 1 John iv. 14. Jude 25. Comp. Is. xii. 2. xlv. 15, 21. On the use of this word as applied both to gods and men by profane writers, see Deyling, Obs. Sacr. ii. p. 96. Perizon. ad Ælian, V. H. i. 30. Spanh. ad Aristoph. Plut. 1176. and de Usu et Pr. Num. vii. p. 416.]

Σωτηρία, **ας**, **ἡ**, from **σωτήρ**.

I. **A saving, preservation, safety**. Heb. xi. 7. Acts xxvii. 34. "τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει, 'for this is a thing which concerns your safety.' These words should be placed in a parenthesis. The reason why they should think it worth while to eat being contained in the next words; the reason given in the parenthesis is, because they did not eat, they could not have strength to work, and so to save themselves." Markland in Bowyer's Conjectures. [2 Mac. iii. 32. Æschin. 20, 24. 72, 28.]—On Acts iv. 12. Kypke shows that the phrase **ἐν τινι σωτηρίᾳ εἶναι** is used by Aristophanes, Demosthenes, and Josephus, for **safety's being placed or lodged in** a person or thing; and he, rightly, I think, refers **σωτηρία** in this text both to the temporal saving or recovering of the body, and to the spiritual salvation of the soul. Comp. sense III.

II. **A deliverance**. Acts vii. 25. Comp. Luke i. [69.] 71. [2 Sam. xxii. 3.] Phil. i. 19. where see Macknight. [Ex. xiv. 13.]

III. **Spiritual and eternal salvation**. See Luke xix. 9. John iv. 22. Rom. xiii. 11. 2 Tim. ii. 10. Heb. ii. 3, 10. v. 9. 1 Pet. i. 5, 9, 10. [Add Luke i. 77. Acts iv. 12. xiii. 26, 47. xvi. 17. Rom. i. 16. x. 1 and 10. xi. 1. xiii. 11. 2 Cor. vi. 2. vii. 10. Eph. i. 13. Phil. i. 19, 28. ii. 12. 1 Thess. v. 8, 9. 2 Thess. ii. 13. 2 Tim. ii. 10. iii. 15. Heb. i. 14. vi. 9. ix. 28. Jude 3. See also 2 Cor. i. 6.] In 1 Pet. ii. 2. twenty-six MSS., two ancient, after **ἀνέβηθ' ἡμε** add **εἰς σωτηρίαν**, which reading is favoured by the Vulg., the two Syriac, and several other old versions, and by Griesbach admitted into the text, as probable.

Σωτήριον, **ον**, **τό**, from **σωτήρ**.—**Salvation**. occ. Luke ii. 30. iii. 6. Acts xxvii. 28. Eph. vi. 17. The LXX frequently use this noun, as Josephus also does, Ant. viii. 10, 3; and Clement, 1 Cor. § 30. calls Jesus Christ **τὸ ΣΩΤΗΡΙΟΝ ἡμῶν**, our **Salvation**, in the abstract, as Simeon does Luke ii. 30. [So Ps. cxviii. 2. occ. Is. xii. 3. xxxviii. 11. lx. 18. et al.]

Σωτήριος, **ον**, **ὁ**, **ἡ**, from **σωτήρ**.—**Saving, affording salvation**. occ. Tit. ii. 11. [Wisd. i. 14. Diod. Sic. xiv. 30. Xen. Mem. iii. 3, 10.]

1 [Some consider this as put for **σωτήρ**. See 2 Kings xiii. 5. Neh. ix. 2.]

☞ Σωφρονέω, ὤ, from σῶφρων.

I. *To be of a sound mind*, as opposed to *distraction or madness*. Mark v. 15. Luke viii. 35. 2 Cor. v. 13. So in the profane writers σωφρονεῖν is opposed to μαίνεσθαι *to be mad*. See Elsner on Mark. [Herodian, iv. 14, 9. Apoll. Bibl. iii. 5.]

II. *To be of a modest humble mind*, in opposition to *pride*. Rom. xii. 3.

III. *To be of a sober recollected mind*, as opposed to *intemperance or sensuality*. Tit. ii. 6. 1 Pet. iv. 7.—See Wetstein on Rom. xii. 3.

☞ Σωφρονίζω, from σῶφρων.—*To instruct, [exhort, advise,] or teach*, in almost any manner; for Elsner shows from the Greek writers that this V. has a very general meaning. occ. Tit. ii. 4. [Xen. Hell. iii. 2, 17. Anab. vii. 7, 14. de Rep. Lac. xiii. 5.]

☞ Σωφρονισμός, οῦ, ὁ, from σωφρονίζω.—*A sound recollected mind*. occ. 2 Tim. i. 7. [Some take it in an active sense, as *instruction, exhortation*. Schleusner understands it of *prudence in Christian teaching*.]

☞ Σωφρόνως, adv. from σῶφρων.—*Soberly*, “in the government of our appetites and passions.” Doddridge. occ. Tit. ii. 12. [Wisd. ix. 11.]

☞ Σωφροσύνη, ης, ἡ, from σῶφρων.

I. *Soundness of mind*, as opposed to *madness*. Acts xxvi. 25. Comp. σωφρονέω I.

II. *Sobriety*, as opposed to *levity and irregularity of behaviour*. 1 Tim. ii. 9, 15. [Comp. Plat. Phæd. c. 13. Ceb. Tab. 20. Ælian, V. H. ii. 1. Cic. Tusc. Quæst. iii. 8. 2 Mac. iv. 37.]

☞ Σῶφρων, ονος, ὁ, ἡ, from σῶος, σῶς *sound*, and φρήν *the mind*.

I. *Properly, of a sound mind*, as opposed to *folly or madness*, mentis compos, sanâ mente præditus.

II. *Sober, modest, recollected, regular, discreet*, as opposed to *intemperate, indecent, light, irregular, or foolish in behaviour*. occ. 1 Tim. iii. 2. Tit. i. 8. ii. 2, 5. [Ælian, V. H. iii. 30. Polyb. iii. 14, 4. Xen. Cyr. iv. 1, 25.]

ΣΩΨΩ. See σῶψω.

T.

T, τ, γ, *tau*. The nineteenth of the more modern Greek letters, but the twenty-second and last of the ancient alphabet, in which it answered to the Hebrew or Phœnician *tau* in name, order, and power. In its forms T, τ, (of which γ seems a corruption) it approaches nearer to the Phœnician *tau*, when written, as it sometimes is¹, in the form of a cross, †, than to the Heb. ט.

☞ TABE'PNA, ης, ἡ. Latin.—This word is plainly in Greek letters the Latin *taberna*, which Ainsworth interprets *a house made of boards*, and thence a *tavern, an inn*; and derives it à *tabulis*, from the boards, of which it was constructed. The word occurs only Acts xxviii. 15. in the name of a place or town called Τρεῖς Ταβέρναι, *Tres Tabernæ*, or the *Three Taverns* or *Inns*. That this place was nearer to Rome than Appii Forum, appears from the conclusion of one of Cicero's letters to Atticus, lib. ii. epist. 10. which, when he is travelling south-easterwards² from Antium³ to his seat near Formiæ, he dates ab Appii Foro, *horâ quartâ*, ‘from Appii Forum, at the fourth hour;’ and adds, *dederam aliam paulo ante Tribus Tabernis*, ‘I wrote you another a little while ago from the *Three Taverns*.’ Grotius, to whom I am indebted for the above-cited passage from Cicero, observes further, that there were many places in the Roman empire, at this time, which had the names of *Forum* or *Tabernæ*; the former from having *markets* for all kind of commodities, the latter from furnishing *wine and eatables*. [See also Cic. ad Att. i. 13. The place is said to have been about six German miles, i. e.

near thirty English, from Rome, and two from Appii Forum.]

TABITHA, ἡ. Syr.—*Tabitha*, the name of a female disciple at Joppa, which, being interpreted, says St. Luke, is Δορκάς, i. e. *an antelope*. The Chaldee and Syriac טביתא (whence the fem. טביתה) is used in the Targum, and in the Syriac version of the Old Testament, for the Heb. צפיר *a gazel*, or *antelope*, and is, no doubt, a corruption of that word, צ being, as usual, changed into ט. Bochart, vol. ii. 924, 5. shows that it was common, not only among the Arabs, but also among the Greeks, to give their girls the names of agreeable animals⁴; and that, according to the Talmud, Gamaliel, St. Paul's master, had a *maid* named טביתה *Tabitha*. I add, that Josephus, de Bel. iv. 3, 5. mentions one *John*, who, in some copies, is called TABITHA' παῖς, the son of *Tabetha*, in others ΔΟΡΚΑ'ΔΟΣ παῖς, the son of *Dorcas*. See Hudson's note l. occ. Acts ix. 36, 40. The Syriac version not only retains טביתה in both these passages, but uses it for Δορκάς, ver. 29. and omits St. Luke's interpretation of it, ver. 36. These two last circumstances would of themselves prove it to be a word used in the Syriac.

Τάγμα, αρος, τό, from τέταγμα perf. pass. of τάρω *to order*. [Properly, *what is arranged or ordered*, and then,]—*an order*, or rather *a band*. occ. 1 Cor. xv. 23. “but every one in his proper band,—for τάγμα denotes a *band* of soldiers, a

¹ See Montfaucon's *Paleogr.* Gr. p. 122. and Bayly's *Introduction to Languages*, pt. iii. p. 46.

² See Cellarius's map of Latium.

³ It appears, by the beginning of his eleventh Epistle, that he was, at the time in which he wrote it, in the Formian territory, and that he had lately been at Antium; and at the beginning of his twelfth he says, *emerseram commodè ex Antiati in Appiam ad Tres Tabernas*, ‘I had opportunely got clear of the Antian territory, and had reached the Appian Way at the *Three Taverns*.’

⁴ The antelopes are particularly remarkable for their beautiful eyes. So that it is a common compliment in the East to tell a fine woman that she has *aine el gazel*, ‘the eyes of an antelope.’ But let us hear La Roque, *Voyage en Palestine*, p. 261. “Les Arabes expriment la beauté d'une femme en disant, qu'elle a *les yeux d'une gazelle*: toutes leurs chansons amoureuses ne parlent que des yeux noirs, et des yeux de gazelle: et c'est à cet animal qu'ils comparent toujours leur maîtresses, pour faire tout d'un coup le portrait d'une beauté achevée. Effectivement il n'y a rien de si mignon, ni de si joli que ces gazelles: on voit surtout en elles une certaine crainte innocente, qui ressemble fort à la pudeur et à la timidité d'une jeune fille.”

cohort, a legion. See Scapula." Macknight, whom consult; comp. also Wetstein. [It occ. in this sense 1 Sam. iv. 10. 2 Sam. xxiii. 13. Joseph. de B. J. iii. 4, 2. Diod. Sic. xvii. 80. Wahl understands it of *order of time*; and Schleusner, who says only *order*, translates the place, *each when the turn comes to him.*]

Τακτός, ἡ, ὄν, from τέτακται 3 pers. perf. pass. of τάττω to order, appoint.—*Appointed, set.* occ. Acts xii. 21; τακτὴ ἡμέρα, on a set day, says St. Luke; δευτέρα τῶν θεωρίων ἡμέρα, 'on the second day of the shows celebrated in honour of Claudius Caesar,' says Josephus, relating the same story, Ant. xix. 8, 2. Τακτὴ ἡμέρα is a phrase used by Polybius, [and Dion. Hal. Ant. ii. 74. Of course, the meaning is a *certain settled day*. Cicero (de Off. i. 12.) has *status dies*. Plautus, (Cureul. i. 1, 5.) *statutus dies*. In Job xii. 5. we have χρόνος τακτός. See Thuc. iv. 16. 65. Polyb. iii. 100, 6. xxix. 11, 8. Xen. Hell. vi. 1, 24.]

Ταλαιπωρέω, ὦ, from ταλαιπώρος.—*To be afflicted, touched, or affected with a sense of misery.* occ. James iv. 9. [It is to labour severely, be worn by labour (see Xen. Mem. ii. 1, 18. and Taylor on Lysias, p. 490); then, to endure hardship and suffering, (see Thuc. i. 99 and 134. Ps. xxxviii. 6.) and to inflict suffering. (See Ps. xvii. 9. Is. xxxiii. 1. Micah ii. 4.) Comp. Polyb. iii. 60, 3. Dem. 22, 24.]

Ταλαιπωρία, ας, ἡ, from ταλαιπώρος. [Properly, suffering from severe labour; (see Diod. Sic. i. 36. Polyb. iii. 55, 6.) and then]—*Misery, grievous affliction, or calamity.* occ. Rom. iii. 16. James v. 1. [See Is. xlvii. 11. lix. 7. Diod. Sic. i. 56. Thuc. ii. 49.]

Ταλαιπώρος, ον, ὁ, ἡ, from ταλάω to sustain, suffer, and πῶρος a stone, a hard substance, and thence grief, calamity; see πῶρος¹.—*Miserable, afflicted with grievous calamities.* Mintert says it properly denotes being worn out and fatigued with grievous labours, as they who labour in stone-quarries, or are condemned to the mines. So also Stockius and Alberti, whom see. occ. Rom. vii. 24. Rev. iii. 17. [Eur. Phœn. 1636. Dem. 548, 12. Ceb. Tab. c. 28. Is. xxxiii. 1. 2 Mac. iv. 47.]

Ταλαντίαος, α, ον, from τάλαντον, which see.—*Weighing a talent, of a talent weight.* occ. Rev. xvi. 21. where see Vitringa. This word is used not only by Josephus, de Bel. v. 6, 3. but by Alcæus, cited in Pollux, and by Polybius, [ix. 41, 8.] Plutarch, [and Diodorus, xix. 45.] See in Wetstein.

Τάλαντον, ου, τό, from ταλῶν or τληναι sustaining or supporting a weight.

I. The scale in a balance. Thus Homer uses the word, Il. xii. 433.

—Ὡς τε ΤΑΔΑΝΤΑ γυνὴ χερσηντὶς ἀληθής,
"Ἡ τε σταθμὸν ἔχουσα καὶ εἰρίον ἀμφοῖς ἀνέλκει
ἰσάζουσα".

As when two scales are charged with doubtful loads,
From side to side the trembling balance nods,
While some laborious matron, blind and poor,
With nice exactness weighs her woolly store. POPE.

Comp. Il. viii. 69. xxii. 209.

¹ [The Schol. on Aristoph. Plut. 33. and Suidas, say, that πῶρος means suffering or grief, and that the people of Elis used the verb παρώω to express what other Greeks did by πεινέω.]

II. A weight equal, according to Bp. Cumberland, to 93½ pounds avoirdupois, but, according to Michaelis, to no more than about 32½.

III. It denotes a *certain quantity or sum of money*, so called, because, in the rude state of the ancient coin, they used to weigh their gold and silver. Mat. xviii. 24. and ch. xxv. freq. A Jewish talent of silver, according to Bp. Cumberland's calculation, was equal to 353*l.* 1*l.* 10*d.*; a talent of gold, of the same weight, to about 5075*l.* 15*s.* 7*d.*; but according to Michaelis the talent of silver was not more than 137*l.* 16*s.*, nor the talent of gold than 2033*l.* 16*s.* Others compute the value of these talents somewhat differently; and I shall not here enter into the controversy²; but remark, that Homer uses the word τάλαντον for some certain quantity or weight of gold only, Il. ix. 122.³ 264. xviii. 507. xix. 247. xxiii. 265—269. 750, 751. xxiv. 232. the precise value of which I know not of data sufficient to determine, though it is evident from the passages of the Iliad here cited, and especially from the two last, that Homer's τάλαντον did not amount to any great weight or sum. See Damm's Lex. Nov. Græc. col. 2297. and Goguet's Origin of Laws, vol. ii. p. 308—312. ed. Edinburgh. [On the various kinds of talents, see Gronovius de Pecuniâ Veterum, and Leusden, Philol. Hebr. Mixt. Diss. 29. More may be found in Faber, Archæol. Hebr. t. i. p. 397. and Bernard, de Mens. et Pond. ii. p. 189. The word occ. Ex. xxv. 39. 2 Sam. xii. 30.]

ΤΑΛΙΘΑ'. Syr.—*Talitha*. A corrupt Hebrew, or Syriac, word, denoting, as St. Mark interprets it, κοράσιον a damsel. The Chaldee and Syriac ܬܠܝܬܐ is used for a boy, a youth, and the fem. ܬܠܝܬܐ for a girl, a damsel, in the Chaldee Targums of the Old, and in the Syriac version of the New Testament⁴. In Hebrew תלך and תלך signify a young lamb, or kid; whence the Chaldee and Syriac use of the word may be very naturally accounted for, being applied just in the same manner as in English we sometimes call children lambs and lambkins. Comp. also under Ταβιθά. occ. Mark v. 41. where the Syriac version retains the words ܬܠܝܬܐ ܬܠܝܬܐ without interpreting them, and uses the same expression, Luke viii. 54. for the Greek, ἡ παῖς, ἐγείρου. [Tάλις is interpreted by Hesychius, as ἡ μελλόγαμος παρθένος, and by Photius (col. 418.) as ἡ μεσόγαμος. +occ. Soph. Ant. 640.+]

TAMEI'ON and TAMEI'ON, ου, τό.

I. A secret place, a private chamber or closet. So Hesychius, ταμεία ἀπόκρυφα οἰκήματα, secret dwellings. Mat. vi. 6. xxiv. 26. Luke xii. 3. On Mat. xxiv. 26. see Josephus, de Bel. vi. 5, 2. where he expressly mentions a false prophet, ψευδοπροφήτης, who, on the day the Temple was set

² See more in Heb. and Eng. Lexicon under ܬܠܝܬܐ. [and Boeckh's Staatshaushaltung der Athenen, vol. i. p. 16.]

³ Where in Didymus's Scholion we read, εἰ—περὶ τοῦ τάλαντον τοῦ Ἑλληνιστοῦ, βραχὺ τὸ τάλαντον τοῦ χερσηνιστοῦ παρ' αὐτοῖς, ὥς καὶ διέρισκε ἐν ἑσέσι βραχὺ τὸ τάλαντον φησὶ. 'But if (the poet meant) the talent of the Hellenes (i. e. as distinguished from the Athenians), the talent of gold is with them a small matter, as Diphilus also calls it in silver.'

⁴ See Castell's Heptaglott. Lexic. in ܬܠܝܬܐ.

on fire, had declared to the people in the city, that God commanded them to go up into the Temple, and that there they should receive signs of deliverance; in consequence of which lying prediction six thousand Jews miserably perished. [Is. xxvi. 20. Ecclus. xxix. 12. Xen. Hell. v. 4, 5.]

II. *A store-house*. Luke xii. 24. where see Wetstein. [Deut. xxviii. 8. Prov. iii. 10. Ps. cxliv. 13. Theophr. Char. iv. 2. viii. 1. Xen. Mem. i. 5. 2. Diod. Sic. xx. 58. Joseph. de B. J. iv. 4, 3. See Irmisch on Herodian, i. 6, 19. Duker on Thuc. i. 96.]

Τάξις, εως, ἡ, from τάττω or τάσσω to set in order.

I. *Order, regularity, regular disposition*. 1 Cor. xiv. 40. Col. ii. 5.

II. *Order, regular succession*. Luke i. 8.

III. *An order, as of priests*. Heb. v. 6, [10. vi. 20.] vii. 11, [17, 21.] "Melchisedec having neither predecessor nor successor in his office, his priesthood could not be called an order; if by that phrase is understood a succession of persons executing that priesthood. Therefore κατὰ τάξιν must mean *after the similitude of Melchisedec*, as it is expressed ch. vii. 15. Besides in the Syriac version κατὰ τάξιν is in this verse (Heb. v. 6. so vii. 11.) rendered *secundum similitudinem* (ܫܡܝܠܝܬܘܬܐ)." Macknight. [Schleusner translates in the same way, giving to the word the meanings, *the part sustained by any one, the condition in which he is placed, similar condition, likeness*. See Ps. cx. 4. 2 Mac. ix. 18. Arrian, D. E. iii. 1. Philostr. Vit. Soph. i. 21, 3. The word has often a reference to military matters, *the disposition of troops, the line, the rank*. See Ælian, V. H. xiv. 49. Xen. de Mag. Eq. ii. 6. and de Rep. Lac. xi. 5.]

Ταπεινός, ὁ, ὄν. The most probable derivation of this word seems to be from ἑδαφος the ground, q. ἑδαφινός. [Eustathius says it is the same as ταπεινός, from πατέω to tread.]

I. *Low, not rising much above the ground*. Thus sometimes used in the Greek writers, as by Lucian, who opposes it to ὑψηλός high. See Scapula's Lexicon.

II. *Low, mean, despised*. Rom. xii. 16. James i. 9. Comp. 2 Cor. x. 1. [See Ælian, V. H. iii. 18. vi. 12. Xen. Hell. ii. 4, 14. Eur. Androm. 979. Is. xi. 4. xxv. 4. xxxii. 7. Jer. xxii. 16. Ecclus. xii. 4.]

III. *Lowly, humble*. Mat. xi. 29. James iv. 6. 1 Pet. v. 5. Comp. Luke i. 52. [Schleusner and Wahl refer this passage to the last head, with many other commentators. Wahl puts 2 Cor. x. 1. here, and I think rightly. Schleusner makes it a separate head, *timid*, and refers to ταπεινότης, used for *timidity*, in Xen. Hell. iii. 5, 14. See Prov. iii. 24. xi. 2. xxix. 23. Is. lvii. 15.]

IV. *Brought low, cast down*, by affliction or distress. 2 Cor. vii. 6. [Job xxix. 25.] On this word see Campbell's Prelim. Dissertat. p. 44. &c.

Ταπεινοφροσύνη, ης, ἡ, from ταπεινός lowly, and φρόνη the mind.—*Lowliness of mind, humility*, whether real and genuine, as Acts xx. 19. Eph. iv. 2. or affected and false, Col. ii. (610)

18.¹ [Add Phil. ii. 3. Col. ii. 23. iii. 12. 1 Pet. v. 5.]

Ταπεινός, ὦ, from ταπεινός.

I. *To make or bring low*. Luke iii. 5. [Diod. Sic. i. 36.]

II. *To humble, debase*, in respect of state or condition. Mat. xxiii. 12. Phil. iv. 12. where see Wetstein, as also on Mat., where he cites from Diogenes Laertius that saying of Æsop, who, on being asked what Jupiter was doing, answered, τὰ μὲν ὕψηλ' ἀταπεινόν, 'that he was *humbling the exalted, and exalting the humble*.' Comp. 2 Cor. xi. 7. [Prov. xiii. 7. Ecclus. xiii. 8. Diod. Sic. xi. 38 and 71. Polyb. ix. 29, 11. Wahl and Schleusner agree in referring Phil. ii. 8. to this head, and I think rightly. They also refer Mat. xxiii. 12. to the next head, and with equal propriety.]

III. *To humble, abase*, in mind and behaviour. Mat. xviii. 4. Luke xiv. 11. xviii. 14. James iv. 10. 1 Pet. v. 6.² Comp. Phil. ii. 8. and see Raphaelius on that text. [Ecclus. ii. 17. iii. 18. Xen. An. vi. 1, 18.]

IV. *To bring low or humble by affliction, to afflict*. 2 Cor. xii. 21. Comp. ταπεινός IV.

Ταπεινωσις, εως, ἡ, from ταπεινός.—*Humiliation, state of humiliation or abasement, low estate*. occ. Luke i. 48. Acts viii. 33.³ Phil. iii. 21. James i. 10. [Gen. xvi. 11. xxix. 31. Is. liii. 8. Ecclus. ii. 4. xi. 12.]

ΤΑΡΑΤΤΩ, or ΤΑΡΑΨΣΩ.

I. *To tremble, disturb, agitate*, properly as water. John v. 4, 7. So Athenæus, cited by Wetstein, ἐν τοῖς χειμῶσι ὑπὸ τῶν πνευμάτων ΤΑΡΑΤΤΟΜΕΝΟΙ ΤΟΥ "ΥΔΑΤΟΣ, 'the water in storms being agitated by the winds.' The LXX likewise apply it to water, Ezek. xxxiv. 18. for the Heb. עָרָר to disturb, or make foul, as by trampling in it with the feet. [Æsop. Fab. 4. Dioscor. ii. 83. Lucian, Lexiph. § 4.]

II. *To trouble or disturb the mind, to put it into perturbation or commotion, to alarm*, and in the passive, *to be thus troubled or disturbed*, as with fear and perplexity, Mat. xiv. 26. Mark vi. 50. Luke i. 12. xxiv. 38. comp. John xii. 27. xiv. 1, 27. Acts xvii. 8.—with grief and pity, John xi. 33. [see Gen. xliii. 30.]—with grief and fear, John xiii. 21. 1 Pet. iii. 14.—with doubt, perplexity, and uneasiness, Acts xv. 24. Gal. i. 7. v. 10. [Xen. Mem. ii. 6, 17.]—with a mixture or variety of passions, Mat. ii. 3. The learned Bp. Chandler, in his Vindication of the Defence of Christianity, p. 423. has well described the various and even contrary passions which, on the Magians' arrival, agitated Herod and his court, and the inhabitants of Jerusalem, according to their different expectations, hopes, and fears; and he observes, that, to include all these, there is not any one Greek word more proper and expressive than ταρασσομαι. To confirm this remark, I add,

¹ [There is no reason whatever for so translating the word, notwithstanding the authority of Parkhurst and Schleusner; for the affliction is implied by the context, not expressed in the word. Wahl gives it rightly. Ταπεινοφροσύνη occ. Ps. cxxxi. 2.]

² [On the particular meaning of the phrases in the two last places, see three Dissertations by Morus, published at Leipsic, 1788 and 1789.]

³ See Bp. Bull's English Works, vol. i. p. 138. &c.

that Josephus in like manner uses *ἐτάραξεν* to express the *very different agitations* of mind which the report of Herod's having been put to death by Antony occasioned in his *divided* court and family. Ant. xv. 3, 7.—The above-cited are all the passages of the N. T. wherein this V. occurs. [See Gen. xl. 6. xlv. 3. Is. xiii. 8. xxvi. 18. Diog. L. ii. 94. Epict. Enchir. c. 16.]

Ταραχὴ, ἡς, ἡ, from *ταράσσω* to trouble.

I. *A troubling or stirring of water.* John v. 4.

II. *A political commotion or disturbance.* Mark xiii. 8. Thus the word is applied in Herodian, cited by Wetstein; and how this particular of our Saviour's prophecy was fulfilled may be seen in Josephus, Ant. xx. 1, 1. *ibid.* 5, 3. de Bel. iii. 12, 1 and 3. *ibid.* 18. § 1, 2, 3, 5, 7, 8. et al. in Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 241. &c. 8vo, and in Lardner's Collection of Testimonies, vol. i. p. 57. &c. [Diod. Sic. i. 66. Polyb. iii. 9, 9. Xen. Vect. v. 8.]

Τάραχος, ου, ὁ, from *ταράσσω*.

I. *A disturbance, stir.* Acts xii. 18. [1 Sam. v. 9. Xen. An. i. 8, 2.]

II. *A disturbance, tumult.* Acts xix. 23.

Ταρσεύς, ἑως, ὁ.—Of or belonging to Tarsus, a city of Cilicia in Asia Minor. *occ.* Acts ix. 11. xxi. 39. on both which texts see Wetstein, and Dr. Powell's Introduction to St. Paul's Epistles in Bowyer's Conjectures.

Ταρταρῶς, ὠ, from *τάτταρος*, of which below. —To cast into Tartarus. *occ.* 2 Pet. ii. 4. "The Scholiast on Æsch. Eum. says, Pindar relates that Apollo overcame the Python by force, wherefore the earth endeavoured *ταρταρῶσαι* to cast him into Tartarus. Tzetzes uses the same word *ταρταρῶς* for casting or sending into Tartarus: and the compound verb *καταταρταροῦν* is found in Apollodorus, [Bibl. i. 1, 2.] in Didymus's Scholia on Homer, in Phurnutius, de Nat. Deor. p. 11, ed. Gale, and in the book *περί ποταμῶν*, which is extant among the works of Plutarch. [Sext. Emp. Pyrrh. Hypotyp. iii. 24.] And those whom Apollodorus styles *καταταρταρωθέντας* he in the same breath calls *ῥιπθέντας εἰς Τάρταρον*, cast into Tartarus." Thus the learned Windet, in Pole, Synops. We may then, I think, safely assert that *ταρταρώσας*, in St. Peter, means not, as Mede, Works, fol. p. 23. interprets it, to *adjudge to*, but to *cast into Tartarus*, *ῥιπτειν εἰς Τάρταρον*, as in Homer, cited below. [Tartarus was the deepest abyss of the infernal regions, dark, (as it is described by Homer, Il. viii. 16. 480. Apollodorus ubi supra, Hesiod, Theog. 720. Cic. Tusc. i. 15.) and as far from earth as earth from heaven, according to Homer and Apollodorus, ubi supra. Homer, too, describes it as having iron gates and a brazen threshold, by which (Æschin. Socr. D. iii. 21. Hesiod, Theog. 720.) the evil go into Erebus, &c. Parkhurst goes into a long disquisition to show that in its proper sense it meant the condensed and solid darkness which, according to a theory of his, surrounds the material universe. Having then noticed the Greek idea of Tartarus, he concludes as follows:—]—On the whole, then, *ταρταροῦν* in St. Peter is the same as *ῥιπτειν εἰς Τάρταρον*, to throw into Tartarus, in Homer, only rectifying the poet's mistake of Tartarus being in the bowels of the earth, and recurring to the

true original sense of that word above explained, which, when applied to *spirits*, must be interpreted *spiritually*; and thus *ταρταρώσας* will import that God cast the apostate angels out of his presence into that *ζόφος τοῦ σκότους*, blackness of darkness, (2 Pet. ii. 17. Jude 13.) where they will be for ever banished from the *light of his countenance*, and from the *beatifying influence of the ever-blessed Three*, as truly as a person plunged into the *torpid boundary of this created system* would be from the *light of the sun*, and the *benign operation of the material heavens*.

ΤΑ΄ΤΤΩ, or ΤΑ΄ΣΣΩ.

[I. Properly, to order, set in a certain order. Thuc. i. 48. Xen. Mem. iii. 1, 7. And hence in Luke vii. 8. (with *ὑπό*) to put one under another's order.]

[II. To appoint or order any thing to be done, (with acc. of thing, and dat. of person.) Mat. xxviii. 16. Acts xxii. 10. xxviii. 23. Ælian, V. H. xiv. 22. Xen. Cyr. iv. 5, 11.]

[III. To appoint or choose a person for any office, as Rom. xiii. 1. and so] *Εἰς διακονίαν τοῖς ἁγίοις τάρτειν ἑαυτούς*, 1 Cor. xvi. 15. means to set or appoint themselves to, i. e. to undertake, of their own accord, the office of serving the saints, to employ themselves voluntarily in assisting them. Raphelius shows that Xenophon and Plato apply the phrase *τάρτειν ἑαυτόν* in the same view, and pertinently observes, that the dative *ἁγίοις* in the above text is to be referred not to *ἑταζαν*, but to *διακονίαν*; for Greek nouns sometimes govern the same cases as their verbs. Comp. Mat. viii. 34. x. 18. Mark i. 44. John xii. 13. Acts i. 16. xi. 29. 2 Cor. ix. 12. To which we may add from Plato, Apol. Socr. § 17. p. 92. ed. Forster, *τὴν ἐμὴν ΤΩ' ἑΘΕΩ' ὕΠΗΡΕΣΙΑΝ*, 'my subseriency to God;' and § 18. *τὴν τοῦ Θεοῦ ΔΟ'ΣΙΝ ὙΜΙΝ*, 'God's gift to you.' And as to the expression *τάρτειν εἰς*, see many other like instances from the Greek in Wetstein and Kypke. [See 1 Sam. xxii. 7. 2 Sam. vii. 11. Polyb. i. 45, l. xv. 27, 7.]

IV. *Pass. to be disposed, adapted.* *occ.* Acts xiii. 48. *καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον*, and as many as were disposed, adapted, or in a right disposition and preparation, for eternal life, believed. This, after attentive consideration, and having read what others (particularly the learned Mede¹, Raphelius, Wolfius, and Doddridge,) have written, appears to me the true meaning of the text, and I think with Wolfius, that *τεταγμένοι εἰς* in this passage is equivalent to *εὐθετος εἰς*, Luke ix. 62. The expression does not seem to have any reference to the *divine predestination* of particular men to salvation, even in the Lutheran, much less in the Calvinistic, sense of that term. The passages which the excellent Raphelius cites from Herodotus, Arrian, and Zosimus, in proof of its relating to the *Lutheran predestination*, do not, I apprehend, come up to his point, but only show that *τεταγμένος εἰς*, when referring to an employment or station, means appointed to it. But see an excellent note of Dr. Hammond's on this text, with Le Clerc's supplement to it. The Gentiles *τεταγμένοι εἰς ζωὴν αἰώνιον*, and who consequently believed, are manifestly contrasted with the Jews,

¹ Works, folio, p. 21.

ver. 46. who, by rejecting the word of God, οὐκ ἀξίους ἔκριναν ἑαυτοὺς τῆς αἰωνίου ζωῆς, behaved as if they judged themselves not worthy of eternal life. See Wetstein's note, and as to the construction of τεταγμένους with the preposition εἰς, observe the verb τάττειν is likewise so constructed in the text, 1 Cor. xvi. 15.

[V. To appoint, determine. Acts xv. 2. See Polyb. xvii. 7, 7. Lysias, 336, 7.]

ΤΑΥΡΟΣ, ου, ὁ, from the Chald. תור a beere¹, which from the Heb. תור the same, for which the LXX often use ταῦρος, [as Gen. xlix. 6.]—A bull or beere, taurus. occ. Mat. xxii. 4. Acts xiv. 13. Heb. ix. 13. x. 4. On Acts xiv. 13. we may observe, that the ancient heathen used to sacrifice bulls to Jupiter: thus Ovid, Met. iv. 756. Comp. Virgil, Æn. ix. 627. and see more in Wetstein.

Ταφή, ἡς, ἡ, from ἔταφον, 2nd aor. of θάπτω to bury, which see.—A burying or burial. occ. Mat. xxvii. 7. [Deut. xxxiv. 6. Eccl. vi. 3. Jer. xxii. 19. Is. liii. 9. On the dative in this place of Matthew, see Matthiæ, § 387.]

Τάφος, ου, ὁ, from ἔταφον, 2nd aor. of θάπτω to bury, which see.—A sepulchre. Mat. [xxiii. 27. xxvii. 61, 64, 66. xxviii. 1. Gen. xlvii. 30. 2 Kings i. 28. Job v. 26. See Montf. Antiq. Illust. t. v. pt. i. p. 170. In Rom. iii. 10. the word seems metaphorically used to express what is odious. The words are taken from Ps. v. 10.]

ΤΑΨΑ. Adv. perhaps. occ. Rom. v. 7. Philem. 15. [Lucian, Dial. Deorr. vi. 6. Æsch. Dial. Socr. i. 2. Xen. An. v. 2, 17. Its original and proper sense is quickly, from ταχύς. See Xen. Hell. vii. 4, 34. Polyb. xviii. 20, 9.]

Ταχύς, adv. from ταχύς.
I. Quickly, speedily. Luke xvi. 21. xvi. 6. [John xi. 31. 1 Cor. iv. 19. Gal. i. 6. Phil. ii. 19, 24. 2 Thess. ii. 2. 2 Tim. iv. 9. Ceb. Tab. 31. Polyb. i. 60, 10. Xen. Cyr. i. 4, 20. 2 Sam. xvii. 18, 21. 2 Kings i. 11. Joel iii. 4. Prov. xxv. 8. Is. viii. 2.]

II. Easily, lightly, temerè. occ. 1 Tim. v. 22. where Raphaelius shows that Polybius uses it in the same manner. [Schl. and Wahl refer this place to the 1st head.]

Ταχινός, ἡ, ὅν, from ταχύς.
I. Swift, speedy. 2 Pet. ii. 1.
II. Shortly to be accomplished or happen. 2 Pet. i. 14. [Comp. Is. lix. 7. Hab. i. 6. Call. H. in Del. 95.]

Τάχιστα, neut. plur. [of τάχιστος,] used adverbially, most speedily; ὡς τάχιστα, with the utmost speed, quam celerimè. Acts xvii. 15. This phrase is used by the best Greek writers.—Τάχιον, neut. [of ταχίων,] used adverbially, more swiftly or speedily. John xx. 4. Heb. xiii. 19. [Wisd. xiii. 9. Diod. Sic. ii. 5. xx. 92.] Also applied nearly as the positive, speedily, soon, pretty soon. John xiii. 27. 1 Tim. iii. 14. Heb. xiii. 19. Comp. under βέλτιον. [1 Mac. ii. 40. The Attic word was θάπρον. See Græv. ad Lucian. Solœc. p. 751. and notes on Thom. M. in v. θάρρον.]

¹ So the Phœnicians called a beere, Thor, according to Plutarch in Sylla, p. 463. B. Θῆρ γὰρ οἱ Φοίνικες τὴν βοῖν καλοῦσι.

Τάχος, εος, ους, τό, from ταχύς.—Swiftness, speed. Ἐν τάχει, with swiftiness or speed, speedily. Luke xviii. 8. Acts xii. 7. [xxii. 18. xxv. 4. Rom. xvi. 20. Rev. i. 1. Deut. ix. 3. xi. 17. Josh. viii. 19. Ps. ii. 12. Ecclus. xxvii. 3. Diod. Sic. xvi. 35. Thuc. vi. 92. See Wetstein.]

[Ταχύ, neut. of ταχύς, used adverbially.—Swiftly, speedily, quickly, immediately. Mat. v. 25. xxviii. 7, 8. Mark ix. 39. (where Wahl says easily; and Schleusner says, that perhaps the word may mean rashly, as in Prov. xx. 25.) xvi. 8. John xi. 29. Rev. ii. 5, 16. iii. 11. xi. 14. xxii. 7, 12, 20. It occ. for ῥῆγῃ in Deut. ix. 12. Ex. xxxii. 8; for ῥῆγῃ in Is. v. 26. lviii. 8. Eccl. viii. 11. See Ecclus. xix. 4. Dem. 1432, 25. Xen. Cyr. i. 1, 1.]

TAXY'S, εἰα, ὅ.—Swift. occ. James i. 19. [Ezr. vii. 6. Zeph. i. 14. Mal. iii. 5. Prov. xxix. 20.]

TE, a conjunction.

1. And. Mat. xxvii. 48. xxviii. 12. et al. freq.
2. When followed by καὶ it may be rendered both, as Acts xx. 21. xxiv. 15. xxvi. 22. Comp. Luke ii. 16.

3. Τε—καί, whether—or. Acts ix. 2.—This participle, like the Latin que, never begins a sentence, but is always put after some other word in it. [Schleusner thinks it is sometimes for but, as Acts i. 15. v. 42. et al.; that it is sometimes redundant, as Rom. i. 27. We have τε—τε in Acts xxvi. 16.]

ΤΕΙΝΩ.—To stretch, stretch out, extend, distend. This simple V. occurs not in the N. T., but is here inserted on account of its compounds and derivatives.

ΤΕΙΧΟΣ, εος, ους, τό. Eustathius and others derive it from τεύχω to build.—A wall. Acts ix. 25. Heb. xi. 30. [2 Cor. xi. 33. Rev. xi. 12, 15, 17—19. Josh. vi. 5, 20. 1 Sam. xxv. 16. for ἰχῶν; Num. xxxv. 4. Is. xv. 1. for ἰχ. It is used for a city, with its walls and fortifications, as in 2 Kings xx. 16. (for ἰχ) and Xen. Hell. vii. 5, 8. Eur. Phœn. 71. 826.]

Τεκμήριον, ου, τό, from τέκμαρ a sign, token.—A sign, token. occ. Acts i. 3. [3 Mac. iii. 24. Diod. Sic. i. 10. Philostr. Vit. Soph. ii. 14, 2. Lysias, 286, 7. Xen. Mem. i. 1, 2.]

Τεκνίον, ου, τό. Diminutive of τέκνον.—A little child. It is a term of great affection and tenderness. See John xiii. 33. Gal. iv. 19. 1 John ii. 1. [12, 28. iii. 7, 18. iv. 4. v. 21.] "Dear children." Campbell's Prelim. Dissertat. p. 615.

Τεκνογονέω, ᾧ, from τέκνον a child, and γέγονα perf. mid. of the old verb γέννω to make, + βεγῆ, +—To bear children. occ. 1 Tim. v. 14. [Chrysostom and Theophylact say, that not only producing children, but educating them in a Christian manner, is here implied.]

Τεκνογονία, ας, ἡ, from the same as τεκνογονέω.—Child-bearing. occ. 1 Tim. ii. 15.

Τέκνον, ου, τό, from τέκτω, or obsol. τέκω, to procreate.

I. A child, whether male or female. [Mat. ii. 18. vii. 11. x. 21. xv. 26. xviii. 25. xix. 29.

xxi. 28. xxii. 24. xxvii. 25. Mark vii. 27. x. 29. 30. xii. 19. xiii. 12. Luke i. 7, 17. ii. 48. xi. 13. xiv. 26. xv. 31. xviii. 29. xx. 31. xxiii. 28. Acts vii. 5. xxi. 5, 21. 1 Cor. iv. 14. vii. 14. 2 Cor. vi. 13. xii. 14. Gal. iv. 27. Eph. vi. 1, 4. Phil. ii. 12. Col. iii. 20, 21. 1 Thess. ii. 7, 11. 1 Tim. ii. 4, 12. v. 4. Tit. i. 6. 2 John 4, 13. Rev. xii. 4, 5. Hos. ii. 4. Ceb. Tab. 8. Æschin. 69, 15. Xen. Mem. ii. 2, 4.]

II. *A remote descendant*, Luke xvi. 25. and τέκνα, τὰ, plur. *posterity*, *poster.* John viii. 39. [Mat. iii. 9. Luke iii. 9. Acts ii. 39. xiii. 33. Rom. ix. 8. Gal. iv. 31. Rev. ii. 23. Jer. xxxi. 17.]

III. *A city being by a beautiful prosopopœia represented as a person, the natives or inhabitants of it are called its τέκνα or children*. Mat. xxiii. 37. Luke xiii. 34. xix. 44. [Gal. iv. 25.] Comp. Joel ii. 23. iii. or iv. 6. Zech. ix. 13. and θυγάτηρ III.

IV. It is used as "a title of *condescension* and *tenderness* by which superiors addressed their inferiors, who were not properly their children." Doddridge on Mat. ix. 2. Mark ii. 5. [Luke xvi. 25. 1 Tim. i. 18. 2 Tim. ii. 1.] Comp. Josh. vii. 19. Eccles. xii. 12. and θυγάτηρ II. [Herodian, i. 2, 6. Achill. Tat. viii. p. 469.]

V. St. Paul calls *Onesimus his child or son*, τέκνον, because *begotten*, i. e. converted to Christ, by him. Philom. 10. Comp. 1 Cor. iv. 14, 15. 2 Cor. vi. 13. and πατήρ V. [1 Tim. i. 2. Tit. i. 4. Comp. too 1 Kings xx. 35.]

VI. Believers are called τέκνα Θεοῦ, *children of God*, as being *regenerated or born again* by his Word and Spirit, and *resembling* their heavenly Father in their dispositions and actions. John i. 12. xi. 52. Rom. viii. 16. Eph. v. 1. Phil. ii. 15. 1 John iii. 2, 10. So they are styled *children of light*, Eph. v. 8. for God is *light*, and they are *enlightened* by him. See Wolfius, and comp. under νόος VIII. [Hos. xi. 1.] But,

VII. *Children of the devil* are such as act under his *influence*, and *resemble* that apostate spirit. 1 John iii. 10. Comp. John viii. 44.

VIII. *Endued with, or devoted to*. Thus the *children of wisdom* signify those who are *endued with, or devoted to, heavenly wisdom*. Mat. xi. 19. Luke vii. 35. So *children of obedience* are the *obedient*. 1 Pet. i. 14. These expressions are generally reckoned mere Hebraisms; but see under νόος XI.

IX. *Joined with words expressive of punishment*, it denotes *liable to or worthy of*. See Eph. ii. 3. 2 Pet. ii. 14. This phrase is Hebraical. So 2 Sam. xii. 5. הַנֶּכֶד, *a son of death*, is one *worthy or guilty of death*; (comp. Ps. cii. 21.) Deut. xxv. 2. הַנֶּכֶד, *worthy of beating*. Comp. under νόος XII. [See Is. lvii. 4. Hom. II. xxi. 151.]

Τεκνοτροφέω, ὦ, from τέκνον *a child*, and τρέφω perf. mid. of τρέφω *to nourish, bring up*.—*To bring up or educate children*. occ. 1 Tim. v. 10. Arrian uses this V. (which, however, is not a common one,) Epictet. i. 23. διατρί ἀποσυμβουλευέσθαι τῷ σοφῷ ΤΕΚΝΟΤΡΟΦΕΙΝ; 'Why (Epictetus) do you dissuade a wise man from bringing up children?' [Theodoret says, that *pious education* is implied by this word. See Suicer, ii. p. 1254.]

ΤΕΚΤΩΝ, ὄνος, ὁ. The Greek Lexicons derive it from τεύχω *to fabricate* (which see under τεύχω).—*A workman* in wood, iron, or stone, but especially in wood, *a carpenter, faber*. occ. Mat. xiii. 55. Mark vi. 3. [Many interpreters here think that ὁ τέκτων is put by metonymy for τοῦ τέκτονος νόος; but others say, that it was the custom of all the Jewish rabbis to learn some trade. 1 Sam. xiii. 19. 2 Sam. v. 11. 1 Kings vii. 14. for ὑργῶν, which means, κατ' ἐξοχήν, *a carpenter*. See 2 Kings xxii. 6. Dion. Hal. Ant. iv. 17. Xen. Mem. i. 2, 37.]

ΤΕΚΩ. See under τικτω.

Τέλειος, α, ον, from τελέω *to complete, perfect*.

I. *Complete, perfect*. [1 Cor. xiii. 10. James i. 4, 17, 25. 1 John iv. 18. And referring to mental or moral qualities, Mat. v. 48. xix. 21. Rom. xii. 2. Phil. iii. 15. Col. i. 28. iv. 12. James iii. 2. Gen. vi. 9. 1 Kings viii. 62. xi. 4. xv. 3, 14. 1 Chron. xxviii. 9.] On Mat. v. 48. Bp. Sherlock² observes, that the precise meaning is, "Let your love be *universal*, unconfeined by partialities, and with respect to its objects, as large as God's is." Comp. Luke vi. 36. and see Elsner and Wetstein on Mat.

II. *Adult, full-grown, of full age*, as opposed to παῖδια *little children*, or νήπιοι *infants*. In this view it is applied spiritually to Christians, 1 Cor. xiv. 20. Heb. v. 14. Comp. 1 Cor. ii. 6. Eph. iv. 13. Phil. iii. 15. where see Macknight, as also on 1 Cor. ii. 6. As in Eph. iv. 13. we have ἌΝΑΡΑ ΤΕΛΕΙΟΝ, so in Epictetus, Enchirid. cap. 75. we read οὐκ ἔτι εἰ μισθῶν, ἀλλ' ἌΝΗΡ ἤδη ΤΕΛΕΙΟΣ, 'thou art no longer a youth, but a man at full age.' Raphelius shows that Xenophon, as well as Arrian, uses the phrase in the same sense; and that Polybius applies it figuratively to the *mind*. See also Wetstein on Heb. v. 14. [See 1 Chron. xxv. 8. Wisd. ix. 2. Apollod. Bibl. i. 2, 1. iii. 7, 6. Polyb. v. 29, 2. Ælian, V. H. xiii. 1. and the commentators on iv. 3. and Callim. H. in Jov. 57.]

Τελειότης, ητος, ή, from τέλειος.

I. *Perfection, perfectness*. occ. Col. iii. 14. where charity or love is called σύνδεσμος τῆς τελειότητος *the bond of perfectness*, i. e. says Whitby, *the most perfect bond of union*³ among Christians, Eph. iv. 15, 16; (comp. ver. 3. and John xvii. 23.) the *end* and the *perfection* of the commandment, 1 Tim. i. 5; that which *fulfils* the rest, Rom. xiii. 8. (comp. ver. 9, 10.) and that which renders us *perfect and unblameable in holiness* before God, 1 Thess. iii. 12, 13.

II. *Perfection*, i. e. says Whitby, *doctrines which will render persons perfect men in the knowledge of Christ*. occ. Heb. vi. 1. Comp. under τέλειος II.

Τελειόω, ὦ, from τέλειος.

[I. *To complete, finish*. Luke ii. 43. (of time,) Acts xx. 24. In] Luke xiii. 32. Kypke renders it actively, and understands it both of the *finishing* of our Lord's teaching and miracles, and of the *end* of his life. And in this latter view he

¹ [Schleusner says, that the word here means *rendering perfect*, and so in ver. 25. But this is without authority or necessity.]

² Disc. xiii. vol. iii. p. 308.

³ [Comp. Wisd. xii. 17.]

cites from Plutarch, *Consol. ad Apoll.* t. ii. p. 111. C. ΤΕΛΕΙΟΥΝΤΑ τὸ ζῆν 'ending their life.' So Wetstein from Josephus, *Maccab.* § 7. 'O holy life! ὃν πιστῇ θανάτου σφραγίς 'ΕΤΕΛΕΙΩΣΕΝ, which the faithful seal of death finished.' So Eusebius and other ancient Christian writers often apply it to the death of the martyrs. See Raphaelius, *Semicent.* Annotat. p. 8. and Suicer, *Thesaur.* under τελειώω II. [Wahl also construes the fut. mid. in this place as active, *I shall finish* my works. Schleusner thinks that it should be taken *passively*, and construes it *I shall die* (i. e. *be brought to an end*). Hesychius has τέλειος ἡμέρα, ἡ ὑπέρτης, καὶ τὸν βίον τελειούσα. See Fischer, *Prol. de Vit. Lex.* N. T. p. 550. No. 18. The verb, too, occurs in this sense in Euseb. iii. de Vit. Const. c. 47. and especially of the death of martyrs. See *Wisd.* iv. 13. Euseb. H. E. iii. 35. vii. 15. To this head Wahl and Schleusner also refer (I think rightly) *Phil.* iii. 12. (see below, sense IV.) construing, *I have finished my course*, comparing with it *Philo.* Alleg. ii. p. 74. See 2 *Chron.* viii. 16. and comp. *Neh.* vi. 16. 1 *Kings* vii. 21. *Polyb.* viii. 36, 2.]

[II. *To discharge or fulfil.* *John* iv. 34. v. 36. xvii. 4. *Diod. Sic.* iii. 73.]

[III. *To fulfil*, (as a prophecy,) *John* xix. 28.]

IV. *To perfect, make perfect or complete.* Τελειόομαι, ὄνμαι, pass. to be made perfect or complete. 2 *Cor.* xii. 9. *Jam.* ii. 22. It is spoken, *Heb.* xii. 23. of the spirits of just men made perfect "and complete both in holiness and happiness, so far as may consist with the separate state²," but seems to include the resurrection also, *Heb.* xi. 40. (see Macknight,) *Phil.* iii. 12. In which latter text observe that τετελειώμαι is, like ἔλαβον, δέωκω, καταλαμβάνω, &c. in this passage, an agonistic term, denoting the finishing of one's race, (comp. 2 *Tim.* iv. 7.) and the receiving of one's complete reward. See Whitby and Wolfius on the place. [I am at a loss to reconcile this just remark of Parkhurst with his placing the word under this head. Add *John* xvii. 23. where the meaning seems to be, that they may be perfectly united. 1 *John* ii. 5. iv. 12, 17, 18. Parkhurst gives the passages *Heb.* vii. 19. ix. 9. x. 1, 14. under this head, without remark. Wahl and Schleusner construe the verb in them as signifying, *to render perfectly free from sin, expiate perfectly*, and so Eucumenius expressly explains the last passage.]

V. *To make Christ perfect*, *Heb.* ii. 10. i. e. "to consecrate him by sufferings to his office, (as *Heb.* v. 9. vii. 28. *Luke* xiii. 32. comp. *Lev.* xxi. 10. *Exod.* xxix. 34. *Lev.* viii. 22, 28, 33. in LXX.) and fully to qualify and enable him to the discharge of it³." Comp. *Heb.* ii. 17, 18. iv. 15. v. 1, 2. [Schleusner and Wahl understand the verb in the passages alleged under this head as meaning, *to make one's condition perfectly happy, bless perfectly, lead to glory as the proposed crown of bliss*. And they add, *Heb.* xi. 40. xii. 23. (with great propriety) as further instances of this sense.]

Τελείως, adv. from τέλειος.—*Perfectly, constantly, to the end.* occ. 1 *Pet.* i. 13. [*Eccles.* vi. 37. (in the Compl.) *Judith* xi. 6. 2 *Mac.* xii. 42. Fischer thinks this form Alexandrian, and τελέως Attic. See his *Prol.* xxx. de *Vit. Lex.* N. T. p. 674.]

Τελειώσις, εως, ἡ, from τελειόω.

I. *A completion, accomplishment.* *Luke* i. 45. [So *Judith* x. 9. (which Schleusner gives as *Luke* x. 9.) It is used in *Jer.* ii. 2. for fulfilment of marriage espousals. See Eustathius ad *Iliad.* Δ. p. 832. and *Poll.* On. iii. 3, 38. on the use of τέλος and compounds, as to marriage. In *Ex.* xxix. 26. it seems merely to denote what fills.]

II. *Perfection of priesthood*, both as to atonement and intercession. *Heb.* vii. 11. *Comp.* 19—28. ix. 9, 24. x. 1—4.

Τελειωτής, οὔ, ὁ, from τελειόω.—*A finisher, a perfecter.* occ. *Heb.* xii. 2. where Christ is called τὸν τῆς πίστεως (not ἡμῶν) ἀρχηγὸν καὶ τελειωτὴν, the leader in, and finisher of, faith, i. e. in his own person, who always believed and trusted in his heavenly Father himself, and so hath left us an example that we should follow his faith. Compare the following words, and see Wolfius, *Cur. Philol.* [Schleusner deduces the meaning of this word otherwise. He says, that τελειώω is to declare victor in the games, assign the reward to the conqueror, referring to *Faber, Agon. Sacr.* i. 18. and *Salmas. ad Spartian.* in *Adrian.* p. 123. Hence τελειωτής is the ἀγωνοθέτης, and therefore the rewarder. Bretschneider makes ἀρχηγὸς καὶ τελειωτής the same as ἀρχὴ καὶ τέλος.]

Τελεσφορέω, ὤ, from τέλος an end, perfection, and φορέω to bring, bear.—*To bring to perfection*, as seed does the fruit. occ. *Luke* viii. 14. Raphaelius cites a passage from *Arrian*, *Epict.* iv. 8. (p. 411. ed. Cantab.) where seed is in like manner said τελεσφορηθῆναι to be brought to perfection, i. e. by bearing perfect and ripe fruit. *Strabo* [v. p. 381.] applies the V. active to a vine, and *Plutarch*, the adjective τελεσφόρα to trees in general, which bring their fruit to perfection. See more in *Wetstein*, and *Kypke* on *Luke*. [*Joseph. Ant.* i. 6, 3. *Symm. Ps.* lxxv. 10. *Inc. Is.* xxxvii. 27. The use of the word absolutely is a little remarkable. Hesychius has τελεσφορεῖ· ἐντελὺς ἄγει. *Comp. Joseph. de Mac.* t. ii. p. 514. *Soph.* *Œd. C.* 1550.]

Τελευτάω, ὤ, from τελευτή, which see.

I. *To end, finish, accomplish.* Thus often used in *Homer*, as *Il.* vii. 9. xiv. 280. xviii. 382. et al. freq. See *Damm's Lexic.* 2332, 3. [*Eur. Phœn.* 1608. Hence τελευτῶν is often taken adverbially for at length⁴.]

II. *To end one's life, to die.* *Mat.* ii. 19. ix. 18. Thus it is used also in the best of the more modern Greek writers, as by *Xen. Cyr.* viii. p. 508. ed. *Hutchinson*, 8vo. ὅταν ΤΕΛΕΥΤῆΣΩ, 'when I shall be dead.' But Eustathius has justly observed that this application of it is elliptical; and accordingly in *Herodotus*, i. 32. we have repeatedly ΤΕΛΕΥΤῆΣΑΙ ΤΟ'Ν ΒΙ'ΟΝ, and ΤΕΛΕΥΤῆΣΑΙ ΤΟ'Ν ΑἰῶΝΑ, 'to end one's life⁵.'

¹ [On this use of the perf. pass. see *Matthiæ*, § 493.]

² Doddridge.

³ Mr. Clark's Note on *Heb.* ii. 10.

⁴ [See *Xen. de Re Eq.* viii. 6. *Ælian*, V. H. xiii. 34.]

⁵ [See, too, *Ælian*, V. H. vi. 2. *Plato*, in *Protag.* p. 210. *Diog. L.* x. 22.]

Comp. under *τελευτή* I. [Add Mat. xv. 4. xxii. 25. Mark vii. 10. ix. 44, 46, 48. Luke vii. 2. Acts ii. 29. vii. 15. Heb. xi. 22. Gen. vi. 17. 1 Chron. xxix. 28. Wisd. iii. 13. On the formula *θανάτῳ τελευτάω*, which some call an Hebraism, see Schwarz, *Comm. Cr.* p. 1313.]

Τελευτή, ἥς, ἡ, from *τελέω* to end, finish.

I. *An end, accomplishment.* Thus used in Homer, II. ix. 621. Od. i. 249, which Eustathius says is its ancient and proper sense. So BIO' ΓΟΙΟ ΤΕΛΕΥΤΗ', the end of life, II. vii. 104. xvi. 787. Thus likewise Herodotus, ΤΕΛΕΥΤΗ' ΤΟΥ ΒΙΟΥ, i. 31. [Demosth. p. 481, 14.] Hence

II. By an ellipsis, the end of life, death, decease, etc. Mat. ii. 15. The later Greek writers apply it in the same manner. See Wetstein on Mat. [Gen. xxvii. 2. Josh. i. 1. 1 Mac. ix. 23. Herodian vii. 10, 1. Lucian, *Macrob.* 12.]

Τελέω, ᾧ, from *τέλος* an end, also tribute, which see.

I. To end, finish. Mat. xi. i. xiii. 53. [xix. i. xxvi. 1. Luke ii. 39. xii. 50. John xix. 28. Acts xiii. 29. 2 Tim. iv. 7. Rev. xi. 7. xv. 1, 8. xx. 3, 5, 7. Ruth ii. 21. Is. lv. 11. Neh. vi. 15.]

II. To fulfil [as a prophecy]. Luke xviii. 31. xxii. 37. John xix. 28, 30. [Rev. x. 7. xvii. 7. Ezer. i. 1. Pausan. Cor. vii. p. 126. Apoll. Bibl. ii. 4, 4.]

[III. To observe, fulfil. Rom. ii. 27. James ii. 8. Achill. Tat. ii. p. 91.]

IV. To pay, as tribute. Mat. xvii. 24. Rom. xiii. 6. [Plat. Alcib. i. p. 31. Xen. Mem. ii. 9, 1. Demosth. p. 1067, 27.]

V. To go over, obire, peragrarē. Mat. x. 23. where Elsner and Wetstein show that Thucydides, Aristides, and Lucian apply it likewise to travelling or journeying. See also Raphelius, Campbell, and Kypke. [Schleusner translates this place to finish, understanding ὁδόν. The Vulgate has consummare, and so Florus (i. 18.) has consummare Italiani for peragrarē. So ὁδῶν in Josh. iii. 17. Raphelius and Wakefield agree with Parkhurst. See Thuc. iv. 78. Lucian, Toxar. 82. and διατελέω in Xen. An. i. 5, 7. Krumbholz thinks we are to understand κηρύσσειν. Bretschneider would understand φεύγοντες, not a very happy idea.]

ΤΕΛΟΣ, εος, ους, τό.

I. *An end.* Luke i. 33. 1 Cor. xv. 24. Comp. Mat. xxiv. 6, 14. Jam. v. 11. where of the Lord is the genitive of the agent. "Ye have seen in the history of that good man (Job) what a happy termination the Lord put to his sufferings," Macknight. [See sense IV. Schleusner at first refers Mat. x. 22. xxiv. 6. Luke xxii. 37. to this head, but afterwards to the same head as Parkhurst does. Add Hebrews vii. 3.] Τὸ τέλος, used adverbially, (the preposition *κατά* being understood,) finally, q. d. at the end. 1 Pet. iii. 8. Εἰς τέλος, Luke xviii. 5. may signify either continually, perpetually, or at length (comp. 1 Thess. ii. 16. [where Bretschneider says entirely, and Schleusner construes ad interitum, ad interuicem usque,] and Macknight there); or else, with Raphelius, we may render it quite, entirely; in which last sense he observes that Polybius constantly uses it; but on both these latter

interpretations it is manifest that εἰς τέλος must be joined, not with ἐρχομένη but with ὑποπιάζω. See Wolfius and Wetstein on Luke. Τέλος ἔχειν, to have an end, i. e. either to come to an end, Mark iii. 26; or to be accomplished, as prophecies, &c. Luke xxii. 37¹. Wetstein shows that the Greek writers likewise use it in both these senses. Comp. also Kypke on Luke.

II. It seems particularly to refer to the end of the Jewish polity, by the destruction of Jerusalem, and the dispersion of the Jews. Mat. xxiv. 6, 13. Comp. Mat. x. 22. where see Wolfius. [Schleusner says, the word signifies generally, overturn, end, and puts under this head also Mark xiii. 7, 13. Luke xxi. 9. Comp. Josh. viii. 24. x. 20. 2 Chron. xxxi. 1. in Hebrew and Greek.]

III. The end of life, death, Heb. iii. 6, 14. Comp. Heb. vii. 3. and τελευτή I. and II. [Schleusner adds, John xiii. 1. 1 Cor. i. 8. 2 Cor. i. 13. iii. 13. Heb. iii. 6, 14. vi. 11. James v. 11., (where, says he, most interpreters understand the death of Christ; but see next head.) Rev. ii. 27. Wisd. iii. 19. Ælian, V. H. iii. 25. Herod. iii. 65. Joseph. Ant. viii. 15, 4.]

IV. *An end, event.* Mat. xxvi. 58. [Schleusner here mentions two other interpretations of James v. 11. Either the happy event or end of all Job's troubles granted him by God, or the happy event of all the troubles endured by Christ for mankind. He prefers the last. Pind. Ol. xiii. 146. Demosth. 292, 22. Test. xii. Patr. p. 689. Joseph. Ant. ix. 4, 4. Schleusner adds also Eccl. vii. 3.]

V. *An end, scope;* in which sense Elsner observes that τέλος is applied by Arrian. Rom. x. 4. Comp. Gal. iii. 24. [Schleusner understands the place of Romans thus, Christ made an end of the Mosaic law². Estius and Elsner understand the fulfilling of the law, referring to Luke xxii. 37. Macknight says, Christ is the end for which the law was given, i. e. it was intended to lead men to believe in Christ, which is, I suppose, what Parkhurst means. So Bretschneider, citing Joseph. B. J. vii. 5, 6. Philo, de Vit. Mos. i. p. 626. προῦκειτο ἐν αὐτῷ τέλος ὠνῆσαι τοὺς ἀρχομένους.]

VI. *An end, event, consequence, fruit, recompense, retribution*, whether of reward, 1 Pet. i. 9. Comp. Rom. vi. 22; or of punishment, Rom. vi. 21. Phil. iii. 19. Comp. 2 Cor. xi. 15. 1 Pet. iv. 17. On 1 Pet. i. 9. Kypke shows that the Greek writers³ apply it, in like manner, to the event, whether of reward or punishment.

VII. *The short sum and principal end to which all other things are referred.* Thus Raphelius, who shows, that in Arrian, Epictet. i. 20. it is used in the same sense. occ. 1 Tim. i. 5. now the sum τῆς παραγγελίας of the charge, &c. of that, namely, mentioned ver. 3. is charity. [See Eccl. xii. 13. Polyb. Hist. i. 1. Diog. L. ii. 87. Arrian, D. E. i. 20. So finis in Cic. ad Att. xii. 6.]

¹ [See Joseph. Ant. ii. 5, 3. iv. 6, 5. vii. 14, 8. Dion. Hal. i. 19. Kypke i. 327.]

² [He explains τὰ τέλη τῶν αἰώνων, 1 Cor. x. 11. as the ends of the Mosaic dispensation; and so Macknight, adding, however, that it may mean the last dispensation, i. e. the Gospel age, distinguished from the patriarchal and Mosaic.]

³ [Pind. Ol. i. 81. Joseph. Ant. vi. 1, 2. Philo, de Char. p. 717.]

VIII. *An impost or tax, properly on goods or merchandise, custom, vectigal.* Mat. xvii. 25. Rom. xiii. 7. See Wetstein on Mat., and Kypke on Rom. [Xen. de Vect. iv. 19, 20. Reiske, Ind. Gr. Dem. p. 282.]

Τελώνης, ου, ὁ, from τέλος *tax, custom*, and ὠνέμαι *to buy, farm*.—*A farmer and collector of the taxes or public revenues, a publican.* These publicans may be distinguished into two classes, the superior and inferior; both of whom were sometimes called in Greek τελῶναι. Now it is certain that ¹ the superior or principal farmers and collectors of the taxes, throughout the Roman empire, were of the equestrian order, or Roman knights: but it appears that the τελῶναι mentioned in the gospels were mostly Jews. See Luke iii. 12. Mat. x. 3. xviii. 17. These latter, therefore, seem in general to have been of the inferior sort, a kind of custom-house officers, portitores, (see Mat. ix. 9.) under the equestrian publicans. Zaccheus, however, though a Jew, is called ἀρχιτελώνης, (see Luke xix. 2, 9.) a chief publican, which seems to denote that he *farmed some part of the public revenues for himself*, and had inferior τελῶναι or collectors under him. See Wolfius. And indeed there is no absurdity in supposing that he might be a Roman knight, as well as those Jews who are expressly said by Josephus, de Bel. ii. 14, 9. to have been ἄνδρας ἱππικοῦ τάγματος—ὧν εἰ καὶ τὸ γένος Ἰουδαῖον, ἀλλὰ τὸ γοῦν ἀξίωμα Ῥωμαίων ἦν, ‘men of the equestrian order, whose dignity was Roman, though their descent was Jewish.’ No wonder that the Jewish τελῶναι, in our Saviour’s time, were so odious to the rest of their countrymen, if we consider not only the usual rapacity of that sort of men, (whom the Greeks likewise reckoned infamous, see Kypke on Mat. v. 46 ².) but also the great aversion which the Jewish people in general then had to the Roman government, and how natural it was for them to regard those Jews who assisted in collecting the Roman tribute as betrayers of the liberties of their country, and even abettors of those who had enslaved it. For a further account of the publicans, see Wetstein on Mat. v. 46. Suicer, Thesaur. in τελώνης, Whitby on Mat. ix. 11. and Lardner’s Credibility of Gospel Hist. book i. ch. ix. § 10, 11. [Mat. v. 47. ix. 10. xi. 19. xxi. 31, 32. Mark ii. 15, 16. Luke v. 27, 29, 30. vii. 29, 34. xv. 1. xviii. 10—12. On the abhorrence felt for them by the Jews, see Carpov. ad Scheckard. Jus Reg. p. 277. and Goodwin, Mos. and Aar. i. 2. p. 12.]

Τελώνιον, ου, τό, from τελώνης.—*A place for receiving custom, a custom-house.* So the Syriac version in all the three following passages, ܬܠܘܢܝܐ the house of tribute. occ. Mat. ix. 9. Mark ii. 14. Luke v. 27. Campbell, whom

see, on Mat., renders it “the toll-office.” [See Poll. On. ix. 5, 28. It signifies also (according to Valck. Diatr. p. 280.) the toll itself.]

ΤΕΜΝΩ, *to cut.* This simple verb occurs not in the N. T., but is here inserted on account of its compounds and derivatives.

Τέρας, ατος, τό, q. τρέας from τρέω *to tremble, be terrified*, which see.—*A prodigy, a miracle*, because it is apt to strike men with terror, or make them tremble. “Τέρας,” says Mintert, “differs from σημεῖον; for the latter is used for any ordinary sign, even where there is nothing miraculous, but τέρας is always taken for a portent, or prodigy, such as are called miracles.” And the etymologist, διαφέρει δὲ σημεῖον τέρας Τέρας λέγεται τὸ παρὰ φύσιν γινόμενον, σημεῖον δὲ παρὰ τὴν κοινὴν συνήθειαν γινόμενον ‘τέρας differs from σημεῖον; τέρας is somewhat supernatural, σημεῖον what is unusual.’ [Mat. xxiv. 24. Mark xiii. 22. John iv. 48. Acts ii. 19, 22, 43. iv. 30. v. 12. vi. 8. vii. 36. xiv. 3. xv. 12. Rom. xv. 19. 2 Cor. xii. 12. 2 Thess. ii. 9. Heb. ii. 4. Ex. iv. 21. Deut. iv. 34. Joel ii. 30. Dan. iv. 2. Xen. Mem. i. 4, 15. Herod. ii. 82. Hom. Od. M. 394.]

Τεσσαράκοντα, οί, αἱ, τά, undeclined, from τέσσαρες, —ρα, four, and ἄκοντα or κοντα the decimal termination. See under ἐβδομήκοντα.—*Forty.* Mat. iv. 2. et al. freq.—On 2 Cor. xi. 24. observe, that there is an ellipsis, not unusual in the best writers, of the N. πληγὰς strokes (see Bos, Ellips. p. 177. and Wetstein on Luke xii. 47); and that as by the law, Deut. xxv. 3. not more than forty strokes were to be inflicted on a man who had deserved beating; hence, for fear of exceeding that number, it was the custom of the Jews, at least about our Saviour’s time, to limit the number of strokes to thirty-nine. This is evident, not only from the above text in 2 Cor., but from two passages in Josephus, Ant. iv. 8, 21 and 23. who represents the law itself as ordering πληγὰς τεσσαράκοντα μῖς λειπούσης forty stripes save one. The modern Jews observe the same custom, as appears from the case of the wretched Acosta³. See also Wolfius and Wetstein on 2 Cor.

Τεσσαρακονταετής, έτος, οὗς, ὁ, ἡ, from τεσσαράκοντα forty, and έτος a year.—*Containing, or consisting of, forty years.* occ. Acts vii. 23. xiii. 18.

ΤΕΤΣΑΠΕΣ, Attic ΤΕΤΤΑΠΕΣ, ων, οί, αἱ, καὶ τὰ τέσσαρα, Att. τέτταρα.—*Four.* Mat. xxiv. 31. et al. freq.

Τεσσαρεσκαίδέκατος, η, ον, from τέσσαρες four, καὶ and, and δέκατος tenth.—*Fourteenth.* occ. Acts xxvii. 27, 33. [Gen. xiv. 5. Ex. xii. 6.]

Τετραταῖος, α, ον, from τέταρος fourth.—*Being four days, or the fourth day, in a certain state, [or rather, one who does or suffers any thing on the fourth day, or for four days.]* occ. John xi. 39. where Raphaelius, on comparing ver. 17. observes that the word relates to the time, not of Lazarus’s death, but of his burial. But it may,

¹ Thus Cicero, “certe huic homini nulla spes salutis esset, si Publicani, hoc est, si Equites Romani judicarent.” In Ver. iii. 72. “Flos enim Equitum Romanorum—Publicanorum ordine continetur.” Pro Ch. Planc. 9. “Omnes Publicanos, totum ferè Equestrem ordinem.” De Pet. Consul. cap. 1. Tacitus (sub Tiberio). “At frumenta et pecunia vectigales, cætera publicorum fructuum, societatus equitum Romanorum agitabantur.” Annal. iv. 6.

² [From Cic. ad Att. vi. 2. we may gather, I think, that the higher order of publicans were rapacious, as well as the lower. He says, that he pays them great attention, but adds, “efficio ne cui molesti sint.”]

³ See the Exemplar Humanæ Vitæ annexed to Limborch’s Amica Collatio, p. 350. and Bayle’s Dictionary in ACOSTA, note (E).

notwithstanding, refer to the former ; for the Jews used to bury their dead the same day on which they died ; and it is certain that the Greek writers do sometimes apply the numerals in — *aios* to the time of a person's death. Thus Herodotus, ii. 89. says that 'the bodies of the more noble and beautiful Egyptian women were not delivered to be embalmed immediately after their decease, ἀλλ' ἐπείν ΤΡΙΤΑΓ' Αἱ ΤΕΤΑΡΤΑΓ' Αἱ γίνονται, but after they had been dead three or four days.' So Philostratus, cited by Wetstein, (whom see,) ΤΡΙΤΑΓ' ΟΥ ἤδη κεμένον τοῦ νεκροῦ, 'the man now lying dead three days, or on the third day.' And Xen. Cyr. Exp. vi. p. 455. ed. Hutchinson, 8vo, says of certain men who had been killed, νεκρούς—ἤδη γὰρ ἦσαν ΠΕΜΠΤΑΓ' ΟΙ, 'for they had now lain dead five days.' [See for similar words, Thuc. ii. 97. iii. 3. Theocr. ii. 4. 119. Hom. Il. A. 424. Od. Ξ. 266.]

Τέταρτος, η, ον, from τέταρες *four*. See τέσσαρες.—*Fourth*. Mat. xiv. 25. [Mark vi. 48. Acts x. 30. Rev. iv. 7. vi. 7, 8. viii. 12. xvi. 8. xxi. 19. Gen. i. 19. ii. 14. Ex. xx. 5. Prov. xxx. 15, 18.]

Τετράγωνος, ον, δ, ἡ, from τετράς *a quaternion, four*, and γωνία *a corner, angle*.—*Four-cornered, quadrangular, four-square*. occ. Rev. xxi. 16. [Comp. Ex. xxvii. 1. xxx. 2. 1 Kings vii. 5. Ez. xliii. 16. xlv. 2. xlviii. 20. in Hebrew and Greek. Xen. de Rep. L. xii. 1. Herod. i. 178.]

Τετράδιον, ον, τό, from τετράς *a quaternion, four*.—*A quaternion, a party consisting of four soldiers*, which number, according to Polybius, cited by Raphaelus, constituted φυλακείον *a guard*. occ. Acts xii. 4. The word is used by Philo Judæus. See Wetstein and Kypke. [There were four quaternions, for this reason : the night was divided into four watches, and the watch, therefore, changed every three hours. But it appears that there were two soldiers within and two without the doors of the prison. Therefore four were wanted for each watch. See Fischer, Prol. xix. p. 453. or Kühnöl. ad loc.]

Τετρακισχίλιοι, αι, α, from τετράκις *four times*, (which from τετράς *or* τέταρες *four*, and the numeral termination —κις, which see,) and χίλιοι *a thousand*.—*Four thousand*. Mat. xv. 38. [xvi. 10. Mark viii. 9, 20. Acts xxi. 38. 1 Chron. xii. 26.]

Τετρακόσιοι, αι, α, from τετράς *or* τέταρες *four*, and εκατόν *a hundred*.—*Four hundred*. Acts v. 36. [vii. 6. xiii. 20. Gal. iii. 17. Gen. xxiii. 15. Num. i. 29.]

Τετράμηνον, ον, τό, or rather τετράμηνος, ον, δ, ἡ, (see Wetstein Var. Lect. and Griesbach.) from τετράς, *δος*, ἡ, *four*, (which see,) and μήν *a month*.—*Four months*, q. d. *a four-month*, as we say *a twelve-month*. occ. John iv. 35. [Judg. xix. 2. xx. 47. It occ. as an adj. in Polyb. xviii. 32, 5.]

Τετραπλόος, οὗς ; ὅη, ἡ ; ὄον, οὖν ; from τετράς *or* τέταρες *four*, and πλόος *a termination denoting (like πλάσιον) times or fold*, which from πέλω *to be*. Comp. διπλόος.—*Four times more, fourfold*. occ. Luke xix. 8.

Τετράπους, δ, ἡ, καὶ τὸ τετράπουν, Gen. τετράποδος, from τετράς *four*, and πούς, ποδός, *a foot*.—*Four-footed*. It is properly an adj. as in the phrase ΤΕΤΡΑΠΟΥΣ τράπεζα, *a four-footed table*. Hence, τετράποδα, τὰ, ζῶα being understood, *four-footed beasts, quadrupeds*. occ. Acts x. 12. xi. 6. Rom. i. 23. [Gen. i. 26. xxxiv. 21. Is. xl. 16.]

Τετραρχέω, ὦ, from τετράρχης, which see.—*To be a tetrarch, i. e. a prince or king of a fourth part of a kingdom*. occ. Luke iii. 1. thrice. As to the tetrarchies of Herod Antipas and Philip, see under τετράρχης ; with regard to that of Lysanias, I observe that Josephus mentions Λυσανίου τετραρχίαν, Ant. xviii. 7, 10 ; and xx. 6, 1, after naming Ἀβίλα, he adds expressly, ΛΥΣΑΝΙΑ Δὲ αὐτῇ ἐγεγόνει ΤΕΤΡΑΡΧΙΑ, 'this was the tetrarchy of Lysanias.' In xix. 5, 1, he calls it Ἀβίλαν τοῦ Λυσανίου, *Abila which had been Lysanias's* ; and mentions it as never having been under the government of Herod the Great. Now Abila was a city lying about six French leagues¹, or eighteen English miles, to the north-west of Damascus, near Mount Libanus. And though, according to Josephus, Ant. xiv. 7, 4. and 13, 3. Lysanias succeeded his father Ptolemy, the son of Mennæus, in the government of Chalcis, which was also near Mount Libanus ; yet the same historian clearly distinguishes Abila, the tetrarchy of Lysanias, from Chalcis, Ant. x. 6, 1. See Lardner's Credibility of Gospel History, bk. i. ch. 1. § 5 and 6. and Wetstein's note on Luke i. 1.

Τετραρχίης, ον, δ, from τετράς *four*, and ἀρχή *a government*.—*A tetrarch*. Strabo², cited by Wetstein on Mat. xiv. 1. uses it for the *prince of a fourth part of a province or people* ; but in the N. T. it denotes a *prince or king* (see Mat. xiv. 9. Mark vi. 14.) *who reigns over the fourth part of a former kingdom*. [Parkhurst should rather have said, that though this is its original sense, yet in the N. T. it means *one who reigns over any part of a country* ; and is nearly the same as *king or ruler*.] Thus, by the will of Herod the Great, ratified, as to the main substance of it, by Augustus Cæsar, Herod's kingdom was divided among his sons ; Archelaus had one half, or two fourths, of it ; Herod Antipas one fourth, consisting of Galilee and Perea ; and Philip the remaining fourth, consisting of Trachonitis, Auranitis, (by St. Luke, ch. iii. 1. called Iturea, see Relandi Palestina illustrata,) &c. Thus Josephus, de Bel. ii. 6, 3. speaking of Augustus's determination upon Herod's will, (of which see Ant. xvii. 8, 1. and de Bel. i. 33, 7 and 8.) says, 'One half of the kingdom he gave to Archelaus, and dividing the remaining half into two tetrarchies, he gave them to the two other sons of Herod, one to Philip, the other to (Herod) Antipas, &c.?' and Ant. xvii. 13, 4. 'Cæsar constitutes Archelaus ethnarch or prince of half the country which had been subject to Herod ; and dividing the other half into two parts, he committed it to the two other sons of Herod, Philip and (Herod) Antipas : to the latter were subject Perea and Galilee, producing a revenue of two

¹ See De l'Isle's Carte Particulière de la Syrie.

² [See Strabo, ix. p. 430. speaking of Thessaly being divided into four parts before Philip's time, each being called a tetrarchy.]

hundred talents a year; and to Philip, Batanea, with Trachonitis, and Auranitis, with a part of what was called Zenodorus's patrimony, yielded one hundred talents.' [Afterwards, on the death of Philip, his tetrarchy was added to Syria. And the tetrarchy of Herod Antipas (who was banished) and Gaulonitis were given to Herod Agrippa, son of Aristobulus. He is called often Herod, (Acts xii. 6, 11, 19.) or Herod the tetrarch, Acts xiii. 1. and king, Acts xii. 1.] occ. Mat. xiv. 1. Luke iii. 19. ix. 7. Acts xiii. 1. In all which passages this title is applied to Herod Antipas, as it is also by Josephus, Ant. xviii. 6, 1. et al. See Lardner's Credibility of Gospel History, book i. ch. 1. § 3.

Τετράς, ἀδος, ἡ, from τέτταρες. See τέσσαρες. —Four of any thing, a quaternion, q. d. a four, as we say a dozen, a score, a hundred, &c. This word is inserted on account of its immediate derivatives.

ΤΕΥΧΩ.

I. *To be.*

II. *To obtain.* In both these senses τεύχω is obsolete, or not used in the present tense; but hence we have in the N. T. perf. act. τέτευχα, 2nd aor. ἐτυχον, infin. τυχεῖν, particip. τυχών. See under τυγχάνω. [We have τέτευχα in Heb. viii. 6. See also 3 Mac. v. 32. and in some MSS. Job vii. 2.]

[Τέφρα, ας, ἡ, ashes. Jude 7. Comp. 2 Pet. ii. 6. Tob. vi. 17. viii. 2.]

Τεφρώω, ᾧ, from τέφρα ashes.—To reduce to ashes. occ. 2 Pet. ii. 6.

ΤΕΧΝΗ, ης, ἡ.

I. *Art*, Acts xvii. 29. [1 Kings vii. 14. Wisd. xii. 10.]

II. *An art, craft, trade.* Acts xviii. 3. Rev. xviii. 22. [Comp. 1 Chron. xxviii. 21. Ecclus. xxxix. 39.]

Τεχνίτης, ου, ὁ, from τέχνη. —An artificer, craftsman, workman. occ. Acts xix. 24, 38. Rev. xviii. 22. Heb. xi. 10. In this last passage God is called τεχνίτης the artificer or former of the heavenly city. This N. is common in the Greek writers, and is repeatedly used by Arrian, Epictet. i. 6. not far from the beginning. [Deut. xxvii. 19. 1 Chron. xxii. 15. Jer. x. 9. xxiv. 1. Ælian, V. H. vii. 5.]

ΤΗΚΩ.—To dissolve, melt, by fire, in a transitive sense. Hence, τήκομαι, pass. to be dissolved, melted, or to melt, by fire, as wax, or the like. occ. 2 Pet. iii. 12. where, according to Griesbach, eleven MSS., one of which is ancient, read τὰ κήσεται. Comp. Is. lxiv. 1, 2. Mic. i. 4. in the LXX. See also Ps. xxii. 14. lviii. 2. in which passages likewise this word is applied to wax for the Heb. טָפַח to melt. [It does not seem that the verb applies only to melting by heat, but generally to liquefying, either by heat or moisture. See Xen. Mem. iii. 1, 7. Diod. Sic. i. 38. Comp. Ez. xxiv. 11. Nalium i. 6.]

Τηλαυῶς, adv. from τηλαυγής shining afar or to a distance, resplendent, which from τῆλε afar, and αὐγή splendour.—Clearly, plainly, spoken of seeing. occ. Mark viii. 25. [Diod. Sic. i. 50. The word τηλαυγής occ. Job xxxvii. 21. and τηλαύγημα and τηλαύγησις Ps. xvii. 14. and Lev. xiii. 23.]

Τηλικούτος, τηλικαύτη, τηλικούτο, from τηλικός so great, (which from ἡλικός how great,) and the pronoun οὗτος this, the same.—So great. occ. 2 Cor. i. 10. Heb. ii. 3. James iii. 4. Rev. xvi. 18. [2 Mac. xii. 3.]

ΤΗΡΕΩ, ᾧ.

I. *To keep, watch, guard.* See Mat. xxvii. 36, 54. xxviii. 4. Acts xii. 5, 6. xvi. 23. xxiv. 23. xxv. 4, 21. [Song of Solomon, vii. 13.]

II. *To keep, reserve.* John ii. 10. xii. 7. 1 Pet. i. 4. 2 Pet. ii. 9, 17. iii. 7. τηρημένους, 2 Pet. ii. 4. to be kept, servandos. Comp. under ἐξουθενέω, and καταγινώσκω II. But observe that in 2 Pet. ii. 4. one ancient and many later MSS., with several printed editions, read τηρουμένους; which reading is embraced by Wetstein and Griesbach, the latter of whom has received it into the text. [See Song of Solomon, viii. 11.]

III. *To keep, preserve*, as opposed to leaving. Jude 6.

IV. *To keep, observe*, as commands, ordinances, traditions, a law, or the law. See Mat. xix. 17. (where see Wetstein,) xxiii. 3. xxviii. 20. Mark vii. 9. John viii. 51. ix. 16. [xiv. 15, 21, 23, 24. xv. 10. xvii. 6.] Acts xv. 5. [xxi. 25. 1 Tim. vi. 14. James ii. 10. 1 John ii. 3—5. iii. 22, 24. v. 2, 3. Rev. ii. 26. iii. 3, 8, 10. xii. 17. xiv. 12.] So the excellent Raphaelus, on 2 Tim. iv. 7. explains τηρήκα τὴν πίστιν, I have kept, not my faith or confidence in Christ, but my fidelity to him, as a soldier to his commander; and he shows that the phrase τηρεῖν τὴν πίστιν is often applied in Polybius for preserving one's fidelity, or faithfully discharging one's obligations. See also Wetstein and Kypke. [1 Sam. xv. 11. Prov. viii. 34. xvi. 3. Herodian vi. 6, 2. vii. 9, 7. Most writers refer John xv. 20. to this head; but Schleusner construes the verb there, to watch insidiously, and refers to the context and Luke xi. 53. Gen. iii. 15. Gataker, Op. Crit. 107. Schwarz, Comm. Cr. 1319.] In Acts xxi. 25. the words μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ—are wanting in the Alexandrian, and two later MSS., are unnoticed in the ancient Syriac, Vulgate, Æthiopic, Coptic, and (Erpenius's) Arabic version, and are marked by Griesbach as probably to be omitted.

[V. *To preserve*, applied either to preserving one fixed and determined in opinion or conduct, as John xvii. 12. 2 Cor. xi. 9. Eph. iv. 2. 1 Thess. v. 23. 1 Tim. v. 22. 2 Tim. iv. 17. James i. 27. Jude 1, 6, 21. Marc. Antonin. ad se ipsum, vi. 23. Wisd. x. 3; or, to preserving from danger, vice, &c. John xvii. 15. Rev. iii. 10. Prov. vii. 5. xvi. 13. Schleusner understands the verb in 1 John v. 18. and Rev. i. 3. xxii. 7, 9. as meaning, to attend to any thing, to observe; but I think they may be put under this head.]

Τήρησις, εως, ἡ.

I. *A keeping, or observation*, [as] of commandments. 1 Cor. vii. 19. [Ecclus. xxxv. 22.]

II. *Custody, hold.* Acts iv. 3. See sense II. [It is the keeping guard or watch in 1 Mac. v. 18.]

III. *A place of custody, a prison.* Acts v. 18. So Thucydides, vii. 86. cited by Blackwall (Sacred Classics, vol. i. p. 32.) and by Wetstein, uses in like manner ἀσφαλεσάστην ΤΗΡΗΣΙΝ for 'the securest hold or place of confinement for prisoners.'

Thus the Scholiast here explains *τήρησιν* by *φυλακῇν*. [Polyb. vi. 59, 5¹.]

Ti, neut. of τίς, which see.

Τίθημι.

I. *To place, put, lay*. [(1.) Properly, Mat. v. 15. Mark iv. 21. Luke viii. 16. xi. 33. (Gen. xxiv. 2, 9. Deut. xxvii. 15); of putting persons in prison, Mat. xiv. 3. Acts iv. 3. v. 18, 25. xii. 4. Gen. xl. 3. xli. 10. xlii. 17. 2 Sam. xxii. 27; of putting a body in the tomb, Mat. xxvii. 60. Mark vi. 29. xv. 47. xvi. 6. Luke xxiii. 53, 55. John xi. 34. xix. 41. xx. 2, 13, 15. Acts vii. 16. ix. 37. xiii. 29. Rev. xi. 9. Gen. i. 26. 1 Kings xlii. 30; of laying a foundation, Luke vi. 48. xiv. 29. 1 Cor. iii. 10, 11. Ezra vi. 3; of placing a stumbling-block, &c. Rom. ix. 33. xiv. 13. 1 Pet. ii. 6. Hos. iv. 18. Ps. cxix. 109; with *ἐπί* to lay, lay upon, Mark x. 16. (Job xxi. 5.) John xix. 19. Acts v. 15. 2 Cor. iii. 13. Rev. i. 17. x. 2. See 1 Kings ii. 25. (It is improperly used with *ἐπί* in Mat. xii. 18. in the sense of sending the spirit on, giving it to one. See Is. xlii. 1. and comp. Ezek. xlv. 30.)—with *ἐνώπιον*, *πρός*, and *παρά*, to lay down anything before or by one. See Luke v. 18. (and comp. Mark vi. 56. Ez. xvi. 18.) Acts iii. 2. (*πρός*) and iv. 35. v. 2. In the two last places Schleusner observes, that to lay a thing at one's feet, is to give it up to him. Some writers, as Bretschneider, explain the phrase *τίθεναι τὰ γόνατα* by an ellipse of *πρός τὴν γῆν*. Parkhurst refers it to the next head, to put down, and Schleusner says, to bend to the earth. It occ. Mark xv. 19. Luke xxii. 41. Acts vii. 60. ix. 40. xx. 36. xxi. 5.—The verb is used of setting on food. John ii. 10. Bel and Drag. 14. Xen. An. vii. 3, 11. (2.) Improperly, with *ἐν τῇ καρδίᾳ* or *εἰς τὴν καρδίαν*, to fix in one's mind, Luke i. 66. xxi. 14. 1 Sam. xxi. 12. 2 Sam. xiii. 33. Is. xlii. 25. Jer. xii. 11; or, to resolve or purpose. Acts v. 4. and so with *ἐν τῷ πνεύματι*. Acts xix. 21. See Hagg. ii. 18. and Theod. Dan. i. 8.]

II. *To put or lay down*. Luke xix. 21, 22. Comp. John x. 11, 15, 17. On Luke xix. 21. Kypke observes, that though the proverbial expression, *αἰεὶς ὃ οὐκ ἔθγκας*, may be understood of any taking away of that which belongs to another, yet it properly relates to one who, if he finds what another has lost, takes it as his own. This he proves from several passages in the Greek writers, and particularly by the law of Solon mentioned by Diogenes Laert. "A MH' ἔθου, MH' ἄνε' αὐτοῦ, εἰ δὲ μὴ, θάνατος ἡ ζημία, 'take not up what thou laiest not down; otherwise the penalty is death'. See also Wetstein.

III. *To put off, lay aside*. John xiii. 4. [Perhaps from this meaning we may derive that of laying down one's life, (*τίθημι τὴν ψυχὴν*). John x. 11, 15, 17. xi. 11. xiii. 37, 38. xv. 13, 17. 1 John iii. 16.]

IV. *To lay by, reserve, reponere*. 1 Cor. xvi. 2.

V. *To constitute or appoint*, as laws. Gal. iii. 19. (Dan. iv. 3. vi. 26. Ex. xxxiv. 10); thence

to settle, decree, appoint. Acts i. 7³. xxvii. 12. See also Mat. xxiv. 51. Luke xii. 46. (Jos. x. 12.) where we may construe to assign.—*To appoint for a purpose*. Josh. xv. 16. (Is. xxvii. 4. Test. xii. Patr. p. 636.)—*To appoint, constitute, ordain, for an office.*] Acts xiii. 47. xx. 28. Rom. iv. 17. 1 Tim. ii. 7. 2 Tim. i. 11. Heb. i. 2. Homer uses the V. in a like sense, Il. vi. 300.

Τὴν γὰρ Τρώες ἔθηκεν Ἀθηναίσις Ἱέρειαν.

For her Minerva's priestess Troy had made.

[Comp. 2 Pet. ii. 6. (where Schleusner, however, translates, to propose, exhibit, and compares Job xvii. 6.) Gen. xvii. 5. Lev. xxvi. 31. Is. v. 20. Nahum iii. 6. We may observe how often the verb occ. in this and the next sense with *εἰς*. Acts xiii. 47. 1 Thess. v. 9. 1 Tim. i. 12; in all of which it is to appoint, decree, destine (comp. Gen. xvii. 6. Jer. ix. 11. Ez. xiv. 8); and so I should render 1 Pet. ii. 8⁴.]

VI. *To make, render*. Thus 1 Cor. ix. 18. ἀδάπανον τιθεῖναι, to make unexpensive. Alberti has shown that the Greek writers apply the verb in the same sense; and to the instances he has produced, many more might be added from Hom. and Pindar. Thus Il. xvi. 90. ἀτιμότερον δὲ με ΘΗΞΕΙΣ, 'you will make me more inglorious; Odyss. v. 136. ΘΗΞΕΙΝ ἀθάνατον, 'to make him immortal.' See Damm's Lex. col. 1038, 1039. and Kypke on 1 Cor. [This usage of *τίθημι* for *ποιέω* is noticed by Athenæus, xi. p. 501. There are many examples in the N. T. Matt. xxii. 44. Mark xii. 36. Luke xx. 43. Acts ii. 35. 1 Cor. xv. 25. Heb. i. 13. x. 13. See Job xi. 13. Gen. xxxii. 12. 2 Sam. xxii. 34. Xen. Cyr. iv. 6, 2. vii. 73. Elian, V. H. xiii. 6.]

VII. ἔθεσθαι βουλήν, to give advice or counsel, to advise, censeo. Acts xxvii. 12; on which text Raphelius observes, that in Herodotus, iii. 80. ΤΙΘΕΜΑΙ ΠΝΟΜΗΝ signifies in like manner, 'I give my opinion.'

³ On Acts i. 7. Kypke objects to the common interpretation of the latter part of the verse, as not authorized by the use of the Greek language. He renders the words, which the Father hath appointed or determined by his own power; and he shows that Dionysius Halicarn. and Demosthenes apply the V. *τίθημι* to time in the sense of appointing; and that *ἐν* construed with *ἐξουσία* may signify by, he proves from Mat. xxi. 23. and the parallel places. The sense, then, of Acts i. 7. he says, is, that God, by his power, hath appointed certain times for all things, and in determining them made use of no one as an assistant or counsellor, and that therefore it was not becoming that men should too solicitously and curiously pry into those things which it did not please the divine wisdom to reveal to them.

⁴ Εἰς καὶ ἐθέθησαν, 1 Pet. ii. 8. In order to explain this difficult expression, Kypke remarks that the phrase *τιθέναι τινὰ εἰς τιν* signifies to attribute or ascribe any thing to one, to assert somewhat concerning him. To prove which he cites from Plutarch, de Malign. Herod. p. 868. C. τοὺς τὰ ἔσχατα παθεῖν ἐπὶ τῷ μὴ προσέσθαι τὸ καλὸν ὑπομεινάντας Εἰς τὴν ἀνθρώπων ἔθετο κακίαν τοὺς προθυμώτατα μισθίσαντας, 'those who suffered the utmost extremities rather than abandon their honour, he ascribes the same malignity as to the most forward partisans of the Medes; and Adv. Colot. p. 1114. D. Εἰς μὲν τὴν τοῦ ἐνός καὶ δυοῦς ἰδέσθαι τίθεται τὸ νοητόν—Εἰς δὲ τὴν ἄτακτον καὶ φερόμενον τὸ αἰσθητόν, 'to the intelligible he attributes the form of the one, and to the existing—but to the sensible (a form) disordered and subject to motion or change.' The meaning, therefore, of Peter is, that this stumbling of unbelievers, and particularly the Jews at Christ the corner-stone, Christ himself, and others. Comp. Is. vii. 14, 15. Mat. xxi. 42, 44. Luke ii. 34. Rom. ix. 32, 33. Thus Kypke. Comp. προγράφω 11.

¹ [We have in Hebrew קָפַץ in Genesis xl. 4. and קָפַץ in Gen. xlii. 19.]

² [Schleusner says, to deposit. Bretschneider makes it, to lay aside, set apart.]

τίκω, from obsol. τέκω, the same, which see.

I. *To bring forth young*, as a female. [Mat. i. 21, 23, 25. Luke i. 31, 57. ii. 6, 7. John xvi. 21. Heb. xi. 11. Rev. xii. 2, 4, 5, 13. Comp. Gen. iii. 16. iv. 1. Is. xiii. 8.] In 2 aor. pass. to be brought forth, to be born. Mat. ii. 2. Luke ii. 11. It is applied to the Church, under the character of a woman, bringing forth spiritual children. occ. Gal. iv. 27. Comp. Rev. xii. 2, 4, 5, 13. [τίκω is applied in good Greek also to males. See Hom. Il. F. 183. Thom. M. p. 851.]

II. [Figuratively, of] the earth bringing forth herbage. Heb. vi. 7. [Phil. de Opif. p. 30. and 862. Eur. Cycl. 332.]

III. Of lust or concupiscence bringing forth sin. Jam. i. 15. [Comp. Soph. Aj. 522.]

ΤΙΛΛΩ.—*To pull, pluck, pluck off*. occ. Mat. xii. 1. Mark ii. 23. Luke vi. 1. [Diod. S. v. 21. Aristoph. Av. 286.] In the LXX it occurs in two passages, Ezra ix. 3. Is. xviii. 7. and in both answers to the Heb. קָצַץ to pluck off the hair, or to excoriate.

TIMAI'Ω, ὦ, from τίμαιαι perf. pass. of τίω to honour¹.

I. *To honour, reverence, respect*. Mat. xv. 5. (where, if with six MSS., two ancient, we omit καὶ before οὐ μὴ, the construction will be easier. See Wetstein and Griesbach.) Mat. xv. 8. [xix. 19. Mark vii. 6, 10. x. 19. Luke xviii. 20.] John v. 23. viii. 49. xii. 26. Acts xxviii. 10. (where Wolfius cites from Polybius, τοιαύταις ἑτίμῃσαν τιμαί'ς, and Wetstein from Isocrates,—ἡμεῖς αὐτοῦς ἑτίμῃ'σάμεν ταῖς μεγίσταις τιμαί'ς.) [Eph. vi. 2. 1 Pet. ii. 17.] On 1 Tim. v. 3. comp. τιμὴ IV. [Lev. xix. 32. Prov. iii. 9. xxvii. 8. Wisd. vi. 2. Ecclus. iii. 3, 4, 6, 7. Eur. Phoen. 563. Xen. Cyr. ii. 4, 8. An. v. 8, 11. It will be observed, that in some of these passages the word signifies to honour by gifts or rewards.]

II. *To estimate, value*, occ. Mat. xxvii. 9. [Lev. xxvii. 8, 12, 14. Is. lv. 2. Zech. xi. 13. Dem. 183, 19. ed. Reiske.]

Τιμὴ, ἥς, ἡ, from τιμάω, or immediately from τίμαιαι perf. pass. of τίω to honour.

I. *Honour, respect, reverence*. John iv. 44. Rom. xii. 10. xiii. 7. [1 Thess. iv. 4.] 1 Tim. i. 17. [1 Pet. iii. 7.] Comp. 1 Cor. xii. 23, 24. Col. ii. 23. which things have indeed a show of wisdom, ἐν—ἀφαιδία σώματος, οὐκ ἐν τιμῇ νυνί, πρὸς πλησμονὴν σαρκός, in severity to the body, not in any respect or regard (paid to the body, namely) for the satisfying of the flesh. [Add 1 Tim. vi. 16. Rev. iv. 9, 11. v. 12, 13. vii. 12. xix. 1. which, with 1 Tim. i. 17. Schleusner would rather translate praise, worship, offered to one on account of his authority, dignity, and excellence. See Ps. xxviii. 2. xcv. 7. In Rev. xxi. 24 and 26. he translates, a gift offered to show reverence. See Xen. Mem. i. 3, 3.]—Διδόναι τιμὴν, to give honour. 1 Cor. xii. 25. where Kypke shows that the phrase is used, not only by Theodotion, Dan. v. 18. but also by Euripides, Thucydides, and

Josephus.—ἀπονέμοντας τιμὴν, 1 Pet. iii. 7. giving or showing honour or respect. The phrase ἀπονέμειν τιμὴν, with a dative, is used in the same sense by many of the Greek writers, as may be seen in Wetstein and Kypke. See also Clement, 1 Cor. § 1.

II. *Honour, dignity, honourable or glorious reward*. Rom. ii. 7, 10. Comp. Heb. ii. 7, 9. [1 Pet. i. 7.]

III. *A public and honourable office*. Heb. v. 4. So in the profane writers, particularly in Herodotus, it is used for a public office or magistracy. See Raphelius, Wolfius, and Wetstein. [Schl. enlarges this sense a little, saying, authority, dignity bestowed on one, honourable office, and puts John iv. 44. (wrongly, I think,) Heb. ii. 7, 9. iii. 3. also under it. Comp. Ps. viii. 5. Ex. xxviii. 2, 36. Herodian, iii. 15, 9.]

IV. *A reward, stipend, maintenance*. 1 Tim. v. 17. where see Elsner, Wolfius, Wetstein, and Kypke, who cites the Greek writers often using τιμὴ for a reward, and produces Josephus, Polybius, and Demosthenes joining ΤΙΜΗ'Σ in this sense with ἈΞΙΩ'ΣΑΣ, ἈΞΙΟΥ'ΣΘΑΙ, ἩΞΙΩ'ΘΗ. He further remarks, that the double reward is spoken in respect of that which the widows, mentioned ver. 16. were to receive (comp. ver. 3); but he understands διπλῆς not in a determinate, but an indeterminate sense, a greater or larger reward. See Vitringa, de Synagag. Vet. ii. 3. p. 498. and comp. Macknight on 1 Tim. [Schleusner adds Acts xxviii. 10. unnecessarily. See Ecclus. xxxviii. 1.]

V. *The value or price of a thing, a sum of money given for it, or which it is worth*. Mat. xxvii. 6, 9. Acts iv. 34. v. 2, 3. vii. 16. [xix. 19.] Comp. 1 Cor. vi. 20. vii. 23. [Is. lv. 1. Num. xx. 19. Ex. xxiv. 20. Xen. de Vect. iv. 18. Dem. 563, 8.]

VI. *Preciousness*. 1 Pet. ii. 7. the preciousness, of this stone namely, (comp. ver. 6.) is to you who believe, or to you who believe, this stone is precious. [Schleusner says, this word means here author of happiness, opposed to λίθος προσκόμματος and πέτρα σκανδάλου.]

Τίμος, α, ον, from τιμὴ honour, price.

I. *Honoured, respected, esteemed*. Acts v. 34. So Josephus and Dionysius Halicarn. cited by Wetstein, ΤΩ' ΔΗΜΩ'—ΤΙ'ΜΙΟΣ, 'honoured by the people.' [Hom. Od. K. 38. Joseph. B. J. vi. 13. Dion. Hal. Ant. v. 11. See Casaub. on Theophr. Char. p. 252.]

II. *Honourable, respectable*. Heb. xiii. 4.

III. *Precious, of great price, valuable*. 1 Cor. iii. 12. Rev. xvii. 4. xviii. 12, 16. xxi. 19. Comp. 1 Pet. i. [17.] 19. 2 Pet. i. 4. Jam. v. 7. [These last four passages Schleusner puts under the next head. I can see no reason for making two heads here. See Prov. iii. 15. viii. 11. 1 Kings v. 17. 1 Mac. xi. 27. Xen. de Vect. iv. 36.]

IV. *Valuable, dear*. Acts xx. 24.

Τιμότης, ητος, ἡ, from τίμος.—*Wealth, costliness*. occ. Rev. xviii. 19.

Τιμωρέω, ὦ, from τιμωρός an avenger, a punisher, contracted from τιμάρως or τιμώρος, which are used by the Greek writers in the same sense, and are derived from τιμὴ revenge, punishment, (from

¹ [τίω signifies to honour and to pay. Some derive the primary sense of τιμὴ and τιμάω from the one notion, and some from the other of these meanings. Having noticed this, the order of the senses in each of these words is of little matter.]

τιω, which see,) and ὁράω *to see, inspect.*—*To punish.* occ. Acts xxii. 5. xxvi. 11. [Ez. v. 17. xiv. 15. 2 Mac. vii. 7. Xen. Cyr. i. 4, 9. Joseph. Ant. xvii. 9, 2.]

Τιμωρία, ας, ἡ, from τιμωρός, which see under τιμωρέω.—*Punishment.* occ. Heb. x. 29. [Prov. xiv. 29. Xen. Cyr. iii. 1, 9.]

ΤΙ΄, neut. ΤΙ΄, gen. τίνος.

I. Interrogative, 1. *Who?* neut. *what?* Mark v. 30, 31. ix. 34. Luke vi. 11. et al. freq. On Luke i. 62. observe that τὸ is in like manner redundant before τι in the purest Greek writers, particularly in Aristophanes. [Av. 1039. Nub. 773.] See Elsnar and Wetstein.—Luke xi. 5—7. τις ἐξ ὑμῶν κ.τ.λ. Read with an interrogation placed at the end of ver. 7. Comp. ver. 11.—Mat. xix. 27. τί ἅρα ἔσται ἡμῖν; ‘what reward therefore shall we have?’ as Kypke renders the expression (comp. ver. 21); and shows that it is thus used in the Greek writers, as Wetstein also (whom see) more largely does. [Τίς followed by a negative particle, say Parkhurst and Schleusner, affirms *universally*, as 1 John ii. 22. *every one is a liar who denies*, &c. 1 John v. 5. Rev. xv. 4.—or denies *universally*, without a negative. Thus Mark ii. 7. *no one can forgive sins except God.* Mat. v. 13. vi. 27. Luke v. 21. John viii. 46. Acts viii. 33. Rom. ix. 19. xi. 34. (cited by Zonaras, col. 1730. as an instance.) 1 Cor. ii. 11.]—τί γὰρ μοι, κ.τ.λ.; 1 Cor. v. 12. *what is it to, or how does it concern or belong to me, &c.?* the verb διαφέρει, προσήκει, or μέλει being understood. The Greek writers use this elliptical expression in the same sense. See Elsnar, Wolfius, Wetstein, Kypke, and Bowyer on the place. [Ælian, H. A. vi. 11. Eur. Ion 433.] Τί ἐμοὶ καὶ σοί; John ii. 4. ἐστὶ κοινὸν or ἐστὶ κοινὸν πρᾶγμα being understood, (see Bos, Ellips. in κοινόν,) q. d. *what is there common to me and thee? or what common business is there between me and thee?* i. e. *what have I to do with thee?* or rather, *what hast thou to do with me?* namely, in this matter of intimating to me when it is proper to work a miracle. So Mat. viii. 29. τί ἡμῖν καὶ σοί; *what hast thou to do with us?* ἡλθεσ—; *art thou come?* Comp. Mark v. 7. Josh. xxii. 24. Judg. xi. 12. 2 Sam. xvi. 10. 1 Kings xvii. 18. 2 Kings iii. 13. in LXX and Heb. Thus in Anacreon, Ode xvii. 4. τί, γὰρ μάχαισι κάμοι; means *not, what have battles to do with me?* but, *what have I to do with battles?* So line 10, τί Πλειάδεσσιν κάμοι; ‘*what have I to do with the Pleiades?*’ See Raphaelius and Wetstein on Mat. viii. 29.—Τί πρὸς ἡμᾶς; *what is that to us?* Mat. xxvii. 4. Τί πρὸς σέ; *what is that to thee?* John xxi. 22. So Arrian, Epictet. iii. 18. twice, ΤΙ΄ οὖν ΠΡΟΣ ΣΕ΄; ‘*what then is that to thee?*’ See Raphaelius, Wetstein, and Kypke.—[Τίς asks the question, *is there any one?* instead of *who?* or *what?* Mat. vii. 9. xii. 11. xxiv. 45. Luke xi. 5 and 11. xii. 45. James iii. 13.]

2. Admiration, Mark i. 27. iv. 41. [Schleusner refers Mat. xii. 48. to this head. *What particular dignity have my mother, &c.?* Kühnöl takes it in a different sense, *who are my mother, &c.?* i. e. *whom am I, as a heavenly teacher, to reckon my mother and my brethren, or to hold as dear as my nearest relations?* Fritzsche does not notice it. Schleusner gives exactly the same sense to Mat.

xxi. 10. Luke vii. 49. John i. 19. 1 Cor. iii. 5. Heb. ii. 6. as he does to this passage.]

3. *Murmuring, or disgust,* Mark ii. 7. Luke viii. 35.

4. *Fewness,* John xii. 38. Comp. Mat. xix. 25.

5. *Extenuation,* 1 Cor. iii. 5;—*contempt and chiding,* Acts xix. 15. See Raphaelius on this text, who shows that Arrian, Epictet. iii. 1. repeatedly applies the expression σὺ τις εἶ; *who art thou?* in like manner. Comp. Rom. ix. 20.

6. *Desire, or wishing,* Rom. vii. 26.

7. *Whether, of two?* Mat. [ix. 5. xxi. 31. xxiii. 17.] xxvii. 17, 21. Luke v. 23. [xxii. 27.] John ix. 2.

8. *How great?* Gal. iv. 15. So Luke viii. 25. Comp. Mat. viii. 27. [Mark iv. 41.]

9. *Of what manner, or kind?* qualis? See Luke i. 66. iv. 36. xv. 26. xxiv. 17. John vii. 36. Rom. xi. 15.

[10. Τίς is used for ὅς or ὅστις. Mat. xv. 32. xxi. 16. Mark vi. 36. Luke xvii. 8. John x. 6. xix. 24. Acts xiii. 25. (Perhaps we should add Rom. viii. 26.) 1 Tim. i. 7.]

[11. It is used as expressing *deliberation*, as Luke vi. 11. xix. 48. See also Mat. xxvii. 22.]

12. Τί, neut. used adverbially or elliptically for διὰ τί, *why, wherefore?* Mat. vi. 28.—viii. 26. [xi. 7. xix. 17.] xx. 6. et al. freq. *how?* i. e. κατὰ τί, *as to what?* quid? 1 Cor. vii. 16. Comp. Mat. xvi. 26. [See Mat. xxii. 18. xxvi. 10. Mark ii. 24. viii. 12. xi. 3. Luke ii. 48. John i. 25. xiii. 12. Acts xiv. 15. xxi. 13. Rom. iii. 7. ix. 19. 1 Cor. xv. 29. It expresses remonstrance in this sense, as Mat. viii. 26. John xviii. 23. Rom. ix. 20. See Aristoph. Nub. 773. Theocr. Idyll. ii. 55. Eur. Phœn. 866. Anacr. Od. xiii. 8 and 9.]

13. Τί ὅτι—; an elliptical expression for τί γέγονεν ὅτι—; (see John xiv. 22.) *What is this that—? Whence comes it, or how is it that—?* Mark ii. 16. Luke ii. 49. Acts v. 4, 9. See Bos Ellips. in γίνεσθαι. Τί ὅτι is several times used in the LXX for the Heb. כִּי לָמָּה? *why? wherefore?* as Gen. xl. 7. 1 Sam. xx. 2. 2 Sam. xviii. 11.

14. Τί γάρ; *what then?* [Acts xxvi. 8. Rom. iii. 3.] Phil. i. 18. where Kypke observes that Arrian, Epictet. iii. 25. applies it as equivalent to τί οὖν; which he had used a little below. Comp. γάρ 4.

[15. Τί οὖν; *what then?* a form of drawing conclusion. Rom. iii. 9. vi. 15. Comp. 1 Cor. xiv. 15, 26.]

11. [Indefinite, 1. *any one, any body, a certain one, some one.* Mat. xi. 27. xii. 19, 47. xxi. 3. xxii. 46. Mark v. 23. viii. 26. Luke xxii. 35. Acts xxvii. 8. 1 Cor. vi. 12. Heb. ii. 6.] Τίς is sometimes added to proper names, Τυράννου τινός, of one *Tyrannus*, Acts xix. 9. Μνάσωνι τινι, one *Mnason*, Acts xxi. 16. where Raphaelius observes that τις, joined with a proper name, often implies the *obscurity* or *meanness* of the person mentioned; and that Xenophon uses it in this manner. *One* in English has frequently the like application. Comp. Acts xxv. 19. [In the plural τινές, *some, any.* Mat. ix. 3. Acts ix. 2, 19. 1 Cor. ix. 22. And in the neut. Acts xvii. 20. xxviii. 44. 2 Pet. iii. 16.]

[2. Of time, *some.* Acts xviii. 23. 1 Cor. xvi. 7.]

[3. It is added to increase the strength of

strong expressions, as Heb. x. 27. *Æsch. Soer.* Dial. ii. 34.]

[4. For εἰ τις. James v. 13, 14.]

[5. Εἰ τις is very often nearly *whatsoever*. Phil. iv. 8. 1 Tim. iii. 1, 5. v. 8. Rev. xiii. 9. Lys. Or. xi. 7. *Ælian*, V. H. v. 17.]

[6. Τινὲς μὲν—τινὲς δέ, *some, others*. Phil. i. 15. and without μὲν. Luke ix. 7, 8. See also 1 Tim. v. 24.]

[7. Τι, *something, anything*. Of course the sense is determined by the context. Thus it implies a *charge* or *complaint*. Mat. v. 23. xxi. 3. Acts xxv. 5. *anything* is put for *any fruit*, in speaking of a fig-tree. Mark xi. 13. Schleusner very unreasonably makes these separate senses of τι.]

[8. It abounds very often, and especially with nouns of number, as Luke vii. 19. 2 Cor. xiii. 5. Heb. ii. 7, 9.]

[9. It is often omitted. Mat. xxiii. 34. Luke xi. 49. 2 Kings x. 23. *Ælian*, V. H. x. 21.]

III. It imports *dignity* or *eminence*. Acts v. 36. where τινὰ signifies some *great* or *extraordinary* person. Comp. Acts viii. 9. Epictetus applies τις in like manner, *Enchirid.* cap. 18. *κάν δόξης τισιν εἶναι ΤΙΣ, ἀπίστει σεαυτῷ*, 'and if you seem to any a *considerable* person, mistrust yourself.' For more instances of the like application, see Wetstein and Kypke. But observe, that in Acts v. 36. fourteen MSS., three ancient, and several old editions, to *ἐαυτόν* add μέγαν, as in Acts viii. 9; and so the Syriac translator appears to have read. The word μέγαν, however, is not necessary to the sense, nor is it adopted by Wetstein or Griesbach.—Τι, neut., is used in a similar view, Gal. ii. 6. *δοκούντων εἶναι τι, seeming to be somewhat*, i. e. considerable. Plato has the same phrase, *Apol. Socrat.* § 23. (p. 104. ed. Forster.) ΔΟΚΟΥΝΤΑΣ μὲν ΤΙ ΕἶΝΑΙ; and in the same treatise, towards the end, Socrates, speaking of his own sons, καὶ ΕΑΝ ΔΟΚΩΣΙ ΤΙ ΕἶΝΑΙ ΜΗΔΕΝ 'ΟΝΤΕΣ, *οὐκ εὐδίζετε αὐτοῖς, κ.τ.λ.* 'and if they think themselves something when they are nothing, chide them,' &c.; where the expressions are remarkably conformable to those of St. Paul, Gal. vi. 3. See more in Wetstein on Acts and Gal.

ΤΙΤΛΟΣ, ου, ὁ, Latin. *A title, a board with an inscription*. So Hesychius, τίτλος, πτυχίου, ἐπίγραμμα ἔχον. occ. John xix. 19, 20. Τίτλος is a word formed from the Latin *titulus*, which denotes an *inscription*, and particularly such an one as used, according to the Roman custom, to be either carried before those who were condemned to death, or affixed to the instrument of their punishment. This Suetonius, in *Calig.* 34. calls *titulus, qui causam pœnæ indicaret, 'the title, which showed the reason of the punishment.'* Comp. Suetonius in *Domit.* 10. and see more in Bp. Pearson on the Creed, art. 4. notes, and Lardner's *Credibility of Gospel History*, vol. i. book 1. ch. 7. § x. p. 334, 5.

ΤΙΩ.

I. In general, *to pay, repay, q. d. make a sufficient return for*. Thus used in Homer, *Odys.* xiv. 166.

—οὐτ' ἄρ' ἐγὼν εὐαγγέλιον τόδε ΤΙΨΩ.

These flattering tidings I shall not repay.

[*To pay the price*. 1 Kings xx. 39. It occ. in the sense of *repaying evil* or *punishing*. Prov. xx. 22. xxiv. 22.]

II. *To pay honour, to honour*. But it occurs not in this sense in the N. T.

III. *To pay*. 2 Thess. i. 9. where we have the expression *δικὴν τείναι, to pay*, i. e. *to suffer punishment*, luere pœnas; a phrase used by the best Greek writers. See Wetstein and Kypke. [Prov. xxvii. 12. *Ælian*, V. H. i. 24. xiii. 2.]

TOI, an emphatic particle, often joined to others.

1. *Truly, indeed*.

2. *Illative, therefore*. Τοι occurs not separately in the N. T.

Τοιγαροῦν, a conjunction, from τοι *truly*, γάρ *for*, and οὖν *therefore*.—*Wherefore* or *therefore, truly*. occ. 1 Thess. iv. 8. Heb. xii. 1. [Prov. i. 31. Is. v. 26. *Soph. Aj.* 486.]

Τοίνυν, a conjunction, from τοι, and νυν *now*.—*Therefore now, therefore*. occ. Luke xx. 25. 1 Cor. ix. 26. Heb. xiii. 13. Jam. ii. 24. [Is. iii. 10. v. 13.]

Τοιοῦτος, -ᾶδε, -όνδε, from τοῖος *such*, (which from οὗτος *such as*), and the emphatic particle εἰ. —*Such, so remarkable*. It has nearly the same sense as τοῖος, but more emphatic. occ. 2 Pet. i. 17. [Ezra v. 4.]

Τοιούτος, -αῦτη, -οὔτο, and Attic -οὔτον, from τοῖος *such*, and οὔτος *this*.

I. *Such, such like*. Mat. xviii. 5. xix. 14. On Philem. 9. observe that ΤΟΙΟΥΤΟΣ "QN is applied in like manner by the Greek writers, particularly by Herodotus and Xenophon. [Add Mark iv. 33. John iv. 23. ix. 16. Acts xxi. 25. xxvi. 29. Rom. i. 32. It abounds after οἶα, Mark xiii. 19. Comp. 2 Cor. xii. 2. and Raphael, *Obs.* Herod. p. 503. Num. xv. 13. Lev. x. 19.]

II. *Such, so great*. Mat. ix. 8. Mark vi. 2.

Τοῖχος, ου, ὁ, from τεῖχος the same.—*A wall*. occ. Acts xxiii. 3. [Ex. xxx. 3. Ezra v. 8. Is. v. 5. Ez. xiii. 10.]

Τόκος, ου, ὁ, from τέτοκα (Herod. i. 190.) perf. mid. of τέκτω or obsol. τέκω *to bring forth*.

I. Properly, a *bringing forth*, as of females.

II. *Offspring brought forth*. [Artem. iv. 82. Xen. de Rep. Lac. xv. 5. Hos. ix. 13.]

III. In the N. T. *usury, increase, the produce* or *offspring*, as it were, of *money lent*. occ. Mat. xxv. 27. Luke xxi. 23. [Ex. xxii. 25. Prov. xxviii. 8. Ez. xviii. 8. Joseph. c. Ap. 2, 27.] The Greek writers often use it in the last as well as in the two former senses.

Τολμάω, ᾧ, from τόλμη *courage*, and this from τάλω *to sustain, support, dare*.

I. *To bear, sustain, support*. See Rom. v. 7. and Wetstein on that text. This seems the primary sense of the word; and thus it is used by Homer, *Odys.* xxiv. 161. viii. 519. and often by Theognis; see his γνώμαι, 442, 555, 591; and comp. *Damm's Lex.* col. 2298, 9. [Parkhurst says, that in Acts v. 13. 1 Cor. vi. 1. Jude 9. it is *to endure well, think proper, resolve*, as in Theognis, 377. The sense appears to me hardly distinguishable from this. Schleusner puts 1 Cor. vi. 1. under this head, and Acts v. 13. and Jude 9. under head II. Both passages are doubtful.

He adds 2 Cor. x. 12. to this head, after More and Rosenmüller. Eur. Alc. 644.]

II. *To dare, be bold, have boldness or courage*, in an indifferent or good sense, sustinere. Mat. xxii. 46. Mark xv. 43. [Luke xx. 40.] Acts vii. 32. Rom. v. 7. 2 Cor. xi. 21. Phil. i. 14. [We may translate] *to venture, care, be inclined*, in Mark xii. 34. John xxi. 12; on both which texts see Bp. Pearce and Campbell. [Esther vii. 5. 2 Mac. iv. 2. Ælian, V. H. i. 34. See 2 Cor. x. 2. *to take bold measures against*. See Job xv. 12.]

Τολμηρός, ὁ, ὄν, which from τολμάω.—*Bold*. Τολμηρότερον, neut. [of the comp.] used adverbially, *more boldly, more freely*. occ. Rom. xv. 15. [Ecclus. viii. 18. Dion. Hal. iv. 28.]

Τολμητής, οὗ, ὁ, from τολμάω.—*Daring, presumptuous*. occ. 2 Pet. ii. 10. [Schleusner explains it *wicked*, such being the sense of τολμηρός in Ecclus. xix. 3.]

Τομός, οὗ, ὁ, *cutting, sharp*, which from τέτομα perf. mid. of τέμνω *to cut*. [In the comparative τομώτερος,] *more cutting, sharper*. occ. Heb. iv. 12. [Hesychius has τομός· ὁ τέμνων· τομώτερος· δξύτερος, δυνάμενος τέμνειν. The word is metaphorically used in this place, to express the efficacy and penetrating power of the word of God. So Phocyl. 118. ὅπλον τοι λόγος ἀνδρὶ τομώτερόν ἐστι σιδήρου.]

Τόξον, ου, τό. Most of the Greek lexicon writers deduce it from τάζω or τάζω *to stretch*.—*A bow, to shoot with*. occ. Rev. vi. 2. [Gen. ix. 13, 14, 16. Job xli. 20. Josh. xxiv. 12.]

Τοπάzion, ου, τό, a kind of *precious stone, the topaz* of the ancients. It is called by the moderns *chrysolite*. "It¹ is a transparent gem shining with the colour of gold, of a fainter green than the emerald, and is somewhat of a yellowish tinge." Pliny² relates, from Juba, that the *topaz* was so called from *Topazos*, an island in the Red (i. e. the Arabian or Indian) Sea; and that as this island was generally surrounded with *fogs*, it was thus denominated from *topazin*, which in the language of the Troglodytes signifies *to seek*. Thus Pliny. Observe the LXX constantly render the Heb. תַּבַּשְׂרִי by τοπάzion, and the Vulg. by *topazius*. Comp. Heb. and Eng. Lexicon under תַּבַּשְׂרִי, and New and Complete Dictionary of Arts, in *CHRYSOLITE*. occ. Rev. xxi. 20. [Ex. xxviii. 17. Job xxviii. 17. Ps. cxix. 127; where Theodoret observes, that the *topaz* was, probably, in those days, esteemed above other stones, and so Suidas nearly. See Diod. Sic. iii. 39. Braun, de Vest. Sac. Heb. ii. 9. Salmas. ad Solin. p. 169. Epiphani. de Gemm. ii. p. 87.]

ΤΟΠΟΣ, ου, ὁ.

I. *A place, a particular portion of space where any thing is, or is contained*. [As (1.) the place occupied by any one. Mat. xxviii. 6. Mark vi.

16. Acts iv. 31. vii. 33. Luke xiv. 9, 10. John xx. 7. and so τόπος τινός *a place belonging to any person or thing*, as the *sheath* is called the *place* of the sword. Mat. xxvi. 52. Rev. ii. 5. vi. 14. And so in Acts i. 25.] εἰς τὸν τόπον τὸν ἰδίον, *to his own place*, that is, "to that miserable world which, in thy righteous judgment, is appointed for the reception of such heinous offenders, and the due punishment of such enormous crimes³." [See what has been said on this point in ἴδιος. But it must be added here, that many commentators, as Theophylact, Æcumenius, Hammond, and others, construe the words τὸν ἰδίον τόπον with λαβεῖν, and not with παρέβη, and then consider τόπος as meaning an *office*, referring the phrase, not to Judas, but the newly-elected apostle. I still, however, adhere to Bishop Bull's opinion. (2.) The place where any thing is done. Luke x. 32. xix. 5. John iv. 20. v. 13. vi. 23. x. 40. xix. 20, 41. It is used figuratively, as the *place, post, part*. 1 Cor. xiv. 16. *to fill the place of an unlearned person*, i. e. *to be an unlearned person*. See Philo in Flacc. p. 979. Joseph. Ant. xvi. 7, 2. B. J. v. 2, 5.]

[II. *Place, space where one can be*, properly *room*. Luke ii. 7. (which is, however, referred by Schleusner to the first head.)] Δοῦναι τόπον τινί, *to give place to one*. Luke xiv. 9. So Plutarch, c. Græcæ. t. i. p. 840. E. ΔΟΎΤΕ ΤΟΨΙΟΝ ἈΓΑΘΟΙΣ, and Arrian, Epictet. iii. 26. ΔΟΎΣ ἈΛΛΟΙΣ ΤΟΨΙΟΝ. See Wetstein and Kypke; the latter of whom shows that the phrase is in like manner contrasted with ΚΑΤΕΧΕΙΝ (τόπον) by Polybius, and that this latter expression is used by Plutarch, Diodorus Sic., and Lucian. [But Schleusner from the context construes this phrase, *give up the first place*, referring the passage to sense I. Luke xiv. 22. Rev. xii. 3. xx. 11. (Dan. ii. 35. Ps. cxxxii. 5.) Heb. viii. 7. Figuratively, *power, opportunity, license*.—*Place, room*, in a figurative sense. Heb. xii. 17. [Arrian, D. E. i. 9.] Eph. iv. 27. Comp. Rom. xii. 19; on which last text see Elsner and Wolfius, who explain ὀργή of the *divine anger and vengeance*,

³ Thus Doddridge, in his Paraphrase, adding in a note, "that ἰδίον τόπον signifies a *place proper and suitable* for such a wretch, and therefore by God's righteous judgment appointed for him, many writers have shown, and particularly Dr. Benson, in his History of the first Planting of Christianity, p. 23. (Comp. Mat. xxvi. 24. John vi. 70, 71, and xvii. 12.)" As I am a stranger to the arguments of these authors, I shall produce two or three passages from the earliest Christian writers, which seem to confirm the interpretation above given beyond reasonable contest. Thus then Clement, in his 1st Epistle to the Corinthians, § 3. speaking of St. Peter, says, that 'having endured not one or two, but many afflictions, καὶ οὕτω μαρτυρήσας ἑπορεύετο εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης, and thus being a martyr he went to the place of glory that was due to him.' So Polycarp to the Philippians, § 5. says, that St. Paul and other martyrs are εἰς τὸν ὀφειλόμενον ἀντὶ τοῦτον, 'in the place due unto them'; and Ignatius to the Magnesians, § 5. using the very phrase of St. Luke in the Acts, says, ἕκαστος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν, 'every one is to go to his own place,' i. e. either of happiness or misery. Comp. Luke xvi. 22, 23. The reader perhaps will not be displeased if I add a similar expression from Josephus, where one Eleazar, who held out the fortress of Masada against the Romans, is introduced saying to his companions that death sets our souls at liberty, and εἰς τὸν οὐκ εἰδὸν καὶ καθαρὸν ἀφίσκει τὸν ὅμιον ἈΠΛΑΛΑΣΣΕΘΑΙ, 'permits them to depart to a place of purity which is proper to them.' de Bel. vii. 8, 7. See also Elsner, Wolfius, and Wetstein on Acts, and Bp. Bull's English Works, vol. i. p. 41.

¹ Brookes's Nat. History, vol. v. p. 143. So Strabo, cited by Wetstein, of the *topaz*, λίθος δὲ ἐστὶ διαφανής, χρυσοειδὲς ἀπολάμπων φέγγος.

² "Juba Topazon Insulam in Rubro Mari a continente stadiis ccc abesse tradit, nebuloas et ideò quæsitam sæpe navigantibus ex eâ causâ nomen accepisse. Topazin enim Troglodytarum lingua significationem habere quærendi." Nat. Hist. xxxvii. 8.

(see next verse,) and cite from Plutarch, de Ira Cohib. t. ii. p. 462. B. δὲ δὲ μήτε παίζοντας αὐτῇ (ὈΡΓῇ) ΤΟΨΟΝ ΔΙΔΟΝΑΙ, 'we must neither, when at our diversions, give place to anger;' where the phrase is applied to human anger, as in Rom. xii. to the divine. [Schl. here construes, permit vengeance to God, give place to divine anger, and do not avenge yourselves. So Theophylact. Others say, put off your anger; others, avoid anger; others, yield, do not resist the injuries done by others. Casaubon has a long note on the subject, on Athen. xiv. p. 652.] Opportunity, liberty. Acts xxv. 16. Comp. Heb. xii. 17. [and Joseph. Ant. xvi. 85.] So τόπον ἔχειν, Rom. xv. 23, means to have (not a place to dwell in, but) a convenient situation or opportunity for the great work he was about. Kypke shows that Josephus and Arrian apply the phrase in a similar view. [Comp. Ecclus. xiii. 22. xxxviii. 12.]

[III. Place, seat, place of abode. Luke xvi. 28. John xi. 6, 30. xiv. 2, 3. xviii. 2. Acts xii. 17. Rev. xii. 6, 14; of abodes of men, Luke iv. 37. Acts xvi. 3. xxvii. 8. Joseph. Ant. xi. 8, 4; and hence, of the temple or house of God, Mat. xxiv. 15. (so Middleton.) John xi. 48. Acts vi. 13, 14. vii. 7. (comp. 49.) xxi. 28. Ps. lxxviii. 6. Is. lx. 13. Hag. ii. 10. 2 Mac. ii. 19. iii. 12.]

[IV. Place, region, country. Mat. xii. 43. xiv. 13, 35. xv. 27, 33. xxiv. 7. Mark i. 35, 45. vi. 31, 32, 35. xiii. 8. xv. 22. Luke iv. 42. vi. 17. ix. 10. xxi. 11. xxiii. 33. John vi. 10. xix. 13. Acts xxvii. 2. Rev. xvi. 16. et al. Demosth. 40, 5. Comp. 1 Cor. i. 2. 2 Cor. ii. 14. 1 Thess. i. 8. 1 Tim. ii. 8.]

V. A place or passage in a book. Luke iv. 17.

VI. Place, station, condition. 1 Cor. xiv. 16. where see Kypke.

Τοσοῦτος, -αὐτή, -οὔτο, Att. -οὔτον, from τόσος, so great, and in plur. so many, (which from ὅσος,) and οὗτος this.

I. In sing. so great. Mat. viii. 10. [Luke vii. 9. Rev. xviii. 17.] Of money, so much, Acts v. 8; of time, so long, John xv. 9. Heb. iv. 7; [of length, Rev. xxi. 16.] Τοσοῦτος, dat. by so much. Heb. i. 4. x. 25. Κατὰ τοσοῦτον, by so much. Heb. vii. 22. [Comp. Ex. i. 12.]

II. In plur. so many. Mat. xv. 33. [Luke xv. 29.] John vi. 9. [xii. 37. xxi. 11. 1 Cor. xiv. 10. Gal. iii. 4. Heb. xii. 1.]

Τότε, an adv. from τὸ ὅτε, q. d. the when.—Then. It denotes the time when, whether past, Mat. ii. 7. Rom. vi. 21. et al. freq. or future, Mat. vii. 23. ix. 15. et al. freq.¹ Ἀπὸ τότε, from that time, q. d. from then. Mat. iv. 17. [xvi. 21.] xxvi. 16. So Wetstein, on Mat. iv. 17. cites from Plato and Aristotle Εἴς Τότε and Ἐκ Τότε: and from Simplicius on Epictetus the very phrase Ἀπὸ Τότε. [Comp. Ecclus. viii. 12. ὅτε—τότε. Mat. xiii. 26. xxi. 1. John xii. 16. ὅταν—τότε. Mat. xxv. 31. Mark xiii. 14. Luke xxi. 20. John ii. 10. Both these expressions mean cum—tum. Ὡς—τότε καὶ postquam—etiam, John vii. 10; ὅρτι—τότε, 1 Cor. xiii. 12; τότε μὲν—νῦν δέ, Gal. iv. 8, 9. Heb. xii. 26.

¹ [Bretschneider observes, that τότε is a favourite connexion between circumstances and discourses in Matthew.]

Gen. xii. 6. xiii. 7. Ex. xii. 44. for τότε.] Ὁ τότε κόσμος, the world which then was, the then world, French transl. le monde d'alors. 2 Pet. iii. 6.

Τοῖναντιον, used by an Attic crasis or concretion for τὸ ἐναντίον the contrary. Comp. ἐναντίος.—On the contrary, applied adverbially, the preposition κατὰ being understood. oec. 2 Cor. ii. 7. [Gal. ii. 7. 1 Pet. ii. 9. 3 Mac. iii. 22.]

Τοῦνομα. An Attic crasis for τὸ ὄνομα the name.—By name, κατὰ being understood. oec. Mat. xxvii. 57. [Xen. Cyr. viii. 6, 2.]

Τουτέστι, or τουτέστιν, for τοῦτό ἐστι, or τοῦτό ἐστιν.—That is, id est. Acts i. 19. xix. 4. et al. freq. [Mat. xxviii. 46. Mark vii. 2. Rom. vii. 18. ix. 8. Philem. 12. Heb. ii. 14. vii. 5. ix. 11. x. 20. xi. 16. xiii. 15. 1 Pet. iii. 20. Job xi. 19.]

Τράγος, ου, ὁ.—A he-goat. oec. Heb. ix. 12, 13, 19. x. 4. It may be derived either from ἔτραγον, 2nd aor. of τρώγω to eat, gnaw, because this animal is remarkable for gnawing or browsing of trees; or rather, with the etymologist, from τραχύς rough, on account of the roughness or shag-giness of his hide. So in Latin a he-goat is called hircus, from hirtus rough, and in Heb. רָעָה, from his hair being rough or shaggy, to which Heb. name τράγος answers, no fewer than fourteen times, in the LXX ver. of Lev. xvi., according to the edition of Aldus, and that of the heirs of Wechelius at Francfort, A.D. 1597. folio. [oec. for רָעָה Gen. xxx. 35. xxxii. 14.]

Τράπεζα, ας, ἡ, q. τετράπεζα, from τετράς four, and πῆζα a foot, which see under πῆζ. — A table, properly with four feet.

I. A table, on which men's ordinary food is placed, an eating-table. Mat. xv. 27. Mark vii. 28. Luke xvi. 21. Acts xvi. 34. Comp. Luke xxii. 21. So τράπεζα is used for an eating-table by Xenophon, Cyr. vii. p. 338. ed. Hutchinson, 8vo; and agreeably to the phrase in Acts we have, in Herodotus, vii. 139. ΤΡΑΠΕΖΑΝ ἐπιπλήην ἀγαθῶν πάντων ΠΑΡΑΘΕΝΤΕΣ, 'having set a table full of all good things.' [Comp. Dan. i. 5, 8, 13, 15. Ps. lxxviii. 20. 1 Kings xviii. 19. Test. xii. Patr. p. 613. Is. xxi. 5. Ælian, V. H. i. 19. iv. 22. Eur. Alc. 2.] In Rom. xi. 9. is a citation from Ps. lxxix. 22. where רָעָה, LXX τράπεζα, being joined with ὑσίστην peace-offerings, seems to denote a partaking of the legal sacrifices, which, after they had been fulfilled in Christ, and were by the unbelieving Jews set up against him, were become abominable to God. See Dr. Horne's Comment. on the Psalm. [Bretschneider and others rather understand this as delicate food or luxury of proud men who despise God.] Διακοπεῖν τραπέζαις, to serve or attend on tables, Acts vi. 2. denotes making provision for, and attending on, those tables, at which the poor were fed, ἐν τῇ ΔΙΑΚΟΝίᾳ τῇ καθημερινῇ in the daily ministrations, mentioned ver. 1. [Almost all the commentators refer this phrase to sense III., and explain the phrase to manage the money collected for the poor.]

II. A table used in sacred ministrations, as

the table of *shew-bread*, Heb. ix. 2¹; of the *Lord*, 1 Cor. x. 21; in which text it is also spoken of the *table* used in idolatrous worship. [In this last text we may, perhaps, refer the word to sense I., and understand the feasts offered in honour of God, and of false gods. See Is. lxxv. 10.]

III. *A table of a money-changer or banker.* Mat. xxi. 12. Mark xi. 15. Luke xix. 23. [John ii. 15.] The Greek writers often apply the word in the same sense. See Wetstein on Mat., and Kypke on Luke, and comp. *τραπεζίτης*.

Τραπεζίτης, ου, ό, from *ράπεζα*.—*A public banker, a person making it his business to take up money upon small interest, and to let it out upon larger.* Cebes uses *τραπεζίτης* in the same sense, Tab. p. 41. ed. Simpson. So Plautus, Capt. i. 2, 89, 90. cited by Grotius, subducam ratiunculam quantillum argenti mihi apud *trapezitam* siet, 'I will cast up the account of the little money I have at the banker's.' And as the Greek *τραπεζίτης* is from *ράπεζα* a *table*, so the Eng. *banker*, French *banquier*, is thus called from the French *banc*, the *bench* (anciently *bank*) or *seat*, on which he anciently sat to do business. occ. Mat. xxv. 27. [Demosth. p. 1186. p. Suicer, Obs. Sac. v. 139. Salmas. de Foen. Trap. p. 549.]

Τραῦμα, ατος, τό, for *τρώμα* the same, which from *τέρωμαι* perf. pass. of *τιρώσκω* or obsolete *τρώω* to *wound*, which see.—*A wound.* occ. Luke x. 34. [Gen. iv. 23. Is. i. 6. Eur. Phoen. 1600. Dem. 314, 14.]

Τραυματίζω, from *τραῦμα*.—*To wound.* occ. Luke x. 12. Acts xix. 16. [Jer. ix. 1. Ez. xxx. 4. Thuc. iv. 35. Xen. Hell. iv. 3, 16.]

Τραχηλίζω, from *τράχηλος* the *neck*.

I. *To bend back the neck, or drag with the neck bent back*, as wrestlers used to do by their antagonists. Thus Plato, Amat. § 1. p. 2. ed. Forster, ή οὐκ οἶσθα αὐτόν, ότι ΤΡΑΧΗΛΙΖΟΜΕΝΟΣ καὶ ἐμπιπλάμενος καὶ καθιδύων πάντα τὸν βίον διατετρεφώς; ήν δὲ—διατετρεφώς—περὶ γυμναστικήν, 'do you not know him, that he has spent his whole life in being *dragged by the neck*, or *with his neck bent back*, and in stuffing and sleeping! For this person was much addicted to *gymnastic exercises*.' Diogenes the Cynic, in Laertius, observing one who had been victor in the Olympic games, often fixing his eyes upon a courtesan, said, in allusion to this sense of the word, ἴδε κρῶν ἀρεμάνιον, ὡς ὑπὸ τοῦ τυχόντος κορασίου ΤΡΑΧΗΛΙΖΕΤΑΙ, 'see how an ordinary girl *drags* this mighty champion *by the neck*.' So Suidas, of a victorious wrestler, ΤΡΑΧΗΛΙΖΩΝ ἀπελάμβανε, '*bending back his neck*, or *dragging him with his neck bent back*, he carried him off.' See more passages to this purpose in Wetstein on Heb. iv. 13. Hence

II. *Τραχηλίζομαι*, to be *manifested and open to the eyes of the beholder*, as a person would be whose *neck* was forcibly *bent back*, and his face exposed, like those criminals mentioned by Pliny, in his Panegyric, of whom one might desuper *intueri supina ora retortasque cervices*²; and in this

view, I apprehend with the learned Elsner, Alberti, and Wolfius, the word is to be understood in the only passage of the N. T. where it occurs, namely, Heb. iv. 13. So Hesychius, with his eye, no doubt, on this text, explains *τραχηλισμένα* by *πεφανερωμένα* *manifested*; and Castalio excellently renders it by *resupina*, Erasmus by *resupinata*. [Cyril also explains *τραχηλίζω* by *φανεροποιῶ*. See Suicer, ii. 1285. Gataker on M. Anton. xii. 2. and Perizon. ad Eilian. V. H. xii. 5. who agrees in the opinion here given. Schleusner says, simply, *made open and bare*, like the face of a person whose neck was drawn back.]—Many expositors have, after Chrysostom, taken *τραχηλισμένα* for a metaphorical term³ referring to *sacrificial victims*: and some have explained it as denoting not only *stript of the skin*, but *split in two down the neck and backbone*, so as to *lay open the inward parts to view*. But of this exposition it seems sufficient to observe, with Elsner, that it neither agrees with the derivation of the word, nor is confirmed by the use of any ancient Greek writer. See more in Wolfius, Cur. Philolog.

Τράχηλος, ου, ό, from *τραχύς* *rough*, compounded, perhaps, with *ήλος* a *nail*.—*The neck*. It seems so called from the *roughness* of its seven *vertebral bones*, whose projections somewhat resemble the heads of *nails*. Mat. xviii. 6. [Mark ix. 42. Luke xv. 22. xvii. 2. Acts xv. 10. xx. 37. Rom. xvi. 4. Gen. xxvii. 16. Judg. v. 30. for *νῆξ*, Is. iii. 16. Ez. xvi. 11. for *νῆξ*.]

TPAXYΣ, εἶα, ύ.—*Rough, rugged*, i. e. *hard and uneven*. occ. Luke iii. 5. Acts xxvii. 29. Demetrius Phalereus, cited by Suidas, uses the phrase TPAXEIA 'ΟΔΟΣ'; and in [Polybius, i. 54. and] Diodorus Siculus, [xii. 72.] TPAXEIS TOΠΟΥΣ means *rocky places, rocks*, as in Acts. See Wetstein. [Is. xl. 4. Jer. ii. 25. Demosth. 423, 1. Aristot. H. N. ix. 37.]

TPEIΣ, οί, αί, καὶ τὰ τρία, gen. τριῶν.—*Three*. Mat. xii. 40. xiii. 33. et al. freq.

Τρεῖς-Ταβέρναι. See under *ταβέρνα*.

TPE'MΩ, from *τρέω* the same, which see.

I. Absolutely, *to tremble, tremo*. Mark v. 33. Luke viii. 47. Acts ix. 6. [Gen. iv. 11. Dan. v. 21.]

II. *To fear, be afraid*. 2 Pet. ii. 10. [Is. lxvi. 2.]

TPE'ΠΩ.—*To turn*. This simple V. occurs not in the N. T., but is inserted on account of its compounds and derivatives.

TPE'ΦΩ. 1 fut. θρέψω.

I. *To feed, give food to, supply with food*. Mat. vi. 26. xxv. 37. Luke xii. 24. Comp. Rev. xii. 6, 14. Acts xii. 20. where see 1 Kings v. 9, 11. Ezra iii. 7. Ezek. xxvii. 17. and Prideaux, Connex. an. 534. at the end, vol. i. p. 165. 1st ed. 8vo. [Comp. Gen. vi. 19. xlviii. 15. Is. vii. 21. Dan. iv. 9. Eur. Phoen. 779. Xen. de Rep. Lac. i. 3.]

II. *To breed or bring up*. Luke iv. 16. This sense is very common in the Greek writers, espe-

¹ [See Num. iv. 7. Ex. xxv. 23, 27, 28, 30. 1 Mac. i. 23.]

² Comp. Suetonius in Vitell. cap. 37. and Tacitus, Hist. iii. 85.

³ See Suicer, Thesaur. in *τραχηλίζω*; Blackwall, Sacred Classics, vol. i. p. 231. Hammond and Doddridge on Heb. iv. 13.

cially in Homer. [Eur. Phœn. 289. 509. Ælian, V. H. xii. 1.]

III. Τρέφειν τὴν καρδίαν, to nourish or pamper the heart. occ. James v. 5. Comp. Is. vi. 10. where the heart is said *ῥεφῆται* to be made fat, and Ps. cxix. 70. to be *ῥεφῆς* gross, insensible, as fat. No doubt these expressions are physically just. Immoderate indulgence in eating and drinking has an obvious tendency to increase, to an undue quantity, the fat with which the heart is naturally furnished; and so to occasion drowsiness and stupidity, by impeding the action of that noble organ in regulating the circulation of the blood. Comp. Luke xxi. 34. and see Heb. and Eng. Lex. in *vers.*

ΤΡΕΨΩ.

I. *To run.* [Mat. xxvii. 48. xxviii. 8. Mark v. 6. xv. 36. Luke xv. 20. xxiv. 12. John xx. 2, 4. Rev. ix. 9. Gen. xviii. 7. xxiv. 20, 28. 1 Mac. ii. 24.] It is applied spiritually to the Christian race, 1 Cor. ix. 24, 26. Gal. ii. 2. v. 7. [Phil. ii. 16.] Heb. xii. 1. See Raphaelius on this last passage. [In Rom. ix. 16. it implies, to exert one's self, give great diligence and pains.]

II. *To run, have free course.* 2 Thess. iii. 1. [Comp. 2 Tim. ii. 9. Ps. cxlvi. 15.]

ΤΡΕΨΩ.—*To tremble, tremble for fear, also to flee, trembling or affrighted, as in Homer, Il. xxii. 143.*

— ΤΡΕΨΕ δ' Ἐκτωρ
Τείχοιο ὑπὸ Τρώων
— Hector affrighted fled
Under the Trojan wall.

This verb occurs not in the N. T., but is inserted on account of its derivatives.

Τρία, neut. of τρεῖς, which see.

Τριάκοντα, οἱ, αἱ, τά, undeclined, from τρεῖς, neut. *τρία, three, and κοντα the decimal termination.* See under ἐβδομήκοντα. — *Thirty.* Mat. xiii. 8. et al. freq. [Gen. v. 3.]

Τριακόσιοι, οἱ, αἱ, from τρεῖς, neut. *τρία, three, and ἑκατόν a hundred.—Three hundred.* occ. Mark xiv. 5. John xii. 5. [Gen. vi. 15.]

Τρίβωλος, οὐ, ὁ, from τρίς *thrice, and βολή, properly the casting of a dart, thence a stroke, or βολίς a dart.—A thistle, so called, [according to some, from the triangular shape of the seed; according to others,] from its numerous darts or prickles; for τρίς in composition does, in other instances, denote an indefinite number or quantity, as in τρικαλινδύτης rolled many times over, τρικλυστός very famous, ter inclytus, τρισάθλιος most miserable, τρισμακάρ very happy, ter beatus, &c. &c. occ. Mat. vii. 16. Heb. vi. 8. [Gen. iii. 18. Hos. x. 8.¹]*

Τρίβος, οὐ, ἡ, from τρίβω to wear.—*A worn way, a path, a road.* [Τρίβος, says Philo de Agr. t. i. p. 316, 24. is the horse and carriage path trodden and worn by men and beasts.] So Hesychius, ἀτραπὸς δόδος a trodden or worn way. occ. Mat. iii. 3. Mark i. 3. Luke iii. 4. [Gen. xlix. 17. 1 Sam. vi. 12. Is. xl. 3. Eur. Phœn. 93. Xen. Cyr. iv. 5, 7.]

ΤΡΙΨΩ.—*To break, break in pieces, wear away.* This V. occurs not in the N. T., but is inserted on account of its derivatives.

Τριετία, ας, ἡ, from τρία *three, and ἔτηα years.—Three years.* occ. Acts xx. 31. [Artem. iv. 2. τριετής occ. 2 Chron. xxxi. 16. Is. xv. 5. τριετίῳ Gen. xv. 9.]

ΤΡΙΨΩ.—*To creak, shriek, strideo, “λεπτόν ἤχειν,”* Eustathius. It is a word formed from the sound, like the Latin and Eng. words corresponding to it. Homer applies it, Il. ii. 314. to the shrieking of young sparrows while a serpent is devouring them; Il. xxiii. 101. to the shrieking of a ghost; so Odys. xxiv. 5. 7. it is also used for the squeaking of bats. Τρίζειν τοὺς ὀδόντας, to make a creaking sound with the teeth, to grind the teeth together, stridere dentibus, occ. Mark ix. 18. where see Wetstein. [Herod. iv. 183.]

[Τρίμηνος, ὁ, ἡ.] Τρίμηνον, οὐ, τό, from τρεῖς *three, and μῆν a month.—A three months' space, three months.* occ. Heb. xi. 23. [Gen. xxxviii. 24.]

Τρίς, adv. from τρεῖς *three.—Thrice.* Mat. xxvi. 34, 75. [Mark xiv. 30, 72. Luke xxii. 34, 61. John xiii. 38. 2 Cor. xi. 25. 1 Sam. xx. 41. In 2 Cor. xii. 8. it may be put indefinitely for several times. See Eustath. ad Hom. Il. A. 213.] Ἐπὶ τρίς, for *thrice, thrice.* occ. Acts x. 16. xi. 10. Raphaelius remarks that Herodotus uses ἑς ΤΡΙΨ, and Xenophon Εἰς ΤΡΙΨ, in the same pleonastical manner; and Wetstein produces from Polybius, iii. 28. the very phrase ἑπὶ ΤΡΙΨ.

Τρίσπεγος, ὁ, ἡ.] Τρίσπεγον, οὐ, τό, from τρίς *thrice, and σπέγη a story.—A third story in building.* occ. Acts xx. 9. [Symm. Gen. vi. 16. Ez. xlii. 5. Artem. iv. 8. See Schol. on Juven. iii. 119.]

Τρισχίλιαι, αἱ, α, from τρίς *thrice, and χίλιοι a thousand.—Three thousand.* occ. Acts ii. 41. [Num. i. 46.]

Τρίτος, η, οὐ, from τρεῖς, *τρία, three.—The third.* Mat. xvi. 21. xxii. 26. [xxvi. 44. xxvii. 64. Rev. iv. 7.] Τὸ τρίτον, the third part, μέρος namely being understood. Rev. viii. 7—9. [ix. 15, 18. xii. 4.] Τρίτον, or τὸ τρίτον, used adverbially, *κατὰ* being understood, *a or the third time.* Mark xiv. 41. Luke xx. 12. John xxi. 17. Also, *thirdly, in the third place.* 1 Cor. xii. 28. [2 Cor. xii. 14. xiii. 1. Num. xii. 28.] In Mat. xx. 3. the words ἐν τῇ ἀγορᾷ are annexed only to the third hour; for the hour of the market-place being full of men who wanted to purchase something, or to converse together, was the third hour of the day, or about our nine o'clock in the morning; so that Suidas explains the phrase πλήθουσα ἀγορά, full market, by ὥρα τρίτη. No wonder [then] that at this hour the householder went to look there for labourers, who perhaps at another time must have been sought elsewhere.—Τρίτος οὐρανός, [is] the third heaven, in which is the peculiar residence of God. occ. 2 Cor. xii. 2.²

¹ [The word has a different meaning in 2 Sam. xii. 31. On which see the commentators on Virg. Georg. i. 164.]

² The propriety of the expression seems to arise from the material heavens or celestial fluid having been, at the beginning of the formation, Gen. i. 6, 7. in two places, part within the hollow sphere of the earth, and the much larger part without. These, when joined, as they soon afterwards

Τρίχες, ὧν, αἱ, plur. of θρίξ, a hair, which see. On Mat. iii. 4. in addition to what is said under κάμηλος, it may not be amiss here to produce Campbell's note. "Of camel's hair, not of the fine hair of that animal, whereof an elegant kind of cloth is made, which is thence called *camel*, (in imitation of which, though made of wool, is the English *camel*.) but of the long and shaggy hair of camels, which in the East is manufactured into a coarse stuff anciently worn by monks and anchorites. It is only when understood in this way that the words suit the description here given of John's manner of life."

Τρίχινος, η, ον, from θρίξ, gen. τριχός, hair.—*Made of hair.* occ. Rev. vi. 12. where see Vitranga. [Ex. xxvi. 27. Zech. xiii. 4. Xen. An. iv. 8, 2.]

Τρόμος, ου, ὁ, from τέτρομα perf. mid. of τρέμω to tremble.—[*Trembling, fear.* 1 Cor. ii. 3. Gen. ix. 2. Is. liv. 14. et al. seep. 1 Mac. vii. 18. Hom. II. Z. 137. In Mark xvi. 8. it is rather wonder, astonishment. In 2 Cor. vii. 15. Eph. vi. 5. Phil. ii. 12. Ps. ii. 11. Schleusner says it is reverence.] On Mark xvi. 8. observe that Homer uses the expression ΤΡΟΜΟΣ ἔχε, trembling seized, II. vi. 137. x. 25. xviii. 247. See Wetstein.

Τροπή, ἥς, ἡ, from τέτροπα perf. mid. of τρέπω to turn.—*A turning or change.* occ. James i. 17. So Plut. Cas. p. 723. E. ΤΡΟΠΑΣ ἔσχεν αὐτῷ τὸ βούλημα πλείστας, 'his mind or resolution had many changes.' See Wetstein, and compare under ἀποσκίασμα. [Compare Deut. xxxiii. 14. Job xxxviii. 33. This expression of St. James is explained by Hesychius as ἀλλοιώσεως καὶ φαντασίας ὁμοίωμα, and by the Etym. M. as μεταβολῆς ἵχνος.]

Τρόπος, ου, ὁ, from τέτροπα perf. mid. of τρέπω to turn.

I. *A manner, way.* Jude 7. where κατὰ is understood.—*Καθ' ὃν τρόπον, an Atticism for κατὰ τὸν τρόπον ἐν ᾧ—, after the manner in which—, after or in the same or like manner as—, Acts xv. 11. xxvii. 25. So, καθ' ὅν τρόπον, in like manner as, like as, even as. Mat. xxiii. 37. [Luke xxi. 34.] Acts i. 11. [vii. 25. 2 Tim. iii. 8. Gen. xxvi. 29. Ex. ii. 24.]—Κατὰ πάντα τρόπον, in every way or respect. Rom. iii. 2. Plato and Polybius use the same phrase. See Raphelius*

were, are sometimes in S. S. called שָׁמַיִם הַשְּׁמַיִם the heaven of heavens, and constitute the whole of the material heavens; in reference to which, Solomon, in his sublime prayer to God, 1 Kings viii. 27. says, behold the heavens, שָׁמַיִם הַשְּׁמַיִם, and the heaven of heavens cannot contain thee; and yet in the same prayer no less than eight times beseeches God to hear in heaven, שָׁמַיִם, which is also repeatedly called God's dwelling-place; and this latter is what St. Paul styles the third heaven, and the Psalmist, God's holy or separate heavens, Ps. xx. 6. Comp. Is. lviii. 15. and under ὁρατός II.—I know not whether it may be worth adding, that the scuffling Lucian, or whoever was the author of the Philopatris, t. ii. p. 999, thus endeavours to ridicule the passage in 2 Cor. xii. 2. &c. and St. Paul himself, Ἡνῖκα δέ μοι ΓΑΛΙΛΑΙΑ! ὅς ἐνέτυχεν ἀναβαλάντας, ἐκέρρινος, ἔΞ ΤΡΙΤΟΝ ΟΥΡΑΝΟΝ ἈΕΡΟΒΑΤΗ'ΣΑΣ ΚΑΙ ΤΑ ΚΑ'ΑΔΙΕΤΑ ΕΚΜΕΜΑΘΗΚΩ'Σ, δι' ὕδατος ἡμᾶς ἀνεκείρισεν, κ.τ.λ. 'but when the bald-pated, long-nosed Galilean * he who mounted through the air up to the third heaven, and learned most charming things, met with me, he renewed us with water,' &c.

and Wetstein.—Ἐν παντὶ τρόπῳ, in every manner, or by every means, 2 Thess. iii. 16.—Παντὶ τρόπῳ, every way, Phil. i. 18. where Wetstein cites this expression from Plato's Euthydemus. It occurs also in Plato's Apol. Socr. § 22. and Phaed. § 13. ed. Forster.—Κατὰ μηδὲνα τρόπον, by no means, 2 Thess. ii. 3.

II. *Manner or course of life, manners, behaviour, disposition.* Heb. xiii. 5. The purest of the Greek writers apply the word in this sense, as may be seen in Kypke, who, inter al., particularly quotes from Demosthenes, οὕτως ἈΠΛΗΣΤΟΣ καὶ Αἰ'Σ-ΧΡΟΚΕΡΔΗΣ ὁ ΤΡΟΠΙΟΣ αὐτοῦ ἐστίν, 'so insatiable and meanly covetous is his disposition.' [Xen. An. vii. 4, 5. Ælian, V. H. xii. 1.]

Τροποφῶρῳ, from τρόπος the manner, and φέρω to bear. [Deyling, ii. Diss. 37.]—*To bear the manners of others.* So the Vulg. mores eorum sustinuit. Cicero uses this V. in an epistle to Atticus, xiii. 29. τὸν τύπον μου ΤΡΟΠΟΦΟΡΗΣΟΝ, 'bear with my vanity.' occ. Acts xiii. 18. But in this text several ancient MSS., and particularly the Alexandrian, read ἐτροποφόρησεν he tended them as a nurse; and this latter is the V. used by the LXX in Deut. i. 31. according to the Vatican and Alexandrian MSS. (comp. 2 Mac. vii. 27.) and in Acts the ancient Syriac version has ܬܪܦܬܐ fed, nourished. I do not take upon me to determine which is the true reading in Acts. This point I refer to the learned reader himself, after he has perused what Mill in Var. Lect., Whitby in his Examen Millii, Wolfius in his Cur. Philol., and Bp. Pearce on the text, have written. See also Wetstein and Griesbach, and margin of English Bible. [See Origen. in Caten. Ghisler. ad Jer. xviii. p. 473. The word occ. in the Constitut. Apostol. vii. 36.]

Τροφή, ἥς, ἡ, from τέτροφα perf. mid. of τρέφω to feed, nourish.

I. *Food, nourishment.* Mat. iii. 4. vi. 25. [xxiv. 45. Luke xii. 23. John iv. 8. Acts ii. 46. ix. 19. xiv. 17. xxvii. 33, 34, 36, 38. James ii. 15. 2 Chron. xi. 23. Dan. iv. 12. Job xxxvi. 31.]

II. *Maintenance*, including other necessities besides food. Thus Scott and Campbell, whom see. Mat. x. 10.

III. *Food of the mind.* See Heb. v. 12, 14. where στερεὰ τροφή, solid food, denotes the sublimer instructions or doctrines of Christianity. Compare under στερεός II.

Τροφός, οὔ, ἡ, from τέτροφα perf. mid. of τρέφω to nourish, bring up.—*A nurse, or rather a nursing-mother.* occ. 1 Thess. ii. 7. [Gen. xxxv. 8. 2 Kings xi. 2. 2 Chron. xxii. 11. Ammonius makes Τροφός the nurse generally, τίτθῃ the wet nurse. But see Aq. and Sym. Gen. xxiv. 59. Ruth iv. 16. Valek. ad Amm. in loc.]

[Τροποφῶρῳ, from τροφός a nurse, and φέρω to carry about.—*To carry like a nurse, educate, take care of.* This is the common reading in Acts xiii. 18.]

Τροχία, ᾤς, ἡ, from τροχός a wheel.

I. Properly, the track or rut made by the wheel of a carriage.

II. *A road, a way, a path.* occ. Heb. xii. 13. in which text it is applied spiritually. Compare Prov. iv. 26. in the LXX, where, as in other passages of that version, [Prov. ii. 15. v. 6, 21.]

* See under Γαλιλαῖος.

τροχία answers to the Heb. *הָרָכָב*, which denotes first a *chariot*, or *waggon-way*, and then a *way*, *path*, *proceeding*, or the like. Compare Heb. and Eng. Lexicon in *הָרָכָב* V. [Nicanor. Ther. 876.]

Τροχός, ὅν, ὁ, from *τίτροχα* perf. mid. of *τρέχω* to run. This word occurs James iii. 6. and according as it is differently accented¹ signifies either a *wheel*, or a *course*; the former sense seems preferable, as best expressing the *continual recurrence* of similar events in this life, and has been well illustrated by that of Anacreon, Ode iv. 7.

ΤΡΟΧΟΣ ἄρματος γὰρ οἶα,
Βίος τοι ΤΡΕΧΕΙ κυλισθεῖς.

For like a *chariot-wheel* our life rolls on.

Which beautiful simile of the poet points out also the *continual tendency* of human life to its *final period*. Eecumenius, as observed under *Γένεσις* IV., explains τὸν τροχόν τῆς γενέσεως by τὴν ζωὴν ἡμῶν, *our life*; so Isidorus Pelusiota, by τὸν χρόνον τῆς ζωῆς ἡμῶν, *the time of our life*; ΤΡΟΧΟΕΙΔΗΣ γὰρ ὁ χρόνος εἰς αὐτὸν ἀνακυκλοῦμενος, 'for time,' adds he, 'like a wheel, rolls round upon itself.' But the learned Lambert Bos interprets the expression of St. James to mean the *unceasing succession of men born some after others*, as if the apostle had said, *the tongue has been the means of plaguing our ancestors, it still plagues us, and will hereafter plague our descendants*. In Plutarch, Ὁ ΤΗ' Σ ΓΕΝΕ'ΣΕΩΣ ποταμός, *the stream of nature*, refers to the *successive generations* of men; and in Simplicius cited by Weststein, whom see, ὁ ἀπέραντος ΤΗ' Σ ΓΕΝΕ'ΣΕΩΣ ΚΥΚΛΟΣ, *the unceasing circle of nature*, relates to the *continual production* of some things by the corruption of others. See also Alberti and Wolfius on the text, who concur with Bos's exposition. The reader may find other *ingenious* interpretations in Kypke. Compare also Macknight. [Schleusner and Bretschneider observe, that *τρόχος* and *τροχός* are sometimes the same. Bretschneider says here, *ritæ sphaera*, i. e. *tota hæc ritæ*; and Schleusner has *totius ritæ recursus*. The word occ. Is. xxviii. 27. Ez. i. 15, 16, 19—21. x. 2, 6.]

Τρυβλίον, οὐ, τό.—A *dish*, in which *food*, and particularly of the *more liquid* kinds, is brought to table. occ. Mat. xxvi. 23. Mark xiv. 20; in which texts it is used for the *dish* containing the paschal lamb and its *sauce* of bitter herbs. Comp. Prov. xix. 24. Eccles. xxxi. 14. And to illustrate all these passages it may be remarked, that, to this day, the Moors in Barbary, the Arabs, and the Mahometans of India, in eating make use neither of knives, forks, nor often of spoons, but only of their fingers and hands, even in eating pottage, or what we should call *spoon-meats*; and that when their food is of the latter kind, they break their bread or cakes into *little bits* (*ψωμιά sops*) and *dip their hands and their morsels together therein*². [So most of the commentators, and among them Fritzsche, the most recent among the Germans. The Vulgate has *paropsis*, and so

the Gloss. Vet. in Labbe, p. 27. Epiphanius de Mens. et Pond. p. 542. ed. Basil. says, *ὀψόβαφόν ἐστι τὴν πλάσιν ἥτοι παροψίς, ἡμῖν δὲ ξέστου τὸ μέτρον ἔχει*. See Ex. xxv. 29. Num. iv. 7. 1 Kings vii. 50.]

Τρυγῶν, ὦ, from *τρύγη* the *vintage*, and thence the *autumnal fruits*³. Thomassinus ingeniously deduces *τρύγη* from the Heb. *תְּרָגָה* the *shouting* which usually accompanied the *harvest*, and particularly the *vintage*. See Is. ix. 3. xvi. 9, 10. Jer. xxv. 30. xlviii. 33. So Homer, describing the *vintage*, Il. xviii. 571, 2.

—Τοι δὲ ῥήσσοντες ὁμαρτῇ
Μολπῇ τ' ἰὺγμῳ τε, ποσὶ σκαίροντες ἔποντο.


Then nimbly bounding come the jovial train,
With songs and shouts replying to his strain.

And Anacreon, Ode liii. 8. particularly mentions *ἐπιληνίοισιν ὕμνοις*, *the sacred songs at treading the grapes*. The remains of these customs we still have among us in the *shouting and singing at harvest-homes*.—To gather fruits, particularly *grapes*, by means of a *cutting* or *pruning-hook*, which, as we learn from the Greek writers, the ancients used for this purpose. occ. Luke vi. 44. Rev. xiv. 18, 19. See Weststein on both texts. [Deut. xxiv. 22. xviii. 30. Eccles. xxxiii. 20. Hesiod, Scut. 292. Dioscor. v. 29. Plut. Symp. vi. 7.]

Τρυγών, ὄνος, ὁ, from *τρύζω* to *murmur* or *mourn*, like a turtle; a word formed from the *sound*. [Suidas says, *τρύζει ψιθυρίζει, γογγύζει, ἀσήμως λαλεῖ* παρὸ καὶ ἡ τρυγών, ἐπεὶ ἀσήμως φθέγγεται καὶ γογγυστικῶς.]—A *turtle-dove*. occ. Luke ii. 24. [Gen. xv. 9. Lev. i. 14. Song of Solomon, i. 9. Aelian, V. H. i. 15.]

Τρυμαλία, ἄς, ἡ, from *τέτρυναι* perf. pass. of *τρύω* to break.—A *hole*, *perforation*, particularly the *eye of a needle*. occ. Mark x. 25. Luke xviii. 25. [In the LXX, it is the *hole* or *cleft* in a rock. Jer. xiii. 4. xvi. 16. Judg. vi. 2.]

Τρύπημα, ατος, τό, from *τετρύπημαι* perf. pass. of *τρύπω* to perforate⁴.—A *hole*, particularly the *eye of a needle*. occ. Mat. xix. 24; and further to confirm what may be found under *κάμηλος* in favour of the common interpretation of this text, I add that the ancient Syriac version

here has  the camel.

Τρυφῶ, ὦ, from *τρυφή*.—To live *luxuriously*, *delicately*, or *in pleasure*. occ. James v. 5. [Neh. ix. 25. Is. lxxvi. 11. Eccles. xiv. 4. Xen. de Rep. Ath. i. 11.]

Τρυφή, ἡς, ἡ, from *ἐτρυφον*, 2 aor. of *θρύπτω* to break (which see under *συνθρύπτω*), because *luxury breaks* the force both of body and mind.—*Luxury*, *delicacy*, *luxurious living*. occ. Luke vii. 25. 2 Pet. ii. 13. [Gen. ii. 15. Jer. li. 34. Ez. xxxi. 9, 16, 18. Aelian, V. H. i. 19. See Herodian, i. 6, 3. Eur. Phoen. 1512.]

ΤΡΩ' ΤΩ.—To eat. It is properly spoken of brute animals, but sometimes of men. occ. Mat. xxiv. 38. [Dem. 402, 21.] John xiii. 18. where Kypke thinks that ὁ τρώγων μετ' ἐμοῦ

¹ [If *τροχός* be written, it is a *wheel*; if *τρόχος*, it is a *course*.]

² See Shaw's Travels, p. 232. Niebuhr, Description de l'Arabie, p. 46, &c. Voyage en Arabie, t. i. p. 188. Harmer's Observations, vol. i. p. 289. and Complete Syst. of Geography, vol. ii. p. 304. col. 2.

³ [Schleusner considers *corn* as the original sense of *τρύγη*. Hence the verb is to *reap* in Hos. x. 12, 14.]

⁴ The musician's.

⁵ [Occ. Job xli. 2.]

ἄρον, means, *he who did eat of my bread*, as a *servant*; which interpretation agrees with Ps. xli. 10. *ῥῆν ἔφα*, and shows the connexion of ver. 18. with ver. 16, 17. It is applied spiritually, John vi. 54, 56—58.

ΤΡΩΩ.—*To hurt, wound*. This verb is used by Homer, Il. xxiii. 341. Odys. xvi. 293. xix. 12. et al., and though not found in the N. T. is here inserted on account of its derivatives.

Τυγχάνω.

1. *To be, † happen.* † Luke x. 30. [2 Mac. iii. 9. iv. 32.] *Εἰ τύχοι, if it be so, if it so happen*, 1 Cor. xiv. 10. xv. 37. This is a very usual expression in the Greek writers. See Wetstein. Τυχόν, 2 aor. particip. neut. used adverbially, and elliptically, *κατὰ τό being understood, according to what may be, may be, perhaps.* occ. 1 Cor. xvi. 6. See Vigerus de Idiotism. in voc. [Xen. An. vi. 1, 12.] Τυχών, *common, ordinary*, q. d. *such as is every where*, qui in medio jacet. Acts xix. 11. xxviii. 2. So the eloquent Longinus [§ 9.] styles Moses ΟΥ' ΤΥΧΟΝ ἄνθρωπος, *no ordinary man*, de Sublim. sect. 9; and Josephus calls Herod's rebuilding the temple at Jerusalem, *ἐργον ΟΥ' τὸ ΤΥΧΟΝ, no common or ordinary work*, Ant. xv. 11, 1. See many other instances from the Greek writers in Wetstein on Acts xix. 11. [Plato, Apol. Socr. in init. Elian, V. H. vi. 12. Xen. Mem. i. 1, 14. iii. 9, 10. 3 Mac. iii. 4. See Viger on this word, with Hermann's notes.]

II. Governing a genitive, *to obtain, enjoy*. Luke xx. 35. (where see Wetstein, Var. Lect. and Bowyer.) Acts xxiv. 3. xxvi. 22. xxvii. 3. 2 Tim. ii. 10. (on which last text observe that the Greek writers often apply the phrase ΣΩΤΗΡΙΑΣ ΤΥΧΕΙΝ to a temporal deliverance or safety.) [Heb. xi. 35. Job iii. 21. xvii. 1. Prov. xxx. 23. Xen. An. vi. 6, 17. Eur. Phœn. 400. 1471. The word originally signifies to *hit a mark*. Xen. de Ven. x. 14.]

Τυμπανίζω, from *τύμπανον*, which, according to Suidas, and the scholiast on Aristophanes, Plut. 475. means *a stick or baton*, used in *bastinading* criminals, from *τύπτω to beat*.—*To bastinate, to torture or kill by beating with sticks or batons*. So Hesychius explains *τυμπανίζεται* by *πλήσσειται ισχυρῶς, τύπτεται, is struck violently, is beaten*; and Cœcumenius, *ἐτυμπανίσθησαν*, by *διὰ ροπαλῶν ἀπέθανον, they were killed by batons*. occ. Heb. xi. 35. where the word seems plainly to refer to the punishment of Eleazar by Antiochus, which is expressed by *τύμπανον*, 2 Mac. vi. 19, 28; and at ver. 30. we find Eleazar *μέλ-λων ταῖς πληγαῖς τελευτᾶν*, *ready to die with the strokes*. Doddridge, after Perizonius and Wolfius, says, "The word signifies a peculiar sort of torture, which was called the *tympanum* or *drum*, when they were extended in the most violent manner, and then beaten with clubs, which must give exquisite pain when all the parts were on such a stretch;" but Archbp. Potter, Antiq. of Greece, book i. ch. 25. p. 127. 1st edit., calls this a groundless and frivolous opinion; and indeed I cannot find any proof that *τύμπανον* is ever used in the sense last mentioned. But for further satisfaction on this subject I must refer the reader to Gataker's *Adversaria*, cap. 46. cited in Suicer, Thesaur., under *τυμπανίζω*, and to (629)

Wetstein on Heb. xi. 35. who shows that the *Υ τυμπανίζομαι* is used by the Greek writers, particularly by Aristotle, Lucian, and Plutarch. It is well known that the *bastinado*, or *beating* a criminal's buttocks or the soles of his feet with *little sticks* of the bigness of one's finger, is still used in the East, and is a common punishment among the Turks and Persians at this day. [See Lucian, Jov. Trag. p. 139. Carpzov. in Ex. Philon. ad loc. The word occ. 1 Sam. xxi. 13. as *to beat the drum*.]

Τύπος, ου, ὁ, from *τέτυπα* perf. mid. of *τύπτω to strike*.

I. *A mark, impression made by striking.* Thus Scapula cites from Athenæus, [xiii. p. 585. C.] τοὺς ΤΥ'ΠΟΥΣ τῶν πληγῶν ἰδοῦσα, *'she seeing the marks of the strokes.'* So it is applied to the print of the nails in our Saviour's hands and feet. John xx. 25. where see Wetstein.

II. *A form, figure, image.* Acts vii. 43. So the LXX use *τύπους*, Amos v. 26. for *images*; and Polybius, cited in Raphaelius, has *θεῶν ΤΥ'ΠΟΥΣ* for *images of the gods*; and in Herodian, v. 12. ed. Oxon. ΤΥ'ΠΟΝ τοῦ—Θεοῦ is *'a painted figure of a god.'* Comp. Kypke.

III. *A pattern or model of a building, &c.* Acts vii. 44. Heb. viii. 5. which passages refer to Exod. xxv. 40. where the LXX likewise use *τύπον* for the Heb. *תבנית* a model.

IV. *A pattern, example.* Phil. iii. 17. 1 Thess. i. 7. [2 Thess. iii. 9. 1 Tim. iv. 12.] Tit. ii. 7. [1 Pet. v. 7.]

V. *A figure, emblem, representative, type.* Rom. v. 14. Comp. 1 Cor. x. 6, 11.

VI. *A form of a writing.* Acts xxiii. 25. So in 3 Mac. iii. 22. we have *ὁ—ΤΥ'ΠΟΣ τῆς 'ΕΠΙΣΤΟΛΗΣ'*. See Kypke on Acts.

VII. *A form of doctrine.* So Elsner and Wetstein cite from Iamblichus, ΤΗΣ ΠΑΙΔΕΥΣΕΩΣ Ὁ ΤΥ'ΠΟΣ, *the form of discipline*; ΤΟΝ ΤΥ'ΠΟΝ ΤΗΣ ΔΙΔΑΣΚΑΛΙΑΣ, *the form of doctrine or instruction*. occ. Rom. vi. 17. *but ye have obeyed from the heart* (supply *τύπῳ*) *εἰς ὃν παρεδόθητε τύπον διδασχῆς*, (the form) of doctrine, into which form ye were delivered. This expression, according to Doddridge, contains an allusion to the exactness with which melted metals or the like receive the impression of the mould in which they are cast; and Raphaelius on the place observes that Arrian, Epictet. ii. 19. in like manner uses the phrase *κατὰ τὰ δόγματα ΤΕΤΥΠΩΣΘΑΙ*, *'to be formed or modelled, according to certain opinions or rules.'* And thus I add that Josephus, de Bel. ii. 8, 2. speaking of the Essenes, says, that taking children of a tender age, *τοῖς ἤθεσι τοῖς ἐαυτῶν ΕΝΤΥΠΟΥΣΙ*, *'they mould or mould them according to their own manners, suis moribus informant, Hudson.* But the accurate Kypke shows, that, both in Appian and Josephus, *ὑπακούειν to obey* is followed by *εἰς governing the thing*; and he accordingly thinks that the apostle's expressions *ὑποκούσατε εἰς ὃν κ.τ.λ.* are synonymous with *ὑποκούσατε εἰς τύπον διδασχῆς, ὃς παρεδόθη ὑμῖν, ye have obeyed*

1 See Shaw's Travels, p. 253. 2nd edit. Russell's Nat. Hist. of Aleppo, p. 121. and Hanway's Travels, vol. i. 256. and vol. iv. p. 8.

the form of doctrine which was delivered to you.
The ancient Syriac version, however, has

[illegible]

ye have obeyed the form of doctrine to which ye were delivered. Comp. Eng. Translat. and margin. See Suicer, Thesaur. on this word.

ΤΥΨΤΩ.

I. *To strice, smite*, with the hand, a stick, or other instrument. Mat. [xxiv. 14.] xxvii. 30. Mark xv. 19. Luke vi. 29. [xii. 45.] xviii. 13. xxii. 64. xxiii. 48. Acts [xviii. 17. xxi. 32.] xxiii. 2, 3. [Ex. ii. 13. Num. xxii. 23, 27. Hom. Od. m. 215. Xen. Hell. iv. 4, 3. In Luke xviii. 13, it is used of *beating the breast* in sign of grief, as in Hom. II. xviii. 31, 51.]

II. *To smite, strike, punish.* Acts xxiii. 3.
Comp. *κοιῶω*, and see Doddridge on the place.
[Ex. viii. 2. Ez. vii. 9.]

III. *To hurt, wound*, spiritually. 1 Cor. viii. 12.
[Prov. xxvi. 22.]

Τυρβάζω, from *τύρβη* a tumult, tumultuous multitude or concourse of people, turba; to raise a tumult or disturbance, to disturb. Aristophanes, Vesp. 257. uses the verb active for the disturbing of mud! *Τυρβάζουα*, pass. to be in a tumult, be disturbed, turbor; or mid. to make a disturbance or bustle, turbas dare. occ. Luke x. 41. [See Athen. viii. p. 336. Bos. Ec. Phil. p. 39.]

ΤΥΦΛΟΣ, ἡ, ὄν.—*Deprived of sight, blind*, whether naturally, Mat. ix. 27, 28. [xi. 5. xii. 22. xv. 14, 30, 31. xx. 30. xxi. 14. Mark viii. 22, 23. x. 46, 49, 31. Luke vi. 39. vii. 21, 22. xiv. 13, 21. xviii. 35. John v. 3. ix. 1, 2, 6, 8, 13, 17—20, 24, 25, 32. x. 21. xi. 37. Acts xiii. 11. Ex. iv. 11. 2 Sam. v. 6, 8.]—or spiritually, Mat. xv. 14. (where see Wetstein.) xxiii. 16. [Luke iv. 19. John ix. 39—41. Rom. ii. 19. 2 Pet. i. 9. Rev. iii. 17. Is. xxix. 18. xliii. 8. Aristoph. Plut. 48.] et al. So Pindar, Nem. vii. 34.

———— ΤΥΦΛΟΝ Δ' ἔχει
Ἦτορ ὁμιλος ἀνδρῶν ὁ πλεῖστος ————
———— But the most of men
Have a *blind* heart. ————

Comp. Lucian, under $\theta\phi\theta\alpha\lambda\mu\acute{o}\varsigma$ II. In John ix. 8. eight MSS., five ancient, and several old versions, among which the Syriac and Vulg., for $\tau\upsilon\phi\acute{o}\varsigma$ read $\pi\rho\omicron\sigma\alpha\iota\tau\eta\varsigma$ the *beggar*, i. e. whom they knew to be blind; and this reading is admitted into the text by Griesbach.

Τυφλῶ, *ō*, from τυφλός.—*To blind.* Ælian, V. H. xii. 24. In the N. T. it is used only spiritually. occ. John xii. 40. 2 Cor. iv. 4. 1 John ii. 11. See Wetstein on 2 Cor. iv. 4. who shows that the verb is applied likewise to the mind in the Greek writers. [Is. xlii. 19. Arrian, D. E. i. 6. Joseph. c. Ap. i. 25.]

☞ Τυφῶν, ὦ, from τύφος *smoke* (see τύφω), and thence *pride*, *insolence*, according to that of Plutarch, de Socr. Gen. t. ii. p. 580. B. τὸν δὲ ΤΥΨΟΝ, ὥσπερ τινὰ καπνὸν φιλοσοφίας, εἰς τοὺς σοφιστὰς ἀποσκειδάσας, ‘throwing away to the sophisters *pride* or *insolence*, as being a kind of philosophical *smoke*.’

I. Properly, *to raise or make a smoke.*

II. *To make insolent, elate or puff up with pride and insolence.* occ. 1 Tim. iii. 6. vi. 4. 2 Tim. iii. 4. See Wetstein on the first, and Kypke on the second text, and Suicer, Thesaur. in *τυφώω*. [Joseph. Vit. § 11. c. Ap. ii. 36. Polyb. iii. 81, 1. Philo de Conf. Ling. p. 335.]

ΤΥΨΩ.—*To raise a smoke.* So Herodotus, *τύφειν καπνόν*. See Scapula. *Τύφομαι, to smoke, emit smoke.* occ. Mat. xii. 20. [Is. xlii. 3. Chariton. Aphr. vi. 3. Hesychius has *τύφισθαι μαραινέσθαι, ἡσυχῇ ἐκκαίεσθαι, χωρὶς φλογός καπνὸν ἵέναι.*]

Τυφωνικός, ἡ, όν, from τυφών² a violent stormy wind or whirlwind, which may be either from τυφώ to raise a smoke, or perhaps from τυπτω or Heb. חָרַף or חָפַף to smite.—*Tempestuous, violent, whirling.* occ. Acts xxvii. 14. where see Wetstein, and comp. εὐροκλήδων.

Τυχών, 2 aor. particip. of τυγχάνω, which see.

Y.

Υ, υ, *Upsilon*, Ὑψιλόν, i. e. U *small* or *slender*, as being *generally slender* or *short*, in sound; so called, perhaps, to distinguish it from the diphthong *ov*, which was pronounced *long*. It is the twentieth of the more modern Greek letters, and the first of the five additional ones. Its name *U* seems to be taken from that of the Heb. *ו* (*vau*), i. e. pronouncing the two *taus*, which compose the latter, as vowels, *u*, *uu*. Its sound or power is likewise the vowel-sound of the Heb. *ו* *Vau*, but before an *ε* followed by another vowel it is pronounced almost like the English *u*, or, on account of the aspirate breathing, like *wh*, as in *νίος whios*. The form *Υ* (of which the small *υ* seems a corruption) approaches to that of the Phœ-

nician *Vau*³, as sometimes written, and no doubt was taken from it.

ῥακινθινος, η, ον, from ῥάκινθος.—*Of the colour of a hyacinth, hyacinthine, purplish*. The LXX use ῥάκινθος or ῥακινθινος in many passages, particularly in Ezek. lxiii. 6. for Heb. תֵּחָל *blue*. occ. Rev. ix. 17. [LXX, Exod. xxvi. 14. Num. iv. 6, 10. et al. for שֵׁחַ *a badger**; and in Exod.

² [See Arist. Ran. 872. Soph. Antig. 424. Eur. Phoen. 1171. Plin. H. N. ii. 49]

³ See Montfaucon's *Palæographia Græca*, p. 103. Dr. Bernard's *Orbis Eruditi Literatura*, published by Dr. Charles Morton, and Dr. Gregory Sharpe's *Dissertation on the Original Powers of Letters*, p. 103.

⁴ [Our translators, after the Hebrew commentators, render this word by *badger*. Some, with Ravius, would translate it by *phoca*. Bochart, however, and others, contend that it does not mean an animal, but "color hyssinus

¹ [This is said to be its proper sense by the Schol. on Eq. 311.]

xxvi. 4. Num. iv. 9. et al. for ῥῆμα *blue*. Hesych. ὑακίνθινον ὑπομελανίζον, πορφυρίζον. See Salmas. in Solin. p. 860. Bochart, Hieroz. pt. ii. b. v. ch. 10. and Vitringa on Rev. ix. 17.]

ΥΑΚΙΝΘΟΣ, ου, ὁ, ἡ.

I. The name of a *flower* which is very *fragrant*, and generally of a *blue* or *purplish* colour, the *hyacinth*. Thus sometimes used in the Greek writers.

II. In the N. T. the name of a *gem* or *precious stone* resembling the flower¹ in colour, a *hyacinth*². "The *hyacinth* of Pliny³ is now thought to be the *amethyst* of the moderns; and the *amethysts* of the ancients are now called *garnets*. The (modern) *amethyst* is a transparent gem of a *violet* colour, arising from an admixture of red and blue." occ. Rev. xxi. 20. [It is read in some copies in Exod. xxviii. 19. for ἀμέθυστος. It occ. LXX, Ezek. xvi. 10. for ὑψη, and in Exod. xxv. 4. xxvi. 1, 31, 36. xxviii. 5—8, 15, 28—33. xxxv. 25. xxxix. 1—5. Ezek. xxvii. 7. &c. for ῥῆμα, in which places it is used not for a *gem*, but for *thread*, *cloth*, or *silk*, of the colour called *hyacinthus*. Comp. Ecclus. xl. 5. xlv. 12. 1 Mac. iv. 23. See Braun. de Vest. Sacerd. ii. 14. p. 533. Salmas. on Epiphani. de Gemmis, ch. vii. p. 103. M. Hilleri Tract. de Gemmis xii. in Pectorali Pont. Hebr. p. 70.]

Υάλινος, η, ον, from ὕαλος.—Of *glass*, *glassy*. occ. Rev. iv. 6. xv. 2. twice. [Like glass in transparency and smoothness. So Horat. Od. iv. 2. Vitreo daturus nomina ponto. Comp. iii. 13, 1. and Ovid, Heroid. Epist. xv. 158. Thus Gray says, "the glassy wave."]

Υαλος, ου, ἡ.—This word, as also the Ionic ὕελος, in the more ancient writers signifies a *foetid substance*, a *transparent stone*, a *softer kind of crystal*, *talc*, as is evident from Aristophanes, Nub. 764—64, and from Herodotus, iii. 24. [Philo, Leg. ad Caium, p. 733. speaks of ὕαλος λευκή, and Dionys. Perieget. 781. of κρύσταλλου καθαρὸς λίθος. Homer uses the word ἡλεκτρος, but not ὕαλος. See Phavorinus and Bochart, Hieroz. pt. ii. bk. vi. ch. 16. In Pollux, iii. 12. ὕαλος is reckoned among the metals.] But in the later Greek authors, and in the N. T., ὕαλος denotes the artificial substance, *glass*.—*Glass*. occ. Rev. xxi. 18, 21. [LXX, Job xxviii. 17. where some copies read κρύσταλλος.] The making of glass is certainly a very ancient invention⁴. "Aristotle, Alexander Aphrodisæus, and Lucretius⁵, put us out of all doubt that *glass* was in use in their days."

Υβριζῶ, from ὕβρις.—To treat with *insolent* or *contumelious injury*. [Mat. xxii. 6. Luke xi. 45. (to reproach) xviii. 32. Acts xiv. 5. 1 Thess. ii. 2.

vel *hyacinthus*." See his Hierozoicon, pt. i. book iii. ch. 30.]

¹ "Hyacinthus lapis habens purpureum et cœruleum colorem, ad modum illius floris." Vet. Dict. quoted by Martinus in Dict. Phil., which see.

² Brookes's Natural History, vol. v. 137.

³ "Ille emicans in amethysto fulgor violaceus, dilutus est in hyacintho." Plinii N. H. xxxvii. 9.

⁴ Where see the Scholiast, and Rutherford's Optics, No. 53. p. 254. From the passage in Aristophanes it appears, beyond a doubt, that the Greeks in his time had the art of making *burning-glasses* of this substance.

⁵ See New and Complete Dictionary of Arts, in GLASS.

⁶ Lib. iv. lin. 606.

2 Sam. xix. 43. (where it translates ἡρη, the *hiphil* from ἡρη, to esteem lightly,) 2 Mac. xiv. 42. It is particularly used of persons who grow *insolent* from prosperity, and hence treat others with *contumely*: thus Aristoph. Plut. 564. τοῦ πλούτου δ' ἔστιν ὑβριζειν, comp. Theogn. Sent. 749. and the LXX, Jerem. xlviii. 29. Is. xiii. 3. xxiii. 12.]

ΥΒΡΙΣ, εως, ἡ.

I. *Insolent* or *contumelious treatment*. 2 Cor. xii. 10. [Its proper sense is *haughtiness*, *insolence* arising from *pride*, and it frequently is used in the LXX for ἡρη *pride* and similar words. See Prov. viii. 13. xvi. 18. xxix. 23. Is. ix. 9. xiii. 11. Ecclus. xxi. 4. et al. freq.]

II. *Injury*, *damage*. Acts xxvii. 10, 21. So Pindar, Pyth. ode i. 140. calls the *naval defeat* which the Carthaginians had received from the king of Sicily *ναυσίστονον* "ΥΒΡΙΝ. See Alberti on ver. 21. But Kypke cites from Josephus, Ant. iii. (6, 3. ed. Hudson); an expression in which the application of ὕβρις is more similar to that in Acts xxvii. 21. namely τὴν ἀπὸ τῶν ὁμβρῶν "ΥΒΡΙΝ—"injury from rain."

ΥΒΡΙΣΤΗΣ, ου, ὁ, from ὑβριζῶ.—*Insolently injurious*, whether in words or actions, *despotic*. occ. Rom. i. 30. 1 Tim. i. 13. Raphaelus on the former passage shows from Xenophon that ὕβρις-στής is properly opposed to σώφρων *modest*, *moderate*. [The LXX use it for ἡρη *proud*, and similar words. See Job xl. 6. Prov. vi. 17. xv. 25. xvi. 19. Is. xvi. 6. Ecclus. viii. 11. et al. Xen. Mem. i. 2, 12. 19. Hesych. ὕβριστης ὑπερήφανος, ἀγνώμων. Suid. ὕβριστῆς τοὺς θρασεῖς καὶ λοιδοροὺς. Schleusner says, it is used κατ' ἐξοχήν, among the Greeks, of a person of unbridled lust. V. Kuster on Arist. Nub. 1064. Max. Tyr. Diss. x.]

Υγιαίνω, from ὑγιής.

I. To be in *health*, to be *well*, *sound*. Luke v. 31. vii. 10. xv. 27. 3 John 2. But in Luke xv. 27. Kypke refers ὑγιαίνοντα principally to the *mind*, and shows that the Greek writers use ὑγιαίνων for one of a *sound mind*, and sometimes oppose it to indulging in luxury, intemperance, and sensual pleasure, as the young prodigal had done. [Gen. xxix. 6. xxxvii. 14. xliii. 27. Tobit v. 17, 21. et al. In 2 Mac. i. 10. it is joined with χαίρειν as a form of greeting in a letter. Comp. ix. 19. Tobit v. 13. xi. 17. xii. 5.]

II. Spiritually, of persons, to be *sound*, *healthy*, *vigorous*, as in faith, love, patience. [Tit. i. 13. ii. 2. See LXX in 2 Sam. xiv. 8. where it seems to mean with a *tranquil mind*.]

III. Of words or doctrine, to be *sound*, *pure*, *sincere*, having no mixture of falsehood. So Wolfius on 2 Tim. i. 13. who observes that Plutarch, de aud. Poet. t. ii. p. 20. speaking of δόξας περὶ θεῶν, opinions concerning the gods, joins ὕγιατ-ΝΟΥΣΑΣ with ἈΛΗΘΕΙΣ *true*. See also Wetstein on 1 Tim. i. 10. who cites from Philo ΤΟΥΣ ὕγιατ' ὄντας ἈΘΥΟΥΣ. [Tit. i. 9. ii. 1. 1 Tim. i. 10. vi. 3. 2 Tim. iv. 3.]

Υγιής, εος, ους, ὁ, ἡ. [Accusative ὑγιῇ (as in Tit. ii. 8.) but Atticé ὑγιᾶ. See Mattheke, Gr. Gr. § 113, 1.]

I. *Sound*, *whole in health*. See Mat. xii. 13.

xv. 31. [Mark iii. 5. v. 34. Luke vi. 10. John v. 4—15. vii. 23. Acts iv. 10. The LXX, Lev. xiii. 10, 16, 17. Josh. x. 21. Is. xxxviii. 21. Tobit xii. 2.]

II. Of speech or doctrine, *sound, wholesome, right*. Tit. ii. 8. So in Herodotus, i. 8. we have ΛΟΤΟΝ ΟΥ'Κ ΎΓΙΕ'Α, 'a wrong or improper speech.' See more in Raphelius and Wetstein. To what they have produced I add, that Lucian also applies it to speech in the sense of *sound, right, sensible, true*, *sauius*, t. i. p. 510, 1005. and t. ii. p. 221, 462.

Υγρός, ἄ, ὄν. The Greek etymologists deduce it from ὕω to *rain*.—*Wet, moist, so green*. Comp. ξύλον. occ. Luke xxiii. 31. where Wetstein cites from Galen the very phrase ΥΓΡΟΝ—ΞΥΛΟΝ. [LXX, Judg. xvi. 7, 8. for ἡ *green*, and Job viii. 16. for ἡ *juicy*. In Eccius. xxxix. 13. some read ἀγροῦ, others ὑγροῦ.]

Υῖρια, ας, ἡ, from ὕδωρ.—*A vessel to hold water, a water-pot*. occ. John ii. 6, 7. iv. 28. [LXX for ἡ, Gen. xxiv. 14—46. Judg. vii. 16—20. 1 Kings xvii. 12. (of a barrel of meal.) xviii. 34. In 2 Kings ii. 20. some read the diminutive ὑδρίσκη. Suid. ὑδρεία τὸ ὑδρεῖσθαι ὑδρία δὲ τὸ ἀγγεῖον. Epiphanius de Mens. et Pond. Extr. says that the Pontic ὑδρία is ten ξίσται.—(See ξίστης.)]

Υδροποσίω, ὦ, from ὑδροπότης a *water-drinker*, which from ὕδωρ *water*, and πῶω to *drink*.—*To drink water*. occ. 1 Tim. v. 23. Observe what similar phrases Herodotus uses of the Persians, i. 71; οὐκ ΟΙ'ΝΩ ΔΙΑΧΡΕΨΟΝΤΑΙ, ἀλλὰ ΥΔΡΟΠΟΤΕΨΕΙ. Raphelius has anticipated me in this remark. See also Wetstein. [By drinking water is perhaps meant abstaining from wine.]

Υδρωπικός, ἡ, ὄν, from ὑδρωψ the *dropsy*, which from ὕδωρ *water*, and ὦψ the *face*, *countenance*.—*Dropsical, having the dropsy*. occ. Luke xiv. 2.

Υδαρ, τό, Gen. ὕδατος (from the obsolete ὕδας). The Greek etymologists derive it from ὕω to *rain*.

I. *Water*. [Mat. iii. 16. viii. 32. xiv. 28, 29. xvii. 15. xxvii. 24. Mark i. 10. ix. 22. (where some read ὕδωρ, others ὕδατα). ix. 41. xiv. 13. Luke vii. 44. viii. 24, 25. xxxiii. 10. John ii. 7, 9. iii. 23 (ὕδατα πολλά). iv. 7, 46. v. 3—7. xiii. 5. Acts vii. 36—39. x. 47. Heb. ix. 19. James iii. 12. 1 Pet. iii. 20. where some render διεσώθησαν δι' ὕδατος were saved by water, i. e. by the water bearing up the ark (comp. Gen. vii. 17); but Schl. translates it, were preserved out of the deluge. 2 Pet. iii. 5, 6. Rev. i. 15. (φωνή ὑδάτων πολλῶν. Comp. Dan. x. 6. Rev. xiv. 2. xix. 6.) viii. 10, 11. xii. 5. xiv. 7. xvi. 4, 5, 12. Βαπτίζων ἐν ὕδατι and similar expressions are found in Mat. iii. 11. Mark i. 8. Luke iii. 15. John i. 26—31. Acts i. 5. xi. 16. Υδωρ is also used sometimes for baptism. See John iii. 5. Acts x. 47. Ephes. v. 26. Heb. x. 23. 1 John v. 6, 8; but on the passages from the Epistles, see Pole's Synopsis, where other interpretations are given, though baptism seems decidedly alluded to. Υδωρ occ. LXX, Gen. i. 2—10, 20—22. xxi. 14.

xxiv. 11, 13. and passim for ὑγί. In some passages it translates ὑγί the *sea*, Exod. xiv. 27. Ezek. xlvii. 8. Hos. xi. 11. Neh. iii. 8. Zech. ix. 10.]—On Mark ix. 41. Harmer, Observations, vol. iii. p. 161. (whom see,) remarks, that the giving to a person a *cup of water*, in the parched Eastern countries, is by no means such a trifling and despicable thing as it may appear to us in these more cool and temperate climates; and that 'the furnishing of travellers with water is at this day thought a matter of such consideration, that many of the Eastern people have been at considerable expense to procure passengers that refreshment.'

II. *The watery or serous part of the blood*. John xix. 34. "I do not pretend to determine (says Doddridge) whether this was (as Dr. Drake supposes, in his Anatomy, vol. i. p. 106.) the small quantity of water enclosed in the pericardium, in which the heart swims, or whether the cruro is now almost coagulated, and separated from the serum: either way it was a certain proof of Christ's death; for he could not have survived such a wound, had it been given him in perfect health."—So Galen, ὅτι μὲν οὖν ἡ τῆς καρδίας πρῶσις ἐπιφέρει θάνατον ἐξ ἀνάγκης, ἐν τῇ τῶν ὁμολογουμένων ἐστὶ, 'that a wound of the heart necessarily occasions death is one of those things which is agreed on all hands;' and Celsus, servari non potest cui basis cerebri, cui cor, cui spinæ medulla percussa est, 'the life of that man cannot be saved, the basis of whose brain, whose heart, whose spinal marrow is wounded.' See more in Wetstein. Consult also Scheuchzer's Phys. Sacr. on John xix. 34. [See some excellent remarks on this subject in the Letters to the Author of the New Trial of the Witnesses, by an Oxford Layman, pp. 16, 17.]

III. It denotes the *enlivening, refreshing, and comforting influences* of the Holy Spirit, whether in his ordinary operations on the hearts of believers, John iv. 10, 14. (comp. vi. 35.) or including also his miraculous gifts, John vii. 38. Comp. 39. and see Rev. xxi. 6. xxii. 1, 17. [Also vii. 17. In Gen. xxi. 19. xxvi. 19. ὕδωρ ζῶν is used of spring or fountain water. In this sense also the Samaritan woman, (John iv. 11.) mistaking our Lord's spiritual allusion, seems to use it.]

IV. *Many waters* denote *many people or nations*. See Rev. xvii. 1, 15. [Comp. Is. xvii. 12. Nah. i. 12.]

Υερός, οὔ, ὁ, from ὕω to *rain*, which Martinus derives from χύω to *pour*, the aspirate breathing being substituted for χ.—*Rain, a shower of rain*. occ. Acts xiv. 17. xxviii. 2. Heb. vi. 7. James v. 7, 18. Rev. xi. 6. [occ. LXX, for ὑγί, Gen. vii. 12. viii. 2. Levit. xxvi. 4. 1 Kings xvii. 14. and for ὑγί, Exod. ix. 34. Deut. xi. 11. &c.]

Υιοθεσία, ας, ἡ, q. νιού θείας, the *making or constituting of a son*.—*Adoption, the taking of a person, or the being taken, for a son*. In the N. T. it is applied spiritually only. occ. Rom. viii. 15, 23. ix. 4. Gal. iv. 5. Eph. i. 5. On Rom. viii. 23. comp. Luke xx. 35, 36. and Macknight. —It is true that both the Greeks¹ and Romans²

¹ See Archbp. Potter's Greek Antiquities, book iv. ch. 15.

² Kennet's Roman Antiquities, pt. ii. book v. ch. 12.

used sometimes to *adopt* the children of other persons: but the term *υιοθεσία* in the N. T. is not taken from the custom of either of those people, but from the style of the O. T., as is manifest, I think, by comparing Rom. ix. 4. with Exod. iv. 22, 23. Deut. xiv. 1. Jer. xxxi. 9. Comp. 2 Cor. vi. 18.

ΥΙ'Ο'Σ, οὗ, ὁ, from the Heb. בֶּן or infin. בֵּן (see Gen. xviii. 18. Jer. xv. 18.) *to be, be born,* according to that of Gen. xvii. 16. *Kings of People* בֶּן shall be, or be born, *of her.* From בֶּן or בֵּן *to be* may also be deduced the Greek *φύομαι to be born,* and Latin *fuō and fio, to be, become.*

I. *A son,* in relation to a human father or mother. Mat. xx. 20, 21. et al. freq. [It is sometimes used for *children* generally, as Gen. xiv. 11. Thus also Schleusner takes Mat. xvii. 25; but Bretschneider by *υἱοὶ τῶν βασιλέων,* understands *their subjects.* In Rev. xii. 5. we have *υἱὸν ἄρρενα' υἱός* occ. passim in the LXX.]

11. Christ is styled the *Son of God*, in respect of his miraculous conception by the *Holy Ghost*, Luke i. 35; (comp. 32. Mark xiii. 32. and Dan. iii. 25. and 28.) [Our Saviour is called the *Son of God*, with the following variations in the use of the article¹.]

[1. *Υἱὸς Θεοῦ*, Mat. xiv. 33. xxvii. 43, 54. Mark i. 1. xv. 39. Luke i. 32, (*υἱὸς Ὑψίστου*), 35. Rom. i. 4.]

[2. *Υἱὸς τοῦ Θεοῦ*, Mat. iv. 3, 6. xxvii. 40. Mark v. 7. Luke iv. 3, 9. (where Griesbach has rejected the article of *υἱός*, and Middleton approves of the omission,) John x. 36. xix. 7.]

[3. *Ὁ υἱὸς τοῦ Θεοῦ*, Mat. xvi. 16. xxvi. 63. Mark iii. 11. Luke iv. 9, 41. xxii. 70. John i. 34, 50. iii. 13. v. 25. vi. 69. ix. 35. xi. 4, 27. xx. 31. Acts viii. 37. ix. 20. 2 Cor. i. 19. Gal. ii. 20. Ephes. iv. 13. Heb. iv. 14. vi. 6. vii. 3. 1 John iii. 8. iv. 15. v. 5, 12, 13. Rev. ii. 18. See also 1 John i. 3, 7. iii. 23. iv. 10, 14. v. 11, 20. 2 John 4. Bretschneider thinks the phrase the *Son of God* equivalent to Messiah, when it follows ὁ Χριστός, as Mat. xvi. 16. &c.; but in most passages he considers it to indicate our Lord's participation of the divine nature. So also Schleusner, who considers it to allude to the pre-existent nature of our Lord. Wahl takes it in an inferior sense, as an allusion to our Lord's office and character, &c.; but see against this notion Tittmann's Meletemata, especially in the note on John v. 23.—Our Saviour is also called the *Son*, as Mat. xxviii. 19. Mark xiii. 32. Luke x. 22. John iii. 35, 36. v. 19—26. vi. 40. viii. 35. xiv. 13. 1 Cor. xv. 28. Heb. i. 1, 8. iii. 6. v. 8, 28. 1 John ii. 22—24. v. 12. 2 John 9. He calls himself also] the *Son of Man*, (which title, says Stockius, is given to Christ eighty-two

times in the sacred Scriptures,) in respect of his being the *seed* originally promised to *Eve*, Gen. iii. 5. (who was herself partaker of that *nature* which is called בֶּן *man*, Gen. i. 27. v. 2); then to Abraham, Gen. xxii. 18; afterwards to David; and in respect of his *being conceived in the womb*, Mat. i. 23. Luke i. 31. and *in due time born* of the blessed Virgin, ii. 6, 7; and also in reference to the prophecy of Daniel, ch. vii. 13. where the *Messiah* is described as one like a *Son of Man*, מֶלֶךְ בֶּן אָדָם. Comp. Mat. xxvi. 64. Rev. i. 13. xiv. 14. This latter title, *Son of Man*, primarily and properly denotes the *human* nature of Christ, (see Mat. viii. 20. xi. 19. xii. 32, 40. xvii. 9, 12, 22, 23. xx. 18, 19, 28. xxvi. 24. Mark ix. 12. John xiii. 31. Acts vii. 56. John v. 27. Comp. Phil. ii. 6—11.) but sometimes by a *κοινωνία ιδιωμάτων*, or *communication of properties*, it signifies his *divine nature*. See John iii. 13. vi. 62. [In the eighty-two times in which this phrase occurs, the article is omitted only in John v. 27; on which passage see Middleton's note, and his remarks on the use of the article with the substantive verb in Part I. In Rev. i. 13. xiv. 14. he does not consider Christ as primarily and directly meant, nor in Heb. ii. 6. The expression ὁ υἱὸς τοῦ ἀνθρώπου is only once found applied to our Saviour by others, in Acts vii. 56. See Vorst. de Hebraism. N. T. ch. xiii. ed. Fischer.] In Mat. xxv. 13. the words ἐν ᾧ ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεται are not found in fourteen MSS., four ancient, nor in the Syriac, Vulgate, and other ancient versions; they are accordingly omitted by Griesbach in his edition, and by Campbell in his translation.

III. Οἱ υἱοὶ τῶν ἀνθρώπων, the *sons of men*, i. e. *men*, a merely Hebraical or Hellenistical phrase, often occurring in the LXX for the Heb. בְּנֵי אָדָם, but not used by the profane Greek writers. See Eph. iii. 5. Mark iii. 28. Comp. Mat. xii. 31.

IV. *A remote descendant.* Mat. i. 1, 20. xxii. 42, 45. Rom. ix. 27. Heb. vii. 5. [Thus οἱ υἱοὶ Ἰσραὴλ, Acts v. 21. vii. 23, 37. ix. 15. x. 36. Comp. xiii. 26. and LXX, Exod. iii. 9. v. 15. Num. xxii. 57. The Messiah was to be a descendant of David, and was therefore called ὁ υἱὸς Δαβὶδ, (see Mat. xxii. 42, 45. Mark xii. 35, 37. Luke xx. 41, 44.) and our Saviour is often addressed by this title, as Mat. ix. 27. xii. 23. xv. 22. xx. 30. xxi. 9, 15. Mark x. 47, 48.]

V. *The offspring of a brute.* Mat. xxi. 5. where υἱὸν ὑποζυγίου may seem a mere Hebraical expression for the *foal of an ass*, answering to the Heb. מִלְּבָרָה in Zech. ix. 9. Kypke, however, cites Plutarch, Conviv. p. 150. calling a *mule* ὄνον υἱ'ο'ε. [Comp. Ps. xxix. 1. υἱὸς κριῶν, and see Vorst. de Hebraism. N. T. ch. xv. ed. Fischer.]

VI. *An adopted son.* Heb. xi. 24. [Comp. Acts vii. 21. See also John xix. 26.]

VII. *A son* in the Christian faith. 1 Pet. v. 13. It is probable that Mark is so called by St. Peter, as having been *converted* by him. Comp. τέκνον V. So Acts iii. 25. *sons of the prophets* may be *disciples* of the prophets. Comp. Tobit iv. 12. Mat. xii. 27. xxiii. 31. and sense X.

VIII. Believers are called *sons of God*, as being *begotten again* by his Word and Spirit, and

¹ [“The phrase υἱοὶ Θεοῦ in the plural is sometimes used to signify *saints* or *holy men*; but in the singular, when it is spoken of Christ, there is no reason to infer that such is ever the meaning in the N. T.” Middleton on the Greek Art. p. 180. Bp. Middleton considers all the above phrases equivalent, and to be taken as ὁ υἱὸς τοῦ Θεοῦ in the highest acceptation. Those who wish to see the able arguments with which he supports his opinion will find them in pt. i. ch. iii. sect. 3 and 4. and pt. ii. in the notes on Mat. iv. 3. xiv. 33. xxvii. 54. Mark i. 1. Luke i. 32, 35. John v. 27. The work having been republished by Prof. Scholefield, is now accessible to every one, and the arguments will not bear abridgment.]

resembling their heavenly Father in their dispositions and actions during this present life. Rom. viii. 14. ix. 26. Gal. iii. 26. iv. 4, 6, 7. (comp. Mat. v. 45. Eph. v. 1.) and finally in glory and immortality, Luke xx. 36. This is a very early title of believers. See Gen. vi. 2. Deut. xiv. 1. xxxii. 19. in Heb. and LXX. They are also styled *sons of light*, Luke xvi. 8. (comp. John xii. 36.) and *of the day*, 1 Thess. v. 5; as being born of God, who is *light*, (1 John i. 5.) having been called out of the darkness of a natural and sinful state into his marvellous *light*, (1 Pet. ii. 9.) and being those upon whom the *true light*, even Christ, (John i. 9.) now *shineth*, 1 John ii. 8.

IX. *Sons of Abraham* are those who imitate the *faith and works of Abraham*. See Luke xix. 9. Gal. iii. 7. Comp. Mat. iii. 9. John viii. 39.

X. *The sons or children of the prophets and of the covenant*, Acts iii. 25. are the *objects* of the prophecies and covenant, or the persons *interested* in them. So *sons of the kingdom*, Mat. viii. 12. are the *peculiar subjects* of it. Comp. LXX in Ezek. xxx. 5. *The sons or children of the resurrection*, Luke xx. 36. are those who, by the resurrection of their bodies from the dead, are *born again* to a glorious and immortal life. Comp. Ps. cx. 3. (Heb.) Is. xxvi. 19. 1 Cor. xv. 51—55. and *παλιγγενεσία*. [On the phrase *οἱ υἱοὶ τῶν νυμφῶνος*, see *νυμφῶνος*.]

XI. *The sons of this world* are persons of *worldly tempers and dispositions*, not regenerated by God's Holy Spirit. Luke xvi. 8. xx. 34. So בְּנֵי הָעוֹלָם *daughters of men*, are opposed to the *sons of God*. (Comp. sense VIII.) Gen. vi. 2, 4. Οἱ υἱοὶ τῆς ἀπειθείας, the *sons or children of disbelief and disobedience*, are such as *reject* the Gospel, when duly proposed to them, and *refuse obedience* to its precepts. Eph. ii. 2. v. 6. I can see no good reason to confine this character, as Locke does, to the *unbelieving Gentiles*: surely it equally belongs to the *unbelieving Jews*, of whom such a dreadful character is given, 1 Thess. ii. 15, 16. Comp. John xii. 38. Rom. x. 16, 21. In the Heb. Scriptures we find expressions similar to υἱοὶ τῆς ἀπειθείας, *sons of disbelief*; thus בֶּן נֶפֶשׁ *a son of virtue*, 1 Kings i. 52. means *a virtuous man*; and בֶּן מַרְדּוּת *a son of rebellious perversenesses*, 1 Sam. xx. 30. *one perversely rebellious*: yet I would not assert that such phrases are *mere Hebraisms*; for, as Raphaelus has remarked, in a certain oracle recorded by Herodotus, viii. 77. an *insolent or proud person* is called ὕβριος ὕϊόν, *a son of insolence*¹; υἱὸς διαβόλου, *a son or child of the devil*, is one who is under the influence of the devil, and resembles that apostate spirit in disposition and behaviour. Acts xiii. 10. Comp. John viii. 41, 44.

XII. Joined with words expressive of *reward or punishment* it signifies *worthy of*, or *liable to*. So Luke x. 6. *a son of peace* is a person who *deserves peace or happiness*; comp. Mat. x. 13. [In Luke x. 6. Griesbach has properly (according to Middleton in loc.) omitted the article.] *A son of perdition*, John xvii. 12. 2 Thess. ii. 3; or, of *hell*, Mat. xxiii. 15. is one *deserving of*, or *liable to*, *perdition or hell*. These latter expressions are

Hebraisms. Comp. under τέκνον IX. [On these Hebraisms see more in Vorst. de Hebr. N. T. ch. xxiv. (ed. Fischer.)] On Mat. xxiii. 15. Wetstein cites a remarkable testimony from Justin Martyr, Dialog. cum Tryph., which I shall give more fully. It is, in p. 350. ed. Paris, p. 399. ed. Thirlby, Οἱ δὲ ΠΡΟΣΗΛΥΤΟΙ οὐ μόνον οὐ πιστεύουσιν, ἀλλὰ ΔΙΠΛΟΤΕΡΟΝ ὧΜΩΝ βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ, καὶ ἡμᾶς τοὺς εἰς ἐκείνον πιστεύοντας καὶ φονεύειν καὶ αἰκίζειν βούλονται, 'but the proselytes are not only unbelievers (in Christ), but blaspheme his name twice as much again as yourselves, and wish to kill and torment us who believe on him.'

ὕΛΗ, ης, ἡ.

I. *The materia prima, the first or chaotic matter or atoms*, of which all things were formed. This seems to be the primary sense of the word, and so it is used by the author of the Book of Wisdom, xi. 17. where the almighty hand of God is said κτίσας τὸν κόσμον ἐξ ἈΜΟΡΦΟΥ ὕΛΗΣ, 'to have made the world of matter without form.' Thus likewise it was applied by some of the Greek philosophers, particularly by Pythagoras² and Plato, who appear plainly to have borrowed their ὕΛΗ from the מַח, or *unformed mass of Moses*, Gen. i. 2. whence also must be ultimately deduced Ovid's

— Rudis indigestaque moles —
Non bene junctarum discordia semina rerum.

— Rude unformed mass —
And the discordant seeds of things ill-join'd.
Met. i. 7, 9.

[Aristot. lib. i. Phys. ὕλη ἐστὶ τὸ ὑποκείμενον ἐξ οὗ τι ἀποτελεῖται ἔργον. See Wisd. xv. 13. In 2 Mac. ii. 24. it is used of the *matter of a history*.]

II. *Matter, materials*, especially *wood*. occ. James iii. 5. Comp. Eccles. xi. 32. So in the Greek writers it is particularly spoken of *wood*, considered as the *fuel of fire*, (see Wetstein,) and is thus applied by the LXX, in Is. x. 17. as also in Eccles. xxviii. 10. [Some take ὕλη, James iii. 5. for *a wood*, as the Vulgate *syta*. So Hom. Il. β'. 455. ἦντε πῦρ ἀτόηλον ἐπιφλέγει ἀσπετον ὕλην. Comp. λ'. 156. Etym. M. ὕλη σημαίνει τὰ ξύλα, ὡς τό, ὕλην ταμίμεν, καὶ τὸν σύνδεσμον τόπον. ὕλη occ. LXX, Job xxxviii. 40.]

ὕμεις, &c. plur. of σύ, which see.

Ὑμέτερος, α, ου, from ὕμεις ye, you.—*Your, yours, your own*. [Luke vi. 20. xvi. 12. John vii. 6. viii. 17. xv. 20. Acts xxvii. 34. 2 Cor. viii. 8. Gal. vi. 13. The LXX, comp. ix. 5. Prov. i. 6. Amos vi. 2. for the affix עַך. The possessive pronouns joined with words expressive of the affections of the mind, and the like, often denote the *object*, not the *subject*, of those affections, as Soph. Œd. Tyr. 962. τῷ μὲν πόθῳ by *longing after me*. So ὕμέτερος in Rom. xi. 31. See also 1 Cor. xv. 31. which some interpret thus. It is also a Hebrew form of speaking. See Schroeder, Iust. Heb. p. 229. Lowth on Is. xxi. 2. et Præf. iv.]

¹ But see Jortin's Remarks on Eccles. Hist. vol. ii. p. 113. 2nd edit.

² See Bp. Stillingfleet's Origines Sacrae, book iii. chap. 2. sect. 3. Gale's Court of the Gentiles, vol. i. part 2. book ii. chap. 7. § 9. p. 171, 2. and book iii. ch. 9. § 6. p. 327, &c.

Ὑμνέω, ὦ, from ὕμνος.

I. Intransitively, to sing or recite a hymn. Vulg. hymno dicto, having said or recited a or the hymn. occ. Mat. xxvi. 30. Mark xiv. 26. See Campbell on Mat. [This hymn was the ὕμνος (hallel), or rather the latter portion of it, according to Lightfoot, Hor. Heb. on Mark, in loc. The hallel consisted of Ps. cxlii—cxviii., and cxxxvi., according to Schleusner. Others (as Reland, Ant. Heb. pt. iv. ch. ii. 6.) make the hallel Ps. cxlii—cxviii. and cxx—cxxxvii. Reland enumerates the feasts on which it was used. Ὑμνέω occ. Ps. lxxv. 13. 2 Chron. xxix. 30. Prov. i. 20. (ὕμνεῖται cries aloud, for ἡῖν from ἡν to sing or cry aloud,) comp. viii. 3. Ecclus. xxxix. 34. xlvii. 8. li. 11. 1 Mac. iv. 24. xiii. 47. In Is. xlii. 10. ὑμνήσατε τῷ Κυρίῳ ὕμνον καινόν. Comp. 2 Chron. xxiii. 13.]

II. Transitivity, governing an accusative, to celebrate or praise with a hymn or hymns, to hymn. occ. Acts xvi. 25. Heb. ii. 12. [LXX, 2 Chron. xxix. 30. Ps. xxi. 23. Is. xii. 4. Joseph. Ant. vii. 12, 3. ὑμνεῖν τὸν θεόν and contra Apion. ii. 31. τὴν Σπάρτην ἅπαντες ὑμνοῦσιν, &c. Xen. Mem. ii. 1, 33. ὑμνοῦμενοι being celebrated.]

“Ὑμνος, ου, ὁ, from (ὑμαι perf. pass., if used, of) ὕδω to celebrate, sing, celebrate with songs, which is a plain derivative from the Heb. ἡלל, Hiph. of הלל, to praise, confess, to which the Greek Ὑμνέω twice answers in the LXX, Is. xii. 5. xxv. 1. Comp. Neh. xii. 24.—A hymn, a song in honour of God. occ. Eph. v. 19. Col. iii. 16. So the Greek writers use this word for the hymns sung to their gods. [LXX, Neh. xii. 46. Ps. xl. 3. lxxv. 1. c. 4. Is. xlii. 10. Also in the titles to Ps. vi. liv. lv., and at the end of Ps. lxxii. Ammonius distinguishes ὕμνος, a song in praise of the gods, from ἐγκώμιον, one in praise of men, and so also Arrian, Exp. Alex. b. iv. ὕμνοι μὲν ἐς τοὺς θεοὺς ποιοῦνται, ἔπαινοι δὲ ἐς ἀνθρώπους.]

Ὑπαγω, from ὑπό denoting privately, and ἄγω to go.

I. To go, go away, withdraw, or depart privately. [Mat. v. 24. viii. 4, 13, 32. ix. 6. xiii. 44. xx. 14. xxvii. 65. xxviii. 10. Mark i. 44. ii. 11. v. 19. vi. 31, 33, 38. vii. 29. x. 52. xvi. 7. Luke x. 3. xvii. 14. John iii. 8. iv. 16. vi. 67. vii. 33. viii. 14, 21, 22. ix. 7. xi. 44. xiii. 3, 33. xiv. 5. xvi. 5, 10, 16, 17. (Ὑπάγω, with a future sense, I am about to go, as στείχω, Eur. Hec. 163.) xviii. 8. xxi. 3. 1 John ii. 11. Rev. x. 8. xiii. 10. εἰς αἰχμαλωσίαν ὑπάγει, shall be led away captive, (comp. xvii. 8, 11. εἰς ἀπόλειαν ὑπάγει.) xiv. 4. Luke viii. 42. ἐν δὲ τῷ ὑπάγειν αὐτόν, while he was going (i. e. towards the ruler's house). Mat. v. 41. Ὑπάγε μετ' αὐτοῦ δύο go with him two. Comp. Luke xii. 58. Ὑπάγειν εἰς occ. Mat. xx. 4, 7. (comp. xxi. 28.) Mark xii. 2. xiv. 13. Luke xix. 30. John vii. 3, 33. ix. 11. xi. 8. (Ὑπάγεις ἐκεῖ; dost thou go thither?) xi. 31. xii. 35. (ποῦ ὑπάγει whither he goeth. Comp. xv. 16.) In John vi. 21. εἰς ἣν ὑπήγον for which they were making or steering. In Mat. xviii. 15. xix. 21. Schleusner considers it redundant; but observe the use of εὐεργό. John xii. 11. “forsook them,” Campbell, whom see. In Mat. iv. 10. very many MSS., four ancient, and several editions and versions, after ὕπαγε have ὁπίσω μου; and these words are accordingly adopted by Wetstein, and received

into the text by Griesbach. [Comp. Mat. xvi. 23. Luke iv. 8. The forms ὕπαγε εἰς εἰρήνην and ἐν εἰρήνῃ occ. in Mark v. 34. (comp. vii. 29. where a request is also granted.) James ii. 16.]

II. To go out of the world, to depart, die. Mat. xxvi. 24. Mark xiv. 21. Comp. John xiii. 3, 33. Elsner on Mat. observes that the Greek writers use ἀπέχεσθαι to depart, in this view; and Raphelius, that the Heb. הָלַךְ to go has the same import. Ps. xxxix. 14. Josh. xxiii. 14. and that though he had not found ὑπάγω thus applied in the Greek writers, yet that in Xenophon the similar verb οἰχέσθαι to depart denotes dying. Comp. also Kypke on Mat. So in Eng. we say, he is gone, for he is dead, and express dying by going off, deceasing, departing, &c. Comp. LXX in Gen. xv. 2. Ps. xxxix. 13. Josh. xxiii. 14. and under πορεύω VI. [See also John xvi. 5—17.]

Ὑπακοή, ἥς, ἡ, from ὑπήκοον, 2nd aor. of ὑπακούω.—Obedience. [When a genitive follows, it sometimes denotes that which is obeyed, (as Rom. i. 5. xvi. 26. 2 Cor. x. 5. 1 Pet. i. 22.) sometimes that which obeys, (as Rom. xv. 18. εἰς ὑπακοὴν ἰθνῶν that the heathen might believe.) Rom. v. 19. vi. 16. xvi. 19. 2 Cor. vii. 15. x. 6. Philem. 21. Heb. v. 8. 1 Pet. i. 2, 14. LXX, 2 Sam. xxii. 36. and Aquila, 2 Sam. xxiii. 23. Bretschneider says, it is not in use among the profane authors.] On Rom. xvi. 19. Kypke shows that the phrase ἀφιέσθαι εἰς, or Att. ἐς, is by the Greek writers joined with κλέος celebrity, and λόγος report, in the like sense of reaching, or coming to the knowledge of.

Ὑπακούω, from ὑπό under, and ἀκούω to hear.

I. Governing a dative, to hearken to, and obey. “The word signifieth with all humble submission to hearken, and implieth both reverence and obedience. The verb ἀκούω noteth obedience, the preposition ὑπό reverence.” Zanchius in Leigh's Crit. Sac. [Mat. viii. 27. Mark i. 27. iv. 41. Luke viii. 25. xvii. 6. Acts vi. 7. Rom. vi. 12, 16, 17. x. 16. Ephes. vi. 1. Phil. ii. 12. Col. iii. 20, 22. 2 Thess. i. 8. iii. 14. Heb. v. 9. xi. 8. 1 Pet. iii. 6. LXX, Deut. xx. 12. xxi. 18. Gen. xvi. 3. xli. 40. Dan. iii. 12. et al. freq.]

II. To hearken or attend at a door in order to answer those who knock, and to inquire who they are, before it is opened. Acts xii. 13. Raphelius, in his note on this passage, shows that Demosthenes, Lucian, and Xenophon use the verb in this sense. See also Wetstein on Luke xiii. 25. and Elsner and Kypke on Acts. [On this sense see Wytttenbach on Plat. Phæd. § 3. (where it seems to mean to admit.)] Bachius on Xen. Symp. i. 11. Schol. on Aristoph. Acharn. 394.]

Ὑπανδρος, ου, ἡς, q. ὑπὸ τὸν ἄνδρα οὔσα, being under a husband.—Being under or subject to a husband, married, a femme coverte. occ. Rom. vii. 2. The word is used in this sense, not only by the LXX, Num. v. 20. Prov. vi. 24, 29. but also by Polybius, Plutarch, Diodorus Siculus, and Athenæus, cited by Raphelius and Wetstein. Comp. Ecclus. ix. 9. xli. 21.

Ὑπαντῶ, ὦ, from ὑπό expletive, and ἀντῶ to meet.—To meet. [Mat. viii. 23. Luke viii. 27. John xi. 20, 30. xii. 18. Apocrypha, Tobit vii. 1.]

‘Υπάντησις, εως, ή, from ὑπαντάω.—*A meeting.* occ. John xii. 13. where observe that the N. governs the same case as its verb. Comp. under τάπτω V. The LXX Vatic. have the phrase εἰς ὑπάντησιν, for the Heb. לפני for the meeting, or to meet, Judg. xi. 34.

‘Υπαρξις, εως, ή, from ὑπάρχω.—*Substance, goods, whether earthly, Acts ii. 45; or heavenly, Heb. x. 34.* Polybius uses the word in the worldly sense. See Wetstein on Heb. [Schleusner in Acts ii. 45. understands *moveable effects*, as opposed to κτήματα. occ. LXX, 2 Chron. xxxv. 7. Ezr. x. 8. Ps. lxxviii. 48. (for קנה pecus, possession, comp. Jer. ix. 9.) Prov. viii. 21. xiii. 11. xviii. 10, 11. xix. 14. Dan. xi. 13, 24, 28.]

‘Υπάρχω, from ὑπό expletive, and ἄρχω to begin.

I. To begin, give a beginning or being to. Thus sometimes used with a genitive following, in the Greek writers. [e. g. Eur. Phoen. 1598. (ed. Pors.)]

II. To be, subsist. [The same as εἶμι. Luke viii. 41. xi. 13. xvi. 14. xxii. 50. Acts ii. 30. iii. 2. iv. 34. v. 4. οὐχὶ πρᾶθην ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; when it was sold, was not (the price) in your own power? vii. 55. viii. 16. x. 12. xiv. 8. xvi. 3, 20, 37. xvii. 24, 27, 29. xix. 36, 40. (comp. xxviii. 18.) xxi. 20. xxii. 3. xxvii. 12¹, 21. Rom. iv. 19. 1 Cor. vii. 26. xi. 7, 18. xii. 22. 2 Cor. vii. 17. xii. 16. Gal. i. 14. ii. 14. Phil. iii. 20. James ii. 15. 2 Pet. i. 8. ii. 19. iii. 11. LXX, Ps. lv. 19. cxlvi. 2. εὖς ὑπάρχω, while I live. In Luke vii. 25. οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες, they who live in or use, &c. Luke xvi. 23. ὑπάρχων ἐν βασάνοις, being in torments. See also Phil. ii. 6. and μορφή above. ‘Υπάρχω πρός to be to the advantage of, or to conduce towards; as Acts xxvii. 34. Thus also εἶμι is used, e. g. Herod. viii. 60. πρός ἡμέων ἐστὶ for our advantage. In Luke ix. 48. Schleusner translates ὁ μικρότερος—ὑπάρχων he who makes himself least (qui minimum se gesserit).]

III. With a dative following it denotes property or possession, as Acts iii. 6. ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι, Vulg. argentum et aurum non est mihi, literally, ‘gold and silver is not to me,’ i. e. I have no gold nor silver. Comp. iv. 37. xxviii. 7. 2 Pet. i. 8. and under εἶμι VII. [Comp. also Esther viii. 1. Job ii. 4. Eccles. xx. 16. Hence]

IV. ‘Υπάρχοντα, τά, particip. prés. neut. plur. things which any one has, goods, possessions. It is joined either with a dative, as Luke viii. 3. Acts iv. 32; or, used substantively, with a genitive of the person, as Mat. xix. 21. xxiv. 47. [See xxv. 14. Luke xi. 21. xii. 15, 33, 44. xiv. 33. xvi. 1. xix. 8. 1 Cor. xiii. 3. Heb. x. 34. The LXX, Gen. xiv. 11. (al. τὰ βρώματα.) xxxi. 18. xxxvi. 6. Prov. vi. 31. et al. freq. Comp. also Eccl. v. 18. vi. 2. Thuc. vii. 76. viii. 1.]

‘Υπέκω, from ὑπό under, and εἶκω to yield, submit.—To submit oneself, to obey with submissive respect. occ. Heb. xiii. 17. The Greek writers use it in the same sense. [In Xen. H. G. v. 4, 45. to yield or give up.]

¹ [Why Bretschneider should translate the word here by *adsum, presto sum*, is not apparent, unless here, as in a former case, he depended on Schmidt's Concordance, in which the word ἀνεθετο is omitted.]

‘Υπεναντίος, α, ον, from ὑπό expletive, and ἐναντίος contrary.

I. Contrary, adverse. occ. Col. ii. 14. where see Alberti and Wolfius. [Schleusner, comparing Ephes. ii. 15. translates ὃ ἦν ὑπεναντίον ἡμῖν (dissidii) between the Jews and the Gentiles. The Eng. transl. that was against us seems preferable, as explained by Pearson on the Creed, p. 207. (ed. 1683.) art. Was crucified. The people had said Amen to the curses on those who kept not the law, and this therefore “was in the nature of a bill, bond, or obligation, perpetually standing in force against them, ready to bring a forfeiture or penalty upon them in case of non-performance of the condition.” Hence, the allusion also to the cancelling of bonds by striking a nail through the writing. Comp. κατάρα.]

II. Ὑπεναντίοι, οἱ, adversaries, enemies. occ. Heb. x. 27. The word is used in both these senses by the Greek writers. See Wetstein on Col. [LXX, Gen. xxii. 17. Exod. xxiii. 27. et al. freq.]

‘ΥΠΕΡ. A preposition. It seems an evident corruption of the Heb. מֵעַל beyond, over.

I. Governing a genitive.

1. Over, above. So in Homer, Il. ii. 20. στή δ’ ἄρ’ ὙΠΕΡ κεφαλῆς, ‘it stood over or above his head.’ But I do not find it thus used in the N. T.

2. For, instead of. Philem. 13. Rom. v. 6—8. “Raphelius (Not. ex Xen. in ver. 8.) has abundantly demonstrated that ὑπὲρ ἡμῶν ἀπέθανε signifies he died in our room and stead: nor can I find that ἀποθάνειν ὑπὲρ τινος has ever any other signification than that of *rescuing the life of another at the expense of our own*; and the very next verse (i. e. ver. 7.) shows, independent on any other authority, how evidently it bears that sense here, as one can hardly imagine any one would die for a good man, unless it were to redeem his life by giving up his own.” Doddridge. Comp. John xi. 50. 2 Cor. v. 15. 1 Tim. ii. 6. [So also Bretschneider. He thinks, however, that in *commodum*, for the advantage of, is sometimes joined as a secondary notion with the sense instead of. He cites, inter alia, Luke xxii. 19, 20. John xviii. 14. Rom. v. 6—8. xiv. 15. 2 Cor. v. 15. 1 Thess. v. 10. 1 Pet. ii. 21. &c. In 1 Cor. xv. 3. ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν (comp. Heb. v. 1, 3. vii. 27. &c.) is on account of our sins, or in expiation of them.] e. g. 1 Cor. x. 16. ἀνασθῆναι ἐν τῷ ὑπὲρ τῶν νεκρῶν, to be baptized in the room or stead of the dead, i. e. to succeed into the place of those who are fallen martyrs in the cause of Christ, and who, if the dead rise not, are dead for ever. See Doddridge. To what he has observed, I add, in confirmation of this exposition, a passage cited by Vigerus, de Idiotism. cap. ix. sect. 9. reg. 1. from Dionysius Halicar. lib. viii. οὗτοι, τὴν ἀρχὴν παραλαβόντες, ‘ΥΠΕΡ ΤῶΝ ἈΠΟΘΑΝΟΝΤΩΝ ἐν τῷ πρὸς Ἀντιάτας πολέμῳ στρατιωτῶν ἡξίουσαν ἐτέρους καταγράφειν, ‘these, as soon as they entered upon their office, judged it expedient to enrol other soldiers in the room of those who were killed in the Antian war.’ This interpretation, which is that of Ellis and Le Clerc, and which they also

support by the passage just cited from Dionysius, appears to me the best of all those mentioned by Wolfius on the text, whom see. [See Macknight and Pole's Synopsis for various other interpretations of this debated text. Macknight would supply τῆς ἀναστάσεως, and translate baptized, for b *li*er^g and testifying the resurrection of the dead.]

4. *For, on the side or part of, q. d. over for defence.* Mark ix. 40. Luke ix. 50. Rom. viii. 31. Polybius and Arrian apply it in this sense, as Raphaelius and Alberti have shown on Rom. viii. 31.

5. *For, on behalf of.* Mat. v. 44. Acts xxvi. 1. 1 Tim. ii. 1. [So ὑ, 2 Kings x. 3. compare Job xlii. 8. See also Ezra vi. 17. Ecclus. xxix. 15. and comp. sense 2.]

6. *For, on account or for the sake of, because of.* Acts v. 41. ix. 16. Rom. xv. 9. et al. On 2 Cor. v. 20. Kypke shows that Æschines and Demosthenes use the phrase ΠΡΕΣΒΕΥΕΙΝ ὑΠΕΡ τινος, for being an ambassador for any one, or on his account. [So ὑ, 2 Chron. vii. 10.]

7. *For, denoting the final cause.* John xi. 4. Comp. 2 Cor. i. 6.

8. *Of, concerning.* 2 Cor. i. 7, 8. viii. 23. Rom. ix. 27. where Raphaelius shows that Polybius applies the preposition in the same sense. [[So the Heb. ὑ, Gen. xviii. 19. Num. viii. 21. Esth. iv. 5.) LXX, 2 Sam. xviii. 5. Tob. vi. 15. &c.] So it is used 2 Thess. ii. 1. where see Whitby, Wetstein, Macknight, and Bp. Newton's Dissertat. on the Prophecies, vol. ii. p. 360. 8vo. Wetstein on 2 Thess. cites Virgil, Æn. i. 754. using the Latin super in the same sense,

Multa super Priamo rogans, super Hectore multa.

9. *Of, denoting the motive, pro, propter.* Phil. ii. 13. where see Wolfius.

II. Governing an accusative.

1. *Above, in dignity or authority.* Mat. x. 24. Eph. i. 22. Phil. ii. 9. Comp. Luke vi. 40.

2. *Above, beyond, more than.* Mat. x. 37. 1 Cor. iv. 6. Gal. i. 14. [Comp. Ecclus. vii. 1, 3. 1 Sam. xv. 22. &c.] So Lucian, Philopseus, t. ii. p. 458. λοιδοροῦνται περισσῶς, καὶ ὑΠΕΡ τοὺς ἀνδρας, 'they (women) rail abundantly, and more than men'. It is joined with comparative adjectives. Luke xvi. 8. Heb. iv. 12. Virgil applies the Latin preposition ante in the same manner, Æn. i. 351.

— *Scelere ante alios immanior omnes.*

The use of ὑΠΕΡ after ἡγήθητε, 2 Cor. xii. 13. seems extraordinary. Two ancient MSS. read παρά, comp. Heb. i. 4.

III. Used adverbially.

1. *Above, more, exceedingly,* Eph. iii. 20. 1 Thess. iii. 10. v. 13. Comp. under περισσός I.

2. *More, more eminently, i. e. a minister of Christ.* 2 Cor. xi. 23. So Castalio, magis ego. See Alberti, Wolfius, and Kypke, the last of whom cites the Greek writers using the prepositions πρὸς and μετὰ in the like adverbial manner, but he produces no instance of ὑΠΕΡ being thus applied by them. [On prepositions used adverbially, see Matth. Gr. Gr. § 594.]

IV. In composition it denotes,

1. *Over, above,* as in ὑπερίδω to overlook, ὑπεραίρω to lift up above.

2. *Beyond,* as in ὑπέρακμος.

3. *Above, more, more than,* as in ὑπερπερισσεύω, ὑπερινικῶς.

4. *For, on behalf of,* as in ὑπερεντυγχάνω to intercede for.

5. And most usually, it is *intensive, or heightens* the signification of the simple word.

ὑΠεραίρω, from ὑΠΕΡ above or intensive, and αἶρω to lift up.

1. *To lift up above.* Hence ὑπεραίρομαι, mid. to lift up or exalt oneself above, in a figurative sense. 2 Thess. ii. 4.

II. ὑΠεραίρομαι, pass. or mid. to be lifted up or elevated very much or exceedingly in mind. 2 Cor. xii. 7. [Ps. xxxviii. 4. lxxii. 16. 2 Mac. v. 23.]

ὑΠΕΡΑΚΜΟΣ, ου, ὁ, ἡ, from ὑΠΕΡ beyond, and ἀκμή, the acme or flower of age, particularly with respect to marriage, as it is applied by Dionysius Halicarn. and Lucian, cited by Wetstein on 1 Cor. vii. 36. where comp. Kypke.—Beyond or past the flower of one's age. occ. 1 Cor. vii. 36.—The V. παρακάσθω occurs in the same view Ecclus. xlii. 9. which passage throws great light on the text in 1 Cor., if, with four ancient Greek MSS. and the first Syriac version, we there read γαμίζω. See Bp. Pearce.

ὑΠεράνω, an adverb governing a genitive, from ὑΠΕΡ above or intens., and ἄνω up, upwards.

1. *Above.* Heb. ix. 5.

2. *Far above.* Eph. i. 21. iv. 10. Lucian uses the word in like manner, ΠΑΝΤΩΝ τούτων ὑΠΕΡΑΝΩ γενόμενος. Demonax, t. i. p. 998. [In Ephes. iv. 10. Schleusner, comparing Heb. vii. 26. translates ὑπέρανω πάντων οὐρανῶν into heaven. LXX, Gen. vii. 20. Deut. xxvi. 19. xxviii. 1. Ezek. viii. 2. x. 19. Ps. viii. 2. &c. In Hagg. ii. 15. it is used in relation to time.]

ὑΠεραυξάνω, from ὑΠΕΡ intensive, and αὔξάνω to increase, grow.—To grow or increase exceedingly. occ. 2 Thess. i. 3.

ὑΠερβαίνω, from ὑΠΕΡ beyond, and βαίνω to go.

I. *To go beyond.* Polybius, cited by Raphaelius, uses the V. in its proper sense, ὑΠΕΡΒΗΝΑΙ τοὺς τῆς Ἀσίας ὅρους, 'to go beyond the bounds of Asia.' [So the LXX, 2 Sam. xxii. 30. Ps. xviii. 29. Job xxiv. 2. xxxviii. 11.]

II. *To go beyond, transgress, i. e. the bounds of duty, or of lawful marriage.* So Jerome, "concessio fines prætergrediens nuptiarum." occ. 1 Thess. iv. 6. Thus in Soph. Antig. 491. we have

Νόμους ὑΠΕΡΒΑΙΝΟΥΣΑ τοὺς προκειμένους.

Transgressing the establish'd laws.

See other instances of the like kind in Wetstein, and comp. παραβαίνω. [Hence come ὑΠέρβασια, (which Hesychius explains by ὑβρις and ἀδικία,) and ὑΠέρβασια, excess of any kind, particularly any injury done to others. See Hom. Od. γ'. 206.]

ὑΠερβαλλόντως, adv. formed from the partic. ὑΠερβαλλων of the V. ὑΠερίβαλλω.—Exceedingly, above, or more than others. occ. 2 Cor. xi. 23. [Job xv. 11. Xen. Ages. i. 36.]

¹ See Vigerus, de Idiotism. cap. ix. sect. 9. reg. 3. and Hoozevee's note.

ὑπερβάλλω, from ὑπέρ *above*, and βάλλω *to cast, put*.—*To exceed, excel*. [Phavorinus says, that ὑπερβάλλειν and ὑπερβολή properly relate to throwing a quoit, shooting, &c. beyond the mark; and metaphorically, to exceeding or excelling in other things. (See (Ed. Tyr. 1190. ed. Herm. καθ' ὑπερβολάν τοξεύσας.) It is used in Xen. An. iv. 6, 5, of passing over a mountain. Comp. iii. 5, 12. iv. 1, 15.—in Aristoph. Plut. 109. of exceeding,—in Herod. i. 59. of a caldron boiling over.] Hence particip. ὑπερβάλλων, exceeding, excelling, excellent. occ. 2 Cor. iii. 10. (where see Wetstein,) ix. 14. Eph. i. 19. ii. 7. iii. 19. On which last text observe that in Aristotle, cited by Wolfius and Wetstein, it is repeatedly construed with a genitive case in the sense of *exceeding, excelling*. [See 1 Sam. xx. 40. 2 Mac. iv. 13. vii. 42. Ælian, V. H. ii. 27.]

ὑπερβολή, ἥς, ἡ, from ὑπερβόλα perf. mid. of ὑπερβάλλω.—*Abundance, exuberance*. 2 Cor. xii. 7.—*Excellence*. 2 Cor. iv. 7. [Compare Joseph. A. J. i. 13, 4. where ἡ ὑπερβολή τῆς θρησκείας means *exceeding piety*; so in B. J. vi. 7, 3. we have δι' ὑπερβολὴν ὠμότητος, through *excess of cruelty, or exceeding cruelty*. See Reiske, Ind. Græc. Demosth. p. 762.]—Καθ' ὑπερβολήν, *exceedingly, excessively*. Rom. vii. 13. 2 Cor. i. 8. Gal. i. 13. The Greek writers likewise use the phrase in this sense. See Raphaelius and Wetstein on Rom. Also, of the greatest excellence. 1 Cor. xii. 31.—Καθ' ὑπερβολήν εἰς ὑπερβολήν. 2 Cor. iv. 17. Chrysostom has the following beautiful remark on this passage: τίθησι παράλληλα τὰ παρόντα τοῖς μέλλουσι, τὸ παραντίκα πρὸς τὸ αἰώνιον, τὸ ἐλαφρὸν πρὸς τὸ βάρος, τὴν θλίψιν πρὸς τὴν δόξαν· καὶ οὐδὲ τούτοις ἀρκεῖται, ἀλλ' ἐτίραν τίθησι λέγειν, διπλασιάζων αὐτήν, καὶ λέγων, ΚΑΘ' ὙΠΕΡΒΟΛΗΝ Εἰς ὙΠΕΡΒΟΛΗΝ. The apostle 'opposes things present to things future, a moment to eternity, lightness to weight, affliction to glory; nor is he satisfied with this, but he adds another word, and doubles it, saying, καθ' ὑπερβολήν εἰς ὑπερβολήν,' that is, a greatness *excessively exceeding*. See also Doddridge's note, and Blackwall's Sacred Classics, vol. i. p. 330—2. concerning the sublime energy of this text. It is indeed itself καθ' ὑπερβολήν εἰς ὑπερβολήν!

ὑπεριδῶ, from ὑπέρ *over*, and εἶδω *to see, look*.—*To overlook, to seem as if one did not see, to wink at*. occ. Acts xvii. 30. where Syriac version ܡܢܝܢ

passed over or caused to be passed over; and Wetstein, whom see, "condonavit, connivendo dissimulavit, quod bonitatis et lenitatis est summa." Comp. Lev. xx. 4. in LXX and Heb. [Acts xiv. 16. ὑπεριδῶ sometimes means *to despise*, as well as *to overlook, to neglect*, and the like. LXX, Gen. xlii. 21. Deut. xxii. 1—4. Lev. xxvi. 40. Tob. iv. 3. Wisd. xix. 22. Eccles. ii. 11. Schleusner, on Acts xvii., comparing Deut. iii. 26. and Ps. lxxviii. 62. (where it translates ὑπερη) and Zecl. i. 12. (where it is for ὀργή *to be angry*), prefers translating ὑπεριδῶν by *ægre ferens, being dissatisfied with*.]

ὑπερέκεινα, q. d. ὑπὲρ ἐκεῖνα μέρη or χωρία, *beyond those parts or countries*.—With a genitive, *beyond*. occ. 2 Cor. x. 16. where it has

the article prefixed, εἰς τὰ ὑπερέκεινα ὑμῶν, *in the countries beyond you*. Comp. ἐπέκεινα.

ὑπερεκτείνω, from ὑπέρ *intens.* and ἐκτείνω *to extend*.—*To extend or stretch out excessively or beyond one's bounds*. occ. 2 Cor. x. 14. [Οὐ γὰρ, ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς, ὑπερεκτείνομεν ἑαυτοὺς, for we do not exceed our appointed bounds, (i. e. in coming and preaching at Corinth,) as if we could not properly come to you. This is nearly the sense Macknight and Bretschneider give to the passage. See also Wetstein in loc. Schleusner understands it to mean, that St. Paul "does not exceed his bounds, and arrogate a praise not due to him, as if he had not preached at Corinth." The word occ. Lucian, Eunuch. 2.]

ὑπερεκπερισσοῦ. See under περισσός I.

ὑπερεκχύνω, from ὑπέρ *over*, and ἐκχύνω *to pour out*.—*To run over, to overflow*. occ. Luke vi. 38. So the LXX in Joel ii. 24. ὙΠΕΡΧΥΘΗΣΟΝΤΑΙ αἱ ληνοὶ οἶνου καὶ ἐλαίου, 'the rats shall overflow with wine and oil,' where the V. answers to the Heb. ִפְּרֹץ of the like import.

ὑπερευτυχάνω, from ὑπέρ *for*, and ἐντυχάνω *to meet, intercede*, which see.—*To intercede, make intercession for*. occ. Rom. viii. 26.

ὑπερέχω, from ὑπέρ *above*, and ἔχω *to have, be*.

I. *To be above, be higher, supreme*. Rom. xiii. 1. 1 Pet. ii. 13. So Arrian, Epictet. i. 30. cited by Wetstein, ὅταν εἰσὶς πρὸς τινα τῶν ὙΠΕΡΕΧΟΝΤΩΝ, *when you approach any man in authority*. [Schleusner considers the primary meaning of this word to be *to hold over*, as in holding the hand over any one *to shield him*. See Polyb. xv. 29. and the note of Hemsterhuis on this phrase in Lucian, Timon, § 10. It sometimes means, *to be over or remaining*; sometimes, *to be over by out-topping any thing, supereminere*, as in Ælian, V. H. ix. 13. τὸ δὲ πρόσωπον μόνον ὑπερέχων, *with only his face above it*, (i. e. *above the case in the shape of a tower, the πυργίσκος*.) See also LXX, Exod. xxvi. 13. Lev. xxv. 27. 1 Kings viii. 8.]

II. *To be better, more excellent*. Phil. ii. 3. [See Eccles. xxxiii. 7. Dan. vii. 23. In the latter passage, it is translated by Biel, *prestantius erit*. It is for the Chald. ܡܠܝܚܐ shall be different from.]

III. *To exceed, excel*. Phil. iv. 7. Hence the particip. pres. neut. used as a substantive, ὑπερέχων, τό, *excellence*. Phil. iii. 8.

ὑπερηφάνια, ας, ἡ, from ὑπερήφανος.—*Pride, arrogance, insolence*. occ. Mark vii. 22. 'Ἔστι δὲ ὙΠΕΡΗΦΑΝΙΑ καταφρόνησις τις, πλὴν αὐτοῦ, τῶν ἄλλων, 'Ὑπερηφάνια is a contempt of all others but oneself,' says Theophrastus, Eth. Char. xxiv. which see. [LXX, Deut. xvii. 12. Ps. xxxi. 23. Is. xvi. 6. Prov. viii. 13. Dan. iv. 37. &c.]

ὑπερήφανος, ου, ὁ, ἡ, from ὑπέρ *above*, and φαίνω *to show*.—*Proud, arrogant, insolent, one who sets himself up to view*, as it were *above others*, "superbus enim sese supra alios effert, ostendit, et videri vult." Mintert. occ. Luke i. 51. Rom. i. 30. 2 Tim. iii. 2. James iv. 6. 1 Pet. v. 5. Compare ὑπερηφάνια. [LXX, Job xl. 12. Ps. cxix. 21, 51. et al. In Luke i. constructure διανοίᾳ καρδιάς with ὑπερήφανος.]

98. Ὑπερλίαν.—So three MSS. read in *one* word, 2 Cor. xii. 11. (see Wetstein,) but most of the MSS., both there and in 2 Cor. xi. 5. read ὑπὲρ λίαν in two words; see therefore under λίαν. On 2 Cor. xi. 12. Kypke cites Plutarch several times using the compound adverb ὑπερεὺ exceedingly well. [On the article used with adverbs, see Matth. Gr. Gr. § 270.]

99. Ὑπερνικάω, ὦ, from ὑπέρ above, more than, exceedingly, and νικάω to conquer.—To more than conquer, to be more than conqueror, or to conquer eminently. occ. Rom. viii. 37. "Egregiè vincimus, egregiam reportamus victoriam hostili exercitu funditus delet." Wetstein, who cites from Leon. Tact. †xiv. 25. † νικά καὶ μὴ ὙΠΕΡΝΙΚΑ, 'conquer, but do not over-conquer,' i. e. do not push your victory too far. [Socrat. H. E. iii. 21. νικᾶν καλὸν, ὑπερνικᾶν δὲ ἐπιφθονον. Schleusner doubts whether in Rom. viii. it differs from the simple verb.]

Ὑπερογκος, ου, ὁ, ἡ, from ὑπέρ above, exceedingly, and ὄγκος a tumour, swelling, and thence in the profane writers pride, pomp, and particularly in words, bombast, as Longinus, de Sublim., uses ὄγκος, sect. iii. et al. [In Xen. H. G. v. 4, 58. it is used of the leg swelling with a tumour.]—Excessively or over and above tumid, swelling, or pompous. occ. 2 Pet. ii. 18. Jude 16. Libanius in Wetstein applies this compound word to praises, and Plutarch to speech.—The LXX use this adj. Exod. xviii. 22. for Heb. הַרְבֵּה great; ver. 26. for הַרְבֵּה hard, and 2 Sam. xiii. 2. for שָׁרָה was difficult. [Comp. also Dan. xi. 36. Lam. i. 10. The word שָׁרָה and its derivatives are applied to wonders and miracles. See Simon. Lex. Heb. in voc.]

Ὑπεροχή, ἡς, ἡ¹, from ὑπερέχω, to be above, excel, which see.

I. High or eminent station, authority. 1 Tim. ii. 2. So Josephus, Ant. ix. 1, 1. Τῶν ἘΝ ὙΠΕΡΟΧῇ Εἰσὶναι δοκούντων. See more in Wetstein on Rom. xiii. 1. and comp. under δοκέω V. [2 Mac. iii. 11.]

II. Excellence. 1 Cor. ii. 1. [See 2 Mac. xiii. 6. and vi. 23. In the former, κακῶν ὑπεροχὴν means enormous crimes. Comp. Joseph. A. J. vi. 4, 3.]

100. Ὑπερπερισσέω, from ὑπέρ above or exceedingly, and περισσέω to abound.

I. To abound more, superabound. Rom. v. 20.

II. Ὑπερπερισσεύομαι, mid, to abound exceedingly, to overflow. 2 Cor. vii. 4.

101. Ὑπερπερισσῶς, adv. from ὑπέρ above, exceedingly, and περισσῶς abundantly.—Most exceedingly, superabundantly, above measure. occ. Mark vii. 37.

102. Ὑπερπλεονάζω, from ὑπέρ above or exceedingly, and πλεονάζω to abound, superabound.—To abound, or superabound exceedingly. occ. 1 Tim. i. 14. ["This word, which Wetstein confesses that he has not found elsewhere, is found in the Psalterium Salomonis, Ps. v. 19. and in a fragment of Hermas in Fabric. Bibl. Gr. v. i. p. 12." Schleusner in voc.]

Ὑπερψύω, ὦ, from ὑπέρ above or exceedingly, and ψύω to exalt.—To exalt exceedingly or very highly. occ. Phil. ii. 9. [Ps. xxxvii. 34, 35. xevii.

9. Dan. iv. 37. Song of the Three Children, passim.]

103. Ὑπερφρονέω, ὦ, from ὑπέρ above, and φρονέω to think.—To think (of oneself) above what, or more highly than, one ought, to arrogate too much to oneself. occ. Rom. xii. 3. On which text Raphaelius shows that this is the true sense of the word, and cites from Herodotus, lib. i. πλοῦτῳ ὙΠΕΡΦΡΟΝΕΟΥΣΑΙ, 'insolent from wealth.' So Josephus, Ant. i. 11, 1. πλοῦτῳ καὶ μεγάλῃ χρημάτων ὙΠΕΡΦΡΟΝΟΥΝΤΕΣ. [Comp. 2 Mac. ix. 12.]

Ὑπερφῶν, ου, τό. Eustathius derives it from ὑπέρ above, and ῶν, in the language of Lacedæmon, an upper chamber. But others 2 think that ὑπερφῶν is properly an adjective neut. from masc. ὑπερφῶς, and observe that Lucian uses the expression Οἱ ΚΗΜΑ ὙΠΕΡῶΝ 3, and the LXX, Ezek. xlii. 5. Οἱ ΠΕΡΙΠΛΑΤΟΙ Οἱ ὙΠΕΡῶΝΟΙ, and they take φῶς for a mere termination, as in πατῶς from πατήρ, πατρός.—An upper room or chamber. occ. Acts i. 13. ix. 37, 39. xx. 8. From the first and third of these passages (comp. Mark xiv. 15.) it appears that these upper rooms were large, and capable of containing a considerable number of persons. And this is still the fashion of building in the eastern countries 4, where the upper rooms are also those which are principally inhabited 5. [Bretschneider contradicts Krebsius, who in his Obs. Flav. p. 162. &c. (on Acts i. 14.) contends that ὑπερφῶν is a portion of the Temple of Jerusalem, and not a part of a private house. See Havercamp. Joseph. A. J. viii. 3, 2. B. J. v. 5, 5. on which comp. Constant. l'Empereur, de Mensuris Templi, p. 152. In A. J. xi. 5, 4. Bretschneider understands the flat on the top of the hill on which the Temple was built, comparing Ezra x. 9. in LXX, and Apocrypha, 1 Esdr. v. 47. ix. 6. Ὑπερφῶν occ. LXX, Judg. iii. 20—25. 2 Sam. xviii. 33. 1 Kings xvii. 19, 22. 2 Kings i. 2. iv. 10, 11. xxiii. 12. 1 Chron. xxviii. 11. 2 Chron. iii. 9. Ps. civ. 3, 13. Jer. xxiii. 13. Ezek. xli. 7. Dan. vi. 10. Tobit iii. 18. The Heb. word is מִגְדָּל. See Homer, Od. Σ', 205. Il. Β'. 514. The Attic word was διήρης (supply οἰκῆμα). See more in Wetstein, Wolf, Cur. Philol. et Critic. vol. i. p. 1008. Vitringa de Synagoga. Vet. i. 6. and Hemsterhuis on Aristoph. Plut. 812. Wahl, referring to Winer Bibl. Realw. p. 275. says, that the ὑπερφῶν was "a room (ein Erker) over the flat roof of eastern houses, furnished with two outlets, one leading into the house, the other immediately to the street by a staircase."]

104. Ὑπίχω, from ὑπό under, and ἔχω to have, hold.

I. To put under, q. d. to have or hold under. Thus it is sometimes used in the profane writers.

II. To undergo, suffer. occ. Jude 7. where Wetstein and Kypke cite the same phrase, ὙΠΙΧΕΙΝ ΔΙ' ἑκὴν and ΔΙ' ἑκας to suffer punishment, from the purest Greek writers. [See 2 Mac. iv. 48. Xen. Anab. v. 8, 18. Mem. ii. 1,

2 See Wolfius on Acts i. 13.

3 Asinius, t. ii. p. 158. C. ed. Bened.

4 See Shaw's Travels, p. 207, 8. and Heb. and Eng. Lex. under מִגְדָּל II.

5 See Heb. and Eng. Lexicon, under הֶרֶץ IV.

1 [The word occ. 1 Sam. ii. 3.]

8. Ælian, V. H. iv. 1. Irmisch on Herodian, i. 8, 12.]

Υπήκοος, ου, ὁ, ἡ, from ὑπῆκουον, 2 aor. of ὑπακούω to obey.—Obedient, *submissively* or *humbly* obedient. occ. Acts vii. 39. 2 Cor. ii. 9. Phil. ii. 8. [It is used in LXX, Prov. iv. 3. xiii. 1. of the obedience of a child to its parents, and Deut. xx. 11. Josh. xvii. 13. of tributary or subject states. See Thueyd. vi. 69. vii. 57.]

Υπηρετέω, ᾧ, from ὑπηρετής, which see.—Governing a dative, to serve, minister unto, assist. occ. Acts xiii. 36. xx. 24. xxiv. 23. On which last text Raphelius observes from Xenophon, that ὑπηρετεῖν denotes not only those offices of kindness that require action or labour, (which is the usual import of διακονεῖν in the N. T.) but also those which consist in liberality, and supplying the wants of others, though one does not personally attend them. [See Xen. Cyr. iv. 6, 6. 8. Mem. ii. 4, 7. and Irmisch on Herodian, i. 4, 13. Its proper meaning, Schleusner says, is, to perform the duty of an ὑπηρετής, and he takes it in its naval sense in Xen. Ec. viii. 16. In Xen. Mem. iii. 5, 18. &c. it means to obey.] Blackwall, Sacred Classics, vol. ii. p. 1—84. remarks from Boiss, that Acts xiii. 36. might be better rendered, for David, after that, in his generation or course of life, he had served the will of God, fell asleep. To confirm which interpretation, I add from Xen. Ec. cited by Raphelius, on Acts xx. 34. οὐ ἀντὶ τῆς ΓΝΩΜῆς πολλαὶ χεῖρες ὕΠΗΡΕΤΕΙΝ ἐθέλωσι, 'whose will many hands will *subserve* or *obey*;' and from Libanius in Wetstein, μὴ τῇ ΤΩΝ ΘΕΩΝ ὕΠΗΡΕΤΕΙΣΘΑΙ ΒΟΥΛΗ. See more in Wetstein on Acts xiii. 36. [Schl. translates Acts xiii. 36. as the English translation does.]

Υπηρετής, ου, ὁ, from ὑπό under, and ἐρέτης a rower, which from ἐρέτω to row.—Properly, according to its etymology, it should signify one who rows under (the command of) another. [See Demosth. p. 1209, 11.] But I do not find that it is ever thus applied by the Greek writers, who always use it for subordinate assistant, servant, attendant, or officer in general; and thus only it is applied in the N. T. [See Mat. v. 25. (comp. Luke xii. 58. where πράκτωρ is used.) xxvi. 58. Mark xiv. 54, 65. Luke iv. 20. John vii. 32, 45, 46. xviii. 3, 12, 18, 22, 36. xix. 6. Acts v. 22.] Wetstein on Mat. v. 25. among other passages, cites from Aristides, ὁ δὲ (ΔΙΚΑΣΤΗΣ) ΠΑΡΑΔΙΔΩΣΙΝ αὐτοῖς ὕΠΗΡΕΤΑΙΣ; and further to illustrate the force of this word the reader would do well to consult Plato's Euthyphro, § 16. ed. Forster. In Luke iv. 20. τῷ ὑπηρετῇ is rather unfortunately rendered the minister. It there means the attendant or servant, part of whose business it was to take care of the sacred books, and deliver them to the reader. See Wolfius and Campbell. [See Vitrius de Synag. Vet. 898. On Luke i. 2. ὑπηρεταί—τοῦ λόγου, comp. 1 Cor. iv. 1. Acts xxvi. 16. and xiii. 5; in which last passage it seems, however, rather to mean a kind of deacon. occ. LXX, Prov. xiv. 35. Wisd. vi. 4. In Xen. Mem. iv. 3, 14. thunder and winds are called ὑπηρεταί τῶν θεῶν.]

Υπνος, ου, ὁ.

1. Sleep, natural. Mat. i. 24. Luke ix. 32.

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John xi. 13. Acts xx. 9. twice. [Gen. xxviii. 16. Prov. iv. 16. et al.]

II. Sleep, in a spiritual sense, i. e. a state of inactivity with respect to good works, and of security in sin. Rom. xiii. 11. [Comp. Ephes. v. 14. 1 Thess. v. 6, 7.]

ΥΠΟ, a preposition.

[I. Governing the genitive, and meaning by, from, or on account of. The genitive usually expresses that by which, either as sufficient cause, or as instrumental cause or agent, something is effected. Υπό is hence generally used with passive verbs, or neuters which receive a passive sense, e. g. ἀποθανεῖν ὑπό τινος. See Matthiae, Gr. Gr. § 592. Mat. i. 22. τὸ ῥῆθ' ἐν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφῆτου. ii. 17¹. τὸ ῥῆθ' ἐν ὑπὸ Ἱερεμίου. iii. 6, 13, 14. viii. 24. Luke x. 22. Acts xxvii. 11. τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. Rom. xiii. 1. (see τάττω), James i. 14. &c. See also Rev. vi. 8. ἀποκτεῖναι—ἐν ῥομφαίᾳ—καὶ ὑπὸ τῶν θηρίων τῆς γῆς, where ἐν and ὑπὸ are nearly synonymous. LXX, Exod. xvi. 3. &c.]

II. Governing a dative, under, in, also to, or according to, as in Herodian, v. 6. χορεύοντων ὕΠΟ' τε αὐλοῖς καὶ σύριγξιν παντοδαπῶν τε ὀργάνων ἤχῃ, 'dancing to flutes and pipes, and the sound of all kinds of instruments.' But it is not construed with a dative in the N. T. [It is used with a genitive also in a similar sense, e. g. Herod. i. 17. Thuc. v. 70.]

III. Governing an accusative,

1. Under, underneath, beneath, of situation. [Mat. v. 15. (comp. Mark iv. 21. Luke xi. 33.) viii. 8. (comp. Luke vii. 6.) xxiv. 37. John i. 48. Acts ii. 5. iv. 12. Col. i. 23. 1 Cor. x. 1. LXX, 1 Kings xix. 13. Exod. xiv. 27. xix. 17. In Jude 6. ὑπὸ ζόφον in darkness. See LXX, Exod. iii. 1.]

[2. Under, either of power or authority, as Mat. viii. 9. Luke vii. 8. or denoting being liable or subject to, as in James v. 12. See also Rom. iii. 9. vi. 14. vii. 14. Gal. iii. 10, 25. iv. 2. 1 Tim. vi. 1.]

3. About, at, in, of time, sub. Acts v. 21. ὑπὸ τὸν ὄρθρον, about day-break, early in the morning. So in Latin, sub lucis ortum, Livy, xxvii. 15. See Alberti on Acts xiii. 1. [LXX, Jon. iv. 11. See Thuc. ii. 26. iv. 67. Ælian, V. H. xiv. 27.]

IV. In composition it denotes,

1. Under, or subject, as in ὑποδέομαι to bind under, ὑποτάσσω to subdue.

2. Under, before the eyes, oculis subjectum, as ὑπογραμμός, ὑποδείκνυμι.

3. Diminution or extenuation, as in ὑποπνέω to breathe gently or softly, ὑπονοίω to suspect.

4. Privacy, clam, clanculum, ss in ὑπάγω to go away privately.

5. In some words it seems almost expletive, as in ὑπαντάω to meet, ὑπάρχω to begin.

Υποβάλλω, from ὑπό privately, and βάλλω to put.—To suborn, "to procure privately, procure by secret collusion," (Johnson) as witnesses. occ. Acts vi. 11. where see Elsnor and Wetstein. [Υπόβλητος is used for suborned in Joseph. B. J. v. 10, 4. Υποβάλλω properly

¹ [Griesbach here considers διὰ a reading worth examination. Two other passages, where ῥῆθ' ἐν ὑπὸ is similarly used, are among those which he rejects. Mat. xxvii. 35. Mark xiii. 14.]

means to *put under*, and is used by Xen. de Ven. vii. 3. of putting animals to be suckled under a strange mother. In Xen. Cyrop. iii. 3, 55. it means to *suggest*, in a good sense. Ὑποβάλλομαι is used in Esdras ii. 18. of *repairing foundations*.]

✠ Ὑπογραμμός, οὗ, ὁ, from ὑπογέγραμμαι perf. pass. of ὑπογράφω to *set a copy in writing* to learners, thus used by Plato, cited by Scapula and Wetstein on 1 Pet. ii. 21: it is derived from ὑπό *before*, and γράφω to *write*.

I. Properly, a *copy*, such as *writing-masters* set before their scholars for their imitation. So Ammonius under ὑπάγειν, ὙΠΟΓΡΑΜΜΟΝ λέγουν ἀντὶ ΠΡΟΓΡΑΜΜΟΝ. [See Le Moyne, Var. Sacr. p. 613. He says, that this word signifies the lines traced out for workmen to work by, in order to keep the work regular and exact. Hence also it signifies a *rule* or *pattern*. See 2 Mac. ii. 29. Ὑπογράφω occ. 1 Mac. viii. 25, 27. 2 Mac. ix. 18, 25. (comp. 1 Esdr. ii. 15.)] Hence,

II. An *example, pattern*. occ. 1 Pet. ii. 21. So Polycarp, alluding to this passage of St. Peter, applies the word in his epistle to the Philippians, § 8. 'Let us therefore imitate his (Christ's) patience; and if we suffer for his name, let us glorify him; τοῦτον γὰρ ἡμῖν ΤΟΝ ὙΠΟΓΡΑΜΜΟΝ ἔθηκε δι' ἑαυτοῦ, for this *example* he has given us by himself.' WAKE. See Wolfius on 1 Pet. Clement also uses the word in the same sense, 1st epistle to Corinthians, § 33. [See Le Moyne, Var. Sacr. vol. ii. p. 510. and 2 Mac. ii. 29.]

✠ Ὑπόδειγμα, ατος, τό, from ὑποδέδειγμα perf. pass. of ὑποδείκνυμι.

I. An *example* or *pattern shown* or *exhibited* for imitation in acting, John xiii. 15; or in suffering, Jam. v. 10. This word is used in the same sense by Polybius, cited by Wetstein. [See 2 Mac. vi. 28, 31. Ecclus. xlv. 16. Joseph. B. J. vi. 2, 1.]

II. A *typical exhibition* or *representation*. Heb. viii. 5. ix. 23.

III. An *example of disobedience* or *punishment*, for the warning and deterring of others. Heb. iv. 11. 2 Pet. ii. 6. And on this latter text see Raphaelius, Wetstein, and Kypke. [Comp. Joseph. B. J. ii. 16, 4. sub fin. εἰς ὑπόδειγμα τῶν ἄλλων ἐθνῶν, for a *warning* to other nations. The word ὑπόδειγμα was not used by the good Attic writers, according to Lobeck, Phryn. p. 12. He says, the only two passages which are quoted from them are a passage from Demosthenes, which has been properly emended, and Xen. de Ven. ii. 2. about which he is in doubt. The preferable word is παράδειγμα.]

Ὑποδείκνυμι, from ὑπό *under* or *before* the eyes, and δείκνυμι to *show*.

I. To *show plainly*, *set before the eyes*, as it were. Luke vi. 47. xii. 5. Acts ix. 16. xx. 35. [2 Chron. xx. 2. Esth. ii. 10. iv. 6. viii. 1. Tobit xii. 6. Ecclus. xiv. 12. Xen. Mem. iv. 3, 13.]

II. To *show, teach, instruct plainly*. Mat. iii. 7. Luke iii. 7. On the former of which texts Raphaelius has abundantly proved, from Polybius, that this is the import of the verb. See also Wetstein. [See Tobit iv. 2. ἵνα αὐτῷ ὑποδείξω,

πρὶν ἀποθανεῖν με, *that I may give him my instructions before I die*.]

✠ Ὑποδέχομαι, from ὑπό *under*, and δέχομαι to *receive*.—To *receive hospitably* and *kindly*, q. d. to *receive under* one's roof. occ. Luke x. 38. xix. 6. Acts xvii. 7. Jam. ii. 25. Thus it is applied by Homer, Il. ix. 476. Od. xvi. 70. where we have the expression ὙΠΟΔΕΧΕΣΘΑΙ Οἴκῳ, 'to *receive into one's house*.' So Lucian, ὅδε ὙΠΟΔΕΞΑΜΕΝΟΣ με, καὶ ξενίσας παρ' αὐτῷ, 'but he *receiving* and *entertaining* me at his house.' Deor. Dial. t. i. p. 178. E. ed. Bened. [Tobit vii. 8. 1 Mac. xvi. 15. Xen. Mem. ii. 3, 13. Ælian, V. H. iv. 9. xvi. 26.]

Ὑποδῶ, from ὑπό *under*, underneath, and δῶ to *bind*.—To *bind under*, as sandals or soles under the feet. Hence ὑποδῶμαι, mid. and pass. to *shoe oneself, be shod*. occ. Mark vi. 9. Acts xii. 8. Eph. vi. 15. where Wetstein cites Thucydides likewise using ὑποδεδεμένοι for *being shod*. See also Scapula. [LXX, 2 Chron. xxviii. 15. Ælian, V. H. i. 18. Xen. Anab. iv. 5, 14. &c. Mem. i. 2, 5.]

Ὑπόδημα, ατος, τό, from ὑποδῶ.—A *sandal* or *sole bound under*, and so fastened to the foot. [Mat. iii. 11. Luke xv. 22. xxii. 35. Acts vii. 33. xiii. 25. On Mat. x. 10. comp. Mark vi. 9. Luke x. 4; and on Mark i. 7. comp. Luke iii. 16. John i. 27. occ. LXX, Gen. xiv. 23. (comp. Ecclus. xlv. 19.) Exod. iii. 5. xii. 11. Ruth iv. 7, 8. Ezek. xxiv. 17. &c. for ὑῤ, which they sometimes translate by *σανδάλων*, e. g. Josh. ix. 5. Is. xx. 2.] Comp. *σανδάλιον*. On Mat. iii. 11. Kypke remarks, that not only among the Jews, but likewise among the Greeks and Romans, putting on, pulling off, and *carrying the sandals* of their masters was the office of the meanest slaves; and he cites from Plut. Sympos. vii. qu. 8. p. 712. E. τοῖς τὰ ὙΠΟΔΗΜΑΤΑ ΚΟΜΙΖΟΥΣΙ παιδαρίοις. See also Wetstein. [Schleusner and Wahl say, that ὑπόδημα originally meant a *sole* of wood or leather bound under the feet, but that afterwards it was used for shoes that covered the foot, and *σανδάλιον* for *soles* bound by straps over the feet, or *sandals*. In the N. T. they are, however, synonymous, according to Schl.]

✠ Ὑπόδικος, ου, ὁ, ἡ, from ὑπό *under*, and δίκη *judgment, condemnation, punishment*.—Joined with a dative, *guilty before, subject or liable to punishment* from, obnoxious. occ. Rom. iii. 19. where Archbishop Tillotson renders ὑπόδικος τῷ Θεῷ *liable to the divine justice* (see Doddridge); and Wetstein cites from Demosthenes, ἐάν δε τις τούτων τι παραβαίῃ, ὙΠΟΔΙΚΟΣ ἔστω τῷ παθόντι, 'and if any one transgresses any of these things, let him be *liable to a prosecution* from the sufferer.' See also Scapula.

Ὑποζύγιος, ου, ὁ, ἡ, from ὑπό *under*, and ζυγός a *yoke*.—*Under, or subject to, the yoke*, subjugis, subjugalis. [It is used generally to denote any animal used as a beast of burden. Suid. οἱ ὑπὸ ζυγὸν βόες λέγονται ὑποζύγιοι, καὶ τὰ ἄλλα τῶν ἀχθοφόρων ζώων ὅσον ἵπποι τε καὶ ἡμίονοι καὶ ὄνοι. See Ælian, V. H. ix. 3. xii. 37. &c.] Ὑποζύγιον, τό, used as a substantive, (ζῶον being understood,) *an animal subject to the yoke*, particularly *an ass*, which the ancients frequently employed in this manner; see Is. xxi. 7. xxx.

24. xxxii. 20. Deut. xxii. 10. and Bochart, vol. i. 186. occ. Mat. xxi. 5. 2 Pet. ii. 16. The LXX often use ὑποζύγιον for the Heb. רִמְזָא *a he-ass*. [See Gen. xxxvi. 24. Exod. ix. 3. xx. 17. &c. In the various readings to Judg. v. 10. it is found for רִמְזָא.]

☞ Ὑποζώννυμι, from ὑπό *under*, and ζώννυμι *to gird*.—*To undergird*, as a ship, to prevent its bulging or splitting. occ. Acts xxvii. 17. Polybius has the expression ΝΑΥΨ ὙΠΟΖΩΝ-ΝΥΕΙΝ; and Plato mentions τὰ ὙΠΟΖΩΜΑΤΑ τῶν τριήρων, 'the under-girts of galleys.' See more in Raphelius and Wetstein, and comp. Horace, ode iv. 14, 6—9. "Undergirding a ship is now sometimes practised—in violent storms." Bp. Pearce, whom see. [occ. 2 Mac. iii. 19. in a different sense, ὑπεζωσμέναι δὲ ὑπὸ τοῦς μαστοῦς αἱ γυναῖκες σάκκους. Comp. Ælian, V. H. x. 22. where it is used of being girded with a sword.]

Ὑποκάτω, an adverb, from ὑπό *under*, and κάτω *beneath*. It is joined with a genitive, *underneath, under*. [Mark vi. 11. vii. 28. Luke viii. 16. John i. 51. Heb. ii. 8. Rev. v. 3, 13. vi. 9. xii. 1. LXX, Gen. i. 7. vi. 17. Exod. xx. 4. 1 Kings vi. 6. &c.]

Ὑποκρίνομαι, pass. and mid. from ὑπό *under*, and κρίνομαι *to be judged, thought*.

I. It seems properly to denote, *to represent another person by acting*, as the ancient players did, *under a mask, to personate*, q. d. *to be thought somebody different from oneself by being under a mask*. Thus Scapula cites from Demosthenes, *περὶ Παραπρ.* Ἀντιγόνην δὲ Σοφοκλέους πολ- λάκις Ἀριστόδημος ὙΠΟΚΕΚΡΙΤΑΙ, 'Aristodemus often acted or personated the Antigone of Sophocles;' and from Herodian, ἑκαστὸς τε, δὲ βούληται, σχῆμα ὙΠΟΚΡΙΝΕΤΑΙ, 'every one acts what part or character he pleases.' So in Epictetus, Enchirid. cap. 23. (which see) we have πτωχὸν ὙΠΟΚΡΙΝΑΣΘΑΙ, *to act a poor man*, &c. ὙΠΟΚΡΙΝΑΣΘΑΙ πρόσωπον, *to act a part or character*. Hence,

II. *To pretend, counterfeit, feign*. Thus often used in the best Greek writers. occ. Luke xx. 20. [See 2 Mac. v. 25. vi. 21, 24. Eccles. xxxii. 15. xxxiii. 2. Ælian, V. H. xiii. 12. Thom. M. p. 874. says, that besides its sense of *feigning*, &c. it was also anciently synonymous with ἀποκρίνομαι *to answer*. See Herod. i. 78, 90, 91. So Hesychius and Suidas, who deduces hence ὑποκριτής *an actor*, quasi ὁ ἀποκρινόμενος τῷ χορῷ, &c. In Isaiah iii. 7. some copies read ὑποκριθεῖς, others ἀποκριθεῖς.]

☞ Ὑποκρισις, *ews, ἡ*, from ὑποκρίνομαι, which see.—*A false or feigned pretence, an acting, as it were, under a mask, hypocrisy*. [Mat. xxiii. 28. Mark xii. 15. Luke xii. 1. Gal. ii. 13. 1 Pet. ii. 1. See the various readings on Ps. xxxiv. 16. (or xxxv. 16.) and 2 Mac. vi. 25.] 1 Tim. iv. 2. ἐν ὑποκρίσει ψευδολόγων, *through or by the hypocrisy or false pretences of liars*, as these words should, no doubt, be rendered. See Jos. Mede's Works, fol. p. 675. &c. and Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 461. &c. In Jam. v. 12. for the more common reading εἰς ὑπόκρισιν, the Alexandrian and two latter MSS. have ὑπὸ κρίσιν; which reading is

confirmed by the Syriac, Vulgate, and several other ancient versions, and admitted into the text, as the true one, by Griesbach. So our English translation, *into condemnation*; Martin's French, *sous la condamnation*.

Ὑποκριτής, οὗ, ὁ, from ὑποκρίνομαι, which see.

I. Properly, *a stage-player, who acts under a mask* (as the ancients did), *personating a character different from his own*. In this sense it is frequently used in the profane writers, (as by Epictetus, Enchirid. cap. 23. ὙΠΟΚΡΙΤΗΣ δράματος, 'the actor of a drama or play,') but not, strictly speaking, in the N. T. [See Ælian, V. H. vii. 7. Xen. Mem. ii. 2, 9. Basil. Caesar. Orat. i. p. 322.]

II. *A hypocrite, a counterfeit, a dissembler, a man who assumes and speaks or acts under a feigned character*. [Mat. vi. 2, 5, 16. vii. 5. xv. 7. xvi. 3. xxii. 18. xxiii. 13—29. Mark vii. 6. Luke vi. 42. xi. 44. xii. 56. xiii. 15. LXX, Job xxxiv. 30. xxxvi. 23. for ἤν a profane person, (see Simon. Heb. Lex.) Aquila (ap. Chrysost.) uses the word in Job xx. 5. where the LXX use ἀσιβής.] See Campbell's Prelim. Dissertat. p. 93. and his note on Mat. xxiv. 51. on which text comp. Luke xii. 46. [Schleusner remarks, that in the good Greek writers the word is not thus used simply, but with a genitive, as σωφροσύνης, &c. expressing the thing feigned. See Eustath. on Hom. II. H. p. 564.]

III. *A conjecturer, guesser, diviner*. In this sense, as best agreeing with the contexts, the excellent Raphelius explains the word, Mat. xvi. 3. Luke xii. 56. and shows that Homer and Herodotus use the V. ὑποκρίνασθαι for *interpreting dreams and portents*; and that in Lucian ὙΠΟΚΡΙΤΗΣ ὀνειρώων means in like manner an *explainer of dreams*. But in Mat. ὑποκριταὶ is not found in ten Greek MSS., three of which are ancient, nor noticed in the Vulg. and several old versions, and is by Griesbach marked as a word probably to be omitted. Wetstein, however, retains ὑποκριταὶ in the sense of *hypocrites*, "because they had asked a sign *deceitfully, πειράζοντες*." See Marsh's note 21. vol. i. p. 452. of his translation of Michaelis's Introduct. to the N. T.

Ὑπολαμβάνω, from ὑπό *under*, and λαμβάνω *to take, receive*.

I. *To receive*, q. d. *to take under*. occ. Acts i. 9. where see Kypke. [So Herod. i. 24. τὸν δὲ, δελφίνα λέγουσι ὑπολαμβάνοντα ἐξενέικαι ἐπὶ Ταίναρον *having taken him up on his back*. See Ps. xxx. 1.]

II. *To answer*, excipio, (see Virgil, Æn. ix. 258.) *to take up*, as it were. occ. Luke x. 30. where Raphelius and Wetstein show that the purest Greek writers use the same phrase ὙΠΟΛΑΒΩΝ Εἶπ' ἡ. [In Job ii. 4. iv. 1. vi. 1. Dan. iii. 9. (in some copies,) et al. it translates ἤν *to answer*. See Ælian, V. H. ii. 1, 34. xiv. 8. Xen. Cyr. ii. 2, 2. Anab. iii. 1, 31. et al. freq.]

III. *To suppose, apprehend, think, to take up*, as we say. occ. Luke vii. 43. Acts ii. 15. Thucydides and Demosthenes, cited by Wetstein, apply the V. in this sense. [LXX, Ps. i. 21. Job xxv. 3. Jer. xxxvii. 8. Wisd. xii. 24. xiii. 3. 2 Mac. xii. 12. See Zeune, Ind. Græc. in Xen. Anab. in

voc. Xen. de Rep. Lac. xi. 5. and also de Venat. iii. 6. Artemid. Oneirocr. i. 14. (of fancying in a dream.)]

ὑπολείπω, from ὑπό either expletive, or implying somewhat of *privacy*, and λείπω to leave.—To leave, relinquo, reliquum facio. ὑπολείπομαι, pass. to be left, remain. occ. Rom. xi. 3. [LXX, Gen. xxx. 36. xlv. 20. Josh. xiii. 1. Judg. vii. 3. I Sam. v. 4. xxx. 21. Joel ii. 14. et al. Xen. Cyr. i. 5, 27. Anab. iv. 3, 25. See Kuhn on Pollux. Onom. vi. 8. p. 588. (ed. Hemst.)]

ὑπολήνιον, ου, τό, the lake or large cavity under the wine-vat, so called as being ὑπὸ τὸν ληνόν under the wine-press. occ. Mark xii. 1. [LXX for πῦρ Is. xvi. 10. Joel iii. 13. Hagg. ii. 16. They translate the same word by πολήνιον, Is. v. 2. and by ληνός, Num. xviii. 27, 30. Deut. xvi. 13. et al.]

ὑπολιμπάνω, from ὑπό expletive, and λιμπάνω to leave, which from λείπω the same, as λαμβάνω from λήβω.—To leave. occ. 1 Pet. ii. 21. [This word occ. in Dion. Hal. Ant. i. 23. of streams failing or drying up.]

ὑπομένω, from ὑπό under or privately, and μένω to remain.

I. To remain under, that is, to endure or sustain a load of miseries, adversities, persecutions, or provocations, in faith and patience. [See 1 Cor. xiii. 7. 2 Tim. ii. 10. Heb. x. 32. xii. 2, 3, 7. James i. 12. 1 Pet. ii. 20. Job vi. 11. Mal. iii. 2. Joseph. A. J. iii. 2, 4. τὸν οὖν πόνον τῆς ἀνατάσεως τῶν χειρῶν ὁ Μωϋσῆς οὐχ ὑπομένων, Moses being unable to bear the fatigue of holding up his hands outstretched. (See Exod. xvii.) In Mat. x. 22. ὁ ὑπομείνας he that hath endured or persevered to the end. Comp. xxiv. 13. Mark xiii. 13. Rom. xii. 12. 2 Tim. ii. 12. Jam. v. 11. LXX, Dan. xii. 12. In the LXX it often translates ἡμεῖς to expect, and the like. See Ps. xxv. 2. xl. 1. Job vii. 3. Is. xxv. 9. In Greek writers it is often used of an army awaiting the attack of an enemy. e. g. Xen. An. vi. 3, 25—30. Herodian iii. 18. viii. 11. &c. Bretschneider in Heb. xii. 7. translates it to be subject to.]

II. To remain privately, stay behind. Luke ii. 43. Acts xvii. 14. [Xen. Anab. iv. 3, 15.]

ὑπομνησκω, from ὑπό under, and μνησκω to remind.

I. To put in mind, bring to remembrance, remind, suggest. [It governs an accusative of the person, as in 2 Pet. i. 12. Jude 5. Tit. iii. 1; sometimes both of the person and the thing, as in John xiv. 16. (Xen. H. G. iii. 3, 30. Herod. vi. 140. Thuc. vi. 148.) See also 2 Tim. ii. 14. In Xen. Hieron. xvi. 8. et al. it occ. with an accusative of the person and a genitive of the thing. This genitive sometimes has περί before it. See Matth. Gr. Gr. § 325.]

II. To remember. 3 John 10. See in 2 aor. pass. Luke xxii. 61. But in both these texts the V. may be understood in the former sense, and then ὑπενμίσηθαι in Luke will mean, "was reminded." [The 1st aor. pass. has often a kind of middle sense. See Matth. Gr. Gr. 493. c.]

ὑπόμνησις, εως, ἡ, from ὑπομνήω or ὑπομνησκω, which see.

I. Remembrance, recollection. 2 Tim. i. 5. ὑπόμνησιν λαμβάνων, calling to remembrance, remembering, recollecting. The modern Greek version renders it by ἀναθυμούμενος taking or having in mind. [See Wisd. xvi. 11.]

II. A reminding, putting in remembrance, commonefactio. 2 Pet. i. 13. iii. 1. [See 2 Mac. vi. 17.]

ὑπομονή, ἡς, ἡ, from ὑπομέμονα perf. mid. of ὑπομένω to sustain, which see.

I. A patient sustaining or enduring of adversities, afflictions, and persecutions, patience under a load of such sufferings. [See Rom. v. 3, 4. xv. 4. διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν, through the patience and comfort which the Scriptures recommend and supply. ibid. vers. 5. ὁ δὲ θεὸς τῆς ὑπομονῆς God the author or source of patience, as Wahl and Schleusner translate it, and not, as Bretschneider, "God who bears with patience our weakness." 2 Cor. i. 6. vi. 4. xii. 12. Col. i. 11. 1 Thess. i. 3. τῆς ὑπομονῆς τῆς ἐλπίδος the patient abiding in the hope, &c. (eure Geduld in der Hoffnung, Luther.) James i. 3, 4. v. 11. Rev. ii. 2, 3, 19. iii. 10. xiii. 10. xv. 12. In three passages in St. Paul it follows ἀγάπη in an enumeration of virtues. 1 Tim. vi. 11. 2 Tim. iii. 10. Tit. ii. 2. Comp. 1 Thess. i. 3. In 2 Pet. i. 6. ἀγάπη comes after ὑπομονή. In the LXX this word sometimes translates ἡμεῖς hope or expectation, and the like. See Ezz. x. 2. Jer. xvii. 13. &c.] ὑπομονὴν τοῦ Χριστοῦ, 2 Thess. iii. 5. "We render it the patient waiting for Christ; but it may rather signify Christian patience, or that patience with which Christ himself suffered the many injuries and afflictions through which he passed." Doddridge. Comp. Jam. v. 11. Rev. i. 9.

II. Patient continuance, perseverance. Rom. ii. 7. Heb. xii. 1. Comp. Luke viii. 15. and Campbell there. [See also Luke xxi. 19. Rom. viii. 25. Heb. xii. 1.]

ὑπονοέω, ὦ, from ὑπό denoting diminution, and νοέω to think.—To suppose, suspect, think. So the etymologist observes that "the preposition ὑπό imports the want of perfect knowledge; ὑπονοεῖν therefore signifies not perfectly to know what is proposed;" and thus the word is used likewise in the Greek writers. occ. Acts xiii. 25. (where see Wetstein.) xxv. 18. xxvii. 27. [LXX, Dan. vii. 25. Judith xiv. 14. Thuc. vii. 73.]

ὑπόνοια, ας, ἡ, from ὑπονοέω to suspect.—A suspicion, surmise. occ. 1 Tim. vi. 4. [Apocryph. Eccles. iii. 24. See Schol. on Eur. Phœn. 1150. and Reiske, Demosth. p. 1178, 2.]

ὑποπλέω, ὦ, 1 fut. -πλεύσω, from ὑπό under, and πλέω to sail.—Followed by an accusative, to sail under or near. occ. Acts xxvii. 4, 7.

ὑποπνέω, ὦ, 1 fut. -πνέσω, from ὑπό denoting diminution, and πνέω to breathe, blow.—To breathe or blow gently or softly, as the wind. occ. Acts xxvii. 13.

ὑποπόδιον, ου, τό, from ὑπό under, and πόδα accus. of ποῦς the foot.—Somewhat put under the foot, a footstool. Jam. ii. 3. Comp. Mat. v. 35. xxii. 44. [The earth is metaphorically called God's footstool. See Acts vii. 49. Mat. v. 35. and

LXX, Is. lxvi. 1. On Mat. xxii. 40. comp. Mark xii. 36. Luke xx. 43. Acts ii. 35. Heb. i. 13. x. 13. LXX, Ps. cx. 2. (or cix. 2.) This word does not occ. in good Greek writers. See Sturz, de Dial. Maced. p. 199. Paus. viii. 37.] In the LXX this word always answers to the Heb. רַגְלִי a *footstool*. [See Ps. xcvi. 5. (or xcix. 5.) and the passages quoted above.]

‘Υπόστασις, εως, ἡ, from ὑφίσταμαι to be placed or stand under, which from ὑπό under, and ἵστημι to place, or pass. ἵσταμαι to be placed, stand.

I. In general, *something put under*; hence used for a *basis* or *foundation*. Thus Mintert cites from Diodorus Siculus, ‘ΥΠΟΨΤΑΣΙΣ τοῦ τάφου, ‘the foundation of a sepulchral monument.’ [Comp. Ez. xliii. 11. In Ps. lxxviii. 2. it means a place to stand upon. Test. xii. Patr. p. 522. ἐν βρώμασιν ἐστὶν ἡ ὑπόστασις τῆς ἰσχύος, ‘in food is the foundation of strength.’]

II. *Substance*. Heb. i. 3. So Vulg. *substantia*, which word Jerome did not scruple to retain from the ancient Italic version, at a time when the Arian and Sabellian controversies were fresh in the minds of men¹. And to illustrate Heb. i. 3. comp. Col. i. 15. where εἰκών *image* answers to χαρακτήρ in Hebrews, and τοῦ Θεοῦ τοῦ ἀοράτου of the invisible God, to τῆς ὑποστάσεως αὐτοῦ of his substance. The word ὑπόστασις, as Campbell observes, “occurs often in the LXX, but it is never the version of a Hebrew word which can be rendered *person*,” and I add, that in two texts of that translation, namely, Job xxii. 20. Ps. cxxxviii. or cxxxix. 15. it is used in the sense of *substance*. See Ps. xxxviii. or xxxix. 5 or 6. καὶ ὕποΨΤΑΣΙΣ μου ὥσπερ οὐδὲν ἐνώπιόν σου. Comp. under χαρακτήρ II. [Bretschneider quotes from Artemid. iii. 14. that a rich man’s guardian φαντασίαν μὲν ἔχων πλούτου, ὑπόστασιν δὲ μὴ, ‘has the shadow of wealth, not the substance.’]

III. Applied to the mind, *firm confidence, confidence, constancy*. 2 Cor. ix. 4. xi. 17. Heb. iii. 14. Raphaelus on Heb. xi. 1. and Wetstein on 2 Cor. ix. 4. show that Polybius, Diodorus Siculus, and Josephus, apply the word in this sense. But comp. Kypke on 2 Cor. ix. 4. [The verb ὑφίστασθαι is often applied to soldiers standing firm in an engagement. See 1 Mac. iii. 53. v. 40, 44. vii. 25. For ὑπόστασις see Polyb. iv. 50. vi. 53. It does not occur in good Greek authors in the above senses, according to Lobeck on Phryn. p. 73.]

IV. *Confidence, confident or assured expectation*. Heb. xi. 1. This word in the LXX answers to the Heb. הַיָּהוּבָה *patient expectation*, Ps. xxxix. 8²; and the הַיָּהוּבָה *earnest expectation*, Ruth i. 12. Ezek. xix. 5.

‘Υποστέλλω, from ὑπό denoting *privacy, diminution, or under*, and στέλλω to send, repress, and in the mid. voice, to *withdraw*.

I. Act. and mid. intransitively, to *withdraw draw back*. Gal. ii. 12. Heb. x. 38. where Kypke shows that the verb is used by the Greek writers both for *fearing*, and for *withdrawing or hiding oneself through fear*. [On Heb. x. comp. Hab. ii. 4. and see LXX, Deut. i. 17. Exod. xxiii. 21. Job xiii. 8. Wisd. vi. 7.]

II. Mid. to *decline, shun*. Acts xx. 27.

III. Mid. transitively, to *keep back, suppress, in speaking or relating, dissimulate*. Acts xx. 20. where Wetstein shows that Demosthenes, +Olynth. A.† Isocrates, and other Greek writers, apply the word in the same manner. To the instances he and Elsner have produced may be added from Josephus, de Bel. i. 26, 2. ΜΗΔΕΝ ὕΠΟΨΤΕΛΛΑΘ’ ΜΕΝΟΣ, ‘*suppressing or concealing nothing*.’ See also Kypke.

‘Υποστολή, ἡς, ἡ, from perf. mid. of ὑποστέλλω.—A *withdrawing, a drawing back*. occ. Heb. x. 39. where the expression ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς is elliptical, τέκνα namely, or υἱοί, or rather *ἄνδρες*, being understood. Bos, under *ἄνθρωπος*, produces a similar ellipsis from Heliodorus, μὴ γίνου τῆς ὀργῆς ὄλος, (*ἄνθρωπος*, namely,) ‘be not quite a man of anger.’ So in Ps. cix. 4. we have ἤρεξ for ἤρεξ ἄνθρωπος ‘a man of prayer.’ Comp. Ps. cxx. 7. See also Wolfius. But Kypke, to avoid the Hebraism, thinks it better to supply *εἴ* before ὑποστολῆς, and *ἐκ* before πίστει; which are expressed Rom. ii. 8. iii. 26. Gal. iii. 7. [See Joseph. B. J. ii. 14, 2. A. J. xvi. 4, 3.]

‘Υποστρέφω, from ὑπό expletive, and στρέφω to turn, return.—To *return*. Mark xiv. 40. Luke i. 56. [ii. 39, 43, 45. iv. 1, 14. vii. 10. viii. 37, 39, 40. ix. 10. x. 17. xi. 24. xvii. 15, 18. xix. 12. xxiii. 43, 56. xxiv. 9, 33, 52. Acts i. 12. viii. 25, 28. xii. 25. xiii. 13, 34. xiv. 21. xx. 3. xxi. 6. (comp. Esth. vi. 12.) xxii. 17. xxiii. 32. Gal. i. 17. Heb. vii. 1. Gen. xiv. 17. l. 14.]

‘Υποστρωννύω, from ὑπό under, and στρωννύω to strow.—To *strow under*, subterfuge. occ. Luke xix. 36. [Is. lviii. 5. comp. Eccles. iv. 30. Xen. Cyr. viii. 8, 8.]

‘Υποταγή, ἡς, ἡ, from ὑποτάγαι perf. mid. of ὑποτάσσω.—*Subjection, submission*. occ. 2 Cor. ix. 13. Gal. ii. 5. 1 Tim. ii. 11. iii. 4.

‘Υποτάσσω, or -τω, from ὑπό under, and τάσσω or -τω to set in order.

[I. To set or place under in an orderly manner. The word, as Leigh on Rom. xiii. 1. quoted by Parkhurst, says, signifies an *orderly subjection*. Thus, 1 Cor. x. 32. Schleusner takes the meaning to be, that “they who are inspired ought to give way to one another, to bind themselves to a certain order, and permit each to speak in order.” So Bretschneider; and Macknight says, “the spiritual gifts of the prophets are under the command of the prophets, so that they can exercise or forbear to exercise them as they choose.” They might remain silent while another was speaking, as he explains it further in his note. Again, in v. 34. of the same chapter, Schleusner says, “the women should subject themselves to the constituted order of things, i. e. should give up to the men the privilege of speaking in the public assemblies.” Bretschneider refers to Ps.

¹ See Campbell’s Prelim. Dissertat. p. 508. &c.

² [Aquila has καταδοκία; Symmachus, ἀναμονή. Ernesti observes very rightly, that ὑφίστασις is used by Greek writers to denote to have a clear, undoubted persuasion, as in Diod. Sic. i. 6, 11. See his excellent remarks on the absurd philosophical interpretation of this word in his Tract on “The Folly of Philosophizing in interpreting Scripture.”]

xxxvii. 7. lxii. 5. where ὑποτάσσω represents $\square\eta\eta$, and implies silent submission.]

[11. To subject any one to another, cause him to render obedience; and in the middle, to subject one's self, i. e. to obey, show due obedience and respect, and even to perform the offices due to another. Luke ii. 51. x. 17, 20. Rom. viii. 7, 20. x. 3. xiii. 1, 5. 1 Cor. xv. 27, 28. xvi. 16. Eph. i. 22. v. 21, 22. Phil. iii. 21. Tit. ii. 5, 9. iii. 1. Heb. ii. 5, 8. xii. 9. 1 John iv. 7. 1 Pet. ii. 13, 18. iii. 1, 5, 22. v. 5. See 1 Chron. xxix. 24. Dan. vi. 13. Ps. viii. 7. 2 Mac. viii. 9. Arrian, D. E. iii. 24. Ælian, V. H. ii. 41.] On 1 Cor. xvi. 16. Kypke remarks, that the particle καί before ὑμεῖς shows that the phrases εἰς διανομίαν τάσσειν, and εἰσὶν ὑποτάσσειν, are nearly equivalent, and consequently that ὑποτάσσεσθε must not be understood in a strict sense, but only as implying an obsequious readiness to perform all offices of love τοῖς τοιοῦτοις, i. e. to those saints mentioned ver. 15.

ὑποτίθημι, from ὑπό under or before, and τίθημι to put.

1. In general, to put under. occ. Rom. xvi. 4. εἰσὶν ἑαυτὸν τράχηλον ὑπέθηκαν, 'they have put their own necks under,' the sword, namely, (so Diod. Sic. in Wetstein, ΤΙΘΕΝΤΟΣ 'ΕΑΥΤΟ'Ν ὙΠΟ ΤΟ'Ν ΣΙΔΗΡΟΝ,) that is, they have exposed themselves to the most imminent danger of their lives. [Arrian, D. E. iii. 24. ἐπέθηκας τὸν τράχηλον. Ælian, V. H. x. 16. Gen. xlix. 15. 2 Chron. ix. 18. Eccus. vi. 27. 2 Mac. xiv. 41.]

II. To [suggest, supply advice,] exhort, persuade, advise. (Comp. ὑποεἰκνυμι.) occ. 1 Tim. iv. 6. [Jer. xxxvi. 25. Philostr. Proëm. ad Vit. Soph. p. 481. Joseph. Ant. i. 1, 4. vi. 6, 2. viii. 5, 8.]

ὑποτρέχω, [to run below, run by, run under. In Acts xxvii. 16. Schleusner takes it to be running to, I suppose in the same way as we should say, running under a little island, i. e. sailing to it and keeping under its shelter. Bretschneider and Kühnöl say, running by, being carried past. Comp. Eccus. xxxvi. 7.]

ὑποτύπωσις, εἰς, ἡ, from ὑποτυπώω to draw a sketch or first draught, as painters do when they begin a picture, informo, delineo, (so Aristotle, [Eth. i. 7.] from ὑπὸ denoting extenuation, and τυπώω to form, fashion, and this from τύπος a form, pattern, &c. which see.

1. A delineation, sketch, concise representation or form. occ. 2 Tim. i. 13. That this is the sense of the word, Wetstein, on 1 Tim. i. 16. has abundantly proved from the use of the Greek writers, who likewise apply the ὑποτύπωσις, the adjective ὑποτυπωτικός, and the adverb ὑποτυπωτικῶς, in the same view. See also Wolfius. So Rosenmüller. Schleusner says, an exemplar in the mind, or what the Platonists call an ἰδέα.]

II. A pattern, example. occ. 1 Tim. i. 16. So Hesychius explains πρὸς ὑποτύπωσιν by πρὸς σημείον for a sign; and Ἐκκεμενίος by πρὸς ὑποδείγμα, πρὸς ἀπόδειξιν, πρὸς παράκλησιν, 'for an example, for a specimen, for a comfort.'

ὑποφέρω, from ὑπό under, and φέρω to bear.—To suffer, (which from the Latin *suffero*, derived (645)

in like manner from sub *under*, and *fero* to *bear*,) to undergo, sustain, endure, bear. occ. 1 Cor. x. 13. 2 Tim. iii. 11. 1 Pet. ii. 19. It is applied in the same sense by the Greek writers. See Wetstein on 1 Cor. [Job ii. 10. Prov. vi. 33. Amos vii. 19. Micah vii. 9. 2 Mac. ii. 28. vi. 30.]

ὑποχωρέω, ὦ, from ὑπό privately, and χωρέω to go.—To withdraw, retire. occ. Luke v. 16. ix. 10. [Judg. xx. 37. Eccus. xiii. 13. Hom. II. xxii. 96.]

ὑπωπιάζω, from ὑπώπιον that part of the face which is under the eyes¹, afterwards used for what we call a black eye, that is, a livid tumour under the eye, occasioned by a blow². ὑπώπιον is a plain derivative from ὑπό under, and ὦψ, gen. ὦπος, the eye.

I. Properly, to strike an antagonist under the eye, as the boxers in the Grecian games did, and so to give him a black eye, sugillo. Hence

II. Applied figuratively to buffeting, and, as it were, mortifying the body by various self-denials. 1 Cor. ix. 27. [Schleusner says, that either this is the meaning, or it is to subdue and beat down the evil desires of the mind.]

III. To stun or weary by continual importunities, obtundo. Luke xviii. 5. But I have not met with the verb thus applied in any of the Greek writers.—For further satisfaction the reader may consult Suicer, Thesaur. on the word, Wetstein and Kypke on Luke, and Wolfius on 1 Cor.

ὑς, ὅς, ὁ, ἡ, from σὺς the same, substituting the aspirate breathing for the sibilant letter.—A hog, a boar, or sow, sus. Our Eng. *sow*, plur. *swine*, (q. *sowen*, so *kine* for *cowen*,) seems, by the way, nearly related to the Greek σὺς. occ. 2 Pet. ii. 22. See Bochart, vol. ii. 705. [On the Proverbs, see Vorst, de Adag. N. T. c. 4. Lev. xi. 7. Prov. xi. 22.]

ὑΣΣΩΠΟΣ, ον, ἡ, from the Heb. זִיזִי the same, to which this word constantly answers in the LXX.—*Hyssop*, a species of herb. occ. John xix. 29. Heb. ix. 19. It is manifest from a comparison of John xix. 29. with Mat. xxvii. 48. and Mark xv. 36. that if ὑσσώπω (in which all MSS. agree, see Mill, Wetstein, and Griesbach,) be the true reading in John, that word must be considered as synonymous with the κάλαμος or stalk of the other evangelists; and accordingly Salmasius, cited by Wolfius, (whom *see*,) proves that there was a species of *hyssop* whose stalk was sometimes two feet long, which was sufficient to reach a person on a cross, that was by no means so lofty as some erroneously imagine. See also Scheuchzer's *Physica Sacra* on Mat. xxvii. 48. [Schleusner, under κάλαμος, makes the thing intended in Mat. xxvii. 48. and Mark xv. 36. to be a stick made of the *Arundo sativa*; but here he says, that, comparing these places with that of St. John, it is clear that in the latter κάλαμος ὑσσώπου is meant. See κάλαμος. Ex. xii. 22. Num. xix. 6, 18. 1 Kings iv. 33.]

ὑστερέω, ὦ, from ὕστερος.

I. [To be behind, as in time, or in arriving.

¹ [See Hom. II. xii. 463.]

² [See Pol. ii. 4, 52. Schol. Aristoph. Ach. 550. Vesp. 528. Prov. xx. 29. Faber, Agonist. 14. Schwarz, Comm. Cr. p. 1368.]

Polyb. ix. 13. Xen. An. i. 7, 10. Hell. iii. 5, 18. v. 1, 13. Eur. Phœn. 99, 3. Herod. i. 70. [*to be too late*.] I should refer to this sense Heb. iv. 1. and xii. 15. where Schleusner says that the image is taken from the Greek games, where those who are *behind* in the race lost the prize. He, however, refers these places to sense III. See also 1 Cor. i. 7.]

II. [*To be behind in dignity*,] *to be inferior to*, or *worse*, i. e. than others in the sight of God. Comp. περισσεύω VI. occ. 1 Cor. viii. 8. [2 Cor. xi. 5. xii. 11. I should add 1 Cor. xii. 24; but see below.]

III. [*To be in want of*, *to be without*, *to be deprived of* or *deficient in*, *to miss*, *to be wanting*. Mat. xix. 20.]—Τί ἐτι ὑστερῶ; in or as to what am I yet wanting or deficient? for τί seems not to be governed of the V. ὑστερῶ, which requires a genitive, (see Wetstein on Mat.) but of the preposition κατὰ understood. [Luke xxii. 35. (*to be in want of*).—Mark x. 21. John ii. 3; in which two last places the sense is neuter. Rom. iii. 3. where Parkhurst says, *to fall short of*, *fail of attaining*. Comp. Is. li. 14. Neh. ix. 21. Ps. xxxix. 4. Eccles. xi. 12. xiii. 6. Eur. Iph. Aul. 1202.] Comp. 1 Cor. xii. 24. Ὑστερόμαί, οὔμαι, *to be in want or need*, *to suffer want*. Luke xv. 14. 2 Cor. xi. 8. Phil. iv. 12. Heb. xi. 37.

Ὑστέρημα, ατος, τό, from ὑστερήμαι perf. pass. of ὑστερέω.

I. *What is wanting, deficiency, defect*. 1 Cor. xvi. 17. Phil. ii. 30. Col. i. 24. 1 Thess. iii. 10. [Schleusner understands the word, in the two first of these passages, as meaning *absence*, i. e. *deficiency of the presence of a person*. Macknight on the first observes, that this makes no difference in the sense.]

II. *Want, penury*. Luke xxi. 4. 2 Cor. viii. 13, 14. ix. 12. xi. 9.—This word in the LXX generally answers to the Heb. חָסַר or חָסַר defect, want. [Judg. xviii. 10. xix. 19, 20. Prov. xxi. 5. Ezr. v. 9. Eccl. ii. 15. The word is found in no profane writer. The expression ἀναπλήρουν τὰ ὑστερήματα occ. Test. xii. Pat. p. 747.]

Ὑστέρησις, εως, ἡ, from ὑστερέω.—*Want, penury, poverty*. occ. Mark xii. 44. Phil. iv. 11.

ὙΣΤΕΡΟΣ, α, ου. In the N. T. it is applied only to time; *latter, posterior*. occ. 1 Tim. iv. 1. ἐν ὑστέροις καιροῖς, in the latter times, i. e. in the times of the Messiah. See Whitby, and comp. under ἔσχατος I. Ὑστερον, neut. used adverbially.—*After, afterwards, at length, last of all*. See Mat. iv. 2. xxi. 29, 37. xxii. 27. [xxv. 11. xxvi. 60. Mark xvi. 14. (*a little after*, as in Ælian, V. H. i. 16. viii. 16.) Luke iv. 2. xx. 32. John xiii. 36. Heb. xii. 11. Prov. xxiv. 32. Jer. xxix. 2. Prov. v. 4.]

Ὑφαντός, ἡ, ὅν, from ὑφαίνω *to weave*, which from ὑφάω the same.—*Woven*. occ. John xix. 23.

Ὑψηλός, ἡ, ὅν, from ὕψος *height*. [Ex. xxvi. 31. xxviii. 6. Hom. Od. iv. 218. Thuc. ii. 97.]

I. *High*, in a natural sense. Mat. iv. 8. [xvii. 1. Mark ix. 2. Luke iv. 5. Rev. xxi. 10, 12. In Heb. i. 3. as in Ps. xcii. 4. Is. xxxiii. 15. xxxiii. 5. Jer. xxv. 30. it is *heavenly*, there being an ellipse of τόποις or μέρεσι. In Heb. vii. 26. it is figu-

ratively taken, *higher than the heavens*, i. e. *placed in the highest dignity*.] Μετὰ βραχίονος ὑψηλοῦ, *with a high arm*. occ. Acts xiii. 17. This is an Hellenistical phrase. The LXX very often use βραχίων ὑψηλός for the Heb. נָטַח זְרֹעוֹ, *a stretched-out arm*, Exod. vi. 6. Deut. iv. 34. et al. freq.

II. *High, lofty, exalted*, in a figurative sense. Rom. xii. 16. In Lucian's Hermotim. t. i. p. 534. the expression, ὙΨΗΛΑ ἄνδρ' ἦδη ΦΡΟΝΕΙΣ, 'you now *mind high things*,' is applied to one who was desirous of attaining the heights of philosophy. [Schleusner and others take it in a bad sense, *proud*, as in 1 Sam. ii. 3. Is. ix. 9. See Ovid, Ep. iv. 150.]

III. *Highly esteemed*. Luke xvi. 15.

Ὑψηλοφρονέω, ῶ, from ὑψηλός *high*, and φρονέω *to think*.—*To be high-minded, proud, arrogant*. occ. Rom. xi. 20. 1 Tim. vi. 17. Comp. Rom. xii. 16. under ὑψηλός II.

Ὑψιστος, η, ου. Superlat. from adverb ὕψι *on high, aloft*, or from the noun ὕψος.—*Highest, or most high, summus, supremus*. It seems to be spoken of *heaven*, Luke ii. 14. Mat. xxi. 2. Mark xi. 10. Luke xix. 38. ἐν τοῖς ὑψίστοις *in the highest heavens*, as that expression is applied by the LXX for the Heb. עֲלֵיוֹתָי Job xvi. 19. Ps. cxlviii. 1. Ὑψιστος is also used as a title of the true God, either joined with Θεός, Mark v. 7. Luke viii. 28; or by itself, Luke i. 35, [52,] 76. vi. 35. [See Acts vii. 48. xvi. 17. Heb. vii. 1.] In this latter view it often in the LXX answers to the Heb. יְיָ or Chald. ܝܫܬܝܐ the *High One*, or *Most High*. See inter al. Gen. xiv. 18, 19, 20, 22. Dan. iii. 27, 33. iv. 14. The profane writers in like manner sometimes give this title to their Jupiter, as Pindar, Nem. i. 90. Διὸς Ὑψίστου; xi. 2. Ζηνὸς Ὑψίστου.

Ὑψος, εος, ους, τό.

I. *Height*. Rev. xxi. 16. Comp. Eph. iii. 18. [2 Chron. iii. 14. Ez. xliii. 14.]

II. It denotes the *highest or holy heavens*, where God is peculiarly present. Luke i. 78. xxiv. 49. Eph. iv. 8. Comp. οὐρανός II. [2 Sam. xxii. 17. 2 Kings xix. 22. Ps. xl. 26.]

III. *Height, exaltation, dignity*, in a spiritual sense. James i. 9. Comp. ii. 5. Rom. viii. 17. &c. [Ez. xxxi. 2. Job v. 11.]

Ὑψόω, ῶ, from ὕψος.

I. *To lift up, set or place on high, elevate, exalt*. John iii. 14. viii. 28. xii. 32, 34. Comp. Mat. xi. 23. and see Campbell on John iii. 14. [Schl. says, that in the first of these places of St. John, it is *to raise on the cross*; in the last three, *to take away, kill*, after the example of the Hebrew עָרַף. Kühnöl understands it in all of them, of *lifting up on the cross*. Lampe and Tittmann think, that with this meaning in the three last places is united a secondary reference to Messial's future exaltation. I do not know in what sense Parkhurst takes it.]

II. *To raise up, elevate, exalt to a more happy and glorious condition*. [Mat. xxiii. 12. (2nd time.)] Luke i. 52. [x. 15.] Acts xiii. 17. 2 Cor. xi. 7. James iv. 10. 1 Pet. v. 6. Comp. Acts ii.

¹ So Phylo-Byblus and Sanchoniathon explain 'ΕΛΙΟΥΝ by ὙΨΙΣΤΟΣ, Eusebius Præp. Evang. i. 10. p. 36. A.

33. v. 31; and on Acts xiii. 17. see Wolfius and Kypke. [Some interpret that place, *he made the people powerful and numerous*. See Gen. xli. 52. xlviii. 19. Some say, *he showed great kindness to the people*. The word is used of *enriching*, in Gen. xxiv. 25. and so Schleusner explains 2 Cor. xi. 7. See 1 Chron. xvii. 17. 1 Kings xiv. 7. Eccles. xv. 5. Diog. L. i. 3, 2. Eur. Phœn. 417.]

III. Ὑψοῦν ἑαυτὸν, *to lift up or exalt one's self, i. e. with pride and self-conceit*. Mat. xxiii. 12. [1st time] Luke xiv. 11. xviii. 14. [2 Chron. xxvi. 16. Deut. viii. 14. xvii. 20.]

Ὑψωμα, ατος, τό, from ὑψωμαι perf. pass. of ὑψόω.

I. *Height*, i. e. of honour or prosperity. Rom. viii. 39. [Schleusner says, that the phrase here means *heaven and earth*. Bretschneider says, that either *heaven and earth* or *the things in them* are intended. See Prov. xxv. 3.]

II. *Elevation, height, a high thing*, in a spiritual sense. 2 Cor. x. 5. where see Macknight. Comp. 1 Cor. i. 19, 20. &c. iii. 19, 20. [Schleusner and Bretschneider understand *pride* here. occ. Job xxiv. 24.]

Φ.

Φ, φ, *Phi*. The twenty-first of the more modern Greek letters, and the second of the five additional ones. Its name seems to be taken from that of the Greek Π *Pi*, to which in sound also it is the correspondent aspirate. Its more modern form φ bears a manifest resemblance to the Heb. פ or פ; but its ancient¹ one ϕ appears to come still nearer to פ. In Greek derivatives from the Hebrew, Φ frequently corresponds to פ, as in many of the following words.

ϕάγος, ου, ὁ, from φάγω *to eat*.—*Gluttonous, a glutton, an excessive or intemperate eater*. occ. Mat. xi. 19. Luke vii. 34.

ΦΑΓΩ.

I. *To eat*. [Mat. vi. 25, 31. xii. 4. xiv. 6, 20. xv. 20, 32, 37. xxv. 35, 42. xxvi. 17, 26. Mark ii. 26. iii. 20. v. 43. vi. 31, 36, 37, 42, 44. viii. 1, 2, 8, 9. xi. 14. xiv. 12, 14, 22. Luke iv. 2. vi. 4. vii. 36. viii. 55. ix. 13, 17. xii. 19, 22, 29. xiii. 26. xiv. 1. (See Fischer, Prol. xii. de Vit. Lex. N. T. p. 304.) xv. 23. xvii. 8. xxii. 8, 11, 15, 16. xxiv. 43. John iv. 31—33. v. 5, 23, 26, 31, 49, 58. xviii. 28. Acts ix. 9. x. 13, 14. xi. 7. xxi. 12, 21. Rom. xiv. 2, 21, 23. 1 Cor. viii. 8, 13. ix. 4. x. 3, 7. xi. 20, 21, 24, 32, 33. 2 Thess. ii. 8. Heb. xiii. 10. Rev. ii. 14, 20. x. 10. xvii. 16. xix. 18. Gen. iii. 2, 17. Ruth ii. 14.] In Mark xiv. 22. φάγετε is wanting in twelve MSS., six ancient, in both the Syriac and in other old versions, and is by Griesbach rejected from the text. It seems a spurious addition from Mat. xxvi. 26.—On 1 Cor. xv. 32. comp. Wisd. ii. 1—9. and see Elsner and Wetstein. Many of the odes of Anacreon and of Horace afford excellent and striking comments on the Epicurean maxim in 1 Cor. xv. 32.

II. *To eat, spiritually, to feed on by faith*, and so be sustained to a spiritual and eternal life. See John vi. 50, 51, 53. &c. [Comp. iv. 32. Rev. ii. 7, 17.]

III. *To eat, corrode*. James v. 3. where φάγειται is the 3rd pers. 2nd fut. mid. for φαγεῖται; so φάγεται, Luke xvii. 8. the 2nd person of the same tense, for φαγῇ thou shalt eat, and φάγονται, Rev. xvii. 16. 3rd pers. plur. for φαγοῦνται. [Is. lx. 16.]

Φαιλόνης, or Φαιλώνης, ου, ὁ, according to

some MSS. and editions cited by Wetstein on 2 Tim. iv. 13. But see Φελόνης.

ΦΑΙΝΩ. [From φάω *to shine*, or φάος *light*.]

I. [To make to appear, bring to light. Then in the mid.] *to appear, be seen*. Mat. i. 20. ii. 13, 19. On Mat. ii. 7. Wetstein remarks that not only the fixed stars, but also halos, perihelia, and comets, are by Aristotle called phenomena. Comp. Acts xxvii. 20. and Wetstein on Heb. xi. 3; on which last text comp. 2 Mac. vii. 28. Vatic. and Alexandr. In James iv. 14. observe the beautiful Paronomasia, φαίνομένη—ἀφανιζομένη. [And so in the] pass. *to appear, seem*. Mat. vi. 5, 16. [ix. 33. xiii. 26.] xxiii. [27,] 28. [xxiv. 30. Mark xvi. 9. James iv. 14. Rev. xviii. 23. In the following passages it appears to be little more than to be. Rom. iv. 17. vii. 13. 2 Cor. xiii. 7. Heb. xi. 3. Xen. Mem. iv. 2, 7.]

II. *To shine, as light or a luminous body*. 2 Pet. i. 19. Rev. i. 16. viii. 12. xxi. 23. Comp. John i. 5. v. 35. 1 John ii. 8. [Comp. also Mat. xxiv. 27. Phil. ii. 15.]

III. *To seem, appear, be thought*. Mark xiv. 64. where Wetstein shows that the Greek writers apply the V. in this sense. Comp. Luke xxiv. 11. [Gen. xlii. 15. Prov. xxi. 2. Aristoph. Plut. 198.]

IV. *Φαίνομαι*, mid. *to appear* in judgment. 1 Pet. iv. 18.

Φανερός, ὁ, ὄν, from φαίνομαι *to appear*.

[I. *Manifest, apparent to others, known*. Parkhurst makes the following division, to which there is no particular objection.]—*Apparent, manifest, plain*. Gal. v. 19. 1 Tim. iv. 15. 1 John iii. 10. [Rom. i. 19. 1 Cor. iii. 13.]—*Apparent, manifest, known*. Luke viii. 17. Acts iv. 16. vii. 13. Phil. i. 13. Φανερόν ποιεῖν, *to make known*. Mat. xii. 16. Mark iii. 12. [1 Mac. xv. 9. Polyb. x. 8, 14. Xen. Mem. iii. 9, 2. 1 Cor. xi. 19. xiv. 25.]—*Apparent, public, open*. So ἐν τῷ φανερῷ, *in public, openly*. Mat. vi. 4, 6, 18.—*Public, publicly famous or eminent*. Mark vi. 14.

II. *Apparent, seeming*. Thus ἐν τῷ φανερῷ means *in appearance or outward show*. Rom. ii. 28. twice.

Φανερώω, ὦ, from φανερός.

I. *To make manifest, show forth, show*. [Gen. xlii. 16. Deut. xxix. 28. Prov. xv. 11. Is. viii. 16.] John [i. 31.] ii. 11. [iii. 21.] vii. 4. [Of showing one's self publicly.] ix. 3. [xvii. 6.] xxi. 1, 14.

¹ See Montfaucon's Palæograph. Græc. p. 142.

Mark iv. 22. xvi. 12, 14. Comp. Rom. i. 19. iii. 21. Col. iii. 4. 1 Tim. iii. 16. [We may also add Rom. xvi. 1. 2 Cor. ii. 14. iii. 3. iv. 10. v. 10, 11. vii. 12. xi. 6. Eph. v. 13. Col. i. 26. iv. 4. 2 Tim. i. 10. Tit. i. 3. Heb. ix. 2. 1 Pet. i. 20. v. 4. 1 John i. 2. ii. 10, 11, 28. iii. 2, 5, 8. iv. 9. Rev. ii. 18. xv. 4. In the following passages Parkhurst supplies the sense]—*To make manifest or known.* Rom. xvi. 26. 1 Cor. iv. 5. Comp. 1 John iii. 2. [Jer. xxxiii. 6. On the construction of Rom. iii. 21. see Abresch, Diluc. Thuc. p. 94.]

Φανερός, adv. from φανερός.

I. Apparently, manifestly, plainly. Acts iii. 3.

II. Apparently, openly. Mark i. 45. John vii. 10. [Thuc. i. 87. Dem. p. 479, 9.]

Φανέρωσις, εως, ή, from φανερώω.—*A manifestation, a making, or a being made, manifest.* occ. 1 Cor. xii. 7. 2 Cor. iv. 2.

Φανός, οὔ, ό, from φαίνω to shine.—The old grammarians (whom see in Wetstein on John¹) inform us that this word anciently signified a torch or flambeau, and in more modern times, a kind of lantern, or instrument to hold a light. So Hesychius, Ἀττικοὶ λυχνούχον ἐκάλουν, ὃ ημεῖς νῦν φανόν, ‘the Attics called that λυχνούχος, q. d. a light-holder, which we now call φανός.’ [Thomas M. says, φανός ἐπὶ λαμπάδος· ἀλλὰ μὴ ἐπὶ κερατίνου λέγε. τοῦτο δὲ λυχνούχον. See Phryn. p. 59. ed. Loebck.] occ. John xviii. 3. where λαμπάδων seems to denote torches, and φανῶν lanterns. Harmer, Observations, vol. ii. p. 431, 2. says, “Whether it precisely means lanterns, as our translators render the word, I do not certainly know. If it doth, I conclude, without much hesitation, that it signifies such *linen lanterns* as Dr. Pococke gives an account of, [and which he describes as *large lanterns* made like a pocket paper-lantern², the bottom and top being of copper tinned over, and, instead of paper, made with linen, which is extended by hoops of wire, so that when it is put together it serves as a candlestick, &c.; and they have a contrivance to hang it up abroad by means of three staves]; and if so, the evangelist perhaps means that they came with such lanterns as people were wont to make use of when abroad in the night; but lest the weakness of the light should give an opportunity to Jesus to escape, many of them had torches, or such large and bright burning lamps as were made use of on nuptial solemnities, the more effectually to secure him. Such was the treachery of Judas, and the zeal of his attendants!” [Dion. Hal. ix. p. 720. φανῶς ἔχοντες καὶ λαμπάδας. Artem. v. 20. Xen. de Rep. Lac. v. 7.]

Φαντάζω, from πέφανται 3 pers. perf. pass. of φαίνω.—*To cause or make to appear.* Φαντάζομαι, pass. to appear. Hence particip. neut. φανταζόμενον, τό, that which appears or appeared, the appearance, sight. occ. Heb. xii. 21. [Wisd. vi. 16. Ag. et Theod. Is. lvi. 10. Eur.

Andr. 876. Diod. Sic. i. 17. Plato, Phileb. § 114. ed. Stallb.]

Φαντασία, ας, ή, from φαντάζω.—*Show, pomp, pompous show, parade.* occ. Acts xxv. 23. where Raphaelus cites Polybius often using the word in the same view, [as x. 40, 6.] to whom Wetstein adds others of the Greek writers. [See Diod. Sic. xii. 33.] It is a striking remark of this latter commentator, that king Agrippa and his sister Berenice made this *pompous show* in the very city where their father had so dreadfully perished for his pride. Comp. Acts xii. 19, 21—23. [See Gataker on M. Anton. i. 7. Schwarz, Comm. Cr. p. 1377.]

Φάντασμα, ατος, τό, from πεφάντασμαι perf. pass. of φαντάζω.—*An apparition, a spectre, a phantom.* occ. Mat. xiv. 26. Mark vi. 49. So Plato applies the word, Phaed. § 30. ὥσθι ἅττα ψυχῶν σκιοειδῆ ΦΑΝΤΑΣΜΑΤΑ, ‘some shadowy apparitions of souls have been seen.’ [Wisd. xvii. 15. Plin. Ep. vii. 27, 1. Φάσμα is often so used, as Ælian, V. H. ix. 2. xii. 1. Φάντασμα is used of various appearances in Josephus, Ant. i. 20, 2. v. 6, 1. Artem. i. 2. Macrobi. Somn. Scip. i. 3.]

ΦΑΨΑΓΞ, αγγος, ή.—*A precipice, a deep and broken valley.* occ. Luke iii. 5. [Gen. xxvi. 17, 19. Prov. xxx. 17. Is. xl. 4. Ez. xxxviii. 20. Eur. Iph. T. 277. Cycl. 664. Ælian, V. H. xiii. 1. Xen. de Ven. v. 16. Diod. Sic. iii. 36. xx. 25. Polyb. iii. 52, 8.]

ΦΑΡΙΣΑΙΪΟΣ, ου, ό.—*A Pharisee.* The Pharisaical was, in the time of our Saviour, the principal and most numerous of the Jewish sects. Its leaders had their appellation from the Heb. פָּרִישִׁי, either in the sense of expounding, as setting up for eminent expounders of the law, or rather from the same verb as denoting to separate: “Whence,” says Mintert, “φαρισαῖος is the same as ἀφορισμένος separated, (comp. Rom. i. 1. and under ἀφορίζω III.) for they separated themselves from the common conversation of men, 1. to the study of the law, to which they applied continually; 2. in holiness of life and ceremonial purity they were separated from the vulgar” (the פָּרִישִׁי, people of the earth, as they contemptuously called them): “for they thought themselves much more holy than the common people.” See Luke xviii. 11, 12. “3. their garments, for they wore peculiar ones, to distinguish themselves from the vulgar.” In 1 Mac. ii. 42. among the persons who joined Mattathias against Antiochus Epiphanes, about 167 years before Christ, are named the Asideans (MS. Alexand. Ἀσιδαῖων, ed. Complut. et Ald. Ἀσιδαίων), who are there described as ἐκονσαζόμενοι τῷ νόμῳ, voluntarily devoted to the law: “for, after the settling of the Jewish church again in Judea, on their return from the Babylonish captivity,” says Prideaux, “there were two sorts of men among the members of it; the one, who contented themselves with that only which was written in the law of Moses, and these were called Zaddikim (צַדִּיקִים) the righteous; and the other, who, over and above the law, superadded the constitutions and traditions of the elders, and other rigorous observances, which, by way of supererogation, they voluntarily devoted themselves to: and these,

¹ [See also Blomf. on Æsch. Ag. 275. Casaubon on Athen. xv. p. 699. Valck. ad Ammon. ii. 16.]

² Niebuhr gives a similar description of a travelling lantern, which he had in Egypt. “Notre lanterne étoit faite de toile, et pouvoit se plier comme les petites lanternes de papier, que font les enfans en Europe; mais la nôtre étoit beaucoup plus grande, et le couvercle aussi bien que le fond étoit de toile.” Voyage en Arabie, t. i. p. 171.

being reckoned in a degree of holiness above the others, were called *Chasidim* (חסידים) the pious: from the former of them were derived the sects of the Sadducees and Karaites, and from the latter, the Pharisees and the Essenes." Connex. 1st edit. 8vo. vol. ii. p. 181, 2. an. 167¹.

¹ The Asideans are mentioned also 1 Mac. vii. 13 2 Mac. xiv. 6. The principal tenets of the Pharisees were as follows:—

1. In opposition to the Sadducees, they maintained the existence of angels and spirits, and the doctrine of the resurrection. (See Acts xxiii. 8.) According to Josephus*, indeed, one should suppose that the resurrection they taught was only a kind of Pythagorean transmigration of souls from one body to another, and that, too, limited to the souls of the righteous. But it is certain that the resurrection of the same body was, long before this, the popular tenet of the Jews; (see 2 Mac. vii. 9—11, 14, 23, 29, 36. xii. 43, 44. comp. Heb. xi. 35†) and St. Luke says absolutely that the Pharisees confess the resurrection, Acts xxiii. 8. Comp. eh. xxiv. 15. xxvi. 6. xxviii. 20. And therefore I cannot help thinking that Josephus, in the above instance, as in some others†, was guilty of prevarication, and accommodated his account to the taste of the heathen, the unbelieving part of whom, it is well known, treated the resurrection of the body, when plainly preached to them by the disciples of Christ, with the utmost contempt and scurrility §. As for the traces of the Pharisaical transmigration, which are supposed to be found in the gospels, they are far too weak to be set in opposition to the positive evidence above produced. The learned and elegant Rotheram, in his Essay on Faith, note, p. 72, 73. has shown that even John ix. 2. may much better be referred to the notion the Jews had, that "all their sufferings descended upon them from the crimes of their fathers, and were wholly unmerited on their part." Comp. ver. 34. and see Ezek. xlviii. and Bp. Pearce's note on John ix. 2.

2. With regard to the Pharisaical doctrine concerning Fate and Free-will, Josephus says, 'The Pharisees imputed all things to Fate ||; but adds, that they did not hereby deprive the human will of its freedom.' Our learned Bp. Bull §, however, seems to have proved that they attributed ALL to Fate, or, as some of them expressed it, to the heavens, i. e. to that chain of natural causes of which the heavens were the chief, and to which, according to them, the Creator had, at the beginning, subjected all things, even the virtues and vices of men.

3. "But the main distinguishing character of this sect," says Prideaux, "was their zeal for the traditions of the Elders, which they derived from the same fountain as the written word itself, pretending both to have been delivered to Moses from Mount Sinai." See Mark vii. 3—5. Mat. xv. 1—6. and comp. under παράδοσις.

4. As Mons. Bayle ** observes that the Stoics might be called the Pharisees of Paganism, so Josephus, on the other hand, in his Life, § 2. had said, that the Pharisaical sect 'greatly resembles that of the Greek Stoics, παραπλήσιός ἐστι τῇ παρ' Ἑλληνιστὶ Στωϊκῇ λεγομένη.' And for a fuller

Φαρμακεία, ας, ἡ, from φάρμακον a drug, which, in the Greek writers, is used both for a salutary or medicinal drug, and for a poisonous one. [For the first, see Poll. iv. 178. Xen. Mem. iv. 2, 17. Joseph. B. J. iv. 9, 11; for the bad sense, Polyb. vi. 13, 4. xl. 3, 7. And as φάρμακον is applied to herbs used in enchantments, (see Aristoph. Plut. 302. Thesm. 576.) φαρμακεία comes to signify]—Sorcery, witchcraft, pharmaceutic enchantment, magical incantation with drugs, whether animal, vegetable, or mineral. occ. Gal. v. 20. Rev. ix. 21. xviii. 23. I am well aware that some learned men would, in all these passages, rather interpret the word by poisoning, which it sometimes signifies in the Greek writers: but since in the LXX this noun and its relatives [Ex. vii. 11, 22. viii. 7, 18. Is. xlvii. 9, 12. Comp. also Wisd. xii. 4. xviii. 13.] always answer to some Hebrew word, which denotes some kind of their magical or conjuring tricks, and since it is too notorious to be insisted on, that such infernal practices have always prevailed, and do still prevail in idolatrous countries, I prefer the other sense of incantation. See Doddridge and Macknight on Gal. Herodotus applies the verb φαρμακῶ in the like view, vii. 114. where, after telling us that when Xerxes, in his invasion of Greece, came to the river Strymon, the Magi sacrificed white horses to it, he adds, ΦΑΡΜΑΚΕΥΣΑΝΤΕΣ δὲ τὰυτὰ ἐς τὸν ποταμὸν καὶ ἄλλα πολλὰ πρὸς τούτοις, 'and having used these enchantments and many others to the river—'

Φαρμακεύς, ἑως, ὁ, from φάρμακον, which see under φαρμακεία.—An enchanter with drugs, a sorcerer. occ. Rev. xxi. 8; where observe, that the Alexandrian and sixteen later MSS., with several printed editions, have φαρμάκοις, which reading is embraced by Wetstein, and by Griesbach received into the text. [Joseph. Vit. § 31. Lucian, Dial. Deor. xiii. 1.]

Φαρμακός, οὔ, ὁ, the same as φαρμακεύς. occ. Rev. xxii. 15. In the LXX this word answers to חֲשִׁדָּי [Ex. ix. 12.] and חֲשִׁדָּי [Ex. vii. 11. Mal. iii. 3. et al.] both of which denote some kind of

account of the Pharisees I refer to Josephus, Ant. xiii. 10. 5, 6. and xviii. 1. 3. Life, § 2. and de Bel. ii. 8, 14, to Prideaux's Connex. pt. ii. book 5. towards the end, p. 340. 1st edit. 8vo; to the Universal History, vol. x. p. 469. &c. 8vo; and to Lardner's Credibility of Gospel Hist. vol. i. book i. cap. 4. § 1. See also Wetstein on Mat. iii. 7.

5. To what is to be met with in the authors just quoted, I shall only add a judicious remark from Campbell, Prelim. Dissertat. p. 429. Among the Jews, "The name of the sect was not applied to all the people who adopted the same opinions, but solely to the men of eminence among them, who were considered as the leaders and instructors of the party. The much greater part of the nation, nay, the whole populace, received implicitly the doctrine of the Pharisees; yet Josephus never styles the common people Pharisees, but only followers and admirers of the Pharisees. Nay, this distinction appears sufficiently from sacred writ. The Scribes and Pharisees, says our Lord, Mat. xxiii. 2. sit in Moses' seat. This could not have been said so generally, if any thing further had been meant by Pharisees, but the teachers and guides of the party. Again, when the officers, sent by the chief priests to apprehend our Lord, returned without bringing Him, and excused themselves by saying, Never man spake like this man; they were asked, Have any of the Rulers, or of the Pharisees, believed on him? John vii. 48. Now in our way of using the words we should be apt to say, that all his adherents were of the Pharisees; for the Pharisaical was the only popular doctrine. But it was not so to the followers, but to the leaders, that the name of the sect was applied."

* He says, de Bel. ii. 8, 14. that the Pharisees taught, 'that all souls were immortal, but that those of the good only passed into another body, but those of the wicked were tormented with everlasting punishment.' Comp. Ant. xviii. 1, 3. and de Bel. iii. 7, 5. p. 1145. ed. Hudson.

† Comp. John xi. 24. and see Bp. Lowth on Is. xvi. 19. and Leland's Advantage and Necessity, &c. part iii. chap. viii. p. 388 8vo. It may be proper also to notice the additional clause which the LXX translation annexes to the end of the book of Job, after the words so Job died, being old and full of days; namely, γέγραπται δὲ αὐτὸν πάλιν ἀναστήσασθαι μεθ' ὧν ἀνίστησιν ὁ Κύριος, 'but it is written that he shall rise again with those whom the Lord raiseth up.' Whence it appears that the translator, whoever he was, understood Job xix. 25. &c. or some other passage of this book, as teaching the doctrine of the resurrection. See Peters on Job, sect. vii. p. 226. 1st edit.

1 See Bp. Pearce's Miracles of Jesus vindicated, part iv. p. 72. 12mo. and the learned Spearman's Letters on LXX, p. 57. &c.

§ See Whitby on 1 Cor. xv. 35. Leland's Advantage, &c. vol. ii. part iii. ch. viii. p. 387. 8vo.

|| Ant. lib. xviii. cap. 1. § 3.

¶ See by all means his Harmonia Apostol. Dissert. Poster. cap. 15. § 13—20. and comp. Stanhope on the Epistle for fourth Sunday after Easter.

** Dictionary, article ΣΠΙΚΤΗΣ.

magician or conjuror. See Heb. and Eng. Lex. [Joseph. Ant. xvii. 4, 1.]

Φάσις, εως, ἡ, from φαίνω to show, inform, [or rather from φάω obs. to say.]—*Information, delatio, accusatio* (Scapula), for it is properly a law term, signifying, according to Pollux, [viii. 6, 47.] πᾶσαι αἱ μηνύσεις τῶν λαθρανόντων ἀδικημάτων, 'any declaration of unknown crimes.' occ. Acts xxi. 31. See more in Wetstein and Scapula. [Hesychius, φάσις: ἐγκλήματα, σκοφανταί, ἡ ἐνυπνίων ὄψεις, λόγοι, φῆμαι. Dem. 793, 16. Susann. 55.]

Φάσκω, from φάω the same.

I. To say, assert, affirm. occ. Acts xxiv. 9. xxv. 19. [Gen. xxvi. 20. 2 Mac. xiv. 27, 32.]

II. To boast. [Rom. i. 22. Rev. ii. 2.] Wetstein, on Rom. i. 22. shows that ΦΑΨΚΟΝΤΕΣ φιλοσοφεῖν, ΦΑΨΚΟΝΤΕΣ εἶναι ΦΙΛΟΣΟΦΟΥΣ, and the like, are phrases used by the best Greek writers, particularly by Xenophon and Lucian. Comp. Kypke. [Obs. Sacr. ii. p. 153. Xen. de Rep. Lac. ii. 1.]

Φάτνη, ης, ἡ.—*A manger or crib*, at which cattle are fed. occ. Luke ii. 7, 12, 16. xiii. 15. But in this last text it may be rendered a stall, as the word is also sometimes used in the Greek writers. [See too 2 Chron. xxxii. 28. Hab. iii. 17.] Wetstein, on Luke ii. 7. observes that the Fathers, with great consent, affirm that Christ was born in a stable formed not by art, but by nature. In proof of this he cites Justin Martyr, Origen, Eusebius, Jerome, and Socrates the historian. Justin, for instance, who flourished before the middle of the second century, in his Dialogue with Trypho, (p. 303, 4. ed. Colon.) says, ἐπειδὴ Ἰωσήφ οὐκ εἶχεν ἐν τῇ κώμῃ ἐκείνῃ πού καταλύσαι, ἐν σπηλαίῳ τινὶ συνεγγὺς τῆς κώμης κατέλυσε, καὶ τότε αὐτῶν οὐτῶν ἐκεῖ ἐτετόκε ἡ Μαρία τὸν Χριστόν, καὶ ἐν φάτνῃ αὐτὸν ἐτεθείκε, 'when Joseph found no room to lodge in that village (of Bethlehem namely), he lodged in a certain cave near the village, and then, while they were there, Mary brought forth the Christ, and laid him in a manger.' And in the succeeding century Origen c. Cels. [i. p. 40. ed. Hösch.] affirms, there is shown at Bethlehem the cave [σπήλαιον] in which he was born, and in the cave the manger [φάτνη] where he was wrapped in swaddling clothes. And the same places are shown to this day. Thus a Swedish traveller², who was at Bethlehem so lately as the year 1751, says, "I employed the forenoon in beholding that which made this obscure place famous throughout the Christian world; I mean the place which is here shown, and said to be that where Christ was born, and laid in the manger. We descended some steps under ground to come into the cave where these two places are shown, viz. on the left hand the place where the infant was born, and on the right where he was laid in the manger." See also Harmer's Obs. vol. iii. p. 107. and an excellent note of Campbell's on Luke ii. 7. [Gersdorff (Beiträge zur Sprach-charakteristik des N. T. p. 220.) observes very rightly, that these later stories of Justin, &c. about the cave, are not to be introduced into

our gospels. Justin wished to show that the prophecy in Is. xxxiii. 16. was fulfilled, and after his manner to show also that the mysteries of Mithras, celebrated in a cave, arose from this and other known prophecies. Gersdorff is strongly in favour of translating the word *crib* every where. He quotes Ælian, ap. Suid. v. φάτνη, Philo de Somniis, p. 372. B. ed. Colon. 1613. Sibyll. Erythr. apud Lactant. vii. p. 24, 12. See also Schleusner's citations, Xen. de Re Eq. iv. 1. Job xxxix. 9. Prov. xiv. 4. Is. i. 3. Schl. says, it is any enclosure, but especially a restitute to the house, where the cattle were, not enclosed with walls, but wooden hurdles. See Perizon. ad Ælian, V. H. iii. 4.]

ΦΑΨΛΟΣ, η, ον.

I. Vile, refuse. Thus sometimes used in the profane writers. [Æsch. Soer. D. i. 9. Ælian, V. H. iii. 18.]

II. Evil, wicked. occ. John iii. 20. v. 29. Tit. ii. 8. Jam. iii. 16. So Demosthenes, cited by Wetstein, ΦΑΨΛΑ ΠΡΑΨΤΟΝΤΕΣ. [Prov. xxii. 8. Job ix. 23. Eccles. xx. 16. Diod. Sic. i. 2. Polyb. iv. 45, 1. Ceb. Tab. 39. Æsch. Soer. Dial. ii. 19. Lex. MS. Coislin. p. 490. φαῖλον τὸ κακὸν καὶ τὸ ἐπτελές· τάσσεται δὲ καὶ ἐπτελητος, καὶ ἀδόξου, καὶ ἀνοήτου, καὶ ἀπλοῦ.]

ΦΑΨ.

I. To speak, say. An obsolete verb, which is here inserted on account of its derivatives.

II. To shine. But, though used by Homer in this sense, it occurs not in the N. T.

Φέγγος, εος, ος, τὸ, from φέγγω to shine.—*A shining, splendour, light.* occ. Mat. xxiv. 29. Mark xii. 24. Luke xi. 33. [2 Sam. xxii. 12. Ez. i. 4, 13. Joel ii. 10. It was especially used, says Schleusner, of the light of the moon, by the Greeks. Hesychius says, φῶς ἡμέρας, φέγγος σελήνης. See Xen. de Ven. v. 4. Eur. Phœn. 183.]

ΦΕΙΨΟΜΑΙ.

I. Governing a genitive, to spare, treat with tenderness. Acts xx. 29. Rom. viii. 32. (comp. Gen. xxii. 12. in LXX, and see Wetstein.) 1 Cor. vii. 28. [xi. 21.] 2 Cor. i. 23. [2 Pet. ii. 4.] or absolutely. 2 Cor. xiii. 2. [Gen. xix. 6. Deut. vii. 6. Is. xiv. 6. Jer. xiv. 10. Joel ii. 17. Ælian, V. H. iii. 43. Xen. Mem. i. 2, 22.]

II. To forbear, abstain. 2 Cor. xii. 6. [Xen. Cyr. i. 6, 19. v. 5, 18. Gen. xx. 6. Prov. x. 20.]

Φειδόμενος, adv. from φειδόμενος, parsimoniously, not plentifully. occ. 2 Cor. ix. 6. twice.

Φελόνης, ου, ὁ. [There is a Greek word φέλλος, which signifies the bark of a tree, and the outside of any thing. Hence, it is supposed, came φελλώνης or φελόννης, which from a passage in Hesychius appears to be the same as χιτών³. This word, it is supposed, was also written φελόννης, and hence, by the common interchanges of ε and α in the lower ages, φαλόννης. Others, however, have chosen to suppose that φαλόννης is a mere transposition for φαινόννης, and that

³ [As the passage stands in Hesychius, φελλώνης would appear to be Cretan. It is thus, ἀμφιβάτους· χιτώνας ἡ φελλώνας· κρήτες φελλώνας λέγουσιν. But Biel's conjecture, that the two last words are an introduction of some transcriber, is almost certain; for ἀμφιβάτους is expressly said by Hesychius to be ὁ κρητικός χιτών.]

¹ [Griesbach here reads λέγοντας.]

² Hasselquist, Voyages and Travels in the Levant, p. 144.

this is derived from the Latin *pænula*, a *cloak*. I have looked in vain for any authority to show that *φανόλης* had ever the meaning of *cloak* at all, except that Suidas says, the ancients used it for *ἑστίς*. It is called *ἱμάτιον* in several glosses, but I apprehend that this only means *χιτών*. And if Salmasius (ad Spartian. Hist. Aug. Script. t. i. p. 26.) be right, *φανόλης* is an adjective derived from *φαίνω*, which was originally used with *χιτών* to express a *transparent tunic*, and afterwards by itself for that kind of garment. And I cannot but agree with Salmasius in thinking, that there is a sort of connexion between *φελόνης* and *φανόλης*. At least, I see no reason to doubt its etymology of *φελόνης* from *φελός*, nor that the word *φελόνης* or *φελλόνης* meant the same as *χιτών*. I should therefore agree with Wolf, in thinking that *φελόνη* is a *tunic* or *inner garment*. And I think the authorities cited by Parkhurst tend to that opinion.] Hesychius explains *φαλόνης* by *εἰλητάρων μεμβράνιον*, ἡ γλωσσόκομον, a *parchment volume*, or a kind of *portmanteau*; Suidas by *εἰλητὸν τομαῖον μεμβράνιον*, ἡ γλωσσόκομον, ἡ χιτῶνιον, a *parchment roll*, or a *portmanteau*, or a *waistcoat*. The etymologist expounds *φελόνης* by the same words. Chrysostom, on 1 Tim. iv. 13. says, *φαλόνην ἐνταῦθα τὸ ἱμάτιον λέγει. Τινὲς δὲ φασὶ τὸν γλωσσόκομον εἶνα τὰ βιβλία ἐκεῖτο*, 'he here calls his *cloak φαλόνην*, but some say he means a *portmanteau* or *case* where his books were put.' Thus also Theophylact, copying from Chrysostom¹, as usual, [Jerome,] Ecumenius, [Luther, Grotius, and others,] interpret it *ἐνδυμα α γαρμεν*; and this, indeed, seems the most probable sense of the word; because the apostle, in the same sentence, distinctly mentions both his books and parchments. [Others, however, as Schleusner², adopt the second interpretation mentioned in these quotations, and take the word in the sense of a *book-case* of some kind, and so the Syriac renders it. The Jews, it seems, called the linen which was wrapped round the law *ἱμάτιον*. But then they also called such an outer cloak for travellers *ἱμάτιον*, according to Schöttgen, p. 898. and Buxtorf, p. 1742. So that the argument from the Hebrew cuts both ways.] occ. 2 Tim. iv. 13. See Wolfius, and Suicer, Thesaur. on the word.

Φ Ε Ρ Ω.

[I. *To bear* or *carry*, as a burden. Luke xxiii. 26. Lucian, Dial. Deor. ii. 4. Diod. Sic. iv. 27. Xen. Mem. iii. 13, 6.]

II. *To bear* fruit, as plants or trees. Mark iv. 8. John xii. 24. Comp. John xv. 2, 4, 5, 8, 16. [Ez. xvii. 8. Joel ii. 20. Ælian, V. H. iii. 18.]

¹ [And the MS. Gloss. in Codd. N. T. Coislin. xxviii. See, too, Zonaras, Lex. col. 1801.]

² [Bretnschneider takes it to be a *cloak*, and says, it is for *φανόλης*. The only authority he brings is Athenæus perverted, (iii. 97.) οὐ σὺ εἶ ὁ καὶ τὸν καὶνὸν φελόνην (εἰρηται γὰρ ὁ βέλτισται, καὶ ὁ φανόλης), εἰπών; καὶ Λεύκε, δὸς μοι τὸν ἀχρηστον φανόλην. Now the reading of the place is, ὁ τὸν καὶνὸν καὶ οὐδὲ πω ἐν χρειᾷ γενόμενον φανόλην. And as Schweighauser observes, Athenæus is not speaking principally about *φανόλης*, but about the absurd use of *ἀχρηστος*. It is true, indeed, that he seems to allude also to the various ways of writing *φανόλης*; but it would be just as reasonable to insert *φανώλης*, or *φανώλης*, or *φενώλης*, or *φενώλης*, all which appear in various MSS. (see Pol. vii. 61. not. 40) as *φελόνης*; and then the argument is over.]

[III. *To endure*, *tolerate*, *bear*, (as reproach.) Heb. xiii. 13. (as something dreadful.) xii. 20. Comp. Deut. i. 12. Ez. xxxiv. 41. Ælian, V. H. ix. 33. Xen. Mem. iv. 8, 1. In Rom. ix. 22. it is *to bear with*.]

IV. *To bear*, *sustain*, *support*, *uphold*, or perhaps, *to govern*, *regulate*, *moderari*. Heb. i. 3. See Whitby and Wolfius.

[V. *To bring*, *cause* to *come*. Mat. xiv. 11. Luke v. 18. xv. 23. xxiv. 1. John xix. 29. xxi. 10. Acts iv. 34, 37. v. 2, 16. 2 Tim. iv. 13. 2 John 10. Xen. Cyr. iii. 3, 2. Mem. iii. 6, 9.—*To bring near*, *bring to*, (with a dative.) Mat. xiv. 18. xvii. 17. Mark vii. 32. viii. 22. xii. 15, 16. John ii. 8. iv. 33. 1 Pet. i. 13. Gen. xxvii. 7. xxxi. 39. Xen. Cyr. ii. 4, 1.—with *εἰς*, Rev. xxi. 24, 26.—with *ἐπί*, Mark xv. 22. John xxi. 18. Acts xiv. 13.—with *πρός*, Mark i. 32. ii. 3. vi. 27. 28. ix. 17, 19, 20. Lev. ii. 2. Xen. Cyr. viii. 3, 4.]

VI. *To lead*, in a certain direction. Acts xii. 10. where Raphelius shows, not only that a *way* is said *φέρειν* to *lead*, in Herodotus and Xenophon, [An. v. 2, 19. Cyr. v. 4, 41.] but that Polybius and Arrian apply this term, as St. Luke does, to a *gate*. See other instances in Kypke. [Diod. Sic. xiv. 48. Ceb. Tab. 12. Dem. 1155, 13.]

VII. *To bring*, as an accusation. John xviii. 29. Acts xxv. 7.

VIII. *Φερόμαι*, pass. *to be carried*, *brought*, *rush*. Acts ii. 2. where Kypke cites from Diogenes Laert. [x. 104. § 25.] the similar expression, διὰ τοῦ ΠΝΕΥΜΑΤΟΣ πολλοῦ ΦΕΡΟΜΕΝΟΥ, by a great *rushing wind*. Comp. 2 Pet. i. 17, 18.

IX. *To be carried* or *driven*, as persons in a storm, by the wind, not knowing whither they are going. Acts xxvi. 15, 17. Raphelius, on ver. 15. produces several passages where Herodotus applies the V. in the same manner.

X. *To be borne*, *borne away*, or *actuated* by the Holy Spirit. 2 Pet. i. 21. where see Wetstein. [Macrobi. i. 23. Herod. viii. 13.]

XI. *To be carried*, *proceed*, *hasten*. Heb. vi. 1. where Kypke shows that ἀφίνα, in the sense of *omitting*, is applied to λόγον a *discourse*, or to the *subject of a discourse*, by Plutarch, Demosthenes, Arrian, and Heraclides Ponticus; and from Lycurgus the orator he cites, ἦξει δ' ἴσως 'ΕΙΠ' ἐκείνον τὸν λόγον ΦΕΡΟΜΕΝΟΣ, 'but perhaps he will hasten to that subject.'

XII. *To be produced*, *proved*, or *made apparent*, in a forensic sense, as in a court of judicature. Heb. ix. 16. So Hammond, Elsner, Doddridge, Macknight, and [Schleusner,] whom see, and comp. sense VII. above. But since, at ver. 15. the death of Christ is said to have happened to the end that those who are called may receive the declaration or promise (see 1 John i. 5.) of the eternal inheritance, Kypke would rather translate φέρεσθαι, ver. 16. *by be declared*, *announced*, namely, to the appointed heirs; and he shows that Euripides several times, Philo, Josephus, and Dionysius Halicarn. use φέρειν for *bringing news*, *announcing*. [Wahl says, it is the same here as γίνομαι, i. e. to take place.]

[XIII. It is used of *passing sentence*, of *giving a vote*, &c. Thus 2 Pet. ii. 11. and so with ψήφος, in Xen. Symp. v. 8.]

Φ Ε Υ Γ Ω.

I. *To flee*, *to run* or *more hastily* from danger, or *through fear*. [Mat. ii. 13. viii. 33. (Mark v. 14.

Luke viii. 34.] x. 23. xxiv. 26. xxvi. 56. (Mark xiv. 50.) Mark xiii. 14. xvi. 8. Luke xxi. 21. John x. 5, 12, 13. Acts vii. 29. xxvii. 30. James iv. 7. (where Schleusner says, it is used of one whose power is destroyed.) Rev. xii. 6. Lev. xxvi. 36. Ceb. Tab. 32. Herodian, viii. 1, 9. Xen. Mem. i. 2, 24. ii. 6, 31.]

II. With ἀπό or an accusative following, *to flee from sin*, that is, *to avoid it earnestly and solicitously*. 1 Cor. vi. 18. x. 14. 1 Tim. vi. 11. 2 Tim. ii. 22.

III. *To escape danger or punishment*. Heb. xi. 34. xii. 25.

[IV. *Of things vanishing away*. See Rev. xvi. 20. xx. 11.]

Φῆμη, ης, ἡ, from φάω or φημί *to speak*.—*A report, rumour, fame*. occ. Mat. ix. 26. Luke iv. 14. [Prov. xvi. 1. Polyb. vi. 52, 11. Dioc. Sic. ii. 16. Ælian, V. H. iii. 25. Dem. 417, 2.]

Φημί, from the obsolete V. φάω, which see.

I. *To say*. Mat. iv. 7. Luke vii. 40. [Generally, Mat. xxvi. 34, 61. Luke vii. 44. xxii. 58. Acts viii. 36. x. 28, 31. xvi. 37. xvii. 22. xix. 35. xxii. 2. xxiii. 17, 18. xxv. 22, 24. xxvi. 1, 24. 1 Cor. vii. 29. x. 15. xv. 50;—in the middle of a clause, and in quoting the words of another, Mat. xiv. 8. xxi. 27. Acts xxiii. 35. xxv. 5, 22. 1 Cor. vi. 16. 2 Cor. x. 10. Heb. viii. 5.—of answering, with ἀποκριθεῖς, Mat. viii. 8. Luke xxiii. 3.—absolutely, Mat. iv. 7. xiii. 28, 29. xvii. 26. xix. 21. xxv. 21, 23. xxvii. 11, 65. Mark xiv. 29. Luke vii. 40. xxii. 70. John i. 23. ix. 38. Acts ii. 38. vii. 2. x. 30. xxii. 27, 28. xxiii. 5. xxvi. 25, 28.—of asking questions, Mat. xxvii. 23. Acts xvi. 30. xxi. 37.]

II. *To say, affirm*, Rom. iii. 8. [Diod. Sic. i. 90. ii. 1.]

ΦΘΑΨΩ, or ΦΘΑΨΩ.

I. [Intransitively. Schleusner says, it is used either of a thing which happens or falls to the share of any one, or of a man who gets any thing. The sense to come appears sufficient in all the places except the two first to be adduced. Construed with ἐπι, it occ. Mat. xii. 28. Luke xi. 31. where Fritzsche says, that Erasmus Schmidt alone has seen the right sense, the kingdom of God is come to you sooner than you expected¹. Schleusner says, the kingdom of God is offered to you. In 1 Thess. ii. 16. Wahl says, *to hang over, come upon*; Schleusner translates, *dreadful punishment will at some time come on them*. And Rosenmüller, *their very dreadful punishment is near, or at last punishment comes upon them*; in both cases taking ἐθθασε as a present, and referring to Mat. xii. 28. Rom. ix. 31.] Construed with εἰς, *to come, attain to*. occ. Rom. ix. 31. Phil. iii. 16. [Comp. Eccl. viii. 14. Dan. iv. 25. Hom. Il. A. 451.]

II. Transitivity, *to prevent, anticipate, be before*. 1 Thess. iv. 15. [Wisd. vi. 13.]

III. Construed with ἀχρι, *to come to or as far as*. 2 Cor. x. 14.

Φθαρός, ἡ, ὅν, from ἔφθαραι 3 pers. perf. pass. of φθείρω *to corrupt*.—*Corruptible, perishable*. Rom. i. 23. 1 Cor. ix. 25. [xv. 53, 54. 1 Pet. i. 18, 22. Wisd. ix. 15. 2 Mac. vii. 16.]

¹ [Parkhurst gave the sense, *to come, come suddenly, come sooner than expected*, to these places, and 1 Thess. ii. 16; to which last, the 3rd at all events does not apply.]

ΦΘΕΤΤΟΜΑΙ.—*To speak or sound aloud, utter*. occ. Acts iv. 18. 2 Pet. ii. 16, 18. where Kypke remarks, that φθέγγεσθαι is more than λαλεῖν, namely, *sonare, crepare, jactare*, which he confirms from the Greek writers. [See Job xiii. 7. Prov. xviii. 24. Ps. lxxvii. 2. xciii. 4. Thuc. vii. 71. Eur. Phœn. 488. Xen. Cyr. vii. 3, 14.]

Φθείρω.—In general, *to corrupt, destroy*. [Ex. x. 15. Is. xxiv. 3. Ælian, V. H. ii. 25.]

I. *To destroy, punish with destruction*. 1 Cor. iii. 17. [2nd time.]

II. *To spoil, destroy*, as the Temple of God, i. e. the Christian Church, by handling the word of God deceitfully, and thereby alluring wicked men into it. 1 Cor. iii. 17. [1st time,] where see MacKnight; [or we may refer this to the next head, and say, *to corrupt the doctrine and manners of the Church*, &c.]

III. *To corrupt, spoil, citiate*, in a moral or spiritual sense. 1 Cor. xv. 33. [2 Cor. xi. 3.] Eph. iv. 22. On 1 Cor. iii. 17. Wetstein cites from Diodorus Exc. τῆς θυγατρὸς αὐτοῦ ΦΘΑΡΕΙΣ-ΣΗΣ, 'his daughter being debauched,' and shows that the Roman writers use the V. corrupto *to corrupt* in the same view.—Φθείρομαι, mid. *to corrupt oneself*. Jude 10; [where Schleusner says, *to bring dreadful punishment and evils on oneself*. See I.]

IV. *To corrupt*, i. e. *to seduce to a bad party or to corrupt opinions*. 2 Cor. vii. 2. xi. 3. So Chrysostom explains ἐφθείραμεν on the former text by ἡπατήσαμεν *we have deceived*; and Raphellius shows that Polybius applies the V. to political seduction, as Xenophon does the compound διαφθεῖρειν *to moral*, Mem. Socr. i. 1, 1.

Φθινόπωρινός, ἡ, ὅν.—*Whose fruit withers or decays*. occ. Jude 12. It is derived from φθινόπωρον *the decline of autumn, drawing towards winter*, "senescens autumnus, et in hyemem vergens," Scapula: "at which time the trees are stript of their leaves and fruit, and for a time wither, producing nothing. But, according to Plavinius, φθινόπωρον is νόσος φθίνουσα δώρων, a distemper, (in trees) which withers their fruit; whence it happens that it cannot come to maturity, but rather decays, rots, and falls off untimely. Trees thus affected are a symbol of false teachers and of other wicked men, who never bring forth fruits becoming faith, and, their faith failing, can produce nothing good." Mintert. See also Wolfius and Wetstein. Φθινόπωρον, in either of the above views, is a plain derivative from φθίω *to decay, fail, wither*, and δώρα *fruit*, properly autumnal, which see. [Wahl says, simply, autumnal. Schleusner, trees, such as they are in autumn, dry and without leaves or fruit. Polyb. vi. 51, 4.]

Φθίω.—*To be corrupted, destroy, decay, wither*. This V. is inserted on account of its derivatives.

Φθόγγος, ου, ὅ, from ἐφθογγα perf. mid. (if used) of φθέγγομαι *to speak, utter a sound*.

I. *A voice, sound*. Rom. x. 18. [Comp. Ps. xix. 5.]

II. *A musical sound*. 1 Cor. xiv. 7. where Raphellius shows from Arrian, Epictet. iii. 6. that φθόγγος, as distinguished from φωνή, denotes a musical sound. See also Wetstein.

Φθονέω, ᾧ, from φθόνος.—*To envy*. occ.

Gal. v. 26. [Polyb. vi. 58, 5. Xen. Mem. iii. 5, 16. Tobit iv. 22.]

Φθόρος, ου, ὁ.—*Εντεν*, "pain felt and malignity conceived at the sight of excellence or happiness." Johnson. Rom. i. 29. Gal. v. 21. Tit. iii. 3. [Add Mat. xxvii. 18. Mark xv. 10. James iv. 5. (in which places Parkhurst translates the word, *malice, malignity*.) Phil. i. 15. 1 Tim. vi. 4. 1 Pet. ii. 1. Wisd. vi. 25. Polyb. vi. 9, 1. Xen. Mem. iii. 9, 8.]

Φθορά, ἄς, ἡ, from *ἐφθορα* perf. mid. of *φθείρω*.

[1. *Destruction* (passively), as by death. 2 Pet. ii. 12. (first time) *ζῶα γεγεννημένα—εἰς ἄλωσιν καὶ φθοράν*, animals born that they may be taken or killed. So 1 Cor. xv. 42. *σπείρεται (τὸ σῶμα) ἐν φθορᾷ*, (by a common Hebraism, for *φθαρτόν*), the body is sown corruptible, i. e. liable to destruction by death; and in ver. 50. the abstract being put for the concrete, *ἡ φθορά* is put for *τὸ φθαρτόν*, what is corruptible, i. e. the body. In Rom. viii. 21. too, I understand with Macknight, the *destruction of the body by death*, and Wahl says, *mortality*. Schleusner understands, the *miseries of the Christians*. On the extremely difficult passage Col. ii. 22. there are many opinions. Macknight takes v. 22. as a continuance of the precepts of the teachers (whom he considers as Pythagoreans) in v. 21. *neither eat, nor taste, nor handle, whatever things tend to the destruction of life in their using*. He should rather have said, *all which things, i. e. eating, &c. tend to the destruction of life*. He conceives that the apostle exhorts his disciples against attending to the Pythagorean doctrine of abstinence from animal food. Schleusner construes the clause like Macknight, but gives a different meaning to the word, saying, the *use of all which things brings punishment or destruction*. Hammond translates, *which are all to corruption by the abuse of them*; and explains the passage thus: "These things, though they might be lawfully abstained from, as indifferent things, yet when they are taught and believed to be detestable things and utterly unlawful, by that abuse they tend to the bringing of all unnatural and horrible villanies among you." Theophylact says, *εἰς φθοράν καταλήγει τοῖς χρωμένοις*; φθειρόμενα γὰρ ἐν τῇ γαστρὶ διὰ τοῦ ἀφειδῶντος ὑπορρεῖ. (Eusebiius has, *φθορά γὰρ ὑπόκειται ἐν τῷ ἀφειδῶντι*. They, therefore, seem to have understood *ἂ πάντα* as referring to the meats prohibited, not the prohibitions. So Rosenmüller, expressly saying, that these words refer to ver. 21; that *φθορά* here is meant of the perishing of the food spoken of in that verse, and that the sense is, *all these kinds of food* (are so far from polluting him who eats them, that) *they perish in the very using them*.—In Gal. vi. 8. which Parkhurst refers to this head, Schleusner understands the *punishment or ruin* consequent on sin, i. e. *everlasting destruction*, which seems to be the sense. Comp. Micah ii. 10. The word occ. also Is. xxiv. 3. Jonah ii. 7. Thuc. ii. 47. Polyb. vi. 9, 11. Diod. Sic. i. 10.]

II. *Corruption*, in a natural sense. Gal. vi. 8. Comp. Rom. viii. 21. Col. ii. 22. Also, the abstract being put for the concrete, *what is corruptible or subject to corruption*. 1 Cor. xv. 50.

III. *Corruption*, in a moral or spiritual sense. 2 Pet. i. 4. (comp. Eph. iv. 22.) ii. 12. [2nd time]

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19. On ver. 12. comp. Jude 10. [Wisd. xiv. 12, 25.]

Φιάλη, ης, ἡ.—*A bowl or basin*. Rev. v. 8. xv. 7. [xvi. passim. xvii. 1. xxi. 8.] The learned Daubuz, on Rev. v. 8. has abundantly proved that the word signifies, not a vessel with a narrow mouth, such as we commonly call a *phiale* or *ial*, but *one with a wide mouth*. In this sense he shows it is used by the best Greek writers, as in other instances, so especially by Herodotus, who relates, iii. 130. that Democedes, the Greek physician, was presented, by each of Darius's concubines, with a *ΦΙΑΛΗ τοῦ χρυσοῦ σὺν θήκῃ*, a golden bowl with a cover (as such vessels often have) heaped up with money. The LXX likewise generally use it for the Heb. *קַיִן* a basin or bowl, [as Num. iv. 14.] See also Wetstein on Rev. v. 8. and Damm's Nov. Lex. Gr. col. 2053.

Φιλάγαθος, ου, ὁ, ἡ, from *φίλος* a friend, and *ἀγαθός* good.—*A friend or lover of good men, or of goodness*. occ. Tit. i. 8. Wisd. vii. 22. [Plut. t. vi. p. 530, 6. ed. Reiske, t. vii. p. 415. ed. Hutten.] See Suicer, Thesaur. in voce.

Φιλαδελφία, ας, ἡ, from *φιλάδελφος*.—*Brotherly love, love to Christians as brethren*. Rom. xii. 10. [1 Thess. iv. 9. Heb. xiii. 1. 1 Pet. i. 22. 2 Pet. i. 7.]

Φιλᾶδελφος, ου, ὁ, ἡ, from *φίλος* a friend, loving, and *ἀδελφός* a brother.—*Full of brotherly love to all Christians, loving fellow-Christians as brethren*. Compare *ἀδελφός* VI. occ. 1 Pet. iii. 8. [In the proper sense, *loving one's brother*. 2 Mac. xv. 14. Diod. Sic. iii. 56. Xen. Mem. ii. 3, 17.]

Φιλάνδρος, ου, ἡ, from *φίλος* loving, and *ἄνθρωπος*, a husband.—*Loving one's husband*. occ. Tit. ii. 4. [Plut. t. vii. p. 420. ed. Hutten. Anthol. t. iv. p. 276. ed. Jacobs.]

Φιλανθρωπία, ας, ἡ, from *φιλόανθρωπος*. See next word.—*Love of man, philanthropy*, whether in God. Tit. iii. 4;—or man. Acts xxviii. 2. [2 Mac. iv. 22. Diod. Sic. iii. 53. Polyb. xxviii. 15, 11. Ælian, V. H. ii. 4.]

Φιλανθρώπως, adv. from *φιλόανθρωπος* loving man or mankind, humane, which from *φίλος* loving, and *ἄνθρωπος* man.—*Humanely, with humanity or benevolence*. occ. Acts xxvii. 3. Rapphelius cites the same phrase, *φιλανθρώπως τινὶ χρῆσθαι*, to treat one with humanity, from Polybius, [i. 68, 13. See Dem. 52, 10. 2 Mac. ix. 27.]

Φιλαργυρία, ας, ἡ, from *φιλάργυρος*.—*Love of money, covetousness*. occ. 1 Tim. vi. 10. where Wetstein cites many of the Greek writers expressing the same sentiment. See also Suicer Thesaur. [Jer. viii. 10. 4 Mac. i. 26. See Diod. Sic. v. 26. Ceb. Tab. 23. Herodian, vi. 9, 17. Polyb. ix. 25, 4.]

Φιλάργυρος, ου, ὁ, ἡ, from *φίλος* loving, and *ἄργυρος* silver, money.—*Loving money, fond of money, covetous*. occ. Luke xvi. 14. 2 Tim. iii. 2. [4 Mac. ii. 8. Ælian, V. H. ix. 1. Xen. Mem. iii. 1, 10.]

Φίλαυτος, ου, ὁ, ἡ, from *φίλος* loving, and *αὐτός* himself.—*Loving one's own self*, i. e. either only, or more than one ought. So Theophylact explains *φιλαυτοὶ* by *οἱ ἑαυτοὺς μόνον φιλοῦντες*, 'they who love themselves only;' but Aristotle, cited

ly Wetstein, τὸ δὲ φιλαυτον εἶναι—οὐκ ἐστι—τὸ φιλεῖν ἑαυτόν, ἀλλὰ τὸ μάλλον ἢ δεῖ φιλεῖν, 'to be a φιλαυτος is not merely to love oneself, but to love oneself *more than one ought*.' The word seems to imply both *self-conceit* and *selfishness*, but especially the latter. occ. 2 Tim. iii. 2. [See Aristot. Eth. Nicom. ix. 18. Plut. Vit. Arat. c. 1. Phil. de Alleg. t. i. p. 53, 3.]

ΦΙΛΕΩ, ὦ.

1. To love, q. d. to regard with *peculiar* and *distinguishing* affection. See Mat. x. 37. John v. 20. xi. 3. xv. 19. [xvi. 27.] xx. 2. [xxi. 15—17. 1 Cor. xvi. 22. Tit. iii. 15. Rev. iii. 19. In John] xii. 25. Kypke shows that the phrase φιλεῖν τὴν ψυχὴν is pure Greek, by citing from Euripides, Heraclid. 456. οὐ ΦΙΛΕΙΝ δέει τὴν ἐμὴν ΨΥΧΗΝ, ἴτω, 'I must not love my life, (i. e. too much, *nimis amare*, Kypke!.) let it perish'; and from his Aleost. 703. νόμιζε δ', εἰ σὺ τὴν σαυτοῦ ΦΙΛΕΙΣ ΨΥΧΗΝ, ΦΙΛΕΙΝ ἄπαντας, 'but reflect that if you love your own life, so do all.' See more in Kypke and Wetstein. [See Gen. xxxvii. 3. Hos. iii. 1. Dem. 660. last line. Xen. Mem. ii. 7, 9.]

11. To love, like, affect. Mat. xxiii. 6. Luke xx. 46. [Rev. xxii. 15. Gen. xxvii. 4, 9, 14. Prov. xxi. 3. Wisd. viii. 2. Xen. Cæc. xx. 29. In Mat. vi. 5.] it may be construed to be *wont*, *used*, or *accustomed*, *soleo*, as the V. often signifies in the best Greek writers when construed with an infinitive, and as *amo* to *love* is used in Latin. See Wetstein. [For this sense, see Is. lvi. 10. Eccl. xvi. 33. Ælian, V. H. iv. 37. Polyb. iv. 2, 11. Xen. de Mag. Eq. vii. 9.]

III. To kiss, in token of love or friendship. Mat. xxvi. 48. Mark xiv. 44. Luke xxii. 47. See Wetstein on Mat. [Gen. xxvii. 26, 27. Tobit vi. 25. Arrian, Exp. Al. iv. 11. Ælian, V. H. ix. 26. Xen. Mem. iii. 11, 10.]

Φίλη, ης, ἡ. See under φίλος.

Φιλόδοτος, ου, ὁ, ἡ, from φίλος loving, and ἡδονή pleasure.—Loving pleasure, a lover of pleasure. occ. 2 Tim. iii. 4; where Wetstein cites from Demophilus the Pythagorean, ΦΙΛΗΔΟΝΟΝ καὶ ΦΙΛΟΦΘΕΟΝ τὸν αὐτὸν ἀδυνάτον εἶναι, 'it is impossible for the same person to be a lover of pleasure and a lover of God.' I add from Lucian a paronomasia similar to that of the apostle, οἱ ΦΙΛΟΝΕΟΙ μᾶλλον ἢ ΦΙΛΟΣΟΦΟΙ, 'lovers of young men, rather than lovers of wisdom,' Amores, t. i. p. 1042. [Polyb. xl. 6, 11. Cic. ad Fam. xv. 19. Phil. de Agric. t. i. p. 313, 49.]

Φίλημα, ατος, τό, from φιλέω to kiss.—A kiss, a token of love and friendship. Luke vii. 45. xxii. 48. [In the following passages it seems to refer especially to the Christian salutation. Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thess. v. 26. 1 Pet. v. 14. See Prov. xxvii. 6. Song of Sol. i. 2. Xen. Mem. i. 3, 8. Lucian, Dial. Deor. v. 2.] See Macknight on Rom. xvi. 16.

Φιλία, ας, ἡ, from φίλος a friend.—Friendship, love. occ. James iv. 4. Comp. 1 John ii. 15, 16. [Prov. x. 12. Ælian, V. H. xii. 1. Xen. Mem. ii. 3, 4. Dem. 19. last line but one.]

Φιλόθεος, ου, ὁ, ἡ, from φίλος loving and Θεός God.—Loving God, a lover of God. occ. 2 Tim. iii. 4. [Diod. Sic. i. 95.]

¹ [So Wahl.]

Φιλονομία, from φιλόνομος.—A contention, dispute, literally, according to its derivation, a love of contention. occ. Luke xxii. 24. [Ælian, V. H. xiii. 44. Polyb. v. 93, 9. Thuc. viii. 76.]

Φιλόνομος, ου, ὁ, ἡ, from φίλος loving, and νόμος a contention, dispute, war.—Fond of contention or disputing, contentious, disputations. occ. 1 Cor. xi. 16. [Polyb. Fr. Gr. 115. Herodian, iv. 4, 2. Xen. de Re Eq. ix. 8. It seems to denote emulation and earnest endeavour, in Xen. Mem. ii. 3, 17. Cyr. viii. 2, 8, and 4, 2.]

Φιλοξενία, ας, ἡ, from φιλόξενος.—Kindness to strangers, hospitality. occ. Rom. xii. 13. Heb. xiii. 2. [Polyb. iv. 20, 1.]

Φιλόξενος, ου, ὁ, ἡ, from φίλος loving, a friend, and ξένος a stranger.—Loving strangers, a friend or kind to strangers, hospitable in this sense. occ. 1 Tim. iii. 2. (where see Macknight.) Tit. i. 8. 1 Pet. iv. 9. [Xen. Hell. vi. 1, 3.]

Φιλοπρωτεύω, from φιλόπρωτος affecting the pre-eminence, domineering, a word used by the Greek writers, (see Wetstein²), and compounded of φίλος loving, and πρῶτος the first, chief.—With a genitive, to love to be first or chief of, to love to have, or to affect, the pre-eminence over. occ. 3 John 9.

Φίλος, ης, ου, from φιλέω to love.—Loving or beloved with peculiar and distinguishing regard. It is properly an adjective, and is thus often used in the Greek writers, but in the N. T. is applied substantively, φίλος, ου, ὁ, a friend. [Luke vii. 6. xi. 5, 6, 8. xii. 4. xiv. 12. xv. 6, 29. xvi. 9. xxi. 16. xxiii. 17. John iii. 29³. xi. 11. xv. 13, 15. xix. 12. Acts x. 24. xix. 31. xxvii. 3. James ii. 23. 3 John 15. Eccl. xxxiii. 11. Job ii. 11. Micah vii. 5. for ᾤ. Esth. v. 10, 14. Prov. xiv. 20. Jer. xx. 4, 6. for ᾤ. Pol. i. 44, 1. Dem. 113, 27. Xen. Mem. ii. 5, 4. In Luke xiv. 10. it is a civil term of address, as with us in familiar colloquy. In James iv. 4. a friend of the world is one who loves the world.] On John xix. 12. observe, that the friend of Cæsar was a title of honour frequently conferred on the Roman governors, as well as on the allies of Rome. See Wetstein and Kypke.—Φίλη, ης, ἡ, a female friend. Luke xv. 9.

Φιλοσοφία, ας, ἡ, from φιλόσοφος, which see.—Philosophy, the doctrine or tenets of the heathen or gentile philosophers. occ. Col. ii. 8. where see Whitby and Macknight. [Wahl and Schleusner agree in thinking that the Jewish theological systems are here referred to, relating to the interpretation of scripture, and containing many traditions as to the forms, &c. of worship. See Joseph. Ant. xviii. 3, 1. xx. 11, 2. Bell. ii. 8, 2. Phil. de Vit. Mor. iii. p. 685. occ. 4 Mac. v. 22. vii. 9.]

Φιλόσοφος, ου, ὁ, q. φίλος σοφίας⁴, a friend of wisdom.—A philosopher. Those who professed the study of wisdom were, among the ancient

² [Artem. ii. 33. Polyb. Frag. 115. Plut. Solon. p. 95. B. Aleib. p. 192. C.]

³ [See Schöttgen, H. H. t. i. p. 335. Selden's Lex. Hebr. ii. 16. Lightfoot, Opp. t. ii. p. 605.]

⁴ "Hanc (sapientiam scilicet) qui expetunt, philosophi nominantur: nec quidquam aliud est philosophia, si interpretari velis, quam studium sapientiae." Cicero, de Offic. ii. 2.

Greeks, called *Σοφοί*, or *Wise men*; but Pythagoras introduced the more modest name of *Φιλόσοφος*, i. e. a *lover of wisdom*, and called himself by this title, as we are informed by Cicero, *Tuscul. Quæst. v. 3.* and by Diogenes Laertius, (in his *Proème to the Lives of the Philosophers*, § 12.) who adds that Pythagoras would not allow any mortal man to be *truly wise*, but God only. *occ. Acts xvii. 18.* [Dan. i. 20. in the Chis. MS. 4 Mac. vii. 7.]

Φιλόστοργος, ου, ό, ή, from φίλος *loving*, and στοργή *natural or tender affection*, which see under *αστοργος*.

I. Properly, *loving with that στοργή or tender affection which is natural between parents and children*. Thus sometimes used in the profane writers. See Wetstein and Seapula. So Josephus, *Ant. vii. 10.* 5. says of David, *φύσει γάρ ὢν ΦΙΛΟΣΤΟΡΓΟΣ*, 'being naturally affectionate to his children.' [4 Mac. xv. 13.]

II. *Loving with tender affection, resembling that between near relations, affectionate.* *occ. Rom. xii. 10.* [M. Anton. i. 9. Athen. xiii. p. 555. D. Xen. Cyr. i. 3, 2. Cic. ad Att. xiii. 9. xv. 17.]

Φιλότεκνος, ου, ό, ή, from φίλος *loving*, and τέκνον *a child*.—*Loving one's children.* *occ. Tit. ii. 4.* [4 Mac. xv. 4. Plut. t. iii. p. 67, 3. ed. Reiske.]

Φιλοτιμέομαι, οὔμαι, from φιλότιμος *loving or fond of honour, ambitious*, which from φίλος *loving*, and τιμή *honour*.

I. *To be ambitious, to make it one's ambition, to esteem it an honour.* [Diod. Sic. iv. 83. Ælian, V. H. ix. 29. Lys. 533, 2. Xen. Mem. ii. 6, 11. Wahl puts 1 Thess. iv. 11. wrongly, I think, under this head.]

[II. Hence, *to strive hard for*,] *to be extremely desirous*, "magno studio conor quidpiam efficere, contendo, æmulor, certo," Wetstein on *Rom. xv. 20*; who confirms his interpretation by citations from the Greek writers. *occ. Rom. xv. 20. 2 Cor. v. 9. 1 Thess. iv. 11.* Comp. Kypke on *Rom.* [Diod. Sic. ii. 7. iii. 17. Polyb. i. 4, 2. Herodian, i. 13, 12. Dem. de Cor. c. 23. See Perizon. ad Ælian. V. H. iii. 1.]

Φιλοφρόνως, adverb, from φιλόφρων. *Friendly, in a kind or hospitable manner.* *occ. Acts xxviii. 7.* The Greek writers often apply the word in the same sense, particularly to the *entertainment of strangers*. [2 Mac. iii. 9. Diod. Sic. xi. 56. Ælian, V. H. iv. 9. Xen. Cyr. v. 5, 32.]

Φιλόφρων, ονος, ό, ή, q. ό τὸ φίλον or τὰ φίλα φρονῶν, *one who thinks or intends what is friendly*.—*Friendly-minded, friendly, benign.* *occ. 1 Pet. iii. 8.* where Griesbach, on the authority of fourteen or fifteen MSS., two ancient, and of several old versions, for *φιλόφρονες* reads *ταπεινόφρονες*. [Xen. Mem. iii. 1, 6.]

Φιμώω, ὤ, from φμός *a muzzle for a beast's mouth*.¹ See Castells's Lexic. Heptaglott. in *ΠΡ*.

I. *To muzzle*, as an ox. 1 Cor. ix. 9. 1 Tim. v. 18.² See Wolfius on 1 Cor. and Heb. and Eng.

Lexicon under *ΠΡ* I. [See Deut. xxv. 4. Dan. xiii. 62. (in the Chis. MS.)]

II. *To stop the mouth*, i. e. *reduce to silence*. Mat. xxii. 34. 1 Pet. ii. 15. Φιμώομαι, οὔμαι, pass. *to be reduced to silence, to be silent, speechless*. Mat. xxii. 12. So Wetstein cites from Lucian, *οἱ δὲ ἐχθροὶ ἑΠΕΦΙΜΩΝΤΟ*, 'his enemies were struck dumb.' De Mort. Peregrin. t. ii. p. 766. I add, that Josephus uses the verb in the same sense, de Bel. Proëm. § 5. and i. 22, 3. 31, 2. and v. 1, 5. Comp. also Kypke on Mat. and 1 Pet. [Hence,] it is applied to Christ's commanding an evil spirit *not to speak* by the organs of a demoniac, Mark i. 25. Luke iv. 35; and—the raging sea *to be still*. Mark iv. 39.

Φλογίζω, from φλόξ, φλογός.

I. *To set in a flame, set on fire*. [Dan. iii. 21. Ex. ix. 24. Ps. xevi. 3. Ecclus. iii. 29.]

[II. Metaphorically, *to set in a flame*. James iii. 6. where Schleusner thinks that the meaning is, *to hurt, do injury to, punish*. He translates *φλογίζουσα τὸν τροχόν*, κ. τ. λ. *brings entire ruin on the man himself and others*; and *καὶ φλογ. κ. τ. λ. and causes him who has thus abused his tongue to perish and suffer future punishment*. Comp. 1 Mac. iii. 5.]

Φλόξ, φλογός, ή, from πέφλογα perf. mid. of φλέγω *to burn, shine, as fire*.—*A bright burning fire or flame*. Luke xvi. 24. [with πυρός.] Acts vii. 30. [Rev. i. 14. ii. 18. xix. 12. —πῦρ φλογός, 2 Thess. i. 8. Ecclus. viii. 10. Diod. Sic. xx. 65. Xen. Symp. ii. 24. See Is. xxix. 6. In Heb. i. 7. and Ps. civ. 4. it is for *lightning*.] On Rev. i. 14. we may observe, that, from the similar appearances of the *Son of God* under the O. T. (comp. especially Dan. x. 6. iii. 25.) the heathen poets describe their deities as appearing with *radiant eyes*. Thus Hesiod, of Apollo, Scut. Herc. 72.

ΠΥΡ δ' ὅς ᾽ΝΣ ὈΦΘΑΛΜῶΝ Ἄπελάμπετο—
His eyes shot fire—

So Homer, of Minerva, Il. i. 200.

—ΔΕΙΝΩ δέ ΟΙ' ὈΣΣΕ ΦΛ'ΑΝΘΕΝ.
Her eyes shone dreadful³—

Comp. Il. xxi. 415; of Venus, iii. 397.

—ΟΜΜΑΤΑ ΜΑΡΜΑΙ'ΟΝΤΑ—
Her sparkling eyes—

And Virgil, of Iris, Æn. v. 647, 8.

—Divini signa decoris,
Ardentisque notatæ oculos—
—Observe her looks divine,
Her radiant eyes—

Comp. Suetonius, Aug. 79. and see more in Elsner and Wetstein.

Φλυαρίω, ὤ, from φλύαρος.—With an accusative of the person, *to prate, to chatter, to talk in an idle trifling manner against any one*. Raphelius (whom see) cites from Herodotus the Ionic V. *φλυηρέω* in the sense of *talking idly or*

¹ [Hesychius has *φιμός* δεσμός, κημός, ἐπιστόμιον See Prov. xxvi. 3. Lucian, Vit. Auct. c. 22. Schol. in Anthol. i. 33, 28.]

² [Consult Fischer. de Vit. Lex. N. T. Prol. xxviii. p. 633.]

³ See Pope's note, and Damm's Lexicon, col. 1810. in ὄσσοις: and for the application of οἱ to Minerva's own eyes, comp. 104.

—Ὀσσε δέ ΟΙ' πυρὶ λαμπετόωντι ἐκίχνη.
—Her eyes resembled fire.

falsely. But I cannot produce any Greek writer in whom it is joined with an accusative, as in St. John. Wolfius says it is thus construed in imitation of other verbs of *speaking*, as *κακῶς λέγειν* TINA', to speak evil of any one. occ. 3 John 10. [Xen. Cyr. i. 4, 11. An. iii. 1, 26. Æsch. Dial. Soc. ii. 16. Hesychius has *φλυάρεν* ἔλῃρει, *ἐμυρολόγει*.]

Φλύαρος, ου, ὁ, ἡ, from φλύω to boil, bubble, as with heat. So Homer, II. xxi. 361.

— Ἄνα δ' ἔφαιε καλὰ βέεθρα.

The bubbling waters yield a hissing sound.—POPE.

And perhaps the verb φλύω is itself formed from the sound, as *bullio* in Latin, and *bubble* in English. —A prater, a tatter, an idle or trifling talker, one who boils over, as it were, with impertinent talk. occ. 1 Tim. v. 13; where see Raphaelus and Wetstein, and Suicer, Thesaur. [ii. p. 1446. 4 Mac. v. 10. Artem. i. Proœm. Æsch. Dial. Soc. iii. 13. Hesychius has φλύαρος φαῦλος, ἐνέθης.]

Φοβερός, ὁ, ὄν, from φόβος.—Dreadful, terrible, horrid. occ. Heb. x. 27, 31. xii. 21. [Deut. i. 19. for ἐσθί, Hab. i. 7. for σῶς, Dan. ii. 31. for ἡγῆ, Ecclus. xliii. 29. 2 Mac. i. 24. Lucian, Dial. Deor. xix. 1. Dem. 503, 12. Xen. An. v. 2, 23.]

Φοβέω, ὦ, from φόβος.

[I. To terrify, affright,] to put to flight, in fugam verto. Thus used in Homer, II. xvii. 596.

— ἘΦΟ΄ΕΗΣΕ δ' Ἀχαιοῖς.

He put the Greeks to flight.

[See Thuc. viii. 32. Ælian, V. H. xii. 25. xiii. 1.]

II. In the N. T. φοβέομαι, οὔμαι, to be terrified, affrighted, afraid, whether intransitively — [In the imperative pres. (φοβοῦ) Mark v. 36. Luke i. 13, 30. v. 10. viii. 50. xii. 32. John xii. 15. Acts xviii. 9. xxvii. 24. Rom. xiii. 4. Rev. i. 17. ii. 10. φοβέσθε, Mat. xiv. 27. xvii. 7. xxviii. 5, 10. Mark vi. 50. Luke ii. 10. xii. 7. John vi. 20; in the imperf. Mark x. 32. xvi. 8. 1 John iv. 18; in the 1st aor. pass. with a middle sense, Mat. xiv. 30. xvii. 6. xxv. 25. xxvii. 54. Mark iv. 41. v. 15, 33. Luke ii. 9. viii. 25, 35. ix. 34. John vi. 19. xix. 8. Acts xvi. 38. xxii. 29. Heb. xiii. 6. (Ps. cxviii. 6.) Gen. xv. 1. l. 19. Xen. Cyr. i. 4, 19. Diod. Sic. xx. 10. The 1st aor. pass. occ. in its proper signification in Xen. Cyr. ii. 1, 3. Ælian, V. H. iii. 43.]—or transitively, with an accusative, to be afraid of, to fear. [In the pres. and imp. Mat. xxi. 26. Mark xi. 32. Luke xix. 21. xxii. 2. John ix. 22. Acts v. 26. ix. 26. Rom. xiii. 3. Gal. ii. 22. 1 Pet. iii. 6, 14; in the 1st aor. pass. with middle signification, Mat. x. 28. xiv. 5. xxi. 46. Mark xii. 12. Luke xii. 5. Heb. xi. 23, 27. Num. xxii. 3. Xen. Hell. iv. 4, 8. Plut. Vit. Gal. 22; or joined with ἀπό and gen. Mat. x. 28. Luke xii. 4. (This is a Hebrew construction. Comp. Lev. xxvi. 2. Jer. i. 8, 17. x. 2. in the Heb. and LXX, and see Lev. xxiii. 36.)—or with μή or μήπως, Acts xxvii. 17, 29. 2 Cor. xi. 3. xii. 20. Gal. iv. 11. Diod. Sic. xiii. 4, 7. Herodian, i. 17, 24. Xen. Mem. i. 2, 7. Thuc. i. 36. In Heb. iv. 1. with μήποτε, it seems to imply rather *anxious care* than *actual fear*, as it does also in Rom. xi. 20. See Fessel. Adv. Sacr. iv. 19. (On this construction with μή, &c. see Frotscher, on Xen. (656)

Hier. ii. 8. p. 29.) In Luke xxiii. 40. (with an acc.) it implies *shame* of doing evil before God, with which comp. Ex. i. 17. xiv. 31. in Heb. and LXX; and with the inf. in Mat. i. 20. ii. 22. Mark ix. 32. Luke ix. 45. Xen. An. i. 3, 17. Cyr. viii. 7, 15. it signifies *hesitation*.] On Mat. x. 28. Luke xii. 4, 5. we may observe how similar is the sentiment in the Treatise on the Maccabees, ascribed to Josephus, § 13. *μή φοβηθῶμεν τὸν δοκούντα ἀποκτείνει τὸ σῶμα. Μέγας γὰρ ψυχῆς κίνδυνος ἐν αἰωνίῳ βασανισμῷ κείμενος τοῖς παραβαίνουσιν τὴν ἐντολὴν τοῦ Θεοῦ*, 'let us not fear him who seems to kill the body. For the great danger of the soul consists in eternal torment to those who transgress the command of God.' Had not this writer read one or both the evangelists? See what soon after follows, cited under κόλασις I.

III. Transitively, with an accusative, to fear, reverence. [Mark vi. 20. Eph. v. 33. Lev. xix. 3. Is. iv. 14. And of God, Luke i. 56. xviii. 2, 4. Acts x. 2, 22, 35. xiii. 16, 26. Col. iii. 22. 1 Pet. ii. 17. Rev. xi. 18. xiv. 7. xv. 4. So Ex. i. 17. Prov. iii. 7. Is. xxix. 23. lxvi. 14.]

Φόβητρον, ου, τό, from φοβέω to terrify, affright.—A dreadful or terrible sight or appearance, occ. Luke xxi. 11. where see Wetstein. These fearful or dreadful sights are particularly related by Josephus, de Bel. vi. 5, 3. Comp. Tacitus, Hist. v. 13. See also Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 246. &c. 8vo, and Lardner's Collection of Testimonies, vol. i. p. 104. &c. [Is. xix. 17. Eur. Phœn. 1266.]

Φόβος, ου, ὁ, from πέφοβα perf. mid. of φέβομαι to flee, or run away from (Homer, II. v. 223. 232. et al.)

I. A fleeing or running away through fear. Thus often used in Homer, as II. xi. 402. xvii. 597. et al. See Damm's Lex. col. 2525.

II. Fear, terror, affright. Mat. xiv. 26. xxviii. 4. [Luke i. 12. ii. 9. viii. 37. xxi. 26. John vii. 13. xix. 38. xx. 19. Rom. viii. 15. 2 Cor. vii. 5, 11. 1 Tim. v. 16. Heb. ii. 15. 1 John iv. 18. Rev. xviii. 10, 15. Gen. ix. 2. xv. 12. Deut. xi. 25. Ex. xv. 16. Xen. An. ii. 2, 20. It implies admiration and fear, Mat. xxviii. 8. Mark iv. 41. Luke i. 65. v. 26. vii. 16. Acts iii. 43. v. 5, 11. xix. 17. Rev. xi. 11; timidity, shyness, or modesty, 1 Cor. ii. 2. Xen. Ec. vii. 25. Comp. 1 Pet. iii. 15; anxious care, 2 Cor. vii. 16. Phil. ii. 12.]

III. It denotes the object of fear or terror. 2 Cor. v. 11. Rom. xiii. 3. where Kypke shows that Menander and Euripides have likewise used it for what is to be feared, formidable, the abstract for the concrete. [Is. viii. 12. xxxiii. 3. Job iv. 12. Soph. Phil. 1244. Eur. Troad. 1165. Justin iii. 1, 1.]

IV. Fear, reverential fear, reverence. Acts ix. 31. Rom. iii. 18. xiii. 7. 1 Pet. i. 17. ii. 18. iii. 2. [Add 2 Cor. vii. 1. Eph. v. 21. Wahl and Schleusner add also 2 Cor. v. 11. which Schleusner translates, *knowing what reverence we owe to God*. Others, he says, take φόβος τοῦ Κ. for the terrible judgment of God, i. e. they refer φόβος in this passage to the last head. Comp. P's. v. 8. exi. 9. Prov. i. 7. ix. 10.]

1 [The Schol. there says, μίσητρον τὸ ἐμποιοῦν μίσος καὶ φόβητρον τὸ ἐμποιοῦν φόβον.]

Φοῖνιξ, ἰκος, ὁ.

I. *A palm-tree.* occ. John xii. 13¹.

II. *A branch of the palm-tree, a palm-branch.*

¹ It seems to have been so called from Φοινίκη *Phœnicia*, because the Greeks first became acquainted with this species of trees from that country, whose Greek name sometimes comprehended the neighbouring region of Judea, which abounded with them, as both Pliny* and Tacitus † remark. The appellation of the country may, I think, be best deduced from that of its inhabitants, Φοίνικες, which, I apprehend, with the learned Bochart, vol. i. 346. &c. is from the Heb. פְּנִיץ, פְּנִיץ, sons of *Anak*, softened after the Grecian manner. פְּנִיץ, פְּנִיץ seems to be the title which the Phœnicians themselves affected: for what can be more probable than that they who were of the cursed race of Canaan ‡ should be desirous (especially after the victories of Joshua) to drop that opprobrious denomination, and should assume, instead of it, the name of that branch of the Canaanites which, we learn from Scripture, was the most warlike and famous among them? See Num. xiii. 28, 33. Deut. ii. 10, 11. x. 2. and Bochart as above. [Schleussner says, the name is properly derived from the purple colour of the fruit.]

"The palm-tree is in Heb. called פְּנִיץ from its straight, upright growth, for which it seems more remarkable than any other tree, and which sometimes rises to more than a hundred feet. Thus Xenophon, who was well acquainted with the eastern countries, (Cyp. vii. p. 403. ed. Hutchinson, 8vo.) mentions 'palm-trees, not less than a plethron (about 100 feet) in length' adding, 'for some of them grown even to a greater height.' and in the same place he immediately subjoins, 'for indeed palm-trees being pressed by a great weight, bend upwards like asses of burden.' From which passage probably arose that great though common mistake, that the palm-tree, when growing, will support a considerable weight hung upon it, and bend the contrary way, as if resisting its pressure. But Xenophon is there speaking of palm-trees when felled and used as timber; and Strabo §, Plutarch ||, and Aulus Gellius ¶ mention the same fact, not of the palm-tree, when growing, but of its δοκόν, ξύλον, or lignum, i. e. of its beams or wood **. However, the straight and lofty growth of this tree, its longevity and great fecundity, the permanency and perpetual flourishing of its leaves ††, and their form resembling the solar rays, make it a very proper emblem of the natural, and thence of the divine light. Hence, in the holy place or sanctuary of the temple, (the emblem of Christ's body,) palm-trees were engraved on the walls and doors between the coupled cherubs. See 1 Kings vi. 29, 32, 35. Ezek. xli. 18—20, 25, 26. Hence, at the feast of tabernacles, branches of palm-trees were to be used among others in making their booths. Comp. Lev. xxiii. 40. Neh. viii. 15. And hence, perhaps, the prophetess Deborah particularly chose to dwell under a palm-tree, Judges iv. 5." "The branches of this tree were also used as emblems of victory both by believers and idolaters. The reason given by Plutarch and Aulus Gellius, why they were so among the latter, is the nature of the wood, which so powerfully resists incumbent pressure: but, doubtless, believers, by bearing palm-branches after a victory, or in triumph, meant to acknowledge the Divine Author of their support and success, and to carry on their thoughts to the Divine Light, the Great Conqueror of sin and death (see 1 Mac. xiii. 51. 2 Mac. x. 7). And probably the idolaters also originally used palms on such occasions, not without respect to Apollo, or the Sun, to whom they were consecrated ††." After what has been said, there can be little difficulty in understanding the import of the palm-branches mentioned in the N. T. The multitude carrying them

occ. Rev. vii. 9. where Wetstein cites from Pol-lux, [iv. 244.] τῷ μέντοι φοίνικος καὶ ὁ κλάδος ὁμωνύμως φοῖνιξ καλεῖται, 'the branch of the palm-tree is called by the same name φοῖνιξ.' [Φοῖνιξ is also used for the branch of the palm-tree in 2 Mac. x. 7. xiv. 4. Φοῖνιξ is used in the LXX for פְּנִיץ in Judg. i. 16. iii. 13. Neh. viii. 17. See also 1 Kings vi. 29, 35. In 2 Sam. xvi. 1 and 2. it is for γῆρ and means the fruit of the palm-tree. See Theophr. H. P. ii. 8. de C. P. iii. 22. Plin. H. N. xiii. 4. The palm is found on Jewish coins as a sort of national emblem, the tree being very common in Palestine.]

Φονεύς, ἴως, ὁ, from φόνος murder.—*A murderer*, Mat. xxii. 7. Acts [iii. 14.] vii. 52. [xxviii. 4. 1 Pet. iv. 15. Rev. xxi. 8. xxi. 15. 2 Kings ix. 31. (in the Complut. ed.)] Wisd. xii. 5. Xen. Cyr. iv. 6, 6. Thomas M. makes it the Attic for the Hellenic ἀνδροφόνος.]

Φονεύω, from φονεύς.—*To murder, kill a man unjustly.* Mat. v. 21. [xix. 18. xxiii. 31, 35. Mark x. 19. Luke xviii. 20. Rom. xiii. 9. James ii. 11. Judg. xvi. 2. Josh. x. 28, 30. Diod. Sic. iv. 32. Herodian viii. 8, 15. Xen. Mem. i. 2, 11. In James iv. 2. Wahl construes, you envy even to death, making this use of the verb adverbially, an Hebraism. See Gesen. § 222. Schleussner says, it means here, to treat ill, oppress, as it does in James v. 6.]

Φόνος, ου, ὁ, from πέφονα perf. mid. of φένω to murder, which from φάω the same.—*Murder*, particularly slaughter, slaying or killing by the sword. So Hesychius, φόνος· ὁ διὰ σφαγῆς θάνατος. Mat. xv. 19. Heb. xi. 37. where observe that the LXX use the same phrase, ἐν φόνῳ μαχαίρας, for the Heb. פְּנִיץ, with the edge of the sword, Exod. xvii. 13. Num. xxi. 24. Deut. xiii. 15. xx. 13. [Add Mark vii. 21. xv. 7. Luke xxiii. 19, 25. Acts ix. 1. Rom. i. 29. Rev. ix. 21. Ælian, V. H. ii. 17. Dem. 641, 17. Xen. Cyr. iii. 3, 65.]

Φορέω, ὦ, from πέφορα perf. mid. of φέρω to bear.

I. *To bear, wear.* Mat. xi. 8. John xix. 5. Jam. ii. 3. Comp. Rom. xiii. 4. and under μάχαρι II. [Prov. xvi. 23. Eccles. xi. 5. xl. 5.]

II. *To bear, carry.* 1 Cor. xv. 49. twice. [To bear the image of any one, is simply to be like him.]

ΦΟΡΟΝ, ου, τό. Latin. A word formed from the Latin *forum*, which is a derivative from *fero* to carry, or from the Greek πέφορα perf. mid. of φέρω to bear, bring. *Forum* in Latin properly signifies a market-place, whither things are carried to be sold, but with a proper name often denotes a market-town or burgh, as Forum Julii, Forum Claudii, Forum Appii, or Appii Forum, in Greek Ἀππίου Φόρον, which occurs Acts xxviii. 15. This town was situated on the high road from

* "Judæa verò inclyta est vel magis palmis." Nat. Hist. xiii. 4.

† Speaking of Judea, "Exuberant fruges nostrum ad morem: præterque eas, balsamum et palma." Hist. v. 6. Comp. Shaw's Travels, p. 343.

‡ See Bochart, vol. i. 300, 301.

§ Lib. xv. p. 1063. ed. Amstel.

|| Sympos. lib. viii. probl. 4. ad fin.

¶ Noct. Att. lib. iii. cap. 6.

** See Note in Hutchinson's Xen. Cyr. as above, and Suicer, Thesaur. under Φοίνιξ II.

†† See Plutarch, Sympos. lib. viii. probl. 4. towards the middle.

‡‡ See more in Heb. and Eng. Lexicon under תמר II. V. and the authors there cited.

before Christ, John xii. 13. was expressing by things and actions what they do in words at ver. 14. Hosanna! i. e. Save us! Blessed is the King of Israel (the Messiah) that cometh in the name of the Lord! The saints in Rev. vii. 9. bearing them in their hands, were in like manner ascribing salvation to their God, who sat on the throne, and to the Lamb, as at ver. 10. and celebrating spiritually the feast of tabernacles, as predicted Zech. xiv. 16. See Vitrina on Rev.

Rome to Capua and Brundisium. See Horace, Sat. i. 5. It probably had its name from the famous Appius Claudius, who, during his censorship, paved the road just mentioned, which was therefore called the Via Appia, or Appian Way. See Livy, ix. 29. and comp. under *τάβερνα*.

Φόρος, ου, ὁ, from *πέφορα* perf. mid. of *φέρειν* to bring.—*Tribute brought into the prince's exchequer*. occ. Luke xx. 22. xxiii. 2. Rom. xiii. 6, 7. where, as distinguished from *τέλος* custom, it seems to denote a *tax levied on persons and estates*. See Kypke. [Judg. i. 28, 30. 2 Sam. xx. 24. 2 Chron. viii. 8. for *φορ*. Ezr. iv. 20, 23. vi. 8. Neh. v. 4. for *φορ*. Diod. Sic. ii. 1. Pol. xxii. 7, 8. Ælian, V. H. ii. 10. Demosth. 156, 17. Xen. Symp. iv. 32. Phavorinus and Thomas M. (p. 900.) make *φόρος* a tax on *land*, and the latter calls *τέλος*, ἡ *ὑπὲρ τῆς ἐμπορίας συντέλεια*.]

Φορτίζω, from *φορτίον*.—*To load, lade, burden*. occ. Mat. xi. 28. Luke xi. 46. [It is used metaphorically in both places. It refers in the latter to the oppressive enactments of the Mosaic law; and some think that there is the same allusion in the first; "ye that are oppressed by the sense of sin and the burthen of the law." In Ez. xiv. 32. it is for *φορ*, and means, *to compel one by loading him with presents*.]

Φορτίον, ου, τό, from *φόρος* the same.

I. *A burden, load*. Though *φορτίον* has the diminutive termination, yet, as Duport has observed, the Attic writers use it absolutely for *a burden*. Thus Theophrastus, Eth. Char. 11. describing *indecency of manners*, says, a man of this character is apt *τῷ ἀκολούθῳ ἐπιθεῖναι μείζον ΦΟΡΤΙΟΝ ἢ δύναται φέρειν*, 'to lay upon the slave, who attends him on the road, a greater burden than he can carry.' Comp. under *βιβλίον* I. [Hence it is,] *the burden or lading of a ship*, Acts xxvii. 10. according to the reading of many MSS. and some editions, approved by Wetstein and Griesbach. [Judg. ix. 48, 49. Ecclus. xxi. 18. xxxiii. 29. Ælian, V. H. ix. 14. Diod. Sic. v. 35. Ceb. Tab. 30. Dem. 156, 5. Xen. Mem. iii. 13, 6. Suidas has *φορτία*: τὰ ἀγώγυμα.]

II. Figuratively, *the burden of Christ's commandments*. Mat. xi. 30.

III. *The burden of ceremonial observances rigorously exacted, and increased by human traditions*. Mat. xxiii. 4. Luke xi. 46. twice.

IV. *Sin, and the punishment of it*. Gal. vi. 5.

Φόρος, ου, ὁ, from *φέρειν* to bear, carry; whence also Eng. *freight*.—*A burden*, properly of a ship, *the goods or merchandise it carries or is laden with*; thus likewise used in Herodotus; see Raphaelius. occ. Acts xxvii. 10. But comp. *φορτίον* I. [Æsop. Fab. 20. See Salmas. i. ad Vopisc. Aurelianus. 45.]

ΦΡΑΓΕΛΛΑΙΟΝ, ου, τό, Latin. *A scourge, a whip*. occ. John ii. 15. The word is formed from the Latin *flagellum* the same, by changing *l* into *ρ*: and *flagellum* is derived from *flagrum* a *whip*, which from *flagro* to burn, on account of the burning pain it occasions; whence Horace uses *loris urere*, literally to burn with whips, for *whipping severely*. Epist. i. 16, 47. The verb *flagro* is a plain derivative from the Greek *φλέγω*, 2 fut. (658)

φλαγῶ, to burn. [The word is also written *φραγέλλιον*. The Cyrill. Lex. MS. explains it by *σειρά, ἐκ σχοινοῦ πεπλεγμένη, ἢ καλεῖται μάστιξ*, and so the other lexicographers. See Ducange and Neursius's Glossaries, and Menag. ad Diog. L. vi. 90.]

ΦΡΑΓΕΛΛΑΩ, ὦ, from the Latin *flagello* the same. Comp. under *φραγέλλιον*.—*To scourge with whips*. occ. Mat. xxvii. 26. Mark xv. 15. As this was a Roman punishment, it is no wonder to find it expressed by a term nearly Roman. Comp. under *μαστιγῶν*.

Φραγμός, οὔ, ὁ, from *πέφραγμα* perf. pass. of *φράττω*.

I. *A fence, hedge*. Mat. xxi. 33. Mark xii. 1. Thus also used by Plutarch in Wetstein. Comp. LXX in Is. v. 2. [It is used for *πύλην* in that place, and for *τοιὰς* a wall or hedge, in Num. xxii. 24. Eccl. x. 8. Prov. xxiv. 31. See Artem. ii. 24. Xen. de Ven. xi. 4. Hesychius has *φραγμός*: *θηρικός, ἢ ὁ νόμος*, on which Schleusner remarks, that the last words refer to the passages of Mat. and Mark; that many commentators, as for example, Chrysostom (Hom. lxix. on Matthew) and Theophylact, (p. 90. ed. Rom.) understood even the minor parts of the parable as having an allegorical meaning, and that they took *φραγμός* here as the *law*, which separated between Jews and Gentiles. In Luke xiv. 23. it is a *place hedged off*. See Fischer, de Vit. Prol. xxiii. p. 629.]

II. *A partition*. Eph. ii. 14. where *μεσότοιχον τοῦ φραγμοῦ* is equivalent to *μεσότοιχον διαφράσσον*; [and the law is meant.] *Joseph Hall* v. 5. 2.

ΦΡΑΖΩ.

[I. Properly, *to speak, say*, Job vi. 24. Then, *to tell any thing to any one*, as Xen. Mem. i. 4, 15; and thence]

II. *To declare, expound, explain*. Mat. xiii. 36. xv. 15. [Ceb. Tab. 33. Xen. Cyr. iv. 3, 41. Heliodor. i. p. 37. See Fischer, de Vit. Prol. xxviii. p. 622.]

[ΦΡΑΣΣΩ or] ΦΡΑΤΤΩ.

I. *To fence, enclose with a fence or fortification*. Thus sometimes used in the Greek writers. [Xen. Cyr. ii. 4, 25. Job xxxviii. 8. Hos. ii. 6.]

II. *To stop, as the mouth from speaking*, Rom. iii. 19. [2 Mac. xiv. 36.] (so Wetstein shows that the Greek writers use the phrase *ΤΟ' ΣΤΟΜΑ ΕΜΦΡΑΤΤΕΙΝ*); from biting, Heb. xi. 33. where Wetstein cites from Antoninus, [xii. 1.] *ΕΦΡΑΤΤΕ ΤΟ' ΣΤΟΜΑ ΤΟΥ ΑΕ-ΟΝΤΟΣ*. [Dan. vi. 22.]

III. *To stop, restrain, as boasting*. 2 Cor. xi. 13. [Schleusner construes the verb here, *to take away*. *This praise shall not be taken from me*, which is taking no small liberty with *εἰς ἐμέ*. Wahl, after Schoettgen, takes it as, *to reduce to silence*.]

ΦΡΕΑΡ, ατος, τό, q. from *φέρειν* to send forth, says Mintert, which it is obvious to derive from Heb. *פָּרַץ* to free, set free: but the learned Bochart, vol. i. 347. and Daubuz on Rev. ix. 1. derive *φρέαρ* from the Heb. *פָּרַץ* the same, to which it generally answers in the LXX, [as Gen. xvi. 14. Ex. ii. 15.]—*A pit or well*. occ. Luke xiv. 5. John iv. 11, 12. Rev. ix. 1, 2. thrice. [Diod.

Sic. ii. 1. Artem. ii. 27. Xen. An. iv. 5, 25. And for $\rho\iota\alpha$ in 1 Sam. xix. 22. et al. In the places of Rev. some take $\phi\epsilon\acute{\alpha}\rho$ to mean a *dungeon*, as $\rho\iota\alpha$ does in Gen. xl. 15. Jer. xxvii. 16. et al.] To illustrate the history in John iv. let us hear Maundrell, Journey, March 24. "At about one-third of an hour from Naplosa, (anciently Sicheim or Sychar,) we came to Jacob's Well, famous, not only upon account of its author, but much more for that memorable conference which our blessed Saviour here had with the woman of Samaria, John iv. If it should be questioned whether this be the very well that it is pretended for, or no, seeing it may be suspected to stand too remote from Sychar for women to come so far to draw water; it is answered, that probably the city extended farther this way in former times than it does now, as may be conjectured from some pieces of a very thick wall still to be seen not far from hence." Thus Maundrell. Does not however what the woman herself says, ver. 15. intimate that she had a good way to come to the well? At ver. 11. the woman observes, that *the well is deep*; and Maundrell tells us, that "the well is covered at present with an old stone vault, into which you are let down through a very strait hole, and then, removing a broad, flat stone, you discover the mouth of the well itself. It is dug in a firm rock, and contains about three yards in diameter, and *thirty-five in depth*, five of which we found full of water."

Φρεναπατάω, ω , from $\phi\rho\eta\acute{\nu}$ the *mind*, and $\acute{\alpha}\pi\alpha\tau\acute{\omega}$ to *deceive*.—To *deceive, impose upon the mind or understanding*. occ. Gal. vi. 3.

Φρεναπάτης, ου, δ , from $\phi\rho\epsilon\nu\alpha\pi\alpha\tau\acute{\omega}$.—A *deceiver, impostor*. occ. Tit. i. 10.

ΦΡΗ'Ν, $\phi\rho\epsilon\nu\acute{o}s$, η . [Etym. M. 811, 3. and in the plural,]

I. $\phi\rho\epsilon\nu\acute{\epsilon}s$, $\omega\nu$, $\alpha\iota$. This word seems properly to denote the *præcordia* or *membranes about the heart, including the pericardium and diaphragm*. Thus Homer, Il. i. 103.

Μένεος δὲ μέγα ΦΡΕ'ΝΕΣ ἀμφιμείλαιναί
Πίμπλαντ'—

Black cholera fill'd his breast that boil'd with ire.

POPE.

And Il. x. 10. in fear the $\phi\rho\epsilon\nu\acute{\epsilon}s$ are said to tremble,

— Τρομέοντο δὲ αἱ ΦΡΕ'ΝΕΣ ἐντός.

And because the $\phi\rho\epsilon\nu\acute{\epsilon}s$ are much affected by the various motions of the mind, hence the word is used for

II. *The mind itself*, [or] *understanding*, and is thus applied twice in 1 Cor. xiv. 20. where Wetstein cites a Greek proverb $\delta\iota\alpha\phi\acute{\epsilon}\rho\epsilon\iota$ $\delta\epsilon$ τοῦ νηπίου καὶ ἡλικίαν οὐδὲν δ ἐν ΤΑΙ'Σ ΦΡΕΣΙ' ΝΗΠΙΑ'ΖΩΝ, 'a child in understanding differs nothing from a child in age.' Comp. under $\kappa\alpha\rho\delta\iota\alpha$ I. [Prov. vii. 7. ix. 4, 16. for $\nu\acute{\nu}$. Dem. 780, 21.]

ΦΡΙ'ΤΤΩ, or -ΣΣΩ.

I. Properly, according to Eustathius, to *stand an end, as the hair*, or to *have the hair stand an end, to bristle*. Thus the *hair* itself is sometimes said $\phi\rho\iota\sigma\sigma\epsilon\iota\nu$, and sometimes men or other animals [are said] $\phi\rho\iota\sigma\sigma\epsilon\iota\nu$ ταῖς $\theta\rho\iota\kappa\epsilon\iota\nu$. See Scapula and $\omega\epsilon\iota\delta$ upon Jam. ii. 19. [It does not

seem clear from the lexicographers, whether the word has an active or passive signification. Hesychius says, $\phi\rho\iota\sigma\sigma\epsilon\iota$ $\delta\iota\epsilon\gamma\epsilon\iota\rho\epsilon\tau\alpha\iota$, $\xi\zeta\theta\omicron\rho\theta\upsilon\tau\alpha\iota$, while the etymologist has $\phi\rho\iota\sigma\sigma\epsilon\iota\nu$ $\kappa\upsilon\rho\iota\omega\varsigma$ τὸ $\xi\zeta\theta\omicron\rho\theta\upsilon\nu$ τὰς $\tau\rho\iota\chi\alpha\varsigma$. Hesiod, Scut. 391. says, $\delta\rho\theta\acute{\alpha}\varsigma$ — $\phi\rho\iota\sigma\sigma\epsilon\iota$ $\tau\rho\iota\chi\alpha\varsigma$.] Comp. Heb. and Eng. Lexicon in $\omega\varsigma$.

II. To *have one's hair stand an end, to shudder through fear or horror, horreo*. occ. Jam. ii. 19. where see Wolfius. The LXX use this word for the Heb. $\פָּחַד$ to be *afraid, astonished*, Jer. ii. 12. and apply it in its proper sense, Job iv. 15. where $\epsilon\phi\rho\iota\sigma\epsilon\nu$ $\delta\epsilon$ μου $\tau\rho\iota\chi\epsilon\varsigma$ καὶ $\sigma\acute{\alpha}\rho\kappa\epsilon\varsigma$, 'my hair stood an end, and my flesh (*shivered*),' answers to the Heb. $\פָּחַד$ שָׁעַר פָּחַד , 'the hair of my flesh stood an end;' that is, as Homer expresses it, Il. xxiv. 359.

'Ορβαὶ δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖσι μέλεσσι.

[See Dan. vii. 15. Judith xvi. 8. Dem. 332, 11. 559, 8.]

Φρονέω, ω . "It is," says Leigh, "a general word, comprehending the actions and operations both of the *understanding* and *will*: it is in the Scripture applied to both, but most commonly to the actions of the *will* and *affections*, which are particular motions of the *will*." [It may be added, that in many places it is not easy to say whether the writer referred to the *understanding* or the *affections*, and that interpreters, consequently, frequently differ.]

I. To *think, be of opinion*, Acts xxviii. 22. Rom. xii. 3. 1 Cor. iv. 6. "that you may learn not to entertain too high an opinion of yourselves (or others) above what is (here) written." Doddridge. [With these two places compare 2 Mac. ix. 12. Polyb. Exc. Leg. 113. and see Reiske's Ind. Gr. Dem. p. 789. $\phi\rho\nu\acute{\epsilon}\omega$ in fact often expresses *pride*.] To be of a *mind or opinion*, as to doctrine, referring to the *understanding*. Gal. v. 10. Phil. iii. 15¹. Τὸ αὐτὸ $\phi\rho\nu\acute{\epsilon}\omega$, to be of the same *mind or opinion*. [2 Cor. xiii. 11.] Phil. ii. 2. iii. 16. [iv. 2.] where Kypke remarks, that the phrases τὸ αὐτὸ $\phi\rho\nu\acute{\epsilon}\omega$, and τὸ ἐν $\phi\rho\nu\acute{\epsilon}\omega$, may of themselves signify the same thing; but that here the very order of the discourse shows that the former denotes *consent in doctrine*, the latter *in life*, and *in mutual offices of Christian love*; in which last sense, τὸ αὐτὸ εἰς ἀλλήλους, or ἐν ἀλλήλοις, $\phi\rho\nu\acute{\epsilon}\omega$ is used Rom. xii. 16. xv. 5. Herodotus, i. 60. applies the Ionic τῶνδ' $\phi\rho\nu\acute{\epsilon}\omega$ to *political consent*. See more instances from the Greek writers in Raphelius on Rom. xv. 5. and in Kypke on Phil. ii. 2. In the passive, τοῦτο $\phi\rho\nu\acute{\epsilon}\sigma\theta\omega$ ἐν ὑμῖν, 'let this mind be in you,' Phil. ii. 5. where, however, observe that the Alexandrian and five other ancient MSS. read $\phi\rho\nu\acute{\epsilon}\iota\tau\epsilon$, which reading the Syriac and Vulgate translators have also followed. See Wetstein and Griesbach. [The word refers to the *understanding* in 1s. xlviii. 18. Wisd. xiv. 30. Polyb. ii. 7, 3. Philostr. Vit. Soph. i. 15. Xen. Cyr. iv. 6, 3.]

II. Transitiuely, with an accusative, to *mind, relish, affect, set the affections on*. See Rom. viii. 5. xii. 16. [τὰ ὑψηλὰ $\phi\rho\nu\acute{\epsilon}\omega\nu\tau\epsilon\varsigma$.] Phil. iii. 19.

¹ [Schleusner (strange to say) puts this place under two different heads, one referring to the *understanding*, the other to the *feelings*, &c.]

Col. iii. 2. Mat. xvi. 23; where Raphelius shows that the phrase *φρονεῖν τὰ τινος* in the Greek classics, [as Diod. Sic. xx. 35. Herod. ii. 162.] means to be of the same sentiments or party with any one, to favour him, to be on his side; and explains St. Matthew's expression in this sense. [Schleusner refers this place to the first head, explaining it, either "you do not judge of things from any divine or spiritual view, but a mere human one;" or, "you do not understand the counsels of God, but merely think of outward things." There are other passages where nearly the same meaning occurs. In Phil. iv. 10. it is, to be anxious for or about, and so in Phil. i. 7. where, says Parkhurst, Wolf observes that *φρονέω* denotes particular regard or care for a person. In both these places it is joined with *ὑπέρ*. Again, in Rom. xiv. 6. it denotes to mind, regard, pay attention to. Comp. 1 Mac. x. 20. 2 Mac. xiv. 26. Esther xvi. 1. Herodian, viii. 6, 13.] See also [Irmisch, on Herod. ii. 12, 4. and] Wetstein and Kypke on the place. Intransitively, to be affected. 1 Cor. xiii. 11: "I had the wishes, the tastes, the enjoyments of a child." Powell's Disc. xvi. p. 258.

Φρόνημα, ατος, τό, from *πεφρόνημαι* perf. pass. of *φρονέω*.—A *mind*. It comprehends the act both of the understanding and of the will. occ. Rom. viii. 6, 7. In which passage I know not how *φρόνημα σαρκός* can be better rendered into English than as it is in our translation, the carnal mind, or to be carnally-minded. (See Suicer, Thesaur. under *σάρξ* III. 6.) So *φρόνημα πνεύματος*, ver. 7. to be spiritually-minded; but Rom. viii. 27. *φρόνημα Πνεύματος* means the mind and inclination of the Holy Spirit himself, influencing our spirits. [See *Πνεῦμα*.] The above-cited are all the passages of the N. T. where *φρόνημα* occurs. [In 2 Mac. vii. 21. and xiii. 9. it seems to denote spirit, feeling, and not unfrequently proud thoughts, as Joseph. Ant. vi. 2, 3. See Polyb. v. 83, 5. Ælian, V. H. ix. 3. Dem. 246, 1. and Alberti on the 1st place of Romans.]

Φρόνησις, εως, ἡ, from *φρονέω*.

I. Wisdom, prudence. Eph. i. 8. [1 Kings iii. 28. for *ᾤκησις*. Job xiv. 4. for *ἔρη*. Prov. i. 2. for *ᾤκη*. Joseph. Ant. viii. 7, 5. Xen. Mem. i. 2, 10. de Mag. Eq. vii. 4.]

II. Feelings, or thoughts of the mind, Luke i. 17. To turn the hearts of the disobedient to the views and feelings of the just.]

Φρόνιμος, ου, ό, ἡ, from *φρονέω*.—Wise, prudent, provident. See Mat. vii. 24. x. 16. (comp. Gen. iii. 1.) Mat. [xxiv. 45.] xxv. 2, [4, 8, 9. Luke xii. 42. xvi. 8. 1 Cor. iv. 10. x. 15. 2 Cor. xi. 19. Prov. xiv. 17. for *ᾤκη*. 1 Kings iii. 12. v. 7. Prov. iii. 7. for *ᾤκη*. In Rom. xi. 25. and xii. 16. *φρόνιμος παρ' ἑαυτοῦ*, is one wise in his own opinion. Comp. Prov. iii. 7. Is. v. 21.] On Mat. x. 16. Wetstein says, "Christ directs his disciples to consult their safety by flight or concealment: in imminent danger to flee away to a place of safety is most simple and dove-like; but to withdraw oneself from the danger, like a serpent, and to elude it by using various arts, is the part of a prudent man. See Acts xiv. 19, 20. xxiii. 6. xxv. 11. 2 Cor. xi. 32, 33." Comp. Acts xxii. 25—29. "They were not to be stupid and astonished, like sheep, but learn to shun foreseen attacks."

Φρονίμως, adv. from *φρόνιμος*.—Wisely, prudently, providently. occ. Luke xvi. 8. [Symm. Eccl. vii. 11. Xen. Ages. i. 17.]

Φροντίζω.—To take care, be careful, solicitous, to study. occ. Tit. iii. 8. This verb is derived from *φροντίς*, ἰδος, ἡ, which signifies, 1. thought, according to that of Euripides in Hippol. αἱ δευτεραί πως *ΦΡΟΝΤΙΔΕΣ* σοφώτεραι, "second thoughts are best," as we say. So *φροντίς* is a plain derivative from *φρονέω* to think. 2. Care, solicitude. In which latter sense also it is often used in the profane writers. See Scapula. [Prov. xxxi. 21. 2 Sam. ix. 5. Xen. Mem. iii. 11, 12. Diod. Sic. xi. 56.]

Φρουρέω, ω, from *φρουρός* a sentinel, a guard, [Xen. Hell. i. 6, 10. Ælian, V. H. ii. 514.] which from *πρό* before, and *οὔρος* a keeper, which from *ὄρω* to see, look.

I. Properly, to guard, keep with a military guard. 2 Cor. xi. 32. So Herodian in Wetstein, *ΦΡΟΥΡΟΥΜΕΝΗ*—*ἡ ἡο' αἰς*. [Judith iii. 7. 3 Esdr. iv. 56. Xen. Cyr. i. 2, 12. de Vect. iv. 52. Polyb. xvii. 4, 6.]

II. Figuratively, *φρουρέομαι*, οἶμαι, to be kept, guarded, under the law, namely, from sin. occ. Gal. iii. 23. where Chrysostom says it imports *τὴν ἐκ τῶν ἐντολῶν τοῦ νόμου γενομένην ἀσφάλειαν*, 'the safety which accrued to them from the precepts of the law,' i. e. as he further explains it, through fear of offending. See the passage in Wolfius, and comp. under *συγκλείω* IV. and Kypke on Gal. [Schleusner says, "He is said *φρουρεῖσθαι* for whom something is preserved and intended." He construes here, *having been subjected to the Mosaic law, we were reserved for the time at which the Mosaic law was to be revealed*; adding, that Koppe thinks that *φρ.* here only denotes the long time during which the Jews were subject to the law, while others conceive that *φρ.* is here almost redundant, (having the same meaning as *συγκλείεσθαι*), and construe, *we were kept subject*. So Wahl construes *συγκλεισμένον φρουρεῖν inclusum custodire*.]

III. To keep, guard, preserve, spiritually. Phil. iv. 7. 1 Pet. i. 5. where see Macknight.

ΦΡΥΑΣΣΩ, or *-ΤΤΩ*, Heb. *רָצַץ* to break, burst forth, or formed by an onomatopœia from the sound.

I. Properly, to make a noise, as high-spirited horses, snorting, neighing, and exulting, fremo, ferocio¹. Thus sometimes used in the profane writers, as by Callimachus, Hymn. in Lav. Pall. 2, 3,

τῶν ἵππων ὑπὲρ *ΦΡΥΑΣΣΟΜΕΝΑΝ*
Τῶν ἱερῶν ἐσάκουσα—

E'en now I heard the sacred coursers neigh.

Plutarch in Lyeurg. t. i. p. 43. D. ἵπποι *ΦΡΥΑΤΤΟΜΕΝΟΙ* πρὸς τοὺς ἀγῶνας, 'horses neighing or snorting for the race.' Comp. Job xxxix. 20, 25. and see more in Wetstein and Kypke on Acts, both of whom show that the Greek writers apply it not only to horses, but to men who are noisy, insolent, overbearing, according to the following sense.

¹ [Etym. M. *φρύαγμα*· ἡ τῶν ἵππων καὶ ἡμιόνων διὰ μυκτηρῶν ἡχὴ ἄριφω φασίματι ἐκπίπτονσα. This word occ. in Æschyl. Sept. Theb. 247. where see Blomfield.]

II. *To be tumultuous, noisy, fierce, insolent, to rage.* occ. Acts iv. 25. Comp. Ps. ii. 1. in LXX and Heb. In 3 Mac. ii. 2. Ptolemy Philopater is described as *θράσει καὶ σθένει ΠΕΦΡΥΓΜΕΝΟΥ*, 'raging with insolence and power.' [So *φρύαγμα* is used for the *scelling* of Jordan in Jer. xii. 5. Comp. Zech. xi. 3. Aq. et Theod. Jer. l. 44. In Ez. vii. 24. it is *boasting or insolence*.]

Φρύγανον, οὐν, τό, from *φρύγω* to burn.—*A stick proper for burning, a fagot-stick.* occ. Acts xviii. 3. where Wetstein cites from Xen. [Cyr. v. 2, 115.] *ΦΡΥΤΑΝΑ* συλλέγειν ὡς ἐπὶ πύρ. Theophr. H. p. i. 5, 15, 16. Herodian, viii. 4, 11. In the LXX, it seems to denote, rather, *stubble*. See Is. xl. 24. xli. 2. Jer. xiii. 24. But comp. Job xxx. 7.

Φυγή, ἡς, ἡ, from *πέφυγα* perf. mid. of *φεύγω* to flee.—*A fleeing or flight.* occ. Mat. xxiv. 20. Mark xiii. 18. [Some have construed it here, *perpetual banishment*, which sense it bore in good Greek. See Potter, l. i. c. 25. and Poll. On. viii. 7. The word occ. Is. lii. 12. Jer. xxv. 38. Amos ii. 14. Diod. Sic. xx. 12. Xen. Cyr. iv. 2, 28.]

Φυλακή, ἡς, ἡ, from *πεφύλαχα* perf. act. of *φυλάσσω* to keep.

I. *A keeping, guarding, or watching*, Luke ii. 8; where Raphaelius cites Xenophon several times applying the phrase *φυλακάς φυλάσσειν* to soldiers *keeping watch*; and Kypke quotes from Plut. Arophthegm. p. 198. A. τὰς δὲ ΝΥΚΤΕΡΙΝΑ'Σ ΦΥΛΑΚΑ'Σ ἐκέλευε ΦΥΛΑ'ΣΣΕΙΝ, 'but he ordered them (the soldiers) to keep the nightly watch.' See more in Wetstein and Kypke. The LXX frequently use *φυλακήν* or *φυλακάς φυλάσσειν* for the Heb. *הַרְפָּז* or *הַרְפָּז*, as denoting the Levites *keeping their watch or charge*. [Num. i. 53. iii. 7. et al. Thuc. viii. 50. Herod. ii. 99. Arrian, Exp. A. M. iv. 16, l. Xen. Mem. iii. 6, 11. An. ii. 6, 10.]

II. *A guard, a number of sentinels, or men upon guard.* Acts xii. 10. [Dion. Hal. i. 86. Dem. 622, 7. Xen. Cyr. i. 6, 43. iii. 3, 33. Florus, iv. c. 11. (custodia).]

III. *A prison, a place of custody.* Mat. xiv. 3, 10. et al. freq. [Add Mat. v. 25. xviii. 30. xxv. 36, 39, 43, 44. Mark xi. 17, 28. Luke iii. 20. xii. 58. xxi. 12. xxii. 33. xxiii. 19, 25. John iii. 24. Acts v. 19, 22, 25. viii. 3. xii. 4—6, 17. xvi. 23, 24, 27, 37, 40. xxii. 4. xxvi. 10. 2 Cor. vi. 5. xi. 23. Heb. xi. 36. Rev. ii. 10. See Jer. xxxvii. 14, 17. Judg. xvi. 22, 26. 1 Kings xxii. 27. 2 Kings xvii. 2. 2 Chron. xviii. 26. where we find *okia* or *okos* *φυλακῆς*, for *ἔξ* *πύρ*. See, too, Gen. xl. 3. xlii. 17. for *הַרְפָּז*. Diod. Sic. iv. 46. Arrian, D. E. i. 29. Artem. iii. 10. Corn. Nep. Vit. Eumen. 11. (custodia).] Hence spoken of the *infernal prison*, 1 Pet. iii. 19. where the

Syriac version *ܘܡܝܬܐ* in Hades or hell, in inferis. See Wetstein, and comp. Rev. xx. 7. Mat. v. 25. xviii. 30. Luke xii. 58. On the two last texts we may further observe, that Arrian in like manner uses the phrase *Εἰς ΦΥΛΑΚΗΝ ΒΑΛΛΕΙΝ* for *casting into prison*. Epictet. iii. 26. p. 366. ed. Cantab.

IV. *A hold, a dwelling or lurking-place.* Rev. xviii. 2; [and *ibid.* a *dwelling-place of birds*], a cage.

V. As a division of time, a watch. It seems pretty evident from Judg. vii. 19. compared with Lam. ii. 19. Exod. xiv. 24. that whatever the more modern Jews might do, the ancient ones distinguished the night into *three watches* (see Mintert's Lexicon); but it is certain from Mat. xiv. 25. Mark vi. 48. that in our Saviour's time the Jews divided it, agreeably to the Roman¹ method, into *four*. In the LXX *φυλακή* signifies a *watch* of the night, answering to the Heb. *הַרְפָּז*, Exod. xiv. 24. Judg. vii. 19. Ps. xc. 4. or lxxxix. 5. Lam. ii. 19. [Add Mat. xxiv. 43. Luke xii. 38.]

Φυλακίζω, from *φυλακή* a prison.—*To imprison, cast into prison.* occ. Acts xxii. 19. [Wisd. xviii. 4.]

Φυλακτήρια, ὧν, τὰ, from *φυλάσσω*. [*Φυλακτήριον* is properly a *guard station without a camp or town*², thence *any thing which protects or preserves*.] *Phylacteries.* occ. Mat. xxiii. 5. These were *bits or slips of parchment* on which the Jews, according to Deut. vi. 8. xi. 18. wrote certain portions of the Law, and bound them on their foreheads, and on their wrists. Comp. Josephus, Ant. iv. 8, 13. Justin Martyr plainly understood the command Deut. vi. 8. literally; for in his Dialogue with Trypho, he tells him that 'God by Moses *φυλακτήριον ἐν ὑμῖν λεπτοτάτοις γεγραμμένων χαρακτήρων τινῶν, ἃ πάντως ἅγια νοούμεν εἶναι, περικεῖσθαι ὑμᾶς ἐκέλευσε*, commanded you (the Jews) to wear a *phylactery* of characters, which we by all means judge to be sacred, written on very small bits of parchment,' p. 230. ed. Thirlby; p. 205. ed. Colon. The greisening Jews seem to have called these *bits of parchment φυλακτήρια* originally, because they reminded them to keep the law; and Kypke remarks that Plutarch, Quaest. Rom. p. 288. mentions the *bullae*³, which was suspended from the necks of the more noble Roman boys, as perhaps *πρὸς εὐταξίαν*—*ΦΥΛΑΚΤΗΡΙΟΝ*—*καὶ τρόπον τινὰ τοῦ ἀκολάστου χαλινός*, 'a preservative of good order, and, as it were, a bridle on incontinence.' But it is not improbable that some of the Jews in our Saviour's time, as they certainly did afterwards, regarded their *phylacteries* as *amulets or charms*, which would keep or preserve them from evil; in which sense the word *φυλακτήριον* is sometimes used in the Greek writers. [So Themistius (Or. xiii. in Gratian. p. 178.) says that religion is a better *φυλακτήριον* than arms. See also Or. xix. p. 231. and Demosth. p. 71, 24.] See Wetstein and Kypke on Mat. There is a remarkable passage in the Rabbinical Targum on Cant. viii. 3. (written about 500 years after Christ⁴) which may both serve to illustrate what our Lord says, Mat. xxiii. 5. and to show what was the notion of the more modern Jews concerning their *phylacteries*. It runs thus: "The congregation of Israel hath said, I am chosen above all people, because I

¹ See the passages cited by Wetstein on Mat. xiv. 25. [Joseph. Ant. v. 6, 5. xviii. 9, 6. Arrian, Exp. Al. v. 24, 2. Polyen. li. 85. Diod. Sic. xviii. 40. Herod. ix. 51. Xen. An. iv. 1, 5.]

² [Etyim. M. *φυλακτήριον* τόπον ἐνθα οἱ φύλακες οἰκοῦσι.]

³ See Kennet's Roman Antiquities, p. 309, 310.

⁴ See Walton's Prolegom. in Bibl. xii. 15.

bind the *phylacteries* (φύλακται) on my left hand and on my head, and the *scroll* is fixed on the right side of my door, the third part of which is opposite to my bed-chamber, *that the evil spirits may not have power to hurt me.*"

Φύλαξ, ακος, ὁ, from φυλάσσω to keep.—*A keeper, guard, sentinel.* occ. Acts v. 23. xii. 6, 19. [Gen. iv. 9. Diod. Sic. xix. 5. Dem. 682, 25. Xen. Mem. ii. 1, 32.]

ΦΥΛΑ΄ΣΣΩ, or -ΤΤΩ.

I. *To keep, guard, watch.* See Luke ii. 8. viii. 29. (comp. under φυλακή I.) xi. 21. Acts xii. 4. xxii. 20. xxiii. 35. xxviii. 16. [Jer. xxxii. 2. lii. 25. 2 Kings xvii. 9. Artem. iii. 60. Herodian, i. 17, 3. Dem. 688, 15. Xen. An. i. 2, 21.]

II. *To keep, preserve* from danger or harm. John xii. 25. xvii. 12. 2 Tim. i. 12. 2 Pet. ii. 5. Jude 24. Comp. 1 Tim. vi. 20. 2 Tim. i. 14. [In 2 Thess. iii. 3. it is joined with ἀπό; and in 1 John v. 21. where it is joined with ἐναντοῦς, and may be construed *beware of*, in which sense it often occurs in the middle, either with ἀπό, as Luke xii. 15. Ecclus. xii. 11. Xen. Cyr. ii. 3, 9. —or the acc. Acts xxi. 25. 2 Tim. iv. 15. Diod. Sic. xx. 26. Herodian, iii. 5, 9. Xen. Mem. ii. 2, 14.—or with ἵνα μή, as 2 Pet. iii. 17. ὥς μή, Xen. An. vii. 6, 22. ὅπως μή, Xen. Mem. i. 2, 37. μή, Epict. Enclir. 34.]

III. *To keep, observe*, a commandment, law, decree, &c. Mat. xix. 20. [Mark x. 20.] Luke xi. 28. [xviii. 21.] Acts vii. 53. xvi. 4. [xxi. 24.] Rom. ii. 20. [Gal. vi. 13.] 1 Tim. v. 21. [vi. 20. Prov. vi. 20. for ῥᾶ. Gen. xxvi. 5. xxxi. 24. Ex. xii. 17. et al. freq. for ῥᾶ. Ecclus. xxi. 12. Ælian, V. H. ii. 31. H. A. xi. 14. Hesiod, Opp. 489. Herod. i. 165.]

ΦΥΛΗ', ἡς, ἡ 1.—*A tribe, a division, or distinct part of a people.* See Mat. xix. 28. xxiv. 30. Luke ii. 36. xxii. 30. Rev. vii. 9. xi. 9. xiii. 7. xiv. 6. It is remarkable that not only the Israelites and Ishmaelites² (comp. Gen. xvii. 20. xxv. 12—16.) were distinguished into twelve tribes, but that so likewise were the ancient Etruscans³, and even our Saxon⁴ ancestors, while in Germany, were divided into twelve governments or provinces, each of which had a chief or head accountable to the general assembly of the nation; but in time of war they chose a general to command their armies, who was invested with almost sovereign power. The traces of this form of

¹ Either from φύω to beget, according to the Greek Lexicographers, or rather from the Heb. פָּרַד to separate, divide. That פָּרַד, or פָּרַד, say the authors of the Universal History* might, in the earliest times, signify a division, and that this was equivalent to a detached colony, or body of men, that separated themselves from the rest of mankind, cannot well be denied. Hence the Greek word φύλη, tribus, a separate or distinct body of men; and hence, if we mistake not, the Tuscan word ful, a tribe, city, or community: and hence, too, I add, the French foie, a multitude, and perhaps Saxon folc, and English folk; where are denominated the counties of Suf-folk and Nor-folk, i. e. southern and northern folk.

² See Bp. Newton's Dissertations on the Prophecies, vol. i. p. 39, 40.

³ Universal History, vol. xvi. p. 37, 38. 8vo.

⁴ See Rapin's History of England, translated by Tindal, vol. i. book i. p. 27, 46 fol. edit. and Dissertation on the Government of the Anglo-Saxons, in the same vol. p. 148. and note 4.

* Vol. xvi. p. 9. 1st edit. 8vo. Note C. (662)

government long subsisted in England, where the Saxons divided their conquests into seven kingdoms; hence called the Heptarchy. [Acts xiii. 21. Rom. xi. 1. Phil. iii. 5. Heb. vii. 13, 14. James i. 1. Rev. i. 7. v. 5, 9. xxi. 12. Gen. xlix. 16. Deut. i. 13. for ῥᾶ. Gen. xii. 3. Ex. xx. 32. for ῥᾶ. Ex. xxxi. 2. Micah vi. 19. for ῥᾶ. Hesiod, Scut. 162. Xen. Mem. iii. 4, 5.]

Φύλλον, ον, τό.—*A leaf of a tree.* Mat. xxi. 19. xxiv. 32. [Mark xi. 13. xiii. 18. Rev. xxii. 2. Gen. iii. 7. Ecclus. vi. 3. Diod. Sic. ii. 49. Ælian, V. H. iv. 17.]

Φύραμα, ατος, τό, from πεφύραμαι perf. pass. of φράω to break, dissolve, macerate, knead, Ex. xxix. 2. Lev. ii. 4. from φύρω nearly the same.

I. *A mass of clay macerated, kneaded*, and so prepared for use by the potter. Rom. ix. 21. So Scapula cites from Plutarch πῆλον φυράσαι to knead clay.

II. *A mass or lump of dough macerated and kneaded.* 1 Cor. v. 6. (comp. ver. 7.) Gal. v. 9. Rom. xi. 16. The above cited are all the passages of the N. T. where the word occurs. [It occurs Ex. xii. 34. for ῥᾶ; for ῥᾶ. Num. xv. 19, 21. Mark Anton. vii. 68. where see Gataker.]

Φυσικός, ὁ, ὄν, from φύσις nature.

I. *Natural, agreeable to the constitution of God in nature.* Rom. i. 26, 27. See Wetstein. [Diod. Sic. iii. 61. Herodian, vi. 1, 14.]

II. *Natural, led or governed by natural or mere animal instinct.* 2 Pet. ii. 12.

Φυσικῶς, adv. from φυσικός.—*Naturally, by natural instinct.* occ. Jude 10. Comp. 2 Pet. ii. 12. [Diod. Sic. xx. 55. Diog. Laert. x. 137.]

Φυσίω, ὦ, from φυσάω to breathe, blow, blow up⁵. See under ἐμφυσάω.—*To inflate, blow or puff up.* In the N. T. it is spoken only figuratively of pride or self-conceit. occ. 1 Cor. iv. 6, 18, 19. v. 2. viii. 1. xiii. 4. Col. ii. 18. On 1 Cor. iv. 6. see Elsner and Wetstein, and comp. under ἵνα. [See Arrian, D. E. i. 19. Philo, de Charit. p. 714, 716.]

Φύσις, εως, ἡ, from φύω or φύομαι to be born; as the Latin *natura*, whence Eng. *nature*, from nascor, natus, to be born.

I. *Nature, natural birth.* Rom. ii. 27. Gal. ii. 15. [Polyb. iii. 9, 6. xi. 2, 2. Plato Menex. p. 407. (198. ed. Tauchm.)] *Natural disposition enhanced or aggravated by acquired habit.* Eph. ii. 3. where see Doddridge's note. [Schl. says here, *natural disposition*; Wahl has, "*the disposition*, regard being had to the moral sense of good or evil in an individual." *An infused disposition, which is become*, as it were, *natural*.⁶ Comp. ἐμφυτος. occ. 2 Pet. i. 4. where see Wetstein and Kypke. And in this view, I apprehend, after attentive consideration, it is used also in that famous passage,

⁵ [Is. liv. 16. Dem. 169, 23. Xen. Mem. i. 2, 25.]

⁶ Xenophon uses it for an *improved disposition*, or a *temper altered for the better*, Mem. ii. 3, 14. where Socrates is persuading Chaerecrates to appease his brother Chaerephon, who was at variance with him. Εἰ μὲν οὖν ἐδόκει Χαίρεφον ἡγεμονικώτερος εἶναι σοὶ πρὸς τὴν ΦΥΣΙΝ ταῖ. πρᾶξι τούτῃ, ἐκείνου δὲ ἐπειρώμην πείθειν πρότερον ἐχειρεῖν τῷ σε φίλον ποιεῖσθαι. 'If,' says he, 'I had thought Chaerephon might have been brought to such a temper more easily than you, I would have tried to persuade him to have first courted your friendship.'

Rom. ii. 14, 15. *when Gentiles (ἔθνη, not ΤΑ' ἔθνη) who have not the law, i. e. neither have nor observe the written ceremonial law, (comp. ver. 25—29.) do, φύσει, from a kind of natural disposition or inclination, the things of the law, i. e. the great duties of true religion¹, (compare ver. 27.) these, having not the law, are a law unto themselves; who show the matter² of the law written upon their hearts³. I remark, that Ignatius uses it in the same view, when he thus addresses the Ephesian Church, § 1. ἀποδεξάμενος ἐν Θεῷ τὸ πολυαγάπητόν σου ὄνομα, ὃ κεκήσθε ΦΥ'ΣΕΙ δικαίᾳ, κατὰ πίστιν καὶ ἀγάπην ἐν Ἰησοῦ Χριστῷ τῷ Σωτῆρι ἡμῶν—“having heard of your name, much beloved in God, which ye have attained by your righteous disposition, (bonâ indole sive naturâ per Spiritum Sanctum infusâ, Smith,) according to the faith and love which is in Jesus Christ our Saviour.” So the same blessed martyr tells the Trallians, § 1. ‘I know that you have a mind blameless and constant through patience, οὐ κατὰ χροῖσιν, ἀλλὰ κατὰ ΦΥ'ΣΙΝ, not by use or exercise, but by an infused disposition.’ So Smith on the place, “This blameless mind is not acquired by use and exercise, but by divine grace and an infused habit (habitu innato), which the Christian doctrine and institution hath implanted (indidit et insevit) in it.” [Wahl says of this passage, as of Eph. ii. 3. above, that the word means *proprietas nativa*, being used de indole hominis, ratione habita sensus recti et boni qui est in aliquo. Schleusner understands it of natural knowledge of God and our duty. In I Cor. xi. 14. which Parkhurst puts under sense II., Schleusner says the word means, *customs so long and general as to have become a second nature*; and Wahl here again says, *proprietas nativa*, “with a reference to that feeling of what is honourable and dishonourable, which*

teaches us not rashly to depart from the notions of honourable and dishonourable existing among the people of our time and country.” He adds, that the writer here refers, not to the Hebrew notions as to the cutting or leaving hair long, but the Greek; and he cites Herod. i. 82. Phocyl. 199—201. and Plut. t. viii. p. 318. ed. Hutten.]

II. *Nature, the constitution and order of God in the natural world, or the course and process of nature agreeable to that constitution.* Rom. i. 26. xi. 21, 24. thrice. On Rom. i. 26. Wetstein shows that the Greek writers apply the phrase ΠΑΡΑ' ΦΥ'ΣΙΝ in like manner to *unnatural lusts*, [Athen. xiii. p. 605. Philo Leg. Spec. p. 306, 17.] opposing it to ΚΑΤΑ' ΦΥ'ΣΙΝ, as the apostle does to φυσικῇν.

III. *Nature, essence, essential constitution and properties.* Gal. iv. 8. [To this head Wahl, with many others, refers James iii. 7. Compare Ceb. Tab. 7 and 31. Epictet. Enchir. 27. Ælian, V. H. ii. 23. iv. 13. Xen. Ec. xvi. 1. and see Wisd. vii. 28. and xiii. 1.]

IV. *A kind or species of animals.* James iii. 7. twice. So Josephus, Ant. i. 1, 1. speaks of *animals, πλεονάζειν αὐτῶν τὴν ΦΥ'ΣΙΝ*, ‘multiplying their kind or species;’ and de Bel. vii. 5, 5. describing Vespasian and Titus’s triumph, says, ζῶων τε πολλὰι ΦΥ'ΣΕΙΣ παρήγοντο, ‘many species of animals were led along.’ See also Wetstein on the place, who cites from Lucretius, i. 16. the correspondent Latin phrase, *omnis natura animantium*, (comp. 195.) and shows that ἀνθρώπινη φύσις is used for *human nature or mankind* by the Greek writers. [3 Mac. iii. 29. Ælian, V. H. ii. 23. Epictet. Enchir. 27. Schwarz. Comm. Cr. p. 1402.]

¹ Elsner shows that τὰ τοῦ νόμου signifies “the duties inculcated by the law.” Doddridge. See also Wolfius. Worsley, “the duties, or precepts, of the law.”

² Comp. under ἔργον IV.

³ This passage relates, I think, not to the unconverted, but to converted gentiles; 1st, because the being a law unto themselves, and having the law written on their hearts, is the description given by the prophet Jeremiah, and by St. Paul, of the Christian state. See Jer. xxxi. 31—34. Comp. Heb. vii. 6—13. x. 16. 2 Cor. iii. 3. 2ndly, because the verbs τοιγ—είσι—ἐνδείκνυνται are in the present tense, and so relate to the present, not the past, condition of the gentiles; of which the apostle had given such a very different and dreadful description, ch. i. 24. &c. 3rdly, because the gentiles who have not the law, and yet do the things of the law, evidently denote the same sort of persons as those who are called, ver. 26. the *uncircumcision*, which keepeth the righteousness or precepts of the law; and of whom the apostle asks, ver. 26. shall not his *uncircumcision* be counted for *circumcision*? And shall not *uncircumcision*, which is by nature, IF IT FULFILL THE LAW, (ΤΟ'Ν ΝΟΜΟΝ ΤΕΛΟΥΣΑ,) judge thee, who by the letter and *uncircumcision* dost transgress the law? For he is not a Jew which is one outwardly; neither is that *circumcision* which is outward in the flesh; but he is a Jew which is one inwardly, and *circumcision* is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God. Now let any one compare this passage with what the same apostle says, on occasion of the Judaizing teachers, Phil. iii. 2, 3. *beware of dogs, beware of evil workers, beware of the circumcision*: for we are the *circumcision*, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.—Let, I say, a person attentively compare these passages together, and he will see strong reason to think that the gentiles mentioned Rom. ii. 14. and whose *uncircumcision* is counted for *circumcision*, ver. 26. are the very same sort of persons as those of whom the apostle says, Phil. iii. 3. *we are the circumcision*; that is, he will conclude them to be *believers or Christians*.

Φυσίωσις, εως, ἡ, from φυσίω.—*A swelling, of pride or ambition.* occ. 2 Cor. xii. 20. [Hesychius explains it by ἐπαρσις, ψήλοφορροσύνη.]

Φυτεῖα, ας, ἡ, from φυτεύω.

I. *A plantation.* [2 Kings xix. 29. Ez. xvii. 7. Micah i. 6. Ælian, V. H. iii. 40. Diod. Sic. iii. 62.]

[II. *A plant.*] occ. Mat. xv. 13. where it denotes figuratively a religious doctrine; and Kypke, whom see, cites several of the Greek writers comparing in like manner *doctrinal precepts* to *seeds* and *plants*. Comp. Mat. xiii. 4. &c.

Φυτεύω, from φυτόν *a plant*, which from φύω to spring, spring up.

I. *To plant*, “to put into the ground in order to grow, to set.” Johnson. Mat. xxi. 33. [Mark xii. 1.] Luke xiii. 6. xvii. [6.] 28. [xx. 9. 1 Cor. ix. 7. So Gen. ii. 8. ix. 20. Eccl. ii. 4, 5. for ρυζ.] Xen. Mem. ii. 1, 23. Ec. iv. 21. Dem. 1275, 9. φυτεύειν τόπον is found in Diod. Sic. iii. 61. iv. 82.]

II. *To plant* figuratively, to establish, authorize, teachers or their doctrines. Mat. xv. 13. [And so]—*To plant* the gospel, i. e. to be first in preaching it in any place. 1 Cor. iii. 6—8. comp. 10. and iv. 15. [So ρυζ in Jer. xxxi. 5. Comp. Iliad O. 134. Schol. Soph. Aj. 962. Thom. M. p. 905.]

ΦΥΩ.

I. *To produce, yield, bear*, particularly as a tree doth leaves or twigs. Compare under φύλλον. [Hence in the passive, to be produced, be born.]

spring up. Luke viii. 6, 8. Song of Sol. v. 14. Prov. xxvi. 9. Ez. xxxvii. 8. Eccles. xxxix. 16. Eur. Phœn. 34. 886. 1622.]

II. Intransitively, *to spring up, shoot, or sprout*. Heb. xii. 15. [This place is taken from Deut. xxix. 18. See *ρίζα* and *πικρία*.]

Φωλεός, ὄ, ὁ.—*A hole, a burrow*. The lexicons derive it from *φῶς light*, and *ὀλέω to destroy*, as being *devoid of light*¹. occ. Mat. viii. 20. Luke ix. 53. [Paus. viii. 16. Ælian, H. A. vi. 3. Apollod. Bibl. i. 9, 11. Φωλέω is used of *beasts lying in dens*, as Æsop. Fab. 141. Inc. Job xxxviii. 40.]

Φωνέω, ὦ, from *φωνή the voice*.

I. Intransitively, *to utter a voice, to call or cry out*. Luke viii. 8, [54.] xvi. 24. xxiii. 46. Acts [x. 18.] xvi. 28. [Rev. xiv. 18. Dan. iv. 11. 1 Chron. xv. 16.]

II. *To crow*, as a cock. Mat. xxvi. 34, 74, [75. Mark xiv. 30, 68, 72. Luke xxii. 34, 60, 61. John xiii. 38. xviii. 27. Schol. Theocr. ii. 109. Æsop. Fab. 36, 66.]

III. Transitive, with an accusative, *to call, call for*. Mat. xx. 32. [xxvii. 47.] Mark iii. 31. ix. 35. [x. 49.] xv. 35. [xvi. 2. xix. 15. John i. 49. ii. 9. (where Palaiet renders it, *to speak to*, as in Hom. Od. iv. 77. and so Parkhurst.) iv. 16. ix. 18, 24. xi. 28 xii. 17. xviii. 33. Acts ix. 41. x. 7. Soph. Aj. 73. Tobit iv. 11. v. 8.]

IV. *To call, invite*. Luke xiv. 12. [Comp. 13. and Fessel. Adv. Sacr. t. i. p. 323.]

V. *To call, name, denominate*. John xiii. 13.

Φωνή, ἡς, ἡ.

I. *An articulate sound or voice*. [Mat. iii. 3, 17.² xvii. 5. xxvii. 46, 50. Mark i. 11, 26. v. 7. ix. 7. xii. 19. xv. 34, 37. Luke i. 42, 44. iii. 22. iv. 33. viii. 28. ix. 35, 36. xi. 27. xvii. 13, 15. xix. 37. xxiii. 23. John v. 37. x. 3, 4. xi. 43. xii. 28. Acts ii. 14.³ iv. 24. vii. 31, 59, 60. viii. 7. ix. 4. 7. x. 13, 15. xi. 7, 9. xii. 14. xiv. 10. xvi. 28. xix. 34. xxii. 7, 22. xxvi. 14, 24. 1 Thess. iv. 16. 2 Pet. i. 17, 18. ii. 16. Rev. i. 10. iii. 20. iv. 1. v. 2, 11, 12. vi. 6, 7, 10. vii. 2, 10. viii. 5, 13. ix. 13. x. 3, 4, 7, 8. xi. 12, 15. xii. 10. xiv. 2, 7, 9, 13, 15. xvi. 1, 17, 18. xviii. 2, 4. xix. 1, 5, 6, 17. xxi. 3. Is. xxx. 17. Gen. xv. 4. xxvii. 34. Ex. xxiv. 3. In the following passages, Schleusner thinks it means, *what is said by the voice, word, prophecy*, &c. Mat. ii. 18. John iii. 29. x. 16, 27. xviii. 37. Acts xii. 22. xiii. 27. xxii. 9, 14. xxiv. 21. Heb. iii. 7, 15. iv. 7. Gal. iv. 20. (where Parkhurst says, *voice, manner of discoursing*. Of course, the meaning is, *to use a harsher or gentler style according to circumstances*.) Rev. xviii. 23. So Deut. xxviii. 9. Gen. xvi. 3. Jer. ix. 12, 18. Diod. Sic. xx. 23. Polyb. xxii. 3, 2. Xen. Hell. v. 1, 8. And so says Wahl in most of these passages. Doubtless this is the meaning.⁴ But it will be observed, that most of these passages are speeches, or of a

poetic character; and in either case, *voice* would be naturally used, especially in a simple language. The best instances are Acts vii. 31. xiii. 27.⁴ In Rev. i. 12. *the person who speaks* is expressed by *φωνή*. Comp. Is. liv. 17. in Heb. and LXX.]—On Mark xv. 37. Kypke shows that the Greek writers use the phrase *ἀφίεναι φωνήν* for *uttering both an articulate and an inarticulate sound*, and understands the text of this latter.

II. *Voice, manner of discoursing*. Gal. iv. 20.

III. *Language*. 1 Cor. xiv. 10, 11. [Gen. xi. 1. Ælian, V. H. xii. 48. Ceb. Tab. 33. Dem. 1424, 1. Xen. An. i. 4, 6.]

IV. *An articulate sound, a sound, noise*. Mat. xxiv. 31. 1 Cor. xiv. 7, 8. Rev. xix. 6. And thus Acts ii. 6. *τῆς φωνῆς ταύτης* seems to refer to the *sound* mentioned ver. 2. See Wetstein and Wolfius. Comp. Rev. iv. 5. 5. and Vitringa there. [In the following places also, I think the word best translated by *sound*. Heb. xii. 19. (though Wahl says there *vox loquentis legislatoris*.) Rev. i. 15. vi. 1. ix. 9. xi. 19. xiv. 2. xviii. 22. Comp. Is. v. 30. xxiv. 8. 2 Kings vi. 32. Lev. xxv. 9. In Acts ii. 22. some construe it, *this sound having taken place*. Others, as Beza and Erasmus, say, *this rumour having gone abroad*. See Gen. xlv. 16. Jer. i. 46.]

Φῶς, φωτός, τό, contracted from *φάος, εος, τό*, a word often used in Homer for *light*, and derived from *φάω* II. which see.

I. *Light*, [generally. Mat. xvii. 5. Eph. vi. 13.] in a physical sense. See Mat. xvii. 2. [Luke viii. 18.] 2 Cor. iv. 6. Acts ix. 3. xii. 7. Rev. xviii. 23. [xii. 24. xxii. 5. Diod. Sic. iii. 47.]

II. *A fire*, which gives light. Mark xiv. 54. Luke xii. 56. Dr. Hammond thinks this use of the word an Hebraism taken from the similar application of the Heb. *אֵשׁ*, which, though it generally signifies *light*, yet is supposed to be used for *fire*. See Is. xxxi. 9. xlv. 16. xlvii. 14. Ezek. v. 2. Bnt Pfochenius in Pole Synops. on Mark cites *τασάνδε* ΦΩΣ in the sense of *so great a fire*, from Eurip. Rhes. 81. and Raphaelius from Xen. Cyr. vii. [5, 27.] *οἱ δὲ ἐπὶ τοὺς φύλακας ταχθέντες ἐπισπιπτοῦσιν αὐτοῖς πίνουσι πρὸς ΦΩΣ πολὺ*, 'those who were ordered against the guards fell on them as they were drinking at a great fire.' [See Xen. Hell. vi. 2, 17. 1 Mac. xii. 29.]

III. *A light, a torch*, or the like. Acts xvi. 29. So Wetstein cites from Plutarch, ΦΩΣ ἩΘΕΣΣΕ. [Xen. Hell. v. 1, 8.]

IV. *Φῶτα, τά, the material lights of heaven*, as the sun, moon, and stars. Thus (with the learned Bos, Exerc. Philol. Bp. Bull. Harm. Apostol. Disserat. Poster. cap. v. § 20. p. 501. ed. Grabe. Stanhope on Epist. for the fourth Sunday after Easter, and Doddridge on the place) I apprehend it is to be understood James i. 17; or, speaking more strictly and philosophically, that it denotes the *streams of light* from the bodies of the sun, moon, and stars. So the LXX use *φῶτα* for the Heb. *מִנְיָן*, Ps. cxxxvi. 7. Comp. Jer. iv. 23. [So Wahl. Others say, *the father or author of every good and happiness*. For *light* seems in all tongues to be put for happiness. See Liv. vii. 30. Æsch. Pers. 229. Hom. Il. Z. 6. O. 741. Eur. Orest. 243.

⁴ [Kypke, says Parkhurst, compares Themistius, τὰς Θεοδοσίου φωνάς, τὰς πρῶν ἡμῶν ἀναγνωσθείσας.]

¹ [The Etym. explains the word as ὁ σκοτεινὸς τόπος. Hesychius, οὐτὰ θηρία κοιμᾶται.]

² [These two places Schleusner chooses to make into *thunder*, as well as all the others where a voice from heaven is mentioned. Need any other proof of the tendency of his views be required?]

³ [Ἐπαίρειν τὴν φωνὴν is said to be an Hebraistic pleonasm. Compare Judg. ix. 7. xxi. 2. Ruth i. 9, 14. et al. Vorst. Phil. Sacr. c. 38. The phrase occ. Luke xi. 27. xvii. 13. Acts iv. 24. xiv. 11. xxii. 22; but does not appear pleonastic in all.]

And in this sense Wahl takes Mat. iv. 16. John ix. 5. See Is. lviii. 8. lx. 1.]

V. Figuratively, a manifest or open state of things, openness. Mat. x. 27. Luke xii. 3. [John iii. 20, 21. Xen. Ages. ix. 1.]

VI. God is said, 1 Tim. vi. 16. to dwell in the inaccessible light. This alludes to that glorious and terrible fire in which the Lord descended on Mount Sinai, and which both the priests and people were forbidden to approach under pain of death, Exod. ix. 18—24. Comp. 12, 13. It seems also to contain a further reference to the glory and splendour which shone in the Holy of Holies, where Jehovah appeared in the cloud above the mercy-seat, and which none but the high-priest, and he only once a year, might approach unto. See Lev. xvi. 2. Ezek. i. 22, 26—28. [Others construe, enjoying the highest happiness. See sense IV. Others again think, that φῶς here describes the heaven of heavens. Compare Ps. civ. 2. That the gods dwelt in light was also the belief of the heathen. See Plut. Vit. Pericl. 39. It is this heavenly light which is alluded to, I suppose, in Acts ix. 6, 11. xxii. 9, 11. xxvi. 13. That the angels too were considered as beings of light, we gather from 2 Cor. xi. 14.]

VII. Spiritual light and instruction, both by doctrine and example, John v. 35; or [teachers,] considered as giving such light, Mat. v. 14. Rom. ii. 19.

VIII. It is applied figuratively and spiritually to Christ the true Light, the Sun or Light, Heb. xii. 13 of Righteousness, who is that in the spiritual, which the material light is in the natural world, who is the Great Author, not only of illumination and knowledge, but of spiritual life, health, and joy to the souls of men. See John i. 4, 5, 7—9. iii. 19—21. xii. 46. viii. 12. ix. 5. xii. 35, 36, 46. Comp. 1 John i. 5. [In Luke ii. 31. Wahl considers φῶς also as meaning Christ, as in John iii. 19. τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον.]

IX. It denotes a state of spiritual light and knowledge, of holiness, joy, and happiness, whether in this life, or in that which is to come. Acts xxvi. 18, 23. Col. i. 12. 1 Pet. ii. 9. 1 John i. 7. ii. 8—10. Comp. Mat. iv. 16. and see Elsner and Wetstein on that text. Also, the persons in such a state, designated as τέκνα or υἱοὶ τοῦ φωτός, as Luke xvi. 8. 1 Thess. v. 5. Eph. v. 8. Here, too, I think, we may put Mat. v. 16. let your spiritual light and holiness be so conspicuous. Add here, 2 Cor. vi. 14. and John iii. 19. τὸ σκότος ἢ τὸ φῶς, with which comp. Is. v. 20. τὰ ὅπλα τοῦ φωτός, the armour of the light. Rom. xiii. 12. This Doddridge well explains of "those Christian graces which, like burnished and beautiful armour, would be at once an ornament and a defence, and which would reflect the bright beams that were so gloriously rising upon them." Comp. 1 Thess. v. 5, 6, 8. and vii. c.

X. It signifies the guiding or directing principle (τὸ ἡγεμονικόν, as the Stoics speak) in a man's mind. Mat. vi. 23. Luke xi. 35.

Φωστὴρ, ἦρος, ὁ, from φῶς.—A light, i. e. a luminary, or instrument of light. Thus it is used by the LXX, Gen. i. 14, 16. for the Heb. מְאֹרֹת. Compare Wisd. xiii. 2. Ecclus. xliii. 7.—Applied spiritually to Christians. Phil. ii. 15. (comp. φῶς VIII.)—to Christ God-Man, the luminary of the New Jerusalem. Rev. xxi. 11. Compare 23. and xxii. 5.

Φωσφόρος, ον, ὁ, from φῶς light, and πέφορα perf. mid. of φέρω to bring.

I. The day or morning-star. By this name the Greeks called the planet Venus, while passing from its lower to its upper conjunction with the sun, during which time it appears a little to the westward of the sun, and consequently rises before him, and ushers in the light or day. (Comp. under Ἑσπέρα, and see Keil's Astronomy, lect. xv.) The Romans borrowed this name from the Greeks. Thus Martial,

Phosphore, redde diem.

O Phosphorus, restore the day.

II. It seems to denote spiritually that clear and comfortable knowledge of, and strong faith in, Christ, which is the harbinger of an eternal day in life and blessedness. occ. 2 Pet. i. 19. Comp. John iii. 36. v. 24. vi. 40, 47. xi. 25, 26. xvii. 3. Eph. ii. 17. And observe, that in 2 Pet. i. 19. ἕως is not used exclusively. Comp. under ἕως I.

Φωτεινός, ἡ, ὄν, from φῶς, φωτός, light.

I. Lightsome, luminous, splendid, bright. Mat. xvi. 5. [Xen. Mem. iv. 3, 4. Ecclus. xvii. 25.]

II. Luminous, enlightened, in a spiritual sense. Mat. vi. 22. Luke xi. 34, 36. twice.

Φωτίζω, from φῶς, φωτός, light.

I. To enlighten, give light to. Luke xi. 36. Rev. xvi. 11. Comp. xxi. 23. xxii. 5. [Is. lx. 19. Diod. Sic. iii. 47.]

II. To enlighten, give light to, in a spiritual sense. John i. 9. Eph. i. 18. Heb. vi. 4. x. 32. In these two last texts some understand this word to denote baptism; and it is certain that it was early thus applied by some of the fathers, (see Whitby on Heb. vi. and Suicer, Thesaur. in ἀναβάπτισις II.) and that the ancient Syriac version explains φωτισθέντας in the former of these texts by

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who have gone to baptism or to the baptistery, and in the latter, φωτισθέντες by

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ye received baptism. Yet I can see no sufficient reason for limiting the word, as used by the apostle, to this sense, (comp. 2 Cor. iv. 4.) though it is easy to conceive how it might come to have this meaning afterwards, since illumination or instruction in Christian knowledge did, no doubt, always precede or accompany baptism to adult converts. See Wolfius on Heb. vi. 4.

III. To instruct, make to see or understand. Eph. iii. 9. The LXX use it in the sense of instructing or teaching for the Heb. הִלְכִּי, Judg. xiii. 8. 2 Kings xii. 2 or 3. xvii. 27, 28.

IV. To bring to light [with an acc.]. 1 Cor. iv. 5. 2 Tim. i. 10. In this latter text the apostle speaks of the grace or favour which was given or promised (see Tit. i. 2.) to us in Christ Jesus before the world began, φανερωθεῖσαν ἐν νῦν, but is now made manifest, ὅτι τῆς ἐπιφανείας, by the appearance of our Saviour Jesus Christ, (comp. 1 Tim. iii. 16. 1 Pet. i. 19, 20.) who hath actually overcome death, namely, by his death, (comp. Heb. ii. 14.) and hath brought life and incorruption to light by the Gospel, i. e. not the doctrine, but the thing:

Christ, by *actually* rising from the dead, and causing this important *fact*, as fulfilled in and by him, to be published in the Gospel, (see 1 Cor. xv. 1, 4.) having *manifested* or exemplified in his *own* person that *life* and *incorruption* which shall be the happy lot of all true believers. (See 1 Cor. xv. 42, 45—55.) So when St. John, 1 Ep. i. 2. says, in terms very similar to those of St. Paul, that ἡ ζωὴ ἐφανερώθη, the *life* was *manifested*, he does not refer to the *doctrine* of a future or eternal life, but to *that* which he had seen with his eyes, which he had looked upon, and his hands had handled, even to the *Incarnate Word*, as is evident from the context. But to return to 2 Tim. i. 10. the word φωτίσαντος is not (as acts many

have unhappily imagined) in this passage opposed to the *obscurity* of the *doctrine* of *life* and *immortality*¹ before the coming of Christ, but plainly to God's preceding *purpose* or *promise* of what was afterwards *really* fulfilled in our Redeemer, as a pledge of what should likewise be accomplished in all those that are his. See 1 Cor. xv. 23.

Φωτισμός, οὐ, ὁ, from φωτίζομαι perf. pass. of φωτίζω.—*Light, lustre, illumination*, occ. 2 Cor. iv. 4, 6. where it is applied spiritually. [Properly, Job iii. 9. Ps. lxxviii. 14.]

¹ Observe, however, that the apostle's term is not ἀθάνασις immortality, but ἀφθαρσίαν incorruption, as referring to the resurrection of the body. Comp. Acts xiii. 34—37.

X.

Χ, χ, *chi*. The twenty-second of the more modern Greek letters, and the third of the five additional ones. It seems to have been called *chi* in order to have its name chime with that of the preceding *phi*. Its form appears plainly to be taken, with no great alteration, from that of the Greek K, to which letter it is in sound likewise the correspondent aspirate.

ΧΑΙΡΩ.

I. *To rejoice, be glad*. The 2d aor. pass. ἐχάρην is very frequently, and the 2d fut. pass. χαρήσομαι sometimes, used in this sense. [With χαρά Mat. ii. 10. (Jon. iv. 6.) John iii. 29; χαίρετε absolutely, Mat. v. 12. 1 Thess. v. 16. Phil. ii. 18. iv. 4; with ἐν Κυρίῳ, (meaning, says Wahl, *having respect to God*, i. e. *his commandments*, i. e. *as becomes worshippers of God*), Phil. iii. 1. iv. 4, 10; χαίρων, Luke xv. 5. xix. 6. Acts viii. 39. Col. ii. 5. (χαίρων καὶ βλέπων, i. e. *seeing with joy*). See Gesen. p. 854. Irmisch, Exc. ad Herodian. i. 5, 8. and Viger. Other parts occ. absolutely, Mark xiv. 11. Luke vi. 3. xix. 37. xxii. 5. xxiii. 8; with *ἰαίαν*, (as also 2 John 4. 3 John 3.) John iv. 36. viii. 56. xi. 15. xv. 28. xvi. 20, 22. Acts v. 41. xi. 23. xiii. 48. Rom. xii. 15. 1 Cor. vii. 30. 2 Cor. vii. 7, 9, 16. xiii. 9. Phil. ii. 17. 1 Pet. iv. 13. Rev. xix. 17. Ceb. Tab. 8. Dem. 437, 7; with a dative, Rom. xii. 12. Prov. xvii. 19. Herodian i. 17, 5. Xen. Mem. i. 5, 4; with ἐπί and dat. Mat. xviii. 13. Luke i. 14. xiii. 17. Acts v. 31. Rom. xvi. 19. (according to some, who make τό redundant; but I believe that in the phrase τὸ ἐφ' ὑμῖν there is the common ellipse of κατὰ, and that it is to be rendered, *I rejoice with respect to what concerns you*. See Duker on Thuc. iv. 28. Xen. Hell. v. 3, 9.) 1 Cor. xiii. 6. xvi. 17. 2 Cor. vii. 13. Rev. xi. 10. Prov. ii. 11. Diod. Sic. i. 25; with ἐν and dative for a simple dative, Luke x. 20. Phil. i. 18. Col. i. 24; with a participle following, where the moderns use the infinitive, John xx. 20. Phil. ii. 23. Xen. Cyr. i. 5, 12; with ἀπό, 2 Cor. ii. 3; with διά, 1 Thess. iii. 9. in both cases meaning *on account of*. See Matth. § 403.]

II. The imperative χαίρε, and plur. χαίρετε, are applied as terms of *salutation*, or of *wishing happiness* to another, *hail*, (from the Saxon hal or hæl *health*), *salve, ace*, Luke i. 28. Mat. xxviii. 9.

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Used deceitfully, Mat. xxvi. 49; ironically, Mat. xxvii. 29. Mark xv. 18. John xix. 3. This *salutation*, "which was not a mere compliment, but a real expression of good will," (Macknight,) St. John forbids to be given to heretical teachers, 2 Ep. 10, 11. [See Lucian, Dial. Deorr. xx. 9. Ælian, V. H. 47. Artem. iii. 44. Xen. Cyr. v. 3, 8.] Χαίρετε is also applied as a form of *salutation, farewell, adieu*. 2 Cor. xiii. 11. On which passage Raphelius observes that Xenophon, Cyr. viii., puts the same word into the mouth of Cyrus when *dying* and *taking his final leave* of his friends, ed. Hutchinson, 8vo, p. 509.

III. The infin. χαίρειν is used as a form of *salutation* at the beginning of letters, like the Latin salutem, *health, happiness, greeting*, some verb expressive of *wishing, sending, &c.* being understood. occ. Acts xv. 23. xxii. 26. Jam. i. 1. The verb is used in this manner, as well as in the former, by the best Greek writers. So in Xen. Cyr. iv. p. 228. ed. Hutchinson, 8vo, a letter begins thus: Κύρος Κναζάρει ΧΑΙΡΕΙΝ, 'Cyrus to Cyazares greeting.' See more in Wetstein on Acts xv. 23. and in Alberti on Jam. i. 1. [In these cases λέγει or some such word is understood. See 2 Mac. ix. 19. Ezr. viii. 9. Xen. Mem. iii. 13, 1. Δέγω is used in 2 John 10, 11. So ἀείδω, Anthol. Gr. iv. p. 279. Jacobs. εἰπών, Anthol. ii. p. 182 and 221. See Valck. ad Eur. Hipp. p. 178. B.]

ΧΑΪΛΑΖΑ, ης, ἡ, *hail*, from χαλάζω to *loose, let loose*. Rev. viii. 7. xi. 19. xvi. 21. [Ez. xxxviii. 22. for חַלְצָה, and Ex. ix. 18, 19. Hag. ii. 17. for חַלְצָה. Artem. ii. 8. Xen. Æc. v. 18.]

ΧΑΛΛΑΪΩ, and ΧΑΛΛΑΪΩ, ὦ.

I. *To loose, let loose, relax*.

II. *To let loose, let down*, as a bed through the flat roof of a house, Mark ii. 4; a net from a boat, Luke v. 4, 5; a boat from a ship, Acts xxvii. 30 (where comp. under σκάφη); a person by a wall, Acts ix. 25. 2 Cor. ix. 33; the sails of a ship from the mast, or even the mast itself, as was usual in the ancient ships, Acts xxvii. 17. See Grotius and Wolfius on the place. [Jer. xxxviii. 6. for חַלְצָה. Alciop. i. 1.]

Χαλεπός, ἡ, ὄν, from χαλέπτω to *overthrow, throw down, hurt*, which from the Heb. or Arab.

רָצָה *to urge, force*; whence, as a N. fem. plur. רָצָה, *some instruments for breaking or demolishing, as axes, hammers, &c.* See Heb. and Eng. Lex. in רָצָה.

I. *Violent, fierce.* Mat. viii. 28. Aristotle applies the same word *to wild boars*, and Xen. [An. v. 8, 24.] *to dogs.* See Wetstein. [So in Is. xviii. 8. for רָצָה *to be feared.* Æsch. Socr. Dial. ii. 1.]

II. *Grievous, afflictive.* 2 Tim. iii. 1. So Cic. [ad Att. xiv. 13.] cited by Wetstein, in *gravissimis temporibus civitates*. [Hom. Il. B. 245. Theocrit. x. 11. Xen. de Vect. iv. 17. Symp. iv. 37.]

Χαλιναγωγέω, ὦ, from χαλινός *a bridle*, and ἄγω *to lead, direct, govern.*

I. *To direct or restrain by a bridle*, as a man doth a horse. [Poll. On. i. 215.]

II. *Figuratively, to bridle, restrain, govern.* occ. Jam. i. 26. [Comp. Ps. xxxix. 1.] iii. 2. The Greek writers also apply this verb in a figurative sense to the appetites and thoughts; and Aristophanes uses the phrase ἈΧΑΛΙΝΟΝ στόμα, ‘an unbridled mouth;’ so Euripides, [Bacch. 385.] ἈΧΑΛΙΝΟΝ στομάτων. See Wetstein and Kypke on Jam. i. 26. [So *frānare*, Cic. Verr. iii. 57. Liv. xxx. 14.]

Χαλινός, οὐ, ὁ, *a bridle.* occ. Jam. iii. 3. [where see Wolfius and Wetstein.] Rev. xiv. 20. [Zechar. xiv. 20. 2 Mac. x. 29. Soph. Antig. 483. Diod. Sic. ii. 19. Xen. de Re Eq. x. 6—13.]

Χαλκίος, οὐς; -ῆ, -ῆ; -ῆος, -οῦν; from χαλκός.—*Made of copper or native brass.* occ. Rev. ix. 20. [Ex. xxvi. 11, 37. 2 Sam. xxiv. 35. Xen. Cyr. vii. 1, 2. Polyb. v. 89, 2.]

Χαλκεύς, ἔως, ὁ, from χαλκός.—*A coppersmith or brasier.* occ. 2 Tim. iv. 14. [Gen. iv. 21. for ἔργον. Xen. Mem. i. 2, 37.]

Χαλκηδών, ὄνος, ὁ, the name of a gem, *a chalcodon*. Arethas, who has written an account of Bithynia, says, that it was so called from Chalcedon, a city of that country opposite to Byzantium; and that it was in colour like *a carbuncle*. Thus Salmasius¹; who adds, that as far as he can judge, he thinks it is the same stone as more modern times have called *a chalcodony*. occ. Rev. xxi. 19. where see Wolfius.

Χαλκίον, ον, τό, from χαλκός.—*A brazen vessel.* occ. Mark vii. 4. [Job xli. 23. Xen. Œc. viii. 19.]

Χαλκολίβανον, ον, τό, some kind of *fine copper or brass*; for it seems evident, from a comparison of Rev. i. 15. with Dan. x. 6. that this is, *in general*, the meaning of the word. occ. Rev. i. 15. ii. 18. in both which texts the Vulg. renders it by *aurichalco*. Bochart, vol. iii. 881, 2. has shown that the term *aurichalcum* was used by the Romans for two kinds of metals, which must not be confounded with each other; the one was native, the other factitious; the one in value almost equal to gold, the other far inferior to it. As to the more valuable of these two, though it is mentioned by Hesiod, Scut. Herc. 122. under

the name *ορείχαλκον*, and by Virgil, Æn. xii. 87. under that of *orichalco*, yet it has been disputed, from the days of Aristotle, whether such a metal ever really existed or not. Pliny, however, who was contemporary with the apostles, is express that² “there was none of it to be found for a long time before him.” We may be pretty certain, therefore, that the *χαλκολίβανον* in the Revelation denotes the worst sort of *aurichalcum*, (comp. the Vulgate version of Eccles. xlvii. 20. where it answers to the Greek *κασίτερον* tin,) which³ was made of copper and Cadmian earth, and therefore very nearly resembled our *brass*; for⁴ “a mass of copper, fused with an equal quantity of calamine, or *lapis calaminaris*, (which is a sort of *cadmia* or fossil-earth purified in the fire,) will thereby be considerably augmented in quantity, and become by this operation *yellow copper or brass*.” Bochart accordingly observes that the French in his time called *brass archal*, by a corruption of the Latin *aurichalcum*, and they still use the phrase *fil d’archal* for *brass-wire*. As to the derivation of *χαλκολίβανον*, it seems *vox hybrida*, i. e. a word made (probably by the eastern artificers) out of two different languages; and we may, with Bochart, derive it from the Greek *χαλκός* *copper*, and oriental *לבן* *white*. [So Eichhorn on Rev. i. 15.] See also Daubuz and Scheuchzer, Phys. Sacr. on Rev. i. 15. [See Schwarz, Mon. Ingen. iv. p. 283. Eckhard, Techn. Sacr. p. 128.]

ΧΑΛΚΟ΄Σ, οὐ, ὁ⁵.

I. *Copper or native brass*, a well-known species of metal, probably so called from the Heb. *רָחַץ* *to make smooth*, particularly as *metals*, (see Is. xli. 7.) on account of the *fine even polish* of which it is susceptible. Comp. Dan. x. 6. Rev. i. 15. occ. Rev. xviii. 12. 1 Cor. xiii. 1. Comp. 1 Chron. xv. 19. Homer, in Il. x. 365. gives to *χαλκόν* the epithet of *ἐρυθρόν* *red*. [The Greeks seem to have used the word in a wide sense for any metal. Hesychius says *χαλκός, ὁ σίδηρος*, and afterwards says that *χαλκοῦς* is used of gold and silver. See Fischer, Prol. p. 270. In 1 Cor. xiii. 1. many understand a *trumpet of brass*. So Virg. Æn. iii. 240. ix. 503. has *æs* in that sense. Luther takes it to be a *bell*. Dan. ii. 35. iv. 2.]

II. *Copper- or brass-money.* Mat. x. 9.

III. *Money in general.* (Comp. ἀργύριον III.) Mark vi. 8. xii. 41. So the Latin *æs* *brass* is used for *money* in general. [Epist. Jerem. 50. Ovid, Fast. i. 28. Ter. Phorm. iii. 2, 26.]

ΧΑΜΑ΄, adv. from γῆ or γαῖα, say the Lexicons.—*On or to the ground*, on which things stand. occ. John ix. 6. xviii. 6. [Job i. 20. Dan. viii. 12. Judith xii. 14. Xen. Cyr. v. 1, 4.]

Χαρά, ἄς, ἡ, from χαίρω.

I. *Joy in general*, of whatever kind. See Mat. ii. 10. xiii. 20. 2 Cor. vii. 4. Heb. xiii. 17. Jam. iv. 9. 1 Pet. i. 8. Luke xv. 7, 10. Mat. xxv. 21, 23. [Add Mat. xxviii. 8. Mark iv. 16. Luke i. 14. viii. 13. x. 17. xv. 7, 10. xxiv. 41, 52. John iii. 29. xv. 11. xvi. 20—22, 24. xvii. 13. Acts

² “Nec reperitur longo jam tempore effacta tellure.” Nat. Hist. xxxiv. 2.

³ “Cadmia terra, quæ in æs conjicitur ut fiat aurichalcum.” Festus.

⁴ Nature Displayed, vol. iii. p. 289. English edit. 12mo.

⁵ [This word is omitted by Wahl]

¹ Salmasius in his Exx. Plin. p. 395. as quoted by Schleussner, says just the reverse—that the stone is *not* like a carbuncle, and that they who say it is, have confused *καρχηδόνιος* with *χαλκηδόνιος*. See Plin. xxxvii. 7.

viii. 8. xii. 14. xiii. 52. xv. 3. xx. 24. Rom. xv. 13, 32. 2 Cor. i. 24. ii. 3. vii. 4, 13. viii. 2. Phil. i. 2. ii. 2, 29. Col. i. 11. 1 Thess. i. 6. iii. 9. 2 Tim. i. 4. Philem. 7. Heb. x. 34. xii. 11. 1 John i. 4. 1 Chron. xxix. 22. Is. lxvi. 10. Jer. xv. 16. 2 John 12. 3 John 4. Diod. Sic. iii. 16. Polyb. xi. 33, 7. Xen. Cyr. vii. 5, 32. In Phil. i. 25. Wahl thinks *προκοπή και χαρά* means a *joyful increase*, while Schleusner joins *χαρά τῆς πίστεως*, and says the *joy arising from a knowledge of Christianity*. In Gal. v. 20. it is used for *joy at other persons' prosperity*; and in Rom. xiv. 17. Wahl and Schleusner take it as a *desire of giving happiness to others*; but it seems, from the context, to be rather a *joyful sense of God's goodness and love in giving us his Holy Spirit*.]

II. The cause or matter of joy or rejoicing. Luke ii. 10. Phil. iv. 1. 1 Thess. ii. 19, 20. [Heb. xii. 2. James i. 2.]

Χάραγμα, ατος, τό, from *κεχάραγμα* perf. pass. of *χαράττω* or *χαράσσω* to engrave, impress a mark, the former of which is from the Heb. *חָרַץ* to engrave, and the latter may be from the Heb. *חָרַץ* to plough, grave.

I. *Sculpture, engraving.* occ. Acts xvii. 29.

II. *A mark impressed.* Rev. xiii. 16, 17. [xiv. 9, 11. xv. 12. xvi. 2. xix. 20. xx. 4.] "It was customary¹ to the ancients for servants to receive the *mark* of their master, and soldiers of their general, and those² who were devoted to any particular deity, of the particular deity to whom they were devoted. These marks were usually impressed on their right hand, or on their foreheads, and consisted of some hieroglyphic character, or of the name expressed in vulgar letters, or of the name disguised in numerical letters, according to the fancy of the imposer." Thus Bp. Newton, Dissert. on Proph. vol. iii. p. 241. whom see, as also Daubuz and Vitringa on Rev. xiii. 16. On Rev. xv. 2. observe that the Alexandrian and two other ancient MSS., with seventeen later ones, and several ancient versions and printed editions, omit the words *ἐκ τοῦ χαράματος αὐτοῦ*; and that Mill, Wetstein, and Griesbach reject them.

Χαρακτήρ, ἥρος, ὁ, from *κεχάρακται* 3 pers. perf. pass. of *χαράττω* or *-σσω*; which see under *χάραγμα*.

I. *An engraved or impressed mark, an impress, or figure formed after some archetype.* Thus Plut. Advers. Colot. t. ii. p. 1120. F. uses **ΧΑΡΑΚΤΗΡΑΣ** for *letters or literal characters engraved or inscribed ἐν τοῖς πύθιοις*, i. e. on waxed tablets, with a style or bodkin of iron or brass; Sextus Empiricus, for the *impressions or impressed images* made by seals on wax; and in Aristotle, (Polit. i. 6.) *ἐπιβάλλειν ΧΑΡΑΚΤΗΡΑ* is used for *stamping or coining money*, literally, putting the *impress* on it. So likewise Arrian, Epictet. iv. 5. towards the middle, *τίνα ἔχει τὸν ΧΑΡΑΚΤΗΡΑ τοῦτο τὸ τετρασάρον*; Τραϊάνου. 'Whose impress hath this coin? Trajan's.' And presently after he mentions *τὸν Νηρωναῖον*

ΧΑΡΑΚΤΗΡΑ, 'Nero's impress.' And as nothing can be more exactly represented than by its *impress* on wax or metal, so Hesychius and Alberti's Greek Glossary explain *χαρακτήρ* by *ὁμοιωσις* a *similitude, likeness, resemblance*³. Hence

II. Christ is styled, Heb. i. 3. *χαρακτήρ τῆς ὁμοεικείας αὐτοῦ*, the *impress, or express image, of his (God's) Substance*, i. e. as St. Paul calls him, Col. i. 15. *εἰκών, the image of the INVISIBLE GOD*, and of whom he says, Phil. ii. 6. that he was *ἐν μορφῇ Θεοῦ in the form of God*, before he took on him the *form of a servant*, being made in the likeness of man. As this description of the *Son* in Heb. i. 3. refers to what he was before his incarnation, (comp. under *ἀπαύρασμα*), we may reasonably expect to find something of a similar kind in the Old Testament. And so, I think, we do. But to proceed gradually. Jehovah says to Moses, Exod. xxxiii. 23. *thou canst not see my face; for there shall no man see me and live*. And St. John declares, i. 18. *no man hath seen God at any time*. So 1 John iv. 12. And yet on the other hand we are repeatedly told, in as plain and positive words, Exod. xxiv. 9—11. that Moses and others *did see and behold* (וַיַּרְאוּ and וַיִּבְטְחוּ) *God, (Aleim,)* even the *Aleim of Israel*.

How is this apparent contradiction, both sides of which, however, must be true, to be reconciled? Let us look back to the case of Jacob wrestling with the *angel* (מַלְאָךְ) as he is called Hos. xii. 4 or 5.) in the form of a *man*, Gen. xxxii. 24—30. and observe from ver. 30. that *Jacob called the name of the place Peniel* (Heb. פְּנֵי אֵל the face or presence of God); *for*, says he, *I have seen God (Heb. רָאִיתִי Aleim) face to face, and my life is preserved*. By seeing the *angel* he had *seen God face to face* (פָּנֵי אֵל פָּנֵי). Who, therefore, could this *angel* be, but the same as is called the *פְּנֵי face or presence of God*, Exod. xxxiii. 14, 15. and מַלְאָךְ the *angel of his presence*, Is. lxiii. 9. *who accompanied the people in the wilderness, and in whom was the name* (i. e. the nature) of *Jehovah*, Exod. xxxiii. 21? And this *angel was Christ, the Son of God*, 1 Cor. x. 9. Thus far, then, I hope, we are fairly advanced, that under the Old Testament, a man who saw the *Angel of the Presence*, i. e. the *Son of God under a human form*, was said to *see God*, רָאִיתִי, *face to face*. And it may be proper to add, that these appearances of the *Angel* were more or less glorious and terrible, or familiar, according to circumstances. See, inter al., Gen. xxxii. 24. &c. Exod. iii. 2. Josh. v. 13—15. Judg. vi. 11—23. xiii. 3, 6. and particularly ver. 20. Now let us carefully review Exod. xxiv. 9—11. *then went up* (i. e. unto Mount Sinai) *Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel, and they saw the God* (וַיִּבְטְחוּ) *of Israel, and there was under his feet* (N. B.) *as it were, a paved work of sapphire stone, and as it were the body of the heaven in its clearness. And upon the nobles* (or select ones) *of the children of Israel he laid not his hand*, וַיִּבְטְחוּ, and they beheld the Aleim. What was it, then, that these nobles did behold? Let any one compare this passage of Exod. with Ezek. i. 26, 27. viii. 2. x. 1. and

¹ "Vide Grot. in locum, Cleric. in Lev. xix. 28. et supra omnes Spencerum de Legibus Hebræorum ritualibus, lib. ii. cap. 20. sect. 1, 3, 4."

² Comp. Lev. xix. 23. and Heb. and Eng. Lexicon under *טָפ*.

³ See Scapula in *χαρακτήρ*, and Elsner and Wetstein on Heb. i. 3. [Herod. i. 116. Diod. Sic. xvii. 66. Polyb. vi. 36, 7. Eur. Hec. 379. Levit. xiii. 23.]

he will see reason to think that the object presented to their eyes was the appearance of a *man in glory* on a pavement or throne *shining like sapphires*. The man in glory was here plainly the representative of *Jehovah*, and, by seeing him, they saw the *Aleim*, even as Jacob did, by seeing the angel. And this seeing of the *Aleim*, unhurt, is evidently mentioned as a very great favour to these nobles of Israel. About a year after this time, on occasion of Miriam's and Aaron's sedition against Moses, *Jehovah* declares, Num. xii. 8. *with him* (in contradistinction from other prophets) *will I speak mouth to mouth*, (comp. Exod. xxxiii. 11.) *even apparently and not in dark speeches*; *הָיָה כִּי יִרְאֶה וְהָיָה* and the similitude of *Jehovah* (LXX δόξαν Κυρίου, the glory of the Lord) shall he behold or contemplate. What similitude could this be, but that by which we have already seen *Jehovah Aleim* became visible to eyes of flesh, even the *Son of God* under a human form in glory? Comp. Acts vii. 38. And lest, from the very plain and imperfect account above given, the reader should be apt to rest in a mean or low notion of this similitude of *Jehovah*, I must request him again attentively to peruse the passages above cited from *Exodus* and *Ezekiel*, together with *Dan. x. 5—8.* and endeavour to realize in his mind the splendid and august descriptions therein contained, and then he will be furnished with some proper conceptions of the *הָיָה כִּי יִרְאֶה*, which St. Paul expresses by the emphatical terms *χαράκιον τῆς ὑποστάσεως αὐτοῦ*, the express image, or similitude, of his substance; for our God is a consuming fire, (Deut. iv. 24. ix. 3. Heb. xii. 29.) *dwelling in the light which no man can approach unto, whom no man hath seen or can see*, 1 Tim. vi. 16. After the Word was made flesh, became incarnate, in the person of *Jesus Christ*, then he himself was the image (εἰκών) of God, 2 Cor. iv. 4. even of the invisible God, Col. i. 15; inasmuch that he himself declares, John xiv. 9. *he that hath seen me hath seen the FATHER*. And though, when in this state, *ἐαυτὸν ἐκένωσε* he had emptied himself, of his glory namely, yet, once, not long before his crucifixion, he was pleased to exhibit his divine glory to three of his disciples; for (Mat. xvii. 2.) *he was transfigured before them, and his face did shine as the sun, and his raiment became white as the light*; and after his resurrection and ascension, he appeared in glory to his martyr Stephen, Acts vii. 55; to the persecuting Saul, see xxii. 6, 8. xxvi. 13—15; and to his beloved disciple in vision, Rev. i. 13, 17. which see.

Χάραξ, ακος, ό, from *χαράσσω*, which see under *χάραγμα*.

I. A strong stake of wood used in the ancient fortification. Thus the word is clearly applied in *Arrian*, cited by *Raphelius*. See also *Wetstein* on Luke xix. 43.

II. A kind of palisado consisting of strong stakes thickly interwoven with boughs or branches of trees, a rampire or bulwark of wood and boughs. occ. Luke xix. 43. Thus also *Arrian* [Exp. Al. M. ii. 79, 9.] and *Polybius* [i. 29, 3.] use the word, as may be seen in *Raphelius*'s learned and excellent note on this text, who shows from *Josephus* how exactly our Lord's prophecy was accomplished; and that what St. Luke denotes by

περιβαλεῖν χάρακα and *περικυκλοῦν*, that historian expresses by *περιτειχίζειν ὄλην τὴν πόλιν*, and calls the *χάραξ* by the name of *τείχος* a wall, de Bel. v. 12, 1, 2. Comp. also *Kypke*. [Comp. with this place of Luke Is. xxxix. 3. The word occ. in various senses in the LXX, as for a battering-ram in Ez. xxi. 22. for *ἰσχυρὸς* It is for *ἰσχυρὸς* in Is. xxxvii. 33. Jer. xxxiii. 4. Ez. iv. 2. Comp. 2 Mac. xii. 17.]

Χαρίζομαι, depon. from *χάρις* a favour. This V. in the 1st aor. *ἐχαρίσθην*, and 1st fut. *χαρισθήσομαι*, signifies in the N. T. passively, in all other tenses actively.

I. To give, grant, or bestow freely, or as a favour or gift. Rom. viii. 32. Luke vii. 21. where "the original phrase *ἐχαρίσατο τὸ βλεπεῖν* seems to express both in how generous and in how kind and affectionate a manner our blessed Redeemer performed these cures." *Doddridge*. 2 Cor. ii. 12. [Add Gal. iii. 18. Phil. i. 29. ii. 9. Esther viii. 7. Eccles. xii. 3. 2 Mac. iii. 33. iv. 32. Pol. xvi. 24, 9.]

[II. To gratify, do any thing, either pleasant to any one, or to gain his favour, or for his sake. See *Eliau*, V. H. ii. 21 and xiv. 8, 45. So it is used of giving up, or setting free, an accused person, to please any one. Acts iii. 14. So in Latin, *donare aliquem alicui*. See *Duker* on *Florus*, iii. 5, 10. *Græv. ad Cic. Epist. v. 4.* And in a sense somewhat similar it is used *Philem. 22*; and again, Acts xvii. 24. *God has given you all your fellow voyagers, i. e. has saved them for your sake.* It is used again in the sense] to give up, as a person to destruction, in order to gratify or please another. occ. Acts xxv. 16. *Josephus*, cited by *Wetstein*, applies the V. in the same manner, Ant. xi. 6, 6. *ταῦτα τοῦ Ἀμάνου ἀξιώσαντος, ὁ βασιλεὺς καὶ τὸ ἀργύριον αὐτῷ ΧΑΡΙΖΕΤΑΙ καὶ τοῦτ' ἈΝΘΡΩΠΟΥΣ, ὥστε ποιῶν αὐτοὺς ὅτι βούλεται*, *Ἀμαν* having made this petition, (namely, for the extirpation of the Jews,) the king gave up to him both the money, (which he had offered,) and also the men, i. e. the Jews, to do with them whatever he pleased.

III. To forgive freely and of mere grace, as a debt. Luke vii. 42, 43; as sins or offences, [2 Cor. xii. 13.] Eph. iv. 32. Col. ii. 13. iii. 13. Comp. 2 Cor. ii. 7, 10. and see *Wetstein* on Luke. — In this sense it is construed with an accusative of the thing, and a dative of the person.

Χάριν. The accusative *χάρις* is used for *κατὰ χάριν*, on account of, because of, q. d. in favour of, gratia. Luke vii. 47. Gal. iii. 19. [Eph. iii. 1, 14. 1 Tim. v. 14. Tit. i. 5, 11. 1 John iii. 12. Jude 16. 1 Kings xiv. 16. Eccles. xxxi. 6, 19.] Thus it is applied also in the best Greek writers, as *Wetstein* shows on Luke vii. 47. So *Rom. v. 15. ἐν χάριτι τῇ τοῦ ἐνὸς Ἀνθρώπου Ἰησοῦ Χριστοῦ*, for the favour or love which God had for that one Man, *Jesus Christ*, for his sake; in gratiam ejus, as the Latins say. *Raphelius* on the place shows that *Polybius* uses in like manner *τῇ τῷ ὕπατῳ ΧΑΡΙΤΙ*, for the sake or love of the consuls. Comp. Tit. iii. 7. [Polyb. i. 64, 3. xxxi. 9, 4. Xen. Mem. i. 2, 54.]

Χαίρω, ιρος, ή, from *χαίρω* to rejoice.

I. Favour, acceptance, whether with God or man. Luke i. 30. ii. 52. 2 Cor. vi. 1. where

Whitby justly remarks that the *grace* (Heb. חַסֵּד, Gr. χάρις) of God in the S. S., when not used for the miraculous gifts of the Holy Ghost, (comp. sense V.) generally means his *favour or kind affection* to men. See Luke ii. 40. (comp. Judg. xiii. 24.) 2 Cor. ix. 14. Acts iv. 33. (comp. Acts ii. 47.) [vii. 10¹, 46. comp. Gen. vi. 8. xviii. 3. Ex. xxxiii. 16.] Χάρις also denotes *acceptable, well-pleasing*, 1 Pet. ii. 19, 20. the abstract term being put for the concrete, as perhaps τιμή is also used, ver. 7. See Wolfius.

II. *A favour, a kindness granted or desired.* Acts xxv. 3. Comp. Acts xxiv. 27. xxv. 9. and καταριθμη II. [Diod. Sic. xv. 91. Xen. Cyr. viii. 3, 26.]

III. When spoken of God or Christ, it very often particularly refers to *their free and undeserved favour or kindness in the redemption and salvation of man*, [just as in Rom. iv. 7. χάρις signifies something *freely given*, in opposition to what is *deserved or earned*. In the following places, the *grace of Christ* is spoken of especially, Acts xv. 11. Rom. v. 15. 2 Cor. viii. 9. 1 Tim. i. 14. To which we may add the phrases used in the end of the epistles, as Rom. xvi. 20, 24. 1 Cor. xvi. 23. 2 Cor. xiii. 13. Gal. vi. 18. Phil. iv. 23. 1 Thess. v. 28. 2 Thess. iii. 18. Philem. 25. 2 Pet. iii. 18. Rev. xxii. 21. In the following Christ and the Father are joined, Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. Eph. i. 2. Phil. i. 2. 1 Thess. i. 1. 2 Thess. i. 2. 1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 4. Philem. 3. 2 John 3. See also 1 Thess. i. 12. Rev. i. 4. In the following it is used of *God*, Acts xiv. 3, 26. xv. 40. xx. 24, 32. 1 Cor. xv. 10. 2 Cor. i. 12. ix. 14. xii. 9. Gal. i. 15. Eph. i. 6. ii. 7. Col. i. 2. 2 Tim. i. 9. Heb. ii. 9. xii. 15. 1 Pet. v. 10. In the following it is used absolutely, Acts xviii. 27. Rom. iv. 16. xi. 5, 6. Gal. i. 6. xii. 6. (at least if Wahl's interpretation, the *favour shown us through Christ*, be right.) Eph. vi. 24. Col. iv. 19. 1 Tim. vi. 22. 2 Tim. iv. 22. 2 Thess. ii. 16. Tit. iii. 15. Heb. xiii. 25. iv. 16. x. 29. 1 Pet. i. 2. 2 Pet. i. 2. In the following we have the more particular notion, perhaps, of the *grace of God* showing itself by the gifts it confers, as in 2 Cor. iv. 15. viii. 1. Eph. iv. 7. James iv. 5, 6². 1 Pet. i. 10. v. 5; and in the next, the benefit of *forgiveness* of sins seems especially alluded to, Rom. v. 2, 15, 17, 20. vi. 1, 14, 15. Gal. ii. 21. v. 4. Eph. ii. 5, 8. Tit. ii. 11. iii. 7. 1 Pet. iii. 7. v. 12. Jude 4.]

IV. *A benefit.* 2 Cor. i. 15; but in this text Kypke renders χάριν by *joy*; which interpretation, he says, is confirmed by ver. 24. and ch. ii. 1, 2; and he shows that Plutarch, Polybius, and Euripides, use χάριν in this sense, though

an unusual one, and he thinks that the various reading in Philem. 7. (of which under sense VI.) arose from this uncommon use of the word. That in 2 Cor. ix. 8. χάριν "is used to denote a *temporal gift or blessing*, is evident from the remaining part of the verse, and from the scope of the apostle's argument." Macknight, whom see. — *A free gift, liberality, liberal contribution.* 1 Cor. xvi. 3. So 2 Cor. viii. 1. τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας means the *godly or pious contribution given in the churches of Macedonia*, or, to use the words of Whitby, the *charitable contribution given in the churches of Macedonia*, to which they were excited by God's rich *grace* towards them. Comp. ver. 4, 6, 7, 19. ix. 8. I am well aware that χάριν τοῦ Θεοῦ, 2 Cor. viii. 1. is by many understood of the *influence of the Holy Spirit on their souls*; and that the apostle's expressions, διδοὺς ἐν, at ver. 16. is alleged to prove that διδομένην ἐν, in the first verse, must signify *given to*. (See Wolfius.) But this argument, I apprehend, overthrows the interpretation it is brought to establish; for διδοῖναι ἐν τῇ καρδίᾳ is an Hebraism for *putting into the heart*, and corresponds to the Hebrew יָרַד לִבִּי, which occurs in this sense Exod. xxxi. 6. xxxv. 34; nor can I find that the phrase יָרַד ever signifies *to give to*, but always *to put in or into*, to *set in*, or the like. But the *grace of God* put into churches is quite an unparalleled phrase for the *influence of his Spirit on the souls of believers*. For this reason, therefore, as well as others, I prefer Whitby's interpretation of 2 Cor. viii. 1. above given. See also Locke on the place.

[V. It often denotes the *benefits* arising from Christ's atonement in spiritual gifts, &c. Thus John i. 14, 16, 17. Acts xi. 23. 2 Cor. ix. 8. (according to Wahl, but see Macknight quoted in IV.) Col. i. 6. Under this head come the places where χάρις] denotes the *gracious and unmerited assistance of the Holy Spirit in his miraculous gifts*. Rom. xii. 6. 1 Cor. i. 4. (comp. 7.) Eph. iii. 7. 1 Pet. iv. 10. But, though I firmly believe his *blessed operations or influences on the hearts of ordinary believers in general*, (comp. Mat. vii. 11. with Luke xi. 13. Rom. viii. 9, 13. Phil. ii. 13. Heb. xiii. 21.) yet that χάρις is ever in the N. T. used particularly for these, is more than I dare, after attentive examination, assert. On the passages where χάρις may seem to have this meaning the reader may do well to consult Whitby, and especially his notes on 2 Cor. vi. 1. Gal. vi. 18. and Heb. xiii. 9. and his Five Points, Disc. iii. at the beginning. [In Acts xiii. 43. Heb. xiii. 9. Wahl says, the *gift of a more perfect religion*. We may also put here the places where χάρις is used for the *gift of the apostleship*, as Gal. ii. 9.] Comp. Rom. i. 5. xii. 3. xv. 15, 16. 1 Cor. iii. 10. xv. 10. Eph. iv. 7, 11.

VI. *Thank, thanks, thankfulness or gratitude* for benefits received. Rom. vi. 17. 1 Cor. xv. 57. 2 Cor. ii. 14. viii. 16. [ix. 15.] Comp. Col. iii. 16. 1 Cor. x. 30. where Eng. Marg. and Bp. Pearce (whom see) *thanksgiving*; and on the former texts observe that Arrian uses the scriptural phrase χάρις τῷ Θεῷ, 'thanks be to God,' Epictet. iv. 4. p. 382. ed. Cantab. Comp. under ἔλεος I.—In Philem. 7. twelve MSS., six ancient, and several printed editions, for χάριν have χαράν

¹ Δίδοναι χάριν τινὶ ἐναντίον τινός, to give any one favour in the sight of another, is an Hellenistic phrase used by the LXX, Gen. xxxix. 21. Exod. iii. 21. xi. 3. for the Heb. וְיָרַד לִבִּי וְיָרַד, and denotes making him agreeable or acceptable to that other. occ. Acts vii. 10.

² Δίδοναι χάριν τινὶ, to give or show favour or kindness to any one. James iv. 6. 1 Pet. v. 5. The Greek writers, particularly Libanius, use the same phrase. See Wetstein on James, and Wolfius on Pet. So Eph. iv. 29. the apostle directs his converts that their discourse should be so edifying ὡς διὰ χάριν τοῖς ἀκούουσιν that it may do a kindness to, or benefit, the hearers. The correspondent Heb. phrase יָרַד לִבִּי is used in the same view, Prov. iii. 34. xiii. 15.

joy, which Griesbach has received into the text, and thus our translators also appear to have read.—Χάριν ἔχειν τινί, to thank, return thanks to, any one in words. 1 Tim. i. 12. 2 Tim. i. 3. Thus likewise it signifies Heb. xii. 28. where see Elsner, who remarks that the Greek writers often use it in this sense. Sometimes, however, the phrase imports only to have gratitude for any one, i. e. a grateful sense of favours received from him, to think one's self obliged to him; and so it may be understood Luke xvii. 9. where Wetstein shows that it is thus applied by Xenophon. See Cyrop. iv. (ad fin.) p. 241. and lib. v. p. 249. ed. Hutchinson, 8vo.—Χάριν ἔχειν πρὸς τινα, to have, or be in, favour with any one. occ. Acts ii. 47. where Wetstein cites from Plutarch the very similar expression, ΧΑΨΙΝ ΟΥΚ' ΕΧΕΙ ΠΡΟΣ ΤΟΝ ΔΗΜΟΝ.

VII. *Recompense, return for kindness showed.* Luke vi. 32—34. where see Elsner and Wolfius, and observe with them that the correspondent word to χάρις in Mat. v. 46. is μισθός. Elsner and Wetstein cite Dionysius Halicarn. using χάρις in the same sense.

VIII. *Grace, graciousness, agreeableness.* Thus it seems used Luke iv. 22. τοῖς χάριτος τῆς χάριτος, those graceful words. See Doddridge on the place, and comp. Ps. xlv. 2. Is. i. 4. Kypke says, that by λόγους τῆς χάριτος are meant, by an Hebraism, χάρις or χάριτες τῶν λόγων, and that this expression may be understood either subjectively of the sweetness of the manner of speaking, as Lucian, Amores, t. i. p. 1018. uses λόγων χάρις; or objectively, as relating to the agreeableness of the things spoken, as the expression is applied by Demosthenes, Philipp. i. In both views it was no doubt applicable to the discourses of our Lord.—Col. iv. 6. let your speech be always ἐν χάριτι, "i. e. with sweetness and courteousness, saith Theodoret, that it may be acceptable to the hearers: ἵνα αὐτοὺς κεχαριτωμένους ἐργάζηται, that it may render you gracious to, and favoured by, them; so Theophylact." Whitby. Comp. Ecclus. xxi. 16. [See Esth. xv. 17. Prov. x. 33.]

Χάρισμα, ατος, τό, from κεχαρίσμαι perf. of χαρίζομαι.

I. *A free gift.* Rom. v. 15, 16. vi. 23. xi. 29. 1 Cor. vii. 7.

II. *A favour.* 2 Cor. i. 11.

III. *A miraculous gift of the Holy Spirit.* Rom. i. 11. xii. 6. 1 Cor. i. 7. xii. 4, 9. [28, 30, 31.] 1 Tim. iv. 14. 2 Tim. i. 6. 1 Pet. iv. 10. [Of these, Schleusner considers 1 Cor. xii. 4, 9, 28, 30, 31. only as referring to miraculous gifts; and he contends, especially in Rom. i. 11. that the words εἰς τὸ στηριχθῆναι ὑμᾶς show that the apostle could only be speaking of the higher purity, &c. which belong to Christians.]

Χαριτόω, ὦ, from χάρις, ιτος, grace, favour.—Transitively, with an accusative, to make accepted or acceptable. [Eph. i. 6.] So Theodoret, ἀειμάρστους ποιοῖνκεν, hath made lovely, or deservings of love; Chrysostom, ἐπεμάρστους ποιοῖσεν, hath made amiable; ἐπιχαρίτας ποίησε καὶ ἑαυτῷ ποθεινός, hath made acceptable and desirable for himself. See more in Suicer, Thesaur. on the word. Χαριτόομαι, οὔμαι, to be acceptable, favoured, highly favoured. Luke i. 28. [Symmachus, (Ps. xvii. 28.) has μετὰ τοῦ κεχαριτωμένου χαρι-

τωθῆσθ, where, according to Schleusner, κεχαρ. means, one worthy of the divine favour, i. e. pious, &c. and χαριτόομαι means, to give proofs of one's favour and good will. The word occ. Ecclus. ix. 8. xviii. 17. Liban. iv. p. 1071.]

Χάρτης, ου, ὁ. Eustathius derives it from χαράττω to engrave, inscribe, because we inscribe letters upon it. Paper. occ. 2 John 12. Dioscorides (in Scapula). πάπυρος γνώριμός ἐστι πᾶσιν, ἀφ' ἧς ὁ ΧΑΨΤΗΣ κατασκευάζεται, 'the papyrus is known to all, of which paper is made.' Comp. under βίβλος. Hence the Latin charta, paper; whence Eng. chart, charter, cartel. [Jer. xxxvi. 23. Dioseor. i. 116. Ceb. Tab. 4.]

Χάρμα, ατος, τό, from κίχασμαι perf. pass. Attic of χαινω to gape, which may be derived from the V. χᾶω to gape, be open, to hold (see under χεῖρ).

I. *A gaping or wide opening of the mouth.* Thus Anacreon, Ode ii. 4. mentions the lion's ΧΑΨΜ' ὀδόντων, literally gaping of the teeth, i. e. his widely distending jaws armed with teeth.

II. *A gulf, an hiatus, a chasm.* occ. Luke xvi. 26. where see Elsner and Wetstein. [2 Sam. xviii. 17. Diod. Sic. iv. 65. Ælian, V. H. iii. 18. Paleph. fab. 29. Eur. Phœn. 1632. Plato, de Rep. ii. vol. vi. p. 211. ed. Bip. See Græv. Lect. Hesiod. p. 115.]

ΧΕΙΛ' ΑΟΣ, εος, ους, τό.

I. *Χεῖλα, η, τά, the lips* by which the voice is formed. occ. Mat. xvi. 8. [Is. xxix. 13.] Mark vii. 6. 1 Cor. xiv. 21. Heb. xiii. 15. 1 Pet. iii. 10. Rom. iii. 13. This last passage is a citation from Ps. cxl. 3 or 4. and contains a beautiful and philosophical allusion to the poison of the asp, which, like that of the common viper, and I believe of most, if not all, other poisonous serpents, is lodged under the upper lip, at the bottom of two hollow fangs, with which it bites, and through which it infuses its venom. See Owen's Nat. Hist. of Serpents, p. 59. Brookes's Nat. Hist. vol. iii. p. 354, and 359, 60. [Comp. Jer. iii. 21. vii. 28. And observe, that in Mat. xvi. 8. Mark vii. 6. by the lips is denoted, what the lips utter, the speech or words, as in Prov. vi. 2. xii. 15. Mal. ii. 6. Ecclus. i. 26. Hence, too, in 1 Cor. xiv. 21. it denotes language, dialect, as ἡψ and χεῖλος do in Gen. xi. 1.]

II. *Χεῖλος τῆς θαλάσσης, the lip, i. e. edge or shore, of the sea.* occ. Heb. xi. 12. The LXX have the same phrase, Gen. xxii. 17. for the Hebrew עַף הַיָּם, literally, the lip of the sea; so χεῖλος τοῦ ποταμοῦ, Gen. xli. 3. for Hebrew יָדוֹ הַיָּם. Yet these expressions are not mere Hebraisms; for Herodotus, i. 180. has ΠΑΡΑ' ΧΕΙΛ' ΑΟΣ ἐκάτερον ΤΟΥ ΠΟΤΑΜΟΥ. comp. 185. ii. 94. [iv. 141.] and Achilles Tatius, ἐπὶ ΤΟ' ΧΕΙΛ' ΑΟΣ ΤΗ' Σ ΘΑΛΑΣΣΗΣ. See Wetstein. [Compare, too, Lev. xxxvii. 37. Caesar, B. G. vii. 72. for a similar use of labrum. See also Hom. Il. M. 51. Ælian, V. H. xiii. 3.]

Χειμάζω, from χεῖμα the winter or χειμών a storm, tempest, which see.

I. *To winter, spend the winter.* Thus used by Demosthenes, Phil. 4. ἐν τῇ βαρβαρῶν ΧΕΙΜΑΨΩΝ, 'wintering in the barbarian's country.' Comp. παραχειμάζω.

II. *To toss with a storm or tempest.* Χειμάζομαι,

pass. to be thus tossed. occ. Acts xxvii. 18. [Thuc. iii. 69. Joseph. Ant. xii. 3, 3. Diod. Sic. iv. 43. Xen. Ec. viii. 16. Hence, it means often, to *rex, agitate*, as in Prov. xxvi. 10. Æsch. Prom. 567. Soph. Phil. 148.]

Χειμάρος, *ov, ô*, from *χέμα* the winter, (see under *χειμών*), and *ρός* a stream.—A stream, brook, or torrent, properly such an one as runs only in the winter, or when swollen with rains. occ. John xviii. 1. Homer uses this word as an adjective, Il. iv. 452.—*ΧΕΙΜΑΡΡΟΙ ποταμοί*, 'wintry streams.' So *χειμάρρους*, Il. xi. 493. Comp. xiii. 138. [Levit. xi. 9, 10. Josh. xiii. 9. for *ῥη*. Ez. xxxvi. 4. for *ῥε*. Xen. Hell. iv. 4, 7.]

Χειμών, *ωνος, ô*, from *χέμα* the winter, or immediately from the V. *χέω* to pour forth.

I. The winter, when in the eastern countries rains are poured forth upon the earth¹; so its Latin name *hyems* is from Gr. *ἕω* to rain. Mat. xxiv. 20.² Mark xiii. 18. 2 Tim. iv. 21. John x. 22. where comp. 1 Mac. iv. 52—59. 2 Mac. i. 18. x. 5. and Heb. and Eng. Lex. in *כל* V. [Song of Sol. ii. 11. for *ῥη*. Ezr. x. 9. for *ῥε*. Ecclus. xxi. 8. Diod. Sic. i. 41. Xen. Mem. i. 2, 1.]

II. A storm, tempest. Mat. xvi. 3. where Wetstein shows that Xenophon, Plutarch, and other authors, oppose *χειμών* in the same view to *εὐδία*. Acts xxvii. 20. The Greek writers, particularly Plutarch, cited by Wetstein, use the word in this sense. [Diod. Sic. iv. 42. Ælian, V. H. viii. 5. Xen. Mem. iii. 5, 6.]

Χεῖρ, *χεῖρός, ἡ*, but gen. poet. *χερός*, dat. *χερί*; whence dat. plur. *χεροί*.

I. The hand, so called either from *χῶω* to take, contain, or from *χέω* or *χείω* (Odys. xviii. 17.) to hold, contain. [Mat. iii. 12. v. 30. viii. 15. ix. 18, 25. xii. 10, 13, 49. xv. 2, 20. xviii. 8. xix. 13, 15. xxii. 13. xxvi. 23. xxvii. 24. Mark i. 31. iii. 1, 3, 5. v. 23. 41. vi. 5. vii. 2, 3, 5, 32. viii. 23, 25. ix. 27, 43. x. 16. xii. 18. Luke iii. 17. iv. 40. vi. 1, 6, 8, 10, 54. ix. 62. xiii. 13. xxii. 21. xxiv. 39, 40, 50. John xi. 44. xiii. 9. xx. 20, 25, 27. xxi. 18. Acts iii. 7. vi. 3. vii. 41. viii. 17—19. ix. 12, 17, 41. xii. 7, 17. xiii. 3, 16. xvii. 25. xix. 6, 26, 33. xx. 34. xxi. 11, 40. xxiii. 19. xxvi. 1. xxviii. 3, 4, 8. Rom. x. 21. 1 Cor. iv. 12. xii. 15, 21. xvi. 21. Gal. vi. 11. 2 Thess. iii. 17. 1 Tim. ii. 8. iv. 14. v. 22. 2 Tim. i. 6. Philem. 19. Heb. vi. 2. xii. 12. 1 John i. 1. Rev. i. 16, 17. vi. 5. vii. 9. viii. 4. x. 2, 5, 8, 10. xiii. 16. xiv. 9, 14. xvii. 4. xix. 2. xx. 1, 4.] On 1 Cor. xvi. 21. 2 Thess. iii. 17. Philem. 19. observe, that Scapula cites from Hyperides in Poll. *οὔτε τὴν ἐαυτοῦ ΧΕΙΡΑ δυνατόν ἀρνήσασθαι*, 'neither is it possible to deny one's own hand,' which we likewise use in English for *handwriting*. [The following phrases may be remarked, *ἐπὶ χειρῶν αἰρεῖν τινα* to carry any one in your hands, in the sense of taking care of. Mat. iv. 6. Luke iv. 11. compare Ps. xci. 12. Zonar. Lex. 806.—*ἐπιβάλλειν τὰς χεῖρας ἐπὶ τινα*, to lay violent hands on. Mat. xxvi. 60. Mark xiv. 46. Luke xx. 9. xxi. 12. John vii. 33, 44. Acts iv. 3. v. 18. xii. 1, 4. xxi. 27. See Gen. xxii. 12. in Heb.—*ἐκτείνειν τὰς χεῖρας ἐπὶ τινα*, in the same sense. Luke xxii. 53. Polyb. i. 3. In Mat. viii. 15. it seems merely

to stretch out one's hand to; and in Mat. viii. 3. xiv. 31. xxvi. 51. Mark i. 41. Luke v. 13. Schleusner thinks *ἐκτείνειν τὴν χεῖρα* almost pleonastic, being prefixed to some phrase which shows what was done with the hand.]—*Ἐταίρωντας ὁσίους χεῖρας*, lifting up holy hands, 1 Tim. ii. 8. *Lifting up* or *stretching out* the hands towards heaven, as a gesture of prayer common both to believers and heathen, who thus acknowledged the power, and implored the assistance, of their respective gods. See 1 Kings viii. 22. 2 Chron. iv. 12, 13. Ps. lxxii. 4. cxxxiv. 2. Is. i. 15; and for the heathen, see Homer, Il. iii. 275, 318. v. 174. vi. 257, 301. vii. 130. Virgil, Æn. i. 97. ii. 153. and Vossius, de Theologia Gentili, ix. 8. and comp. Heb. and Eng. Lex. under *יד* V. 1. And on Tim. ii. 8. observe, that Josephus, de Bel. v. 9, 4. has a similar expression, where he speaks of Abraham *καθαρὰς ἀνατείνας τὰς χεῖρας*, stretching out his pure hands, in prayer namely. Compare under *ὁσίος*.

II. As the hand of man is the chief organ or instrument of his power and operations³, so *χεῖρ* denotes power, Luke i. 71, 74. John iii. 35. Acts xii. 11. Comp. iv. 30. vii. 50. xi. 21. xiii. 11.—*Ministry or ministerial action*, vii. 35. Comp. xiv. 3. Gal. iii. 19. Mat. iv. 6. Luke iv. 11.—Hence the propriety of *laying on of hands*, 1st, In the miraculous curing of the infirm and sick, in token of conveying to them ability and power, see Mark vi. 5. vii. 32. viii. 23, 25. xvi. 18. Acts xxviii. 8.—2ndly, In conveying the powers and gifts of the Holy Spirit, iii. 17. xix. 6. 2 Tim. i. 6. Compare Heb. vi. 2. and Whitby there.—3rdly, In authoritative blessing, Mark ix. 15. Mark x. 16. Compare Gen. xlviii. 14, 15.—4thly, In ordaining to sacred offices, Acts vi. 6. xiii. 3. 1 Tim. iv. 14. v. 22. Compare Num. xxvii. 18, 23. Deut. xxxiv. 9.

[III. "The following phrases deserve notice: *ἡ χεῖρ τοῦ Θεοῦ*, or *τοῦ Κυρίου*, Heb. i. 10. ii. 7. (Ps. viii. 6. cii. 28.) in which the creation as the work of God's hands is spoken of; in Luke i. 66. Acts xi. 21. 1 Sam. xxii. 17. the hand of God *παρά τινος* implies his assistance; in Acts xiii. 11. Deut. ii. 15. Judg. ii. 15. *his hand ἐπὶ τινα* denotes punishment. *Διὰ χεῖρός or χειρῶν τινός*, simply, for *διὰ* by means of, (see sense II.) occ. Mark vi. 2. Acts ii. 23. v. 12. vii. 25. xi. 30. xiv. 3. xv. 23. xix. 11. 2 Chron. xxxiv. 14. *Εἰς χεῖράς τινος*, after verbs of delivering up, &c. implies being given up into any one's power. Mat. xvii. 22. xxvi. 45. Mark ix. 31. xiv. 41. Luke ix. 44. xxiii. 46. xxiv. 7. Acts xxviii. 7. John xlii. 3. Gen. xlii. 37.—and with *ἐμπιπτεῖν*, Heb. xi. 31. *Ἐν χεῖρὶ τινος*, for *τινὶ*, after *διδόναι*, occ. John iii. 35. Judg. ii. 14.—for *ἐν τινι*, Acts vii. 35. Gal. iii. 19. Num. xv. 23. 2 Chron. xxix. 25. Jer. xxxvii. 2. Ecclus. xlviii. 20.—*Ἐκ χεῖρός τινος*, for *ἐκ τινος*, usually after verbs of liberating, Luke i. 71, 74. John x. 28, 29, 39. Acts xii. 11. xxiv. 7. Gen. xxxii. 11. Ex. xviii. 8, 9. The accusative is substituted in 2 Cor. xi. 33." Wahl.]

Χεираγωγῆ, ὧ, from *χεираγωγός*.—To lead by the hand. occ. Acts ix. 8. xxii. 11. The Greek writers use this V. and the following N. particu-

¹ See Harmer's Observations, vol. i. p. 13.

² Ibid. p. 16—22.

³ See some ingenious observations on the wonderful powers of the human hand and arm, in Nature Displayed, vol. i. p. 29. English ed. 12mo.

larly when speaking of *blind* persons, as may be seen in Wetstein. [Judg. xvi. 26. in some MSS. Artem. i. 28. v. 20. Diod. Sic. xiii. 20.]

Χειραγωγός, οὐ, ὁ, ἡ, from *χείρ* the hand, and *ἀγωγός* a leader, conductor, from *ἄγω* to lead. — A leader by the hand, one who leads another by the hand. occ. Acts xiii. 11. Comp. *χειραγωγέω*. [Artem. i. 50. Max. Tyr. xxvii. p. 258.]

Χειρόγραφον, οὐ, τό, from *χείρ* a hand, and *γράφω* to write.

[I. Properly, any thing written with the hand. See Polyb. xxx. 8, 4.]

[II. A bond, note of hand. Tobit v. 3. ix. 3. Salmas. de Mod. Usur. p. 392. In Col. ii. 14.] it signifies "a sort of note under a man's hand," whereby he obliges himself to the payment of any debt. The Jews bound themselves to God, by their profession of Judaism, not to worship any other Deity, nor to neglect any divine institution; in consequence of which they rejected all communion with the Gentiles; and thus it was against them," i. e. the Gentiles. Doddridge. See Leigh and Stockius, who give the same interpretation of the word. See also Whitty's note. [Schleusner says, the word here signifies the Mosaic law, partly because of its binding power, partly because it was a written law. See Deyling, Obs. iv. p. 580—616.]

Χειροποίητος, οὐ, ὁ, ἡ, from *χείρ* a hand, and *ποίητός* made, which from *ποιέω* to make. — Made or performed with hands. Mark xiv. 58. [Acts vii. 48. xvii. 24. Eph. ii. 11. Heb. ix. 11. Is. ii. 18. xxi. 9. et al. for idols. Xen. An. iv. 3, 4. Thuc. ii. 77.] This word is used by the best Greek writers. See Wetstein on Mark, and Elsner on Heb. ix. 11.

Χειροτονίω, ᾧ, from *χείρ* the hand, and *τέονα* perf. mid. of *τείνω* to extend, stretch out.

I. To extend, stretch out, or lift up the hand. Thus used by Aristophanes. See Scapula.

II. To elect or choose to an office by lifting up of hands. This is well known to be the custom in some elections among us to this day. So at Athens¹ some of the magistrates were called *χειροτονητοί*, because they were elected by the people in this manner. Hence

III. To choose by vote or suffrage, however expressed. occ. 2 Cor. viii. 19.

IV. With an accusative following, to appoint or constitute to an office, though without suffrages or votes. occ. Acts xiv. 23. Comp. Tit. i. 5. So Josephus, Ant. vi. 4. 2. βασιλεὺς ἐπὶ τοῦ Θεοῦ ΧΕΙΡΟΤΟΝΗΘΕΙΣ, 'a king appointed by God.' Thus also ibid. cap. 13. § 9. See Wolfius on Acts, Wetstein on 2 Cor. vii. 9. Suicer, Thesaur. in *χειροτονέω* and *χειροτονία*, and Campbell's Prelim. Dissert. p. 504. and comp. *προχειροτονέω*.

ΧΕΙΡΩΝ, ονος, ὁ, ἡ, καὶ τὸ —ον. An adjective of the comparative degree, but defective in the positive.

I. Inferior in rank or dignity. Thus the word is sometimes used in the profane writers.

II. Inferior in goodness, excellence, or condition, worse. See Mat. ix. 16. xii. 45. [xxvii. 64.] Mark

[ii. 21.] v. 26. [Luke xi. 25.] 1 Tim. v. 8. [2 Tim. iii. 13. 2 Pet. ii. 20. 1 Sam. xvii. 43.]

III. Worse, more grievous, sicerer, spoken of punishment. Heb. x. 29. Comp. John v. 14.

ΧΕΡΟΥΒΙΜ, τά. Undeclined. Heb. — *Cherubim*, or, with an English termination, *cherubs*, Heb. מְרֻבִּים and מְרֻבִּים. occ. Heb. ix. 5. ὑπεράνω δὲ αὐτῆς Χερουβὶμ δόξης κατασκιάζοντα τὸ ἱλαστήριον — and over it (namely, the ark of the covenant) the cherubim of glory overshadowing the mercy-seat, that is, with their wings; compare under κατασκιάζω. Moses was commanded, Ex. xxv. 18, 19. thou shalt make two cherubs; of beaten² gold shalt thou make them, at the two ends of the mercy-seat. And thou shalt make one cherub at the one end, and the other cherub at the other end. מִן הַכְּפֹתֹת out of the mercy-seat (Marg. Eng. Transl. of the matter of the mercy-seat) shall ye make the cherubs at the two ends thereof. All which was accordingly performed, Exod. xxxvii. 7, 8. And these cherubs were with the ark placed in the *Holy of Holies* of the tabernacle, Exod. xxvi. 33, 34. xl. 20, as those made by Solomon were afterwards in the *Holy of Holies* of the temple, 1 Kings vi. 23, 27. — We may observe, that in Exodus Jehovah speaks to Moses of the cherubs as of figures well known; and no wonder, since they had always been among believers in the *holy tabernacle* from the beginning (see Gen. iii. 24. Wisd. ix. 8). And though mention is made of their faces, Exod. xxv. 20. 2 Chron. iii. 13; and of their wings, Ex. xxv. 20. 1 Kings viii. 7. 2 Chron. iii. 11, 12; yet neither in Exodus, Kings, nor Chronicles, have we any particular description of their form. This is, however, very exactly, and, as it were, anxiously, supplied by the prophet Ezekiel, i. 5. out of the midst thereof, (i. e. of the fire, infolding itself, ver. 4.) the likeness of four living creatures. And this was their appearance; כְּמֹת זָאִים כְּמֹת זָאִים, they had the resemblance or likeness (comp. זָאִים ver. 13.) of a man, i. e. in the erect posture and shape of their body³. — Ver. 6. and there were four faces to one, (זָאִים or similitude,) and four wings to one, זָאִים to them. So there were at least two compound figures. Ver. 10. and the likeness of their faces; the face of a man and the face of a lion, on the right side, to them four; and the face of an ox to them four; and the face of an eagle to them four; Ezekiel knew, ch. x. 1—20. that these were cherubs. — Ver. 21. four faces, זָאִים, to one (cherub), and four wings to one. This text also proves that the prophet saw more cherubs than one, and that each had four faces and four wings. And we may be certain that the cherubs placed in the *Holy of Holies* were of the form described by Ezekiel, because we have already seen from Exodus, 1 Kings, and 2 Chronicles, that they likewise had faces and wings, and because Ezekiel knew what he saw to be cherubs, and because there were no four-faced cherubs any where else but in the *Holy of Holies*; for it is plain, from a comparison of Exod. xxvi. 1, 31. 1 Kings vi. 29, 32. and 2 Chron. iii. 14. with Ezek. xli. 18—20. that

² That is, of sheet-gold covering two images of olive wood, as 1 Kings vi. 23. 1 Chron. iii. 20. See the learned Bate's Inquiry into the Similitudes, &c. page 98, 120. and his Critica Hebræa, under מְרֻבִּים and מְרֻבִּים.

³ Comp. Vitring. on Rev. iv. 6, 7. p. 134. 2nd edit.

¹ See Archbp. Potter's Antiquities of Greece book i. chap. 11. [Xen. An. iii. 3, 22.]

the *cherubs* on the curtains and vail of the tabernacle, and on the walls, doors, and vail of the temple, had only *two faces*, namely, those of a *lion* and of a *man*¹.

¹ That the *cherubic figures* were emblems or representations of something beyond themselves, is, I think, agreed by all, both Jews and Christians: but the question is, of what they were emblematical? To which I answer in a word; *those in the Holy of Holies* were emblematical of the ever-blessed Trinity, in covenant to redeem man, by uniting the human nature to the Second Person; which union was signified by the union of the faces of the lion and of the man in the cherubic exhibition, Ezek. i. 10. Comp. xli. 18, 19. The cherubs in the Holy of Holies were certainly intended to represent some beings in heaven; because St. Paul has expressly and infallibly determined that the Holy of Holies was a figure or type of heaven, even of that heaven where is the peculiar residence of God, Heb. ix. 24. And therefore these cherubs represented either the ever-blessed Trinity, with the man taken into the essence, or created spiritual angels. The following reasons will, I hope, clearly prove them to be emblematical of the former, not of the latter.

1st. Not of angels; because (not now to insist on other particulars of the cherubic form) no tolerable reason can be assigned why angels should be exhibited with *four faces* each.

2ndly. Because the cherubs in the Holy of Holies of the tabernacle were, by Jehovah's order, made out of the matter of the mercy-seat, or beaten out of the same piece of gold as that was, Exod. xxv. 18, 19. xxxvii. 8. Now the mercy-seat, made of gold, and crowned, was an emblem of the divinity of Christ (see Rom. iii. 25. and ἱλαστήριον above); the cherubs, therefore, represented not the angelic, but the divine nature.

3rdly. That the cherubic animals did not represent angels is clearly evident from Rev. v. 11. vii. 11; in both which texts they are expressly distinguished from them.

4thly. The typical blood of Christ was sprinkled before the cherubs on the great day of atonement (compare Exod. xxxvii. 9. Lev. xvi. 14. Heb. ix. 7, 12); and this cannot in any sense be referred to created angels, but must be referred to Jehovah only; because,

5thly. The high-priest's entering into the Holy of Holies on that day, with the blood of the sacrifices, represented Christ's entering with his own blood into heaven, to appear in the presence of God for us, Heb. ix. 7, 12, 24. And

6thly, and lastly. When God raised Christ (the Humanity) from the dead, he set him at his own right hand in the heavenly places, FAR ABOVE* (ΥΠΕΡΑΝΩ) all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, (Eph. i. 21.) angels, and authorities, and powers being made subject unto him. (1 Pet. iii. 22.)

And these arguments may suffice to show, in general, of whom the cherubs in the Holy of Holies were representative; for, to go through every particular in the cherubic exhibition, which the Jews truly confess to be the foundation, root, heart, and marrow of the whole tabernacle, and so of the whole Levitical service, would require a volume. For further satisfaction of this highly interesting subject, for proving the propriety of the three animal emblems, (as representative, at first hand, of the chief agents in the material, and thence of those in the spiritual world,) for showing the heathen imitations of these divinely-instituted hieroglyphics, and for the answering of the most plausible objections that have been urged against the above explanation of them, I refer to the Heb. and Eng. Lex. under כרוב, and to the authors there cited, especially to an excellent treatise of the reverend and learned Julius Bute, entitled, "An Inquiry into the occa-

* When the high-priest entered the Holy of Holies, and sprinkled the sacrificial blood on and before the mercy-seat, he was below or under the cherubs; and therefore if the cherubs were emblematical of angels, he could not represent Christ ascended into heaven, far above all angels, as St. Paul, however, assures us he did. See Bate's Inquiry into the Similitudes, p. 104. &c.

† Quædammodum etiam Hebræi ipsi sentiuntur—quod fundamentum, radix, cor, et medulla totius tabernaculi atque adeo totius cultus Levitici fuerit arca cum propitiatorio et cherubinis, (ut Corsi scribit, par. ii. sect. 28. et ibi R. Jehadah Museatus,) et ad eam referantur et respiciant. Buxford, Hist. Arcæ Fœderis, p. 151.

XE'Ω, XEY'Ω, or XY'Ω.—To pour, pour forth. These verbs are inserted on account of their derivatives.

Χήρα, ag, ἡ.—A widow, a woman who has lost her husband. Mat. xxiii. 14. Mark xii. 42. [Add 40, 43. Luke ii. 37. iv. 25. vii. 12. xviii. 3, 5. xx. 47. xxi. 2, 3. Acts vi. 1. ix. 39, 41. 1 Cor. vii. 8. 1 Tim. v. 3—5, 9, 11, 16. James i. 27. Gen. xxxviii. 11.] Applied figuratively, Rev. xviii. 7. This word is properly the fem. of the adj. χήρος, and is so applied, Luke iv. 26. γυναῖκα χήραν a widowed or widow woman; in Homer likewise we have ΧΗ'ΡΑΙ' ΤΕ ΓΥΝΑΙ' ΚΕΣ, Il. ii. 289. [And so Æsop. fab. 24. Dio Cass. xli. 175.] Comp. Il. vi. 432. and LXX in 2 Sam. xiv. 5. 1 Kings vii. 14. Χήρος signifies not only a widower, but also, according to Hesychius, a bachelor, a man who never was married; so it seems very rationally deducible from the Heb. "יָרֵה, fem. יָרֵהָ, barren, sterile, unfruitful, q. d. a mere stock, or stem with branches, a dry tree. Comp. Is. lvi. 32." Scapula accordingly cites from a Greek epigram ὀρυσμοὶ ΧΗ'ΡΟΙ, widowed groves, i. e. deprived of their trees, and ΧΗ'ΡΑ δένδρα trees stripped, of their leaves, namely. So Horace, Od. ii. 9, 8.

—foliis viduantur orni.

ΧΘΕ'Σ. An adv. of time.—Yesterday. John iv. 52. Acts vii. 28. It denotes time past, formerly. Heb. xiii. 8. Aristophanes, cited by Alberti and Wolfius, repeatedly applies it in this sense. [It is last in Gen. xix. 34. See Diod. Sic. ii. 5. Dem. 270, 21. Xen. Cyr. vi. 3, 11. With Heb. xiii. 8. comp. Gen. xxxi. 2. Ex. iv. 10. 2 Sam. iii. 17. Xen. Cyr. vi. 3, 5. Wessel. ad Herod. iii. 109. Schwarz. Comm. Cr. p. 1421.]

Χιλιάρχος, ου, ός, from χίλιοι a thousand, and ἀρχός a commander, which from ἀρχω to command.—A military officer who commanded a thousand men, and when spoken of the Romans, a military tribune, of whom there were six to each legion. Comp. λεγίων, and see Markland on Acts xxi. 31. in Bowyer, and Lardner's Credibility of Gospel History, book i. ch. 2. § 14. Josephus and Plutarch likewise use this word for a Roman military tribune. [In the greater provinces of the empire there were legions; but in the smaller ones, like Judea, only cohorts. So that it signifies the prefect of a cohort in John xviii. 21. Acts xxi. 31—33, 37. xxii. 24, 26—29. xxiii. 10, 15, 17—19, 22. xxiv. 7, 22. xxv. 23. It is used in a wider sense, as a commander, in Mark vi. 21. Rev. vi. 15. xix. 13. See Zech.

sional and standing Similitudes of the Lord God†, &c. The learned reader may also meet with some pertinent observations in Noldius's Particles, annot. 332. The LXX generally substitute Χερουβίμ for the Heb. כְּרֻבִים or כְּרֻבִים, and frequently use that word (like St. Paul) as a neut. plur. See Gen. iii. 24. Exod. xxv. 18. xxxvii. 7, 8; but sometimes as a masc. see xxv. 19, 20. xxxvii. 9. And what is most remarkable, and shows that those translators considered each cherub in the Holy of Holies as a compound figure, they sometimes, when those cherubs are spoken of, apply the plur. word Χερουβίμ for the Heb. sing. כְּרֻב, joining it with an article and adjective singular, as 1 Kings vi. 24—26. 2 Chron. iii. 11.

² Heb. and Eng. Lex.

† Formerly printed for Withers, at the Seven Stars, near Temple-bar, Fleet-street, London.

ix. 7. It is used in its proper sense Xen. Cyr. ii. 1, 23. See Num. i. 16. Josh. xxii. 14, 21, 30.]

Χιλιάς, ἄδος, ἡ, from χίλιοι.—*A thousand.* Luke xiv. 31. [Acts iv. 4. 1 Cor. x. 8. Rev. v. 11. vii. 4—8. i. 13. xiv. 1, 3, 20. Gen. xxiv. 60. Ex. xii. 37.]

ΧΙΛΙΟΙ, αἱ, *a*.—*A thousand.* 2 Pet. iii. 8. [Rev. xi. 3. xii. 6. xiv. 20. xx. 2—7. Gen. xx. 16. Ælian, V. H. iii. 18. Xen. Cyr. i. 5, 15.] On 2 Pet. iii. 8. Wetstein and Kypke cite from Plut. Consol. ad Apoll. t. ii. p. 111. "The longer or shorter term of human life has no difference with respect to eternity; τὰ γὰρ ΧΙΛΙΑ καὶ τὰ μύρια (κατὰ Σμωνιδῆν) ἔΤΗ, στιγμὴ τις ἐστὶν ἄριστος, μᾶλλον δὲ μωρίον τι βραχυτάτον στιγμῆς, for *a thousand* or *ten thousand* years (according to Simonides) are an indefinite point, or rather a very small particle of a point."

ΧΙΤΩ'Ν, ὠνος, ὁ.

I. Properly, *a vest, an inner garment.* Mat. v. 40. [x. 10. Mark vi. 9. Luke iii. 11. vi. 29. ix. 3. John xix. 23. Acts ix. 39. Jude 23. Gen. xxxvii. 3. for ἡνῆρ. Diod. Sic. iv. 38. Artem. v. 64. Xen. Cyr. i. 3, 2.]

II. Χιτῶνες, οἱ, *garments, clothes* in general. Mark xiv. 63. where it is equivalent to ἱμάτια in Mat. xxvi. 65.

Χιών, ὄνος, ἡ, from χέω or χεῖω *to pour*, (see Homer, II. xii. 278. &c.) *Snow.* occ. Mat. xxviii. 3. Mark ix. 3. Rev. i. 14. [Ex. iv. 6. Diod. Sic. i. 38. Xen. Mem. ii. 1, 30.]

ΧΛΑΜΥ'Σ, ὄδος, ἡ. The Greek Lexicons and Grammarians derive it from χλαῖνω (which see under χλαῖρός) *to make warm.* *A cloak, a robe, a loose garment.* [Plaut. Rud. ii. 2, 9. 2 Mac. xii. 35.] It denotes both *a soldier's cloak*, and *a general's or great man's robe.* occ. Mat. xxvii. 28, 31. [The chlamys was nearly of the figure of a wedge, fastened on the shoulder (generally the right) with a clasp, so as to cover only the left part of the body. There is a figure of it in Cuper's Apotheos. Homer. p. 158. The soldiers' cloak was of the natural colour of the wool; the generals' or great men's, *purple.* See Ferrar, de Vestiar. p. ii. lib. iii. c. 4, 8. and 15. The word occurs Xen. Mem. ii. 7, 5. Ælian, V. H. xiv. 10.] On Mat. xxvii. 28. see Philo in Wetstein, Echard's Eccles. Hist. vol. i. p. 248, 9. and Jortin's Remarks on Eccles. Hist. vol. ii. p. 203. 2nd edit.

ΧΛΕΥΑ'ΖΩ.—*To mock, scoff, deride*, properly in words, as Raphaelius on Acts ii. shows it is used by Polybius and Herodian. See also Wetstein, occ. Acts ii. 13. xvii. 32. [Prov. xiv. 9. xix. 28. Wisd. xi. 15. 2 Mac. vii. 27. Æsch. Soc. Dial. ii. 16. Dem. 78, 12. Polyb. iv. 3, 13. Diod. Sic. i. 93.] The N. χλευασμός answers in two passages of the LXX, Ps. lxxix. 4. Jer. xx. 8. [to εἰρηλ *a derision.*]

Χλαῖρός, ἄ, ὄν, from χλαῖνω *to warm, make warm*, which from Heb. πῆλ *to roast, fry.*—*Warm, lukewarm.* occ. Rev. iii. 16. where there seems an allusion to the well-known effect of warm water on the stomach. See Daubuz on the place. [Athen. iii. p. 123. E.]

Χλωρός, ἄ, ὄν, contracted from χλοερός the (675)

same, which from χλόα or χλόη *the green herb*, or *grass.*

I. *Green*, as the grass or plants. Mark vi. 39. Rev. viii. 7. ix. 4. [Gen. i. 30. Ex. x. 15. 2 Kings xix. 26. Is. xv. 6. for πῦρ. Ælian, V. H. xiii. 16.]

II. *Pale, of a pale or sallow hue*¹, like the grass when burnt up in the hot southern countries. Rev. vi. 8. So Sappho, in the famous ode where she describes herself as fainting,

ΧΛΩΡΟΤΕ'ΡΑ δὲ ΠΟΙ'ΑΣ
Ἐμμί.

Than the grass I paler am.

A circumstance which Philips has very judiciously omitted in his English translation, because though perfectly agreeable to the face of nature in hotter climates, (see Ps. xc. 5, 6. Is. xl. 6, 7. James i. 11. 1 Pet. i. 24.) it by no means corresponds to the almost perpetual verdure of England. [Artem. i. 77. Anthol. i. p. 234. iii. p. 52. ed. Jacobs.]

[Χξ', a monogram, denoting 666,

since X = 600

ξ = 60

ς = 6.

occ. Rev. xiii. 8. See Wolf and Eichhorn, t. ii. p. 133.]

Χοῖκος, ἡ, ὄν, from χόος *earth, dust*, which see.—*Earthly, made of earth or dust.* occ. 1 Cor. xv. 47—49. ver. 47. *the first man* (is) ἐκ γῆς χοῖκος; the two former words referring, in general, to the πρῆξ or *ground*, the latter specifically to the dust, of which he was formed. Comp. Gen. ii. 7. and see Wolfius.

Χοῖνιξ, κος, ἡ, from χῶω *to receive, hold*, (see under χεῖρ,) or rather from χαινω *to gape.* Comp. under χάσμα.—*A Grecian measure of capacity* for things dry, *a chœnix*, which is by some reckoned equal to about a pint and a half English corn-measure, [or two and a half Roman pounds by weight]. occ. Rev. vi. "Where Grotius and others have observed that a *chœnix* of corn was a man's daily allowance, as a penny² was his daily wages; so that if his daily wages could earn no more than his daily bread, without other provision for himself or his family, corn must needs bear a very high price." Bp. Newton's Dissertations on the Prophecies, vol. iii. p. 57. See also Daubuz, Wetstein, and Doddridge on the text. But comp. Vitringa. [As the *chœnix* of corn (which varied in various countries) was supposed to be enough food for a day, it is called ἡμερήσιος τροφή by Diod. Sic. xiv. 49. See, too, Diog. L. viii. 18. Athen. iii. p. 90. E. Hence the Pythagorean proverb, χοῖνικι μὴ ἐπικαθίσαι, *do not sit down on your chœnix*, i. e. look on, and provide for to-morrow as well as to-day. See Herod. vii. 231. Hom. Od. xix. 28. Thuc. iv. 16. Perizon. ad Ælian, V. H. i. 26. In Ez. xlv. 10, 11. it is put for ἡ.]

ΧΟΙ'ΡΟΣ, ου, ὅ, + ἡ, +

I. *A hog*, and in the plur. *swine*, q. *sowen*,

¹ Laertius relates that Diogenes the Cynic being asked, διατί τὸ χρυσίον ΧΛΩΡΟ'Ν ἐστίν; why gold looked pale? answered, 'Because it had so many people lying in wait for it.' See more in Wetstein on Rev.

² Comp. δηνάριον, and Mat. xx. 2, 9, 10.

formed from *sow*, as *kine*, q. *cowen*, from *cow*. Mat. viii. 30. [Mark v. 11—14, 16. Luke viii. 32, 33. xv. 16. Artem. i. 70. Dem. 269, 10. Xen. An. vii. 8, 5.]

II. It denotes *men* of a *swinish* disposition, who, wallowing in filthy pleasures, (see 2 Pet. ii. 22.) not only trample upon the precious pearl of religious admonition, but with brutal rage assault those who tender it. Comp. under *ῥγ*. occ. Mat. vii. 6. [Prov. xi. 22.]

Χολάω, ὤ.—Governing a dative, to be angry with, violently angry or incensed at. occ. John vii. 23. It is a derivative from *χολή bile*. Thus Horace, ode i. 13, 4. describing *jealous anger or resentment*;

Fervens difficili bile tumet jecur.

My burning liver swells with angry bile.

And Juvenal, Sat. i. 45.

Quid referam quantâ siccum jecur ardeat irâ?

Why tell with how much rage my liver burns?

Following herein, says the note in the Delphin Horace, Archilochus, ΧΟΛΗ'Ν οὐκ ἔχεις ἐφ' ἥπατι, 'you have no *bile* or *gall* in your liver,' i. e. you cannot be angry. So Homer, II. ii. 241.

Ἄλλὰ μάλ' οὐκ Ἀχιλλεὺς ΧΟΛΟΣ φρεσὶ.—

Achilles bears no *gall* within his breast.

And, on the contrary, Scapula cites from Athenæus, *κινεῖται γὰρ εὐθὺς μοι ΧΟΛΗ'*, 'my *bile* or *gall* is immediately moved.' Every one almost knows that the *passions* have a very great effect on the body. "*Anger* constricts the *bilious* vessels in particular, causes too great an evacuation of the *bile*, and produces strictures in the stomach and duodenum; whence the *bilious* humours are amassed and corrupted, laying a foundation for vomiting, bilious fevers, and cardiacæ¹." And there want not instances of persons who, in consequence of a violent fit of *anger*, have presently fallen into the jaundice.

ΧΟΛΗ', ἦς, ἡ.—*Gall, bile*. Thus used in the classical writers, and in the LXX of Job xvi. 13; but in the Hellenistical language it seems a general term for *any thing extremely bitter*. So the LXX apply it for the Heb. *הַצִּחִי* wormwood; Prov. v. 4. Lam. iii. 15; for *רִיחַן* the bitter poison of asps, Job xx. 14; and frequently for *רָעַל* deadly, bitter poison [as Jer. viii. 14]. And in the sense of *something very bitter* it occurs Mat. xxvii. 34. [See *ὄξος*, *οἶνος*, and *σμπρὺζω*.] Applied figuratively, Acts viii. 23. Comp. *πικρία* I.—From *χολή* are ultimately derived the English *choleric*, *cholera*, and perhaps *gall*.

Χόος, χούς; χοῦ, χοῦ, &c. ὁ, from *χέω* to pour forth, particularly *earth*, and thus *heap it up*. See Scapula.

I. *Earth poured forth*, and so *heaped up*, as in making ramparts, tombs, or the like, *terra egesta*.

II. *Earth or dust*, cast upon the head in token of grief or mourning. Rev. xviii. 19. Comp. Ezek. xxvii. 30. Josh. vii. 6. I Sam. iv. 12. Job ii. 12. The Greeks and Trojans had the same custom, as appears from Homer. Thus of Priam

bewailing his son Hector, II. xxiv. 164. So Lucian mentions sprinkling *dust* upon the head as a *mourning* ceremony among the Greeks in his time, καὶ ΚΟΝΙΣ ἐπὶ τῇ κεφαλῇ πάσσειται. De Luct. t. ii. p. 431. Comp. under *σποδός* and *φαῦλος*.

III. *Dust or dirt sticking* to the feet of travellers. Mark vi. 11. In this sense the word may not improbably be derived from Heb. *צָבַח* filth adhering to the flesh. See Heb. and Eng. Lex. in *צָבַח* II.

Χορηγέω, ὦ, from *χορηγός* the leader of the ancient chorus², also *he who supplied the chorus*, at his own expense, with ornaments and all other necessities, from *χορός* the chorus, and *ἄγω* or *ἡγέομαι* to lead. See Scapula's Lex., Xen. Mem. Soc. iii. 4, 3. with Simpson's note, and Wetstein on 2 Cor. ix. 10³.

I. To lead the chorus.

II. To supply the chorus with the ornaments, &c. necessary for their sacred dances. Hence

III. In general, to supply or furnish. occ. 2 Cor. ix. 10. 1 Pet. iv. 11. It is used in the same sense by the Greek writers (see Scapula and Wetstein); and frequently in the apocryphal books, see Ecclus. i. 10, 26. 1 Mac. xiv. 10. 2 Mac. iii. 3. So the noun *χορηγός* signifies in general a *supplier* or *furnisher*, as when Josephus, de Bel. ii. 8, 5. calls God ΧΟΡΗΓΟΝ τροφῆς, 'the Supplier or Bestower of food.' [See 1 Kings iv. 7. Polyb. xxii. 26, 2. Artem. i. 78. Elia, V. II. iv. 19. In general it is construed with an acc. of the thing and dative of the person; but in Polyb. iii. 63, 8. with an acc. of person and dat. of thing.]

ΧΟΡΟΣ, οὔ, ὁ, plainly from the Heb. *רָק*, which in the reduplicate form, *רָקֶרֶק*, is used for *David's dancing* before the ark, 2 Sam. vi. 14, 16.—A dance, also frequently, in the profane writers, a company of dancers. occ. Luke xv. 25. [Ex. xv. 20. Judg. xi. 34. xxi. 21. Lam. v. 15. for *חֲרָק*. See Xen. de Mag. Eq. i. 26. De Rep. Lac. iv. 2. Cyr. i. 6, 18.]

Χοράζω, from *χόρος* grass.

I. Properly, to feed, fill, or satiate with grass, as cattle. Thus sometimes used in the profane writers. [Hesiod, Op. 450, 752.]

II. To feed, to fill, or satisfy with food, as men. Mat. xv. 33. Mark vii. 4. χοράζομαι, pass. to be thus fed, satisfied, or filled. Mat. xiv. 20. xv. 37. Luke xvi. 21. et al. [Add Mark vi. 42. vii. 27. Luke ix. 17. John vi. 26. Phil. iv. 12. James ii. 16. Rev. xix. 21. And so Ps. xxxvi. 2. lvi. 17.] The Greek writers apply the V. in like manner. Thus Arrian, Epictet. i. 9. p. 102. ὅτε ΧΟΡΤΑΣΘΗΤΕ σήμερον, καθήσθε κλαιοντες περὶ τῆς αὔριον, πῶθεν φάγητε; 'when ye are fed to-day, do ye sit weeping for the morrow, how ye shall procure food?' See other instances in Wetstein on Mat. v. 6. It is applied to birds, Rev. xix. 21.

² [This was the original meaning; but as Casaubon on Athen. xiv. 8. observes, it fell so wholly into disuse, that it can scarce be found in the ancient Greek writers.]

³ [Ernesti on Xen. ubi supra, Xen. de Rep. Ath. i. 13. Spanh. on Callim. H. in Dian. 206. See too the articles on the Greek Theatre in the Museum Criticum.]

¹ New and Complete Dictionary of Arts, in the article PASSIONS.

III. *To fill or satisfy with spiritual blessings.* Mat. v. 6. Luke vi. 21. [Lam. iii. 15, 19.]

Χόρτασμα, αως, τό, from κεχόρτασμαι perf. pass. of χόρταζω.

I. Properly, *food or provender*, for cattle, as it is applied by the LXX, Gen. xlii. 27. Deut. xi. 15. et al.

II. *Food, sustenance*, for men. Acts vii. 11.

ΧΟΨΤΟΣ, ου, ό. The learned Damm, Lexic. col. 1209. derives it from the V. κέρω or κείρω to cut off, crop (which see).

I. *The grass or herbage* of the field in general. Mat. xiv. 19. Mark vi. 39. John vi. 10. Jam. i. 10, 11. 1 Pet. i. 24. [Rev. viii. 7. ix. 4.] On Mat. vi. 30. Wetstein remarks that the Hebrews divide all kinds of vegetables into γρ trees, and βρ herbs; the former of which the Hellenists call ξύλον, the latter χόρτος, under which they comprehend grass, corn, and flowers. In Mat. vi. 30. and Luke xii. 28. χόρτος is certainly designed to include the lilies of the field, of which our Saviour had just been speaking; and Harmer, Observations, vol. i. p. 264. &c., which see, has shown, that, so great is the scarcity of fuel in the east, that they are obliged to make use of the withered stalks of plants to heat their ovens as well as their bagnios. In 1 Cor. iii. 12. χόρτος is applied figuratively to persons. Comp. under ξύλον I. and πύρ V.

II. *The stalk or blade* of corn, as distinguished from the ear. Mat. xiii. 26. Mark iv. 28. In the LXX, χόρτος often answers to the Heb. רִבְרִי grass, herbage, [Ps. xxxvii. 2. ciii. 15. &c. It occurs also for רִבְרִי, נֶפֶשׁ, and the like, see Gen. i. 11. Is. xv. 6. Dan. iv. 12. &c.; for רִבְרִי manipulus, a handful of wheat, in Jer. ix. 22; and for שֵׁב straw or stubble. Job xiii. 25.]

Χούς, οῦ, ό. See χόος.

Χράω, ῶ, perhaps from χείρ the hand, q. χείρῶω.

I. *To lend, furnish as a loan*, q. d. to put into another's hands, for his use. occ. Luke xi. 5. [LXX, Exod. xii. 36. Xen. Mem. iii. 11, 17. Æl. V. H. xiv. 10.]

II. Χράομαι, ὦμαι, mid. to borrow, receive for use. Scapula cites Plutarch using it in this sense.

III. Χράομαι, ὦμαι, mid. with a dative, to use, make use of, q. d. to handle. Acts xxvii. 17. [1 Cor. vii. 21, (where ἐλευθερία may be supplied), 31. ix. 12, 15. 2 Cor. i. 17. iii. 12. 1 Tim. i. 8. v. 23. LXX, Prov. x. 26. xxv. 13. Wisd. ii. 6.]

IV. Χράομαι, ὦμαι, mid. with a dative, to use, treat, behave towards. We sometimes say to handle in this sense. occ. Acts xxvii. 3 where Raphael cites from Xenophon, ΧΡΗΨΘΑΙ καλῶς φίλοις, 'to use his friends well'; and from Polybius, τοὺς πρῶς καὶ ΦΙΛΑΝΘΡΩΠΩΣ τῷ πλῆθει ΧΡΩΜΕΝΟΥΣ, 'using or treating the common people with mildness and humanity.' So Wetstein (whom see) from Plutarch, πᾶσι—ΦΙΛΑΝΘΡΩΠΩΣ ΧΡΗΣΑΜΕΝΟΣ. The LXX have similar expressions, Gen. xii. 16. xxvi. 29. From the above-cited instances we may observe, that χράομαι is applied in this sense with other adverbs besides φιλανθρώπως; and from the

passages quoted by Wetstein on Acts, it appears to be sometimes joined with adverbs of an ill meaning. Thus Demosthenes has ΧΡΗΨΘΑΙ τιμὴν ὕβριστικῶς, 'to use one insolently'; and Plutarch, ὕβριστικῶς καὶ ὑπερφανῶς τῷ Ἀντίῳ ΚΕΧΡΗΜΕΝΟΣ, 'having used Antyus insolently and proudly.' So 2 Cor. xiii. 10. μὴ ἀποτόμως χρήσασθαι, 'I may not use (you) severely'; ὅμιν being understood. [See the LXX, in Gen. xvi. 6. xix. 8. xxxiv. 31. Esth. ii. 9. iii. 11.]

Χρεία, ας, ἡ, from χράομαι to use.

I. *Occasion, use, need, necessity.* Acts xx. 34. Phil. ii. 25. [iv. 16. Tit. iii. 14.] Rom. xii. 13. where three ancient Greek MSS. for χρείας have μνείας; which reading was favoured by some ancient Latin copies, and is embraced by Mill, whom see on the place, and in Proleg. p. xvii. of his own edition, and who explains ταῖς μνείας τῶν ἁγίων by the merciful or charitable remembrance of absent or distant Christians. But Michaelis (whom see, Introduct. to N. T. vol. ii. p. 112. ed. Marsh.) says, μνείας is evidently a fault of the 2nd or 3rd century. Τὰ πρὸς τὴν χρείαν, things necessary, necessities. Acts xxviii. 10. [In Ezra vii. 20. καρδαιον χρείας occ. for the rest of the things that are needful. In Phil. ii. 25. Bretschneider gives χρεία the sense of office, and translates λειτουργὸν τῆς χρείας by colleague; but Schleusner translates it as the Eng. Transl., "he that ministered to my wants."] Comp. iv. 18. So also Wahl.] This word in the N. T. occurs far the most frequently in the phrase χρείαν ἔχειν, to have occasion, need, or necessity. [This phrase is followed by a genitive of the thing needed in Mat. vi. 8. ix. 12. xxi. 3. xxvi. 65. Mark ii. 17. xi. 3. xiv. 63. Luke v. 31. ix. 11. xv. 7. xix. 31, 34. xxii. 71. John xiii. 29. 1 Cor. xii. 21. (in xii. 24. supply a genitive from the preceding verse.) 1 Thess. iv. 12. Heb. v. 12. x. 36. Rev. iii. 17. xxi. 23. xxii. 5. Prov. xviii. 2. Is. xiii. 17. Ecclus. xv. 12. Wisd. xiii. 16. The phrase is also sometimes used without the gen., absolutely, and signifies to be in a state of need or want, especially in want of food or other necessities. See Mark ii. 25. Acts ii. 45. iv. 35. (comp. Test. xii. Patr. p. 640. κατὰ τὴν ἐκάστου χρείαν προσέφερον πᾶσι.) Ephes. iv. 28. 1 John iii. 17. It is also sometimes followed by an infinitive, (comp. Heb. vii. 11.) as Mat. iii. 14. xiv. 16. John xiii. 10. 1 Thess. i. 8. iv. 9. v. 1. and in two places by ἵνα. John ii. 25. vi. 30. See Matth. Gr. § 531.] Luke x. 42. ἐνός δέ ἐστι χρεία: "This," says Doddridge, "is one of the gravest and most important apophthegms that ever was uttered: and one can scarce pardon the frigid impertinence of Theophylact and Basil, who explain it as if he had said, one dish of meat is enough." And yet I cannot help thinking that those Greek expositors were, in this instance, better critics than the English divine, whose judgment seems to have been warped by an early and long use of our common translation. But to the point. Ἐνός is plainly opposed to the immediately preceding πολλὰ, and what can this word mean but many things to eat? about which Martha's πολλὴ διακονία, ver. 40. had been employed? Ἐνός therefore should mean one thing or dish to eat of. Again, the words ἐνός δέ ἐστι χρεία are followed by Μαρία ΔΕ', 'but (not and,

as in our version) *Mary*, which manner of expression most properly and generally marks a transition to a different subject. See also Wetstein and Bp. Pearce. [But why should πολλά here signify many things to eat? Basil (with some versions and copies) appears to have read *ὀλίγων δὲ ἐστὶ χρεία ἢ ἐνός*, which will account for his interpretation. See Griesbach's various readings and Wetstein's note. Schleusner (as also Kuinoel) prefers the common interpretation.] Eph. iv. 29. St. Paul directs his converts to use such discourse as is good *πρὸς οἰκοδομὴν τῆς χρείας* for the *occasional edification*, that is, says Theophylact, ὅπερ οἰκοδομεῖ τὸν πλησίον, ἀναγκαῖον δὲ τῇ προκειμένῃ χρείᾳ, which edifies one's neighbour, being necessary for the occasion offered. But observe that five Greek MSS., four ancient, for *χρείας* read *πίστεως*, and so the Vulg. *fidei faith*. See Wetstein, Var. Lect., and Griesbach, who marks *πίστεως* as perhaps the preferable reading.

II. *A necessary business or affair*. Acts vi. 3. The Greek writers use it in the same view. See Wetstein and Kypke, who cite from Josephus, ΕΠΕΣΤΗΘΕΝ ΤΑΙΣ ΧΡΕΙΑΙΣ. [Comp. Judith xii. 10. 1 Mac. x. 37. Polyb. viii. 22. Dion. Hal. A. R. iv. p. 635.]

Χρωφέλειτης, ου, ὁ, from *χρεῖω*, Attic for *χρεός* a loan, a debt, (which from *χράω* to lend,) and *δουλέτης* a debtor. — *A debtor*. occ. Luke vii. 41. xvi. 5. This is a good Greek word, used by Dionysius Halicarn. and Plutarch. See Wetstein on Luke vii. 41. [Job xxxi. 37. Prov. xxix. 13. On the orthography of this word see Lobeck's Phryn. p. 691.]

Χρή. An impersonal V. used by apocope for *χρήσι*, 3 pers. sing. of obsolete *χρήμι*, (whence also imperf. *χρήν* and *ἐχρήν*, 1 fut. *χρήσει*, infin. *χρήναι*,) which from *χρεία* need, occasion.

I. *There is need or occasion*, opus est. Thus frequently used in the profane writers.

II. *It behoveth or becometh*. occ. Jam. iii. 10. [Prov. xxv. 27.]

Χρῆζω, for *χρητίζω*, used in Homer, Il. xi. 834. Odys. xvii. 558. et al. from *χρεία* need, necessity. — Governing a genitive, *to have need of, to need, want*. Mat. vi. 32. [Luke xi. 8. xii. 30. Rom. xvi. 2. 2 Cor. iii. 1. Judg. xi. 7. Aristoph. Nub. 457. Soph. Œd. Tyr. 373. where it means *to wish*.]

Χρήμα, ατος, τό, from *κέχρημαι* perf. of *χράσμαι* to use. — In general, *something useful or capable of being used*.

I. Plur. *riches, wealth*. Mark x. 23, 24. Luke xviii. 24. [Josh. xxii. 3. 2 Chron. i. 11, 12. Job xxvii. 17. Prov. xvii. 16.]

II. Sing. and plur. *money*. Acts iv. 37. viii. 18, 20. xxiv. 26. Herodotus, iii. 38. cited by Wetstein on Acts iv., uses the N. sing. in the same sense. [On Acts iv. 37. where *χρήμα* is used in the sing. numb for *money*, comp. Wesseling's note on Diod. Sic. xiii. 106. (vol. v. p. 436. ed. Bipont.))]

Χρηματίζω, from *χρήμα* an affair, business, from *χράσμαι* to use.

I. *To have business, an affair, or dealings, to manage a business, or the like*. Thus sometimes applied in the Greek writers. [See LXX, (678)

1 Kings xviii. 27. Æl. V. H. ii. 15. iii. 4. Hesyech. *χρηματίζει, πράττει*.]

II. *Χρηματίζω, to be called or named*. Acts xi. 26. Rom. vii. 3. [See Strabo, xvi. p. 1109. Polyb. Exc. Leg. 93. Joseph. A. J. viii. 6, 2. xiii. 11, 3. Ἀριστόβουλος—*χρηματίζας μὲν φιλέλλην*, &c.] Scapula remarks that this signification arose from the former; since names were imposed on men from their *business or office*. It is certain that we have a great number of such surnames in England, as *Smith, Taylor, Tanner, Butcher, Carpenter, Clark, Bishop, Prince, King, &c. &c.* Wetstein on Rom. vii. 3. has abundantly proved that the V. active frequently signifies in the Greek writers *to be named or called*. But Doddridge thinks that *χρηματίζω* in Acts xi. 26. denotes *to be named by divine appointment or direction*. I cannot, however, find that the V. ever has this signification. The passages of Scripture to which the Doctor refers in proof of his interpretation, do by no means come up to his point; they may be seen under sense IV.

III. *To speak to, converse or treat with another about some business*. Thus applied by the Greek writers, but not in the N. T. [See Thom. M. p. 719. ed. Bern.]

IV. *To utter oracles, give divine directions or information*. occ. Heb. xii. 25. Josephus and Diodorus Siculus apply the V. active in the like view. See Wetstein on Mat. xii. 12. [See LXX, Jer. xxvi. 2. Joseph. x. 1, 3. x. 8, 4.] *Χρηματίζομαι*, of persons, *to be directed, informed, or warned by a divine oracle, to be directed or warned by God*. Mat. ii. 12, 22. Acts x. 22. Heb. viii. 5. xi. 7. So Kypke on Mat. ii. 12. cites from Josephus, Ant. iii. [8, 8. ed. Hudson.] Moses ΕΧΡΗΜΑΤΙΖΕΤΟ περὶ ὧν εἰέτο παρὰ τοῦ Θεοῦ, 'was instructed by God in what he desired.' Of things, *to be revealed by a divine oracle*. Luke ii. 26. On Mat. ii. 12. Kypke cites Josephus, Ant. xi. 8. [§ 4. ed. Hudson.] calling an *oracular dream* of Jaddus the high-priest's, τὸ ΧΡΗΜΑΤΙΣΘΕΝ, 'what was divinely communicated to him.' This last application of the word may be accounted for from the third sense above given, as importing God's *dealing or speaking with man*; or else the V. in this view may be rather deduced from *κέχρημαι* perf. pass. of *χρεῖω* or *χράω*, which is used in the best writers for *uttering a divine oracle*. [See LXX, Jer. xxiv. 2. xxix. 23. (Vatican edition.)] *Χρηματίζω* also is used sometimes for *giving answers or judgments, deciding causes, &c.*; and the tribunal is called *χρηματιστήριον*. Comp. Esdr. iii. 15. and Joseph. A. J. xi. 3, 2.]

Χρηματισμός, οῦ, ὁ, from *κεχρηματισμαι* perf. pass. of *χρηματίζω*. — *A divine answer or oracle*. occ. Rom. xi. 4. [Prov. xxxi. 1. (ed. Bos.) 2 Mac. ii. 4.]

Χρήσιμος, ου, ὁ, ἡ, from *χρήσις*, which see. — *Useful, profitable*. occ. 2 Tim. ii. 14. [Gen. xxxvii. 26. Ezek. xv. 4. Wisd. viii. 7.]

Χρήσις, εως, ἡ, from *κέχρησαι* 2 pers. perf. of *χράσμαι*. — *Use, manner of using*. occ. Rom. i. 26, 27. So Lucian, Amor. t. i. p. 1043. ἐπιεικῶς παιδικῶς ΧΡΗΣΕΩΣ πολλὴν τὴν ΓΥΝΑΙΚΕΙΑΝ ἀμείνω. The V. *χράσμαι* also is applied in like manner by the Greek writers. Thus Diogenes Laert. says that Zeno, the founder of the Stoics, taught the community of women, ὥστε τὸν ἐντυ-

χόντα τῇ ἐντυχοῦσθι ΧΡΗΨΘΑΙ. See other instances in Raphaelius and Wetstein. [The Latin word *usus* has a similar sense. Thus Claudian, Eutrop. i. 62. *hic longo lassatus pellicis usu*. Observe, however, that this is not the primary sense of *χρῆσις*, which is properly *use, usage, or utility*. See Ecclus. xviii. 8. Wisd. xv. 7, 15. Thucyd. vii. 5. Esch. Soer. Dial. It occ. in LXX, 1 Sam. i. 28. where it seems to mean *a thing lent*, *χοῆσιν τῷ Κυρίῳ*, i. e. *a person dedicated to God*.]

Χρηστεύομαι, from *χρηστός*.—*To be kind, obliging, willing to help or assist*. occ. 1 Cor. xiii. 4. [This verb is not found elsewhere.]

Χρηστολογία, ας, ἡ, from *χρηστός* *kind, obliging*, and *λόγος* *a word, speech*.—*Fair speaking, fair or fine words or speeches*. occ. Rom. xvi. 18. The Greek writers use *χρηστὰ λέγειν* and *χρηστοὶ λόγοι* in the same view. See Wetstein. [Theophylact in loc. says, *χρηστολογία* *κολακεία, ὅταν τὰ μὲν ῥήματα φιλίας ᾖ, ἡ δὲ διάνοια δόλου γέμουσα*. Julius Capitolinus, vit. Pertinac. c. 13. says, that Pertinax was nicknamed Chrestologus, as a man of smooth words but cruel actions; qui bene loqueretur et male faceret. See Eustath. on Hom. II. ψ. p. 1437, 53.]

Χρηστός, ἡ, ὅν, from *χράσμαι* *to use*.

I. *Useful, profitable*. Thus sometimes applied in the profane writers. [See Xen. de Rep. Athen. i. 3. *χρηστός* occ. Ezek. xxviii. 13. of a *precious stone*, *πάντα λίθον χρηστόν*, in Jer. xxiv. 2. of *good figs*. See *χρηστότερος* below.]

II. Of manners or morals, *good*, as opposed to *bad*. 1 Cor. xv. 33. *φθειροῦσιν ἡθὴ ΧΡΗΨΘ' ὁμιλίας κακὰ*, which is a citation from the Greek poet Menander. See his Fragments, ed. Cleric. p. 71. *Χρηστόν ἦθος* and *χρηστὰ ἦθη* are usual phrases in the Greek writers, as may be seen in Wetstein. [See Xen. de Rep. Athen. i. 1.]

III. *Good, kind, obliging, gracious*. Luke vi. 35. Eph. iv. 32. 1 Pet. ii. 3. [Ps. xxv. 8. xxxiv. 8. lxxvi. 5. cvi. 1. (The references are to the Hebrew text.) Wisd. xv. 1. 1 Mac. vi. 11.] Hence *χρηστόν, τό*, neut. used as a substantive, *goodness, kindness*. Rom. ii. 4.

IV. Of a yoke, *gentle, easy*. Mat. xi. 30. where see Wolfius.

Χρηστότερος, α, ον. Comparat. of *χρηστός*.—*Better, preferable*. Luke v. 39. where Kypke cites Plut. Sympos. t. ii. p. 701. D. applying the superlative ΧΡΗΣΤΟΤΑΤΟΝ *to wine*, which is presently after called *βέλτιστον* *the best*.

Χρηστότης, ητος, ἡ, from *χρηστός*.

I. *Goodness, kindness, benignity, gentleness*. [Rom. ii. 4. xi. 22. 2 Cor. vi. 6. Gal. v. 22. ("suavitatem in convivio," Schleusner, i. e. *gentleness*.) Eph. ii. 7. Col. iii. 12. Tit. iii. 4. In Tit. iii. 4. Schl. makes *χρηστότης* signify the *benefit* bestowed, and not the mercy which bestows it. He remarks also, after Koppe, that in Ephes. ii. 7. the same meaning must be given if the stop be put after *αὐτοῦ*.]

II. *What is good*. occ. Rom. iii. 12. This seems an Hellenistical sense of the word. The LXX, according to both the Vatican and Alexandrian copies, use the same phrase *ποιῶν χρηστότητα* for the Heb. *עוֹשֵׂה טוֹב*, *doing good*, Ps. xiv. 3. [Comp. Ps. xxxvii. 3. cxix. 65. In Rom. xi. 22. Schleusner and others give this sense to

χρηστότης in the phrase *ἦν ἐπιμένους χρηστότητι*, *if you continue in uprightness*. The Eng. Transl. and others make it, *if you continue in his goodness*, i. e. *continue in the enjoyment of God's mercy*.]

Χρίσμα, ατος, τό, from *κέχρισμαι* perf. pass. of *χρίω*.—*An anointing, unction*. occ. 1 John ii. 20, 27. twice; where it is spoken spiritually of the gifts of the Holy Ghost. Comp. 2 Cor. i. 21. Hence Eng. *chrism*. [Because anointing was an inaugural rite for kings, and priests, and prophets. Schleusner, (referring to Mori Diss. de Utilitate Notionum Universar. in Theol. p. 8.) takes *χρίσμα* in the N. T. for the *instruction and knowledge*, &c. *requisite to initiation and admission to the Church of Christ*; but this is far-fetched. On the gifts of prophecy, &c. given through anointing, see Joseph. A. J. vi. 8. 2. Is. lxi. 1. &c. Χρίσμα occ. LXX, sometimes for *anointing*, Exod. xxix. 7. xxxv. 13. xl. 9; and sometimes for the *oil or ointment* itself, Exod. xxx. 25. Ael. V. H. iii. 13. ἀλλὰ καὶ χρίσμα ἐστὶν αὐτοῖς ὁ οἶνος.]

Χριστιανός, οῦ, ὁ, from *Χριστός* *Christ*.—*A Christian, a follower of Christ*. This word is formed, not after the Greek, but the Latin manner, as Pompeiani, Cassiani, Galbani, Othoniani, Ἑρωδιανοί, &c.; thus respectively denominated from being attached to Pompey, Cassius, Galba, Otho, or Herod. See Wetstein on Mat. xxii. 16. And it should seem that the name *Χριστιανοί* (like those of *Ναζαρηνοί* and *Γαλιλαῖοι*) was given to the disciples of our Lord in reproach or contempt, as foolishly adhering to one Christ, whom they themselves acknowledged to have suffered an ignominious death. What confirms this opinion is the place where they were first called *Χριστιανοί*, namely, at Antioch in Syria, Acts xi. 26. the inhabitants of which city are observed by Zosimus, Procopius, and Zonaras, (cited by Wetstein,) to have been remarkable for their scurrilous jesting. I cannot think, that this name was given by the disciples to themselves, much less, as some have imagined, that it was imposed on them by *divine authority* (comp. under *χρηματίζω* II.); in either of which cases surely we should have frequently met with it in the subsequent history of the Acts, and in the apostolic Epistles; all of which were written some years after St. Paul's preaching at Antioch, Acts xi. 26; whereas it is found but in two more passages of the N. T.; in one of which, Acts xxvi. 28. a Jew is the speaker; in the other, 1 Pet. iv. 16. the apostle mentions believers as *suffering* under this appellation. The words of Tacitus, Annal. xv. 44. where he is speaking of the Christians persecuted by Nero, are remarkable—"VULGUS Christianos appellabat. Auctor nominis ejus, Christus, Tiberio imperitante, per procuratorem Pontium Pilatum supplicio affectus erat. THE VULGAR (N. B.) called them Christians. The author or origin of this denomination, Christus, had, in the reign of Tiberius, been executed by the procurator, Pontius Pilate." See Wetstein on Acts xi. 26. to whom I am much indebted in the above exposition, and the learned Daubuz on Rev. v. 8, p. 235. who concurs in the same sentiments.

Χριστός, οῦ, ὁ, from *κέχρισται* 3rd pers. perf. pass. of *χρίω* *to anoint*.

I. *Anointed.* Hence used as a title of *Jesus*.—*The anointed, the Christ.* It is of the same import as the Heb. *מָשִׁיחַ*, to which it frequently answers in the LXX. [e. g. Lev. iv. 5. vi. 22.] So St. John expressly informs us, John i. 42. that *Μεσσίας*, being interpreted, is *ὁ Χριστός*. Comp. John iv. 25. and see under *Μεσσίας*, and Campbell's Prelim. Dissertat. p. 165. &c. [There can be no doubt that *Χριστός* was originally an appellative. *How early* it was used as a proper name is, however, a matter of doubt. In Campbell's opinion, it was never so used before our Saviour's ascension. Bp. Middleton draws an opposite conclusion from Mark ix. 41. John xvii. 3. Luke xxiii. 2. He compares also the phrase *ὁ λεγόμενος Χριστός* (*ὁ λεγόμενος ὁ Χριστός* would not be Greek) in Mat. xxvii. 17, 22. with *ὁ λεγόμενος Πέτρος*, and thinks that "its tendency is rather to prove that *Christ* was even before the ascension our Saviour's familiar appellation¹." (Campbell renders it here *Messiah*.) See more in Middleton on Mark ix. and Campbell as above. Bretschneider refers to Gersdorf Beiträgen zur Sprach-characteristik des N. T. p. 63, 272. We have in the N. T. *ὁ Χριστός* frequently in the sense of the *Messiah*. See, inter alia, Mat. ii. 4. xvi. 16, 20. xxii. 42. John i. 20, 25. Acts iii. 18. i John ii. 22. v. 1, 6. Rev. xi. 15. xii. 10. xx. 4, 6. In Acts xviii. 5. *διαμαρτυρούμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν*, testifying to the Jews that *Jesus was Christ*, i. e. the *Messiah*. Comp. verse 28. Schleusner, after Fischer, (Prolus. xiv. de Vit. Lex. N. T. p. 354.) thinks that the word *Χριστός* chiefly alludes to our Saviour's regal office, and that *Χριστὸν βασιλέα* in Luke xxiii. 2. is put for *Χριστὸν, τοῦτέστι βασιλέα*. Comp. Acts vii. 10. and Fischer as above. Besides *Χριστός* and *ὁ Χριστός* simply, we find the following forms in the N. T.]

[1. *Ἰησοῦς Χριστός*, four times in the Gospels. Mat. i. 1, 17. Mark i. 1. John i. 17. and in the Acts, Epist., and Rev. passim.]

[2. *Χ. Ἰησοῦς* only in St. Paul's Epistles, e. g. i Cor. i. 4, 30. Gal. iv. 14. &c.]

[3. *Ὁ Χ. ὁ Κύριος*, Col. ii. 6. Comp. i Tim. i. 2.]

[4. *Κύριος Ἰ. Χ.* or *Κ. ἡμῶν Ἰ. Χ.* or *Ἰ. Χ. ὁ Κ. ἡμῶν*. Sometimes in the Acts, e. g. xi. 17. xvii. 15. &c. and passim in the Epistles. Once in Rev. xxii. 21.]

II. It denotes the *Christian church*, or that *society of which Christ is the head*. i Cor. xii. 12. So Theodoret on the place, *Χριστὸν ἐνταῦθα τὸ κοινὸν σώμα τῆς ἐκκλησίας ἐκάλεσεν, ἐπειδὴ κεφαλὴ τοῦτο τοῦ σώματος ἐστὶν ὁ Χριστός*. 'He in this place calls the *general body of the Church Christ*, because *Christ* is the head of this body.' Comp. ver. 27. i Cor. i. 16. Col. i. 24. Gal. iii. 27, 28. Rom. xvi. 7.

III. *The doctrine of Christ.* Eph. ix. 20.

IV. *The benefits of Christ.* Heb. iii. 14.

V. *The Christian temper or disposition*, arising from a sound Christian faith. Gal. iv. 19. Comp. 2 Cor. iii. 18. Eph. iii. 17. Phil. ii. 3.

XPIΩ.—*To anoint.* In the N. T. it is applied only spiritually to the gifts and graces of the

Holy Spirit, with which Christ and Christians are *anointed*. occ. Luke iv. 18. Acts iv. 27. x. 38. 2 Cor. i. 21. Heb. i. 9. Compare under *Μεσσίας*. [Exod. xxviii. 41. 1 Sam. x. 1. 1 Kings xix. 16. Ecclus. xlviii. 8. &c. Some (see Fisch. Prolus. xiv. de Vit. Lex. N. T.) make *χρίω* to anoint with *ointment* or *salve*, and *ἀλείφω* to anoint by pouring *liquids*, as *oil*; but Eustathius and others make them synonymous. Eust. on Od. ψ. p. 1561, 3.]

Χρονίζω, from χρόνος.—*To delay, defer, tarry.* occ. Mat. xxiv. 48. xxv. 5. Luke i. 21. xii. 45. Heb. x. 37. where observe *χρονεῖ* is the 3rd pers. 1st fut. Attic for *χρονίσει*. [Gen. xxxiv. 19. Deut. xxiii. 21. Judg. v. 28. &c.]

Χρόνος, ου, ὁ.

I. *Time*. [It is properly used of time indefinitely, but sometimes, (e. g. Mat. ii. 7. Luke i. 57. &c.) by virtue of the context, it is used of some definite point or portion of time. occ. Mat. ii. 7, 16. xxv. 19. Mark ii. 19. ix. 21. Luke i. 57. iv. 5. viii. 27. ἐκ χρόνων ἱκανῶν for a long time. 29. πολλοὺς χρόνους the same, and not oftentimes, as the E. T. (see Kuinoel, Schleusner, Wahl, and Bretschneider; and comp. Acts viii. 11. Rom. xvi. 25.) xviii. 4. xx. 9. John v. 6. vii. 33. xii. 35. xiv. 9. Acts i. 6, 7. χρόνους ἡ καιροὺς (see LXX, Dan. ii. 21.) iii. 21. vii. 17, 23. τεσσαρακονταετὴς χρόνος. xiii. 18. xiv. 3, 28. xvii. 30. xviii. 20. xix. 22. xx. 18. xxvii. 9. Rom. vii. 1. i Cor. vii. 39. xvi. 7. Gal. iv. 1, 4. 1 Thess. v. 1. Heb. iv. 7. xi. 32. 1 Pet. i. 17, 20. iv. 2, 3. Jude 18. Rev. ii. 21. vi. 11. xx. 3. On Acts xviii. 23. and xv. 33. see Ποιεύ VIII. and on 2 Tim. i. 9. comp. Rom. xvi. 25. and Tit. i. 2. In Luke xx. 9. some take χρόνους for years, in which sense it is found in Eustath. on Il. α'. 250. and Diod. Sic. p. 44. ed. Rhodom. ἡ Ὀλυμπιάς πληροῦται κατὰ τέτταρας χρόνους. occ. LXX, Josh. iv. 14. Deut. xii. 19. Esth. ii. 15. &c.] Διὰ τὸν χρόνον, Heb. v. 12. for, or on account of, the length of time, i. e. since you were instructed in the Gospel. Polybius applies the phrase in the same sense. See Raphelius and Wetstein.

II. *Delay.* Rev. x. 6. where see Vitringa. Χρόνον δίδόναι, to give or grant time, i. e. delay or opportunity. Rev. ii. 21. Raphelius cites the phrase from Polybius in this sense. [Comp. Dan. ii. 16.] On Luke viii. 29. Wetstein quotes Plutarch using ΠΟΛΛΑΟΥΣ ΧΡΟΝΟΥΣ for a long time.

Χρονοτριβέω, ὦ, from χρόνος time, and τριβέω to spend. Comp. διατριβέω II.—*To spend time.* occ. Acts xx. 16.

Χρυσός, οὗς; ἐν, ἡ; ἔον, οὖν; from χρυσός gold.—*Golden, made of gold.* 2 Tim. ii. 20. Heb. ix. 4. [and in Revelation frequently. It does not occur elsewhere in N. T. LXX, Gen. xli. 42. Exod. iii. 22. Num. iv. 11. et al.]

Χρυσίον, ου, τό, from χρυσός gold.


I. *Gold.* occ. Heb. ix. 4. Comp. Rev. xxi. 18, 21. 1 Pet. i. 7. iii. 3; which last text Doddridge explains of putting on chains of gold about the neck, or ear-rings, or bracelets of gold on the arms; but since the περιθεσις here mentioned seems to refer to τριγών, Kypke thinks that χρυσία particularly relate to the golden ornaments of the head. [So Ovid, Heroid. Ep. xxi. 89.

¹ [Χριστός does not appear to be used in the mere narrative in the Gospels, but only where there is some allusion to Christ's public character and appearance.]


Ipsa dedit gemmas digitis, et crinibus aurum. occ. LXX, Gen. ii. 11. Ezr. vii. 15. Job xxviii. 19. &c.]

II. *Money made of gold, gold coin.* Acts iii. 6. xx. 33. Comp. 1 Pet. i. 18.

III. It denotes spiritually the *redeeming merits of Christ.* Rev. iii. 18.

 Χρυσοδακτύλιος, ον, ὁ, ἡ, from χρυσός gold, and δακτύλιος a ring for the finger, which see. Having a gold ring, or rather rings, on his fingers. So Arrian, Epictet. i. 22. describes an old gentleman as ΧΡΥΣΟΥΣ ΔΑΚΤΥΛΙΟΥΣ ἔχων πολλούς, having many gold rings. Lucian, in his Timon, t. i. p. 72. calls the same sort of persons ΧΡΥΣΟΧΕΙΡΕΣ. See more in Wetstein. occ. James ii. 2. [This word itself does not occur elsewhere.]

Χρυσόλιθος, ον, ὁ, from χρυσός gold, and λίθος a stone.—A *chrysolite, a precious stone of a golden colour.* So Pliny, N. H. xxxvii. 9. “Æthiopia mittit et chrysolithos aureo colore translucentes.” Æthiopia also furnishes *chrysolites* transparent of a golden colour. It is now called a *topaz*¹. occ. Rev. xxi. 20. [LXX, Exod. xxviii. 20. Ez. xxviii. 13. See Hiller. Tract. de Gemmis Duodecim in Pectorali Pontificis Hebræorum, p. 15. et Braunius de Vestitu Sacerd. Hebr. ii. 17. p. 569. Epiphanius says that some call it χρυσόφυλλος.]

 Χρυσόπρασος, ον, ὁ, from χρυσός gold, and πράσιν a leek.—A *chrysoprase.* Pliny reckons it among the *beryls*, the best of which, he says, are those of a *sea-green* colour; after these he mentions the *chrysoberyls*, which are a little paler, inclining to a golden colour; and next, a sort still paler², and by some reckoned a distinct species, and called *chrysoprasus*, the colour of which, he elsewhere³ observes, resembles the juice of a *leek*, but somewhat inclining to that of *gold.* Comp. Brookes's Nat. Hist. vol. v. p. 142. occ. Rev. xxi. 20.

ΧΡΥΣΟΣ, οὗ, ὁ.

I. *Gold, a species of metal.* [It is sometimes used simply for the metal, sometimes for the things made from it, as ornaments, &c. (see 1 Tim. ii. 9. James v. 3.) occ. Mat. ii. 7. xxiii. 16, 17. Acts xvii. 29. 1 Tim. ii. 9. Rev. ix. 7. xvi. 4. xviii. 12, 16. Ezr. i. 11. Prov. xvii. 3. Ezek. xvi. 13. (where some copies read χρυσίω,) &c.]

II. *Money of gold.* Mat. x. 9.

III. It denotes the *most excellent, firm, and sincere believers* built into the Christian Church, who will stand the fiery trial. occ. 1 Cor. iii. 12. Comp. under πύρ V.

Χρυσῶ, ᾧ, from χρυσός.—To *overlay or adorn with gold.* occ. Rev. xvii. 4. xviii. 16. [Exod. xxvi. 32, 37. 2 Chron. iii. 7, 10. In Esdr. iii. 6. viii. 58. and 2 Mac. iv. 39. we find χρυσῶμα for a golden cup.]

¹ See Brookes's Nat. Hist. vol. v. p. 143.

² Nat. Hist. xxxvii. 5. “Vicinum genus huic est pallidius, et a quibusdam proprii generis existimatur, vocaturque *chrysoprasus.*”

³ Id. cap. 8. “*Chrysoprasus, porri succum et ipse referens, sed hac paulum declinans à topazio in aurum.*” Comp. τσάκιον.

ΧΡΩΨ, ωτός, ὁ.—The *body* of a man. occ. Acts xix. 12. So Homer, Il. iv. 510.

—Οὐ σφι λίθος ΧΡΩΨ οὐδὲ σίδηρος.

Nor are their *bodies* rocks, nor ribb'd with steel.

Pope.

And Il. xxi. 568.

ΚΑΙ ἡ γὰρ θην τούτῳ τρωτὸς ΧΡΩΨ δέξεται χαλκῷ.

For the sharp steel will e'en his *body* pierce.

[occ. LXX, Exod. xxxiv. 29, 30. (where some copies read χρώματος) Lev. xiii. 2—16. &c.]

ΧΩΛΟΣ, ἡ, ὄν.

I. *Lame in, or deprived of the use of, the feet.* [Mat. xi. 5. xv. 30, 31. xiviii. 8. xxi. 14. Mark ix. 45. Luke vii. 22. xviii. 13, 21. John v. 3. Acts iii. 2, 11. viii. 7. xiv. 8. Deut. xv. 21. 2 Sam. v. 6, 8. Job xxix. 15. Mal. i. 8, 13.]

II. *Lame or infirm*, in a spiritual sense. Heb. xii. 13.

ΧΩΡΑ, ας, ἡ, from χώρος nearly the same.

I. *A country, a region.* [Mat. ii. 12. viii. 28. Mark v. 1, 10. Luke ii. 8. iii. 1. Τραχωνίτιδος χώρας (where Schleusner says that χώρα is redundant) viii. 26. xv. 13—15. xix. 12. John xi. 54, 55. Acts viii. 1. x. 39. xiii. 49. xvi. 6. xviii. 23. xxvi. 20. xxvii. 27. LXX, Num. xxxii. 1. Josh. v. 12. Lam. i. 2. Ez. xix. 8. &c. In Mat. iv. 16. we find ἐν χώρᾳ καὶ σκιᾷ θανάτου, which is taken from Is. ix. 2. and means in the *shady regions of death*, i. e. in spiritual darkness and ignorance, a state resembling death.—Χώρα is sometimes used for the *inhabitants* of a region, as Mark i. 5. ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, just as we should say, the *whole country* flocked to him. In Acts xxvii. 27. χώρα is used for *land* as opposed to the sea.]

II. *A field, a ground.* Luke xii. 16. John iv. 35. James v. 4. Comp. Luke xxi. 21. with Mat. xxiv. 18 and see Wolfius on Luke. Kypke on Luke xii. 16. shows that χώρα is in like manner used for *land, a field*, by Dionysius Halicarn. and Josephus.—[See Ecclus. xliii. 3. and Raphel. Obs. Polyb. on Luke xxi. 21. In Exod. xxiii. 11. Aquila translates τῶν τῆς πεδίου τῆς ζῶας τῆς χώρας. Test. xii. Patr. p. 590. βούνη ἀγρίου ἐν χώρᾳ νεμόμενοι. Joseph. A. J. vii. 8, 5. τὴν χώραν ἐμπροσθήσῃ, i. e. ‘burnt the crops.’ Bretschneider. In Luke xxi. 21. Bretschneider translates ἐν ταῖς χώραις in the *neighbouring regions*.—From the above sense of χώρα, as opposed to cities, towns, &c., says Schleusner, came the word χωρεπίσκοπος, as the office of these persons lay in villages and country places. See Du Fresne Glass. Lat. vol. i. p. 969.]

Χωρεῖ, ᾧ, from χώρος, a *place.* See under χώρα.

I. *To go or come, properly to some place.* Mat. xv. 17. 2 Pet. iii. 9. [Joseph. A. J. xvii. 5, 6. ἐπὶ τὰ ἔργα χωρεῖν to proceed, to act, and B. J. vi. 2, 5. In 2 Pet. iii. 9. Schleusner translates it *pervenio ad, consequor, to attain unto.*]

II. *To proceed successfully, have prosperous success, to succeed.* Thus Elsner; who, to confirm this interpretation, cites from Aristophanes, Pace, 508.

ΧΩΡΕΙ γὰρ τοι τὸ πρᾶγμα πολλῶ μᾶλλον, ὦνδρες, ἔμιν.

The affair, sirs, *succeeds* much better to you.

So the Schol. προκόπτει τὸ ἔργον. Polybius,

lib. ii. κατὰ λόγον ΧΩΡΗΣΑΝΤΩΝ σφίσι τῶν πραγμάτων, 'things succeeding as they ought.' (See Wetstein on Acts xviii. 14.) occ. John viii. 37; where the learned Kypke, however, whom see, explains it a little differently from the interpretation just proposed, namely, *to increase*, i. e. both in the excellence and in the number of those who received it; in which latter view he shows it is used by the Greek writers: our translation renders it *has—place*; but I do not find that the Greek V. is ever used in this last sense. [Schl., however, seems to prefer this sense, *to have place*. Grotius (as also Wahl) gives it the sense of *penetrating*, i. e. my word reaches you not, on account of the hardness of your hearts. See Wisd. vii. 23, 24. Joseph. B. J. vi. 3, 4. ὁ λυμὸς δὲ διὰ σπλάγχχνων καὶ μετέλων ἐχώρει, id. A. J. vi. 6, 9.]

III. *To afford place for*, i. e. *to contain, hold, be capable of containing or holding*. Mat. ii. 2. John ii. 6. Comp. xxi. 25. where see Wetstein and Bp. Pearce. [On the construction οἶμα—χωρησαι, in John xxi. 25. see Lobeck's Phrynichus, p. 751. Matt. Gr. Gr. § 506. The common and plain interpretation of this passage seems better than that which Wetstein approves of. It is of course hyperbolic. See Tittmann, Meletem, in loc. Χωρεῖω occ. in this sense in LXX, Gen. xiii. 6. 2 Chron. iv. 5. Test. xii. Patr. p. 662—τὸ σκεῦος πόσον χωρεῖ how much the vessel will contain. Josephus, B. J. vi. 2, 5. uses the passive voice, πᾶσαν μὲν οὖν τὴν δύναμιν ἐπάγειν αὐτοὺς οὐχ οἷόν τε ἦν, μὴ χωροῦν μὲν τῷ τόπῳ, as the place was inadequate to contain it.]

IV. *To be capable of receiving, practically, and so carrying into execution*. Mat. xix. 11, 12; where see Elsner, Wetstein, Kypke, and Campbell. [Comp. Æl. V. H. iii. 9.]

V. *To receive, i. e. kindly and affectionately*. 2 Cor. vii. 2. So Alberti's Greek Glossary, cited by Stockius, explains χωρήσατε by προσδέξασθε; and Chrysostom, by δέξασθε ἡμᾶς καὶ τὰ ἡμῶν ῥήματα, 'receive us and our words.'

Χωρίζω, from χωρίς.

I. *To separate, sever*. Mat. xix. 6. Rom. viii. 35. Χωρίζομαι, pass. *to be separate*. Heb. vii. 26. [Lev. xiii. 46. Ez. xlvi. 19. Wisd. i. 3. Test. xii. Patr. p. 527. Ὁ ὄλεθρος γὰρ ψυχῆς ἐστὶν ἡ πορνεία, χωρίζουσα Θεοῦ, καὶ προσεγγίζουσα τοῖς ἐιδώλοις, &c. for fornication is destruction to

the soul, alienating it from God, and leading it to idols, &c. See also p. 539. and Joseph. A. J. vii. 14, 7.]

II. Χωρίζομαι, pass. *to depart*. Acts i. 4. xviii. 1, 2. On the former text Elsner and Kypke show that the Greek writers use the V. in the same manner. [See also 1 Cor. vii. 10, 11, 15. Philem. 15. LXX, Judg. vi. 18. 2 Mac. v. 21. xii. 12.]

Χωρίον, ου, τό, from χῶρος. *A field, a ground, a place*. [Mat. xxvi. 36. Mark xiv. 32. John iv. 5. Acts i. 18, 19. iv. 34. v. 3, 8. xxviii. 7.] Thus used likewise in the Greek writers. See Wetstein on Mat. [LXX, for ἐρῖ a vineyard. 1 Chron. xxvii. 27. and in 2 Mac. xii. 7. it is used of a town.]

ΧΩΡΙΊΣ. An adv.

I. *Separately, by itself, apart*. John xx. 7. where see Wetstein, who shows that the Greek writers use it in the same manner.

II. *Governing a genitive*.

1. *Separately from, without, absque, sine*. Mat. xiii. 34. [Mark iv. 34. Luke vi. 49. John i. 3. xv. 5. Rom. iii. 21, 28. iv. 6. vii. 8, 9. x. 14. 1 Cor. iv. 8. xi. 11. Eph. ii. 12. Philem. 14. Heb. vii. 7, 20, 21. ix. 7, 18, 22, 28. (χωρίς ἀμαρτίας, without sin, i. e. without again bearing our sins.) x. 28. xi. 6, 40. xii. 8, 14. James ii. 20, 26.]

2. *Besides*. Mat. xiv. 21. xv. 38. 2 Cor. xi. 28; where Wetstein cites Thucydides applying it in the same sense with a genitive. I add from Theophrastus, Eth. Char. cap. 17. ΧΩΡΙΊΣ ΤΟΥΤΩΝ, besides these things, or this; and from Menander, p. 244. ed. Cleric.

Ἡμεῖς δὲ ΧΩΡΙΊΣ ΤῶΝ ἀναγκαίων ΚΑΚῶΝ
Αὐτοὶ παρ' αὐτῶν ἕτερα προσπορίζομεν.

But we besides inevitable ills

Do of ourselves add others to the heap.

[Χωρίς δὲ is also used in Greek for *besides*, e. g. Thuc. ii. 13. iii. 17. See LXX, Gen. xli. 27. Num. xvi. 49. &c. In Heb. iv. 15. it has the sense of *except*.]

ΧΩΨΟΣ, ου, ὁ.—*The north-west*, properly the wind, corus, caurus. occ. Acts xxvii. 12. See Dr. Martyn's learned note on Virgil, Georgic. iii. 278. and map in Shaw's Travels, p. 331. [See Virgil, Georgic. iii. 356. Spirantes frigora cauri; and Plin. H. N. xviii. 34.]

Ψ.

Ψ, ψ, *psi*. The twenty-third of the more modern Greek letters, and the fourth of the five additional ones. It seems to have been named *psi* in imitation of the two preceding letters, *phi* and *chi*: and as it is a sibilant in sound, so its form appears plainly to have been taken from that of the Hebrew or Phœnician tsaddi or jaddi. The Hebrew character for jaddi is ψ , or at the end of a word γ , and the Phœnician is sometimes¹ written almost like the Greek upsilon, thus, χ .

¹ See Montfaucon's Palæograph. Græc. p. 122. and Bernardi, Orbis Eruditi Literatura, published by the learned Dr. Charles Morton.

In Greek derivatives from the Hebrew, ψ often answers to ψ .

Ψάλλω, from ψάω *to touch, touch lightly*, (which see under προσψάνω,) or perhaps from Heb. ψ *to sound, quaver*.

I. *To touch, touch lightly*, or perhaps *to cause to quaver by touching*. Thus in Euripides, cited by Scapula, the expression τόξων χειρὶ ΨΑΛΛΕΙΝ νευρός may be rendered either *to touch* the bow-strings with the hand, or *to twang* them, *cause* them to quaver.

II. *To touch the strings of a musical instrument with the finger or plectrum, and so cause them to*

sound or quaver. So musicians who play upon an instrument are said χορδὰς ψάλλειν, *to touch the strings*, or simply ψάλλειν. [See LXX, 1 Sam. xvi. 23. It often occurs also in the LXX for either *playing on* or *singing to some instrument*, (e. g. 1 Sam. xvi. 16. 2 Kings iii. 15. Ps. lxxviii. 3, 33. &c.) and answers to the Heb. זָרַז or זָרַזָה.] And because *stringed* instruments were commonly used both by believers and heathen in *singing praises* to their respective gods, hence

III. *To sing, sing praises or psalms to God*, whether with or without instruments. occ. Rom. xv. 9. 1 Cor. xiv. 15. Eph. v. 19. James v. 13. [2 Sam. xxii. 50. Ps. vii. 19. xxxiii. 2. cv. 2. &c.]

Ψάλλω, οὖ, ὁ, from ἐψάλλαι perf. pass. of ψάλλω.

I. *A touching or playing upon a musical instrument.* [See Amos v. 23. 1 Sam. xvi. 18. &c. Schol. Aristoph. Av. 218. Ψαλλὸς κυρίως ὁ τῆς κιθάρας ἦχος. In some passages of the LXX it is used for the instrument itself, i. q. ψαλτήριον, as Ps. lxxxi. 2. λάβετε ψαλμόν, &c.]

II. *A psalm, a sacred song or poem*, properly such an one as is sung to *stringed instruments*. [See 1 Cor. xiv. 26. Eph. v. 19. Col. iii. 16. (Obs. ψαλλὸς ψῆδης and ψῆδῃ ψαλμοῦ occ. often in the titles to the Psalms, e. g. to Psalms lxviii. lxxxvii. lxxxviii. &c.) It is also applied to the book of Psalms. Luke xx. 42. xxiv. 44. Acts i. 20. xiii. 33.]

Ψευδῆδελφος, οὖ, ὁ, from ψευδής *false*, and ἀδελφός *a brother*.—*A false brother, one who falsely pretends to be a brother*, i. e. a *believer or Christian*. Comp. ἀδελφός VI. occ. 2 Cor. xi. 26. Gal. ii. 4.

Ψευδαπόστολος, οὖ, ὁ, from ψευδής *false*, and ἀπόστολος *an apostle*.—*A false apostle, one who falsely pretends to the character of an apostle of Christ*. occ. 2 Cor. xi. 13.

Ψεύδης, ἑός, οὗς, ὁ, ἡ, from ψεύδω *to deceive*.—*False, lying, a liar*. occ. Acts vi. 13. Rev. ii. 2. xxi. 8. In which last passage ψευδέσι especially denotes all those who contrive *idolatrous worship and false miracles to deceive men*, and make them fall into *idolatry*. See Daubuz on the place, and comp. ψεύδος III. and 1 Tim. iv. 2. [LXX, Exod. xx. 16. Deut. v. 20. Judg. xvi. 10. Prov. xix. 22. xxi. 28. Hos. x. 13. et al. freq. Others give ψευδής the sense of *impious* in Rev. xxi. 8. See ψεύδος III.]

Ψευδοιδάσκαλος, οὖ, ὁ, from ψεύδω *to deceive*, or ψεύδομαι *to lie*, and διδάσκαλος *a teacher*.—*A false teacher, one who falsely pretends to the character of a Christian teacher, and teaches false doctrine*. occ. 2 Pet. ii. 1.

Ψευδολόγος, οὖ, ὁ, from ψεύδομαι *to lie*, or ψεύδος *a lie*, and λέγω *perf. mid. of λέγω to speak*.—*A speaker of lies or falsehoods, a liar*. occ. 1 Tim. iv. 2. Aristophanes uses this word. [Ran. 1521. ed. Brunck.] See Wetstein. Comp. under ὑποκρισις. [Ψευδολογία is found in Demosth. p. 933. and 1093. 20. ed. Reisk.]

Ψεύδομαι. See under ψεύδω.

Ψευδομάρτυρ, υρός, ὁ, ἡ, from ψεύδομαι *to lie*, or ψεύδος *a lie*, and μάρτυρ *a witness*.—*A lying or false witness*. occ. Mat. xxvi. 60. twice. 1 Cor. xv. 15.

Ψευδομαρτυρέω, ὤ, from ψευδομάρτυρ. — *To bear false witness*. [Mat. xix. 18. Mark x. 19. xiv. 56, 57. Luke xvii. 20. Rom. xiii. 9. Exod. xx. 16. Deut. v. 20. Hist. Susann. 62.]

Ψευδομαρτυρία, ας, ἡ, from ψεύδος *a lie*, and μαρτυρία *a witness*.—*False witness*. occ. Mat. xv. 19. xxvi. 59.

Ψευδοπροφήτης, οὖ, ὁ, from ψεύδομαι *to lie*, or ψεύδος *a lie, falsehood*, and προφήτης *a prophet*.—*A false prophet, one who falsely assumes the character of a prophet*, and that whether he pretends to *foretell things to come*, as Mat. xxiv. 11, 24. Mark xiii. 22; or only *speaks falsehoods, or teaches false doctrines in the name of God*, see Mat. vii. 15. 2 Pet. ii. 1. 1 John iv. 1. Comp. προφήτης. [See also Luke vi. 26. Acts xiii. 6. Rev. xvi. 13. xix. 20. xx. 10. Jer. vi. 13. (for εἰρημ. a prophet.) xxvi. 7—16. xxvii. 9. xxviii. 1. xxix. 1, 8. Zech. xiii. 2.]—Josephus, speaking of the *false Christs and false prophets* who our Saviour (Mat. xxiv. 5, 11.) foretold should come before the siege of Jerusalem, expressly calls one of them ΨΕΥΔΟΠΡΟΦΗΤΗΣ, de Bel. ii. 13, 5. And of those who appeared during the siege, according to Mat. xxiv. 24. Mark xiii. 22. he says, πολλοὶ δ' ἤσαν ἐγκάθετοι παρὰ τῶν τυράννων τότε πρὸς τὸν δῆμον ΠΡΟΦΗΤΑΙ, προσμένειν τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν καταγγέλλοντες, 'there were many prophets then suborned by the tyrants, to deceive the people, telling them that they ought to wait for help from God.' One of these also he calls by the very appellation, ΨΕΥΔΟΠΡΟΦΗΤΗΣ, de Bel. vi. 5, 2. See also Lardner's Large Collection of Testimonies, vol. i. p. 64. &c.

Ψεύδος, εός, οὗς, τό, from ψεύδω *to deceive*, or ψεύδομαι *to lie*.

I. *A lie, a falsehood*. John viii. 44. Compare 2 Thess. ii. 11. 1 John ii. 21, 27. Τέραςι ψεύδους *false, fictitious, pretended miracles*, 2 Thess. ii. 9. Comp. Vitringa on Rev. xiii. 13.

II. *Lying in general*. Eph. iv. 25.

III. *An idol, a vain or false idol*; in which sense ψεύδος is used by the LXX, Is. xlv. 20. occ. Rev. xxi. 27. xxii. 15. Compare Rom. i. 25. and see Elsner, Wolfius, Doddridge, and Macknight there. The learned Daubuz explains ποιῶν—ψεύδος, *making a lie*, Rev. xxi. 27. by *making idols, to worship them, and contriving false miracles to give them authority, and thereby seduce others to join in the same idolatry*. See also Vitringa on Rev. [Others (as Schleusner, &c.) give ψεύδος in Rev. xxi. 27. and xxii. 15. the sense of *iniquity*. It denotes, they say, *perverseness*, just as ἀλήθεια denotes *uprightness and integrity*.]

Ψευδοχρίστος, οὖ, ὁ, from ψεύδομαι *to lie*, or ψεύδος *a lie*, and χρίστος *Christ*.—*A false Christ, one who falsely pretends to be the Christ or Messiah*. occ. Mat. xxiv. 24. Mark xiii. 22. It is well observed by Archbp. Tillotson, Serm. vol. iii. p. 552. fol., that "Josephus mentions several of these *false Christs*; of whom, though he does not expressly say that they called themselves the *Messias*, yet he says that which is equivalent, that they undertook to *rescue the people from the*

¹ See Waterland's Importance of the Doctrine of the Trinity, p. 148. &c. 2nd edition.

Roman yoke, which was the thing which the Jews expected the *Messias* should do for them." Comp. Luke xxiv. 21. and see Grotius in Mat. xxiv. 5. Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 279. 8vo, and Lardner's Large Collection of Testimonies, vol. i. p. 68.

ΨΕΥΔΩ.

I. *To deceive.* But it occurs not in the active voice in the N. T.

II. *Ψεύδομαι*, mid. *to lie, to speak falsely or deceitfully.* [Mat. v. 11. Rom. ix. 1. 2 Cor. xi. 31. Gal. i. 20. 1 Tim. ii. 7. Heb. vi. 18. 1 John i. 6. Rev. xiii. 9. Lev. xix. 11. Prov. xiv. 5. Ecclus. vii. 13. It is followed by *κατά* in James iii. 14. and by *εἰς* in Col. iii. 9. *μὴ ψεύδεσθε εἰς ἀλλήλους*, *lie not one to another*, E. T. Others translate it, *against or to the injury* of one another, i. e. calumniate not one another. Comp. Susann. 55.]

III. With a dative following, *to lie to.* Acts v. 4. [Ps. lxxviii. 36.]

IV. With an accusative following, *to lie to, or impose upon.* Acts v. 3. "Bos has abundantly shown that *ψεύσασθαι τινα* signifies *to lie to a person, or impose upon him* (Bos, Exercit. p. 73, 4)." Doddridge. As I have not Bos's work by me, I know not whether he produces from Aristophanes, Nub. 260. *ὃν ΨΕΥΣΕΙ γέ ME*, 'you will not impose upon me;' and from Josephus, Ant. xiii. 1, 5. 'Bacchides being angry with the deserters, *ὡς ΨΕΥΣΑΜΕΝΟΙΣ ΑΥΤΟΝ καὶ ΤΟΝ ΒΑΣΙΛΕΑ*, as having *lied to, or attempted to impose upon, him and the king*, took and put to death fifty of the principal of them.' See more in Wetstein. [In Acts v. 3. it must be taken in the sense of *endeavouring to impose upon*. The passive voice occ. Wisd. xii. 24. *νηπίων δικην ἀροδόνων ψευθεύτες*, *being deceived like senseless children*, which Bretschneider translates thus, "*abnegantes pœnas idololatriæ, quasi nullæ essent.*" This is a sense which the words can hardly by any torture bear.]

Ψευδώνυμος, *ον, ὁ, ἡ*, from *ψεύδομαι to lie*, and *ὄνομα* *Æolic for ὄνομα a name*.—*Falsely named or called.* occ. 1 Tim. v. 20. So Plutarch, φιλόσοφος — ΨΕΥΔΩΝΥΜΟΣ, 'a philosopher *falsely so called*.' See Wetstein. [Schleusner says, that the apostle alludes to the corrupted Jewish theology of his day. He says, that Tittmann (Tract. de Vestigiis Gnosticorum in N. T. frustra quesitis, p. 137. et seq.) has shown at great length, that St. Paul cannot here allude to the gnostics, as they belonged to a later age than the apostolic.]

Ψεῦσμα, *ατος, τό*, from *ψεύσμαι perf. pass. of ψεύδω*.—*A lie, falsehood.* occ. Rom. iii. 7.

Ψευστής, *ὄν, ὁ*, from *ψεύσασθαι* 3 pers. perf. pass. of *ψεύδω*.—*A liar, a false speaker.* [John viii. 44, 45. Rom. iii. 4. 1 Tim. i. 10. Tit. i. 12. 1 John i. 10. ii. 4, 22. iv. 20. v. 10. Ps. cxvi. 11. Prov. xix. 22. (where some copies read *ψευδής*.) Ecclus. xv. 8.] See Campbell's Prelim. Dissertat. p. 94.—On Tit i. 12. Wetstein has from the Greek writers abundantly confirmed the character of *liars*, with which St. Paul brands the Cretans.

Ψηλαφάω, *ῶ*, from *ψηλα*, 1 aor. of *ψάλλω to touch lightly*, and *άφάω to feel, handle*, which from *αή touch, feeling*, and this from *απτομαι to touch*, which see.

I. *To feel, handle.* Luke xxiv. 39. 1 John i. 1. Heb. xii. 18. where see Whitby and Doddridge; Worsley renders *ψηλαφωμένω tangible*, and refers to Exod. xix. 12. [Others render it *smoking*, q. d. *touched* by God. Comp. Ps. civ. 32. *ὁ ἀπτόμενος τῶν ὀρέων καὶ καπνίζονται*, *he toucheth the hills, and they smoke.* See also exliv. 5. and comp. Exod. xix. 18.]—The LXX have used it several times in this sense for the Heb. *נָּחַץ*, [as Gen. xxvii. 12, 21, 22. Judg. xvi. 27. &c.]

II. *To feel or grope for or after*, as persons blind or in the dark. Acts xvii. 27. See Grotius and de Dieu in Pole Synops., Elsner and Woltius on the place, and Wetstein on Luke xxiv. 39. the last of whom shows that the Greek writers use it in like manner with an accusative for *groping after*, and particularly cites Socrates in Plat. Phæd. (§ 47. ed. Forster,) applying it figuratively to the natural philosophers of his time, as St. Paul does to the heathen in general, with respect to divine knowledge, *ὃ δὴ μοι φαίνονται ΨΗΛΑΦΩΝΤΕΣ οἱ πολλοὶ ὥσπερ ἐν σκότει.* [See Wyttienbach in loc. p. 260.] The LXX apply it in this latter sense also, with an accusative following, for the Heb. *נָּחַץ*, Is. lix. 10. and absolutely for the Heb. *נָּחַץ*, Deut. xxviii. 29. Job v. 14. Comp. xii. 25.

Ψηφίζω, from *ψηφος a small stone*, or *pebble*, used by the ancients¹, particularly by the Greeks and Egyptians, in their arithmetical calculations, and thence a *computation, calculation*.—*To reckon, compute, calculate*, which last word is from the Latin *calculus*, of the same import as the Greek *ψηφος*. occ. Luke xiv. 28. Rev. xiii. 18.

ΨΗΦΟΣ, *ον, ἡ*. Scapula derives it from *ψάω (λεπτύνω) to attenuate* (which see under *περιψημα*).

I. *A small stone, or pebble.* occ. Rev. ii. 17. where there seems an allusion to the ancient custom among the Greeks of *absolving with a white stone, or pebble*, and condemning with a *black one*. This Ovid expressly mentions as the method of proceeding in criminal cases at Argos, Metam. xv. 42, 3.

*Mos erat antiquus, niveis atrisque lapillis,
His damnare reos, illis absolvere culpa.*

Comp. Plut. Apophthegm. t. ii. p. 186. E. cited by Wetstein, and see Elsner, and Doddridge's note. [Hesych. *λευκή ψηφος, παροιμία ἐπὶ τῶν εὐδαιμόνως — ζώντων*. Bretschneider quotes a different explanation of Rev. ii. 17. from Eichhorn on the Rev. p. 105. The Roman emperors, during the games they exhibited, used to throw among the people *ψηφοὶ or tesserae*, with the name of something (as slaves, corn, &c.) inscribed on each. Those who obtained these tesserae received from the emperor what was denoted by the inscriptions on them. See Xiphilin. de Sumptuosis Titi Ludis, p. 228. Eichhorn imagines the apostle to allude to this custom. Others suppose an allusion to the choosing of magistrates by lot, and the use of *ψηφοὶ in casting lots*.] Hence

II. *A vote, suffrage, voice.* occ. Acts xxvi. 10. Comp. *καταφέρω* II. [See Joseph. A. J. x. 4, 2.

¹ So Herodotus, ii. 36. says of both these people *λογίζονται ΨΗΦΟΙΣ*, 'they calculate with *little stones*.' See also Mons. Gouquet's Origin of Laws, &c. vol. i. p. 218, 222. edit. Edinburgh.

ὅτι τὸ μὲν θεῖον ἦδ' κατ' αὐτῶν ψῆφον ἤνεγκεν, &c. ; also iii. 2, 2. Thuc. i. 40. iii. 82. Ψῆφος occ. in the LXX for a *stone*. Exod. iv. 25. Lam. iii. 16. Eccles. xviii. 10.]

Ψιθυρισμός, οὗ, ὁ, from ἐψιθίρσαι perf. pass. of ψιθυρίζω to *whisper*, which from ψιθυρός a *whisper*, and this, like the Latin *susurro*, French *chucheter*, and Eng. *whisper*, seems a word formed from the *sound*.—A *whispering*, particularly of *detraction*. Sophocles in Ajax, 148. uses ΨΙΘΥΡΟΥΣ λόγους in the same view. See more in Wetstein. occ. 2 Cor. xii. 20. [Eccles. x. 11. Suidas, ψιθυρισμός ἡ τῶν παρόντων κακολογία παρά τῷ ἀποστόλῳ.]

Ψιθυριστής, οὗ, ὁ, from ἐψιθίρσαι 3 pers. perf. pass. of ψιθυρίζω, which see under the last word.—A *whisperer*, a *secret detractor*. occ. Rom. i. 30. where see Wetstein and Kypke. [Ψιθυρίζω occ. Ps. xli. 7. Eccles. xxi. 28. comp. xii. 18. and ψιθυρός in Eccles. v. 14. xxviii. 13.]

Ψυχίον, ου, τό, from ψίζω, ψυχός, ἡ, a *crum of bread*, a *morsel of crumbled bread*.—A *little crum*. occ. Mat. xv. 27. Mark vii. 28. Luke xvi. 21. [Ælian, V. H. xiii. 26. calls *fragments or crumbs*, τὰ ἀποπίπτοντα τοῦ ἄρτου θρύμματα (where see Kuhn's note on the word ἄρτος). See Buxtorf, Lex. Talm. et Rabbin. p. 1406. 1845.]

Ψυχή, ἥς, ἡ, from ψύχω to *refresh with cool air*, also to *breathe*, which see. Thus Chrysippus in Plut. de Stoic. Repug. t. ii. p. 1052. F. is of opinion, τὸ βρέφος ἐν τῇ γαστρὶ φύσει τρέφεται καθάπερ φυτὸν. Ὅταν δὲ τεχθῇ, ΨΥΧΟΜΕΝΟΝ ἵΠΟ' ΤΟΥ' ἈΕΡΟΣ, καὶ σπομοῦμενον, τὸ πνεῦμα μεταβάλλειν, καὶ γίνεσθαι ζῶον ὅθεν οὐκ ἀπὸ τρόπου τὴν ΨΥΧΗ'Ν ὀνομάσκει παρά τὴν ΨΥΞΙΝ, 'that the infant in the womb is nourished by nature, like a plant ; but when it is brought forth, *being refreshed* and *hardened by the air*, it *breathes* and becomes an animal ; so that *ψυχή* may not improperly be derived from ψύξω *refrigeration*.'

I. *Breath*, according to Hesychius. [In Luke xii. 20. Acts xx. 10. 1 Cor. xv. 45. Rev. viii. 9. and LXX, Gen. i. 20, 30. xxxv. 18. Schleusner gives it the sense of *halitus vitalis et animalis, qui ore et naribus ducitur et emittitur, et cujus respiratio causa vitæ est*.]

II. *Animal life*. Mat. vi. 25. x. 39. Compare Luke xii. 20. Mat. xvi. 25, 26. and Doddridge there. [See Mat. ii. 20. Mark iii. 4. Luke vi. 9. xii. 22, 23. John x. 11—17. xiii. 37, 38. xv. 13. Acts xv. 26. xx. 24. xxvii. 10. (On Mark viii. 35. and the parallel passages to it, see No. V.) Exod. iv. 19. 1 Sam. xxiv. 11. 2 Sam. xix. 5. 1 Kings i. 12. &c. &c.] This sense is usual in the best Greek writers. Thus Xen. Cyrop. iv. p. 218. ed. Hutchinson, τὰς ΨΥΧΑΣ περιεποιήσαθε, 'ye have preserved your *lives*.' Id. p. 238. τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ΨΥΧΗ'Ν, 'he hath deprived my dear and only son of *life*.' Comp. Rev. viii. 9. and under ἀπολλύω II.—Δοῦναι ψυχὴν, to *give, surrender one's life by actually laying it down in death*, Mat. xx. 28. Mark x. 45. Elsner in Mark, and Wetstein in Mat. cite two passages of Euripides where the phrase is used in the same sense. [Eur. Phœn. 1012. ed. Pors. ψυχὴν δὲ δώσω τησδ' ὑπερθανεῖν χθονός, and Heraclid. 551. ed. Elmsl.] See also

Kypke on Mat. παραδοῦναι τὴν ψυχὴν ὑπὲρ, to *hazard one's life for the sake of*, Acts xv. 26. where Wetstein cites from Libanius, ΕΠΕΔΩΚΕ ΤΗ'Ν ΨΥΧΗ'Ν ὕΠΕΡ ἡμῶν, 'he gave up his *life* for us.' Homer in like manner uses ΨΥΧΗ'Ν παραβάλλόμενος for *exposing one's life*, Il. ix. 322. and Odys. iii. 74. ΨΥΧΑΣ παρθέμενοι, 'exposing their *lives*.'

III. *A living animal, a creature or animal that lives by breathing*. 1 Cor. xv. 45. Rev. xvi. 3. This seems an Hellenistical sense of the word, in which it is often used by the LXX for the Heb. נֶפֶשׁ.

IV. *The human body, though dead*. Acts ii. 27, 31. Thus the LXX apply it in the correspondent passage, Ps. xvi. 10. for the Heb. נֶפֶשׁ, as they do likewise in Lev. xxi. 1, 11. Num. v. 2. vi. 6. [Others, as Schleusner, &c. take *ψυχή* in Acts ii. 27. for the disembodied spirit of our Saviour. Comp. 1 Pet. iii. 18—20. and see Horsley's Sermon on this latter passage, vol. ii. Sermon. xx. Comp. 1 Kings xvii. 21.]

V. *The human soul or spirit*, as distinguished from the body. Mat. x. 28. where see Wetstein. Comp. Mat. xxvi. 38. John xii. 27. [We may remark, that the soul being the essentially immortal part of man, being that through which he is destined for heaven, the word *ψυχή* is often used with reference to man's salvation. Thus the loss of his soul will mean the loss of eternal salvation, and this phrase is sometimes found in the same verse with *ψυχή*, used for *life*, as in sense II. See John xii. 25. and Tittmann's notes (comp. Mat. x. 39. xvi. 25. Mark viii. 35). See also Heb. x. 39. xiii. 17. 1 Pet. i. 9. ii. 11.] On Acts iv. 32. Kypke shows that *μία ψυχή* in the Greek writers denotes the *intimate consent and agreement* of friends, and Elsner cites a passage from Aristotle, who mentions it even as proverbial in this view. [Comp. LXX, 1 Chron. xii. 38. Diog. Laert. v. 11. ἐρωτηθεὶς τί ἐστι φίλος ; ἔφη, μία ψυχή δύο σώμασιν ἐνοικοῦσα.]

VI. *The human animal soul*, as distinguished both from man's body, and from his πνεῦμα, or spirit breathed into him immediately by God. (Gen. ii. 7.) 1 Thess. v. 23. Comp. Luke xii. 19. 20. Heb. iv. 12. and under πνεῦμα II. [See Horsley's Sermon before the Humane Society, (vol. iii. Sermon. xxxix.) and Thom. Mag. voc. *ψυχή*. In the passage from 1 Thess., however, πνεῦμα and *ψυχή*, though found together, are perhaps not to be accurately distinguished any more than our words *heart* and *mind*, or *heart* and *soul*, which are often found joined together. They may be taken together for all the powers exercised by man's spirit, whether of intellect, of will, or of desire. Schleusner, who appears to adopt the above interpretation, refers to his own treatise on the word πνεῦμα, p. 17. to Krebs, Obs. Flav. p. 346. and to Altman. Tractatus de Spiritus et Animæ Integritate et de Differentia quæ inter vocem Πνεῦμα et Ψυχή in hoc (1 Thess. v. 23.) et aliis Epistolarum Pauli locis ponenda est. Bern. 1746.]

VII. *The mind, disposition*, particularly as denoting the *affections*. See Mat. xii. 18. xxii. 37. Acts iv. 32. xiv. 2. [See Ephes. vi. 6. Col. iii. 23. Phil. i. 27. Heb. iv. 12. vi. 19. xii. 3. 1 Pet. i. 22. 2 Pet. ii. 8, 14. Rev. xviii. 14. Deut. xxvi. 16. 1 Chron. vi. 38. xv. 12. xxxiv. 3. et

al. freq. We may perhaps refer hither passages such as Luke i. 46. *μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον* where the soul is used as being the seat of the *affections*, unless these phrases are taken, as Schleusner takes them, as pleoniastic, or a mere periphrasis for a person. See Mat. xii. 18. xxvi. 38. Mark xiv. 34. Luke xii. 19. Heb. xii. 38.] Raphelius, on Mark xii. 30. shows that the phrases *ἘΞ ΤΟῦ ΔΑΨΗΣ ΤΗ'Σ ΔΙΑΝΟΙΑ'Σ* and *ἘΞ ΤΟῦ ΔΑΨΗΣ ΤΗ'Σ ΨΥΧΗΣ* are used by Arrian, and the latter by M. Antoninus. Perhaps these may be regarded as instances where the expressions of the N. T. and of the Christians had been received into the popular language. Comp. under *ἐλέω*, *Κύριος*, and *χάρις*, and see Mrs. E. Carter's excellent Introduction to her Translation of Arrian's Epictetus, § 40. Comp. Wetstein on Mat. xxii. 37. and Elsner on Mark xii. 30.

VIII. *A human person*. Acts ii. 41, 43. iii. 23. vii. 14. xxvii. 37. Rom. xiii. 1. 1 Pet. iii. 20. Comp. Rev. xviii. 13. where see Vitringa, and Ezek. xxvi. 13. Heb. and LXX.—Thus it is often used by the LXX for the Heb. *נֶפֶשׁ*, as Gen. xii. 5. xvii. 14. xlii. 15, 18, 23, 26—28. Exod. xii. 4. Lev. xviii. 29. et al. freq. I would not, however, be positive that this is a mere Hebraical or Hellenistical sense of *ψυχή*; for Elsner, on Acts ii. 41. has produced some passages from the best Greek writers where the plural seems to be applied in the same manner. Comp. Raphelius on Acts ii. 43. and Kypke on ver. 41. [The passages usually quoted are Polyb. viii. 5. Eur. Hel. 52. Phœn. 1309, 1315. See, however, Vorst. de Hebraïsmis N. T. ch. iv. 2. p. 117—125. éd. Fischer. On Rev. xviii. 13. see Pole's Synopsis. Schl. explains it of *slaves*, comparing Gen. xii. 5. In Luke ix. 56. *ψυχαὶ ἀνθρώπων* is used for *men* simply.]

IX. In Rev. vi. 9. the *souls* of those who had been slain for the Word of God, and for the testimony, which they held, are represented as being *under the altar*, in allusion to the blood of the sacrifices, which, according to the Levitical service, used to be poured out upon the altar of burnt-offerings, (Lev. i. 5. Deut. xii. 27.) and part of which consequently ran *under the altar*. The blood is likewise called *ψυχή* in the LXX, Lev. xvii. 11, 14. Deut. xii. 23. et al. corresponding to the Heb. *נֶפֶשׁ*; and even this sense is not peculiar to the Hellenistical style, for in Aristophanes, Nub. 711. *τὴν ΨΥΧΗ'Ν ἐκπίνουσι* means 'they drink my blood;' and Virgil applies *anima* in like manner, Æn. ix. 349.

Purpuream vomit ille animam—

He vomits forth his purple soul.

See Vitringa and Daubuz on Rev.—*Ψυχή* is used in a great number of passages of the LXX, and most commonly answers to the Heb. noun *נֶפֶשׁ*, which is derived from the verb *נָשַׁף* to breathe, as *ψυχή* from *ψύχω* to refrigerate.

Ψυχικός, ὁ, ὄν, from *ψυχή*.

I. *Animal or sensual*, as opposed to spiritual, i. e. ended or directed by the Holy Spirit. occ. 1 Cor. ii. 14. James iii. 15. Jude 19. ["*Natural, ψυχική*. It is the word the apostle St. Paul useth, 1 Cor. ii. *ἀνθρώπος ψυχικός*, naming the

natural man by his better part, his soul; intimating that the soul, even in the highest faculty of it, the understanding, and that in the highest pitch of excellency to which nature can raise it, is blind to spiritual things." Archbp. Leighton's Sermon on Heavenly Wisdom. Suid. *Ψυχικός ἀνθρώπος* ἐκ *ψυχῆς* καὶ *σώματος* ὁ ἀνθρώπος; ὅταν μὲν οὖν πράττῃ τι τῶν τῷ Θεῷ δοκούντων, πνευματικῶς λέγεται, εἰ μὴ ἀπὸ τῆς *ψυχῆς* ὀνομάζεται, ἀλλ' ἀπ' ἐτέρας μεζόνους τιμῆς, τῆς ἀπὸ τοῦ πνεύματος ἐνεργείας; οὐ γὰρ ἀρκεῖ ἡ *ψυχή* εἰς κατόρθωμα, εἰ μὴ ἀπολαύσει τῆς τοῦ πνεύματος βοληθείας; ὥσπερ δὲ σαρκικός ἀνθρώπος λέγεται ὁ τῇ σαρκὶ δουλεύων; οὕτω *ψυχικὸν* καλεῖ ὁ ἀπόστολος τὸν τοῖς ἀνθρωπικοῖς λογισμοῖς τὰ πράγματα ἐπιτρέποντα καὶ τὴν τοῦ πνεύματος ἐνεργίαν μὴ δεχόμενον, &c.]

II. *Animal*, as distinguished from *spiritual or glorified*. occ. 1 Cor. xv. 44, (twice,) 46. See Vitringa, Obs. Sacr. iii. 11, 5.

ΨΥΧΟΣ, εὐς, ους, τό.—Cold. occ. John xviii. 18. Acts xxviii. 2. 2 Cor. xi. 27. [Gen. viii. 22. Job xxxvii. 9. Ps. cxlvii. 17. Song of the Three Children, 44.] Harner, Observations, vol. i. p. 25. remarks that Bishop Pococke not only describes himself, an Arab's wife, and some other people, as *sitting by a fire* on the 17th of March, but goes further; for he says that in the night of the 8th of May the sheik of Sephoury (a place in Galilee) made them a fire in a ruined little building, and sent them boiled milk, eggs, and coffee; the fire, therefore, was not designed for preparing their food, but for warming them. No wonder, then, that the people who went to Gethsemane to apprehend our Lord, thought a fire of coals a considerable refreshment at the time of the passover, (John xviii. 18.) which must have been earlier in the year than the 8th of May, though it might be considerably later than the 17th of March.

Ψυχρός, ὁ, ὄν, from *ψύχος*.

I. *Cold, not having heat*. Mat. x. 42. where observe that *ψυχροῦ* is used elliptically for *ψυχροῦ ὕδατος*, as this adj. is likewise in the Greek writers. Thus Plutarch, de Garrul. p. 511. C. *ΨΥΧΡΟΥ* κύλικα 'a cup of cold,' water namely; and Epictetus, Enchirid. cap. 35. *μὴ ΨΥΧΡΟΝ πίνειν*, 'not to drink cold water;' see more in Wetstein, and comp. Mark ix. 41. under *ὑδωρ* I. [Prov. xxv. 25. Ecclesi. xliii. 20. Herod. ii. 37. *λοῦνται δὲ δις τῆς ἡμέρας ἐκάστης ψυχρῷ*, &c. Joseph. A. J. vii. 7, 1. *Frigida* or *gelida* is similarly used in Latin. See Sueton. Claud. § 40.]

II. *Cold*, in a spiritual sense, *destitute of fervent piety and holy zeal*. Rev. iii. 15, 16.

Ψύχω, from *ψύχος*.

I. *To cool, refrigerate*, as with cool air. [LXX, Jerem. viii. 2. καὶ ψύξουσιν αὐτὰ πρὸς τὸν ἥλιον καὶ τὴν σελήνην, &c.; where it seems merely to denote *exposure* before the sun and moon, &c. It may have this meaning, because *exposure* to the air is a means of cooling. Others make it mean to dry, as Hesychius, ψύξουσιν ξηρανοῦσι. See Num. xi. 32. In Jer. vi. 7. Biel takes it to mean *bubbling forth* like a fountain.]

II. *Ψύχομαι*, pass. to be cooled, to grow cool or cold, in a spiritual sense, as Christian love. Mat. xxiv. 12. Josephus, de Bel. v. 11, 4. in like manner applies the V. active to *hope*: τὸ συμ-

βάν.—ΕΨΥΞΕ τὴν ἐλπιδά, ‘what had happened cooled their hope.’

Ψωμίζω, from ψωμός. See under ψωμίον.

I. *To feed*, properly by putting the food into the mouth. So in Galen nurses are said ΨΩΜΙΖΕΙΝ τὰ βρέφη, and in Porphyry pigeons ΨΩΜΙΖΟΥΣΙ τὰ νεόττια. [Porph. de Abst. iii. 23.] See the passages in Wetstein on 1 Cor. xiii. 3. [Num. xi. 4, 18. Deut. viii. 3, 16. xxxii. 13. Ez. xvi. 19. Eccles. xxix. 26. et al.]

II. *To feed in general*. Rom. xii. 20.

III. *To spend in feeding others, to divide*, as it were, *into mouthfuls for feeding others*. 1 Cor. xiii. 3. [Is. lviii. 14.]

Ψωμίον, ον, τό, from ψωμός the same, which from ψάω, ψῶ, *to break into bits*.—A morsel or piece of food, particularly of bread. Thus used in Diogenes Laertius, (cited by Wetstein, whom see,) as ψωμός likewise is by Xen. Mem. Socr. iii. 14, 5. occ. John xiii. 26, 27, 30. Comp. under τρυβλίον. [Ψωμός occ. LXX, Ruth ii. 14. 1 Sam. xxviii. 22. 1 Kings xvii. 11. Job xxii. 7.]

ΨΩΧΩ.

I. *To break to pieces*. Thus Scapula and Minert, “in frusta comminuo.”

II. *To rub*, as ears of corn, in order to force out the grains, confrico. So Theophylact explains ψάχοντες by τρίβοντες. occ. Luke vi. 1.

Ω.

Ω, ω, Omega, Ο μέγα, i. e. O great or long, namely, in sound, so called to distinguish it from O, Omicron, which see. It is the last of the five additional letters, and of the Greek alphabet. It has been already remarked, under the letter O, that it appears from ancient inscriptions that the old Greeks had but one character for their O, whether pronounced long or short: and it is well known that the Romans, and the nations who have derived their alphabet from them, never had more. Ω seems plainly to be formed from O; and it has been often observed that ω is, as it were, composed of two o's.

I. Ω being the last letter of the Greek alphabet, is opposed to Α, Alpha, the first, and is applied to Christ, as being the end or last. occ. Rev. i. 8, 11. xxi. 6. xxii. 13.

II. *O! oh!* an interjection, generally construed with a vocative, but sometimes, according to the Attic dialect, with a nominative, as Mat. xvii. 17. Mark ix. 19. [See Matth. Gr. Gr. § 65.] It is used

1. In compellation or addressing, O. Acts i. 1. xxvii. 21. 1 Tim. vi. 20.

2. In admiration. Rom. xi. 33.

3. In upbraiding or reproving. Mat. xvii. 17. Luke xxiv. 25. Acts xiii. 10. et al.

‘Ωδε, an adv. of place, q. d. ἐν τῷδε in this, τόσῳ place, namely, from ὅδε this, this here.

I. *Here, in this place*. Mat. xii. 6, 41, 42. Heb. xiii. 14. vii. 8. In which last text it refers to the *Mosaic dispensation*. [In Rev. xiii. 10. Schl. translates ὡς in hoc statu, in hac rerum conditione, and in Rev. xiii. 18. xiv. 12. xvii. 9. in hac re.] —Τὰ ὡς πράγματα or πραχθέντα, namely, ‘the things which are done here.’ Eng. Translat. Col. iv. 9.—Ωδε ἢ ὡδε, here or there. Mat. xxiv. 23.

II. *Hither, to this place*, Mat. viii. 29. xiv. 18. Rev. iv. 1.

‘Ωδῆ, ἡς, ἡ, from ‘Αουδῆ the same, (ao being contracted into ω, and the ι subscribed,) which from αἰδῶ to sing. See ‘ΑἰΔΩ.—A song. Eph. v. 19. [Rev. v. 9. xiv. 3. Exod. xv. 1. Judg. v. 12. 1 Kings iv. 32. &c. See Spanheim, Comm. in Callim. Hymn. in Jov. vs. 1.]

‘Ωδιν, ὕνος, ἡ, from ὀδύνη, which see.

I. *Labour, travail, pain of a woman in bringing forth*. 1 Thess. v. 3.

II. *Grievous and acute sorrow or affliction*, which is often in the O. T. compared to that of a woman in travail, as Ps. xlviii. 6. Is. xiii. 8. Jer. vi. 24. xiii. 21. xxii. 23. et al. Homer uses the same comparison, Il. xi. 269. &c. occ. Mat. xxiv. 8. Mark xiii. 8.

III. The Heb. עֲבָרָה signifies both pains and cords or snares; and the LXX having several times rendered the Heb. עֲבָרָה by ὠδίνες θανάτου, as Ps. xviii. 4. (comp. v. 2 Sam. xxii. 6.) Ps. cxvi. 3. some learned men have thought, that in Acts ii. 24. St. Luke imitated the same manner of expression, and that τὰς ὠδίνας τοῦ θανάτου should be there rendered the cords or bands of death. But it must be confessed that in the LXX we do not meet with the complete phrase, λύειν ὠδίνας θανάτου, and that in the Greek writers λύειν and ἀπολύειν ὠδίνας denotes loosing, and so putting an end to, the pangs of parturition, as Wetstein has shown, who also cites Theophylact's comment on the place, εἰ δὲ ΑΥ΄ΣΙΝ ‘ΩΔΙΝΩΝ ΤΟΥ ΘΑΝΑΤΟΥ τὴν ἀνάστασιν προσηγόρευσεν, ἵνα εἴπῃ· ἔρρηξε τὴν ἐγκυνον καὶ ὠδίνουσιν γαστέρα τοῦ θανάτου, ὥσπερ ἐκ κοιλίας τινὸς ὠδινούσης φημί δὴ τῶν θανάτων δεσμῶν ἀναδύντος τοῦ Σωτῆρος. ‘He hath rightly styled the resurrection a loosing of the pangs of death, as if he had said, he had burst open the pregnant and parturient womb of death, the Saviour having emerged from the bands of death, as from a parturient womb.’ Between these two interpretations the reader will decide for himself. [Suid. ὠδίνες θανάτου, καὶ παγίδες· οἱ θανατηφόροι κίνδυνοι.— ὠδίνες καλοῦνται αἱ πρὸ τοῦ τοκετοῦ τῆς τικτούσης ὀδύναν τοιγαροῦν ἐκ τῆς μεταφορᾶς ταύτης ὠδίνες ᾄδου προσαγορεύονται, αἱ αὐτῇ προσπε-

¹ Since writing the above. I have observed that the learned Vitranga, Comm. in Is. xxvi. 19. t. ii. p. 71. concurs with the latter interpretation, in these words: “Sc. crant invictæ rationes, quæ præbent resurrectionem Christi Jesu ex mortuis: ut proinde terra et terræ viscera quæ faciunt regionem mortis, non minus tenere possent cadaver Christi Jesu, quam prægnans femina partum, quæ secundum naturæ legem erumpere nititur; ut eum potius ejiciat quam emittat.”

λάζειν τῷ θανάτῳ παρασκευάζουσαι συμφοραί. See Kypke, Obs. Sac. vol. ii. p. 14. In Æl. H. A. xii. 5. τὸς τῶν ὠδίνων λύσαι δεσμούς is used of parturition.]

ᾠδίνω, from ὠδίν.

I. Intrinsitively, *to be in pain, as a woman in travail*. Gal. iv. 27. Rev. xii. 2. in both which texts it is applied spiritually to the Church. [Is. xxiii. 4. xlv. 10. liv. 1. Song of Solomon, viii. 5. et al.]

II. Transitivity, with an accusative, *to travail in birth of, to be in labour with*. Gal. iv. 19. where St. Paul applies it in a spiritual sense to himself, with respect to his Galatian converts, οὗς πάλιν ὠδίνω, of whom I travail in birth again, says he. So Scapula cites from Euripides, πρὶν ᾠδίνουσ' ἔμε', 'she who before travailed of me.'

ᾠμος, ου, ὁ. Mintert derives it from ὦω *to carry.—The shoulder.* occ. Mat. xxiii. 4. Luke xv. 5. [Gen. xxi. 14. Judg. ix. 48. 1 Sam. xvii. 6. et al.]

ᾠν, οὔσα, ὄν. Gen. ὄντος, οὔσης, ὄντος. The participle present of εἶμι *to be*, (which see,) or, perhaps, more strictly speaking, of the old verb ἔω *to be*, for ἔων, ἐοὔσα, ἔδν, which is often used in the Ionic and poetic writers.]—*Being*. It is used very frequently in the N. T., but I shall only take notice of a particular passage or two wherein it occurs. Αἱ δὲ οὐρανὸν ἔξουσιν, then, Rom. xiii. 1. is used for the powers or magistrates *in being or actually possessed of authority*. Herodotus applies τιμάς ἑοὔσας exactly in the same sense, i. 59. See Raphaelius on Rom. xiii. 1. There is also a very remarkable expression by which it should seem that St. John intended to render the Heb. *יְהוָה* *Jehovah*, Rev. i. 4, 8. xi. 17. (comp. iv. 8. and Exod. iii. 14. in LXX.) ὁ ὢν καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, *he who is, and which was, and who is to come*, where the ὁ before ἦν *was* must be of the neuter gender, though the other two ὁ's are masculine; and observe what another extraordinary construction there is ch. i. 4. ἀπὸ τοῦ ὄντος ὁ ὢν. Both these are bold but noble deviations from the ordinary rules of grammar, and seem intended to express (if I may so speak) the ineffable and inconceivable Essence, the invariableness and unchangeable majesty and veracity of Jehovah, in the describing of whom, all, even inspired, language must fail—This glorious title is plainly ascribed to Christ Jesus our Lord, Rev. i. 8. as the *incommunicable* name Jehovah often is in the O. T. Comp. Heb. and Eng. Lexicon under *יהוה* III.

ᾠνεῖν, ᾠναι, depon.—*To bay*. occ. Acts vii. 16. [Æsop. Fab. 75. Paus. iii. 4. Athen. vi. p. 91.]

ᾠον, οὔ, τό.—*An egg*, which is laid by birds, and produces their young. occ. Luke xi. 12. [Deut. xxii. 6. Job xxxix. 14. Is. x. 14. for *ᾠον*.] Lucian, Dial. Deor. xx. 20. Æsop. Fab. 24.]

ᾠρα, ας, ἡ.

I. [Time, i. e. a certain and definite space of time, particular time. Mat. viii. 13. ix. 22. x. 9. xviii. 1. xxvi. 45. Luke vii. 21. John iv. 21, 23. xii. 23. xiii. 1. 1 John ii. 18. Rev. iii. 10. In Luke xxii. 53. this is your time, i. e. this is the seasonable opportunity for you. In John ii. 4. the

meaning is the suitable time for me to act. Comp. vii. 30. viii. 20. and Rev. xiv. 15; where some say the season, time of year, as in Polyb. iii. 78, 6. Ælian, V. H. ii. 14. ix. 9. Plato, Phileb. sect. 56. Æsch. Socr. Dial. iii. 20. See Valek on Eur. Phœn. p. 292. In Mark xiv. 35. John xii. 27. it denotes the time of calamity, fixed by God. Schl. also puts John vii. 30. viii. 20. under this head. In Num. ix. 2. ᾠρα is the fixed time. Comp. Job xxxvi. 28.] In Rom. xiii. 11. Wolfius and Wetstein cite from Plato, Apol. Socr., the similar expression ἡδὴ ᾠρα ἁπλιέναι ἑμοί. [Add Plat. Phæd. 63. Xen. Mem. iii. 5, 7. Eur. Phœn. 1612.]

II. A short time. John v. 35. 2 Cor. vii. 8. 1 Thess. ii. 17. Philem. 15. [Schl. adds John v. 35. Gal. ii. 5.]

III. It denotes the day, or time of day. Mat. xiv. 15; where Raphaelius cites from Polybius, ἡδὴ δὲ τῆς ᾠρας συγκλειούσης, the day now closing; and διὰ τὸ καὶ τὴν ᾠραν εἰς ὅψε συγκλείειν, 'because the day was closing towards the evening.' On Mark vi. 35. the same learned critic remarks that ᾠρα πολλή is used as *multus dies* in Latin, and may signify a great part of the day, either already past, or yet remaining; but that in this text the particle ἤδη shows it is used in the former sense. Wetstein produces a similar expression from Dionysius Halicarn. ἐμάχοντο καὶ διέμενον ἄχρι ἡμέρας ᾠρας ἐσθύνουσιν ἀγωνιζόμενοι, ἕως ἡ νύξ ἐπιδραβούσα διέκρινεν αὐτούς, 'they engaged, and continued bravely fighting till very late, when the night coming on parted them.' Comp. Kypke. [The same phrase occ. Gen. xxix. 7. See Dem. 541. penult. Wahl construes 1 Cor. iv. 11. up to the present day; but why should it not be, to the present hour?]

IV. An hour, the twelfth part of an artificial day, or of the time that the sun is above the horizon. See Mat. xx. 3, 5, 6, 9, 12. John xi. 9. xix. 14. Comp. under ἔκρος. [Add here Mat. xiv. 36, 42, 50. xxvi. 40. xxvii. 44, 46. Mark xv. 34, 37. Luke xii. 39, 40, 46. xxii. 59. xxiii. 44, 45. John i. 40. iv. 6. Acts ii. 15. iii. 1. x. 30. It may be mentioned here, that, previously to the captivity, the Jews, like the early Greeks, divided the day into three parts, morning, midday, and evening, but that after the captivity they adopted the division into twelve hours. The old Jews also, like the old Greeks, divided the night into three watches; but after the Roman conquest into four, like their masters.]

ᾠραῖος, α, ου, from ᾠρα, [flower of one's age, or beauty, as in Ælian, V. H. i. 11. or from ᾠρα season of the year, whence ᾠραῖος comes to signify seasonable, and is thence used of ripe fruits (Ælian, V. H. i. 31. Diod. Sic. iii. 69); and, as they are most beautiful when ripe, it comes to signify]

I. Beautiful. Mat. xxiii. 27. Acts iii. 2, 10. [It is used in this last place, of the gate of the Temple looking to the valley of Kedron, which was covered with Corinthian brass. See Joseph. B. J. v. 5, 2. Græv. Lect. Hesiod. p. 8. Wessel. ad Diod. Sic. p. 239. But see Kühnöl on the place. Is. lxiii. 1. Gen. xxvi. 7. 1 Kings i. 6.]

II. Beautiful, amiable, desirable. Rom. x. 15. [Is. lii. 7. See Song of Sol. iv. 3.]

ᾠρυῖν, ᾠμαί. It seems a word formed from the sound, like Eng. roar, Heb. רוּר, &c. To roar,

as a lion after his prey. (Compare λέων.) occ. 1 Pet. v. 8. Thus this word is often used in the LXX for the Heb. נָחָשׁ. [Judg. xiv. 5. Jer. ii. 15. Zechar. xi. 3.] but in the profane writers is most commonly applied to the *opening* of dogs, or *howling* of wolves after their prey, though sometimes to the *roaring* of the lion, as by St. Peter. See Bochart, vol. ii. 730. and Wetstein, who cites from Apollonius, Argon. iv. 1339. ΑΕΨΝ ὡς ὈΡΥ΄ΕΤΑΙ. [See Theocr. Id. i. 71. ii. 35. Valck. on Ammon. p. 231.]

Ως¹.

[I. *As*, (i. e. in the way in which, quomodo,) relatively, answering to οὕτως so, either expressed or understood. Mat. i. 24. vi. 10, 12, 29. viii. 13. x. 16, 25. xii. 13. xiii. 43. xvii. 2, 20. xviii. 33. xxi. 26. xxvi. 39. Mark iv. 26, 31. xii. 33. Luke xi. 2. xiv. 21. xv. 19. xxiv. 6. Acts vii. 51. viii. 32. xvii. 28. xxii. 5. xxiii. 11. Rom. v. 15, 18. ix. 29. 1 Cor. iii. 1, 5, 15. iv. 1. vii. 7. ix. 5. xiv. 33. 2 Cor. ii. 17. iii. 5. vii. 14. ix. 5. Phil. ii. 7, 12, 15. Col. ii. 6. 1 Thess. ii. 2, 4, 5. v. 2. 1 John ii. 27. et al. Hence it is used for]

[II. *How* (i. e. in what way). Luke vi. 4. xxiii. 55. xxiv. 35. Acts x. 38. Rom. xii. 2. Xen. Mem. i. 3. 1. An. ii. 1. 1.]

[III. It expresses *agreement* or *likeness*, i. e. either (1.) Real and actual agreement, (which meaning Hesychius and the Schol. on Soph. El. 1188. explain by ὁρθῶς truly,) as, as being. Thus in Phil. ii. 8. σχήματι εἰρηθεὶς ὡς ἀνθρώπος, where it is not meant that Christ was found to be only *like* a man, but actually and truly to be one. See Mat. vii. 22. xiv. 5. xxi. 26. Luke xvi. 1. John i. 14. 1 Cor. v. 3. (twice) 2 Cor. ii. 17. Gal. iii. 16. 2 Pet. i. 3. or (2.) Supposed agreement, similarity, as it were. John vii. 10. 2 Cor. xi. 17. Philem. 14. (In 1 Pet. v. 8. it is simple similarity, *like*.) Hence mere pretences and false notions are often expressed by ὡς, and we may translate as *if*. See Acts xxiii. 15. xxvii. 30. Rom. iv. 17. 1 Cor. iv. 18. 2 Thess. ii. 2. ὡς δὲ ἡμῶν. 1 Pet. iv. 12. Ceb. Tab. 1 & 6. On Acts xxviii. 19. Hoozeveen says, that if a negation precedes, it is not so much a supposed agreement which it signifies, as a false one which is denied. He translates οὐχ ὡς non utpote. The simple translation *not as having* gives nearly the exact force of the expression.]

[IV. Ὡς is an intensive, and is prefixed to superlatives, as in Acts xvii. 15. ὡς τάχιστα as quick as possible. Comp. Is. lii. 7. Ceb. Tab. 29. Lysias, 45. 4. Xen. Cyr. vii. 6, 18. Æsch. Socr. Dial. iii. 10. Valck. ad Eur. Phœn. p. 235. Connected with this is its use before adjectives and adverbs, where it expresses admiration, wonder, &c. and is rendered *how!* Rom. x. 15. xi. 33. 1 Thess. ii. 10. Ceb. Tab. 4, 6. Xen. Cyr. i. 3, 2.]

[V. When used with numbers, it indicates that they are *nearly*, though not quite exact, and is rendered *about*. This sense is clearly derived from sense III. See Mark v. 13. viii. 9. John i. 40. vi. 19. xxi. 8. Acts i. 15. v. 7. Ruth i. 4. 1 Sam. ix. 1. Polyb. i. 19. 5. Lysias, 639. 6. Xen. Cyr. iv. 2. 1. Terent. Heaut. i. 1, 93. It may be remarked as curious, that the *exact* numbers, not

round ones, are used with ὡς in Acts xiii. 18 and 20.]

[VI. Ὡς, like other particles of the same kind in other languages, *simul, come, comme, as*, is used in expressing time, and denotes great proximity of time in two events; then it is rendered as *soon as*, Luke i. 23, 44. ii. 15. John ii. 9. Acts xxvii. 1. 1 Cor. xi. 34. (with ἄν) and so Rom. xv. 23. Phil. ii. 23. Thence it comes to denote time *simply*, and may be rendered *when*. See Luke v. 4. xi. 1. xii. 58. John iv. 40. Acts v. 24. Xen. Cyr. i. 4, 23. Thuc. v. 20. Schl. takes it in this sense in Gal. vi. 10. where Wahl makes it *since* or *because*. Hoozeveen thinks it denotes *duration*, and may be rendered *whilst*. See Luke xii. 58. John ii. 23. Acts i. 10. xix. 21. In Mark ix. 21. it denotes the point of time from which any thing began, after πόσος χρόνος, *how long is it since?*]

[VII. Joined with ἐπὶ it means *towards*. Acts xvii. 14. Xen. Cyr. viii. 3, 25. An. vii. 6, 1. Polyb. i. 21, 4. Thuc. v. 3.]

[VIII. It is used for ὅτι after verbs of *saying*, and the like. *That*. Luke vi. 4. viii. 47. Xen. Mem. i. 1, 2. Also, after οἶδα, ἐπίσταμαι, &c. Acts x. 28. Rom. i. 9. Xen. Cyr. ii. 3, 22.]

[IX. It is joined with ὅτι in 2 Cor. v. 19. and xi. 21. In the first passage some consider ὡς ὅτι as equivalent to the simple ὅτι; others, as Hoozeveen, put a comma after ὡς, and join it with ὑπὲρ Χριστοῦ in ver. 20, making the whole of ver. 19, after ὡς, a parenthesis. In the second passage, the phrase seems decidedly used for ὅτι. In 2 Thess. ii. 2. Hoozeveen has rightly apprehended the meaning. There is an ellipse, and the full translation would be, as if (*I had written in this pretended letter that the day of the Lord is at hand*.)

[X. *So that*. Under this head Wahl puts ὡς ἔπος εἰπεῖν in Heb. vii. 9. ὡς τελειώσαι τὸν δρόμον in Acts xx. 24; but I think with great impropriety. The meaning of the latter phrase is *provided that*, rather than *so that*. Nor is the former phrase, though it answers to the Latin *ut ita dicam*, in any way connected with those in which, as Hoozeveen shows, the clause after ὡς assigns the effect, the cause of which is expressed or implied in a preceding one. Again, in Heb. iii. 11. ὡς ὁμοια, which Wahl strangely puts under this head, Parkhurst rightly says, *so, therefore, wherefore*. See Arrian, Exp. Al. ii. 16, 5. v. 15, 5. Again, Wahl translates *μηκύνεται ὡς οὐκ οἶδεν*, in Mark iv. 27. by *ita ut*, and Schleusner says, "*adeo ut ipse nesciat*;" but I confess I cannot make any sense of the passage either way. It would seem somewhat analogous to the expression θαυμασίως ὡς. See Viger, viii. 10, 10. There are several peculiar, doubtful, or anomalous passages. Ὡς seems to be] as it were, somewhat, in Acts xvii. 22. So the Vulg. quasi superstitioniores, as it were too *superstitious*; Castalio, paulo *superstitiosiores*; and the modern Greek version, εἰς κάποιον τρόπον εὐλαβεῖς (ἢ δεσδαίμονες, marg.) περισσότερον ἀπ' ἐκεῖνο ὅπου πρέπει. In some measure "*more superstitious than is fitting*," French *translat. comme trop devots*.—Ὡς ἔγαν, as he was, just as he was. Mark iv. 36. An elegant expression, says Raphaelius, applied to persons to signify that they entered upon the business in hand *just as they were*, without further preparation. He accordingly cites the Greek writers using the synonymous expressions "ΩΣΠΕΡ ἦΝ,

¹ [The following article is principally in agreement with Hoozeveen, as both Wahl and Schleusner's articles are quite unsatisfactory.]

"ΩΣΠΕΡ ΕΙ'ΧΕΝ, and "ΩΣΠΕΡ 'ΕΤΥΧΟΝ. I add that Lucian applies the very phrase of St. Mark, 'ΩΣ 'ΗΝ, in the same sense, Asinus, t. ii. p. 137. So Suetonius, the Latin "*ut erat*," Vitell. cap. 8. See also Kypke; but comp. Elsner, Bowyer, and Campbell on Mark.

'ΩΣΑΝΝΑ', Heb.—*Hosanna*, a slight variation of the Heb. הוֹשִׁיעָה, *save now*, or *save, we pray thee*, used Ps. cxviii. 25. which became a common form of wishing *safety and prosperity to*, q. d. *save and prosper*, O Lord. occ. Mat. xxi. 9. (twice) 15. Mark xi. 9, 10. John xii. 13. See Wolfius on Mat. xxi. 9.

'Ωσαύτως, adv. from ὡς *as*, and αὐτως *in the same or like manner*, from αὐτός + for ὁ αὐτός + the same.—*Likewise, in the same or like manner*. Mat. xx. 5. [xxi. 30, 36. xxv. 17.] Luke xiii. 3. et al. [Judg. viii. 8. Ceb. Tab. 3 & 31. Xen. Cyr. i. 6, 4.]

'Ωσεί, adv. from ὡς *as*, and εἰ *if*.

1. Of comparison or similitude, *as if, as it were, as*. Mat. iii. 16. ix. 36. xxviii. 3. [On Acts ii. 3. see ὡς III. 1. Schleusner observes that here ὡσεὶ "*rei veritatem infert*."] 2. Of quantity, *as it were, about*. It is spoken of number, time, and place. See Mat. xiv. 21. Mark vi. 44. Luke i. 56. ix. 28. xxii. 41, 59. [xxiii. 44. John iv. 6. xix. 14. Judg. iii. 29. Xen. Hell. i. 2, 9.]

"Ωσπερ, adv. from ὡς *as*, and περ an emphatic particle, which see.

[1. *As*, in comparisons—without οὕτως. Mat. vi. 2. Ceb. Tab. 25 & 31. Xen. Cyr. i. 6, 3.—with οὕτως, Mat. xxiv. 38, 39. Luke xvii. 24. Rom. v. 12. Xen. Mem. i. p. 14. Cyr. i. 4, 21.]

[2. In similitudes, *as if, as it were*. 1 Thess. v. 3. Rev. x. 3. al. Diod. Sic. iii. 39.]

'Ωσπερεί, adv. from ὡσπερ, and εἰ *if*.—*As if, as if it were, as*. occ. 1 Cor. xv. 8. where see Wetstein.

"Ωστε, a conjunction, from ὡς *as*, *so*, and τε *also*.

1. Most generally, with an accusative and an infinitive mood, *so that*. Mat. viii. 24, 28. [Mark ii. 12. iv. 37. Rom. vii. 6. 2 Cor. iii. 7. 2 Thess. ii. 4. Diod. Sic. i. 5. Xen. Cyr. i. 4, 1.—With οὕτως preceding, Acts xiv. 1. οὕτω, John iii. 16. or τοσοῦτος, Mat. xv. 33. Xen. Hieron. iii. 9. (690)

οὕτω is understood in 1 Thess. i. 7 & 8. 2 Thess. i. 4.]

2. With an indicative, *so that*. Gal. ii. 13. where Elsner observes, that although ὥστε is most commonly construed with the infinitive mood, yet it is frequently joined also with the indicative, and produces Aristophanes, and Æschines the philosopher, so using it. [Æsop, Fab. 118. Ælian, V. H. iii. 8. Dem. 376, 6. Xen. An. ii. 4, 11. Thuc. iii. 104.]

3. With an infinitive, *so as*. Mat. x. 1. xv. 33.

4. *In order to*. Mat. xxvii. 1. Luke ix. 52.

5. Illative, with an indicative, *so that, wherefore*. Mat. xii. 12. xix. 6. 1 Cor. iii. 7. iv. 5. et al. Comp. Gal. iv. 16. [Add Mark ii. 28. 2 Cor. iv. 12. 1 Thess. ii. 18. Comp. also Mat. xxiii. 31. Mark x. 8. 1 Cor. xiv. 22. Gal. iii. 9. iv. 7.]

'Ωτίον, ου, τό, from οὗς, ὥτός, an ear.—*The ear, i. e. the external ear, auricula*¹. occ. Mat. xxvi. 51. Mark xiv. 47. Luke xxii. 51. (comp. 50.) John xviii. 10, 26. The LXX frequently use this word for the Heb. תִּנְיָא. [Deut. xv. 17. 1 Sam. ix. 15. xx. 2.]

'Ωφέλεια, ας, ἡ, from ὠφελίω.

I. *Profit, advantage*. Rom. iii. 1.

II. *Profit, gain*. Jude 16. where Kypke cites Polybius applying the phrase 'ΩΦΕΛΕΙΑΣ ΧΑΪ-PIN to marauders following an army for the sake of plunder. [Job xxii. 5. See Thuc. i. 90.]

'Ωφελίω, ὦ, from ὠφέλλω, which see under ὄφελος.—*To profit, advantage, benefit, help*. Mat. xv. 5. (where see Wetstein.) xvi. 26. xxvii. 24. Gal. v. 2. Mark v. 26. where Kypke remarks, that ὠφελίω is often used by the medical writers for *relieving, giving relief*, i. e. in illness; and he particularly cites from Hippocrates, ΟΥ'ΔΕ'Ν 'ΩΦΕΛΗ'ΣΑΙ, ΟΥ'ΔΕ'Ν 'ΩΦΕΛΕΕ'ΤΩ. [Add Mark vii. 11. viii. 36. Luke viii. 36. ix. 25. John vi. 63. xii. 19. Rom. ii. 25. 1 Cor. xiii. 3. xiv. 6. Heb. iv. 2. xiii. 9. Prov. x. 2. Jer. ii. 11. Xen. de Rep. Lac. ii. 10. Eur. Phœn. 377.]

'Ωφέλιμος, ου, ὁ, ἡ, from ὠφελίω.—*Profitable, beneficial, advantageous, useful*. occ. 1 Tim. iv. 8. twice. 2 Tim. iii. 16. Tit. iii. 8. [Ceb. Tab. 37. Xen. Mem. ii. 7, 9.]

¹ [Grotius and others interpret ὠτίον here of the *lobe* of the ear; but Schl. observes, that the parallel place, Luke xxii. 5. does not seem to admit this interpretation.]

ΤΩΙ ΚΑΘΗΜΕΝΩΙ 'ΕΠΙ' ΤΟΥ' ΘΡΟΝΟΥ, ΚΑΙ' ΤΩΙ 'ΑΡΝΙΩΙ 'Η ΕΥ'ΛΟΓΙΑ, ΚΑΙ' 'Η ΤΙΜΗ,
ΚΑΙ' 'Η ΔΟΞΑ, ΚΑΙ' ΤΟ' ΚΡΑΤΟΣ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩ'Ν ΑΙΩΝΩΝ.

APPENDIX

OF

PROPER NAMES OMITTED IN PARKHURST'S LEXICON

TO

THE NEW TESTAMENT.

'Ααρών, ὁ, indec. *Aaron*, Hebrew אַהֲרֹן, proper name of a son of Amram and Jochebed of the tribe of Levi, Ex. vi. 20; the brother of Moses, his interpreter (אֲרָנָה) before Pharaoh the Egyptian king, Ex. iv. 14. seq. v. 1. seq. vii. 10. seq. and the first high-priest, Ex. xxviii. 1. seq. xl. 12. seq. In N. T. Acts vii. 40. Heb. v. 4. vii. 11. ix. 4. By Hebraism, *family of Aaron*, Luke i. 5.

'Αββᾶ, indec. *Abba*, Hebrew אָבָא, Chaldee form אָבָא, *father*. Mark xiv. 36. Rom. viii. 15. Gal. iv. 6.

"Αβελ, ὁ, indec. *Abel*, Heb. אֶבֶל, (transientness,) proper name of the second son of Adam. Matt. xxiii. 35. Luke xi. 51. Heb. xi. 4. xii. 24. See Gen. iv. 1—16.

'Αβιά, ὁ, indec. *Abia*, Heb. אֲבִיָּה (Jehovah is his father,) proper name of two men in N. T. One a king of Judah, Mat. i. 7. coll. 1 Kings xiv. 31. xv. 1. seq.; the other a priest of the posterity of Aaron, and founder of a sacerdotal family, Luke i. 5. When all the priests were distributed into twenty-four classes, the eighth class was called from him *the class of Abia*. 1 Chron. xxiv. 10.

'Αβιάθαρ, ὁ, indec. *Abiathar*, Hebrew אֲבִיָּתָר, (father of abundance,) proper name of a high-priest, Mark ii. 26. Cf. 1 Sam. xxii. 21. 1 Kings ii. 26, 27, 35. See Calmet.

'Αβιληνῆ, ἡ, *Abilene*, (in MSS. also 'Αβιλίνη and 'Αβιλιάνη,) the name of a district not far from Anti-Lebanon, so called from the city Abila or Abela, which lay on the eastern declivity of Anti-Libanus, about 18 or 20 miles N.W. from Damascus, towards Heliopolis or Baalbeck; and often named 'Αβίλη τοῦ Λυσανίου, to distinguish it from others. This territory had formerly been governed as a tetrarchate by a certain Lysanias, the son of Ptolemy and grandson of Mennæus (691)

(Jos. Ant. xiv. 13, 3); but he was put to death (A.C. 36.) through the intrigues of Cleopatra, who took possession of his province. (ib. xv. 4, 1.) After her death it fell to Augustus, who hired it out to a certain Zenodorus; but as he suffered the country to be infested with robbers, the province was taken from him and given to Herod the Great. (Jos. B. J. i. 20, 4. coll. Ant. xv. 10, 1.) At Herod's death a part of the territory was given to Philip (Ant. xvii. 11, 4); but the greater part, with the city Abila, seems then or afterwards to have been bestowed on another Lysanias, Luke iii. 1. who is by some supposed to be a descendant of the former, but is no where mentioned by Josephus. Indeed nothing is said by Josephus, or any other profane writer, of this part of Abilene, until about ten years after the time referred to by Luke, when Caligula gave it to Agrippa Major as ἡ τετραρχία Λυσανίου (Ant. xviii. 6, 10); to whom it was afterwards confirmed by Claudius. (ib. xix. 5, 1.) At his death it went with his other dominions to Agrippa Minor. (ib. xx. 7, 1. B. J. ii. 12, 1.) See Krebs, Obs. in N. T. p. 110. Rosenm. Alterthk. 1. Pt. ii. p. 257.

'Αβισούδ, ὁ, indec. *Abiud*, Heb. אֲבִישׁוּד, (Judah is his father,) proper name of a son of Zorobabel, Matt. i. 13. Omitted in 1 Chron. iii. 19.

'Αβραάμ, ὁ, indec. *Abraham*, Hebrew אַבְרָהָם, (father of a multitude,) proper name of the celebrated patriarch and founder of the Israelitish nation. Matt. i. 1, 2. xxii. 32. Heb. xi. 8—19.

"Αγαθος, ου, ὁ, *Agabus*, proper name of a Jewish Christian, who predicted a famine, Acts xi. 28. and the imprisonment of Paul, Acts xxi. 10.

"Αγαρ, ἡ, indec. *Hagar*, Heb. חַגָּר, (flight,) proper name of a maid-servant of Abraham, and the mother of Ishmael. In Gal. iv. 24, 25. Paul applies this name, by an allegorical interpretation,

to the inferior condition of the Jews under the law, as compared with that of Christians under the Gospel. Gen. c. xvi.

Ἀδάμ, ὁ, indec. *Adam*, Heb. אָדָם, (reddish,) proper name of the first man; see Gen. i. 27. seq. Acts xvii. 26.—Luke iii. 38. Rom. v. 14. bis. 1 Cor. xv. 22, 45. 1 Tim. ii. 13, 14. Jude 14. In 1 Cor. xv. 45. Jesus is called *the second Adam*, as being our second or spiritual head, and the giver of spiritual life.

Ἀδδὶ, ὁ, indec. *Addi*, proper name of a man, Luke iii. 28. It is probably Hebrew, but does not occur in the O. T.

Ἀδραμυττηνός, ἡ, ὄν, of *Adramyttium*; derived from Ἀδραμύτειον v. Ἀδραμύττειον, the name of a maritime city in Æolia. It was a colony of the Athenians. Acts xxvii. 2.

Ἀδριας, οὐ, ὁ, sc. πόντος, κόλπος, etc., the *Adriatic sea*; not, as now, the Gulf of Venice only, but including also the whole *Ionian sea*, which lies between Sicily and Greece. Strabo ii. p. 185. C. ὁ δ' Ἰόνιος κόλπος μέρος ἐστὶ τοῦ νῦν Ἀδρίου λεγομένου. vii. p. 488. Hesych. Ἰόνιον πέλαγος ὁ νῦν Ἀδρίας.—Acts xxvii. 27.

Ἀζώρ, ὁ, indec. *Azor*, (fr. Heb. אָזָר, to help,) proper name of a man, Matt. i. 13, 14.

Ἀζωτος, οὐ, ἡ, *Azotus*, Heb. אֲזוֹת, *Ashdod*, proper name of a place, which anciently was one of the five cities pertaining to the princes of the Philistines, Josh. xiii. 3. 1 Sam. vi. 17. In the division of Palestine by Joshua, it was assigned to the tribe of Judah, Josh. xv. 47; but the possession of it was still retained or soon recovered by the Philistines, 1 Sam. v. 1. 2 Chron. xxvi. 6. Neh. iv. 1. xiii. 23. The city was captured by the Assyrians, Is. xx. 1; by Judas Maccabæus, 1 Macc. v. 68; and was afterwards burned by his brother Jonathan, ib. x. 84. It was rebuilt by the Romans under Gabinius; and is now called *Esdud*. Acts viii. 40. See Calmet.

Ἀθῆναι, ὧν, αἱ, *Athens*, the capital of Attica, and the chief city of ancient Greece, so called from Ἀθήνη, Minerva. The Athenians are celebrated in the history of Greece for their warlike valour, and also for their general intelligence and the cultivation of all the arts of peace. Their city was the seat of the fine arts, the resort of philosophers, and the birth-place of an unusual number of illustrious men. Acts xvii. 15, 16. xviii. 1. 1 Thess. iii. 1.

Ἀθηναῖος, α, ον, *Athenian*, Acts xvii. 21, 22.

Αἰγύπτιος, ἰα, ιων, *Egyptian*, Acts vii. 22, 24, 28. Heb. xi. 29. In Acts xxi. 38. the Egyptian spoken of was an Egyptian Jew, who set himself up at Jerusalem for a prophet. He gained many followers, who were dispersed and slain by Felix; see Jos. Ant. xx. 8, 6. B. J. ii. 13, 5.

Αἰγυπτος, οὐ, ἡ, *Egypt*, a country celebrated both in sacred and profane history; for a full description of it, see Calmet. The whole region was known to the Hebrews by the name מִצְרַיִם, *Mizraim*; and the princes who governed it were styled in virtue of their office *Pharaohs*, i. e. *kings*, until the time of Solomon, after which they are

designated in the Scriptures by their proper names. After the captivity, Egypt became a place of resort to great numbers of the Jews, who settled there either of their own accord, or from the invitations and encouragements held out by Alexander the Great and the Ptolemies; so that in the reign of Ptolemy Philopater, they were able to erect a temple at Leontopolis similar to the one at Jerusalem, and to establish in it all the rites of their paternal worship; see Jos. Ant. xiii. 3, 1—3. Mat. ii. 13—15. Acts ii. 10. al. In Rev. xi. 8. *Egypt* is put as the symbolical name of the Jews, thus likening the obstinacy and stubbornness of this nation to that of the Egyptians of old.

Αἰνών, ἡ, indec. *Enon*, (fr. נָעַן fountains, Buxt. Lex. Ch. Rab. Tal. 1601,) pr. name of a place or fountain near Salim, John iii. 23.

Ἀκύλας, οὐ, ὁ, *Aquila*, pr. name of a Jew born in Pontus, a tent-maker, who with his wife Priscilla joined the Christian Church at Rome. When the Jews were banished from that city by Claudius, Aquila and his wife retired to Corinth, and afterwards became the companions of Paul, by whom they are mentioned with much commendation. Acts xviii. 2, 18, 26. Rom. xvi. 3. 1 Cor. xvi. 19. 2 Tim. iv. 19.

Ἀλεξανδρεὺς, ἑως, ὁ, an *Alexandrine*, i. e. a Jew of *Alexandria*, Acts vi. 9. xviii. 24. Alexandria was much frequented by the Jews, so that 10,000 of them are said to have been numbered among its inhabitants. Philo in Flacc. p. 971, C. Jos. Ant. xix. 5, 2. Krebs, Obs. in N. T. p. 183. Calmet, art. *Alexandria*.

Ἀλεξανδρίνος, οὐ, ὁ, ἡ, adj. *Alexandrian*, spoken of a ship. Acts xxvii. 6. xxviii. 11.

Ἀλέξανδρος, οὐ, ὁ, *Alexander*, pr. name,

1. Of a man whose father Simon was compelled to bear the cross of Jesus, Mark xv. 21.

2. Of a man who had been high-priest, Acts iv. 6.

3. Of a certain Jew, Acts xiii. 33 bis.

4. Of a brazier or coppersmith, χαλκίεύς 1 Tim. i. 20. 2 Tim. iv. 14.

Ἀλφαῖος, αἰου, ὁ, *Alpheus*, pr. name of two men in N. T.

1. Of the father of James the Less, Mat. x. 3. Mark iii. 18. Luke vi. 15. Acts i. 13; and husband of Mary the sister of our Lord's mother, Mark xv. 40. coll. John xix. 25. where he is called Κλωπᾶς, and comp. Mat. xxvii. 56. Luke xxiv. 10. From these passages it appears that the mother of James was the sister of Jesus' mother, and wife of Alpheus or Clopas; these two names being different modes of pronouncing the Heb. name אֶלְפֵּי, which Mat. and Mark give without the aspirate, Ἀλφαῖος, as Sept. Ἀγγαῖος for אֶלְפֵּי Hag. i. 1; while John exchanges the π for the Greek K, as Sept. in Φασέκ for אֶלְפֵּי 2 Chron. xxx. 1.

2. Of the father of Matthew or Levi, Mark ii. 14.

Ἀμιναδάβ, ὁ, indec. *Aminadab*, pr. name of one of the ancestors of Christ, Mat. i. 4. Luke iii. 33. Heb. אֲמִינָדָב, (kindred of the prince,) Ruth iv. 19, 20.

Ἀμπλίας, ιου, ὁ, *Amplius*, pr. name of a Christian at Rome. Rom. xvi. 8.

Ἀμφίπολις, ἑως, ἡ, Amphipolis, pr. name of the metropolis of the southern region of Macedonia. It was situated near the mouth of the river Strymon; which, indeed, flowed around it, and gave occasion for its name. It is now called *Empoli* or *Yamboli*. Acts xvii. 1. Liv. xlv. 29. 'capita regionum, ubi concilia flerent, primæ regionis Amphipolin.' Wetst. N. T. ii. p. 559.

Ἀμών, ὁ, indec. Amon, Heb. אֲמוֹן, (opifex,) pr. name of a king of the Jews; see 2 Kings xxi. 18. seq. 2 Chron. xxxiii. 20. seq. Mat. i. 10. bis.

Ἀμός, ὁ, indec. Amos, Heb. אֲמוֹס, (strong,) pr. name of a man, Luke iii. 25.

Ἀνανίας, α, ὁ, Ananias, Heb. אֲנָנְיָהּ, (Jehovah hath given,) pr. name of three persons in N. T.

1. Of a Jew at Jerusalem, who was struck dead on being convicted of falsehood by Peter, Acts v. 1, 3, 5.

2. Of a Christian at Damascus, who restored the sight of Paul, Acts ix. 10 bis, 12, 13, 17. xxii. 12.

3. Of a high-priest of the Jews, about A.D. 47. the son of Nebedæus. He was sent as a prisoner to Rome by Quadratus, governor of Syria, and Jonathan appointed in his place; but being discharged by Claudius, he returned to Palestine, and Jonathan being murdered through the treachery of Felix, the successor of Quadratus, Ananias appears to have performed the functions of the high-priest, as a *ἱερεὺς* or substitute, until Ismael, the son of Phabeus, was appointed to that office by Agrippa, about A.D. 63. Ananias was afterwards killed in a tumult. Acts xxiii. 2. xxiv. 1. See Jos. Ant. xx. 6, 2. ib. xx. 8, 5, 8. B. J. ii. 17, 9. On the *ἱερεὺς* or vicar of the high-priest, see Buxt. Lex. Ch. Rab. Tal. 1435. seq. Krebs, Obs. in N. T. e Joseph. p. 3. seq. 114, 175. Comp. 2 Kings xxv. 18.

Ἀνδρέας, ου, ὁ, Andreu, pr. name of one of the apostles. He was a Galilean, born at Bethsaida, John i. 45; and was at first a follower of John the Baptist, John i. 41. coll. ver. 35; but afterwards became a disciple of Jesus, along with his brother Simon Peter, Mat. x. 2.

Ἀνδρόνικος, ου, ὁ, Andronicus, a Jewish Christian, the kinsman and fellow-prisoner of Paul, Rom. xvi. 7.

Ἄννα, ης, ἡ, Anna, a prophetess mentioned Luke ii. 36.

Ἄννας, α, ὁ, (for the gen. see Buttm. § 34. iv. 4.) Annas, a high-priest of the Jews, called by Josephus *Ananus*. He was appointed by Quirinus, (Cyrenius,) proconsul of Syria, about A.D. 8; but was deposed 11 years after by Valerius Gratus, procurator of Judea. After several changes the office was at length given to Joseph or Caiaphas, the son-in-law of Annas, A.D. 26. As Caiaphas continued high-priest until A.D. 35. Annas appears to have acted as his vicar, (*ἱερεὺς*) or at least to have had great influence with him. Luke iii. 2. John xviii. 13, 24. Acts iv. 6. See Jos. Ant. xviii. 2, 1, 2. Kuinoel on Luke iii. 2. Calmet's Diet.

Ἀντιόχεια, ας, ἡ, Antioch, the name of two cities in N. T.

1. *Antioch of Syria* was situated on the river Orontes, and was the royal residence and metropolis of all Syria. It was founded by Seleucus Nicanor, and called by him after the name of his father Antiochus. This city is celebrated by Cicero in his oration *pro Archia*, as being opulent and abounding in men of taste and letters. It was also a place of great resort for the Jews, and afterwards for Christians, to all of whom invitations and encouragements were held out by Seleucus Nicanor. The distinctive name of *Christians* was here first applied to the followers of Jesus. It was inhabited by great numbers of Jews, Jos. B. J. vii. 3, 3. The modern name is *Antakia*. Acts xi. 19, 20, 22, 26 bis, 27. xiii. 1. xiv. 26. xv. 22, 23, 30, 35. xviii. 22. Gal. ii. 11.

2. *Antioch of Pisidia* was so called, because it was attached to that province, although situated in Phrygia. It was founded by Seleucus Nicanor. Its ruins were ascertained, in 1833, by Mr. Arundell, near the Turkish town of Yalobitz. Acts xiii. 14. xiv. 19, 21. 2 Tim. iii. 11. Comp. Strabo xii. Plin. H. N. v. 27.

Ἀντιοχεύς, ἑως, ὁ, a citizen of Antioch, Acts vi. 5.

Ἀντίπας, α, ὁ, Antipas, pr. name of a martyr, Rev. ii. 13.

Ἀντιπατρίς, ιδος, ἡ, Antipatris, pr. name of a city of Palestine, situated two or three miles from the coast, in a fertile and well-watered plain between Cæsarea and Jerusalem, on the site of a former city *Χαφαρζάβα*. It was founded by Herod the Great, and called Antipatris, in honour of his father Antipater. Acts xxiii. 31. See Jos. Ant. xiii. 15, 1. ib. xvi. 5, 2. B. J. i. 21, 9.

Ἀπελλῆς, ου, ὁ, pr. name of a Christian, Rom. xvi. 10.

Ἀπολλωνία, ας, ἡ, Apollonia, a city of Macedonia, situated between Amphipolis and Thessalonica, about a day's journey from the former place. Acts xvii. 1.

Ἀπολλῶς, ὡ, ὁ, Apollos, pr. name of a Jewish Christian, born at Alexandria, distinguished for his eloquence and success in propagating the Christian religion. His history and character are given Acts xviii. 24. seq.—Acts xix. 1. 1 Cor. i. 12. iii. 4—6, 22. iv. 6. xvi. 12. Tit. iii. 13.

Ἀππίος, ου, ὁ, Appius, i. e. Appius Claudius Cæcus, a celebrated censor of Rome, who built the Appian way from Rome to Brundisium. Hence in N. T. *Ἀππίου φόρον, Forum Appii*, a small town situated on the Appian way, 43 Roman miles from Rome, Acts xxviii. 15.—Comp. Hor. Sat. i. 5, 3. Cic. ad Attic. ii. 10, 12.

Ἀφία, ας, ἡ, Apphia, pr. name of a woman, Philem. 2. Chrysostom and Theodoret suppose her to have been the wife of Philemon.

Ἀραβία, ας, ἡ, Arabia, the name of a large region, including the desert and peninsula which lies between Syria, Palestine, the Arabian and Persian gulfs, and the Indian ocean or sea of Arabia. It is usually divided into *Arabia Felix* in the S. E., *Arabia Deserta* in the N. E., and *Arabia Petraea* on the W. and S. W. See Calmet. In the N. T. the Arabia mentioned in Gal.

i. 17. is probably the northern portion, not far from Damascus; in Gal. iv. 25. Arabia Petraea is meant.

**Αραμ*, indec. *Aram*, Heb. אֲרָם, (high, 1 Chron. ii. 10.) pr. name of a man, Mat. i. 3, 4. Luke iii. 33.

**Αραψ*, αβος, ὁ, an *Arabian*, Acts ii. 11.

**Ἀρεοπαγίτης*, ου, ὁ, an *Areopagite*, a judge of the court of the *Areopagus*, Acts xvii. 34. On the form of the word, see Lob. ad Phryn. p. 599, 698.—*Æschin*. c. Timarch. 104. Lucian, Hermet. 64.

**Ἀρέτας*, α, ὁ, *Aretas*, a king of Arabia Petraea, whose daughter was for a time the wife of Herod Antipas. For a short time Aretas had possession of Damascus, about A.D. 39 or 40. 2 Cor. xi. 32. See Jos. Ant. xviii. c. 5. Bibl. Repos. iii. p. 264. seq. Calmet.

**Ἀριμαθαία*, ας, ἡ, *Arimathea*, a city or village of Palestine, Heb. אֲרִימָתְיָה. There were two or three places of this name; but that mentioned in N. T. was probably the Ramah situated on the borders of Ephraim and Benjamin; called also אֲרִימָתְיָה, *Haramathaim*, 1 Sam. i. 1. whence the Greek *Ἀριμαθαία* is readily derived; as also *Ῥαμαθὴμ* 1 Mac. xi. 34; *Ῥαμαθὰ* Jos. Ant. vi. 11, 4, 5. It was the birth-place of Samuel, and lay five or six miles north of Jerusalem. See Calmet. Rosenm. Bibl. Geogr. II. ii. p. 186. Mat. xxvii. 57. Mark xv. 43. Luke xxiii. 51. John xix. 38.

**Ἀρίσταρχος*, ου, ὁ, *Aristarchus*, a native of Thessalonica, who became the companion of Paul, was seized in the tumult at Ephesus, and was afterwards carried with Paul, as a prisoner, to Rome. Acts xix. 29. xx. 4. xxvii. 2. Col. iv. 10. Philem. 24.

**Ἀριστόβουλος*, ου, ὁ, *Aristobulus*, pr. name of a Christian, Rom. xvi. 10.

**Ἀρτεμάς*, ἄ, ὁ, *Artemas*, pr. name of a Christian friend of Paul, Tit. iii. 12.

**Ἀρφαξάδ*, ὁ, indec. *Arphaxad*, Heb. אֲרַפְחָאֵד, a son of Shem, Luke iii. 36. Comp. Gen. x. 22, 24. xi. 10, 12.

**Ἀρχέλαος*, ου, ὁ, *Archelaus*, a son of Herod the Great, by Malthace his Samaritan wife, Jos. Ant. xvii. 1, 3. Herod bequeathed to him his kingdom, ib. xvii. 8, 1—4. B. J. i. 33, 8; but Augustus confirmed him in the possession of only the half of it, viz. Idumea, Judea, and Samaria, with the title of *ethnarch*, ἐθνάρχης, ib. xvii. 11, 4. B. J. ii. 6, 3. After about ten years, he was banished, on account of his cruelties, to Vienne in Gaul, Jos. B. J. ii. 7, 3; and his territories were reduced to the form of a Roman province under the procurator Coponius, ib. ii. 7, 3, and ii. 8, 1. In N. T. he is said βασιλεύειν, to be king, Mat. ii. 22. referring to the interval immediately after the death of Herod, when he assumed the title of king.

**Ἀρχιππος*, ου, ὁ, *Archippus*, pr. name of a Christian, Col. iv. 17. Philem. 2.

**Ἀσά*, ὁ, indec. *Asa*, Heb. אֲסָא, (medicus,) a (694)

pious king of Judah, Mat. i. 7, 8. See 1 Kings xv. 9—24. 2 Chron. xiv—xvi.

**Ἀσὴρ*, ὁ, indec. *Asher*, Heb. אָשֶׁר, (blessed,) eighth son of Jacob, Luke ii. 36. Rev. vii. 6. Comp. Gen. xxx. 13.

**Ἀσία*, ας, ἡ, *Asia*, i. e. in N. T. Asia Minor, comprehending the provinces of Phrygia, Cilicia, Pamphylia, Caria, Lycia, Lydia, Mysia, Bithynia, Paphlagonia, Cappadocia, Galatia, Lycania, and Pisidia. On the western coast were more anciently the countries of Æolia, Ionia, and Doris, the names of which were retained, although the countries were included in the later provinces of Mysia, Lydia, and Caria. Many Jews were scattered over these regions; as appears from Acts, and from Jos. Ant. xii. 3, 2. xiv. 10, 11. xvi. 2, 3. In N. T. Asia is put

a) For the whole of *Asia Minor*, Acts xix. 26, 27. xxi. 27. xxiv. 18. xxvii. 2. Rom. xvi. 5. in later edit.

b) For *proconsular Asia*, i. e. the region of Ionia, of which Ephesus was the capital, and which Strabo also calls Asia, lib. xiv. init. Acts ii. 9. vi. 9. xvi. 6. xix. 10, 22. xx. 4, 16, 18. (1 Cor. xvi. 19. 2 Cor. i. 8.) 2 Tim. i. 15. 1 Pet. i. 1. Rev. i. 4, 11. Cicero speaks of proconsular Asia, as containing the provinces of Phrygia, Mysia, Caria, and Lydia. Pro Flacco, 27.

**Ἀσιανός*, οῦ, ὁ, ἡ, adj. *Asiatic*, i. e. belonging to *Asia Minor*, Acts xx. 4.

**Ἄσσος*, ου, ἡ, *Assos*, a maritime city of Mysia in Asia Minor, situated on the Ægean Sea, about nine miles below Troas. Acts xx. 13, 14. It was also called *Apollonia*; Plin. v. 30.

**Ἀσύγκριτος*, ου, ὁ, *Asyncritus*, name of a Christian, Rom. xvi. 14.

**Ἀττάλεια*, ας, ἡ, *Attalia*, a maritime city of Pamphylia, situated near the borders of Lycia, and built by Attalus Philadelphus, king of Pergamus; now *Antali*, Acts xiv. 25.

**Αὔγουστος*, ου, ὁ, *Augustus*, a surname conferred by the senate on Octavianus, the first Roman emperor; see Flor. iv. 12. Sueton. Aug. 7. Our Saviour was born in the forty-second year of his reign, Luke ii. 1. He died A.D. 14, æt. 76, after a reign of fifty-six years, reckoning from his first entrance on public life, or of forty-four years as sole sovereign.

**Ἀχάζ*, ὁ, indec. *Ahaz*, Heb. אַחָז, (possessor,) an idolatrous king of Judah, Mat. i. 9. bis. See 2 Kings xvi. 2 Chron. xxviii.

**Ἀχαΐα*, ας, ἡ, *Achaia*, a region of Greece. In a more restricted sense, Achaia was a province lying in the northern part of the Peloponnesus, including Corinth and its isthmus, and put by the poets for the whole of Greece; whence Ἀχαιοί, the Greeks. In a wider sense, Achaia comprehended the Peloponnesus and the whole of Greece properly so called. Augustus divided the whole country into two proconsular provinces, viz. Macedonia and Achaia; the former of which included Macedonia proper, with Illyricum, Epirus, and Thessaly; and the latter, all which lay southward of the former. Corinth was the capital of Achaia, and the residence of the

proconsul. In N. T. the name Achaia is always employed in this latter acceptance; Acts xviii. 12, 27. xix. 21. Rom. xv. 26. xvi. 5. in text. rec. 1 Cor. xvi. 15. 2 Cor. i. 1. ix. 2. xi. 10. 1 Thess. i. 7, 8. See Kuinoel on Acts xviii. 12.

Ἀχαιοὶς, οὗ, ὁ, *Achaicus*, name of a Christian, 1 Cor. xvi. 17, 25.

Ἀχίμ, ὁ, indec. *Achim*, pr. name of a man, Mat. i. 14.

B.

Βαβυλὼν, ὄνος, ἡ, *Babylon*, Heb. בָּבֶל, *Babel*, (i. e. confusion, contr. for בְּלִלָה from בָּלָה Gen. xi. 9.) the celebrated capital of Babylonia and the seat of the Assyrian and Chaldean empires. For a full account of it, and of the present ruins, see Calmet, arts. *Babel*, *Babylon*, and *Babylonia*. In N. T.

a) pr. Mat. i. 11, 12, 17 bis. Acts vii. 43. 1 Pet. v. 13.

b) Poetically and symbolically *Babylon* is put for the capital of heathenism, the chief seat of idolatry, probably pagan Rome, as being the successor of ancient Babylon in this respect; comp. Is. xxi. 9. Jer. l. 38. li. 7, 8.—Rev. xiv. 8. xvi. 19. xvii. 5. xviii. 2, 10, 21.

Βαλαάμ, ὁ, indec. *Balaam*, Heb. בְּלָאִם, pr. name of a soothsayer of Pethor in Mesopotamia, who was hired by Balak, king of the Moabites, to curse the Israelites; see Num. xxii., xxiii. Deut. xxiii. 4. Josh. xxiv. 9. Jos. Ant. iv. c. 6. In N. T. put as the emblem of false and seducing teachers, 2 Pet. ii. 15. Jude 11. Rev. ii. 14. See in *Νικολαΐτης*.

Βαλαάκ, ὁ, indec. *Balak*, Heb. בָּלָאִק (vacant,) a king of the Moabites, Rev. ii. 14. See Num. xxii. Josh. xxiv. 9. Jos. Ant. iv. c. 6.

Βαραββᾶς, ἄ, ὁ, *Barabbas*, Aramaean ܒܪܒܒܐ, (son of the father,) pr. name of a robber, whose release the Jews demanded of Pilate, Mat. xxvii. 16, 17, 20, 21, 26. Mark xv. 7, 11, 15. Luke xxiii. 18. John xviii. 40. bis. Three MSS., the Armenian version, and one Syriac version, read in Mat. l. c. Ἰησοῦς Βαραββᾶς; see Olshausen in loc.

Βαράκ, ὁ, indec. *Barak*, Heb. בָּרָק, (lightning,) pr. name of a Hebrew, who, in conjunction with Deborah, delivered Israel from the Canaanites. Heb. xi. 32. See Judg. iv., v.

Βαραχίας, οὗ, ὁ, *Barachias*, pr. name of a man, Mat. xxiii. 35. He was probably the same with Jehoiada, 2 Chron. xxiv. 2, 20; as the Jews often had two names. See *Zacharias*, and Kuinoel, and Olshausen in loc.

Βαρθολομαῖος, οὗ, ὁ, *Bartholomew*, Heb. ܒܪܬܘܠܡܝ, (son of Tolmai,) the patronymic appellation of one of the twelve, whose proper name seems to have been Nathaniel; see John i. 46. xxi. 2.—Mat. x. 3. Mark iii. 18. Luke vi. 14. Acts i. 13.

Βάρ-ἰησοῦς, οὗ, ὁ, *Bar-jesus*, Heb. ܒܪܝܫܘܥ, the name of a Jewish magician, Acts xiii. 6.

Βάρ-ἰωνᾶς, ἄ, ὁ, *Bar-jonas*, Heb. ܒܪܝܘܢܐ, (son of Jonas,) patronymic appellation of the apostle Peter, Mat. xvi. 17.

Βαρνάβας, ἄ, ὁ, *Barnabas*, surname of Josès, a Levite, born in Cyprus, who became the chief (695)

associate of Paul in his labours. The name *Barnabas*, Heb. ܒܪܢܒܐ, is explained by Luke (Acts iv. 36.) to be i. q. υἱὸς παρακλήσεως, see in υἱός. —Acts iv. 36. ix. 27. xi. 22, 25, 30. xii. 25. xiii. 1, 2, 7, 43, 46, 50. xiv. 12, 14, 20. xv. 2 bis, 12, 22, 25, 35—37, 39. 1 Cor. ix. 6. Gal. ii. 1, 9, 13. Col. iv. 10.

Βαραββᾶς, ἄ, ὁ, *Barsabas*, surname of two men, viz. 1. of Joseph, mentioned Acts i. 23; see Ἰωσήφ; 2. of Judas, mentioned Acts xv. 22; see Ἰουδᾶς.

Βαρτιμαῖος, οὗ, ὁ, *Barthimæus*, Heb. ܒܪܬܝܡܝ, i. e. son of Timæus. Name of a blind man, Mark x. 46.

Βενιαμίν, ὁ, indec. *Benjamin*, Heb. ܒܢܝܡܝܢ, (son of my right hand,) pr. name of the youngest son of Jacob by Rachel; comp. Gen. xxxv. 18. seq. Hence φληή *Βενιαμίν*, the tribe of Benjamin, Acts xiii. 21. Rom. xi. 1. Phil. iii. 5. Rev. vii. 8.

Βερνίκη, ἡς, ἡ, *Bernice*, eldest daughter of Herod Agrippa first, and sister to the younger Agrippa, Acts xxv. 13, 23. xxvi. 30. She was married to her uncle Herod, king of Chalcis; and after his death, in order to avoid the merited suspicion of incest with her brother Agrippa, she became the wife of Polemon, king of Cilicia. This connexion being soon dissolved, she returned to her brother, and afterwards became mistress of Vespasian and Titus. Jos. Ant. xix. 5, 1. ib. xx. 7, 2, 3. Tacit. Hist. ii. 81. Sueton. Tit. 7.

Βέρεια, ας, ἡ, *Berea*, a city of Macedonia, on the river Astreus, not far from Pella towards the S. W., and near mount Bermius. It was afterwards called *Irenopolis*, and is now called by the Turks *Boor*; by others, *Cara Veria*. Acts xvii. 10, 13.—Thuc. i. 61.

Βεριοῖος, α, οὗ, of *Berea*, *Berean*, Acts xx. 4.

Βηθαβάρ, ἄς, ἡ, *Bethabara*, Heb. ܒܬܗܒܐܪ, (house or place of the ford, sc. of the Jordan,) John i. 28; where the best MSS. and later editions read *Βηθανία*. The reading *Βηθαβάρ* seems to have arisen from the conjecture of Origen, who found in his day no such place as *Βηθανία*, but saw a town called *Βηθαβάρ*, where John was said to have baptized; and therefore took the liberty to change the reading. See Orig. Opp. ii. p. 130. ed. Huet. Kuinoel in loc.

Βηθανία, ας, ἡ, *Bethany*, Syro-Chald. ܒܬܗܢܝܐ, (house of dates,) from ܒܬܢܐ *a date*, Buxtorf. Lex. Bab. Tal. 38.

1. A town or village about fifteen furlongs E. from Jerusalem (John xi. 18.) beyond the mount of Olives; so called from the great number of palm-trees which grew there. It was the residence of Mary, Martha, and Lazarus; and Jesus often went out from Jerusalem to lodge there. At present it is a miserable village. Mat. xxi.

17. xxvi. 6. Mark xi. 1, 11, 12. xiv. 3. Luke xix. 29. xxiv. 50. John xi. 1, 18. xii. 1.

2. A place on the eastern side of Jordan, where John baptized. The exact position of it is not known. John i. 28, in later edit., where others read *Βηθαβάρ*, q. v. Some derive it here from *βηθ*, i. e. house or place of ships; and suppose it to have been the same place as Bethabara.

Βηθλέμ, ἡ, indec. *Bethlehem*, Heb. *בֵּית לֵחֶם*, (house of bread,) Gen. xxxv. 19; pr. name of a celebrated city, the birth-place of David and Jesus. It was situated in the limits of the tribe of Judah, about six or eight miles south by west of Jerusalem, and probably received its appellation from the fertility of the circumjacent country. Mat. ii. 1, 5, 6, 8, 16. Luke ii. 4, 15. John vii. 42. See Miss. Herald, 1824. p. 67.

Βηθσαῖδά, ἡ, indec. also *Βηθσαῖδάν*, text. rec. in Mat. and Mark, *Bethsaida*, Heb. *בֵּית צִדָּה*, (place of hunting or fishing,) pr. name of two cities or towns in N. T.

1. *Bethsaida of Galilee*, (John xii. 21.) so called perhaps in distinction from the other *Bethsaida*, probably lay near Capernaum, being mentioned in connexion with it, Mat. xi. 21, 24. Luke x. 13, 15. Comp. also Mark vi. 45, with John vi. 17. Eusebius says only that it lay on the sea of Genesareth, i. e. the western shore; as its name also would imply. It was the birth-place of Philip, Andrew, and Peter, John i. 45. —Mat. xi. 21. Mark vi. 45. (viii. 22.) Luke x. 13. John i. 45. xii. 21.

2. The other *Bethsaida* lay in Gaulonitis at

the N. E. extremity of the lake, near where the Jordan enters it. This town was enlarged by Philip, tetrarch of that region, (Luke iii. 1.) and called *Julias*, in honour of Julia the daughter of Augustus. Jos. Ant. xviii. 2, 1. B. J. ii. 9, 1. ib. iii. 10, 7. Plin. H. N. xv. 15. In the desert tract near this city Jesus miraculously fed the five thousand, and afterwards departed by ship to the other side of the lake, Luke ix. 10. Comp. Mat. xiv. 13. seq. Mark vi. 31. seq. John vi. 1, 2, 5, seq. 17, 22, 24. Hither Griesbach and others refer also Mark viii. 22; see Kuinoel ad loc.

Βηθφαγή, ἡ, indec. *Bethphage*, Syro-Chald. *בֵּית פִּגְיָה*, (house of figs,) Buxt. Lex. Ch. Rab. 1691. pr. name of a village, *κώμη*, east of the mount of Olives, and near to *Βηθανία*. Mat. xxi. 1. Mark xi. 1. Luke xix. 29.

Βιθυνία, ας, ἡ, *Bithynia*, a province of Asia Minor, on the Euxine sea, and Propontis, bounded W. by Mysia, S. and E. by Phrygia and Galatia, and E. by Paphlagonia. Acts xvi. 1. 1 Pet. i. 1.

Βλάστρος, ου, ὁ, *Blastus*, a man who was *cubicularius* to Herod Agrippa, i. e. had the charge of his bed-chamber, Acts xii. 20. Such persons usually had great influence with their masters; see Adam's Rom. Ant. p. 526.

Βοόζ, ὁ, indec. *Booz* or *Boaz*, Heb. *בּוֹאֵז*, (sprightliness,) pr. name of a man celebrated in the book of Ruth. Mat. i. 5. bis. Luke iii. 32.

Βοσόρ, ὁ, indec. *Bosor*, Heb. *בּוֹסֹר*, (torch,) Sept. *Βεώρ*, *Beor*, Num. xxii. 5. pr. name of the father of Balaam, 2 Pet. ii. 15.

Γ.

Γαβριήλ, ὁ, indec. *Gabriel*, Heb. *גַּבְרִיֵּאל*, (man of God,) name of an archangel, Luke i. 19, 26.

Γάδ, ὁ, indec. *Gad*, Heb. *גָּד*, (good fortune,) pr. name of the seventh son of Jacob, born of Zilpah, Gen. xxx. 10. seq. Spoken of the tribe of Gad, Rev. vii. 5.

Γαδαρηνός, οὗ, ὁ, a *Gadarene*, i. e. an inhabitant of the city of Gadara, *Γαδάρ*, the fortified capital of Peræa, or the region east of the Jordan, Jos. B. J. iv. 7, 3. ib. ii. 20, 4. According to Eusebius (Onomast.) it was situated over against Tiberias and Seythopolis, in or near the range of mountains bordering the eastern shore of the lake and the valley of the Jordan, on the site, as is supposed, of the present village *Om Keis*, which lies S. E. from the southern extremity of the lake, and not far from the river Hieromax. Josephus calls Gadara a Greek city, πόλις Ἑλληνίς, Ant. xvii. 11, 4; and says it had many wealthy inhabitants, B. J. iv. 7, 3. When first taken from the Jews, it was annexed by the Romans to Syria, Jos. B. J. i. 7, 7; Augustus gave it to Herod the Great, ib. i. 20, 3; but it was restored to Syria after Herod's death, Ant. xvii. 11, 4. In N. T. Mark v. 1. Luke viii. 26, 37. So in MSS. Mat. viii. 28. for *Γεργεσηνῶν* or *Γερασσηνῶν*, q. v. See Reland, Palæst. p. 773.

Γάζα, ης, ἡ, *Gaza*, Heb. *גָּזָה*, (the strong,) the celebrated city of the Philistines, situated on a (696)

hill near the coast of the Mediterranean towards the southern limits of the territory of the Israelites, and constituting the key between Egypt and Syria. It was assigned by Joshua to the tribe of Judah, who subdued it; but the possession of it was retained or soon recovered by the Philistines; Josh. xv. 47. Judg. i. 18. xvi. 1. seq. After having destroyed Tyre, Alexander the Great laid siege to Gaza also, which was then held by a Persian garrison, and took it after two months. He appears to have left the city standing; but about B.C. 95, Alexander Jannæus took it after a siege of a year and destroyed it. Gabinius afterwards rebuilt it, and Augustus bestowed it on Herod the Great, after whose death it was annexed to Syria. See Jos. Ant. xi. 8, 3, 4. ib. xiii. 5, 5. ib. xiii. 13, 3. ib. xiv. 5, 3. ib. xv. 7, 9. ib. xvii. 11, 4. Strabo xvi. 2, 30. Arrian, Exp. Alex. ii. p. 51. ed. Steph. See Rosenm. Bibl. Geogr. II. i. 384. In N. T. Acts viii. 26. *ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν αὕτη ἐστὶν ἔρημος*, the way leading from Jerusalem to Gaza, which [way] is desert, i. e. which leads through the desert, where Philip met the eunuch. Others refer *ἔρημος* to Gaza itself; and suppose the later city to have been built on a different site. As, however, Gaza was sacked and destroyed in A.D. 65, during an insurrection of the Jews, Jos. B. J. ii. 18, 1. we may perhaps regard *αὕτη ἐστὶν ἔρημος* as the words, not of the angel, but of Luke, implying that the

city was desolate at the time he wrote. Comp. Krebs, Obs. in N. T. e Jos. p. 205. seq.

Γάιος, ου, ό, *Gaius*, Lat. *Caius*, pr. name of several men in N. T.

1. A Macedonian, and fellow-traveller of Paul, who was seized by the populace at Ephesus, Acts xix. 29.

2. A man of Derbe who accompanied Paul in his last journey to Jerusalem, Acts xx. 4.

3. An inhabitant of Corinth with whom Paul lodged, and in whose house the Christians were accustomed to assemble, Rom. xvi. 23. 1 Cor. i. 14.

4. A Christian to whom John addressed his third epistle, 3 John 1; perhaps the same with the preceding.

Γαλάτης, ου, ό, *a Galatian*, Gal. iii. 1.

Γαλατία, ας, ή, *Galatia* or *Gallo-græcia*, a province of Asia Minor, lying S. and S. E. of Bithynia and Paphlagonia, W. of Pontus, N. and N. W. of Cappadocia, and N. and N. E. of Lycania and Phrygia. Its name was derived from the Gauls, Γαλάται; of whom two tribes, the Troemi and Tolistoboi, with a tribe of the Celts, Teutosages, migrated thither after the sacking of Rome by Brennus; and mingling with the former inhabitants, the whole were called Gallogræci. The Celtic language continued to be spoken by their descendants at least until the time of Jerome, 600 years after the migration. Under Augustus, about a.c. 26, this country became a Roman province. Galatia was distinguished for the fertility of its soil and for its trade. It was the seat of colonies from various nations, among whom were many Jews; and from all these Paul appears to have made many converts to Christianity. See Strabo i. p. 301. ed. Tauchn. Pausan. Phoc. x. 23. 9. Liv. xxxviii. 16, 18. Tacit. An. xv. 6. Comp. Rosenm. Bibl. Geogr. I. ii. p. 210. In N. T. 1 Cor. xvi. 1. Gal. i. 2. 2 Tim. iv. 10. 1 Pet. i. 1.

Γαλατικός, ής, όν, *Galatian*, Acts xvi. 6. Γαλατικὴν χώραν, i. e. *Galatia*. xviii. 23.

Γαλιλαία, ας, ή, *Galilee*, a region of Palestine, which in the time of Christ included all the northern part of Palestine lying between the Jordan and Mediterranean, and between Samaria and Phœnicia. Before the exile the name seems to have been applied only to a small tract bordering on the northern limits; Heb. גליל 1 Kings ix. 11. גליל 2 Kings xv. 29. It was anciently called also 'Galilee of the Gentiles,' גליל הַגִּימָּה Is. viii. 23. Γαλιλαία ἀλλοφύλων, 1 Mac. v. 15. because many foreigners from Egypt, Arabia, Phœnicia, &c. were mixed with the population, as is expressly stated by Strabo, xvi. 2, 34. comp. 1 Mac. v. 15, 21—23. Galilee in the time of Christ was divided into *Upper and Lower*, ἡ ἄνω καὶ ἡ κάτω Γαλιλαία; the former lying north of the territory of Zebulun, and abounding in mountains; the latter being more level and fertile, and very populous. Lower Galilee is said to have contained 404 towns and villages, of which Capernaum and Nazareth are the most frequently mentioned in N. T. Comp. Strabo l. c. Jos. B. J. iii. 3, 1—3. Rosenm. Bibl. Geogr. II. ii. 42. In N. T. Mark i. 9. Luke ii. 39. iv. 14.

viii. 26. John vii. 52. al. freq. In Mat. iv. 15. Γαλιλαία τῶν ἑθνῶν is quoted from Is. viii. 23. [ix. 1.] for which see above. So ἡ θάλασσα τῆς Γαλιλαίας, the sea of *Galilee*, or lake of Gennesareth, Mat. iv. 18. xv. 29.

Γαλλίων, ωνος, ό, *Gallio*, a Roman proconsul of Achaia, Acts xviii. 12, 14, 17. He was the younger brother of the philosopher Seneca, and was called Marcus Annæus Novatus; but took the name of Gallio after being adopted into the family of L. Junius Gallio. Like his brother Seneca, he was put to death by order of Nero. Tacit. Ann. vi. 3. xv. 73.

Γαμαλιήλ, ό, indec. *Gamaliel*, Heb. גמליאל (benefit from God,) Num. i. 10. ii. 20. a distinguished Pharisee and teacher at Jerusalem, under whom Paul was educated, Acts v. 34. xxii. 3. According to the Talmud, he was the son of Simeon and grandson of the celebrated Hillel (Buxt. Lex. Ch. Talm. 617.); distinguished for piety and Jewish learning; and for a long time president of the Sanhedrim. See Lightfoot, Hor. Heb. in Act. v. 34.

Γεδιών, ὠνος, ό, *Gideon*, Heb. גדעון, (a cutter off,) the deliverer of Israel from the power of the Midianites, Heb. xi. 32. See Judg. vi—viii.

Γεννησαρέτ, ή, indec. *Gennesareth*, Heb. תרצה, (harp,) Deut. iii. 17. or תרצה 1 Kings xv. 20. later Heb. תרצה Josephus, *Γεννησαρά*, B. J. iii. 10, 8. the name of a small region of Galilee on the western shore of the lake, described by Josephus (l. c.) as about four miles in length and three in breadth, and as distinguished for its fertility and beauty. It was so called from an ancient city, Josh. xix. 35. which also gave name to the adjacent lake, תרצה Num. xxxiv. 11. This lake is also called the *Sea of Galilee*, Mat. iv. 18; the *Sea of Tiberias*, John xxi. 1. It is about twelve miles long and five broad, and is still celebrated for the purity and salubrity of its waters, and the abundance of its fish. Embosomed in lofty mountains, the scenery around it is the most romantic and picturesque in Palestine. It is subject to sudden, though not long continued tempests. See Jos. B. J. iii. 10, 7. Rosenm. Bibl. Geogr. II. i. p. 176. seq. Calmet, art. *Tiberias*. In N. T. ἡ γῆ Γεν., Mat. xiv. 34. Mark vi. 53; ἡ λίμνη Γεν., Luke v. 1.

Γερασσηνός, οὔ, ό, *a Gerasene*, i. e. a native or inhabitant of the city or district of Gerasa. This city was situated in the eastern part of Perea or Gilead, near the confines of the Arabian desert, on the parallel of Samaria, and was one of the cities of the Decapolis. It was large, opulent, and splendid; as is apparent from the magnificent ruins still remaining, which have been described by Burckhardt and others. It is mentioned by Josephus, B. J. i. 4, 8. ib. iii. 3, 3. ib. iv. 9, 1. The place is now called *Jerrash*. See Rosenm. Bibl. Geogr. II. ii. p. 28. Reland, Palæst. p. 806. Legh, in Bibl. Repos. iii. p. 651. Many MSS., and also Knapp, read Γερασσηνών, Mat. viii. 38. where the text. rec. has Γεργεσηνών, and other MSS. Γαζαρηνών, which is read also Mark v. 1. Luke viii. 26, 37. The city of Gerasa lay too remote from the lake to admit the

possibility of the miracle's having been wrought in its vicinity; if therefore the reading *Γερασσηνῶν* be correct, it must be because the city gave its name to a large extent of territory, including Gadara and its environs; and then Matthew only uses a broader appellation where the other evangelists employ a more specific one. This is not improbable; since Jerome says (ad Obad. l.) that ancient Gilead was in his day called *Gerasa*; and Saadias in his Arabic version puts *Jerrash* for the Heb. Gilead. Origen also testifies that *Γερασσηνῶν* was the ancient reading. See in *Γερασσηνός*.

Γεργεσηνός, οὗ, ὁ, *a Gergesene*, Heb. גֶּרְגֵּסֵנִי and Sept. *Γεργεσαῖος*, Gen. xv. 21. Deut. vii. 1. Josh. xxiv. 11; pr. name of one of the ancient tribes of Canaan destroyed by Joshua, and of which Josephus says nothing remained but the name, Ant. i. 6, 2. Origen however says, that a city *Γέργεσα* anciently stood on the eastern shore of the lake of Tiberias, and that the precipice was still pointed out, down which the swine rushed; Opp.

iv. p. 140. But in the silence of all other testimony this tradition can have little weight; and the reading *Γεργεσηνῶν* in Mat. viii. 28, which rests on Origen's conjecture, is therefore less probable than *Γερασσηνῶν*, which he testifies to have been the ancient one. Comp. in *Γερασσηνός*.

Γόμορρα, ας, ἡ, and plur. *Γόμορρᾶ*, ων, τά, *Gomorrhah*, pr. name of one of the cities which formerly stood on the plain now covered by the Dead Sea, Matt. x. 15. Mark vi. 11. Rom. ix. 29. 2 Pet. ii. 6. Jude 7. See Gen. xix. Heb. גִּמְזָרָא.

Γώγ, indec. *Gog*, Heb. גֹּג. This name is applied in the O. T. Ez. xxxvii., xxxix. to the king of a people called *Magog*, inhabiting regions far remote from Palestine. By *Magog*, the ancients would seem to have intended the northern nations generally, which they also called *Σκυθοί*. In N. T. the name *Gog* is also apparently spoken of a similar remote people, who are to war against the Messiah. Rev. xx. 8.

Δ.

Δαβίδ, ὁ, indec. written also *Δαβιδ* or *Δαβιδ*, as in Sept. and Josephus, *David*, Heb. דָּוִד, (beloved,) later דָּוִד. Gesen. Lehrs. p. 51,) the celebrated king of the Israelites and founder of the Jewish dynasty, reigned A. C. 1055—1015. For his life see 1 Sam. xvi.—2 Sam. fin. 1 Chron. xii.—xxx.—In N. T. pr. Mat. i. 6, 17. xii. 3. xxii. 43, 45. al. Heb. iv. 7. *ἐν Δαβιδ*, i. e. in the book of David, the Psalms; comp. Ps. xc. 7.—'Ο υἱὸς *Δαβιδ*, the son of *David*, i. e. descended from him; spoken of Joseph the husband of Mary, Mat. i. 20; often applied to Jesus as a title of the expected Messiah, Mat. ix. 27. xii. 23. xv. 22. xx. 30, 31. Mark x. 47, 48. al. sæp. but not in John's writings. So ἡ *ρίζα Δαβιδ*, in the same sense, Rev. v. 5. xxii. 16. coll. Is. xi. 1, 10.—Hence the kingdom or reign of the Messiah is designated by the appellations: ἡ βασιλεία τοῦ *Δαβιδ*, Mark xi. 10. ὁ θρόνος *Δαβιδ*, Luke i. 32. ἡ σκηνὴ *Δαβιδ*, Acts xv. 16. coll. Amos ix. 11. ἡ κλεῖς τοῦ *Δαβιδ*, Rev. iii. 7. coll. Is. xii. 22. and Mat. xvi. 19.

Δαλμανουθά, ἡ, pr. name of a city or village near Magdala, Mark viii. 10. coll. Matt. xv. 39; probably on the western shore of the lake of Gennesareth, a little north of Tiberias.

Δαλματία, ας, ἡ, *Dalmatia*, a province of Europe on the east of the Adriatic Sea, forming part of Illyricum, and contiguous to Macedonia. Hither Titus was sent by Paul to spread the knowledge of Christianity. 2 Tim. iv. 10.

Δάμαρις, ιδος, ἡ, *Damaris*, a woman of Athens who was led by Paul's preaching to embrace Christianity, Acts xvii. 34.

Δαμασκηνός, ἡ, ὄν, *belonging to Damascus*, *a Damascene*, 2 Cor. xi. 33.

Δαμασκός, οὗ, ἡ, *Damascus*, Heb. דַּמָּשְׁקַי *a* celebrated city of Syria, first mentioned Gen. xiv. 15. and now probably the oldest city on the globe. It stands on the river Chrysorrhoas, or Barradi, in a beautiful plain on the E. and S. E. of Anti-

Libanus, open to the S. and E. and bounded on the other sides by the mountains. The region around it, including probably the valley between the ridges of Libanus and Anti-Libanus, is called in the Scriptures *Syria of Damascus*, סִירְיָא דְּדָמָשְׁקַי 2 Sam. viii. 5; and by Strabo, *Cœlesyria*, xvi. p. 1095. In the days of Paul, the city was so much thronged by Jews, that according to Josephus 10,000 of them were put to death at once; and most of the females of the city were converts to Judaism; Jos. B. J. ii. 20, 2. At this period the city was properly under the Roman dominion, but was held for a time by Aretas. See in 'Απέρας. It is still called by the Arabs *Demesk*, or also *El Shâm*. See Calmet. Rosenm. Bibl. Geog. I. ii. p. 284.—Acts ix. 2, 3, 8, 10, 19, 22, 27. xxii. 5, 6, 10, 11. xxvi. 12, 20. 2 Cor. xi. 32. Gal. i. 17.

Δάν, ὁ, indec. *Dan*, Heb. דָּן, (a judge,) pr. name of the fifth son of Jacob, born of Bilhah, and head of one of the tribes. In the list of the tribes, Rev. vii. 5, 6. that of Dan is found only in a few MSS.

Δανιήλ, ὁ, indec. *Daniel*, Heb. דָּנִיֵּאל v. דָּנִיֵּאל, (a judge from God,) pr. name of the celebrated Jewish prophet who lived and wrote at Babylon in the time of the captivity. Mat. xxiv. 15. Mark xiii. 14.

Δεκάπολις, εως, ἡ, (δέκα, πόλις,) *Decapolis*, i. e. the ten cities, a region so called embracing ten cities, all excepting Scythopolis lying in the country east of the Jordan. Pliny and Ptolemy agree as to eight, viz. Scythopolis, Hippos, Gadara, Dion, Pella, Gerasa, Philadelphia, Canatha; to these Pliny adds Damascus and Raphana; but Ptolemy with more probability Capitolias; and Josephus also excludes Damascus when he calls Scythopolis the largest city of the Decapolis. Plin. H. N. v. 19. Ptol. Geogr. v. 17. Jos. B. J. iii. 9, 7.—In N. T. Mat. iv. 25. Mark v. 20. vii. 31. See Rosenm. Bibl. Geog. II. ii. p. 11. Reland. Palest. p. 203.

Δερβατος, ου, ὁ, *Derbe*. Acts xx. 4.

Δέρβη, ης, ἡ, a city of Lycaonia in Asia Minor, situated within the confines of Isauria. Acts xiv. 6, 20. xvi. 1.

Δημάς, ᾱ, ὁ, *Demas*, a man who was for a time associated with Paul, but afterwards deserted him at Rome. Col. iv. 14. Philem. 24. 2 Tim. iv. 10.

Δημήτριος, ου, ὁ, *Demetrius*.

1. A silversmith at Ephesus, Acts xix. 24, 38.

2. A Christian mentioned with commendation, 3 John 12.

Διονύσιος, ου, ὁ, *Dionysius*, an Areopagite of Athens, converted under Paul's preaching, Acts xvii. 34.

Διοτρεφής, ἑος, οὗς, ὁ, (Διός gen. of Ζεὺς and τρέφω,) *Diotrephes*, pr. name, 3 John 9.

Δρουσίλλα, ης, ἡ, *Drusilla*, youngest daughter of Herod Agrippa I., sister of the younger Agrippa and of Bernice, celebrated for her beauty. She was first betrothed to Epiphanes, prince of Comagena; but was afterwards married to Azizus, king of Emessa, whom Felix persuaded her to abandon in order to become his wife. Acts xxiv. 24.—See Jos. Ant. xix. 9, 1. xx. 7, 1, 2.

Ε.

Ἐβέρ, ὁ, indec. *Eber* or *Heber*, Heb. עֶבֶר, (over, beyond,) one of Abraham's ancestors, Luke iii. 35. Comp. Gen. x. 21, 24, 25.

Ἐζεκίας, ου, ὁ, *Hezekiah*, Heb. יְהִיָּה or יְהִיָּה, (strength from Jehovah,) king of Judah, Mat. i. 9, 10. See 2 Kings xviii—xx. 2 Chron. xxix—xxx. 1s. xxxvi—xxxviii.

Ἐλαμίτης, ου, ὁ, an *Elamite*, an inhabitant of Elam or Elymais, a region of Persia near the extremity of the Persian gulf, between Media and Babylonia, and forming part of the district of Susiana or the modern Khusistan, of which Susa was the capital; Acts ii. 9. Comp. 1s. xxi. 2. Jer. xlix. 34. seq. Dan. viii. 2.—See Rosenm. Bibl. Geogr. I. i. p. 300. seq.

Ἐλεάζαρ, ὁ, indec. *Elezar*. Heb. עֲלֵעָזָר, (God his helper,) pr. name of a man. Mat. i. 15. bis.

Ἐλιακίμ, ὁ, indec. *Eliakim*, Heb. עֲלִיָּאִקִּים, (God appointed,) pr. name of a man, Mat. i. 13. bis. Luke iii. 30.

Ἐλιέζερ, ὁ, indec. *Eliezer*, Heb. עֲלֵיָּעֶזֶר, (God his help,) pr. name of a man, Luke iii. 29.

Ἐλιούδ, ὁ, indec. *Eliud*, pr. name of a man, Mat. i. 14, 15; prob. comp. from Heb. הָאֱלֹהִים God, תִּפְּחֵן praise, but not found in O. T.

Ἐλισάβετ, ἡ, indec. *Elizabeth*, Hebrew עֲלִישֶׁבֶת, (God is her oath,) *Elisheba*, Ex. vi. 23. the wife of Zacharias, and mother of John the Baptist, Luke i. 5, 7, 13, 24, 36, 40, 41 bis, 57.—Comp. prob. from Heb. הָאֱלֹהִים God, and עֲבַד to swear, or עֲבַד to satiate; not found in O. T.

Ἐλισσαῖος, ου, ὁ, *Elisha*, Heb. עֲלִישָׁה, (God his deliverance,) the celebrated prophet of the O. T. Luke iv. 27. See 1 Kings xix. 16. seq. 2 Kings ii., iv. seq. xiii. 14. seq.

Ἐλμοδάμ, ὁ, indec. *Elmodam*, pr. name of a man, Luke iii. 28.

Ἐμμαούς, ἡ, *Emmaus*, a village sixty furlongs, or about seven miles and a half, from Jerusalem, probably in a northern direction, Luke xxiv. 13. The supposed site is still pointed out, with ruins of some extent; see Rosenm. Bibl. Geogr. II. ii. 198. Jos. B. J. vii. 6, 6. χωρίον ὃ καλεῖται μὲν Ἀμμαοῦς, ἀπέχει δὲ τῶν Ἱεροσολύμων σταδίων ἐξήκοντα.—Another Emmaus lay in the plain of Judah, towards Joppa, and was called by the Romans Nicopolis; it is not mentioned in N. T.,

but often elsewhere, as 1 Mac. iii. 40. Jos. Ant. xiv. 11, 2. B. J. ii. 20, 4.

Ἐμμόρ, ὁ, indec. *Emmor*, Heb. עֲמֹר, (ass,) *Hamor*, Acts vii. 16. Comp. Gen. xxxiii. 19. Josh. xxiv. 32.—On the difficulty in Acts i. c. see Kuinoel and Olshausen in loc.

Ἐνώς, ὁ, indec. *Enos*, Heb. עֵנוֹשׁ, (man,) pr. name of a man, Luke iii. 38. comp. Gen. iv. 26.

Ἐνώχ, ὁ, indec. *Enoch*, Heb. עֵנוֹךְ, (dedicated,) the patriarch who walked with God, Luke iii. 37. Heb. xi. 5. Jude 14. Comp. Gen. v. 8. seq.

Ἐπαίνετος, ου, ὁ, *Epenetus*, a Christian, Rom. xvi. 5.

Ἐπαφρόδης, ᾱ, ὁ, *Eraphras*, a Christian, Col. i. 7. iv. 12. Philem. 23. This name is not probably contracted from Ἐπαφρόδιτος, q. v. both designating the same person.

Ἐπαφρόδιτος, ου, ὁ, *Eraphroditus*, a Christian, the companion and helper of Paul, Phil. ii. 25. iv. 18. Comp. in Ἐπαφράς.

Ἐραστος, ου, ὁ, (ἐράω,) *Erastus*, pr. name of a Christian, Acts xix. 22. Rom. xvi. 23. 2 Tim. iv. 20.

Ἑρμάς, ᾱ, ὁ, *Hermas*, pr. name of a Christian, Rom. xvi. 14.

Ἑρμογένης, εος, ους, ὁ, *Hermogenes*, pr. name of a man who deserted Paul, 2 Tim. i. 15.

Ἑσλί, ὁ, indec. *Esli*, pr. name of a man, Luke iii. 25.

Ἑσρόμ, ὁ, indec. *Esrom*, Heb. עֶסְרֹם, (walled in,) *Hezeron*, pr. name of the grandson of Judah, Mat. i. 3. bis. Luke iii. 35. Comp. 1 Chron. ii. 5.

Εὐβουλος, ου, ὁ, *Eubulus*, pr. name of a Christian, 2 Tim. iv. 21.

Εὐνίκη, ἡ, *Eunice*, pr. name of the mother of Timothy, 2 Tim. i. 5.

Εὐδοία, ας, ἡ, *Euodia*, pr. name of a female Christian, Phil. iv. 2.

Εὐτυχος, ου, ὁ, *Eutychus*, pr. name of a youth, Acts xx. 9.

Εὐφράτης, ου, ὁ, *Euphrates*, Heb. הַנְּהַר Gen. ii. 14. a large and celebrated river of western Asia, rising in the mountains of Armenia, and flowing through Syria and Mesopotamia into the Persian gulf. Rev. ix. 14. xvi. 12. See Calmet, art. *Babylonia*.

*Ἐφεσος, ου, ἡ, *Ephesus*, a celebrated city, the capital of Ionia, on the western coast of Asia Minor, between Smyrna and Miletus. It contained a temple of Diana so splendid as to be reckoned one of the seven wonders of the world. When this was burned by the fool Herostratus in A.C. 356, in order to immortalize his name, it was rebuilt at the common expense of all Greece. See Pausan. vii. 2. Pliny v. 37. Strabo xiv. 948. Here was also gathered one of the chief Christian churches of the apostolic age. Acts xviii. 19, 21, 24. xix. 1, 17, 26. xx. 16, 17. 1 Cor. xv. 32. xvi. 8. Eph. i. 1. 1 Tim. i. 3.

2 Tim. i. 18. iv. 12. Rev. i. 11. See Calmet, art. *Ephesus*.

Ἐφραΐμ, ὁ, indec. *Ephraim*, Heb. יִזְרְעֵל, in N. T. pr. name of a town or city, John xi. 54. Eusebius says it was eight Roman miles north of Jerusalem, while Jerome, with more probability, makes the distance twenty Roman miles, Onomast. in voc. Josephus mentions Ephraim and Bethel as being small towns, apparently near each other, B. J. iv. 9, 9. Comp. 2 Sam. xiii. 23. 2 Chron. xiii. 19. Reland, *Palæst.* p. 765. Rosenm. B. Geogr. II. ii. p. 148.

Z.

Ζαβουλών, ὁ, *Zabulon*, Heb. זְבֻלֹן (dwelling,) pr. name of the tenth son of Jacob, born of Leah, Gen. xxx. 20. In N. T. meton. *the tribe of Zabulon*, Mat. iv. 13, 15. Rev. vii. 8.

Ζακχαῖος, ου, ὁ, *Zaccheus*, Heb. probably זַכָּי (pure,) pr. name of a chief publican, Luke xix. 2, 5, 8. Comp. Jahn, § 242.

Ζαρά, ὁ, indec. *Zara*, Heb. זָרָה (dawn, rising,) pr. name of a son of Judah by Thamar, Mat. i. 3. Comp. Gen. xxxviii. 30.

Ζαχαρίας, ιου, ὁ, *Zacharias*, Heb. זַכְרְיָהוּ (God-remembered,) *Zechariah*, pr. name of two men in N. T.

1. The father of John the Baptist, a priest of the class of Abia; see Ἀβιά. Luke i. 5, 12, 13, 18, 21, 40, 59, 67. iii. 2.

2. A person killed in the temple, Mat. xxiii. 35. Luke xi. 51. *Ζαχαρίου υἱοῦ Βαραχίου*. The allusion is probably to Zechariah the son of Jehoiada, (prob. also called Barachias,) who was stoned by order of Joash, 2 Chron. xxiv. 20. seq.

Others refer it to the prophet Zechariah, son of Barachiah, Zech. i. 1: but history gives no account of his death. Others again make the reference to Zacharias the son of Baruch, who was slain by the Zelotæ in the temple just before the destruction of Jerusalem, Jos. B. J. iv. 5, 4; but the aor. *ἔφονεύσατε* is against this supposition. See Olshausen on Mat. l. c.

Ζεβεδαῖος, ου, ὁ, *Zebeder*, Heb. זְבֵדִי *Zabdi*, i. q. תְּהִיָּה (Jehovah's gift,) pr. name of the husband of Salome, and father of James and John, Mat. iv. 21 bis. x. 2. xx. 20. xxvi. 37. xxvii. 56. Mark i. 19, 20. iii. 17. x. 35. Luke v. 10. John xxi. 2.

Ζηνᾶς, ᾧ, ὁ, *Zenas*, prob. a Christian teacher, Tit. iii. 13.

Ζοροβάβελ, ὁ, indec. *Zorobabel*, Hebrew זְרֹבָבֶל *Zerubbabel*, pr. name of the leader of the first body of Jewish exiles from Babylon to Jerusalem, Mat. i. 12, 13. Luke iii. 27. Comp. Ezra ii. 2. iii. 2, 8. 1 Chron. iii. 19.

H.

Ἠλί or Ἠλεί, ὁ, indec. *Heli*, Heb. הֵלִי *Eli*, pr. name of the father of Joseph, Luke iii. 23.

Ἠλίας, ου, ὁ, *Elias*, Heb. אֵלִיָּהוּ and אֵלִיָּה (my God is Jehovah,) *Elijah*, the celebrated prophet of the O. T. and the expected forerunner of the Messiah, Mat. xvii. 12. Mark ix. 13. Luke i. 17. iv. 25, 26. al. See 1 Kings xvii. seq. Mal. iii. 23. [iv. 5.]

Ἠρ, ὁ, indec. *Er*, Heb. אֶר (awake,) pr. name of a man, Luke iii. 28.

Ἡρώδης, ου, ὁ, *Herod*, pr. name of four persons in N. T., Idumeans by descent, who were successively invested by the Romans with authority over the Jewish nation in whole or in part. Their history is related chiefly by Josephus, as cited below. Comp. also Noldius, de Vita et Gestis Herodum, appended to Joseph. Opp. tom. ii. ed. Haverc. Relandi, *Palæst.* p. 174. seq. Schlosser, *Gesch. der Familie Herodes*, Leipz. 1818.

1. *Herod*, surnamed *the Great*, Mat. ii. 1, 3, 7, 12, 13, 15, 16, 19, 22. Luke i. 5. He was the son of Antipater, an Idumean in high favour with Julius Cæsar, and at the age of fifteen was made procurator of Galilee, in which he was confirmed (700)

by Antony with the title of tetrarch, about B.C. 41. Being driven out by the opposite faction, he fled to Rome, where, by the influence of Antony, he was declared king of Judea. He now collected an army, recovered Jerusalem, and extirpated the Maccabean family, B.C. 37. After the battle of Actium he joined the party of Octavius, who confirmed him in his possessions. He now rebuilt and decorated the temple of Jerusalem, built and enlarged many cities, especially Cesarea, and erected theatres and gymnasia in both these places. He was notorious for his jealousy and cruelty, having put to death his own wife Mariamne and her two sons Alexander and Aristobulus. He died A.D. 2, aged seventy years, after a reign of about forty years as king. See Jos. Ant. xiv. 9. seq. xv. 6. seq. xvi. 5. seq. et al. Jos. B. J. lib. i. passim.—It was near the close of his life that Jesus was born, and the massacre of infants took place in Bethlehem, Mat. ii. 16. comp. Macrob. Saturn. ii. 4. At Herod's death, half his kingdom, viz. Idumea, Judea, and Samaria, was given by Augustus to his son Archelaus with the title of ethnarch, see in Ἀρχέλαος,—the remaining half being divided between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs, Jos. Ant.

xviii. 5, 1. the former having Galilee and Perea, and the latter Batanea, Trachonitis, and Auranitis (now Haouran). Luke iii. 1. Jos. Ant. xvii. 11, 4.

2. *Herod Antipas*, Ἀντίπας, often called *Herod the Tetrarch*, Mat. xiv. 1, 3, 6 bis. Mark vi. 14, 16, 17, 18, 20—22. viii. 15. Luke iii. 1, 19 bis. viii. 3. ix. 7, 9. xiii. 31. xxiii. 7 bis, 8, 11, 12, 15. Acts iv. 27. xiii. 1. He was the son of Herod the Great by Malthace, and own brother to Archelaus, Jos. Ant. xvii. 1, 3. After his father's death, Augustus gave him Galilee and Perea, with the title of tetrarch, Luke iii. 1. comp. above; whence also he is called by the very general title βασιλεύς, Mat. xiv. 9. Mark vi. 14. He first married a daughter of Aretas, whom he dismissed on becoming enamoured of Herodias; see in Ἀρέτας. This latter, his own niece and the wife of his brother Philip Herod, he induced to leave her husband and live with him; and it was for his bold remonstrance on this occasion that John the Baptist was put to death, through the arts of Herodias. (Mark vi. 17. seq. al.) Herod went to Rome at the instigation of Herodias, to ask for the title and rank of king; but was there accused before Caligula at the instance of Herod Agrippa, her own brother, and banished with her to Lugdunum (Lyons) in Gaul, about A.D. 41. His territories were given to Herod Agrippa. Jos. Ant. xviii. 5 & 7.—In Mark viii. 15. Ἡρώδης is put collectively for Ἡρωδιανοί, q. v.

3. *Herod Agrippa*, the elder, called by Josephus only Ἀγρίππας, Acts xii. 1, 6, 11, 19—21. xxiii. 35. He was grandson of Herod the Great and Mariamne, and son of Aristobulus. On the accession of Caligula he received with the title of king the provinces which had belonged to his uncle Philip and to Lysanias. See above in No. 1. and in Ἀβιλήνῃ. To these were added those of

Herod Antipas, see in No. 2; and Claudius afterwards gave him, in A.D. 43, all those parts of Judea and Samaria which had belonged to Herod the Great. He died suddenly and miserably at Caesarea, A.D. 44. Acts xii. 21. Jos. Ant. xviii. 5. seq. xix. 4. seq.

4. *Herod Agrippa*, the younger, called in N. T. and by Josephus only Agrippa, Ἀγρίππας, Acts xxv. 13, 22—24, 26. xxvi. 1, 2, 7, 19, 27, 28, 32. He was the son of the elder Herod Agrippa, and at his father's death received from Claudius the kingdom of Chalcis, which had belonged to his uncle Herod, he being then seventeen years old. In A.D. 53 he was transferred with the title of king to the provinces which his father at first possessed, viz. Batanea, Trachonitis, Auranitis, and Abilene, to which other cities were afterwards added. It was before him that Paul was brought by Festus. Jos. Ant. xix. 9. xx. 5, 2. xx. 6 & 7.

Ἡρωδιάς, ἄδος, ἡ, *Herodias*, granddaughter of Herod the Great, and sister of Herod Agrippa the elder. She was first married to her uncle Philip, (Herod,) but left him to live with Herod Antipas. See in Ἡρώδης No. 2.—Mat. xiv. 3, 6. Mark vi. 17, 19, 22. Luke iii. 19.

Ἡρωδίων, ὠνος, ὁ, *Herodion*, a Christian whom Paul calls his kinsman, συγγενής, Rom. xvi. 11.

Ἡσαίας, ου, ὁ, *Esaias*, Heb. יְהוֹשָׁפָט (Jehovah's deliverance) *Isaiah*, the celebrated Hebrew prophet, Mat. iii. 3. iv. 14. Mark vii. 6. al.—Meton. for the book of *Isaiah*, Acts viii. 28, 30.

Ἡσαῦ, ὁ, indec. *Esau*, Heb. עֵשָׂו (hairy,) pr. name of the elder son of Isaac and brother of Jacob, the ancestor of the Edomites, Rom. ix. 13. Heb. xi. 20. xii. 16. See Gen. xxv. 25. seq. xxvii. 6. seq.

Θ.

Θαδδαῖος, ου, ὁ, *Thaddeus*, a surname of the apostle Jude, also called Lebbeus, the brother of James the Less. Matt. x. 3. Mark iii. 18. Comp. Luke vi. 16.

Θάμαρ, ἡ, indec. *Thamar*, Heb. תָּמָר (palm-tree,) the widow of Er, Mat. i. 3. See Gen. xxxviii.

Θάρα, ὁ, indec. *Thara*, Heb. תֶּרַח *Terah*, pr. n. of the father of Abraham, Luke iii. 34. See Gen. xi. 24. seq. Josh. xxiv. 2.

Θεόφιλος, ου, ὁ, *Theophilus*, pr. name of a person of distinction, κράτιστος, to whom Luke inscribed his Gospel and the book of Acts, Luke i. 3. Acts i. 1. Elsewhere unknown.

Θεσσαλονικεύς, ἑως, ὁ, a *Thessalonian*, Acts xx. 4. xxvii. 2. 1 Thess. i. 1. 2 Thess. i. 1.

Θεσσαλονίκη, ης, ἡ, *Thessalonica*, now *Saloniki*, a city of Macedonia at the head of the Sinus Thermaicus. It was anciently called *Therma*, but was named by Cassander Thessalonica, after his wife, the daughter of Philip. Under the Romans it was the capital of one of the four divisions of Macedonia, and the usual station of (701)

a Roman prætor and quæstor. The Jews had here a synagogue; and it was to the Church gathered here that Paul wrote his earliest epistles. Acts xvii. 1, 11, 13. Phil. iv. 16. 2 Tim. iv. 10.—Comp. Diod. Sic. xix. 52. Strabo vii. p. 509. Liv. xlv. 29. Rosenm. Bibl. Geogr. iii. p. 395. seq.

Θενδᾶς, ᾧ, ὁ, *Theudas*, an impostor who excited tumult among the Jews, Acts v. 36. He is probably to be placed during the interregnum after the death of Herod the Great, when Judea was disturbed by frequent seditions; see Jos. Ant. xvii. 10. seq. Judas, too, who came after him, (Acts v. 37.) appeared under Cyrenius and Coponius, A. D. 6—9; see Jos. Ant. xviii. 1, 1. xx. 5, 2.—Josephus mentions another Theudas, an impostor, under Claudius, while Cuspius Fadus was procurator of Judea, about A.D. 45.

Θυάτειρα, ων, τὰ, *Thyatira*, a city of Asia Minor, anciently called Pelopia and Euhippia, (Plin. v. 29.) now *Akhisar*, situated on the confines of Lydia and Mysia, near the river Lycus, between Sardis and Pergamus. Acts xvi. 14. Rev. i. 11. ii. 18, 24. It was famous for the art of dyeing purple; comp. the inscription found there, in Kuinoel on Acts i. c. See Rosenm. Bibl.

Geogr. I. ii. p. 179, 221. seq. Miss. Herald, 1821, p. 251.

Θωμάς, ᾧ, ὁ, *Thomas*, (Heb. תאם twin,) one of

the twelve apostles, also called Δίδυμος, q. v. Mat. x. 3. Mark iii. 18. Luke vi. 15. John xi. 16. xiv. 5. xx. 24, 27—29. xxi. 2. Acts i. 13.

I.

Ἰάειρος, ου, ὁ, *Jairus*, Heb. יאיר, (he gives light,) *Jair*, an officer of a synagogue, Mark v. 22. Luke viii. 41.

Ἰακώβ, ὁ, indec. *Jacob*, Heb. יעקב i. c. heel-catcher, supplanter, Gen. xxv. 26. xxvii. 36. pr. name of two persons in N. T. a) The patriarch of the Jewish nation, Mat. i. 2. Luke xiii. 28. Acts vii. 8, 12, 14. al. Trop. for the posterity of *Jacob*, the Jewish people, Rom. xi. 26. b) The father of Joseph the husband of Mary, Mat. i. 15, 16. Josephus writes the name Ἰάκωβος, Ant. i. 18, 1. seq.

Ἰάκωβος, ου, ὁ, i. q. Ἰακώβ, q. v. *James*, pr. name of two of the apostles:

1. *James the son of Zebedee*, the elder, own brother of John, Mat. iv. 21. x. 2. Mark iii. 17. Acts i. 13. al. He was put to death by the elder Herod Agrippa about A.D. 44. Acts xii. 2.

2. *James the Less*, ὁ μικρός, Mark xv. 40. the brother of Jude, (Ἰούδας ὁ ἀδελφὸς τοῦ Ἰακώβου, Jude 1. Acts i. 13. Luke vi. 16.) and like him the son of Mary, sister to our Lord's mother, and wife of Clopas or Alpheus, Mat. xiii. 55. xxvii. 56. Luke xxiv. 10. comp. John xix. 26; hence called the son of Alpheus, Mat. x. 3. Mark iii. 18. Acts i. 13; and also the brother, i. e. kinsman of our Lord, ὁ ἀδελφὸς τοῦ Κυρίου, Gal. i. 19. Mat. xiii. 55. So also Acts xii. 17. xv. 13. xxi. 18. Gal. ii. 9, 12; and according to all tradition, 1 Cor. xv. 7. James i. 1. According to Josephus, Ant. xx. 9, 1. James ὁ ἀδελφὸς Ἰησοῦ τοῦ λεγομένου Χριστοῦ, was put to death by Ananias the high-priest after the death of Festus, and before the arrival of his successor Albanus, about A.D. 62. Others unnecessarily suppose James the apostle, James the brother of Jude, and James the brother of our Lord, to be three different persons.

Ἰαμβρήης, οὔ, ὁ, *Jambres*, see Ἰαννῆς.

Ἰαννά, ὁ, indec. *Janna*, pr. name of a man, Luke iii. 23.

Ἰαννῆς, οὔ, ὁ, *Jannes*, and Ἰαμβρήης *Jambres*, names of two of the Egyptian magicians who withstood Moses, 2 Tim. iii. 8. comp. Ex. vii. 11. seq. Not found in O. T. but derived by Paul from tradition, which is also preserved in the Targums, Talmud, and Rabbins. See Buxtorf, Lex. Rab. Talm. 945. Fabric. Cod. Pseud. V. T. i. p. 816. Plin. H. N. xxxi. 1.

Ἰάρεδ, ὁ, indec. *Jared*, Heb. ירד, (descent,) pr. name of a man, Luke iii. 37.

Ἰάσων, ονος, ὁ, *Jason*, a kinsman of Paul, Rom. xvi. 21. and his host at Berea, Acts xvii. 5—7, 9.

Ἰδουμαία, ας, ἡ, *Idumea*, only Mark iii. 8. Heb. ידומא and ידומא, the land of Edom or Mount Seir, the name *Idumea* being the softened Greek pronunciation for ידומא, Jos. Ant. ii. 1, 1. This country lay to the S. E. of Palestine along the great valley, El Ghor, which extends from (702)

the Dead Sea to the gulf of Akaba, and chiefly on its eastern side, which is rough and mountainous. Here dwelt the descendants of Esau, who were always hostile to the Jews; they were conquered by David, 2 Sam. viii. 14; but were first completely subdued by John Hyrcanus about 125 B.C. Jos. Ant. xiii. 9, 1. During the Jewish exile they had taken possession of the southern parts of Palestine as far as Hebron, so that the later name *Idumea* includes also this region; comp. 1 Mac. v. 65. with Ez. xxxvi. 5. For a full description of the people and country, see Bibl. Repos. iii. p. 247. seq.

Ἰεζαβήλ, ὁ, indec. *Jezebel*, Heb. יזעביל, (prob. chaste,) comp. the modern Isabella, pr. name of the impious and idolatrous queen of Ahab, put in N. T. as the emblem of false and idolatrous teachers, Rev. ii. 20. Comp. 1 Kings xvi. 31. xviii. 4. xix. 2. xxi. 5. seq. 2 Kings ix. 30. seq.

Ἰεράπολις, εως, ἡ, *Hierapolis*, a city of Phrygia celebrated for its warm baths, now called *Bambuk Kulası*, Col. iv. 13. It was situated near the junction of the rivers Clydus and Meander, not far from Colosse and Laodicea. See Rosenm. Bibl. Geogr. I. ii. p. 207, 229.

Ἰερεμίας, ίου, ὁ, *Jeremiah*, Heb. ירמיה or ירמייה, (appointed of Jehovah,) a celebrated prophet of the O. T. Mat. ii. 17. xvi. 14. In Mat. xxvii. 9. text. rec., a quotation is referred to Jeremiah, διὰ Ἰερεμίου τοῦ προφήτου, which is not found in his writings, but in Zech. xi. 12, 13. Some MSS. here read Ζαχαρίου, others simply διὰ τοῦ προφήτου. See Olshausen in loc.

Ἰεριχώ, ἡ, indec. *Jericho*, Heb. יריחו, pr. name of a city in the tribe of Benjamin, about 20 miles east of Jerusalem, and 5 from the Jordan, situated at the foot of the mountains which border the valley of the Jordan and Dead Sea. It was destroyed by Joshua, Josh. vi. 26. but was afterwards rebuilt, 1 Kings xvi. 34. and became the seat of schools of the prophets, 2 Kings ii. 5. 15. The land around Jericho was exceedingly fertile, abounding in palm-trees and roses, (יריחו רח, πόλις φοινίκων, city of palm-trees, Deut. xxxiv. 3. ὡς φυτὰ ῥόδου ἐν Ἰεριχῷ, Ecclus. xxiv. 14.) and yielding large quantities of the opobalsam, or balsam of Gilead, so highly prized in the east. Jos. Ant. iv. 6, 1. Ἰεριχὼ πόλις εὐδαίμων αὐτῇ, φοινικὰς τε φέρειν ἀγαθὴν, καὶ βάλαμον νεμομένην, comp. Calmet, art. *Balsam*. Its site is now occupied by an inconsiderable village called *Richa*. See Reland, Palæst. p. 829. Rosenm. Bibl. Geogr. II. ii. p. 153. seq. Calmet, art. *Jericho*.—Mat. xx. 29. Mark x. 46. bis. Luke x. 30. xviii. 35. xix. 1. Heb. xi. 30.

Ἰεσσαί, ὁ, indec. *Jesse*, Heb. יסאי, (rich,) pr. name of the father of David, Mat. i. 5, 6. Luke iii. 32. Acts xiii. 22. Rom. xv. 12.

Ἰεφθαί, ὁ, indec. *Jephthah*, Heb. יפתח, (he deli-

vered,) a leader, $\epsilon\pi\epsilon\iota$, of Israel, whose rash vow fell upon his daughter, Heb. xi. 32. See Judg. xi., xii.

$\text{Ἰεχονίας, ου, ὁ, Jechonias, Heb. יְחֹנָיָה, (Jehovah appointed,) Jehoiachin, also written יְחִזְקִיָּה and יְחִיָּה Jechoniah, a king of Judah about 600 B.C., son of Jehoiachim and grandson of Josiah, Mat. i. 11, 12. Comp. 1 Chron. iii. 15, 16. 2 Kings xxiv. 8. seq. 2 Chron. xxxvi. 8. seq. 2 Kings xxv. 27. In Mat. i. c. he is said to be the son of Josiah; the name of Jehoiachim, Ἰωακείμ, being omitted in the genealogy in text. receipt, though found in MSS.$

$\text{Ἰκόνιον, ου, τό, Iconium, a large and populous city of Asia Minor, now Koniah. It lay near the confines of Phrygia, Lycaonia, and Pisidia, and is assigned to Phrygia, Xen. An. i. 2, 1. to Lycaonia, Strabo xii. p. 365. Plin. H. N. v. 27. to Pisidia, Amm. Marc. xiv. 6; probably on account of the shifting boundaries of these provinces. Acts xiii. 51. xiv. 1, 19, 21. xvi. 2. 2 Tim. iii. 11.$

$\text{Ἰλλυρικόν, ου, τό, Illyricum, now Illyria, a country of Europe on the eastern shore of the Adriatic gulf, north of Epirus and west of Macedonia. Dalmatia formed a part of it, Rom. xv. 19.$

$\text{Ἰώππη, ης, ἡ, Joppa, so in N. T. and Josephus, in classic writers Ἰώππη, Heb. יָפוֹ or יַפְּפו Japho, now Jaffa, a celebrated and very ancient city and port of Palestine on the Mediterranean, about W. N. W. of Jerusalem. Acts ix. 36, 38, 42, 43. x. 5, 8, 23, 32. xi. 5, 13.—Sept. Josh. xix. 46. Jos. B. J. i. 20, 3. Strabo xvi. 2, 28. See Reland, Palest. p. 864. Rosenm. Bibl. Geogr. II. ii. p. 339.$

$\text{Ἰορδάνης, ου, ὁ, Jordan, Heb. יַרְדֵּן, now El Sheriat, i. e. the ford, the largest and most celebrated river of Palestine. It takes its rise not far from the village Paneas or Banias, near Cæsarea Philippi, and is joined by another stream which rises in the higher parts of the adjacent Antilibanus. After a course of about 15 miles, it passes through the lake or marsh of Merom or Samochon, and after flowing about the same distance further falls into the lake of Tiberias or sea of Galilee. Leaving this lake, it flows through a fertile valley of considerable width into the Dead Sea, receiving in its course some minor streams. The great valley of the Jordan has been ascertained by Burckhardt to be continued from the Dead Sea to the eastern branch of the Arabian gulf or Red Sea; so that it is highly probable that the Jordan originally pursued its course to that gulf, until the convulsions which destroyed Sodom and Gomorrah, and the subsequent filling up of the bottom of the valley by the drifting sand, caused the stoppage of its waters. Between the two large lakes, the average breadth of the Jordan is from 60 to 80 feet, and its depth about 10 or 12. It has double banks, i. e. those of its usual channel, and others at the distance of 40 or 50 rods on each side. The low ground within the higher banks is overgrown with reeds and trees, affording a covert for numerous wild beasts. The stream of the Jordan is rapid, and its waters turbid. It is subject to$

floods, which sometimes, though not often, rise above its usual channel and overflow the space within its higher banks. Mat. iii. 5, 6, 13. iv. 15, 25. xix. 1. Mark i. 5, 9. iii. 8. x. 1. Luke iii. 3. iv. 1. John i. 28. iii. 26. x. 40. See Reland, Palest. p. 270. seq. Rosenm. Bibl. Geogr. II. i. 196. seq. Calmet, p. 232, 414, 577. Bibl. Repos. ii. p. 775. seq.

$\text{Ἰουδαία, ας, ἡ, (fem. of Ἰουδαῖος, supp. γῆ,) Judea, Heb. יְהוּדָה, pr. name strictly of the territory of the tribe of Judah, but usually employed in a broader sense. Under David it denoted the territories of Judah and Benjamin, Josh. xi. 21. coll. ver. 16. 2 Sam. v. 5. 1 Chron. xxi. 5. So after the secession of the ten tribes, it was applied to the dominions of the kingdom of Judah, in distinction from that of Israel, and of course included the whole southern part of Palestine. After the captivity, as most of the exiles who returned were of the kingdom of Judah, the name Judea (Judah) was given generally to the whole of Palestine west of the Jordan, Hag. i. 1, 14. ii. 2. Under the Romans, in the time of Christ, Palestine was divided into Galilee, Samaria, and Judea, (John iv. 4, 5.) which last included the whole southern part west of the Jordan, and constituted a portion of the kingdom of Herod the Great. It then belonged to Archelaus, (q. v.) but was afterwards made a Roman province dependent on Syria, and governed by procurators, see in Ἡγεμὼν. For a time also portions of it belonged to Herod Agrippa the elder, comp. in Ἡρώδης, No. 3. See Jos. B. J. iii. 3, 5. Reland, Palest. p. 31, 174, 178. Jahn, § 25. Rosenm. Bibl. Geogr. II. ii. p. 149.—Mat. ii. 1, 5, 22. iii. 1. iv. 25. xix. 1. Luke i. 65. al. Meton. *people of Judea*, Mat. iii. 5.$

$\text{Ἰούδας, α, ὁ, Judas, Heb. יְהוּדָה, (renowned,) Sept. Ἰούδα, Judah, pr. name of eight persons in N. T.$

1. *Judah*, the fourth son of Jacob, and head of the tribe of Judah, Mat. i. 2, 3. Luke iii. 33. Meton. for the tribe or posterity of Judah, Mat. ii. 6. bis. Luke i. 39. Heb. vii. 14. Rev. v. 5. vii. 5. So οἶκος Ἰουδα, the house, i. e. kingdom of Judah, opp. to that of Israel, Heb. viii. 8.

2, 3. *Judas or Judah*, two of the ancestors of Jesus, elsewhere unknown, Luke iii. 26, 30.

4. *Jude*, an apostle, called also *Lebbeus* and *Thaddeus*, brother of James the Less and cousin of our Lord, see in Ἰάκωβος 2. He also wrote the Epistle of Jude. Mat. xiii. 55. Mark vi. 3. Luke vi. 16. John xiv. 22. Acts i. 13. Jude 1. Comp. Mat. x. 3.

5. *Judas*, surnamed *Iscaiot*, i. e. man of Kerioth, an apostle, and the traitor who betrayed our Lord. He seems previously to have been dishonest, though he enjoyed the confidence of the other apostles, comp. John xii. 6. On the manner of his death, see in ἀπάγχω. Mat. x. 4. xxvi. 14, 25, 47. xxvii. 3. Mark iii. 19. xiv. 10, 43. Luke xxii. 3, 47, 48. John vi. 71. xii. 4. xiii. 2, 26, 29. xviii. 2, 3, 5. Acts i. 16, 25.

6. *Judas*, surnamed *Barsabas*, a Christian teacher sent from Jerusalem to Antioch with Paul and Barnabas, Acts xv. 22, 27, 32.

7. *Judas*, a Jew living in Damascus, with whom Paul lodged at his conversion, Acts ix. 11.

8. *Judas*, surnamed *the Galilean*, ὁ Γαλιλαῖος, Acts v. 37. So called also by Josephus, Ant. xviii. 1, 6. xx. 5, 2. B. J. ii. 8, 1. but likewise ὁ Γαλιωνίτης, Ant. xviii. 1, 1. In company with one Sadoe or Sadduceus, he attempted to raise a sedition among the Jews, but was destroyed by Cyrenius (Quirinus) then proconsul of Syria and Judea. See Josephus II. cc.

Ἰουλίᾱ, ας, ἡ, *Julia*, pr. name of a female Christian, Rom. xvi. 15.

Ἰούλιος, ου, ὁ, *Julius*, pr. name of the centurion who conducted Paul to Rome, Acts xxvii. 1, 3.

Ἰουνίας, α, ὁ, *Junias*, pr. name of a Jewish Christian, a kinsman and fellow-prisoner of Paul, Rom. xvi. 7.

Ἰουστος, ου, ὁ, *Justus*, 1. pr. name of a Christian at Corinth, with whom Paul lodged, Acts xviii. 7. Some read *τίτον* ὁν. Ἰούστον.

2. As surname, a) of Joseph called also Barsabas, nominated as an apostle, Acts i. 23. b) Of Jesus, a friend and fellow-labourer of Paul, Col. iv. 11.

Ἰσαάκ, ὁ, indec. *Isaac*, Heb. יִצְחָק, (derider,) pr. name of the son of Abraham by Sarah, Mat. i. 2. viii. 11. xxii. 32. al. Comp. Gen. xxi. seq.

Ἰσαχάρ, ὁ, indec. *Issachar*, Heb. יִשָּׁכָר, Keri יִשָּׁר, (purchased,) pr. name of the ninth son of Jacob by Leah, Gen. xxx. 18. Meton. for the tribe of Issachar, Rev. vii. 7.

Ἰσραήλ, ὁ, indec. *Israel*, Heb. יִשְׂרָאֵל, (wrestler with God,) a name given to Jacob after wrestling with the angel, Gen. xxxii. 24. seq. In N. T. spoken only in reference to his posterity, as ὁ οἶκος Ἰ., Mat. x. 6. Acts vii. 42. ὁ λαὸς Ἰ., Acts iv. 10. xiii. 17. οἱ υἱοὶ Ἰ., Acts vii. 23, 37. ix. 15. al. So genr. *Israel* for the Israelites, the children of Israel, spoken in O. T. of the kingdom of Israel in opp. to that of Judah; but in N. T. applied to all the descendants of Israel then remaining, and synonymous after the exile with οἱ Ἰουδαῖοι, see in Ἰουδαῖος b. Mat. ii. 6, 20, 21. viii. 10. xv. 31. Rom. x. 1, 19.

Ἰταλία, ας, ἡ, *Italy*, Acts xviii. 2. xxvii. 1, 6. Heb. xiii. 24.

Ἰταλικός, ἡ, ὁν, *Italian*, sc. σπείρα, q. v. Acts x. 1.—Arr. Tactic. p. 73. 5. Comp. Wetstein, N. T. in loc.

Ἰτουραία, ας, ἡ, *Iturea*, a region of which the exact situation is doubtful, though it made part of Coele-Syria, Plin. H. N. v. 23. Luke iii. 1. Φιλιππου τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνιτιδος χώρας, *Philip being tetrarch of Iturea and Trachonitis*. But Josephus describes Philip's tetrarchy as composed of Trachonitis, Batanea, and Auranitis, without any mention of Iturea, Ant. xv. 10, 1. comp. xvii. 11, 4. B. J. ii. 6, 3. Hence Reland and others suppose Iturea to be the same with Auranitis, Rel. Palestina, p. 106. seq. Cellarii Notit. Orb. ii. lib. iii. c. 13. § 251. seq. According to Münster, de Reb. Itureor. p. 4. Iturea lay westward of Damascus, and eastward of Hamath, around Mount (704)

Hermon, whose δρυάδ this people inhabited. The Itureans were celebrated as skillful archers and daring robbers. Cic. Phil. ii. 44. xiii. 8. Virg. Georg. ii. 448. Lucan, Phars. vii. 230. 514. Strabo xvi. 2, 18. τὰ μὲν οὖν ὀρευνὰ ἔχουσι πάντα Ἰτουραῖοι τε καὶ Ἀραβες, κακούργοι πάντες. Heb. יְרֵךְ Gesen. Lex. s. voc. See Rosenm. Bibl. Geogr. II. ii. p. 5.

Ἰωθάμ, ὁ, indec. *Jotham*, Heb. יְהוָה, (Jehovah is perfect,) pr. name of a king of Judah, the son and successor of Uzziah, r. 759—743 b.c. Mat. i. 9. bis. See 2 Kings xv. 7, 32. seq. 2 Chron. xxvii.

Ἰωάννα, ης, ἡ, *Joanna*, fem. of Ἰωάννης, pr. name of the wife of Chusa, steward of Herod Antipas, Luke viii. 3. xxiv. 10.

Ἰωαννᾶς, ᾱ, ὁ, *Joannas*, i. q. Ἰωάννης, one of the ancestors of Jesus, Luke iii. 27.

Ἰωάννης, ου, ὁ, *John*, Heb. יְהוָה, (Jehovah-given,) *Johanan*, pr. name of four persons in N. T.

1. *John the Baptist*, Mat. iii. 1. the son of Zacharias and forerunner of Christ, beheaded by order of Herod Antipas, Luke i. 13, 60, 63. Mat. iii. 4, 13, 14. xiv. 2—4, 8, 10. al. seq. Comp. Jos. Ant. xviii. 5, 2.

2. *John* the apostle, the son of Zebedee, and brother of the elder James, especially beloved of our Lord, Mat. iv. 21. x. 2. xvii. 1. Mark i. 19, 29. Luke iii. 10. al. seq.

3. *John*, one of the 'kindred' of the high-priest, and a member of the Sanhedrim, once Acts iv. 6.

4. *John*, surnamed *Mark*, the companion of Paul and Barnabas, and writer of the second Gospel, only Acts xii. 12, 25. xiii. 5, 15. xv. 37.

Ἰώβ, ὁ, indec. *Job*, Heb. יוֹב, (ill-treated,) the patriarch of the O. T., whose afflictions and patience are celebrated in the book of Job. James v. 11.

Ἰωήλ, ὁ, *Joel*, Heb. יְהוָה, (Jehovah his God,) one of the minor Hebrew prophets, Acts ii. 16. Comp. Joel i. 1.

Ἰωνάν, ὁ, indec. *Jonan*, i. q. Ἰωνᾶς, one of the ancestors of Jesus, Luke iii. 30.

Ἰωνᾶς, ᾱ, ὁ, *Jonas*, Heb. דּוֹנָי, (dove,) *Jonah*, pr. name of two persons in N. T.

1. A noted prophet of the O. T., Mat. xii. 39—41. bis. xvi. 4, Luke xi. 29, 30, 32 bis. Comp. Jon. i. 1. seq.

2. The father of the apostle Peter, a fisherman, John i. 42. xxi. 15—17. Comp. in Βάπτισμα.

Ἰωράμ, ὁ, indec. *Joram*, Heb. יְהוָה, (Jehovah is high,) *Jehoram*, pr. name of a king of Judah, the son and successor of Jehoshaphat, r. 891—884 b.c. Mat. i. 8. bis. See 2 Kings viii. 16. seq.

Ἰωρέμ, ὁ, indec. *Jorim*, perhaps, i. q. Ἰωράμ, one of the ancestors of Jesus, Luke iii. 29.

Ἰωσαφάτ, ὁ, indec. *Josaphat*, Heb. יְהוָה, (Jehovah-judged,) *Jehoshaphat*, a pious king of Judah,

the son and successor of Asa, r. 914—889 B.C. Mat. i. 8. bis. See 1 Kings xv. 14. xxii. 41. seq.

Ἰωσήφ, ὁ, indec. *Jose*, i. q. Ἰωσήφ, one of the ancestors of Jesus, Luke iii. 29.

Ἰωσήφ, ὁ, indec. *Joses*, pr. name. a) Of a brother of James the Less, a kinsman of Jesus, Mat. xiii. 55. xxvii. 56. Mark vi. 3. xv. 40, 47. b) Of Barnabas, the companion of Paul, Acts iv. 36.

Ἰωσήφ, ὁ, indec. *Joseph*, Heb. יֵשׁוּעַ, (he will add,) pr. name of seven persons in N. T.

1. The patriarch, the eleventh son of Jacob, and head of the half-tribes of Manasseh and Ephraim, John iv. 5. Acts vii. 9, 13 bis, 14, 18. Heb. xi. 21, 22. Rev. vii. 8. φυλὴ Ἰωσήφ, put for the half-tribe of Ephraim, comp. ver. 6.

2. Three of the ancestors of Jesus, Luke iii. 24, 26, 30.

3. The husband of Mary the mother of Jesus, Mat. i. 16, 18—20, 24. ii. 13, 19. Luke i. 27. ii. 4, 16, 33, 43. iii. 23. iv. 22. John i. 46. vi. 42.—Act. Thom. § 2.

4. *Joseph* of Arimathea, a member of the Sanhedrim, βουλευτὴς, a disciple of Jesus, who assisted at his burial, Mat. xxvii. 57, 59. Mark xv. 43, 45. Luke xxiii. 50. John xix. 38.

5. *Joseph*, called also Barsabas and Justus, nominated as an apostle in the place of Judas, Acts i. 23.

Ἰωσίας, οὐ, ὁ, *Josias*, Heb. יְהוֹשָׁפָט, (whom Jehovah heals,) *Josiah*, pr. name of a pious king of Judah, the son and successor of Ammon, r. 642—611 B.C. Mat. i. 10, 11. See 2 Kings xxii. 1. seq. 2 Cor. xxxiv. xxxv.

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Καϊάφας, α, ὁ, *Caiaphas*, Aram. ܟܝܬܐܦܐ (depression, Buxt. Lex. Ch. 1076.) pr. name of a high-priest, Ἰωσήφ ὁ καὶ Καϊάφας, Jos. Ant. xviii. 2, 2. He was appointed by Valerius Gratus the predecessor of Pilate, A.D. 26, and deposed by Vitellius in A.D. 35, Jos. Ant. xviii. 4, 3. See in Ἀννας.—Mat. xxvi. 3, 57. Luke iii. 2. John xi. 49. xvi. 13, 14, 24, 28. Acts iv. 6.

Καῖν, ὁ, indec. *Cain*, Heb. קַיִן, (possession,) the first-born of Adam, and the first homicide, Heb. xi. 4. 1 John iii. 12. Jude 11. Comp. Gen. iv.

Καῖνάν, ὁ, indec. *Cainan*, Heb. קַיִן, [(possession,) pr. name, a) of a son of Enos, Luke iii. 37. comp. Gen. v. 9. seq. b) of a son of Arphaxad according to the Sept. Gen. x. 24. xi. 12; but not found in the Hebrew. Luke follows the Sept., iii. 36. where several MSS. omit Καῖνάν.

Καῖσαρ, ἀρως, ὁ, *Cæsar*, the surname of the Julian family at Rome, but applied, after Julius Cæsar, to his successors of the same family as the usual title of dignity. At a later period it became the title of the heir apparent. In N. T. the title *Cæsar* is applied to Augustus, Luke ii. 1; Tiberius, Luke iii. 1. xx. 22, 24, 25. al.; Claudius, Acts xi. 28; Nero, Acts xxv. 8. seq. Phil. iv. 22. Caligula, who succeeded Tiberius, is not mentioned.

Καῖσάρεια, ας, ἡ, *Cæsarea*, pr. name of two cities in Palestine.

1. *Cæsarea Philippi*, a city of Upper Galilee near the sources of the Jordan at the foot of Mount Hermon, called also *Paneas*. Mat. xvi. 13. Mark viii. 27. It was rebuilt and enlarged by Philip the tetrarch, and named in honour of himself and Tiberius, Jos. Ant. xviii. 2, 1. It bore afterwards for a time the name of *Neronias*, in honour of Nero, Jos. Ant. xx. 9, 4. It is generally supposed to have occupied the site of the ancient city called *Laish* or *Leshem*, Judg. xviii. 28. John xix. 47; and *Dan*, Judg. xviii. 2. At present the village Banias occupies the site of its ruins. See Rosenm. Bibl. Geogr. II. i. p. 197. ii. p. 13. Burekhardt, Travels in Syria, &c. p. 38. seq. Reland, Palæst. p. 918. seq.

2. *Cæsarea* of Palestine, on the coast of the Mediterranean, southward from Mount Carmel. Its ancient name was Στρατώνιος πύργος, Jos. Ant. xv. 9, 6. Strabo xvi. 2, 27. *Stratonis turris*, Plin. H. N. v. 13. Herod the Great rebuilt it with great splendour and strength, created an artificial harbour, and named it *Cæsarea*, in honour of Augustus, Jos. l. c. and xvi. 5, 1. Josephus calls it one of the largest cities in Palestine, and says the inhabitants were mostly Greeks, B. J. iii. 9, 1. It was the seat of the Roman procurator, and after the destruction of Jerusalem became the capital of Palestine. See Rosenm. Bibl. Geogr. II. ii. p. 326. seq. Reland, Palæst. 670. seq.—Acts viii. 40. ix. 30. x. 1, 24. xi. 11. xii. 19. xviii. 22. xxi. 8, 16. xxiii. 23, 33. xxv. 1, 4, 6, 13.

Κανᾶ, ἡ, indec. *Cana*, Heb. קַנָּא, a village of Galilee, a few miles N. E. of Nazareth. John ii. 1, 11. iv. 46. xxi. 2.—Jos. B. J. i. 17, 5.

Καναανίως, οὐ, ὁ, in some MSS. for Κανανίτης, q. v.—Act. Thom. § 1.

Κανδάκη, ης, ἡ, *Candace*, a name common to the queens of Ethiopia or Meroë in the age of Christ, Acts viii. 27. This country was then governed by females, Strabo, lib. xvii. p. 1134. B. p. 1175. D. Dio Cass. lib. liv. p. 335. Plin. H. N. vi. 29.

Καπερναούμ, ἡ, indec. *Capernaum*, written also Καφαρναούμ, Heb. prob. כַּפְרִנְחָם, (village of Nahum,) a town or city of Galilee in the confines of Zebulon and Naphtali, and on the N. W. shore of the sea of Tiberias, not very distant from the confluence of the Jordan, comp. Mat. iv. 13. εἰς Καπ. τὴν παραθαλάσσιον ἐν ὁρίois Ζαβουλὼν καὶ Νεφθαλείμ. It was for a time the residence of Jesus, (Mat. l. c.) and was much frequented by him; hence called ἡ ἰδία πόλις, Mat. ix. 1. coll. Mark ii. 1. Capernaum is not mentioned in the O. T., and only once by Josephus, de Vit. Suâ, § 72; it was probably therefore built after the exile. The exact site is at present uncertain, but is supposed to have been at a place called *Tel Hûm*, between Tabagha and the Jordan. Comp. Reland, Palæst. p. 682. Rosenm.

Bibl. Geogr. II. ii. p. 68.—Mat. iv. 13. viii. 5. xi. 23. xvii. 24. Mark i. 21. ii. 1. ix. 33. Luke iv. 23, 31. vii. 1. x. 15. John ii. 12. iv. 46. vi. 17, 24, 59.

Καππαδοκία, ας, ἡ, *Cappadocia*, a province of the interior of Asia Minor, bounded N. by Pontus, W. by Lycæonia, S. by Cilicia, and E. by Syria and Armenia Minor. Acts ii. 9. 1 Pet. i. 1. The country was celebrated for the production of wheat, for the excellence of its horses, and for the dulness and vice of the inhabitants. Hence the virulent epigram :

Vipera Cappadocem nocitura momordit; at illa
Gustato periit sanguine Cappadoces.

Καρχηδών, όνος, ἡ, (pr. name, Carthage,) in N. T. a *carbuncle*, Rev. xxi. 19. in MSS. for χαλκηδών *chalcadony*.

Κεγχρεαί, ών, αἱ, *Cenchrea*, the eastern port of Corinth, about seventy stadia from the city, Acts xviii. 18. Rom. xvi. 1. Comp. Strabo viii. p. 262.

Κεδρών, ό, indec. *Cedron*, Heb. קֶדְרוֹן, (turbid,) *Kidron*, Josephus *Κεδρών, ώνος*, Ant. viii. 1, 5. al. pr. name of a torrent which rises a little to the northward of Jerusalem, and flows through the valley between the city and the mount of Olives, φάραγξ τοῦ Κεδρώνος Jos. Ant. ix. 7, 3. B. J. v. 4, 2. It then passes along the valley of Jehoshaphat, and so eastwardly by the convent of St. Saba, into the Dead Sea. It is mostly dry, except in the rainy season. See Rosenm. Bibl. Geogr. II. i. p. 206.—In N. T. John xviii. 1. ό χειμάρρος τοῦ Κεδρών, the *brook, torrent of Cedron*. So Sept. ό χειμάρρος Κεδρών for Heb. קֶדְרוֹן 2 Kings xv. 13. xxiii. 6, 12. 2 Chron. xxix. 10. al. Jos. Ant. ό χειμάρρος Κεδρώνος, Ant. viii. 1, 5.—Out of this, later transcribers unacquainted with the Hebrew have made ό χειμάρρος τῶν κέδρων, *brook of cedars*, John l. c. in text. rec. and also in Sept. 2 Sam. xv. 23. 1 Kings xv. 13.

Κιλικία, ας, ἡ, *Cilicia*, a province of Asia Minor, bounded N. by Cappadocia, Lycæonia, and Isauria; S. by the Mediterranean; E. by Syria; and W. by Pamphylia. The western part was called *τραχεία, aspera*, and the eastern *πεδινή, campestris*. This country was the province of Cicero when præconsul, and its chief town Tarsus was the birth-place of Paul. Acts vi. 9. xv. 23, 41. xxi. 39. xxii. 3. xxiii. 34. xxvii. 5. Gal. i. 21.

Κίς, ό, indec. *Kis*, Heb. קִישׁ *Kish*, pr. name of the father of king Saul, Acts xiii. 21. Comp. 1 Sam. ix. 1.

Κλαύδη, ης, ἡ, *Clauda* or *Claude*, now Gozzo, a small island off the S. W. coast of Crete, Acts xxvii. 16.—It is also called Κλαύδος, Ptol. iii. 7. *Gaudos*, Mela ii. 7. Plin. H. N. iv. 22.

Κλαυδία, ας, ἡ, *Claudia*, pr. name of a Christian female, 2 Tim. iv. 21.

Κλαύδιος, ου, ό, *Claudius*, pr. name.

1. *Tiberius Claudius Nero Germanicus*, the fifth Roman emperor, successor of Caligula, r. A.D. 41—54. Acts xi. 28. xviii. 2. In the fourth year of his reign occurred the famine foretold by Agabus, Acts xi. 28; see Jos. Ant. xx. 2, 6. xx. 5, 2. iii. 15, 3. Tac. Ann. xii. 43. Sueton. in Claud. 28. Krebs, Obs. in N. T. p. 210. At first he was favourable to the Jews, Jos. Ant. xx. 1, 2;

but in his ninth year he banished all the Jews from Rome, Acts xviii. 2. Comp. Sueton. in Claud. 25.

2. *Claudius Lysias*, a Roman tribune, χιλίαρχος, commanding in Jerusalem, Acts xxiii. 26.

Κλέοπας, α, ό, *Cleopas*, one of the two disciples to whom Jesus appeared on the way to Emmaus, Luke xxiv. 18. Different from Κλωπᾶς, q. v.

Κλήμης, εντος, ό, *Clement*, pr. name of a Christian, Phil. iv. 3; not improbably Clemens Romanus.

Κλωπᾶς, ᾶ, ό, *Clopas*, John xix. 25; elsewhere called *Alpheus*, see in Ἀλφαῖος, No. 1.

Κνίδος, ου, ἡ, *Cnidus* or *Gnidus*, a town and peninsula of Doris in Caria, jutting out from the S. W. part of Asia Minor between the islands of Rhodes and Cos, celebrated for the worship of Venus. Acts xxvii. 7.—Strabo xiv. p. 965. C. Plin. H. N. xxxvi. 15. Hom. Od. i. 30, 1.

Κολοσσοί or Κολασσαί, ών, αἱ, *Colosse*, a city of Phrygia Major, situated near the junction of the Lycus with the Meander, and not far from Hierapolis and Laodicea. With these cities it was destroyed by an earthquake about A.D. 65. A modern village near the site is called *Konos*. See Rosenm. Bibl. Geogr. I. ii. p. 204, 228.—Col. i. 2.

Κολοσσαίεις, έως, ό, plur. *Κολοσσαείς, Colossians*, only in the spurious subscription to the epistle.

Κορέ, ό, indec. *Core*, Heb. קֹרַח, (ice,) *Korah*, pr. name of a Levite who rebelled against Moses, Jude 11. See Num. xvi.

Κορίνθιος, α, ου, *Corinthian*, a *Corinthian*, Acts xviii. 8. 2 Cor. vi. 11.

Κόρινθος, ου, ἡ, *Corinth*, a celebrated Grecian city, the capital of Achaia proper, situated on the isthmus between the Peloponnesus and the main land, and hence called *bimaris*, Hor. Od. i. 7, 2. It lay between the gulfs of Lepanto and Egina, on each of which it had a port, Lechæum on the former and Cenchrea on the latter. The city was famous for the worship of Venus and for every species of expensive debauchery, whence the Horatian proverb: *non cuius homini contingit adire Corinthum*, Hor. Ep. i. 17, 36. Corinth was destroyed by L. Mummius during the Achaian war, about 146 B.C. It was restored by Julius Cæsar, and became the capital of the Roman province Achaia, and the seat of the pro-consul, Acts xviii. 12. Here Paul resided for more than eighteen months, (Acts xviii. 11, 18.) and gathered a large Church, which was afterwards not wholly exempt from Corinthian vices. Acts xviii. 1. xix. 1. 1 Cor. i. 2. 2 Cor. i. 2, 23. 2 Tim. iv. 20.

Κορνήλιος, ου, ό, *Cornelius*, pr. name of a Roman centurion at Cesarea, Acts x. 1, 3, 7, 17, 21, 22, 24, 25, 30, 31.

Κούαρτος, ου, ό, Lat. *Quartus*, pr. name of a Christian at Rome, Rom. xvi. 23.

Κρής, ητός, ό, a *Cretan*, Acts ii. 11. Tit. i. 12. Κρήτες ἀνι ψεύσται, quoted from Callim. Hymn. in Jov. 8. Comp. Pol. iv. 8, 11.—Æl. V. H. i. 10. οἱ Κρήτες εἰσι τοξεύων ἀγαθοί. Xen. Au. i. 2, 9.

Κρήσκης, ητος, ό, *Crescens*, pr. name of a Christian at Rome, 2 Tim. iv. 10.

Κρήνη, ης, ή, Crete, now *Candia*, a celebrated island of the Mediterranean, opposite to the Ægean Sea. It was anciently celebrated for its hundred cities, whence the epithet *ἐκατόμπολις*, Hom. Il. ii. 649. The Cretans were celebrated archers, robbers, and liars, see in *Κρής*, and especially Pol. iv. 8, 11. Here a Christian Church was left by Paul in charge of Titus, Tit. i. 5. Acts xxvii. 7, 12, 13, 21.

Κρίσπος, ου, ό, Crispus, pr. name of the ruler of a synagogue at Corinth, Acts xviii. 8. 1 Cor. i. 14.

Κύπριος, ου, ό, a Cyprian, Cypriot, from Cyprus, Acts iv. 36. xi. 20. xxi. 16.

Κύπρος, ου, ή, Cyprus, a large and celebrated island of the Mediterranean, not far from the coasts of Syria and Asia Minor, extremely fertile, and abounding in wine, oil, alhenna, and mineral productions. The inhabitants were luxurious and effeminate. The presiding divinity of the island was Venus, who had a famous temple at Paphos, and is hence often called the Paphian goddess. Of the Cyprian cities, Salamis and Paphos are mentioned in N. T. Acts xi. 19. xiii. 4. xv. 39. xxi. 3. xxvii. 4. Comp. Rosenm. Bibl. Geogr. iii. p. 378. seq.

Κυρηναίος, ου, ό, a Cyrenian, from Cyrene, in N. T. spoken of Jews born or residing there, Mat. xxvii. 32. Mark xv. 21. Luke xxiii. 26. Acts vi. 9. xi. 20. xiii. 1.

Κυρήνη, ης, ή, Cyrene, a large and powerful city of Libya Cyrenaica, in northern Africa, situated in a plain a few miles from the Mediterranean coast. It was the resort of great numbers of Jews, who were here protected by the Ptolemies and by the Roman power. See 1 Mac. xx. 23. Jos. Ant. xiv. 7, 2. xvi. 6, 5. Ap. ii. 4. Rosenm. Bibl. Geogr. iii. p. 367.—Acts ii. 10.

Κυρήνιος, ου, ό, Cyrenius, Lat. *Quirinus*, Luke

ii. 2. i. e. Publius Sulpitius Quirinus, a Roman senator, of an obscure family, but raised to the highest honours by Augustus, Tacit. Ann. iii. 48. He was sent as governor or proconsul to Syria, in order to take a census of the whole province, with a view to taxation; and this census he completed in A.D. 8, according to the usual chronology, Acts v. 37. Jos. Ant. xviii. 1, 1. xviii. 2, 1.—The census spoken of in Luke l. c. was probably a mere enrolment of persons, (see in *Απογραφή*), and is therefore mentioned by no other historian; but how could it have been made by Cyrenius, who first came as proconsul several years later? and when, too, at the time specified by Luke, Saturninus, and not Cyrenius, was proconsul of Syria? Not improbably Cyrenius may have been at that time joined with Saturninus as his procurator, and is therefore called *ηγεμών*, just as Volunnus had been before, Jos. Ant. xvi. 9, 1. xvi. 10, 8; and just as Coponius afterwards was joined with Cyrenius himself, and so called *ηγεμών*, Jos. Ant. xviii. 1, 1. Profane history does not indeed assert that Quirinus had thus been procurator of Syria at a period some years before he was sent thither as proconsul; but neither does it assert any thing in contradiction to such an hypothesis; which is favoured also by the mode of expression in Luke: *this was the first census under Cyrenius*, etc. See in Calmet, art. *Cyrenius*, p. 326.

Κῶς, ή, gen. Κῶ, acc. Κῶν and Κῶ, Buttm. § 37. u. 2. Cös or Co, now *Stan Co* or *Stanchio*, a small and fertile island of the Ægean Sea, near the coast of Caria in Asia Minor, almost between the promontories on which the cities Cnidus and Halicarnassus were situated. It was celebrated for its wine, silks, and cotton of a beautiful texture. Acts xxi. 1. *εἰς τὴν Κῶν*.—1 Mac. xv. 23. *εἰς Κῶ*. Jos. Ant. xiv. 7, 2.

Κωσάμ, ό, indec. Cosam, prob. Heb. *קסם*, proper name of a man, Luke iii. 28.

Λ.

Λάζαρος, ου, ό, Lazarus, pr. name,
a) of the brother of Mary and Martha of Bethany, raised by Jesus from the dead, John xi. 1, 2, 5, 11, 14, 43. xii. 1, 2, 9, 10, 17.
b) of the poor man in our Lord's parable, Luke xvi. 20, 23—25. Hence the modern *Lazaretto*.

Λάμεχ, ό, indec. Lamech, Heb. *למך*, pr. name of a patriarch, the father of Noah, Luke iii. 36. See Gen. v. 25. seq.

Λαοδικεία, ας, ή, Laodicea, the chief city of Phrygia Pacatiana in Asia Minor, situated on the river Lycus, a little above its junction with the Meander, and not far to the southward of Colosse and Hierapolis. Its earlier name was Diospolis; it was enlarged by Antiochus II., and called by him Laodicea, after his wife. About A.D. 65 it was destroyed by an earthquake, along with the two cities just named, but was rebuilt by Marcus Aurelius. It is now in ruins, and the place bears the name of *Eski-hissar*. Comp. Rosenm. Bibl. Geogr. I. ii. p. 205, 228.—Col. ii. 1. iv. 13, 15, 16. Rev. i. 11. (iii. 14.)

Λαοδικεύς, έως, ό, a Laodicean, Col. iv. 16. Rev. iii. 14.

Λασαία, ας, ή, Lasæa, a maritime city of Crete, on the southern coast, not mentioned in profane writers. Acts xxvii. 8.

Λεββαίος, ου, ό, Lebbeus, a name of the apostle Jude, also called Thaddeus, Mat. x. 3.

Λεβί or Λευί, accus. Λεβίν, Winer, § 10, 1. Levi, pr. n. of four persons in N. T.

1. The third son of Jacob and Leah, the head of the tribe of Levi, Heb. vii. 5, 9. Rev. vii. 7.
2. Two of the ancestors of Jesus, Luke iii. 24, 29.

3. One of the apostles, the son of Alpheus, called also Matthew, Mark ii. 14. Luke v. 27, 29. Comp. Mat. ix. 9.

Λιβύη, ης, ή, Libya, Acts ii. 10. a region of Africa, west of Egypt along the coast of the Mediterranean, and extending back indefinitely into the desert. The tract along the coast was divided under the Romans into two parts; on the east Libya Marina, and towards the west

Libya Cyrenaica, so called from its chief city Cyrene, and called also Libya Pentapolis, from the five cities which it contained,—Apollonia, Arsinoë, Berenice, Cyrene, Ptolemais. In all these cities there dwelt many Jews. Plin. H. N. v. 5. Jos. Ant. xiv. 7, 2. Comp. in Κυρήνη.

Λίνος, ου, ὁ, *Linus*, pr. name of a Christian, 2 Tim. iv. 21.

Λουκάς, ᾧ, ὁ, *Luke*, contr. from Lat. *Lucanus*, the writer of the Gospel of Luke and of the Acts of the Apostles. He was the companion of Paul in several of his journeys, and came with him to Rome, comp. Acts xvi. 10, 40. xxviii. 16. He is probably the same who is called ὁ ἱατρός, Col. iv. 14. but must not be confounded with Λούκιος *Lucius* in Acts xiii. 1.—2 Tim. iv. 11. Philem. 24. Col. iv. 14.

Λούκιος, ου, ὁ, *Lucius*, the Latin name of a teacher in the Church at Antioch, a Cyrenian, Acts xiii. 1. Rom. xvi. 1.

Λύδδα, ης, ἡ, *Lydda*, a large village not far from Joppa, Acts ix. 32, 35, 38.—Jos. Ant. xx. 6, 2. Λύδδα κώμη, πόλεως τοῦ μεγέθους οὐκ ἀποδεύονσα. Heb. prob. *Lod*, 1 Chron. viii. 12. Comp. Rosenm. Bibl. Geogr. II. ii. p. 334. seq.

Λυδία, ας, ἡ, *Lydia*, pr. name of a woman of Thyatira residing at Philippi, a dealer in purple, Acts xvi. 14, 40.—Also the name of a province on the western coast of Asia Minor, the former kingdom of Cræsus, of which the cities Thyatira, Sardis, and Philadelphia, are mentioned in N. T.

Λυκαονία, ας, ἡ, *Lycaonia*, a region in the interior of Asia Minor, bounded N. by Galatia, E. by Cappadocia and Cataonia, S. by Cilicia and

Isauria, and W. by Phrygia. It was adapted to pasturage; and of its cities, Iconium, Derbe, and Lystra are mentioned in N. T. Acts xiv. 6.—The Lycaonians spoke a peculiar dialect, (ver. 11.) which Jablonsky supposes to have been derived from the Assyrian, Opusc. ed. te Water iii. p. 3. seq. Others regard it as corrupted from the Greek.

Λυκαονιστί, adv. *Lycaonicè*, in the *Lycaonic dialect*, Acts xiv. 11. see in Λυκαονία. Comp. Buttm. § 119, 15. c.

Λυκία, ας, ἡ, *Lycia*, a province on the S. W. coast of Asia Minor, bounded E. by Pamphylia, N. by Phrygia, W. by Caria, and S. and S. W. by the Mediterranean. Of its cities only Patara is mentioned in N. T. Acts xxvii. 5.

Λυσανίας, ου, ὁ, *Lysanias*, pr. name of a tetrarch of Abilene, Luke iii. 1. See in Ἀβιληνῇ.

Λυσίας, ου, ὁ, *Lysias*, i. e. Claudius Lysias, a Roman tribune, χιλιάρχος, commanding in Jerusalem, Acts xxiii. 26. xxiv. 7, 22.

Λύστρα, ας, ἡ, or ου, τά, *Lystra*, a city in the southern part of Lycaonia in Asia Minor, now *Latik*. Acts xiv. 6, 8, 21. xvi. 1, 2. 2 Tim. iii. 11. Pliny also refers it to Lycaonia, v. 32; but Ptolemy assigns it to Isauria, v. 4. Comp. in Ἰκόνιον.

Λωίς, ιδος, ἡ, *Lois*, pr. name of a Christian matron, the grandmother of Timothy, 2 Tim. i. 5.

Λώτ, ὁ, indec. *Lot*, Heb. לוֹט, (veil), pr. name of Abraham's nephew, Luke xvii. 28, 29, 32. 2 Pet. ii. 7. Comp. Gen. xi. 31. xiii. 5. seq. xiv. 12. seq. c. xix.

M.

Μαάθ, ὁ, indec. *Maath*, pr. name of an ancestor of Jesus, Luke iii. 26.

Μαγδαλά, ἡ, indec. *Magdala*, prob. i. q. Heb. מִגְדָּל, tower, Chald. מִגְדָּלָא, a place on the western shore of the lake of Gennesaret, south of Capernaum, and a few miles north of Tiberias. Seetzen and Burckhardt found here a miserable village still called *El Madjel*. Mat. xv. 39. See Burckhardt's *Travels* in Syria, etc. p. 320. Rosenm. Bibl. Geogr. II. ii. p. 73.—Some MSS. read Μαγαδάν or Μαγεδάν.

Μαγδαληνή, ης, ἡ, *Magdalene*, i. e. of *Magdala*, a distinctive appellation of one of the females named Mary in N. T., i. q. *Mary of Magdala*, Mat. xxvii. 56, 61. xxviii. 1. Mark xv. 40, 47. xvi. 1, 9. Luke viii. 2. xxiv. 10. John xix. 25. xx. 1, 18. Comp. in Μαρία.

Μαγώγ, ὁ, indec. *Magog*, Heb. מָגוֹג, pr. name of a son of Japhet, Gen. x. 2. and also of a powerful nation or assembly of nations in the extreme regions of the north, who are to invade the holy land in future times, Ez. xxxviii. xxxix. i. q. the Scythians according to Jos. Ant. i. 6, 1. Comp. in Γώγ. Rev. xx. 8.

Μαδιάν or Μαδιάμ, ὁ, indec. *Madian*, Heb. מִדְיָן *Midian*, pr. name of an Arabian tribe descended from Abraham by Keturah, Acts vii. 29. Comp. Gen. xxv. 2. Their territory would seem

to have been along the eastern shore of the Gulf of Akaba, where Josephus and the Arabian geographers place a city *Madyan*; and also to have extended as far as the borders of Moab and the vicinity of Mount Sinai, comp. Ex. iii. 1. xviii. 5. Num. xxxi. Judg. vi—viii. Jos. Ant. ii. 11, 1.

Μαθουσαλα, ὁ, indec. *Mathusala*, Heb. מַתְּחָשָׁלָה, (dart-man,) *Methuselah*, the oldest of the patriarchs, having lived 969 years. Comp. Gen. v. 21. seq.—Luke iii. 37.

Μαϊνάν, ὁ, indec. *Mainan*, pr. name, Luke iii. 31.

Μακεδονία, ας, ἡ, *Macedonia*, a country lying north of Greece proper, joining S. on Thessaly and Epirus, E. on Thrace and the Ægean, W. on the Adriatic and Illyria, and N. on Dardania and Mœsia. It was the original kingdom of Philip and Alexander; and was afterwards subdued by the Romans under P. Æmilius, who divided the country into four districts; comp. in Θεσσαλονίκη, and Liv. xlv. 29. The Romans afterwards divided the whole of Greece into two great provinces, Macedonia and Achaia; see in Ἀχαΐα. Of the cities of Macedonia proper, there are mentioned in N. T. Amphipolis, Apollonia, Berea, Philippi, and Thessalonica.—Acts xvi. 9, 10, 12. xviii. 5. xix. 21, 22. xx. 1, 3. Rom. xv. 16. 1 Cor. xvi. 5. bis. 2 Cor. i. 16. bis.

ii. 13. vii. 5. viii. 1. xi. 9. Phil. iv. 15. 1 Thess. i. 7, 8. iv. 10. 1 Tim. i. 3.

Μακεδών, ὄνος, ὁ, a *Macedonian*, Acts xvi. 9. xix. 29. xxvii. 2. 2 Cor. ix. 2, 4.

Μαλελεήλ, ὁ, indec. *Maleleel*, Hebrew מַלְלֵל, (praise of God,) *Mahaleel*, pr. name of the son of Cainan, Luke iii. 37. Comp. Gen. v. 12.

Μάλχος, ου, ὁ, *Malchus*, Heb. מַלְכִּי, (counsellor,) *Malluch*, pr. name of a servant, John xviii. 10.

Μαναήν, ὁ, indec. *Manaen*, pr. name of a Christian teacher at Antioch, Acts xiii. 1.

Μανασσής, ἡ, ὁ, *Manasses*, Heb. מְנַסֵּחַ, (making forget,) *Manasseh*, pr. name.

1. The son of Joseph, adopted by Jacob, Rev. vii. 6.

2. A king of Judah, son of Hezekiah, r. 699—644 B.C. noted for his idolatry and cruelty, Mat. i. 10. bis. Comp. 2 Kings xxi. 2 Chron. xxxiii.

Μαρθά, ἡς, ἡ, *Martha*, a sister of Lazarus, Luke x. 38, 40, 41. John xi. 1, 5, 19, 20, 21, 24, 30, 39. xii. 2.

Μαρία, ας, ἡ, or Μαριάμ, ἡ, indec. *Maria*, *Mary*, Heb. מִרְיָם *Miriam*, pr. name of several females.

1. *Mary*, the mother of Jesus, *Μαρία*, Mat. i. 16, 18. ii. 11. Mark vi. 3. Luke i. 41. Acts i. 14. Also Μαριάμ, Mat. i. 20. xiii. 55. Luke i. 27, 30, 34, 38, 39, 46, 56. ii. 5, 16, 19, 34.

2. *Mary Magdalene*, i. e. of Magdala, *Μαρία*, Mat. xxvii. 56, 61. xxviii. 1. Mark xv. 40, 47. xvi. 1, 9. Luke viii. 2. xxiv. 10. John xix. 25. xx. 1, 11, 16, 18.

3. *Mary, Μαρία*, the mother of James the Less and Joses, sister to Jesus' mother and wife of Alphaeus or Clopas, see in Ἀλφαῖος No. 1. and Ἰάκωβος No. 2. Mat. xxvii. 56, 61. xxviii. 1. Mark xv. 40, 47. Luke xxiv. 10. John xix. 25.

4. *Mary, Μαρία*, a sister of Lazarus and Martha, Luke x. 39, 42. John xi. 1, 2, 19, 20, 28, 31, 32, 45. xii. 3.

5. *Mary, Μαρία*, mother of John, surnamed Mark, Acts xii. 12.

6. *Mary, Μαριάμ*, a Christian female at Rome, Rom. xvi. 6.

Μάρκος, ου, ὁ, *Marcus, Mark*, the writer of one of the four Gospels, pr. John, surnamed Mark, Acts xii. 12, 25. xv. 37; the nephew of Barnabas, Col. iv. 10; the companion of Paul and Barnabas on their first journey, and of Barnabas on his second in opposition to Paul, Acts xv. 39. coll. xii. 25. He is later again mentioned among the companions of Paul, Col. i. c. Philem. 24. 2 Tim. iv. 11; and is also affectionately called son by Peter, 1 Pet. v. 13. Comp. Acts xii. 12. 2 Tim. i. 2.

Ματθαῖος, ου, ὁ, *Matthæw*, the writer of the first Gospel, one of the apostles called also *Leri*, originally a publican, ὁ τελώνης, Mat. x. 3. ix. 9. Mark iii. 18. Luke vi. 15. Acts i. 13. Comp. Mark ii. 14. Luke v. 27.

Μαθάν, ὁ, indec. *Matthan*, Heb. מַתָּן, (gift,) pr. name, Mat. i. 15 bis.

Μαθάτ, ὁ, indec. *Matthat*, pr. name of two men, Luke iii. 24, 29.

Ματθίας, α, ὁ, *Matthias*, (prob. i. q. *Marra-* (709)

θίας,) pr. name of the apostle chosen in the place of Judas, Acts i. 23. 26.

Ματθαθά, ὁ, indec. *Mattatha*, Heb. מַתְתָּה, (gift of Jehovah,) pr. name, Luke iii. 31.

Ματθαθίας, ου, ὁ, (i. q. preced.) *Mattathias*, pr. name of two men, Luke iii. 25, 26.

Μελεᾶς, ᾧ, ὁ, *Meleas*, pr. name, Luke iii. 31.

Μελχι, ὁ, indec. *Melchi*, Heb. prob. מֶלֶךְ, (my king,) pr. name of two of Jesus' ancestors, Luke iii. 24, 28.

Μελχισεδέκ, ὁ, indec. *Melchisedek*, Heb. מֶלֶךְ צְדִיק, i. e. king of righteousness, pr. name of a king of Salem or Jerusalem, and a patriarchal priest of Jehovah, contemporary with Abraham, comp. Gen. xiv. 18. sq. Heb. v. 6, 10. vi. 20. vii. 1, 10, 11, 15, 17, 21. Comp. Jos. Ant. i. 10, 2.

Μεσοποταμία, ας, ἡ, (μέσος, ποταμός,) *Mesopotamia*, the fertile tract of country lying between the rivers Euphrates and Tigris, from near their sources to the vicinity of Babylon. Acts ii. 9. vii. 2. The Hebrew name was שְׁרָרְיָא, *Syria of the two rivers*, Gen. xxiv. 10; also שְׁרָן, *plain of Syria*, Gen. xxv. 20. xxviii. 2. It now belongs to the Turkish dominion, under the name of *El Djezirat*, i. e. the peninsula. See Rosenm. Bibl. Geogr. II. ii. p. 133, 155.

Μῆδος, ου, ὁ, a *Medæ*, Acts ii. 9. The country of Media, *Μηδία*, lay between the Caspian Sea on the north, and Persia on the south, extending on the north and west to Armenia. It was incorporated with the kingdom of Persia; and comprised the following provinces of modern Persia: Shirvan, Adserbijan, Ghilan, Masanderan, and Irak Adjami. See Rosenm. Bibl. Geogr. I. i. p. 276.

Μίλητος, ου, ἡ, *Miletus*, a maritime city in the southern part of Ionia on the confines of Caria, a few miles south of the Meander. It was celebrated for a temple of Apollo, and as the birth-place of Thales and Anaximander. A few ruins now mark its probable site, near a village called Palat or Palatch. See Rosenm. Bibl. Geogr. I. ii. p. 187. Acts xx. 15, 17. 2 Tim. iv. 20.

Μιτυλήνη, ης, ἡ, *Mitylene*, the celebrated capital of the island of Lesbos, Acts xx. 14. It was the birth-place of Sappho, Alcaeus, Pittacus, &c., and is now called *Castro*. Rosenm. Bibl. Geogr. iii. p. 372.

Μιχαήλ, ὁ, indec. *Michael*, Heb. מִיכָאֵל, i. e. who as God? pr. name of an archangel, the patron of the Jewish nation, Jude 9. Rev. xii. 7. See in ἀρχάγγελος.

Μνάσων, ωνος, ὁ, *Mnason*, pr. name of a Christian, Acts xxi. 16.

Μύρα, ων, τὰ, *Myra*, one of the six principal cities of Lycia, on the south-west coast of Asia Minor, Acts xxvii. 5.

Μυσία, ας, ἡ, *Mysia*, the north-western province of Asia Minor, lying between the Propontis and Lydia, and including the Troad, Acts xvi. 7, 8. The Mysian cities Assos, Pergamos, and Troas, are mentioned in N. T.

Μωσῆς or Μωϋσείης, *εως*, *ὁ*, also Μωϋσῆς, *οὔ*, and in some editions, Μωσῆς, *οὔ*, Mat. xvii. 4. John v. 46. *Moses*, Heb. מֹשֶׁה, (drawn out sc. from the water,) pr. name of the great Hebrew prophet and legislator. On the forms and flexion, see Winer, § 5. p. 44. § 10. The form Μωσῆς, gen. *εως*, comes from Heb. מֹשֶׁה, and is found chiefly in the Evangelists, Matt. viii. 4. xvii. 3. xxiii. 2. Mark i. 44. ix. 4, 5. Acts iii. 22. Μωϋσῆς and Μωϋσείης, also in Sept. and Jose-

phus, and in some editions every where in N. T. are derived from the Egyptian form, see Gesen. Lex. art. מֹשֶׁה. Jos. Ant. ii. 9, 6. τὸ γὰρ ὕδωρ μὴ οἱ Αἰγύπτιοι καλοῦσιν, ὅσης δὲ τοῦ ἐξ ὕδατος σωθέντας, comp. c. Apion. i. 31; e. g. Μωϋσῆς, gen. *οὔ*, Acts vi. 14. vii. 35, 37. Matt. xvii. 4. Μωϋσείης, Acts xv. 1, 5. 2 Tim. iii. 8. Meton. for the books of *Moses*, the Pentateuch, Luke xvi. 29, 31. xxiv. 27.

N.

Ναασών, *ὁ*, indec. *Naason*, Heb. נָחוֹשָׁן, (diviner,) proper name of a chief of Judah, whose sister was the wife of Aaron, Mat. i. 4. bis. Luke iii. 32. Comp. Ex. vi. 23. Num. ii. 3.

Ναγγαί, *ὁ*, indec. *Naggæ*, pr. name of a man, Luke iii. 25.

Ναζαρέθ or Ναζαρέτ, *ἡ*, indec. *Nazareth*, prob. Heb. נָצְרֶת, Aram. נִצְרֵת, (a twig,) see Hengstenb. Christol. vol. ii. init. Bibl. Repos. iv. p. 182. sq. pr. name of a small city in lower Galilee, just north of the great plain of Esdraelon, and about midway between the lake of Tiberias and the Mediterranean. It lies at the foot and on the side of a hill facing the east and south-east, along a small valley or basin entirely shut in by hills, except a narrow rocky gorge toward the south leading to the great plain. Here is now shown the supposed place where the men of the city were about to cast Jesus down from the precipice, Luke iv. 29. See Rosenm. Bibl. Geogr. II. ii. 85. seq. Jowett's Chr. Res. p. 128. and in Calmet, sub v. *Nazareth*, Her. 1824. p. 307. Matt. ii. 23. iv. 13. xxi. 11. Mark i. 9. Luke i. 26. ii. 4, 39, 51. iv. 16. John i. 46, 47. Acts x. 38.

Ναζαρηνός, *οὔ*, *ὁ*, a *Nazarene*, i. e. an inhabitant of Nazareth, spoken of Jesus, Mark i. 24. xiv. 67. xvi. 6. Luke iv. 34.

Ναθάν, *ὁ*, indec. *Nathan*, Heb. נָתָן, (given sc. of God,) pr. name of a son of David, Luke iii. 31. Comp. 2 Sam. v. 14. Not the prophet Nathan, 2 Sam. vii. 2. seq. xii. 1. seq.

Ναθανάηλ, *ὁ*, indec. *Nathanael*, Heb. נַחֲמָאֵל, (given of God,) pp. i. q. Θεόδωρος, Theodore, pr. name of a disciple of Christ, supposed to be the same with the apostle Βαρθολομαῖος, q. v. John i. 46—50. xxi. 2.

Ναῖν, *ἡ*, indec. *Nain*, a town of Galilee situated, according to Eusebius, about two miles south of Mount Tabor, near Endor, Luke vii. 11. See Rosenm. Bibl. Geogr. II. ii. p. 94.

Ναούμ, *ὁ*, indec. *Nahum*, Heb. נַחֻם, (comfort,) pr. name of an ancestor of Jesus, not the prophet, Luke iii. 25.

Νάρκισσος, *οὔ*, *ὁ*, *Narcissus*, (pp. a flower,) pr. name of a man at Rome. Rom. xvi. 11. He is supposed to have been the freed-man and favourite of the emperor Claudius. Comp. Sueton. Claud. 28. Tacit. Annal. xii. 57.

Ναχώρ, *ὁ*, indec. *Nahor*, Heb. נָחוֹר, (snorting,) pr. n. of the grandfather of Abraham, Luke iii. 34. Comp. Gen. xi. 22. seq.

Νεάπολις, *εως*, *ἡ*, (νέος, πόλις,) *Neapolis*, (710)

a city and port of Macedonia on the Sinus Strymonicus, a few miles E. S. E. of Philippi, on the confines of Thrace, Acts xvi. 11.—Strabo vii. p. 330. Plin. H. N. xiv. 18.

Νεεμάν, *ὁ*, indec. *Neaman*, Heb. נֶעְמָן, (pleasantness,) pr. name of a Syrian warrior and captain, Luke iv. 27. Comp. 2 Kings v.

Νέρων, *ωνος*, *ὁ*, *Nero*, the Roman emperor, only in the spurious subscription, 2 Tim. iv. 23.

Νεφθαλείμ, *ὁ*, indec. *Nephtalim*, Heb. נִפְתָּלִי, (my wrestling,) *Naphthali*, pr. name of the sixth son of Jacob, born of Bilhah, comp. Gen. xxx. 8. In N. T. only meton. for the tribe of *Naphthali*, Matt. iv. 13, 15. Rev. vii. 6.

Νηρέυς, *εως*, *ὁ*, *Nereus*, pr. name of a Christian at Rome, Rom. xvi. 15.

Νηρί, *ὁ*, indec. *Neri*, pr. name of a man, Luke iii. 27.

Νίγερ, *ὁ*, indec. *Niger*, surname of Simon a teacher at Antioch, Acts xiii. 1.

Νικάνωρ, *ορος*, *ὁ*, *Nicanor*, pr. name of one of the seven primitive deacons, Acts vi. 5.

Νικόδημος, *οὔ*, *ὁ*, *Nicodemus*, (victor populi,) pr. name of a Pharisee and member of the Sanhedrim, who came to Jesus by night prob. as a serious though timid inquirer. John iii. 1, 4, 9. vii. 50. xix. 39.

Νικολάτης, *οὔ*, *ὁ*, a *Nicolaitan*, pp. a follower of Νικόλαος, Rev. ii. 6, 15. Many suppose this to be an heretical sect sprung from some leader of that name. Or the word may also be symbolical, referring to those who are called in ver. 14. τοὺς κρατοῦντας τὴν διδαχὴν Βαλαάμ; since the Greek name Νικόλαος corresponds to the Heb. נִכְלָא, if this letter be taken as a compounded form נִכְלָא i. q. נִכְלָא, and נִכְלָא. So Eichhorn in Comm. ad loc. Comp. the symbolical use of Ἰεζαβήλ in Rev. ii. 20. But Gesenius gives to the name נִכְלָא another derivation and sense, i. e. from נִכְלָא and נִכְלָא, q. d. *non-populus*.

Νικόλαος, *οὔ*, *ὁ*, *Nicolas*, (victor populi,) pr. name of a proselyte of Antioch, one of the seven primitive deacons, Acts vi. 5.

Νικόπολις, *εως*, *ἡ*, *Nicopolis*, (pr. city of victory,) a city of Thrace, now *Nikopi*, on the river Nessus (Karasu), which was here the boundary between Thrace and Macedonia; and hence the city is sometimes reckoned to the latter. Tit. iii. 12. and in the spurious subscription. There were other cities of this name, e. g. in Epirus, Moesia, Armenia, &c.

Νινεῖτ, ἡ, indec. *Ninereh*, Heb. נִינְוִי, i. e. dwelling of Ninus, the ancient capital of the Assyrian empire, Luke xi. 32. It was situated on the eastern bank of the Tigris, opposite to the modern Mosul, where there still exists a village called *Nunia*; see Niebuhr's *Travels*, ii. p. 353. Germ. Rosenm. *Bibl. Geogr.* I. ii. p. 94. 114. *Comp. Gen.* x. 11. and the book of Nahum. The Greeks and Romans called it *Nīvos*, *Nīnus*, Herodot. i. 193. Plin. H. N. vi. 13.

Νινεῖτης, ου, ὁ, *a Ninerite*, Matt. xii. 41. Luke xi. 30.

Νυμφᾶς, ᾧ, ὁ, *Nymphas*, pr. name of a Christian, Col. iv. 15.

Νωέ, ὁ, indec. *Noah*, Heb. נֹחַ, (rest,) pr. name of the patriarch preserved from the deluge, Matt. xxiv. 37, 38. Luke iii. 36. xvii. 26, 27. Heb. xi. 7. 1 Pet. iii. 20. 2 Pet. ii. 5.

O.

Ὀζίας, ου, ὁ, *Ozias*, Heb. אֲזַרְיָה, (might of Jehovah,) *Uzziah*, a pious king of Judah from 811 to 759 B.C. Matt. i. 8, 9. See 2 Chron. xxvi. and comp. 2 Kings xv. where he is called אֲזַרְיָה, *Azariah*. See Gesen. *Lex. Heb. art.* אֲזַרְיָה.

Ὀλυμπᾶς, ᾧ, ὁ, *Olympas*, pr. name of a Christian, Rom. xvi. 15.

Ὀνήσιμος, ου, ὁ, (δὲνιμη, pr. profitable,) *Onesimus*, pr. name of a slave of Philemon, converted under Paul's preaching at Rome, and

sent back by him to Philemon with an epistle, Col. iv. 9. Philem. 10.

Ὀνησίφορος, ου, ὁ, (ὄνησις, φέρω, pp. profit-bringing,) *Onesiphorus*, pr. name of a Christian at Ephesus, 2 Tim. i. 16. iv. 19.

Ὀὐρβανός, οὐ, ὁ, *Urban*, pr. name of a Christian at Rome, Rom. xvi. 9.

Ὀυρίας, ου, ὁ, *Urias*, Heb. אֲרִיָּה, (flame of Jehovah,) *Uriah*, pr. name of the husband of Bathsheba, Mat. i. 6. *Comp.* 2 Sam. xi. 3. seq.

Π.

Πακατιανή, ἡς, ἡ, *Pacatiana*, i. e. Phrygia Pacatiana, the western part of Phrygia as divided by the Romans, see in *Φρυγία*; only in the spurious subscription, 1 Tim. vi. 22. See Rosenm. *Bibl. Geogr.* I. ii. p. 202. Cellarii *Notit. Orb.* Ant. ii. p. 172.

Παμφυλία, ας, ἡ, *Pamphylia*, a district of Asia Minor, bounded east by Cilicia, north by Pisidia, west by Lycia, and south by a part of the Mediterranean here called the sea of Pamphylia. Of its cities only Perga is mentioned in N. T. Acts ii. 10. xiii. 13. xiv. 24. xv. 38. xxvii. 5.

Πάρθος, ου, ὁ, *a Parthian*, Acts ii. 9. spoken of Jews born or living in Parthia. Jos. Ant. x. 11, 7. Herodian vi. 5, 15. Parthia proper was a large region of Persia, described as bounded N. or N. W. by Hyrcania; W. by Media; E. by Aria; and S. by Carmania deserta; and wholly surrounded by mountains. In the later period of the Roman republic, the Parthians extended their conquests, and became masters of a large empire. They were esteemed the most expert horsemen and archers in the world; and the custom of discharging their arrows while in full flight, is peculiarly celebrated by the Roman poets; comp. Hor. Od. ii. 13, 17. Virg. Georg. iii. 31. See Strabo x. p. 354. Q. Curt. vi. 11. Cellar. *Notit. Orb. lib. iii.* 18. seq.

Παρμενᾶς, ᾧ, ὁ, *Parmenas*, pr. name of one of the seven primitive deacons, Acts vi. 5.

Πάραρα, ων, ῥά, *Patara*, a maritime city of Lycia, Acts xxi. 1; celebrated for an oracle of Apollo, who was hence called Patareus, Hor. Od. iii. 4, 64. Virg. *Æn.* iv. 144. where comp. Heyne, *Excurs.* ii. Strabo xiv. p. 980, 981.

Πάτμος, ου, ἡ, *Patmos*, Rev. i. 9. now *Patimo* or *Patmosa*, a small sterile island of the *Ægean* sea, lying S. W. of Samos, and reckoned to the

Sporades. Hither, according to tradition, the apostle John was banished, some say by Domitian; see Iren. v. 30. Euseb. H. E. iii. 14.—Strabo x. p. 747. B. Plin. H. N. iv. 12. Rosenm. *Bibl. Geogr.* iii. p. 373.

Πατρόβας, α, ὁ, *Patrobas*, pr. name of a Christian at Rome, Rom. xvi. 14.

Παῦλος, ου, ὁ, *Paulus*, *Paul*, pr. name of two persons in N. T.

1. *Sergius Paulus*, a Roman proconsul in Cyprus, residing at Paphos, Acts xiii. 7. See in *ἀνθύπατος*.

2. *Paul*, the apostle of the Gentiles, originally called Σαῦλος, q. v. He was of the tribe of Benjamin, and of purely Hebrew descent, Phil. iii. 5; but born at Tarsus in Cilicia, Acts xxi. 39. xxii. 3. where his father enjoyed the rights of Roman citizenship, of which privilege Paul several times availed himself, e. g. Acts xvi. 37. xxii. 27. seq. At Tarsus, which was a celebrated seat of learning, (Strabo xiv. 5.) he probably gained that general acquaintance with Greek literature which appears in his writings, and which was so important to him as a teacher of the Gentiles or nations of Greek origin. His Jewish education was completed at Jerusalem, where he devoted himself to the severest discipline of the Pharisaic school, under the instructions of Gamaliel, Acts xxii. 3. comp. v. 34. According to the custom of learned Jews, he appears also to have learned a trade, viz. that of a tent-maker, σκηνοποιός, by which he afterwards often supported himself, Acts xviii. 3. xx. 34. See Pirke Aboth. ii. § 2. comp. Neander, *Gesch. der Pflanz. d. Chr. Kirche*, i. p. 228. Paul, in the fierceness of his Jewish zeal, was at first a bitter adversary of the Christians; but after his miraculous conversion, he devoted all the powers of his ardent and energetic mind to the propagation of the Gospel of

Christ, more particularly among the Gentiles. His views of the pure and lofty spirit of Christianity, in its worship and in its practical influence, appear to have been peculiarly deep and fervent; and the opposition which he was thus led to make to the mere rites and ceremonies of the Jewish worship, exposed him to the hatred and malice of his countrymen. On their accusation he was put in confinement by the Roman officers, and after being detained for two years or more at Caesarea, he was sent to Rome for trial, having himself appealed to the emperor. Here he remained in partial imprisonment two whole years, Acts xxviii. 30. Later accounts, mostly traditionary, relate that he was soon after set at liberty, and that after new journeys and efforts in the cause of Christ, he was again imprisoned, and at last put to death by order of Nero. Comp. Clem. Rom. Ep. ad Cor. § 5. Neander, l. c. i. p. 390. seq. Planck, Gesch. des Christenthums u. s. w. ii. p. 80. seq. See also genr. Neander l. c. p. 99. seq., and in Bibl. Repos. iv. p. 138. seq. For the chronology of Paul's life and the probable dates of his Epistles, see in Calmet, p. 731, 732. Neander l. c. passim.—Acts xiii. 9, 13. xviii. 5. xix. 11. xxiii. 1. Rom. i. 1. 1 Cor. i. 1.

Πάφος, ου, ή, *Paphos*, a maritime city of Cyprus near the western extremity, the station of a Roman proconsul, Acts xiii. 6, 13. About 60 stadia from the city was a celebrated temple of Venus, hence called the Paphian goddess, Hom. Od. viii. 363. Hor. Od. i. 30, 1. Strabo, p. 1002. seq.

Πέργαμος, ου, ή, *Pergamus*, now *Bergamo*, a celebrated city of Mysia, Rev. i. 11. ii. 12. It was situated near the river Caicus, and was the metropolis of the powerful kingdom of Pergamus, which was so long famous under the Attali. The kings of this race collected here a noble library of 200,000 volumes, which was afterwards given by M. Antony to Cleopatra, and added to the library at Alexandria. Here also parchment was first perfected; hence called *pergamena*. At Pergamus was also a celebrated and much frequented temple of Æsculapius, who was usually represented under the image of a serpent; whence prob. the allusion in Rev. ii. 13. See Plut. M. Anton. 58. Plin. H. N. v. 30. xiii. 11. Rosenm. Bibl. Geogr. I. ii. p. 175, 219.

Πέργη, ης, ή, *Perga*, the metropolis of Pamphylia, situated on the river Cestus about 60 stadia from its mouth, and celebrated for a splendid temple of Diana. Acts xiii. 13, 14. xiv. 25.—Strabo xiv. 3, 2.

Περσίς, ιδος, ή, *Persis*, pr. name of a female Christian, Rom. xvi. 12.

Πιλάτος, ου, ό, *Pilate*, i. e. Pontius Pilatus, the fifth Roman procurator of Judea, see in ήγεμών 2. The first was Coponius, sent out with Quirinus after the banishment of Archelaus, see in Κυρήνιος; the second was Marcus Ambivius; the third, Annus Rufus; the fourth, Valerius Gratus, who was succeeded by Pilate about A.D. 26. See Jos. Ant. xviii. 2, 2. Pilate continued in office about ten years; and being hated by both Jews and Samaritans for the caprice and cruelty of his administration, he was accused by them before Vitellius, then governor of Syria, and

sent by him to Rome to answer to these complaints before the emperor; Jos. Ant. xviii. 3, 1. xviii. 4, 1, 2. Tiberius was dead before the arrival of Pilate; and the latter is said to have been banished by Caligula to Vienne in Gaul, and there to have died by his own hand about A.D. 41. Euseb. H. E. ii. 7, 8. For the part taken by Pilate in the condemnation of Jesus, comp. Jos. Ant. xviii. 3, 3. A spurious tract called *Acta Pilati* was current in the early ages of Christianity, in which Pilate was said to have made to Tiberius a full report of the whole matter concerning Jesus. This tract, however, is apparently the same with the apocryphal Gospel of Nicodemus; or, at least, is contained in this latter; which, together with Pilate's pretended letters, may be seen in the Codex Apocr. Nov. Test. p. 214. seq. ed. Fabric. or p. 487. seq. ed. Thilo. Comp. also Thilo's Prolegom. p. cviii. seq. —Mat. xxvii. 2. seq. Mark xv. 1. seq. Luke xiii. 1. xxiii. 1. seq. John xviii. 29. seq. xix. 1. seq. Acts iii. 13. iv. 27. xiii. 28. 1 Tim. xvi. 13.

Πισίδια, ας, ή, *Pisidia*, a district of Asia Minor, lying mostly on Mount Taurus, between Pamphylia, Phrygia, and Lycaonia. Its chief city was Antioch. Acts xiii. 14. xiv. 24.

Ποντικός, ή, όν, *belonging to Pontus, a Pontian*, Acts xviii. 2.

Πόντιος, ου, ό, *Pontius*, the prænomen of Pilate, see Πιλάτος. Mat. xxvii. 2. Luke iii. 1. Acts iv. 27. 1 Tim. vi. 13. See Adam's Rom. Ant. p. 32.

Πόντος, ου, ό, *Pontus*, the north-eastern province of Asia Minor, Acts ii. 9. 1 Pet. i. 1. It was bounded N. by the Euxine; W. by Paphlagonia and Galatia; S. by Cappadocia and part of Armenia; and E. by Colchis. The kingdom of Pontus became celebrated under Mithridates the Great, who waged a long war with the Romans; in which he was at last defeated by Pompey, and his kingdom made a Roman province.

Πόπλιος, ου, ό, Lat. *Publius*, pr. name of a wealthy inhabitant of Malta, Acts xxviii. 7, 8.

Πόρκιος, ου, ό, *Porcius*, the prænomen of the procurator Festus, Acts xxiv. 27. See in Φήστος, and comp. Adam's Rom. Ant. p. 32.

Πορτοίοι, ων, οι, *Puteoli*, now *Puzzuoli*, a maritime town of Italy on the northern shore of the bay of Naples, not far distant from the latter city. Its ancient Greek name was *Δικαίαρχεια*. It was a favourite place of resort for the Romans, on account of the adjacent mineral waters and hot baths; and its harbour was defended by a celebrated mole, the remains of which are still to be seen. Here Paul landed on his way to Rome. Acts xxviii. 13.

Πούδης, δέντος, ό, *Pudens*, pr. name of a Christian, 2 Tim. iv. 21.

Πρίσκα, ης, ή, *Prisca*, 2 Tim. iv. 19. Rom. xvi. 3; and dimin. Πρισκίλλα, ης, ή, *Priscilla*, Acts xviii. 2, 18, 26. (Rom. xvi. 3.) 1 Cor. xvi. 19; pr. name of the wife of Aquila, see in Ακύλας.

Πρισκίλλα, see in Πρίσκα.

Πρόχορος, ου, ό, *Prochorus*, pr. name of one of the seven primitive deacons at Jerusalem, Acts vi. 5.

Πτολεμαῖς, ἴδος, ἡ, *Ptolemais*, a maritime city of Palestine belonging to Galilee, on the bay north of Mount Carmel, Acts xxi. 7. Heb. יִצְיָ, Sept. 'Ακχώ, Judg. i. 31; called also by the Greeks 'Ακη, Diod. Sic. xix. 93. Strabo xvi. 2, 25. The name *Ptolemais* was probably introduced about the time of the Romans; Strabo

l. e. Jos. B. J. ii. 10, 2. Now *Acre*, *St. Jean d'Acre*. See Reland, *Palæst.* p. 534. seq. Rosenm. *Bibl. Geogr.* II. ii. p. 60.

Πύρρος, ου, ὁ, *Pyrrhus*, pr. name. Σώπατρος Πύρρου, *Sopater*, [son] of *Pyrrhus*, Acts xx. 4. in later edit. Text. rec. omits Πύρρου.

P.

'Ραάβ, ἡ, indec. *Rahab*, Heb. רַחַב, pr. name of a harlot at Jericho, Heb. xi. 31. James ii. 25. See Josh. ii.—Jos. Ant. v. 1, 2. 'Ραχάβη. See more in 'Ραχάβ.

'Ραγαῦ, ὁ, indec. *Ragau*, Heb. רֶעוּ *Reu*, pr. name, Luke iii. 35. Comp. Gen. xi. 18. seq.

'Ραμᾶ, ἡ, indec. *Ramah*, Heb. רָמָה (a height,) pr. name of a city of Benjamin, a few miles north of Jerusalem between Gibeah and Bethel. Mat. ii. 18. quoted from Jer. xxxi. 15. See in 'Ραχήλ.—Comp. Josh. xviii. 25. Judg. iv. 5. xix. 13. Jos. Ant. viii. 2, 3. 'Ραμαθὼν, πόλις σταδίου ἀπέχουσα Ἱεροσολύμων τεσσαράκοντα, § 4. *Miss. Herald*, 1826. p. 254.

'Ραχάβ, ἡ, indec. *Rachab*, Heb. רַחַב *Rahab*, the wife of Salmon, Mat. i. 5. Most probably she is the same with Rahab of Jericho, see in 'Ραάβ; since Nahshon the father of Salmon was the leader of the tribe of Judah at the breaking up from Mount Sinai, Num. x. 14. comp. ver. 11. seq., and therefore his son would be contemporary with the fall of Jericho about forty years later. The express mention of ἡ 'Ραχάβ in the genealogical table, as afterwards of ἡ Ρούθ, is in favour of this supposition.

'Ραχήλ, ἡ, indec. *Rachel*, Heb. רַחֵל (ewe-lamb,) the younger wife of Jacob, and mother of Joseph and Benjamin. Mat. ii. 18. φωνή ἐν 'Ραμᾶ ἡ-κούσθη . . . 'Ραχήλ κλαίονσα τὰ τέκνα αὐτῆς, quoted from Jer. xxxi. 15. where Rachel, whose sepulchre seems to have been not far from Ramath, (Gen. xxxv. 17, 19. 1 Sam. x. 2, 3.) is introduced as bewailing the captivity of her

descendants, i. e. of Ephraim, as the representative of the ten tribes.

'Ρεβέκκα, ης, ἡ, *Rebecca*, Heb. רֵבְכָה (a noose, snare,) the wife of Isaac, Rom. ix. 10.

'Ρήγιον, ου, τό, *Rhegium*, a city on the coast near the S. W. extremity of Italy, now *Rheggio*, opposite Messina in Sicily. Acts xxviii. 13.—Comp. Diod. Sic. iv. 85.

'Ρησά, ὁ, indec. *Rhesa*, pr. name, Luke iii. 27.

'Ροβοάμ, ὁ, indec. *Roboam*, Heb. רֹבְאָם (he enlarges the people,) *Rehoboam*, pr. name of the son and successor of Solomon, from whom the ten tribes revolted. Mat. i. 7. bis. Comp. 1 Kings xii. Jos. Ant. viii. 8, 1. seq.

'Ρόδη, ης, ἡ, *Rhoda*, pr. name of a handmaid, Acts xii. 13.

'Ρόδος, ου, ἡ, *Rhodes*, a celebrated island, the south-easternmost of the Sporades, lying off the coast of Caria in Asia Minor. Its capital was also called Rhodes, and was remarkable for the famous Colossus. Acts xxi. 1.

'Ρουβήν, ὁ, indec. *Reuben*, Heb. רְעוּבֵן, pr. name of the eldest son of Jacob, born of Leah, Gen. xxix. 32. seq. In N. T. the tribe of Reuben, Rev. vii. 5.

'Ρούθ, ἡ, indec. *Ruth*, Heb. רוּת (beauty or friend,) pr. name of a Moabitess, afterwards the wife of Boaz, Mat. i. 5.

'Ρούφος, ου, ὁ, *Rufus*, pr. name of a Christian, Mark xv. 21. Rom. xvi. 13.

Σ.

Σαδώκ, ὁ, indec. *Sadok*, Heb. שִׁדְיָ, pr. name of one of Jesus' ancestors, Matt. i. 14. bis.

Σαλά, ὁ, indec. *Sala*, Heb. סָלָה, pr. name of a son or grandson of Arphaxad, Luke iii. 35. Comp. Gen. x. 24. xi. 13. and see in Καϊνάν.

Σαλαθιήλ, ὁ, indec. *Salathiel*, Hebrew שְׁלֹתִיֵּל (I asked of God,) *Shealtiel*, pr. name of a son of Jeconiah, Mat. i. 12. bis. Luke iii. 27. Comp. 1 Chron. iii. 17. Ezra iii. 2.

Σαλαμίς, ἴνος, ἡ, *Salamis*, one of the chief cities of Cyprus, on the S. E. coast of the island, Acts xiii. 5. Afterwards called *Constantia*, and still later *Famagusta*.

Σαλείμ, ἡ, indec. *Salim*, pr. name of a place, John iii. 23. Jerome in Onomast. art. *Salim*: "In octavo quoque lapide à Scythopoli in campo vicus Salumias appellatur."

Σαλήμ, ἡ, indec. *Salem*, Heb. שָׁלֵם, the ancient (713)

name of Jerusalem, Heb. vii. 1, 2. See in Ἱερουσαλήμ.—Jos. Ant. i. 10, 2. Σόλυμα.

Σαλμών, ὁ, indec. *Salmon*, Heb. שֹׁלֹמֹן (clothed,) pr. name of the father of Boaz, Mat. i. 4, 5. Luke iii. 32. Comp. in 'Ραχάβ.

Σαλμώνη, ης, ἡ, *Salmone*, pr. name of a promontory, the eastern extremity of the island of Crete, Acts xxvii. 7.—Strabo x. p. 727. B.

Σαλώμη, ης, ἡ, *Salome*, pr. name of the wife of Zebedee, the mother of the apostles James and John, Mark xv. 40. xvi. 1. Comp. Mat. xx. 20. xxvii. 56.

Σαμοθράκη, ης, ἡ, *Samothrace*, an island in the N. E. part of the Aegean Sea, above the Hellespont, with a lofty mountain, Acts xvi. 11. It was anciently called *Dardana*, *Leucania*, and also *Samos*; and to distinguish it from the other Samos, the name of Thrace was added, i. e. Σάμος Θράκης, whence contr. *Σαμοθράκη*. The

island was celebrated for the mysteries of Ceres and Proserpine, and was a sacred asylum. Now called, *Samandracchi*. See Diod. Sic. iii. 55. v. 47. Plin. H. N. v. 12. Miss. Herald, 1836, p. 246.

Σάμος, *ου, ή, Samos*, an island of the Ægean, near the coast of Lydia in Asia Minor. It was celebrated for the worship of Juno, for its valuable pottery, and as the birth-place of Pythagoras. Acts xx. 15.—Diod. Sic. v. 81. Strabo xiv. p. 944. C.

Σαμουήλ, *ό, indec. Samuel*, Heb. שְׁמוּאֵל (heard of God, or name of God,) pr. name of the celebrated Hebrew prophet, the son of Elkannah and Hannah, the last of the *οὐρανοὶ* or judges, who anointed Saul and after him David as king; see his history in 1 Sam. i.—xxv.—Acts iii. 24. xiii. 20. Heb. xi. 32.

Σαμφών, *ό, indec. Sampson*, Heb. שִׁמְשׁוֹן (sun-like,) pr. name of a *εἰσέτις* or judge of Israel, famous for his strength, Heb. xi. 32. Comp. Judg. i. 13—16.

Σαούλ, *ό, indec. Saul*, Heb. שָׁאֻל (asked, desired,) pr. name. a) Of the first king of Israel, Acts xiii. 21. Comp. 1 Sam. ix. seq. b) The Jewish name of the apostle Paul, which with a Greek ending became Σαῦλος, q. v. Acts ix. 4, 17. xxii. 7, 13. xxvi. 14.

Σαπφείρη, *ης, ή, Sapphira*, pr. name of the wife of Ananias, Acts v. 1.

Σάρδεϊς, *ων, αἱ, Sardis*, the metropolis of Lydia in Asia Minor, situated at the foot of Mount Tmolus, on the banks of the river Pactolus, celebrated for its wealth and voluptuous debauchery. Rev. i. 11. iii. 1, 4.—Diod. Sic. xiii. 70. Xen. Cyr. vii. 2, 11, 12.

Σάρεπτα, *ων, τά, Sarepta*, Heb. צָרְפָּת *Zarephath*, now *Sarfend*, a Phœnician town mid-way between Tyre and Sidon, Luke iv. 26. Comp. 1 Kings xvii. 9, 10. Obad. 20.—Jos. Ant. viii. 13, 2.

Σαρούχ, *ό, Saruch*, see Σερούχ.

Σάρρα, *ας, ή, Sarah*, Heb. שָׂרָה v. רָחֵל (princess,) pr. name of the wife of Abraham, Rom. iv. 19. ix. 9. Heb. xi. 11. 1 Pet. iii. 6.

Σάρων, *ωνος, ό, Saron*, Heb. שָׁרֹן *Sharon*, pr. name of a level tract of Palestine along the sea-coast between Cesaræa and Joppa, celebrated for its rich fields and pastures, Acts ix. 35. Comp. Is. xxxiii. 9. lxx. 10. 1 Chron. xxvii. 29. See Relandi Palest. p. 183, 370.

Σαῖλος, *ου, ό, Saul*, i. q. Σαούλ with a Greek termination, the Jewish name of Paul. Acts vii. 58. viii. 1, 3. ix. 1, 8, 11, 19, 22, 24, 26. xi. 25, 30. xii. 25. xiii. 1, 2, 7, 9.

Σεκούνδος, *ου, ό, Lat. Secundus*, pr. name of a Christian, Acts xx. 4.

Σελεύκεια, *ας, ή, Seleucia*, a city of Syria, situated west of Antioch, on the sea-coast, near the mouth of the Orontes; called sometimes *Seleucia Pieria*, from the neighbouring Mount Pierius, and also *Seleucia ad mare*, in order to distinguish it from several other cities of the same name in Syria and the vicinity, all so called from Seleucus Nicanor. Acts xiii. 4.—1 Macc. xi. 8. Jos. Ant. xviii. 9, 8. Pol. v. 59, 1.

Σεμί, *ό, indec. Semei*, Heb. שְׁמַי *Shemei*, pr. name, Luke iii. 26.

Σέργιος, *ου, ό, Sergius*, i. e. Sergius Paulus, a Roman proconsul in command at Cyprus, converted under the preaching of Paul and Barnabas, Acts xiii. 7. See in ἀνθύπατος.

Σερούχ, *ό, indec. Seruch*, Heb. שֶׁרוּךְ *Serug*, pr. name of the father of Nahor, Luke iii. 35. Comp. Gen. xi. 20. In text. rec. Σαρούχ.

Σήθ, *ό, indec. Seth*, Heb. שֵׁת (replacing,) pr. name of the third son of Adam, Luke iii. 38.

Σήμ, *ό, indec. Sem*, Heb. שֵׁם (name, renown,) *Shem*, pr. name of the eldest son of Noah, Luke iii. 36. Comp. Gen. v. 32. x. 1. seq.

Σιδών, *ωνος, ή, Sidon*, Heb. צִידֹן *Zidon*, a celebrated commercial city of Phœnicia, situated on the sea-coast northward of Tyre, and now called *Saïde*; every where coupled with Tyre except twice, Acts xxvii. 3. Luke iv. 26. εἰς Σάρεπτα τῆς Σιδῶνος, i. e. the country or territory of Sidon. So Mat. xi. 21. ἐν Τύρῳ καὶ Σιδῶνι. ver. 22. xv. 21. Mark iii. 8. vii. 24, 31. Luke vi. 17. x. 13, 14.—The name צִידֹן signifies *fishing, fishery*, and such is the etymology given by Justin xviii. 8; comp. Gesen. Lex. s. voc. But Josephus derives it from Sidon, the eldest son of Canaan, Gen. x. 15. Jos. Ant. i. 6, 2. Sidon is a very ancient city, Gen. x. 19. xlv. 13; and was assigned by Joshua to the tribe of Asher, but never subdued by them, Judg. i. 31. x. 12. Jos. Ant. v. 4, 1. ἐκ προγόνων ἐλευθέρη. It afterwards surrendered to Salmanassar, king of Assyria; and was destroyed by Artaxerxes Ochus, king of Persia, about 340 B.C. Jos. Ant. ix. 14, 12. Diod. Sic. xvi. 41. seq. It was again rebuilt, and not long after was taken by Alexander the Great, before the siege of Tyre, Jos. Ant. xi. 8, 3. After his death it was subject alternately to the kings of Syria and of Egypt, and then to the Romans. At present the population of Saïde is estimated at from 8000 to 10,000, mostly Mohammedans. See Rosen. Bibl. Geogr. II. i. p. 20. seq.

Σιδώνιος, *ια, ου, Sidonius*, and οἱ Σιδώνιοι *the Sidonians*, citizens of Sidon, Acts xii. 20. In MSS. Luke iv. 26. Σάρεπτα τῆς Σιδωνίας, sc. χώρας.—Jos. Ant. xvii. 12, 1.

Σιλονανός, *ου, ό, Silvanus*, also contr. Σίλας, *α, ό, Silas*, pr. name of a distinguished Christian teacher, the companion of Paul in his journeys in Asia Minor and Greece. The former name is found only in the Epistles; the latter only in Acts; e. g. Σιλονανός, 2 Cor. i. 19. 1 Thess. i. 1. 2 Thess. i. 1. 1 Pet. v. 12. Σίλας, Acts xv. 22, 27, 32, 34, 40. xvi. 19, 25, 29. xvii. 4, 10, 14, 15. xviii. 5.

Σιλωάμ, *ό, v. τό, indec. Siloam*, Heb. שִׁלּוֹחַ *Shiloah*, *Siloah*, pr. name of a fountain in the valley by Jerusalem, John ix. 7, 11. κολυμβήθρα τοῦ Σιλ. Luke xiii. 4. ό πύργος ἐν τῇ Σιλωάμ. So Sept. for Heb. שִׁלּוֹחַ *Shiloah*. 6. Josephus usually *ή* Σιλωάμ, once τοῦ Σιλωάμ, B. J. vi. 7, 2. and once τοῦ Σιλωά, ii. 16, 2.—Ancient tradition and the testimony of all travellers unite in placing

the fountain of Siloam on the south-eastern part of Jerusalem, near the foot of Mount Zion, having Moriah on the north. Here, at the present day, a fountain issues from the rock, at first twenty feet or more below the surface of the ground, into a reservoir, to which there is a descent by two flights of steps; from this place it makes its way several rods under the mountain, and then appears again as a beautiful rill winding its way down into the valley towards the south-east. The water is soft, of a sweetish taste and pleasant; according well with the description of Josephus, *γλυκεία καὶ πολλὴ πηγὴ*, B. J. v. 4, 1. See Miss. Herald, 1824. p. 66. Calmet, p. 854, 565.—Several modern critics, as Gesenius, Tholuck, and others, assign the location of Siloam to the south-western side of Mount Zion, in the valley which runs northward from the upper part of the Valley of Hinnom; comp. Miss. Herald, 1824. p. 40. This opinion is founded chiefly on two passages of Josephus, which may indeed be so understood, but not necessarily; and no traveller makes mention of any fountain on this side of the city. Jos. B. J. v. 4, 2. v. 12, 2. comp. B. J. vi. 7, 2. vi. 8, 5. See Gesen. Lex. art. *הַנְּחִישׁ*. Comment. on Is. vii. 3. Tholuck, Beytr. z. Erkl. des N. T. p. 123. seq. Comp. Relandi Palestina, p. 858. Contra, Rosenm. Bibl. Geogr. II. ii. p. 250. J. Olshausen zur Topogr. des alten Jerus. p. 4. seq. 46. seq.

Σίμων, *ῥωος*, *ὁ*, *Simon*, Heb. *שִׁמְעוֹן*, (a hearing,) *Simeon*, pr. name of several persons.

1. *Simon Peter*, the apostle, see in *Πέτρος*, Mat. xiii. 55. xvii. 25. Luke iv. 38. xxii. 31. al. Elsewhere he is also called *Σίμων ὁ λεγόμενος* v. *ἑπικαλούμενος Πέτρος*, Mat. iv. 18. x. 2. Acts x. 18. xi. 13. *Σίμων ὄνομα Πέτρος*, Mark iii. 16. comp. Luke vi. 14. *Σίμων Πέτρος*, Mat. xvi. 16. Luke v. 8. John i. 41. vi. 8. xiii. 6, 9. al. *Σίμων ὁ υἱὸς Ἰωνᾶ*, John i. 43. *Σίμων Βάρ-Ἰωνᾶ*, Mat. xvi. 17. *Σίμων Ἰωνᾶ*, John xxi. 15, 16, 17.

2. *Simon Zelotes*, Luke vi. 15. Acts i. 13. or *ὁ Κανανίτης*, Mat. x. 4. Mark iii. 18. also an apostle; see in *Ζηλωτής* and *Κανανίτης*.

3. *Simon*, brother of the apostles James the Less, and Jude, and a kinsman of Jesus, Mat. xiii. 55. Mark vi. 3. See in *Ἰάκωβος*, No. 2. Perhaps the same with Simon Zelotes above.

4. *Simon*, the father of Judas Iscariot, John vi. 71. xii. 4. xiii. 2, 26.

5. *Simon*, a Pharisee, who invited Jesus to his house, Luke vii. 40, 43, 44.

6. *Simon ὁ λεπρός*, i. e. formerly a leper, Matt. xxvi. 6. Mark iv. 3.

7. *Simon the Cyrenean*, *Κυρηναῖος*, who was compelled to aid in bearing the cross of Jesus, Mat. xxvii. 32. Mark xv. 21. Luke xxiii. 26.

8. *Simon ὁ μαγείων*, a sorcerer in Samaria, Acts viii. 9, 13, 24.

9. *Simon ὁ βυρσεύς*, a tanner at Joppa, Acts ix. 43. x. 6, 17, 32.

Σινᾶ, *τό*, indec. *Sinai*, Heb. *סִינַי*, Sept. *τὸ Σινᾶ*, Judg. v. 5. Ex. xix. 1, 2. pr. name of a mountain, or rather cluster of mountains, in the Arabian peninsula between the two gulfs of the Red Sea, celebrated as the place where the Mosaic law was given. The particular mountain or summit which probably bore the name of Sinai, is now called *Djebel Mousa*, Mount of Moses.

At its foot is a convent of Catholic monks situated in a narrow valley. Directly behind the convent, towards the south-west, the mountain rises with a steep ascent; and after three quarters of an hour there is a small plain or lower summit, still called *Djebel Oreb*, or Horeb, Heb. *הַר־עֹרֵב*, where the law is also said to have been given, Deut. i. 6. iv. 10, 15. v. 2. al. comp. Ex. xix. 11, 23. xxiv. 16. From hence a still steeper ascent of half an hour leads to the peak of the mountain. On the W. S. W. of *Djebel Mousa* lies Mount St. Catharine, still higher and separated from the former by a narrow valley. See Burekhardt's Travels in Syria, etc. 4to, p. 565. seq. Rüppell's Reisen in Nubien, u. dem petr. Arabien, 1829. Also fully in Bibl. Repos. ii. p. 765. seq. Calmet, p. 412. seq.—Acts vii. 30, 38. Gal. iv. 24, 25.

Σιχάρ, see in *Συχάρ*.

Σιών, *ὁ*, v. *τό*, indec. *Sion*, Heb. *צִיּוֹן* (sunny) *Zion*, the southernmost and highest of the hills on which Jerusalem was built, containing the citadel, the palace, and the upper city, *ἡ ἄνω πόλις*, v. *ἀγορά*, Jos. B. J. v. 4, 1. See in *Ἱερουσαλήμ*. In N. T. by synecd. for the whole of Jerusalem, as the holy city, the seat of the worship of the true God, where his presence is said to dwell, e. g. *ἐπὶ τὸ ὄρος Σιών*, Rev. xiv. 1; *ἐν Σιών*, Rom. ix. 23. 1 Pet. ii. 6; *ἐκ Σιών*, Rom. xi. 26; *Θυγάτρ Σιών*, Mat. xxi. 5. John xii. 15. Of the spiritual or celestial Sion, Heb. xii. 22; see in *Ἱερουσαλήμ*.

Σκενᾶς, *ᾧ*, *ὁ*, *Seena*, pr. name of a Jew who had been a chief priest, Acts xix. 14.

Σκύθης, *οἱ*, *ὁ*, a *Scythian*, Col. iii. 11. The name *Scythian* in ancient geography is applied sometimes to a people, and sometimes to all the Nomadic tribes, which had their seat on the north of the Black Sea and Caspian, stretching indefinitely eastward into the unknown regions of Asia; having much the same latitude as the modern names *Mongols* and *Tartars*, and like them synonymous with *barbarian*, *βάρβαρος*. See Rosenm. Bibl. Geogr. I. i. p. 272.—2 Mac. iv. 47. Jos. c. Ap. ii. 37. *Σκύθαι δὲ φόνους χαίροντες ἀνθρώποι*, καὶ βραχὺ τῶν θηρίων διαφέροντες. Luc. Tox. 5. seq.

Σμύρνα, *ἡς*, *ἡ*, *Smyrna*, an Ionian city situated at the head of a deep gulf on the western coast of Asia Minor, still known as a commercial place, though greatly fallen from its ancient wealth and power. It was anciently frequented by great numbers of Jews. Rev. i. 11. ii. 8. in later edit. Strabo xiv. p. 956. Herod. i. 16.

Σμυρναῖος, *α*, *οἱ*, *Smyranean*, of Smyrna; *οἱ Σμυρναῖοι* the *Smyrneans*, Rev. ii. 8. in text. rec.—Herod. i. 143.

Σόδομα, *ων*, *τά*, *Sodom*, Heb. *סְדוֹם*, (burning,) pr. name of one of the four cities of the vale of Siddim destroyed in the time of Abraham, and covered by the Dead Sea; comp. Gen. xviii. 17. seq. xix.—Mat. x. 15. xi. 23, 24. Mark vi. 11. Luke x. 12. xvii. 29. Rom. ix. 29. 2 Pet. ii. 6. Jude 7. Rev. xi. 8.

Σολομών, also in text. rec. *Σολομῶν*, Luke xii. 27. Acts vii. 47; Gen. *-ῶνος* in later edit.,

and Jos. Ant. viii. 1, 1, 2. al., also *-ωνος* in text. rec., see Winer, p. 63; Heb. *נָחֵם* (pacific); *Solomon*, pr. name of the son and successor of David, celebrated for his wisdom, wealth, and splendour, Mat. i. 6, 7. vi. 29. xii. 42. bis. Luke xi. 31. bis. xii. 27. John x. 23. Acts iii. 11. v. 12. vii. 47.—Comp. 1 Kings i. seq. 1 Chron. xxviii. xxix. 2 Chron. i. seq.

Σουσάννα, ης, ἡ, *Susanna*, Heb. *שׁוּשַׁן* (lily,) pr. name of a Hebrew woman, Luke viii. 3.

Σπανία, ας, ἡ, *Spain*, Lat. *Hispania*, pr. name of the Spanish peninsula, including modern Spain and Portugal, as constituting a province of the Roman empire. It was the native country of Quinctilian, Lucan, Martial, and other Latin writers; and many Jews appear to have settled there. Rom. xv. 24, 28.

Στάχυς, υος, ὁ, *Stachys*, pr. name of a Christian, Rom. xvi. 9.

Στεφανᾶς, ᾶ, ὁ, *Stephanas*, pr. name of a Christian at Corinth, 1 Cor. i. 16. xvi. 15, 17.

Στέφανος, ου, ὁ, *Stephen*, pr. name of one of the seven primitive deacons, the first Christian martyr. Acts vi. 5, 8, 9. vii. 59. viii. 2. xi. 19. xxii. 20.

Συμεών, ὁ, indec. *Simeon*, Heb. *שִׁמְעוֹן* (a hearing,) pr. name, i. q. *Σίμων*.

1. The second son of Jacob, born of Leah; also of the tribe descended from him, Rev. vii. 7. Comp. Gen. xxix. 33. Jos. Ant. i. 19, 8.

2. One of the ancestors of Jesus, Luke iii. 30.

3. A pious Jew, who took the infant Jesus in his arms and blessed him in the temple, Luke ii. 25, 34. He is supposed by many to be the same with Shammai, *Σαμῆας*, mentioned by Josephus along with Pollio, Ant. xv. 1, 1. et x. 4; and also the same mentioned in the Talmud as the father of Gamaliel; see in *Γαμαλιήλ*. Wetst. N. T. i. p. 665. Jahn, § 106.

4. i. q. *Simon Peter*, elsewhere *Σίμων*, q. v. Acts xv. 14. 2 Pet. i. 1.

5. A Christian teacher at Antioch, surnamed *Niger*, Acts xiii. 1.

Συντόχη, ης, ἡ, *Syntychē*, pr. name of a female Christian, Phil. iv. 2.

Συράκουσαι, ὧν, αἱ, *Syracuse*, now *Siracusa*, the celebrated capital of Sicily, situated on the eastern coast, with a capacious harbour. It was the birth-place and residence of Archimedes. Acts xxviii. 12. Xen. H. G. i. 1, 29, 31.

Συρία, ας, ἡ, *Syria*, Heb. *אַרָּם* *Aramæa*, pr. name of a large country of Asia, lying, in the widest acceptance of the name, between Palestine, the Mediterranean, Mount Taurus, and the Tigris; thus including Mesopotamia, called in Heb. *מִדְּבָרִים* i. e. Aramea of the two rivers; comp. Plin. H. N. v. 15, 12. Mela i. 11. Gesen. Lex. et Thesaur. art. *אַרָּם*. Rosenm. Bibl. Geogr. II. ii. p. 232. seq. For *Cæle-Syria*, see in *Δαμασκός*. At the time of the Jewish exile, Syria with Palestine was subject to the empire of Babylon; and later, to the Persian monarchs and Alexander the Great. After the death of the

latter, Babylon and Syria became a powerful kingdom under the dominion of the Seleucidæ; of which at a later period Antioch was the capital. Syria was subdued by Pompey as far as the Euphrates, and made a Roman province; including also Phœnicia and Judea. In the time of Christ it was governed by a *proconsul*, to whom the *procurator* of Judea was amenable; see in *ἡγεμών* 2. Jos. Ant. viii. 10, 3. *τῆν Παλαιστίνην Συρίαν ἐδουλώσατο*.—Mat. iv. 24. Luke ii. 2. Acts xv. 23, 41. xviii. 18. xx. 3. xxi. 3. Gal. i. 21.

Σύρος, α, ου, (*Συρία*), *Syrian*, e. g. *Σύρα φορτία*, Jos. Ant. ii. 3, 3. Usually, and in N. T., ὁ *Σύρος* a *Syrian*, Luke iv. 27.—Sept. 2 Kings v. 20. Jos. Ant. x. 15, 4. Herodian iii. 11, 17.

Συχάρ, v. *Σιχάρ*, ἡ, indec. *Sychar*, a city of Samaria, i. q. *Shechem*, *Συχέμ*, where see fully. John iv. 5. The name *Συχάρ* is not found in the Sept., nor in Josephus; and not improbably it was at first merely a like-sounding by-name, given by the Jews in contempt to the city *Συχέμ*, ὡς, as the seat of the Samaritan worship. As such it might come from Heb. *שָׁחַר* falsehood, spoken of idols, Hab. ii. 18; or also from *שָׁחַר* drunkard, in allusion to Is. xxviii. 1, 7. Comp. Ecclus. i. 26. ὁ λαὸς μαρὸς ὁ κατοικῶν ἐν Σακίμοις. Test. xii. Patr. p. 564. ἔσται γὰρ ἀπὸ σήμερον Σακίμη λεγομένη πόλις ἀσυνέτου. Comp. the similar change in the name *Βεελζεβούλ* for *Βεελζεβούθ*, p. 134. See Wetst. N. T. i. p. 858. Reland, Diss. Miscell. i. p. 141. Rosenm. Bibl. Geogr. II. ii. p. 123.

I. *Συχέμ*, v. *Σιχέμ*, ἡ, *Sychem*, Heb. *שִׁיכֶם* *Shechem*, a city in the mountains of Ephraim, situated in the valley between Mount Ebal and Mount Gerizim, Acts vii. 16; comp. Sept. Gen. xii. 6. xxxvii. 12. Josh. xx. 7. *Συχέμ ἐν τῷ ὄρει τῷ Ἐφραΐμ*. Called also *Σίκιμα*, *ἰμων*, Sept. 2 Kings xii. 1. Jos. Ant. iv. 8, 44. xi. 3, 6; *Σαλήμ*, Sept. Gen. xxxiii. 18; later *Μαβορθά* by the inhabitants, and *Νεάπολις*, *Neapolis*, by the Romans, Jos. B. J. iv. 8, 1; also on coins, *Φλαονία Νεάπολις*, Flavia Neapolis. For the name *Sychar*, see in *Συχάρ*. See fully in Wetst. N. T. i. p. 858. Reland, Palest. p. 1004. seq. The ancient Shechem was given to the Levites, and was one of the cities of refuge, Josh. xx. 7. xxi. 21. It was destroyed by Abimelech, Judg. ix. 45; but rebuilt by Jeroboam, and made the seat of his kingdom, 1 Kings xii. 1, 25. Jos. Ant. viii. 8, 4. At a later period it became the metropolis of the Samaritans, and the seat of their worship, Jos. Ant. xi. 8, 6. John iv. 5. comp. xx. 21. Comp. in *Σαμαρείτης*. At present it is an inconsiderable village, called *Nablous* or *Naploos*, (Neapolis,) and inhabited by the few remaining descendants of the ancient Samaritans. See Miss. Herald, 1824. p. 310. Calmet, art. *Shechem*. Rosenm. Bibl. Geogr. II. ii. p. 118.

II. *Συχέμ*, ὁ, indec. *Sychem*, Heb. *שִׁיכֶם* (shoulder,) *Shechem*, pr. name of the son of Hamor, slain by the sons of Jacob because he had defiled their sister Dinah. Acts vii. 16. Comp. Gen. xxxiv.

Σώπατρος, ου, ὁ, *Sopater*, pr. name of a Christian at Berea, Acts xx. 4. See in *Πύρρος*.

Σωσθένης, ου, ὁ, *Sosthenes*, pr. name of a Christian convert, the chief of a synagogue, Acts xviii. 17. 1 Cor. i. 1.

Σωσίπατρος, ου, ὁ, *Sosipater*, pr. name of a Christian, Rom. xvi. 21.

Τ.

Ταρσεύς, ἑως, ὁ, (Τάρσος,) a *Tarsian*, a native or inhabitant of Tarsus, Acts ix. 11. xxi. 39.—Luc. Macrob. xxi. App. B. Civ. v. 7.

Τάρσος, ου, ἡ, *Tarsus*, a celebrated city, the metropolis of Cilicia in Asia Minor, on the banks of the river Cydnus, which flowed through it, and divided it into two parts; hence sometimes in Greek writers called Τάρσοι, comp. Xen. An. i. 2, 23. Tarsus was a celebrated seat of Greek philosophy and literature; and from the number of its schools and learned men was ranked by the side of Athens and Alexandria; so Strabo xiv. 5. p. 463. Casaub. Bibl. Repos. iv. p. 139. The city was made free by Augustus, App. B. Civ. v. 7. Λαοδικέας δὲ καὶ Ταρσέας ἐλευθέρους ἦφι καὶ ἀτελεῖς φόρων. This seems to have implied the privilege of being governed by their own laws and magistrates, with freedom from tribute; but not the right of Roman citizenship; since the Roman tribune at Jerusalem ordered Paul to be scourged, though he knew him to be a citizen of Tarsus, but desisted after learning that he was a Roman citizen; Acts xxi. 39. xxii. 24, 27. seq. Comp. Adam's Rom. Ant. p. 43, 71. In N. T. Acts ix. 30. xi. 25. xxii. 3.—Jos. Ant. i. 6, 1. Τάρσος τῶν πόλεων [Κιλικίας] ἡ ἀξιολογωτάτη καλεῖται, μητρόπολις οὖσα. Diod. Sic. xiv. 20. Comp. Wetst. N. T. ii. p. 511, 603.

Τέρτιος, ου, ὁ, *Tertius*, pr. name of Paul's amanuensis, Rom. xvi. 22.

Τέρτυλλος, ου, ὁ, *Tertullus*, pr. name of a Roman orator or advocate employed by the Jews against Paul, Acts xxiv. 1, 2.

Τιβεριάς, ἀδος, ἡ, *Tiberias*, a city of Galilee built by Herod Antipas, and named in honour of the emperor Tiberius; now *Tabaria*. It is situated on the S. W. shore of the lake of Gennesareth, about an hour's distance from the place where the Jordan flows out, John vi. 23; and the lake itself is hence sometimes called the sea of *Tiberias*, John vi. 1. xxi. 1. Comp. in Γεννησαρίτ. The city was celebrated on account of the hot springs in its vicinity; and after the destruction of Jerusalem it became a famous seat of Jewish schools and learning. See Jos. Ant. xviii. 3, 3. de Vit. § 9, 16. seq. Relandi Palæst. i. 1036. seq. Lightfoot, Opp. Posth. p. 71. seq. in Opp. t. ii. Miss. Herald, 1824. p. 308. Rosenm. Bibl. Geogr. II. ii. p. 74. seq. Burckhardt's Travels in Syria, &c. p. 320. seq.

Τιβέριος, ου, ὁ, *Tiberius*, pr. name of the third Roman emperor, the son of Livia, and step-son of Augustus, r. A.D. 14—37. John the Baptist commenced preaching in the 14th year of his reign; and the crucifixion of Jesus took place 3 or 4 years later. Luke iii. 1.—Sueton. Vit. Tiber. Tac. Ann. i. 3. seq.

Τιμαῖος, ου, ὁ, *Timæus*, pr. name of a man, Mark x. 46.

Τιμόθεος, ου, ὁ, *Timotheus*, *Timothy*, pr. name of (717)

a young Christian of Derbe, the son of a Jewish mother and Greek father, selected by Paul as the chosen companion of his journeys and labours in preaching the Gospel, Acts xvi. 1, 3. He appears to have been with Paul at Rome, Heb. xiii. 23; but his later history is unknown. Acts xvi. 1. xvii. 14, 15. xviii. 5. xix. 22. xx. 4. 1 Cor. xvi. 10. 2 Cor. i. 19. Phil. i. 1. ii. 19. 1 Thess. i. 1. iii. 6. 2 Thess. i. 1. 1 Tim. vi. 20. 2 Tim. i. 2. Τιμόθεος ὁ συνεργός μου, Rom. xvi. 21. Τ. ὁ ἀδελφός, 2 Cor. i. 1. Col. i. 1. 1 Thess. iii. 2. Philem. 1. Heb. xiii. 23. Τιμ. τὸ τέκνον μου, &c. 1 Cor. iv. 17. 1 Tim. i. 2, 18.

Τίμων, ωνος, ὁ, *Timon*, pr. name of one of the seven primitive deacons at Jerusalem, Acts vi. 5.

Τίτος, ου, ὁ, *Titus*, pr. name of a Christian teacher of Greek origin, a companion and fellow-labourer of Paul, Gal. ii. 3; sent by him to Dalmatia, 2 Tim. iv. 10; and also left in Crete to establish and regulate the Churches, Tit. i. 5. Tradition relates that he was bishop of Crete, and died there at the age of 92 years. 2 Cor. vii. 6, 13, 14. viii. 6, 16. xii. 18. bis. Gal. ii. 1, 3. 2 Tim. iv. 10. Τίτον τὸν ἀδελφόν μου, 2 Cor. ii. 12. Τ. κοινωνός ἐμὸς καὶ εἰς ὑμᾶς συνεργός, 2 Cor. vii. 23. Τίτῳ γνησίῳ τέκνῳ, Tit. i. 4.

Τραχωῦντις, ἰδος, ἡ, *Trachonitis*, the north-easternmost of the districts into which the habitable region east of Jordan was divided, bounded easterly by the Arabian desert; on the S. W. by Auranitis and Gaulonitis; and extending from the territory of Damascus on the north, to near Bostra on the south; Euseb. Onom. s. v. *Τρουαία*. The name is derived from two mountains called *Τράχωνες*, Strabo xvi. 2, 16. 20. The modern name is *El Ledja*, on the eastern part of Haouran; and the country in its present state is fully described by Burckhardt, Travels in Syria, &c. p. 51. seq. 211. seq. Trachonitis formed a part of the tetrarchy of Herod Antipas, Luke iii. 1; comp. in Ἡρώδης 1, 2. and in *Τρουαία*.—Jos. Ant. i. 6, 4. xvii. 11, 4.

Τρόφιμος, ου, ὁ, *Trophimus*, pr. name of a Christian of Ephesus, Acts xx. 4. xxi. 29. 2 Tim. iv. 20.

Τρύφαινα, ης, ἡ, *Tryphæna*, pr. name of a female Christian at Rome, Rom. xvi. 12.

Τρυφῶσα, ης, ἡ, *Tryphosa*, pr. name of a female Christian at Rome, Rom. xvi. 12.

Τρωάς, ἀδος, *Troas*, strictly *Alexandria-Troas*, a city of Phrygia Minor in Mysia, situated on the coast at some distance southward from the site of Troy; now *Eski-Stambul*. Acts xvi. 8, 11. xx. 5, 6. 2 Cor. ii. 12. 2 Tim. iv. 13. Ptolem. v. 3. Plin. H. N. v. 30. The name *Troas* or the *Troad* strictly belonged to the whole district around Troy.

Τρωγύλλιον, ου, τό, *Trogyllium*, pr. name of a town and promontory on the western coast of

Asia Minor, opposite Samos, at the foot of Mount Mycale. Acts xx. 15. Strabo xiv. 1, 13.

Τύραννος, ου, ὁ, *Tyrannus*, pr. name of a man at Ephesus, in whose school Paul disputed, and thus taught the Gospel, Acts xix. 9. Comp. in σχολή. He was probably a Greek sophist; since Paul had left the Jewish synagogue.

Τύριος, ου, ὁ, ἡ, adj. (Τύρος,) *Tyrian*; hence ὁ Τύριος a *Tyrian*, Acts xii. 20. Hdian. iii. 3, 3.

Τύρος, ου, ἡ, *Tyre*, Heb. צִיִּר, (rock,) Aram. form צִיר, whence Τύρος, pr. name of the celebrated emporium of Phœnicia, younger than Sidon, and not mentioned by Moses or Homer; but soon outstripping the latter city in commerce, wealth, and power. Comp. Gesen. Lex. art. צִיר. Tyre was situated on the coast of the Mediterranean within the limits assigned to the tribe of Asher, but was never subdued by the Israelites; Josh. xix. 29. Comp. Judg. iii. 3, 4. xviii. 7. On the contrary, under the reigns of David and Solomon there was a close alliance of aid and commerce between the two nations, 2 Sam. v. 11. 1 Kings v. 1. seq. 1 Chron. xiv. 1. seq. 2 Chron. ii. 3. ix. 10. Jos. Ant. viii. 2, 6. seq. viii. 3, 4. c. Ap. i. 17. The ancient city lay on the continent, and the more modern part upon an island opposite. It was long besieged by Salmanassar, Menand. ap. Jos. Ant. ix. 14, 2; and afterwards for thirteen years by Nebuchadnezzar, Jos. Ant. x. 11, 1. c. Ap. i. 21. Comp. Ez. xxvi—xxviii. Whether it was actually captured by the latter, is matter of question among critics; since neither Josephus nor any Greek or Phœnician writer asserts it; Jerome ad Ez. xxvi. 7.

At any rate Tyre appears to have come under the dominion of the Babylonians, and afterwards under that of the Persians; in whose time the Tyrians furnished cedar for the second temple, Ezra iii. 7. Tyre was taken by Alexander the Great, after a celebrated siege, B.C. 332. See Diod. Sic. xvii. 40. sq. Arr. Exped. Alex. M. ii. 16. sq. Q. Curt. iv. 2. seq. The ancient part of the city, lying upon the continent, was destroyed in this siege, and never again rebuilt. Under the Seleucidae and the Romans, Tyre still retained its importance as a commercial city. Strabo describes it as situated wholly upon an island, and as flourishing in trade and commerce, Strabo xvi. 2, 23. In the fourth century, according to Jerome, it was still a place of great importance; ad Ezech. xxvi. 7; and such it continued to be in the time of the crusades. See genr. Reland, Palest. p. 1046. seq. Gesen. Comm. zu Jesaia, c. 23. t. i. ii. p. 707. seq. Rosenm. Bibl. Geogr. II. i. p. 29. seq. For the present state of Tyre or *Sar*, a small village on a peninsula, see Miss. Herald, 1824, p. 277. 305. The prophets of the O. T. describe Tyre as full of wealth, pride, luxury, and vice; and denounce judgments against her for her idolatry and wickedness. See Is. xxiii. 13. Ez. xxvi. 7. xxviii. 1. seq. xxix. 18. In N. T. Acts xxi. 3, 7; elsewhere only Τύρος καὶ Σιδῶν, Matt. xi. 21, 22. xv. 21. Mark iii. 8. vii. 24, 31. Luke vi. 17. x. 13, 14.

Τύχικος, ου, ὁ, also Τυχικός, οὔ, *Tychicus*, pr. name of a Christian teacher, the friend and companion of Paul, Acts xx. 4. Eph. vi. 21. Col. iv. 7. 2 Tim. iv. 12. Tit. iii. 12. For the accentuation, see Winer § 6. 1. p. 49.

Υ.

Υμεναῖος, ου, ὁ, *Hymenæus*, pr. name of a man, an adversary of Paul, 1 Tim. i. 20. 2 Tim. ii. 17.

Φ.

Φάλεγ, ὁ, indec. *Phaleg*, Heb. פֶּלֶג, (part,) *Peleg*, pr. name, the son of Eber, Luke iii. 35. Comp. Gen. xi. 16. seq.

Φανούηλ, ὁ, indec. *Phanuel*, Heb. פָּנְאֵל, (face of God,) *Penuel*, pr. name of the father of Anna, Luke ii. 36.

Φαραώ, ὁ, indec. *Pharaoh*, Heb. פַּרְעֹה, pp. *the king*, the common title of the Egyptian kings down to the time of the Persian invasion, and often employed like a proper name; Acts vii. 10. ἐναντίον Φαραώ βασιλέως Αἰγύπτου, ver. 13, 21. Rom. ix. 17. Heb. xi. 24. Jos. Ant. viii. 6, 2. ὁ Φαραὼν κατ' Αἰγυπτίους βασιλεῖα σημαίνει. The Heb. פַּרְעֹה is strictly from a Coptic word signifying *the king*; but is so inflected as to appear to come from the Heb. root פָּרָה; whence also פָּרָה, a leader, prince. See Gesen. Lex. in פַּרְעֹה. Bibl. Repos. i. p. 581.

Φαρές, ὁ, indec. *Phares*, Heb. פָּרֶז, (breach,) pr. name of one of the sons of Judah by Thamar, Matt. i. 3. bis. Luke iii. 33. Comp. Gen. xxxviii.

Φηλιξ, ικος, *Felix*, pr. name of the eleventh Roman procurator of Judea, about A.D. 51—58, (718)

after Cumanus and before Festus; see Bibl. Repos. ii. p. 382. He was a freedman of the emperor Claudius and his mother Antonia, and hence is called Claudius and also Antonius. He first married Drusilla, a grand-daughter of Antony and Cleopatra; and afterwards another Drusilla, the daughter of Herod Agrippa I. (see Δρουσίλλα), by whom he had a son who perished in an eruption of Vesuvius. Suetonius calls him the husband of three queens, *trium reginarum maritus*, Suet. Claud. 28. His administration in Judea was cruel and vindictive; and Tacitus says of him, *jus regium servili ingenio exercuit*, Hist. v. 9, 6. He was re-called by Nero, and escaped punishment only through the influence of his brother Pallas, the emperor's favourite. Comp. Tacit. et Sueton. ll. cc. Jos. Ant. xx. 7, 1. seq. xx. 8, 5—9. B. J. ii. 13, 2, 7. Paul was brought before Felix, and left by him in prison; Acts xxiii. 24, 26. xxiv. 3, 22, 24, 25, 27. bis. xxv. 14.

Φήστος, ου, ὁ, *Festus*, i. e. Porcius Festus, the twelfth Roman procurator of Judea, about A.D. 58—62; sent by Nero to supersede Felix; comp. Jos. Ant. xx. 8, 9. seq. B. J. ii. 13, 7. ii. 14, 1. Bibl. Repos. ii. p. 382. Festus sent Paul to Rome as a prisoner, on his own appeal. Acts

xxiv. 27. xxv. 1, 4, 9, 12—14, 22—24. xxvi. 24, 25, 32.

Φιλαδέλφεια, ας, ή, *Philadelphia*, anciently the second city of Lydia, situated near the foot of Mount Tmolus, about twenty-seven miles S. E. from Sardis; so called from its founder, Attalus Philadelphus, king of Pergamus. With this kingdom it came under the power of the Romans, and was destroyed by an earthquake, with the adjacent cities, in the reign of Tiberius, A.D. 17. It is still a considerable town, called by the Turks *Allah Shahr* or *Allah Sheyr*. See Rosenm. Bibl. Geogr. I. ii. p. 181, 223. Miss. Herald, 1821. p. 253. seq. Rev. i. 11. iii. 7.

Φιλήμων, ονος, ό, *Philemon*, pr. name of a Christian of Colosse, Philem. 1. Comp. ver. 10. and Col. iv. 9. He was converted under the preaching of Paul, and a church met in his house, vers. 2, 19. Paul sent back to him his slave Onesimus from Rome, with an epistle. Tradition makes him to have been bishop of Colosse.

Φιλητός, οϋ, or Φίλητος, ου, ό, *Philetus*, pr. name of an opposer of Paul, 2 Tim. ii. 7.

Φιλιππίσιος, ου, ό, a *Philippian*, Phil. iv. 15.

Φίλιπποι, ων, οι, *Philippi*, a city of proconsular Macedonia, situated eastward of Amphipolis within the limits of ancient Thrace, Acts xvi. 12. xx. 6. Phil. i. 1. 1 Thess. ii. 2. It was anciently called *Κρήνιδες*, from its many fountains; but having been taken and fortified by Philip of Macedon, he named it after himself, *Philippi*. In its vicinity were gold and silver mines; and it became afterwards celebrated for the defeat of Brutus and Cassius. In Acts xvi. 12. it is called a colony; see in *κολωνία*. Plin. H. N. iv. 11. *intus Philippi colonia*. It is there said also to be *πρώτη της μερίδος της Μακεδονίας πόλις*, i. e. a chief city of this part of Macedonia; not the capital, for this was Amphipolis, Liv. xiv. 29. Others explain *πρώτη* of its geographical position, the first city as one comes from the east; but Paul had just landed at Neapolis, still farther east. Comp. Diod. Sic. xvi. 8. Strabo vii. p. 511. B. Dio Cass. xlvii. p. 232. See also Rosenm. Bibl. Geogr. iii. p. 393. For its site and the present state of its ruins, see Miss. Herald, 1836. p. 334. seq.

Φίλιππος, ου, ό, *Philip*, pr. name of several persons.

1. *Philip*, one of the twelve apostles, a native of Bethsaida, John i. 44—47. 49. vi. 5, 7. xii. 21, 22. bis. xiv. 8, 9. Matt. x. 3. Mark iii. 18. Luke vi. 14. Acts i. 13.

2. *Philip the Evangelist*, ό ευαγγελιστής, one of the seven primitive deacons at Jerusalem, but residing afterwards at Cesaræa, Acts vi. 5. xxi. 8. After the death of Stephen he preached the Gospel at Samaria, Acts viii. 5, 6, 12, 13; comp. ver. 14. It was he also who baptized the Ethiopian treasurer, Acts viii. 26, 29—31. 34, 35, 37—40; comp. ver. 5. seq.

3. *Philip*, tetrarch of Batanea, Trachonitis, and Auranitis, Luke iii. 1. He was a son of Herod the Great, by his wife Cleopatra, and own brother of Herod Antipas; at his death, his

tetrarchy was annexed to Syria. From him the city Cesaræa Philippi took its name, Matt. xvi. 13. Mark viii. 27. See in *Κασάρεια*, 1. Comp. in 'Ηρώδης, 1. fin. Jos. Ant. xvii. 1, 3. xvii. 11, 4. xviii. 4, 6. B. J. i. 28, 4. ii. 6, 1, 3.

4. *Philip* Herod, called by Josephus only 'Ηρώδης, also a son of Herod the Great by Mariamne, the daughter of Simon the High-priest. He was the first husband of Herodias, see in 'Ηρωδιάς; and lived a private life, having been disinherited by his father. Matt. xiv. 3. Mark vi. 17. Luke iii. 19. See Jos. B. J. i. 28, 4. Comp. Ant. xvii. 1, 2. Also Ant. xvii. 4, 2. Comp. B. J. i. 30, 7. Ant. xviii. 5, 1.

Φιλόλογος, ου, ό, *Philologus*, pr. name of a Christian at Rome, Rom. xvi. 15.

Φλέγων, οντος, ό, *Phlegon*, pr. name of a Christian at Rome, Rom. xvi. 14.

Φοίβη, ης, ή, *Phæbe*, pr. name of a Christian female, an almoner (*διάκονος*) in the church at Cenchrea, commended by Paul to the church at Rome, Rom. xvi. 1.

Φοινίκη, ης, ή, (φοίνιξ, palm-tree,) *Phœnice*, *Phœnicia*, a narrow tract of country on the east of the Mediterranean, between Palestine and Syria; according to Greek and Roman writers, terminating on the north at the river Eleutherus, opposite the little island Aradus; and extending on the south as far as to Dora, or even to Pelusium; though, according to the Scriptures, all the country south of Tyre belonged to the Hebrew jurisdiction; comp. in *Τύρος*. The Phœnicians were the most celebrated commercial nation of antiquity; their chief cities were Tyre and Sidon; and they planted many colonies, among others Carthage. Other cities were Byblos, Orthosias, Berytus, now Beyroot, Acco, now Acre. See Rosenm. Bibl. Geogr. II. i. p. 1. seq.—Acts xi. 19. xv. 3. xxi. 2.

Φοίνιξ, ικος, ή, *Phoenix*, a city on the S. E. coast of Crete, with a harbour, Acts xxvii. 12.

Φορουνάτος, ου, ό, *Fortunatus*, pr. name of a Christian, 1 Cor. xvi. 17.

Φρυγία, ας, ή, *Phrygia*, an inland province of Asia Minor, bounded N. by Bithynia and Galatia; E. by Cappadocia and Lycaonia; S. by Lycia, Pisidia, and Sauria; and W. by Caria, Lydia, and Mysia. In early times Phrygia seems to have included the greater part of Asia Minor. Later, it was divided into Phrygia Major on the south, and Phrygia Minor or Epictetus (acquired) on the north-west. The Romans divided it into three parts: Phrygia Salutaris on the east, Phrygia Pacatiana on the west, and Phrygiæ Katakekaumene in the middle. The cities of Phrygia mentioned in N. T. are Laodicea, Hierapolis, and Colossæ; Antioch of Pisidia was also within its limits. Acts ii. 10. xvi. 6. xviii. 23. [1 Tim. vi. 23.]—Herodian, i. 11, 3. Xen. An. i. 2, 6. seq. See Rosenm. Bibl. Geogr. I. ii. p. 202. seq.

Φύγελλος, ου, ό, *Phygelus*, pr. name of a man who deserted Paul, 2 Tim. i. 15.

X.

Χαλδαῖος, ου, ὁ, a *Chaldean*, plur. οἱ Χαλδαῖοι the *Chaldeans*, *Chaldees*, inhabiting Babylonia, including also in a wider sense Mesopotamia, comp. Ez. i. 3. xi. 24. Hence Abraham, in removing from Ur in Mesopotamia, is said to come ἐκ γῆς Χαλδαίων, Acts vii. 4. So עִתְּרָא רַבָּא, Heb. ἐν τῇ χώρᾳ τῶν Χαλδαίων, Gen. xi. 28. Sept. γῆ Χαλδαίων for 'ב γרר Jer. xxiv. 5. xxv. 12. See Gesen. Lex. art. עִתְּרָא.

Χαναάν, ὁ, indec. *Canaan*, Heb. כְּנָעַן, the ancient name of Judea or Palestine, pp. "the low lands," in distinction from the highlands of Libanus and Syria; comp. the like distinction in Scotland. Spoken genr. of the country on this side Jordan, in anthith. to Gilead, Num. xxxiii. 51. Josh. xxii. 9. Jos. Ant. ii. 15, 3. Also spec. of Phœnicia, the northern part of Canaan, at the foot of Mount Lebanon, whose inhabitants call themselves כְּנָעַן on coins, Is. xxiii. 11. in Heb. and Sept. So too the Carthaginians, as a colony of the Phœnicians, called themselves *Chanani*, August. in Expos. Ep. ad Rom. See Gesen. Lex. art. כְּנָעַן. Rosenm. Bibl. Geogr. II. i. p. 69. —In N. T. genr. Acts vii. 11. xiii. 19. ἐθνὴ ἐπὶ τῇ Χαναάν, see in Deut. vii. 1. —Jos. Ant. i. 6, 2. Χαναανίαν τὴν νῦν Ἰουδαίαν καλοῦμεν.

Χαναανῖος, α, ου, (*Χαναάν*), *Canaanitish*, plur. οἱ Χαναανῖοι the *Canaanites*, Heb. כְּנָעַנִים collect. pp. "the lowlanders," as inhabiting the plains of the Jordan and sea coast, opp. to the inhabitants of the highlands, Num. xiii. 29. Josh. xi. 3; comp. in *Χαναάν*. Then, as a general name for the inhabitants of Canaan or Palestine, Gen. xii. 6. xxiv. 3. xxxiv. 30. Josh. xvii. 12. Judg. i. 27. seq. Also spec. of the Phœnicians, Judg. i.

32. coll. ver. 31; see in *Χαναάν*. See Rosenm. Bibl. Geogr. II. i. p. 251. seq. Calmet, art. *Canaanites*. —In N. T. of a Phœnician woman, γυνὴ Χαναανίαι, Mat. xv. 22; comp. Mark vii. 26. where it is Συροφονικίσσα, q. v. Sept. ἀνθρ. Χαναανῖος for כְּנָעַנִי Gen. xxxviii. 2.

Χαβράν, ἡ, indec. *Charran*, Heb. חָרָן *Haran*, also Χάρραν, Jos. Ant. i. 16, 1. pr. name of a city in the northern part of Mesopotamia, where Abraham sojourned for a time on his way to the land of Canaan, Acts vii. 2, 4. Comp. Gen. xi. 31. xii. 5. Jos. Ant. l. c. i. 19, 4. It was afterwards called by the Greeks and Romans Κάρραι, *Carræ*, and became celebrated by the defeat and death of Crassus. See Rosenm. Bibl. Geogr. I. ii. p. 149.

Χίος, ου, ἡ, *Chios*, now *Scio*, one of the larger Greek islands, lying near the coast of Asia Minor, between Samos and Lesbos, and celebrated for its mastix and wine. Acts xx. 15. —Diod. Sic. v. 81. Comp. Hor. Od. iii. 19, 5.

Χλόη, ης, ἡ, *Chloe*, pr. name of a female Christian at Corinth, 1 Cor. i. 11.

Χοραζίν, ἡ, indec. *Chorazin*, written also in MSS. Χοραζαῖν, Χωραζίν, or χώρα Ζίν, a place of Galilee mentioned in connexion with Bethsaida and Capernaum, and probably near them, Mat. xi. 21. Luke x. 13. According to Eusebius in Onomast. Chorazin was a town (κώμη) of Galilee, two Roman miles from Capernaum; see Rosenm. Bibl. Geogr. II. ii. p. 72. Reland, Palæst. p. 721. seq.

Χουζᾶς, ᾶ, ὁ, *Chuzas*, pr. name of the steward of Herod Antipas, Luke viii. 3. See in Ἐπιτροπος α.

Ω.

Ὠβηδ, ὁ, indec. *Obed*, Heb. עֲבֵד, (serving sc. God,) pr. name of the son of Boaz and Ruth, Mat. i. 5. bis. Luke iii. 32. Comp. Ruth iv. 13. seq.

Ὠσηέ, ὁ, indec. *Osee*, Heb. עֲשֵׂה, (deliverance,) *Hoshea*, *Hosea*, proper name of a prophet of the O. T. Rom. ix. 25. Comp. Hos. i. 1.

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THE END.

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